

Matthew 1

Generations of Jesus Christ

Matthew 1

¹ The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Generation - [NT:1078](#) γένεσις **genesis** (ghen'-es-is); from the same as [NT:1074](#); nativity; figuratively, nature: **KJV** - generation, nature (-ral).

Matthew 1

² Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

Begat - [NT:1080](#) γεννάω **gennao** (ghen-nah'-o); from a variation of [NT:1085](#); to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate:

KJV - bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.

Matthew 1

³ And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

Matthew 1

⁴ And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

Matthew 1

⁵ And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

Matthew 1

⁶ And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

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⁷ And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

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⁸ And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

Matthew 1

⁹ And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

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¹⁰ And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

Matthew 1

¹¹ And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

Matthew 1

¹² And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

Matthew 1

Matthew 1

¹³ And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

Matthew 1

¹⁴ And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

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¹⁵ And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

Matthew 1

¹⁶ And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Christ – [NT:5547](#) Χριστός **Christos** (khris-tos'); from [NT:5548](#); anointed, i.e. the Messiah, an epithet of Jesus: **KJV** - Christ.

Matthew 1

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.

Generations – [NT:1074](#) γενεά **genea** (ghen-eh-ah'); from (a presumed derivative of) [NT:1085](#); a generation; by implication, an age (the period or the persons): **KJV** - age, generation, nation, time.

The birth of Jesus

Matthew 1

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.

Child – [NT:1064](#) γαστήρ **gaster** (gas-tare'); of uncertain derivation; the stomach; by analogy, the matrix; figuratively, a gourmand: **KJV** - belly, ⁺with child, womb.

Matthew 1

¹⁹ Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

Public example – [NT:1165](#) δειγματίζω **deigmatizo** (digh-mat-id'-zo); from [NT:1164](#); to exhibit: **KJV** - make a shew.

Privily – [NT:2977](#) λάθρᾳ **lathra** (lath'-rah); adverb from [NT:2990](#); privately: **KJV** - privily, secretly.

Matthew 1

Matthew 1

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.

Appeared – [NT:5316](#) φαίνω **phaino** (fah'-ee-no); prolongation for the base of [NT:5457](#); to lighten (shine), i.e. show (transitive or intransitive, literal or figurative):

KJV - appear, seem, be seen, shine, ~~x~~ think.

Conceived – [NT:1080](#) γεννάω **gennao** (ghen-nah'-o); from a variation of [NT:1085](#); to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate:

KJV - bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.

Matthew 1

²¹ And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Save – [NT:4982](#) σώζω **sozo** (sode'-zo); from a primary sos (contraction for obsolete saoz, "safe"); to save, i.e. deliver or protect (literally or figuratively):

KJV - heal, preserve, save (self), do well, be (make) whole.

Matthew 1

²² Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet [Isaiah], saying,

Fulfilled – [NT:4137](#) πληρόω **pleroo** (play-ro'-o); from [NT:4134](#); to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.:

KJV - accomplish, ~~x~~ after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

Matthew 1

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.

Virgin – [NT:3933](#) παρθένος **parthenos** (par-then'-os); of unknown origin; a maiden; by implication, an unmarried daughter: **KJV** - virgin.

Emmanuel – [NT:1694](#) Ἐμμανουήλ **Emmanouel** (em-man-oo-ale'); of Hebrew origin [[OT:6005](#)]; God with us; Emmanuel, a name of Christ: **KJV** - Emmanuel.

Matthew 1

²⁴ Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

Matthew 1

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²⁵ And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

JESUS – [NT:2424](#) Ἰησοῦς **Iesous** (ee-ay-sooce'); of Hebrew origin [[OT:3091](#)]; Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites: **KJV** - Jesus.

Matthew 2

The Birth of the KING

Matthew 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,

Matthew 2

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.

King – [NT:935](#) βασιλεύς **basileus** (bas-il-yooce'); probably from [NT:939](#) (through the notion of a foundation of power); a sovereign (abstractly, relatively, or figuratively): **KJV** - king.

Matthew 2

³ When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

Herod – [NT:2264](#) Ἡρώδης **Herodes** (hay-ro'-dace); compound of heros (a "hero") and [NT:1491](#); heroic; Herod, the name of four Jewish kings: **KJV** - Herod.

Matthew 2

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.

Demanded – [NT:4441](#) πυνθάνομαι **punthanomai** (poon-than'-om-ahee); middle voice prolonged from a primary putho (which occurs only as an alternate in certain tenses); to question, i.e. ascertain by inquiry (as a matter of information merely; and thus differing from [NT:2065](#), which properly means a request as a favor; and from [NT:154](#), which is strictly a demand for something due; as well as from [NT:2212](#), which implies a search for something hidden; and from [NT:1189](#), which involves the idea of urgent need); by implication, to learn (by casual intelligence): **KJV** - ask, demand, enquire, understand.

Matthew 2

⁵ And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

Matthew 2

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.

Governor – [NT:2233](#) ἡγέομαι **hegeomai** (hayg-eh'-om-ahee); middle voice of a (presumed) strengthened form of [NT:71](#); to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider:

KJV - account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

Matthew 2

Matthew 2

⁷ Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

Enquired diligently – [NT:198](#) ἀκριβόω **akriboo** (ak-ree-bo'-o); from the same as [NT:196](#); to be exact, i.e. ascertain: **KJV** - enquire diligently.

Appeared – [NT:5316](#) φαίνω **phaino** (fah'-ee-no); prolongation for the base of [NT:5457](#); to lighten (shine), i.e. show (transitive or intransitive, literal or figurative): **KJV** - appear, seem, be seen, shine, **x** think.

Matthew 2

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.

Diligently – [NT:199](#) ἀκριβῶς **akribos** (ak-ree-boce'); adverb from the same as [NT:196](#); exactly: **KJV** - circumspectly, diligently, perfect (-ly).

Word again – [NT:518](#) ἀπαγγέλλω **apaggello** (ap-ang-el'-lo); from [NT:575](#) and the base of [NT:32](#); to announce: **KJV** - bring word (again), declare, report, shew (again), tell.

Matthew 2

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.

Departed – [NT:4198](#) πορεύομαι **poreuomai** (por-yoo'-om-ahhee); middle voice from a derivative of the same as [NT:3984](#); to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); KJV - depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

Matthew 2

¹⁰ When they saw the star, they rejoiced with exceeding great joy.

Matthew 2

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.

Young child – [NT:3813](#) παιδίον **paidion** (pahee-dee'-on); neuter dimin. of [NT:3816](#); a childling (of either sex), i.e. (properly,) an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian: **KJV** - (little, young) child, damsel.

Gold – [NT:5557](#) χρυσός **chrusos** (khroo-sos'); perhaps from the base of [NT:5530](#) (through the idea of the utility of the metal); gold; by extension, a golden article, as an ornament or coin: **KJV** - gold.

Frankincense – [NT:3030](#) λίβανος **libanos** (lib'-an-os); of foreign origin [[OT:3828](#)]; the incense-tree, i.e. (by implication) incense itself: **KJV** - frankincense.

Myrrh – [NT:4666](#) σμύρνα **smurna** (smoor'-nah); apparently strengthened for [NT:3464](#); myrrh: **KJV** - myrrh.

Matthew 2

Matthew 2

¹² And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Warned of God – [NT:5537](#) χρηματίζω **chrematizo** (khray-mat-id'-zo); from [NT:5536](#); to utter an oracle (compare the original sense of [NT:5530](#)), i.e. divinely intimate; by implication (compare the secular sense of [NT:5532](#)) to constitute a firm for business, i.e. (generally) bear as a title:

KJV - be called, be admonished (warned) of God, reveal, speak.

The boy Jesus protected

Matthew 2

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.

Destroy – [NT:622](#) ἀπόλλυμι **apollumi** (ap-ol'-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively:

KJV - destroy, die, lose, mar, perish.

Matthew 2

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

Matthew 2

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.

Fulfilled – [NT:4137](#) πληρώο **pleroo** (play-ro'-o); from [NT:4134](#); to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.:

KJV - accomplish, ^x after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

Matthew 2

¹⁶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, 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 inquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

Matthew 2

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

Matthew 2

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.

Matthew 2

Matthew 2

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

Matthew 2

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.

Sought – [NT:2212](#) ζητέω **zeteo** (dzay-teh'-o); of uncertain affinity; to seek (literally or figuratively); specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life):

KJV - be (go) about, desire, endeavour, enquire (for), require, (X will) seek (after, for, means). Compare [NT:4441](#).

Matthew 2

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

Matthew 2

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:

Archelaus – [NT:745](#) Ἀρχέλαος **Archelaos** (ar-khel'-ah-os); from [NT:757](#) and [NT:2994](#); people-ruling; Archelaus, a Jewish king: **KJV** - Archelaus.

Warned of God – [NT:5537](#) χρηματίζω **chrematizo** (khray-mat-id'-zo); from [NT:5536](#); to utter an oracle (compare the original sense of [NT:5530](#)), i.e. divinely intimate; by implication (compare the secular sense of [NT:5532](#)) to constitute a firm for business, i.e. (generally) bear as a title:

KJV - be called, be admonished (warned) of God, reveal, speak.

Turned aside – [NT:402](#) ἀναχωρέω **anachoreo** (an-akh-o-reh'-o); from [NT:303](#) and [NT:5562](#); to retire: **KJV** - depart, give place, go (turn) aside, withdrawself.

Matthew 2

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.

Nazarene – [NT:3480](#) Ναζωραῖος **Nazoraios** (nad-zo-rah'-yos); from [NT:3478](#); a Nazoraeian, i.e. inhabitant of Nazareth; by extension, a Christian:

KJV - Nazarene, of Nazareth.

Matthew 3

John the Baptist

Matthew 3

¹ In those days came John the Baptist, preaching in the wilderness of Judaea,
Wilderness – [NT:2048](#) ἔρημος **eremos** (er'-ay-mos); of uncertain affinity; lonesome, i.e.
(by implication) waste (usually as a noun, [NT:5561](#) being implied):
KJV - desert, desolate, solitary, wilderness.

Matthew 3

² And saying, Repent ye: for the kingdom of heaven is at hand.

Matthew 3

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.

Straight – [NT:2117](#) εὐθύς **euthus** (yoo-thoos'); perhaps from [NT:2095](#) and [NT:5087](#);
straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once:
KJV - anon, by and by, forthwith, immediately, straightway.

...and from – [NT:2112](#) εὐθέως **eutheos** (yoo-theh'-oce); adverb from [NT:2117](#); directly,
i.e. at once or soon:

KJV - anon, as soon as, forthwith, immediately, shortly, straightway.

Matthew 3

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.

Matthew 3

⁵ Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

Matthew 3

⁶ And were baptized of him in Jordan, confessing their sins.

Baptized – [NT:907](#) βαπτίζω **baptizo** (bap-tid'-zo); from a derivative of [NT:911](#); to
immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N. T.) of
ceremonial ablution, especially (technically) of the ordinance of Christian baptism:
KJV - Baptist, baptize, wash.

Confessing – [NT:1843](#) ἐξομολογέω **exomologeo** (ex-om-ol-og-eh'-o); from [NT:1537](#) and
[NT:3670](#); to acknowledge or (by implication of assent) agree fully:

KJV - confess, profess, promise.

Matthew 3

Matthew 3

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?

Vipers – [NT:2191](#) ἔχιδνα **echidna** (ekh'-id-nah); of uncertain origin; an adder or other poisonous snake (literally or figuratively): **KJV** - viper.

Warned – [NT:5263](#) ὑποδείκνυμι **hypodeiknumi** (hoop-od-ike'-noo-mee); from [NT:5259](#) and [NT:1166](#); to exhibit under the eyes, i.e. (figuratively) to exemplify (instruct, admonish): **KJV** - show, (fore-) warn.

Flee – [NT:5343](#) φεύγω **pheugo** (fyoo'-go); apparently a primary verb; to run away (literally or figuratively); by implication, to shun; by analogy, to vanish: **KJV** - escape, flee (away).

Wrath – [NT:3709](#) ὄργη **orge** (or-gay'); from [NT:3713](#); properly, desire (as a reaching forth or excitement of the mind), i.e. (by analogy,) violent passion (ire, or [justifiable] abhorrence); by implication punishment:

KJV - anger, indignation, vengeance, wrath.

Matthew 3

⁸ Bring forth therefore fruits meet for repentance:

Repentance – [NT:3341](#) μετάνοια **metanoia** (met-an'-oy-ah); from [NT:3340](#); (subjectively) compunction (for guilt, including reformation); by implication reversal (of [another's] decision): **KJV** - repentance.

Matthew 3

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.

Matthew 3

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.

Matthew 3

Matthew 3

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:

Repentance – [NT:3341](#) μετάνοια **metanoia** (met-an'-oy-ah); from [NT:3340](#); (subjectively) compunction (for guilt, including reformation); by implication reversal (of [another's] decision): **KJV** - repentance.

Mightier – [NT:2478](#) ἵσχυρός **ischuros** (is-khoo-ros'); from [NT:2479](#); forcible (literally or figuratively): **KJV** - boisterous, mighty (-ier), powerful, strong (-er, man), valiant.

Worthy – [NT:2425](#) ἴκανός **hikanos** (hik-an-os'); from hiko [hikano or hikneomai, akin to [NT:2240](#)] (to arrive); competent (as if coming in season), i.e. ample (in amount) or fit (in character):

KJV - able, * content, enough, good, great, large, long (while), many, meet, much, security, sore, sufficient, worthy.

Bear – [NT:941](#) βαστάζω **bastazo** (bas-tad'-zo); perhaps remotely derived from the base of [NT:939](#) (through the idea of removal); to lift, literally or figuratively (endure, declare, sustain, receive, etc.): **KJV** - bear, carry, take up.

Baptize – [NT:907](#) βαπτίζω **baptizo** (bap-tid'-zo); from a derivative of [NT:911](#); to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N. T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: **KJV** - Baptist, baptize, wash.

Matthew 3

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

Throughly purge – [NT:1245](#) διακαθαρίζω **diakatharizo** (dee-ak-ath-ar-id'-zo); from [NT:1223](#) and [NT:2511](#); to cleanse perfectly, i.e. (specially) winnow:

KJV - thoroughly purge.

Gather – [NT:4863](#) συνάγω **sunago** (soon-ag'-o); from [NT:4862](#) and [NT:71](#); to lead together, i.e. collect or convene; specifically, to entertain (hospitably):

KJV - * accompany, assemble (selves, together), bestow, come together, gather (selves together, up, together), lead into, resort, take in.

Wheat – [NT:4621](#) σῖτος **sitos** (see'-tos); plural irregular neuter **sita** (see'-tah); of uncertain derivation; grain, especially wheat: **KJV** - corn, wheat.

Garner – [T:596](#) ἀποθήκη **apothekē** (ap-oth-ay'-kay); from [NT:659](#); a repository, i.e. granary: **KJV** - barn, garner.

Burn up – [NT:2618](#) κατακαίω **katakaiō** (kat-ak-ah'-ee-o); from [NT:2596](#) and [NT:2545](#); to burn down (to the ground), i.e. consume wholly: **KJV** - burn (up, utterly).

Unquenchable – [NT:762](#) ὄσβεστος **asbestos** (as'-bes-tos); from [NT:1](#) (as a negative particle) and a derivative of [NT:4570](#); not extinguished, i.e. (by implication) perpetual: **KJV** - not to be quenched, unquenchable.

Matthew 3

Baptism of Jesus

Matthew 3

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

Matthew 3

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

Matthew 3

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.

Righteousness – [NT:1343](#) δικαιοσύνη **dikaiosune** (dik-ah-yos-oo'-nay); from [NT:1342](#); equity (of character or act); specially (Christian) justification: **KJV** - righteousness.

Matthew 3

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:

Matthew 3

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

Pleased – [NT:2106](#) εύδοκέω **eudokeo** (yoo-dok-eh'-o); from [NT:2095](#) and [NT:1380](#); to think well of, i.e. approve (an act); specially, to approbate (a person or thing): **KJV** - think good, (be well) please (-d), be the good (have, take) pleasure, be willing.

Matthew 4

Led into the Wilderness

Matthew 4

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

Tempted – [NT:3985](#) πειράζω **peirazo** (pi-rad'-zo); from [NT:3984](#); to test (objectively), i.e. endeavor, scrutinize, entice, discipline:

KJV - assay, examine, go about, prove, tempt (-er), try.

Devil – [NT:1228](#) διάβολος **diabulos** (dee-ab'-ol-os); from [NT:1225](#); a traducer; specially, Satan [compare [OT:7854](#)]: **KJV** - false accuser, devil, slanderer.

Matthew 4

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

Fasted – [NT:3522](#) νηστεύω **nesteuo** (nace-tyoo'-o); from [NT:3523](#); to abstain from food (religiously): **KJV** - fast.

Jesus tried by the Tempter

Matthew 4

³ And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

Tempter – [NT:3985](#) πειράζω **peirazo** (pi-rad'-zo); from [NT:3984](#); to test (objectively), i.e. endeavor, scrutinize, entice, discipline:

KJV - assay, examine, go about, prove, tempt (-er), try.

Matthew 4

⁴ But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matthew 4

⁵ Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
Pinnacle – [NT:4419](#) πτερύγιον **pterugion** (pter-oog'-ee-on); neuter of a presumed derivative of [NT:4420](#); a winglet, i.e. (figuratively) extremity (top corner):
KJV - pinnacle.

Matthew 4

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 their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Matthew 4

⁷ Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Matthew 4

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;

Matthew 4

Matthew 4

⁹ And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Matthew 4

¹⁰ Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Worship – [NT:4352](#) προσκυνέω **proskuneo** (pros-koo-neh'-o); from [NT:4314](#) and a probable derivative of [NT:2965](#) (meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, i.e. (literally or figuratively) prostrate oneself in homage (do reverence to, adore): **KJV** - worship.

Matthew 4

¹¹ Then the devil leaveth him, and, behold, angels came and ministered unto him.

Ministered – [NT:1247](#) διακονέω **diakoneo** (dee-ak-on-eh'-o); from [NT:1249](#); to be an attendant, i.e. wait upon (menially or as a host, friend, or [figuratively] teacher); techn. to act as a Christian deacon:

KJV - (ad-) minister (unto), serve, use the office of a deacon.

John the Baptist imprisoned

Matthew 4

¹² Now when Jesus had heard that John was cast into prison, he departed into Galilee;

Cast into prison – [NT:3860](#) παραδίδωμι **paradidomi** (par-ad-id'-o-mee); from [NT:3844](#) and [NT:1325](#); to surrender, i.e yield up, intrust, transmit:

KJV - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Matthew 4

¹³ And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

Matthew 4

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

Matthew 4

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

Matthew 4

Matthew 4

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

Darkness – [NT:4655](#) σκότος **skotos** (skot'-os); from the base of [NT:4639](#); shadiness, i.e. obscurity (literally or figuratively): **KJV** - darkness.

Light – [NT:5457](#) φῶς **phos** (foce); from an obsolete phao (to shine or make manifest, especially by rays; compare [NT:5316](#), [NT:5346](#)); luminousness (in the widest application, nat. or artificial, abstract or concrete, literal or figurative):

KJV - fire, light.

Death – [NT:2288](#) θάνατος **thanatos** (than'-at-os); from [NT:2348](#); (properly, an adjective used as a noun) death (literally or figuratively): **KJV** - ~~x~~ deadly, (be ... death).

The Offering of Repentance

Matthew 4

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

Repent – [NT:3340](#) μετανοέω **metanoeo** (met-an-o-eh'-o); from [NT:3326](#) and [NT:3539](#); to think differently or afterwards, i.e. reconsider (morally, feel compunction):

KJV - repent.

Jesus begins to choose His disciples

Matthew 4

¹⁸And 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.

Matthew 4

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

Matthew 4

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

Matthew 4

²¹And 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.

Matthew 4

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

Followed – [NT:190](#) ἀκολουθέω **akoloutheo** (ak-ol-oo-theh'-o); from [NT:1](#) (as a particle of union) and keleuthos (a road); properly, to be in the same way with, i.e. to accompany (specially, as a disciple): **KJV** - follow, reach.

Matthew 4

Matthew 4

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.

Matthew 4

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.

Fame – [NT:189](#) ἀκοή **akoe** (ak-o-ay'); from [NT:191](#); hearing (the act, the sense or the thing heard):

KJV - audience, ear, fame, which ye heard, hearing, preached, report, rumor.

Diseases – [NT:3554](#) νόσος **nosos** (nos'-os); of uncertain affinity; a malady (rarely figuratively, of moral disability): **KJV** - disease, infirmity, sickness.

Torments – [NT:931](#) βάσανος **basanos** (bas'-an-os); perhaps remotely from the same as [NT:939](#) (through the notion of going to the bottom); a touch-stone, i.e. (by analogy) torture: **KJV** - torment.

Matthew 4

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

Decapolis – [NT:1179](#) Δεκάπολις **Dekapolis** (dek-ap'-ol-is); from [NT:1176](#) and [NT:4172](#); the ten-city region; the Decapolis, a district in Syria: **KJV** - Decapolis.

Matthew 5

The Sermon on the Mount (5-7)

Matthew 5

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

Matthew 5

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

Matthew 5

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

Matthew 5

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

Comforted – [NT:3870](#) παρακαλέω **parakaleo** (par-ak-al-eh'-o); from [NT:3844](#) and [NT:2564](#); to call near, i.e. invite, invoke (by imploration, hortation or consolation): **KJV** - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

Matthew 5

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

Meek – [NT:4239](#) πραΰς **praus** (prah-ooce'); apparently a primary word; mild, i.e. (by implication) humble: **KJV** - meek. See also [NT:4235](#).

Matthew 5

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

Matthew 5

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

Merciful – [NT:1655](#) ἐλεήμων **eleemon** (el-eh-ay'-mone); from [NT:1653](#); compassionate (actively): **KJV** - merciful.

Matthew 5

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

Matthew 5

⁹ Blessed are the peacemakers: for they shall be called the children of God.

Peacemakers – [NT:1518](#) εἰρηνοποιός **eirenopoios** (i-ray-nop-oy-os'); from [NT:1518](#) and [NT:4160](#); pacificatory, i.e. (subjectively) peaceable: **KJV** - peacemaker.

Matthew 5

Matthew 5

¹⁰ Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Persecuted – [NT:1377](#) διώκω **dioko** (dee-o'-ko); a prolonged (and causative) form of a primary verb dio (to flee; compare the base of [NT:1169](#) and [NT:1249](#)); to pursue (literally or figuratively); by implication, to persecute:

KJV - ensue, follow (after), given to, (suffer) persecute (-ion), press forward.

Matthew 5

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.

Persecuted – [NT:1377](#) διώκω **dioko** (dee-o'-ko); a prolonged (and causative) form of a primary verb dio (to flee; compare the base of [NT:1169](#) and [NT:1249](#)); to pursue (literally or figuratively); by implication, to persecute:

KJV - ensue, follow (after), given to, (suffer) persecute (-ion), press forward.

Matthew 5

¹² Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Persecuted – [NT:1377](#) διώκω **dioko** (dee-o'-ko); a prolonged (and causative) form of a primary verb dio (to flee; compare the base of [NT:1169](#) and [NT:1249](#)); to pursue (literally or figuratively); by implication, to persecute:

KJV - ensue, follow (after), given to, (suffer) persecute (-ion), press forward.

Matthew 5

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.

Trodden under foot – [NT:2662](#) καταπατέω **katapateo** (kat-ap-at-eh'-o); from [NT:2596](#) and [NT:3961](#); to trample down; figuratively, to reject with disdain:

KJV - trample, tread (down, underfoot).

Matthew 5

¹⁴ Ye are the light of the world. A city that is set on an hill cannot be hid.

Light – [NT:5457](#) φῶς **phos** (foce); from an obsolete phao (to shine or make manifest, especially by rays; compare [NT:5316](#), [NT:5346](#)); luminousness (in the widest application, nat. or artificial, abstract or concrete, literal or figurative):

KJV - fire, light.

Matthew 5

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.

Bushel – [NT:3426](#) μόδιος **modios** (mod'-ee-os); of Latin origin; a modius, i.e. certain measure for things dry (the quantity or the utensil): **KJV** - bushel.

Matthew 5

Matthew 5

¹⁶ Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matthew 5

¹⁷ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Destroy – [NT:2647](#) καταλύω **kataluo** (kat-al-oo'-o); from [NT:2596](#) and [NT:3089](#); to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare [NT:2646](#)] to halt for the night:

KJV - destroy, dissolve, be guest, lodge, come to nought, overthrow, throw down.

Matthew 5

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.

Jot – [NT:2503](#) ἵωτα **iota** (ee-o'-tah); of Hebrew origin [the tenth letter of the Hebrew alphabet]; "iota", the name of the eighth letter of the Greek alphabet, put (figuratively) for a very small part of anything: **KJV** - jot.

Tittle – [NT:2762](#) κεραία **keraiā** (ker-ah'-yah); feminine of a presumed derivative of the base of [NT:2768](#); something horn-like, i.e. (specially) the apex of a Hebrew letter (figuratively, the least particle): **KJV** - tittle.

Fulfilled – [NT:1096](#) γίνομαι **ginomai** (ghin'-om-ahee); a prolongation and middle voice form of a primary verb; to cause to be ("gen"- erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.):

KJV - arise, be assembled, be (-come, -fall, -haveself), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, ⁺ God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, ^x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Matthew 5

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.

Matthew 5

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.

Righteousness – [NT:1343](#) δικαιοσύνη **dikaiosune** (dik-ah-yos-oo'-nay); from [NT:1342](#); equity (of character or act); specially (Christian) justification:

KJV - righteousness.

Matthew 5

Matthew 5

²¹ Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

Danger – [NT:1777](#) ἔνοχος **enochos** (en'-okh-os); from [NT:1758](#); liable to (a condition, penalty or imputation): **KJV** - in danger of, guilty of, subject to.

Matthew 5

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.

Angry – [NT:3710](#) ὀργίζω **orgizo** (or-gid'-zo); from [NT:3709](#); to provoke or enrage, i.e. (passively) become exasperated: **KJV** - be angry (wroth).

Judgment – [NT:2920](#) κρίσις **krisis** (kree'-sis); decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): **KJV** - accusation, condemnation, damnation, judgment.

Matthew 5

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

Ought – [NT:5100](#) τίς **tis** (tis); an enclitic indefinite pronoun; some or any person or object:

KJV - a (kind of), any (man, thing, thing at all), certain (thing), divers, he (every) man, one (X thing), ought, ^{*} partly, some (man, -body, -thing, -what), (+that no-) thing, what (-soever), ^X wherewith, whom [-soever], whose ([-soever]).

Matthew 5

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.

Reconciled – [NT:1259](#) διαλλάσσω **diallasso** (dee-al-las'-so); from [NT:1223](#) and [NT:236](#); to change thoroughly, i.e. (mentally) to conciliate: **KJV** - reconcile.

Offer – [NT:4374](#) προσφέρω **prosphero** (pros-fer'-o); from [NT:4314](#) and [NT:5342](#) (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat:

KJV - bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

Matthew 5

Matthew 5

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.

Agree – [NT:2132](#) εύνόεω **eunoeo** (yoo-no-eh'-o); from a compound of [NT:2095](#) and [NT:3563](#); to be wellminded, i.e. reconcile: **KJV** - agree.

Adversary – [NT:476](#) ἀντίδικος **antidikos** (an-tid'-ee-kos); from [NT:473](#) and [NT:1349](#); an opponent (in a lawsuit); specially, Satan (as the arch-enemy): **KJV** - adversary.

Quickly – [NT:5035](#) ταχύ **tachu** (takh-oo'); neuter singular of [NT:5036](#) (as adverb); shortly, i.e. without delay, soon, or (by surprise) suddenly, or (by implication, of ease) readily: **KJV** - lightly, quickly.

Deliver – [NT:3860](#) παραδίδωμι **paradidomi** (par-ad-id'-o-mee); from [NT:3844](#) and [NT:1325](#); to surrender, i.e yield up, intrust, transmit:

KJV - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Officer – [NT:5257](#) ὑπηρέτης **huperetes** (hoop-ay-ret'-ace); from [NT:5259](#) and a derivative of eresso (to row); an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable): **KJV** - minister, officer, servant.

Prison – [T:5438](#) φυλακή **phulake** (foo-lak-ay'); from [NT:5442](#); a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specifically) the time (as a division of day or night), literally or figuratively:

KJV - cage, hold, (im-) prison (-ment), ward, watch.

Matthew 5

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

Uttermost – [NT:2078](#) ἔσχατος **eschatos** (es'-khat-os); a superlative probably from [NT:2192](#) (in the sense of contiguity); farthest, final (of place or time):

KJV - ends of, last, latter end, lowest, uttermost.

Farthing – [NT:2835](#) κοδράντης **kodrantes** (kod-ran'-tace); of Latin origin; a quadrans, i.e. the fourth part of an as: **KJV** - farthing.

Matthew 5

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

Commit adultery – [NT:3431](#) μοιχεύω **moicheuo** (moy-khyoo'-o); from [NT:3432](#); to commit adultery: **KJV** - commit adultery.

Matthew 5

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.

Matthew 5

Matthew 5

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.

Offend – [NT:4624](#) σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from [NT:4625](#); to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

Pluck it out – [NT:1807](#) ἔξαιρέω **exaireo** (ex-ahee-reh'-o); from [NT:1537](#) and [NT:138](#); actively, to tear out; middle voice to select; figuratively, to release:

KJV - deliver, pluck out, rescue.

Profitable – [NT:4851](#) συμφέρω **sumphero** (soom-fer'-o); from [NT:4862](#) and [NT:5342](#) (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage:

KJV - be better for, bring together, be expedient (for), be good, (be) profit (-able for).

Members – [NT:3196](#) μέλος **melos** (mel'-os); of uncertain affinity; a limb or part of the body: **KJV** - member.

Perish – [NT:622](#) ἀπόλλυμι **apollumi** (ap-ol'-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively: **KJV** - destroy, die, lose, mar, perish.

Body – [NT:4983](#) σῶμα **soma** (so'-mah); from [NT:4982](#); the body (as a sound whole), used in a very wide application, literally or figuratively: **KJV** - bodily, body, slave.

Cast – [NT:906](#) βάλλω **ballo** (bal'-lo); a primary verb; to throw (in various applications, more or less violent or intense):

KJV - arise, cast (out), ~~x~~ dung, lay, lie, pour, put (up), send, strike, throw (down), thrust. Compare [NT:4496](#).

Hell – [NT:1067](#) γέεννα **geena** (gheh'-en-nah); of Hebrew origin [[OT:1516](#) and [OT:2011](#)]; valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment:

KJV - hell.

Matthew 5

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.

Offend – [NT:4624](#) σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from [NT:4625](#); to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

Cut it off – [NT:1581](#) ἐκκόπτω **ekkopto** (ek-kop'-to); from [NT:1537](#) and [NT:2875](#); to excise; figuratively, to frustrate:

KJV - cut down (off, out), hew down, hinder.

Matthew 5

Matthew 5

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

Put away – [NT:630](#) ἀπολύω **apoluo** (ap-ol-oo'-o); from [NT:575](#) and [NT:3089](#); to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce:

KJV - (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

Writing of divorce: - [NT:647](#) ἀποστάσιον **apostasion** (ap-os-tas'-ee-on); neuter of a (presumed) adj. from a derivative of [NT:868](#); properly, something separative, i.e. (specially) divorce: **KJV** - (writing of) divorce.

Matthew 5

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.

Put away – [NT:630](#) ἀπολύω **apoluo** (ap-ol-oo'-o); from [NT:575](#) and [NT:3089](#); to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce:

KJV - (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

Fornication – [NT:4202](#) πορνεία **porneia** (por-ni'-ah); from [NT:4203](#); harlotry (including adultery and incest); figuratively, idolatry: **KJV** - fornication.

Matthew 5

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:

Forswear – [NT:1964](#) ἐπιορκέω **epiorkeo** (ep-ee-or-keh'-o); from [NT:1965](#); to commit perjury: **KJV** - forswearself.

Perform – [NT:591](#) ἀποδίδωμι **apodidomi** (ap-od-eed'-o-mee); from [NT:575](#) and [NT:1325](#); to give away, i.e. up, over, back, etc. (in various applications):

KJV - deliver (again), give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

Oaths – [NT:3727](#) ὅρκος **horkos** (hor'-kos); from herkos (a fence; perhaps akin to [NT:3725](#)); a limit, i.e. (sacred) restraint (specifically, an oath): **KJV** - oath.

Matthew 5

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

Swear – [NT:3660](#) ὁμνύω **omnuo** (om-noo'-o); a prolonged form of a primary but obsolete omo, for which another prolonged form (omoo (om-o'-o)) is used in certain tenses; to swear, i.e. take (or declare on) oath: **KJV** - swear.

Matthew 5

Matthew 5

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

Footstool – [NT:5286](#) ὑποπόδιον **hypopodion** (hoop-op-od'-ee-on); neuter of a compound of [NT:5259](#) and [NT:4228](#); something under the feet, i.e. a foot-rest (figuratively): **KJV** - footstool.

Matthew 5

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

Swear – [NT:3660](#) ὁμνύω **omnuo** (om-noo'-o); a prolonged form of a primary but obsolete omo, for which another prolonged form (omoo (om-o'-o)) is used in certain tenses; to swear, i.e. take (or declare on) oath: **KJV** - swear.

Matthew 5

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

Communication – [NT:3056](#) λόγος **logos** (log'-os); from [NT:3004](#); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ):

KJV - account, cause, communication, ~~x~~ concerning, doctrine, fame, ~~x~~ have to do, intent, matter, mouth, preaching, question, reason, ⁺ reckon, remove, say (-ing), shew, ~~x~~ speaker, speech, talk, thing, ⁺ none of these things move me, tidings, treatise, utterance, word, work.

Matthew 5

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

Matthew 5

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.

Matthew 5

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

Matthew 5

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

Compel – [NT:29](#) ἀγγαρεύω **aggareuo** (ang-ar-yew'-o); of foreign origin [compare [OT:104](#)]; properly, to be a courier, i.e. (by implication) to press into public service: **KJV** - compel (to go).

Matthew 5

Matthew 5

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

Borrow – [NT:1155](#) δανείζω **danizo** (dan-ide'-zo) or daneizo (dan-ayd'-zo); from [NT:1156](#); to loan on interest; reflexively, to borrow: **KJV** - borrow, lend.

Matthew 5

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

Neighbour – [NT:4139](#) πλησίον **plesion** (play-see'-on); neuter of a derivative of **pelas** (near); (adverbially) close by; as noun, a neighbor, i.e. fellow (as man, countryman, Christian or friend): **KJV** - near, neighbour.

Matthew 5

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;

Enemies – [NT:2190](#) ἐχθρός **echthros** (ech-thros'); from a primary echtho (to hate); hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan): **KJV** - enemy, foe.

Pray – [NT:4336](#) προσεύχομαι **proseuchomai** (pros-yoo'-khom-ahee); from [NT:4314](#) and [NT:2172](#); to pray to God, i.e. supplicate, worship:

KJV - pray (X earnestly, for), make prayer.

Matthew 5

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.

Just – [NT:1342](#) δίκαιος **dikaios** (dik'-ah-yos); from [NT:1349](#); equitable (in character or act); by implication, innocent, holy (absolutely or relatively):

KJV - just, meet, right (-eous).

Unjust – [NT:94](#) ἀδικος **adikos** (ad'-ee-kos); from [NT:1](#) (as a negative particle) and [NT:1349](#); unjust; by extension wicked; by implication, treacherous; specially, heathen: **KJV** - unjust, unrighteous.

Matthew 5

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

Reward – [NT:3408](#) μισθός **misthos** (mis-thos'); apparently a primary word; pay for services (literally or figuratively), good or bad: **KJV** - hire, reward, wages.

Publicans – [NT:1482](#) ἔθνικός **ethnikos** (eth-nee-kos'); from [NT:1484](#); national ("ethnic"), i.e. (specially) a Gentile: **KJV** - heathen (man).

Matthew 5

Matthew 5

⁴⁷ And if ye salute your brethren only, what do ye more than others? do not even the publicans so?
Brethren – [NT:80](#) ἀδελφός **adelphos** (ad-el-fos'); from [NT:1](#) (as a connective particle) and delphus (the womb); a brother (literally or figuratively) near or remote [much like [NT:1](#)]: **KJV** - brother.

Publicans – [NT:1482](#) ἔθνικός **ethnikos** (eth-nee-kos'); from [NT:1484](#); national ("ethnic"), i.e. (specially) a Gentile: **KJV** - heathen (man).

Matthew 5

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

Perfect – [NT:5046](#) τέλειος **teleios** (tel'-i-os); from [NT:5056](#); complete (in various applications of labor, growth, mental and moral character, etc.); neuter (as noun, with [NT:3588](#)) completeness: **KJV** - of full age, man, perfect.

Matthew 5

Attitude Adjustment

Matthew 5

³ Blessed are the poor in spirit: for theirs is the kingdom [realm] of heaven.

Blessed – NT:3107 – makarios (mak-ar'-ee-os); a prolonged form of the poetical makar (meaning the same); supremely blest; by extension, fortunate, well off: KJV - blessed, happy (X -ier).

Poor – NT:4434 – ptochos (pto-khos'); from ptosso (to crouch; akin to NT:4422 and the alternate of NT:4098); a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense; whereas NT:3993 properly means only straitened circumstances in private), literally (often as noun) or figuratively (distressed):

KJV - beggar (-ly), poor.

Spirit – NT:4151 – pneuma (pnyoo'-mah); from NT:4154; a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit: KJV - ghost, life, spirit (-ual, -ually), mind. Compare NT:5590.

Kingdom – NT:932 – basileia (bas-il-i'-ah); from NT:935; properly, royalty, i.e. (abstractly) rule, or (concretely) a realm (literally or figuratively): KJV - kingdom, reign

Heaven – NT:3772 – ouranos (oo-ran-os'); perhaps from the same as NT:3735 (through the idea of elevation); the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specifically, the Gospel (Christianity): KJV - air, heaven ([-ly]), sky.

Isaiah 66

¹ Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

² For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

Poor – OT:6041 – 'aniy (aw-nee'); from OT:6031; depressed, in mind or circumstances [practically the same as OT:6035, although the margin constantly disputes this, making OT:6035 subjective and OT:6041 objective]: KJV - afflicted, humble, lowly, needy, poor.

Contrite – OT:5223 – nakeh (naw-keh'); smitten, i.e. (literally) maimed, or (figuratively) dejected:

KJV - contrite, lame.

trembleth – OT:7307 – ruwach (roo'-akh); from OT:7306; wind; by resemblance breath, i.e. a sensible (or even violent) exhalation; figuratively, life, anger, unsubstantiality; by extension, a region of the sky; by resemblance spirit, but only of a rational being (including its expression and functions):

KJV - air, anger, blast, breath, cool, courage, mind, quarter, side, spirit ([-ual]), tempest, vain, ([whirl-]) wind (-y).

Luke 4

¹⁸ The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Matthew 5

Attitude Adjustment

Matthew 5

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

Blessed – NT:3107 – makarios (mak-ar'-ee-os); a prolonged form of the poetical makar (meaning the same); supremely blest; by extension, fortunate, well off:

KJV - blessed, happy (X -ier).

Mourn – NT:3996 – pentheo (pen-theh'-o); from NT:3997; to grieve (the feeling or the act):

KJV - mourn, (be-) wail.

Comforted – NT:3870 – parakaleo (par-ak-al-eh'-o); from NT:3844 and NT:2564; to call near, i.e. invite, invoke (by imploration, hortation or consolation):

KJV - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

Job 29 ...in a parable...Job speaks...

²⁵ I chose out their way, and sat chief, and dwelt as a king in the army, **as one that comforteth the mourners.**

Jeremiah 31

¹² Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and **they shall not sorrow any more at all.**

¹³ Then shall the virgin rejoice in the dance, both young men and old together: for **I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.**

¹⁴ And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

Matthew 5

Attitude Adjustment

Matthew 5

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

Blessed – NT:3107 – makarios (mak-ar'-ee-os); a prolonged form of the poetical makar (meaning the same); supremely blest; by extension, fortunate, well off:

KJV - blessed, happy (X -ier).

Meek – NT:4239 – praus (prah-ooce'); apparently a primary word; mild, i.e. (by implication) humble: KJV - meek. See also NT:4235.

Inherit – NT:2816 – kleronomeo (klay-ron-om-eh'-o); from NT:2818; to be an heir to (literally or figuratively): KJV - be heir, (obtain by) inherit (-ance).

...from – NT:2818 – kleronomos (klay-ron-om'-os); from NT:2819 and the base of NT:3551 (in its original sense of partitioning, i.e. [reflexively] getting by apportionment); a sharer by lot, i.e. inheritor (literally or figuratively); by implication, a possessor: KJV - heir.

...from – NT:2819 – kleros (klay'-ros); probably from NT:2806 (through the idea of using bits of wood, etc., for the purpose); a die (for drawing chances); by implication a portion (as if so secured); by extension an acquisition (especially a patrimony, figuratively); KJV - heritage, inheritance, lot, part.

...from – NT:2806 – klao (klah'-o); a primary verb; to break (specially, of bread):
KJV - break.

Earth – NT:1093 – ge (ghay); contracted from a primary word; soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application): KJV - country, earth (-ly), ground, land, world.

Psalm 37

¹¹ But the **meek shall inherit the earth**; and shall delight themselves in the abundance of peace.

Psalm 76

⁸ Thou didst cause judgment to be heard from heaven; the **earth feared, and was still,**
⁹ **When God arose to judgment, to save all the meek of the earth.** Selah.

Isaiah 11

¹ And there shall come forth a **rod out of the stem of Jesse**, and a **Branch** shall grow out of his roots:

² And the **spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;**

³ And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

⁴ But with righteousness shall he **JUDGE THE POOR, and reprove with equity for the meek of the earth:** and he shall smite the earth: with the rod of his mouth, and with the **BREATH OF HIS LIPS SHALL HE SLAY THE WICKED.**

Zephaniah 2

³ **Seek ye the LORD, all ye meek of the earth,** which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.

Matthew 5

Attitude Adjustment

Matthew 5 (cont)

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

Psalm 69

³⁵ For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

³⁶ The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

Exodus 23:30

By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

Exodus 32:13

Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

Exodus 34:9

And he said, If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

Psalm 2

⁸ Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Isaiah 54

³ For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

Galatians 5

¹⁶ This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

¹⁷ For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

¹⁸ But if ye be led of the Spirit, ye are not under the law.

¹⁹ Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

²⁰ Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

²¹ Envying, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

²² But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

²³ Meekness, temperance: against such there is no law.

Matthew 5

Attitude Adjustment

Matthew 5 (cont)

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

Ephesians 1

¹⁰ That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

¹¹ In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

¹² That we should be to the praise of his glory, who first trusted in Christ.

¹³ In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

¹⁴ Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

¹⁵ Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

Ephesians 1

¹⁷ That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

¹⁸ The eyes of your **understanding being enlightened**; that ye may know what is the hope of his calling, and what the riches of the glory of **his inheritance in the saints**,

¹⁹ And what is the exceeding greatness of his power to us-ward who believe, **according to the working of his mighty power**,

Ephesians 5

⁵ For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, **hath any inheritance in the kingdom of Christ and of God**.

1 Peter 1

³ Blessed be the God and Father of our Lord Jesus Christ, which according to his **abundant mercy** hath begotten us again unto a **lively hope** by the resurrection of Jesus Christ from the dead,

⁴ To an **inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you**,

⁵ Who are **kept by the power of God** through faith unto salvation ready to be revealed in the last time.

Matthew 5

Attitude Adjustment

Matthew 5

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Hunger – NT:3983 – peinao (pi-nah'-o); from the same as NT:3993 (through the idea of pinching toil; "pine"); to famish (absol. or comparatively); figuratively, to crave:

KJV - be an hungered.

Thirst – NT:1372 – dipsao (dip-sah'-o); from a variation of NT:1373; to thirst for (literally or figuratively): KJV - (be, be a-) thirst (-y).

Filled – NT:5526 – chortazo (khor-tad'-zo); from NT:5528; to fodder, i.e. (generally) to gorge (supply food in abundance): KJV - feed, fill, satisfy.

...from – NT:5528 – chortos (khor'-tos); apparently a primary word; a "court" or "garden", i.e. (by implication, of pasture) herbage or vegetation: KJV - blade, grass, hay.

Nehemiah 9

¹³ Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:

¹⁴ And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

¹⁵ And gavest them **bread from heaven for their hunger**, and broughtest forth **water for them out of the rock for their thirst**, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

Isaiah 44

“For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

Luke 6

²¹ **Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.**

Isaiah 33

⁵ The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

Philippians 1

⁹ And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

¹⁰ That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.

¹¹ Being **filled with the fruits of righteousness**, which are by Jesus Christ, unto the glory and praise of God.

Proverbs 12

²¹ There shall **no evil happen to the just: but the wicked shall be filled with mischief.**

Proverbs 20

¹⁷ Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

Luke 6

²¹ *Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.*

Matthew 5

Attitude Adjustment

Matthew 5

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

Merciful – NT:1655 – eleemon (el-eh-ay'-mone); from NT:1653; compassionate (actively): KJV - merciful.

Psalm 66

²⁰ Blessed be God, which hath not turned away my prayer, nor his mercy from me.

Psalm 37

²⁶ He is ever merciful, and lendeth; and his seed is blessed.

Psalm 71

⁸ Let my mouth be filled with thy praise and with thy honour all the day.

Hosea 2

²³ And I will sow her unto me in the earth; and I will have **mercy** upon her that had not obtained **mercy**; and I will say to them which were not my people, **Thou art my people**; and they shall say, **Thou art my God**.

Romans 11

²⁹ For the gifts and calling of God are without repentance.

³⁰ For as ye in times past have not believed God, yet have now **obtained mercy** through their unbelief:

³¹ Even so have these also now not believed, that **through your mercy they also may obtain mercy**.

Hebrews 4 ...mercy to be obtained often...by grace

¹⁵ For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

¹⁶ Let us therefore **come boldly unto the throne of grace, that we may obtain mercy**, and find grace to help in time of need.

Matthew 5

Attitude Adjustment

Matthew 5

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

Pure – NT:2513 – katharos (kath-ar-os'); of uncertain affinity; clean (literally or figuratively): KJV - **clean**, clear, pure.

Psalm 51

¹⁰ Create in me a **clean heart**, O God; and renew a right spirit within me.

Clean – OT:2889 – tahowr (taw-hore'); or tahor (taw-hore'); from OT:2891; pure (in a physical, chemical, ceremonial or moral sense): KJV - clean, fair, pure (-ness).

...from – OT:2891 – taher (taw-hare'); a primitive root; properly, to be bright; i.e. (by implication) to be pure (physical sound, clear, unadulterated; Levitically, uncontaminated; morally, innocent or holy): KJV - be (make, makeself, pronounce) clean, cleanse (self), purge, purify (-ierself,).

Psalm 73

¹ Truly God is good to Israel, even to such as are of a clean heart.

Such as are of a clean heart – OT:1249 – bar (bar); from OT:1305 (in its various senses); beloved; also pure, empty: KJV - choice, clean, clear, pure.

...from – OT:1305 – barar (baw-rar'); a primitive root; to clarify (i.e. brighten), examine, select:

KJV - make bright, choice, chosen, cleanse (be clean), clearly, polished, pure (-ify), purge (out).

Psalm 24 the right attitude for the right behavior...

³ Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

⁴ He that hath **clean hands**, and a **pure heart**; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

⁵ He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

1 Timothy 1

⁴ Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

⁵ Now the end of the commandment is charity out of a **pure heart**, and of a good conscience, and of faith unfeigned:

⁶ From which some having swerved have turned aside unto vain jangling;

Hebrews 10

²¹ And having an high priest over the house of God;

²² Let us draw near with a **true heart** in full assurance [confidence] of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure [clean] water.

²³ Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

True – NT:228 – alethinos (al-ay-thee-nos'); from NT:227; truthful: KJV - true.

Conscience – NT:4893 – suneidesis (soon-i'-day-sis); from a prolonged form of NT:4894; coperception, i.e. moral consciousness: KJV - conscience.

Matthew 5

Attitude Adjustment

Matthew 5 (cont)

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

John 4 ...to the woman at the well...

¹⁰ Jesus answered and said unto her, If thou knewst the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have **asked of him**, and he would have given thee living water.

John 4 ...to the woman at the well...

¹⁴ But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

¹⁵ The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

1 Peter 1

¹⁸ Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

¹⁹ But with the precious blood of Christ, as of a lamb without blemish and without spot:

²⁰ Who verily was foreordained before the foundation of the world, but was **manifest in these last times for you**,

²¹ Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

²² **Seeing** ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

²³ **Being born again**, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Romans 10

²⁰ But Esaias is very bold, and saith, I was found of them that sought me not; I was made **manifest** unto them that asked not after me.

Romans 16

²⁵ Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

²⁶ But **now is made manifest**, and **by the scriptures** of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Manifest – NT:5319 – phaneroo (fan-er-o'-o); from NT:5318; to render apparent (literally or figuratively): KJV - appear, manifestly declare, (make) manifest (forth), shew (self).

²⁷ To God only wise, be glory through Jesus Christ for ever. Amen.

Matthew 5

Attitude Adjustment

Matthew 5 (cont)

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

1 Corinthians 12

⁶ And there are diversities of operations, but it is the same God which worketh all in all.

⁷ But the manifestation of the Spirit is given to every man to profit withal.

Manifestation – NT:5321 – phanerosis (fan-er'-o-sis); from NT:5319; exhibition, i.e. (figuratively) expression, (by extension) a bestowment: KJV - manifestation.

...from – NT:5319 – phaneroo (fan-er-o'-o); from NT:5318; to render apparent (literally or figuratively):

KJV - appear, manifestly declare, (make) manifest (forth), shew (self).

...from – NT:5318 – phaneros (fan-er-os'); from NT:5316; shining, i.e. apparent (literally or figuratively); neuter (as adverb) publicly, externally:

KJV - abroad, appear, known, manifest, open [+ly], outward ([+ly]).

⁸ For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

2 Corinthians 4

¹ Therefore seeing we have this ministry, as we have received mercy, we faint not;

² But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but **by manifestation of the truth** commanding ourselves to every man's conscience in the **sight of God**.

³ But if our gospel be hid, it is hid to them that are lost:

⁴ In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

⁵ For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

⁶ For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

⁷ But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

⁸ We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

⁹ Persecuted, but not forsaken; cast down, but not destroyed;

¹⁰ Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

¹¹ For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

Matthew 5

Attitude Adjustment

Matthew 5

⁹ Blessed are the peacemakers: for they shall be called the children of God.

Peacemakers – NT:1518 – eirenopoios (i-ray-nop-oy-os'); from NT:1518 and NT:4160; pacificatory, i.e. (subjectively) peaceable: KJV - peacemaker.

Proverbs 16

⁷ When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

Isaiah 45 ...

⁷ I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

2 Timothy 2

²³ But foolish and unlearned questions avoid, knowing that they do gender strifes.

²⁴ And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

²⁵ In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

Ezekiel 34 taking care of his children...

²⁴ And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.

²⁵ And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

²⁶ And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

Romans 14

¹⁹ Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

James 3

¹³ Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

¹⁴ But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

¹⁵ This wisdom descendeth not from above, but is earthly, sensual, devilish.

¹⁶ For where envying and strife is, there is confusion and every evil work.

¹⁷ But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

¹⁸ And the fruit of righteousness is sown in peace of them that make peace.

John 1

¹⁸ No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

Matthew 5

Attitude Adjustment

Matthew 5 (cont)

⁹ Blessed are the peacemakers: for they shall be called the children of God.

1 John 4

¹² No man hath **seen God** at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

3 John 1

¹¹ Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not **seen God**.

1 Timothy 3

¹⁴ These things write I unto thee, hoping to come unto thee shortly:

¹⁵ But if I tarry long, that thou mayest **know how thou oughtest to behave thyself** in the house of God, which is the church of the living God, the pillar and ground of the truth.

¹⁶ And without controversy great is the mystery of godliness: **God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.**

Job 19

²⁶ And though after my skin worms destroy this body, yet in my flesh shall I see God:

Genesis 32

³⁰ And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Matthew 5

Attitude Adjustment

Matthew 5

¹⁰ Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Psalm 143

¹¹ Quicken me, O LORD, for thy name's sake: for thy **righteousness' sake** bring my soul out of trouble.

Isaiah 42

²¹ The LORD is well pleased for his **righteousness' sake**; he will magnify the law, and make it honourable.

1 Peter 3 ...formula for happiness...

¹³ And who is he that will harm you, if ye be followers of that which is good?

¹⁴ But and if ye suffer for **righteousness' sake**, happy are ye: and be not afraid of their terror, neither be troubled;

¹⁵ But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

Sanctify – NT:37 – hagiazo (hag-ee-ad'-zo); from NT:40; to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate: KJV - hallow, be holy, sanctify.

Isaiah 48

¹⁰ Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

¹¹ For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and **I will not give my glory unto another**.

¹² Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.

Matthew 10

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.

²⁰ For it is not ye that speak, but **the Spirit of your Father which speaketh in you**.

²¹ And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

²² And ye shall be **hated of all men for my name's sake**: but he that endureth to the end shall be saved.

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.

Matthew 5

Attitude Adjustment

Matthew 5

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.

Revile – NT:3679 – oneidizo (on-i-did'-zo); from NT:3681; to defame, i.e. rail at, chide, taunt: KJV - cast in teeth, (suffer) reproach, revile, upbraid.

Persecute – NT:1377 – dioko (dee-o'-ko); a prolonged (and causative) form of a primary verb dio (to flee;); to pursue (literally or figuratively); by implication, to persecute: KJV - ensue, follow (after), given to, (suffer) persecute (-ion), press forward.

Falsely – NT:4190 – poneros (pon-ay-ros'); from a derivative of NT:4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from NT:2556, which refers rather to essential character, as well as from NT:4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: KJV - bad, evil, grievous, harm, lewd, malicious, wicked (-ness).

Sake – NT:1752 – heneka (hen'-ek-ah); or heneken (hen'-ek-en); or heineken (hi'-nek-en); of uncertain affinity; on account of: KJV - because, for (cause), (wherefore-), by reason of, that.

Psalm 23

³ He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Restoreth – OT:7725 – shuwb (shoob); a primitive root; to turn back (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of return to the starting point); generally to retreat; often adverbial, again:

Sake – OT:4616 – ma` an (mah'-an); from OT:6030; properly, heed, i.e. purpose; used only adverbially, on account of (as a motive or an aim), teleologically, in order that:

KJV - because of, to the end (intent) that, for (to, ... 's sake), lest, that, to.

Mark 13

¹² Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

¹³ And ye shall be hated of all men **for my name's sake**: but he that shall endure unto the end, the same shall be saved.

¹⁴ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

1 Samuel 12

²² For the LORD will not forsake his people for his great **name's sake**: because it hath pleased the LORD to make you his people.

Psalm 106

⁷ Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea.

⁸ Nevertheless he **saved them for his name's sake**, that he might make his mighty power to be known.

Matthew 5

Attitude Adjustment

Matthew 5 (cont)

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.

Luke 21

¹⁶ And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

¹⁷ And ye shall be **hated of all men for my name's sake**.

¹⁸ But there shall **not an hair of your head perish**.

Matthew 5

Attitude Adjustment

Matthew 5

¹² Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Exceeding glad – NT:21 – agalliao (ag-al-lee-ah'-o); from agan (much) and NT:242; properly, to jump for joy, i.e. exult: KJV - be (exceeding) glad, with exceeding joy, rejoice (greatly).

Isaiah 52

¹² For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the **God of Israel will be your reward**.

Luke 6

²² Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

²³ Rejoice ye in that day, and leap for joy: for, behold, **your reward is great in heaven:** for in the **like manner did their fathers unto the prophets.**

²⁴ But woe unto you that are rich! for ye have received your consolation.

Luke 6

³⁵ But love ye your enemies, and do good, and lend, hoping for nothing again; and **your reward shall be great [long]**, and ye shall be the **children of the Highest**: for he is kind unto the unthankful and to the evil.

Acts 9 The Lord speaks to Ananias while speaking of Paul

¹⁵ But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

¹⁶ For I will shew him how great things **he must suffer for my name's sake**.

¹⁷ And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that **appeared unto thee** in the way as thou camest, hath sent me, that thou mightest receive thy sight, and **be filled with the Holy Ghost**.

Colossians 2

¹⁷ Which are a shadow of things to come; but the body is of Christ.

¹⁸ Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

¹⁹ And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Beguile you of your reward – NT:2603 – katabrabeuo (kat-ab-rab-yoo'-o); from NT:2596 and NT:1018 (in its original sense); to award the price against, i.e. (figuratively) to defraud (of salvation): KJV - beguile of reward.

Matthew 5

Attitude Adjustment

Beatitude defined:

1. Supreme blessedness or happiness.
2. **Beatitude** Any of the declarations of blessedness made by Jesus in the Sermon on the Mount.

The right attitude leads us to behave according to the Word of Life...

1 Corinthians 13

- ⁴ Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
- ⁵ Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
- ⁶ Rejoiceth not in iniquity, but rejoiceth in the truth;

1 Timothy 3

- ¹⁴ These things write I unto thee, hoping to come unto thee shortly:
- ¹⁵ But if I tarry long, that thou mayest **know how thou oughtest to behave thyself** in the house of God, which is the church of the living God, the pillar and ground of the truth.

Not always something I would say...

But...

I hope you see it my way...

Matthew 6

The Sermon on the Mount (5-7)

Matthew 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.

Take heed – [NT:4337](#) προσέχω **prosecho** (pros-ekh'-o); from [NT:4314](#) and [NT:2192](#); (figuratively) to hold the mind ([NT:3563](#) implied) towards, i.e. pay attention to, be cautious about, apply oneself to, adhere to:

KJV - (give) attend (-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

Alms – [NT:1343](#) δικαιοσύνη **dikaiosune** (dik-ah-yos-oo'-nay); from [NT:1342](#); equity (of character or act); specially (Christian) justification: **KJV** - righteousness.

Reward – [NT:3408](#) μισθός **misthos** (mis-thos'); apparently a primary word; pay for services (literally or figuratively), good or bad: **KJV** - hire, reward, wages.

Matthew 6

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.

Alms – [NT:1343](#) δικαιοσύνη **dikaiosune** (dik-ah-yos-oo'-nay); from [NT:1342](#); equity (of character or act); specially (Christian) justification: **KJV** - righteousness.

Hypocrites – [NT:5273](#) ὑποκριτής **hypokrites** (hoop-ok-ree-tace'); from [NT:5271](#); an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler ("hypocrite"): **KJV** - hypocrite.

Synagogues – [NT:4864](#) συναγωγή **sunagogue** (soon-ag-o-gay'); from (the reduplicated form of) [NT:4863](#); an assemblage of persons; specifically, a Jewish "synagogue" (the meeting or the place); by analogy, a Christian church:

KJV - assembly, congregation, synagogue.

Reward – [NT:3408](#) μισθός **misthos** (mis-thos'); apparently a primary word; pay for services (literally or figuratively), good or bad: **KJV** - hire, reward, wages.

Matthew 6

³ But when thou doest alms, let not thy left hand know what thy right hand doeth:

Alms – [NT:1343](#) δικαιοσύνη **dikaiosune** (dik-ah-yos-oo'-nay); from [NT:1342](#); equity (of character or act); specially (Christian) justification: **KJV** - righteousness.

Matthew 6

Matthew 6

⁴ That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Alms – [NT:1343](#) δικαιοσύνη **dikaiosune** (dik-ah-yos-oo'-nay); from [NT:1342](#); equity (of character or act); specially (Christian) justification: **KJV** - righteousness.

Secret – [NT:2927](#) κρυπτός **kruptos** (kroop-tos'); from [NT:2928](#); concealed, i.e. private: **KJV** - hid (-den), inward [-ly], secret.

Reward – [NT:3408](#) μισθός **misthos** (mis-thos'); apparently a primary word; pay for services (literally or figuratively), good or bad: **KJV** - hire, reward, wages.

Matthew 6

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.

Prayest – [NT:4336](#) προσεύχομαι **proseuchomai** (pros-yoo'-khom-ahee); from [NT:4314](#) and [NT:2172](#); to pray to God, i.e. supplicate, worship:

KJV - pray (X earnestly, for), make prayer.

Hypocrites – [NT:5273](#) ὑποκριτής **hypokrites** (hoop-ok-ree-tace'); from [NT:5271](#); an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler ("hypocrite"): **KJV** - hypocrite.

Reward – [NT:3408](#) μισθός **misthos** (mis-thos'); apparently a primary word; pay for services (literally or figuratively), good or bad: **KJV** - hire, reward, wages.

Matthew 6

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.

Prayest – [NT:4336](#) προσεύχομαι **proseuchomai** (pros-yoo'-khom-ahee); from [NT:4314](#) and [NT:2172](#); to pray to God, i.e. supplicate, worship:

KJV - pray (X earnestly, for), make prayer.

Closet – [NT:5009](#) ταμεῖον **tameion** (tam-i'-on); neuter contraction of a presumed derivative of **tamias** (a dispenser or distributor; akin to **temno**, to cut); a dispensary or magazine, i.e. a chamber on the ground-floor or interior of an Oriental house (generally used for storage or privacy, a spot for retirement):

KJV - secret chamber, closet, storehouse.

Secret – [NT:2927](#) κρυπτός **kruptos** (kroop-tos'); from [NT:2928](#); concealed, i.e. private: **KJV** - hid (-den), inward [-ly], secret.

Reward – [NT:3408](#) μισθός **misthos** (mis-thos'); apparently a primary word; pay for services (literally or figuratively), good or bad: **KJV** - hire, reward, wages.

Matthew 6

Matthew 6

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.

Pray – [NT:4336](#) προσεύχομαι **proseuchomai** (pros-yoo'-khom-ahee); from [NT:4314](#) and [NT:2172](#); to pray to God, i.e. supplicate, worship:

KJV - pray (X earnestly, for), make prayer.

Vain repetitions – [NT:945](#) βαττολογέω **battologeo** (bat-tol-og-eh'-o); from **Battos** (a proverbial stammerer) and [NT:3056](#); to stutter, i.e. (by implication) to prate tediously: **KJV** - use vain repetitions.

Heathen – [NT:1482](#) ἑθνικός **ethnikos** (eth-nee-kos'); from [NT:1484](#); national ("ethnic"), i.e. (specially) a Gentile: **KJV** - heathen (man).

Matthew 6

⁸ Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Matthew 6

⁹ After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Hallowed – [NT:37](#) ἀγιάζω **hagiazo** (hag-ee-ad'-zo); from [NT:40](#); to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate:

KJV - hallow, be holy, sanctify.

Matthew 6

¹⁰ Thy kingdom come, Thy will be done in earth, as it is in heaven.

Will – [NT:2307](#) θέλημα **thelema** (thel'-ay-mah); from the prolonged form of [NT:2309](#); a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination: **KJV** - desire, pleasure, will.

Matthew 6

¹¹ Give us this day our daily bread.

Matthew 6

¹² And forgive us our debts, as we forgive our debtors.

Forgive – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow):

KJV - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Debts – [NT:3783](#) ὀφείλημα **opheilema** (of-i'-lay-mah); from (the alternate of) [NT:3784](#); something owed, i.e. (figuratively) a due; morally, a fault: **KJV** - debt.

Debtors – [NT:3781](#) ὀφειλέτης **opheiletes** (of-i-let'-ace); from [NT:3784](#); an ower, i.e. person indebted; figuratively, a delinquent; morally, a transgressor (against God): **KJV** - debtor, which owed, sinner.

Matthew 6

Matthew 6

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.

Temptation – [NT:3986](#) πειρασμός **peirasmos** (pi-ras-mos'); from [NT:3985](#); a putting to proof (by experiment [of good], experience [of evil], solicitation, discipline or provocation); by implication, adversity: **KJV** - temptation, ~~x~~ try.

Matthew 6

¹⁴ For if ye forgive men their trespasses, your heavenly Father will also forgive you:

Forgive – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow):
KJV - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Trespasses – [NT:3900](#) παράπτωμα **paraptoma** (par-ap'-to-mah); from [NT:3895](#); a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression:

KJV - fall, fault, offence, sin, trespass.

Matthew 6

¹⁵ But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Forgive – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow):
KJV - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Trespasses – [NT:3900](#) παράπτωμα **paraptoma** (par-ap'-to-mah); from [NT:3895](#); a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression:

KJV - fall, fault, offence, sin, trespass.

Matthew 6

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.

Fast – [NT:3522](#) νηστεύω **nesteuo** (nace-tyoo'-o); from [NT:3523](#); to abstain from food (religiously): **KJV** - fast.

Hypocrites – [NT:5273](#) ὑποκριτής **hypokrites** (hoop-ok-ree-tace'); from [NT:5271](#); an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler ("hypocrite"): **KJV** - hypocrite.

Sad countenance – [NT:4659](#) σκυθρωπός **skuthropos** (skoo-thro-pos'); from skuthros (sullen) and a derivative of [NT:3700](#); angry-visaged, i.e. gloomy or affecting a mournful appearance: **KJV** - of a sad countenance.

Disfigure – [NT:853](#) ἀφανίζω **aphanizo** (af-an-id'-zo); from [NT:852](#); to render unapparent, i.e. (actively) consume (becloud), or (passively) disappear (be destroyed): **KJV** - corrupt, disfigure, perish, vanish away.

Matthew 6

Matthew 6

¹⁷ But thou, when thou fastest, anoint thine head, and wash thy face;

Fastest – [NT:3522](#) νηστεύω **nesteuo** (nace-tyoo'-o); from [NT:3523](#); to abstain from food (religiously): **KJV** - fast.

Matthew 6

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.

Fast – [NT:3522](#) νηστεύω **nesteuo** (nace-tyoo'-o); from [NT:3523](#); to abstain from food (religiously): **KJV** - fast.

Secret – [NT:2927](#) κρυπτός **kruptos** (kroop-tos'); from [NT:2928](#); concealed, i.e. private: **KJV** - hid (-den), inward [-ly], secret.

Reward – [NT:3408](#) μισθός **misthos** (mis-thos'); apparently a primary word; pay for services (literally or figuratively), good or bad: **KJV** - hire, reward, wages.

Matthew 6

¹⁹ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

Lay up – [NT:2343](#) θησαυρίζω **thesaurizo** (thay-sow-rid'-zo); from [NT:2344](#); to amass or reserve (literally or figuratively):

KJV - lay up (treasure), (keep) in store, (heap) treasure (together, up).

Treasures – [NT:2344](#) θησαυρός **thesauros** (thay-sow-ros'); from [NT:5087](#); a deposit, i.e. wealth (literally or figuratively): **KJV** - treasure.

Matthew 6

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:

Rust – [NT:1035](#) βρῶσις **brosis** (bro'-sis); from the base of [NT:977](#); (abstractly) eating (literally or figuratively); by extension (concretely) food (literally or figuratively):

KJV - eating, food, meat.

Corrupt – [NT:853](#) ἀφανίζω **aphanizo** (af-an-id'-zo); from [NT:852](#); to render unapparent, i.e. (actively) consume (becloud), or (passively) disappear (be destroyed):

KJV - corrupt, disfigure, perish, vanish away.

Thieves – [NT:2812](#) κλέπτης **kleptes** (klep'-tace); from [NT:2813](#); a stealer (literally or figuratively): **KJV** - thief. Compare [NT:3027](#).

Matthew 6

²¹ For where your treasure is, there will your heart be also.

Treasure – [NT:2344](#) θησαυρός **thesauros** (thay-sow-ros'); from [NT:5087](#); a deposit, i.e. wealth (literally or figuratively): **KJV** - treasure.

Matthew 6

Matthew 6

²² The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
Full of light. – [NT:5460](#) φωτεινός **photeinos** (fo-ti-nos'); from [NT:5457](#); lustrous, i.e. transparent or well-illuminated (figuratively): **KJV** - bright, full of light.

Matthew 6

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!

Eye – [NT:3788](#) ὄφθαλμός **ophthalmos** (of-thal-mos'); from [NT:3700](#); the eye (literally or figuratively); by implication, vision; figuratively, envy (from the jealous side-glance):
KJV - eye, sight.

Matthew 6

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.

Masters – [NT:2962](#) κύριος **kurios** (koo'-ree-os); from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Mr. (as a respectful title):
KJV - God, Lord, master, Sir.

Hate – [NT:3404](#) μισέω **miseo** (mis-eh'-o); from a primary misos (hatred); to detest (especially to persecute); by extension, to love less: **KJV** - hate (-ful).

Despise – [NT:2706](#) καταφρονέω **kataphroneo** (kat-af-ron-eh'-o); from [NT:2596](#) and [NT:5426](#); to think against, i.e. disesteem: **KJV** - despise.

Mammon – [NT:3126](#) μαμμωνᾶς **mamonas** (mam-o-nas') or mammonas (mam-mo-nas'); of Aramaic origin (confidence, i.e. wealth, personified); mammonas, i.e. avarice (deified): **KJV** - mammon.

Matthew 6

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?

Matthew 6

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?

Better – [NT:1308](#) διαφέρω **diaphero** (dee-af-er'-o); from [NT:1223](#) and [NT:5342](#); to bear through, i.e. (literally) transport; usually to bear apart, i.e. (objectively) to toss about (figuratively, report); subjectively, to "differ", or (by implication) surpass:

KJV - be better, carry, differ from, drive up and down, be (more) excellent, make matter, publish, be of more value.

Matthew 6

Matthew 6

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

Cubit – [NT:4083](#) πῆχυς **pechus** (pay'-khoos); of uncertain affinity; the fore-arm, i.e. (as a measure) a cubit: **KJV** - cubit.

Stature – [NT:2244](#) ἡλικία **helikia** (hay-lik-ee'-ah); from the same as [NT:2245](#); maturity (in years or size): **KJV** - age, stature.

Matthew 6

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

Matthew 6

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

Matthew 6

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?

Matthew 6

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

Matthew 6

³² (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

Matthew 6

³³ But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Matthew 6

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.

Sufficient – [NT:713](#) ἀρκετός **arketos** (ar-ket-os'); from [NT:714](#); satisfactory: **KJV** - enough, suffice (-ient).

Matthew 7

The Sermon on the Mount (5-7)

Matthew 7

¹ Judge not, that ye be not judged.

Judge/ judged – [NT:2919](#) κρίνω **krino** (kree'-no); properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:

KJV - avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

Matthew 7

² For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Judgment – [NT:2917](#) κρίμα **krima** (kree'-mah); from [NT:2919](#); a decision (the function or the effect, for or against ["crime"]):

KJV - avenge, condemned, condemnation, damnation, ⁺ go to law, judgment.

Judge/ judged – [NT:2919](#) κρίνω **krino** (kree'-no); properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:

KJV - avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

Mete – [NT:3354](#) μετρέω **metreo** (met-reh'-o); from [NT:3358](#); to measure (i.e. ascertain in size by a fixed standard); by implication to admeasure (i.e. allot by rule):

KJV - figuratively, to estimate: **KJV** - measure, mete.

Matthew 7

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?

Beholdest – [NT:991](#) βλέπω **blepo** (blep'-o); a primary verb; to look at (literally or figuratively):

KJV - behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

Compare [NT:3700](#).

Mote – [NT:2595](#) κάρφος **karpbos** (kar'-fos); from karpho (to wither); a dry twig or straw: **KJV** - mote.

Considerest – [NT:2657](#) κατανοέω **katanoeo** (kat-an-o-eh'-o); from [NT:2596](#) and [NT:3539](#); to observe fully: **KJV** - behold, consider, discover, perceive.

Beam – [NT:1385](#) δοκός **dokos** (dok-os'); from [NT:1209](#) (through the idea of holding up); a stick of timber: **KJV** - beam.

Matthew 7

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?

Mote – [NT:2595](#) κάρφος **karpbos** (kar'-fos); from karpho (to wither); a dry twig or straw: **KJV** - mote.

Beam – [NT:1385](#) δοκός **dokos** (dok-os'); from [NT:1209](#) (through the idea of holding up); a stick of timber: **KJV** - beam.

Matthew 7

Matthew 7

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.

Hypocrite – [NT:5273](#) ὑποκριτής **hypokrites** (hoop-ok-ree-tace'); from [NT:5271](#); an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler ("hypocrite"): **KJV** - hypocrite.

Cast out – [NT:1544](#) ἐκβάλλω **ekballo** (ek-bal'-lo); from [NT:1537](#) and [NT:906](#); to eject (literally or figuratively):

KJV - bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

Beam – [NT:1385](#) δοκός **dokos** (dok-os'); from [NT:1209](#) (through the idea of holding up); a stick of timber: **KJV** - beam.

Mote – [NT:2595](#) κάρφος **karpbos** (kar'-fos); from karpbo (to wither); a dry twig or straw: **KJV** - mote.

Matthew 7

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.

Trample – [NT:2662](#) καταπατέω **katapateo** (kat-ap-at-eh'-o); from [NT:2596](#) and [NT:3961](#); to trample down; figuratively, to reject with disdain:

KJV - trample, tread (down, underfoot).

Matthew 7

⁷ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

Matthew 7

⁸ For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Matthew 7

⁹ Or what man is there of you, whom if his son ask bread, will he give him a stone?

Matthew 7

¹⁰ Or if he ask a fish, will he give him a serpent?

Matthew 7

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?

Matthew 7

Matthew 7

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.

Law – [NT:3551](#) νόμος **nomos** (nom'-os); from a primary nemo (to parcel out, especially food or grazing to animals); law (through the idea of prescriptive usage), genitive case (regulation), specifically (of Moses [including the volume]; also of the Gospel), or figuratively (a principle): **KJV** - law.

Matthew 7

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 therat:

Destruction – [NT:684](#) ἀπώλεια **apoleia** (ap-o'-li-a); from a presumed derivative of [NT:622](#); ruin or loss (physical, spiritual or eternal):

KJV - damnable (-nation), destruction, die, perdition, ^x perish, pernicious ways, waste.

Matthew 7

¹⁴ Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Strait – [NT:4728](#) στενός **stenos** (sten-os'); probably from the base of [NT:2476](#); narrow (from obstacles standing close about): **KJV** - strait.

Matthew 7

¹⁵ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravelling wolves.

Beware – [NT:4337](#) προσέχω **prosecho** (pros-ekh'-o); from [NT:4314](#) and [NT:2192](#); (figuratively) to hold the mind ([NT:3563](#) implied) towards, i.e. pay attention to, be cautious about, apply oneself to, adhere to:

KJV - (give) attend (-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

Ravelling – [NT:727](#) ἄρπαχ **harpax** (har'-pax); from [NT:726](#); rapacious:

KJV - extortion, ravelling.

Matthew 7

¹⁶ Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Thistles – [NT:5146](#) τρίβολος **tribolos** (trib'-ol-os); from [NT:5140](#) and [NT:956](#); properly, a crow-foot (three-pronged obstruction in war), i.e. (by analogy) a thorny plant (caltrop): **KJV** - brier, thistle.

Matthew 7

Matthew 7

¹⁷ Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Matthew 7

¹⁸ A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Matthew 7

¹⁹ Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Matthew 7

²⁰ Wherefore by their fruits ye shall know them.

Matthew 7

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.

Matthew 7

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?

Wonderful works – [NT:1411](#) δύναμις **dunamis** (doo'-nam-is); from [NT:1410](#); force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself):

KJV - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

Matthew 7

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

Profess – [NT:3670](#) ὁμολογέω **homologeo** (hom-ol-og-eh'-o); from a compound of the base of [NT:3674](#) and [NT:3056](#); to assent, i.e. covenant, acknowledge:

KJV - con- (pro-) fess, confession is made, give thanks, promise.

Iniquity – [NT:458](#) ἀνομία **anomia** (an-om-ee'-ah); from [NT:459](#); illegality, i.e. violation of law or (genitive case) wickedness:

KJV - iniquity, ^x transgress (-ion of) the law, unrighteousness.

Matthew 7

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:

Matthew 7

Matthew 7

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.

Founded – [NT:2311](#) θεμελιόω **themelioo** (them-el-ee-o'-o); from [NT:2310](#); to lay a basis for, i.e. (literally) erect, or (figuratively) consolidate:

KJV - (lay the) found (-ation), ground, settle.

Rock – [NT:4073](#) πέτρα **petra** (pet'-ra); feminine of the same as [NT:4074](#); a (mass of) rock (literally or figuratively): **KJV** - rock.

Matthew 7

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:

Foolish – [NT:3474](#) μωρός **moros** (mo-ros'); probably from the base of [NT:3466](#); dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd:

KJV - fool (-ish, ~~x~~-ishness).

Matthew 7

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.

Matthew 7

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

Astonished – [NT:1605](#) ἐκπλήσσω **ekplesso** (ek-place'-so); from [NT:1537](#) and [NT:4141](#); to strike with astonishment: **KJV** - amaze, astonish.

Doctrine – [NT:1322](#) διδαχή **didache** (did-akh-ay'); from [NT:1321](#); instruction (the act or the matter): **KJV** - doctrine, hath been taught.

Matthew 7

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

Authority – [NT:1849](#) ἔξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

KJV - authority, jurisdiction, liberty, power, right, strength.

Matthew 8

Jesus heals Leprosy

Matthew 8

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

Matthew 8

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

Leper – [NT:3015](#) λεπρός **lepros** (lep-ros'); from the same as [NT:3014](#); scaly, i.e. leprous (a leper): **KJV** - leper.

Matthew 8

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

Immediately – [NT:2112](#) εὐθέως **eutheos** (yoo-theh'-oce); adverb from [NT:2117](#); directly, i.e. at once or soon:

KJV - anon, as soon as, forthwith, immediately, shortly, straightway.

Matthew 8

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.

Testimony – [NT:3142](#) μαρτύριον **marturion** (mar-too'-ree-on); neuter of a presumed derivative of [NT:3144](#); something evidential, i.e. (genitive case) evidence given or (specifically) the Decalogue (in the sacred Tabernacle):

KJV - to be testified, testimony, witness.

Great faith in Israel among Gentiles

Matthew 8

⁵ And when Jesus was entered into Caperناum, there came unto him a centurion, beseeching him, Caperناum – [NT:2584](#) Καπερναούμ **Kapernaoum** (cap-er-nah-oom'); of Hebrew origin [probably [OT:3723](#) and [OT:5151](#)]; Capernaum (i.e. Caphanachum), a place in Palestine: **KJV** - Capernaum.

Jesus heals Palsy

Matthew 8

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

Palsy – [NT:3885](#) παραλυτικός **paralutikos** (par-al-oo-tee-kos'); from a derivative of [NT:3886](#); as if dissolved, i.e. "paralytic": **KJV** - that had (sick of) the palsy.

Grievously – [NT:1171](#) δεινῶς **deinos** (di-noce'); adverb from a derivative of the same as [NT:1169](#); terribly, i.e. excessively: **KJV** - grievously, vehemently.

Tormented – [NT:928](#) βασανίζω **basanizo** (bas-an-id'-zo); from [NT:931](#); to torture:

KJV - pain, toil, torment, toss, vex.

Matthew 8

Matthew 8

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

Matthew 8

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

Centurion – [NT:1543](#) ἔκαποντάρχης **hekatonarches** (hek-at-on-tar'-khace); or **hekatonarchos** (hek-at-on'-tar-khos); from [NT:1540](#) and [NT:757](#); the captain of one hundred men: **KJV** - centurion.

Worthy – [NT:2425](#) ἵκανός **hikanos** (hik-an-os'); from hiko [hikano or hikneomai, akin to [NT:2240](#)] (to arrive); competent (as if coming in season), i.e. ample (in amount) or fit (in character):

KJV - able, * content, enough, good, great, large, long (while), many, meet, much, security, sore, sufficient, worthy.

Servant – [NT:3816](#) παῖς **pais** (paheece); perhaps from [NT:3817](#); a boy (as often beaten with impunity), or (by analogy,) a girl, and (genitive case) a child; specifically, a slave or servant (especially a minister to a king; and by eminence to God):

KJV - child, maid (-en), (man) servant, son, young man.

Matthew 8

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.

Authority – [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

KJV - authority, jurisdiction, liberty, power, right, strength.

Matthew 8

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.

Marvelled – [NT:2296](#) θαυμάζω **thaumazo** (thou-mad'-zo); from [NT:2295](#); by implication, to admire: **KJV** - admire, have in admiration, marvel, wonder.

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:

KJV - assurance, belief, believe, faith, fidelity.

Matthew 8

Matthew 8

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.

Matthew 8

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

Weeping – [NT:2805](#) κλαυθμός **klauthmos** (klowth-mos'); from [NT:2799](#); lamentation: **KJV** - wailing, weeping, ^x wept.

Gnashing – [NT:1030](#) βρυγμός **brugmos** (broog-mos'); from [NT:1031](#); a grating (of the teeth): **KJV** - gnashing.

Matthew 8

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.

Centurion – [NT:1543](#) ἑκατοντάρχης **hekatonarches** (hek-at-on-tar'-khace); or **hekatonarchos** (hek-at-on'-tar-khos); from [NT:1540](#) and [NT:757](#); the captain of one hundred men: **KJV** - centurion.

Jesus heal Fever

Matthew 8

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

Sick of a fever – [NT:4445](#) πυρέσσω **puresso** (poo-res'-so); from [NT:4443](#); to be on fire, i.e. (specifically) to have a fever: **KJV** - be sick of a fever.

Matthew 8

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

Left – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow): **KJV** - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Ministered – [NT:1247](#) διακονέω **diakoneo** (dee-ak-on-eh'-o); from [NT:1249](#); to be an attendant, i.e. wait upon (menially or as a host, friend, or [figuratively] teacher); techn. to act as a Christian deacon:

KJV - (ad-) minister (unto), serve, use the office of a deacon.

Jesus cast our demons that make sick

Matthew 8

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:

Possessed with devils – [NT:1139](#) δαιμονίζομαι **daimonizomai** (dahee-mon-id'-zom-ahee); middle voice from [NT:1142](#); to be exercised by a daemon:

KJV - have a (be vexed with, be possessed with) devil (-s).

Matthew 8

Jesus fulfilled prophecy

Matthew 8

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

Fulfilled – [NT:4137](#) πληρόω **pleroo** (play-ro'-o); from [NT:4134](#); to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.:

KJV - accomplish, ~~x~~ after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

Esaias – [NT:2268](#) Ἡσαΐας **Hesaias** (hay-sah-ee'-as); of Hebrew origin [[OT:3470](#)]; Hesaias (i.e. Jeshajah), an Israelite: **KJV** - Esaias.

Infirmities – [NT:769](#) ἀσθένεια **astheneia** (as-then'-i-ah); from [NT:772](#); feebleness (of mind or body); by implication, malady; morally, frailty:

KJV - disease, infirmity, sickness, weakness.

Sicknesses – [NT:3554](#) νόσος **nosos** (nos'-os); of uncertain affinity; a malady (rarely figuratively, of moral disability): **KJV** - disease, infirmity, sickness.

Matthew 8

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

Depart – [NT:565](#) ἀπέρχομαι **aperchomai** (ap-erkh'-om-ahee); from [NT:575](#) and [NT:2064](#); to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively:

KJV - come, depart, go (aside, away, back, out, ... ways), pass away, be past.

Matthew 8

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

Scribe – [NT:1122](#) γραμματεύς **grammateus** (gram-mat-yooce'); from [NT:1121](#). a writer, i.e. (professionally) scribe or secretary: **KJV** - scribe, town-clerk.

Matthew 8

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.

Matthew 8

Matthew 8

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

Bury – [NT:2290](#) θάπτω **thapto** (thap'-to); a primary verb; to celebrate funeral rites, i.e. inter: **KJV** - bury.

Matthew 8

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

Bury – [NT:2290](#) θάπτω **thapto** (thap'-to); a primary verb; to celebrate funeral rites, i.e. inter: **KJV** - bury.

Jesus calms the Tempest on the Sea (He caused the Tempest on the Sea)

Matthew 8

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

Followed – [NT:190](#) ἀκολουθέω **akoloutheo** (ak-ol-oo-theh'-o); from [NT:1](#) (as a particle of union) and keleuthos (a road); properly, to be in the same way with, i.e. to accompany (specially, as a disciple): **KJV** - follow, reach.

Matthew 8

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

Tempest – [NT:4578](#) σεισμός **seismos** (sice-mos'); from [NT:4579](#); a commotion, i.e. (of the air) a gale, (of the ground) an earthquake: **KJV** - earthquake, tempest.

Matthew 8

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

Perish – [NT:622](#) ἀπόλλυμι **apollumi** (ap-ol'-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively: **KJV** - destroy, die, lose, mar, perish.

Matthew 8

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.

Rebuked – [NT:2008](#) ἐπιτιμάω **epitimao** (ep-ee-tee-mah'-o); from [NT:1909](#) and [NT:5091](#); to tax upon, i.e. censure or admonish; by implication, forbid: **KJV** - (straitly) charge, rebuke.

Calm – [NT:1055](#) γαλήνη **galene** (gal-ay'-nay); of uncertain derivation; tranquility: **KJV** - calm.

Matthew 8

²⁷ But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

Matthew 8

Jesus casts out menacing demons

Matthew 8

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.

Matthew 8

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?

Matthew 8

³⁰ And there was a good way off from them an herd of many swine feeding.

Matthew 8

³¹ So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.
Devils – [NT:1142](#) δαίμων **daimon** (dah'-ee-mown); from **daio** (to distribute fortunes); a daemon or supernatural spirit (of a bad nature): **KJV** - devil.

Suffer us to go away – [NT:649](#) ἀποστέλλω **apostello** (ap-os-tel'-lo); from [NT:575](#) and [NT:4724](#); set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively: **KJV** - put in, send (away, forth, out), set [at liberty].

Swine – [NT:5519](#) χοῖρος **choiros** (khoy'-ros); of uncertain derivation; a hog:
KJV - swine.

Matthew 8

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.

Ran violently – [NT:3729](#) ὅρμαω **hormao** (hor-mah'-o); from [NT:3730](#); to start, spur or urge on, i.e. (reflexively) to dash or plunge: **KJV** - run (violently), rush.

Steep place – [NT:2911](#) κρημνός **kremnos** (krame-nos'); from [NT:2910](#); overhanging, i.e. a precipice: **KJV** - steep place.

Perished – [NT:599](#) ἀποθνήσκω **apothnesko** (ap-oth-nace'-ko); from [NT:575](#) and [NT:2348](#); to die off (literally or figuratively):

KJV - be dead, death, die, lie a-dying, be slain (X with).

Matthew 8

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.

Possessed of the devils – [NT:1139](#) δαιμονίζομαι **daimonizomai** (dahee-mon-id'-zom-ahee); middle voice from [NT:1142](#); to be exercised by a daemon:

KJV - have a (be vexed with, be possessed with) devil (-s).

Matthew 8

Matthew 8

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.

Matthew 9

Accusation and Acknowledgment of Jehovah Rapha

Matthew 9

¹ And he entered into a ship, and passed over, and came into his own city.

Matthew 9

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.

Matthew 9

³ And, behold, certain of the scribes said within themselves, This man blasphemeth.

Blasphemeth – [NT:987](#) βλασφημέω **blasphemeo** (blas-fay-meh'-o); from [NT:989](#); to vilify; specially, to speak impiously:

KJV - (speak) blaspheme (-er, -mously, -my), defame, rail on, revile, speak evil.

Matthew 9

⁴ And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

Evil – [NT:4190](#) πονηρός **poneros** (pon-ay-ros'); from a derivative of [NT:4192](#); hurtful, i.e. evil (properly, in effect or influence, and thus differing from [NT:2556](#), which refers rather to essential character, as well as from [NT:4550](#), which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners:

KJV - bad, evil, grievous, harm, lewd, malicious, wicked (-ness). See also [NT:4191](#).

Matthew 9

⁵ For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

Matthew 9

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.

Power – [NT:1849](#) ἔξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

KJV - authority, jurisdiction, liberty, power, right, strength.

Matthew 9

Matthew 9

⁷ And he arose, and departed to his house.

Departed – [NT:565](#) ἀπέρχομαι **aperchomai** (ap-erkh'-om-ahee); from [NT:575](#) and [NT:2064](#); to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively:

KJV - come, depart, go (aside, away, back, out, ... ways), pass away, be past.

Matthew 9

⁸ But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

Marvelled – [NT:5399](#) φοβέω **phobeo** (fob-eh'-o); from [NT:5401](#); to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere:

KJV - be (+sore) afraid, fear (exceedingly), reverence.

Glorified – [NT:1392](#) δοξάζω **doxazo** (dox-ad'-zo); from [NT:1391](#); to render (or esteem) glorious (in a wide application):

KJV - (make) glorify (-ious), full of (have) glory, honour, magnify.

Power – [NT:1849](#) ἔξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

KJV - authority, jurisdiction, liberty, power, right, strength.

Jesus came to publicans and sinners

Matthew 9

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.

Receipt of custom – [NT:5058](#) τελώνιον **telonion** (tel-o'-nee-on); neuter of a presumed derivative of [NT:5057](#); a tax-gatherer's place of business: **KJV** - receipt of custom.

Matthew 9

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.

It came to pass – [NT:1096](#) γίνομαι **ginomai** (ghin'-om-ahee); a prolongation and middle voice form of a primary verb; to cause to be ("gen"- erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.):

KJV - arise, be assembled, be (-come, -fall, -haveself), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, * God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, ^x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Publicans – [NT:5057](#) τελώνης **telones** (tel-o'-nace); from [NT:5056](#) and [NT:5608](#); a tax-farmer, i.e. collector of public revenue: **KJV** - publican.

Matthew 9

Matthew 9

¹¹ And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

Matthew 9

¹² But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

Matthew 9

¹³ But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Mercy – [NT:1656](#) ἔλεος **eleos** (el'-eh-os); of uncertain affinity; compassion (human or divine, especially active): **KJV** - (+tender) mercy.

Sacrifice – [NT:2378](#) θυσία **thusia** (thoo-see'-ah); from [NT:2380](#); sacrifice (the act or the victim, literally or figuratively): **KJV** - sacrifice.

Call – [NT:2564](#) καλέω **kaleo** (kal-eh'-o); akin to the base of [NT:2753](#); to "call" (properly, aloud, but used in a variety of applications, dir. or otherwise):

KJV - bid, call (forth), (whose, whose sur-) name (was [called]).

Righteous – [NT:1342](#) δίκαιος **dikaios** (dik'-ah-yos); from [NT:1349](#); equitable (in character or act); by implication, innocent, holy (absolutely or relatively):

KJV - just, meet, right (-eous).

Sinners – [NT:268](#) ἄμαρτωλός **hamartolos** (ham-ar-to-los'); from [NT:264](#); sinful, i.e. a sinner: **KJV** - sinful, sinner.

Fasting

Matthew 9

¹⁴ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

Fast – [NT:3522](#) νηστεύω **nesteuo** (nace-tyoo'-o); from [NT:3523](#); to abstain from food (religiously): **KJV** - fast.

Matthew 9

¹⁵ And Jesus said unto them, 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.

Fast – [NT:3522](#) νηστεύω **nesteuo** (nace-tyoo'-o); from [NT:3523](#); to abstain from food (religiously): **KJV** - fast.

Bridechamber – [NT:3567](#) νυμφών **numphon** (noom-fohn'); from [NT:3565](#); the bridal room: **KJV** - bridechamber.

Bridegroom – [NT:3566](#) νυμφίος **numphios** (noom-fee'-os); from [NT:3565](#); a bride-groom (literally or figuratively): **KJV** - bridegroom.

Matthew 9

Matthew 9

¹⁶No 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.

Matthew 9

¹⁷Neither 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.

New – [NT:3501](#) νέος **neos** (neh'-os); including the comparative neoteros (neh-o'-ter-os); a primary word; "new", i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate: **KJV** - new, young.

Wine – [NT:3631](#) οἶνος **oinos** (oy'-nos); a primary word (or perhaps of Hebrew origin [[OT:3196](#)]); "wine" (literally or figuratively): **KJV** - wine.

Preserved – [NT:4933](#) συντηρέω **suntereo** (soon-tay-reh'-o); from [NT:4862](#) and [NT:5083](#); to keep closely together, i.e. (by implication) to conserve (from ruinment);. to remember (and obey): **KJV** - keep, observe, preserve.

Matthew 9

¹⁸While 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.

Ruler – [NT:758](#) ἄρχων **archon** (ar'-khone); present participle of [NT:757](#); a first (in rank or power): **KJV** - chief (ruler), magistrate, prince, ruler.

Worshipped – [NT:4352](#) προσκυνέω **proskuneo** (pros-koo-neh'-o); from [NT:4314](#) and a probable derivative of [NT:2965](#) (meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, i.e. (literally or figuratively) prostrate oneself in homage (do reverence to, adore): **KJV** - worship.

Matthew 9

¹⁹And Jesus arose, and followed him, and so did his disciples.

Jesus heals woman seeking healing

Matthew 9

²⁰And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

Issue of blood – [NT:131](#) αἱμορρέω **haimorrheo** (hahee-mor-hreh'-o); from [NT:129](#) and [NT:4482](#); to flow blood, i.e. have a hoemorrhage:

KJV - diseased with an issue of blood.

Matthew 9

²¹For she said within herself, If I may but touch his garment, I shall be whole.

Matthew 9

Matthew 9

²² But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Made thee whole – [NT:4982](#) σώζω **sozo** (sode'-zo); from a primary sos (contraction for obsolete saoz, "safe"); to save, i.e. deliver or protect (literally or figuratively):
KJV - heal, preserve, save (self), do well, be (make) whole.

Jesus revives dead young girl

Matthew 9

²³ And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,
Minstrels – [NT:834](#) αὐλητής **auletes** (ow-lay-tace'); from [NT:832](#); a flute-player:
KJV - minstrel, piper.

Noise – [NT:2350](#) θορυβέω **thorubeo** (thor-oo-beh'-o); from [NT:2351](#); to be in tumult, i.e. disturb, clamor:

KJV - make ado (a noise), troubleself, set on an uproar.

Matthew 9

²⁴ He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

Maid – [NT:2877](#) κοράσιον **korasion** (kor-as'-ee-on); neuter of a presumed derivative of kore (a maiden); a (little) girl: **KJV** - damsel, maid.

Sleepeth – [NT:2518](#) καθεύδω **katheudo** (kath-yoo'-do); from [NT:2596](#) and heudo (to sleep); to lie down to rest, i.e. (by implication) to fall asleep (literally or figuratively):
KJV - (be a-) sleep.

Laughed him to scorn – [NT:2606](#) καταγελάω **katagelao** (kat-ag-el-ah'-o); to laugh down, i.e. deride: **KJV** - laugh to scorn.

Matthew 9

²⁵ But when the people were put forth, he went in, and took her by the hand, and the maid arose.

Arose – [NT:1453](#) ἐγείρω **egeiro** (eg-i'-ro); probably akin to the base of [NT:58](#) (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence):

KJV - awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.

Matthew 9

²⁶ And the fame hereof went abroad into all that land.

Fame – [NT:5345](#) φήμη **pheme** (fay'-may); from [NT:5346](#); a saying, i.e. rumor ("fame"):
KJV - fame.

Matthew 9

Jesus heals the Blind

Matthew 9

²⁷ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

Matthew 9

²⁸ And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

Matthew 9

²⁹ Then touched he their eyes, saying, According to your faith be it unto you.

Matthew 9

³⁰ And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

Matthew 9

³¹ But they, when they were departed, spread abroad his fame in all that country.

Spread abroad his fame – [NT:1310](#) διαφημίζω **diaphemizo** (dee-af-ay-mid'-zo); from [NT:1223](#) and a derivative of [NT:5345](#); to report thoroughly, i.e. divulgate: **KJV** - blaze abroad, commonly report, spread abroad, fame.

Jesus heals the dumb

Matthew 9

³² As they went out, behold, they brought to him a dumb man possessed with a devil.

Possessed with a devil – [NT:1139](#) δαιμονίζομαι **daimonizomai** (dahee-mon-id'-zom-ahee); middle voice from [NT:1142](#); to be exercised by a daemon: **KJV** - have a (be vexed with, be possessed with) devil (-s).

Matthew 9

³³ And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

Marvelled – [NT:2296](#) θαυμάζω **thaumazo** (thou-mad'-zo); from [NT:2295](#); by implication, to admire: **KJV** - admire, have in admiration, marvel, wonder.

Matthew 9

³⁴ But the Pharisees said, He casteth out devils through the prince of the devils.

casteth out – [NT:1544](#) ἐκβάλλω **ekballo** (ek-bal'-lo); from [NT:1537](#) and [NT:906](#); to eject (literally or figuratively):

KJV - bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

Devils – [NT:1140](#) δαιμόνιον **daimonion** (dahee-mon'-ee-on); neuter of a derivative of [NT:1142](#); aemonic being; by extension a deity: **KJV** - devil, god.

Devils – [NT:1140](#) δαιμόνιον **daimonion** (dahee-mon'-ee-on); neuter of a derivative of [NT:1142](#); aemonic being; by extension a deity: **KJV** - devil, god.

Matthew 9

The compassion of Jesus Christ

Matthew 9

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.

Matthew 9

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.

scattered abroad – [NT:4496](#) ὥιπτω **rhipto** (hrrip'-to); a primary verb (perhaps rather akin to the base of [NT:4474](#), through the idea of sudden motion); to fling (properly, with a quick toss, thus differing from [NT:906](#), which denotes a deliberate hurl; and from teino [see in [NT:1614](#)], which indicates an extended projection); by qualification, to deposit (as if a load); by extension, to disperse:

KJV - cast (down, out), scatter abroad, throw.

Matthew 9

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

Harvest – [NT:2326](#) θερισμός **therismos** (ther-is-mos'); from [NT:2325](#); reaping, i.e. the crop: **KJV** - harvest.

Plenteous – [NT:4183](#) πολύς **polus** (pol-oos'); including the forms from the alternate **pollos**; (singular) much (in any respect) or (plural) many; neuter (singular) as adverbial, largely; neuter (plural) as adverb or noun often, mostly, largely:

KJV - abundant, * altogether, common, * far (passed, spent), (+be of a) great (age, deal, -ly, while), long, many, much, oft (-en [-times]), plenteous, sore, straitly.

Compare [NT:4118](#), [NT:4119](#).

Labourers – [NT:2040](#) ἐργάτης **ergates** (er-gat'-ace); from [NT:2041](#); a toiler; figuratively, a teacher: **KJV** - labourer, worker (-men).

Matthew 9

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

Harvest – [NT:2326](#) θερισμός **therismos** (ther-is-mos'); from [NT:2325](#); reaping, i.e. the crop: **KJV** - harvest.

Labourers – [NT:2040](#) ἐργάτης **ergates** (er-gat'-ace); from [NT:2041](#); a toiler; figuratively, a teacher: **KJV** - labourer, worker (-men).

Matthew 10

Jesus chooses His disciples

Matthew 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.

Called unto him – NT:4341 προσκαλέομαι **proskaleomai** (pros-kal-eh'-om-ahee); middle voice from NT:4314 and NT:2564; to call toward oneself, i.e. summon, invite:
KJV - call (for, to, unto).

Power – NT:1849 ἐξουσία **exousia** (ex-oo-see'-ah); from NT:1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

KJV - authority, jurisdiction, liberty, power, right, strength.

cast out – NT:1544 ἐκβάλλω **ekballo** (ek-bal'-lo); from NT:1537 and NT:906; to eject (literally or figuratively):

KJV - bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

Sickness – NT:3554 νόσος **nosos** (nos'-os); of uncertain affinity; a malady (rarely figuratively, of moral disability): **KJV** - disease, infirmity, sickness.

Disease – NT:3119 μαλακία **malakia** (mal-ak-ee'-ah); from NT:3120; softness, i.e. enervation (debility): **KJV** - disease.

Matthew 10

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;

Matthew 10

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

Matthew 10

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

Betrayed – NT:3860 παραδίδωμι **paradidomi** (par-ad-id'-o-mee); from NT:3844 and NT:1325; to surrender, i.e yield up, intrust, transmit:

KJV - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Jesus commands His disciples

Matthew 10

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:

Matthew 10

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

Matthew 10

Matthew 10

⁷ And as ye go, preach, saying, The kingdom of heaven is at hand.

Matthew 10

⁸ Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Heal – [NT:2323](#) θεραπεύω **therapeuo** (ther-ap-yoo'-o); from the same as [NT:2324](#); to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease): **KJV** - cure, heal, worship.

Cleanse – [NT:2511](#) καθαρίζω **katharizo** (kath-ar-id'-zo); from [NT:2513](#); to cleanse (literally or figuratively): **KJV** - (make) clean (-se), purge, purify.

Raise – [NT:1453](#) ἐγείρω **egeiro** (eg-i'-ro); probably akin to the base of [NT:58](#) (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence):

KJV - awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.

Cast out – [NT:1544](#) ἐκβάλλω **ekballo** (ek-bal'-lo); from [NT:1537](#) and [NT:906](#); to eject (literally or figuratively):

KJV - bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

Freely – [NT:1432](#) δωρεάν **dorean** (do-reh-an'); accusative case of [NT:1431](#) as adverb; gratuitously (literally or figuratively):

KJV - without a cause, freely, for naught, in vain.

Matthew 10

⁹ Provide neither gold, nor silver, nor brass in your purses,

Purses – [NT:2223](#) ζώνη **zone** (dzo'-nay); probably akin to the base of [NT:2218](#); a belt; by implication, a pocket: **KJV** - girdle, purse.

Matthew 10

¹⁰ Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

Scrip – [NT:4082](#) πήρα **pera** (pay'-rah); of uncertain affinity; a wallet or leather pouch for food: **KJV** - scrip.

Coats – [NT:5509](#) χιτών **chiton** (khee-tone'); of foreign origin [[OT:3801](#)]; a tunic or shirt: **KJV** - clothes, coat, garment.

Workman – [NT:2040](#) ἐργάτης **ergates** (er-gat'-ace); from [NT:2041](#); a toiler; figuratively, a teacher: **KJV** - labourer, worker (-men).

Worthy – [NT:514](#) ἀξιος **axios** (ax'-ee-os); probably from [NT:71](#); deserving, comparable or suitable (as if drawing praise): **KJV** - due reward, meet, [un-] worthy.

Meat – [NT:5160](#) τροφή **trophe** (trof-ay'); from [NT:5142](#); nourishment (literally or figuratively); by implication, rations (wages): **KJV** - food, meat.

Matthew 10

Matthew 10

¹¹ And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

Matthew 10

¹² And when ye come into an house, salute it.

Matthew 10

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.

Peace – [NT:1515](#) εἰρήνη **eirene** (i-ray'-nay); probably from a primary verb eiro (to join); peace (literally or figuratively); by implication, prosperity:

KJV - one, peace, quietness, rest, ⁺ set at one again.

Worthy – [NT:514](#) ἀξιος **axios** (ax'-ee-os); probably from [NT:71](#); deserving, comparable or suitable (as if drawing praise): **KJV** - due reward, meet, [un-] worthy.

Matthew 10

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.

Dust – [NT:2868](#) κονιορτός **koniortos** (kon-ee-or-tos'); from the base of [NT:2867](#) and ornumi (to "rouse"); pulverulence (as blown about): **KJV** - dust.

Matthew 10

¹⁵ Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

More tolerable – [NT:414](#) ἀνεκτότερος **anektoteros** (an-ek-tot'-er-os); comparative of a derivative of [NT:430](#); more endurable: **KJV** - more tolerable.

Judgment – [NT:2920](#) κρίσις **krisis** (kree'-sis); decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law):

KJV - accusation, condemnation, damnation, judgment.

Matthew 10

¹⁶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

Harmless – [NT:185](#) ἀκέραιος **akeraios** (ak-er'-ah-yos); from [NT:1](#) (as a negative particle) and a presumed derivative of [NT:2767](#); unmixed, i.e. (figuratively) innocent:

KJV - harmless, simple.

Matthew 10

Matthew 10

¹⁷ But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

Beware – [NT:4337](#) προσέχω **prosecho** (pros-ekh'-o); from [NT:4314](#) and [NT:2192](#); (figuratively) to hold the mind ([NT:3563](#) implied) towards, i.e. pay attention to, be cautious about, apply oneself to, adhere to:

KJV - (give) attend (-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

Deliver – [NT:3860](#) παραδίδωμι **paradidomi** (par-ad-id'-o-mee); from [NT:3844](#) and [NT:1325](#); to surrender, i.e yield up, intrust, transmit:

KJV - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Councils – [NT:4892](#) συνέδριον **sunedrion** (soon-ed'-ree-on); neuter of a presumed derivative of a compound of [NT:4862](#) and the base of [NT:1476](#); a joint session, i.e. (specifically) the Jewish Sanhedrin; by analogy, a subordinate tribunal:

KJV - council.

Scourge – [NT:3146](#) μαστιγόω **mastigoo** (mas-tig-o'-o); from [NT:3148](#); to flog (literally or figuratively): **KJV** - scourge.

Matthew 10

¹⁸ And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

Brought – [NT:71](#) ἄγω **ago** (ag'-o); a primary verb; properly, to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce:

KJV - be, bring (forth), carry, (let) go, keep, lead away, be open.

Testimony – [NT:3142](#) μαρτύριον **marturion** (mar-too'-ree-on); neuter of a presumed derivative of [NT:3144](#); something evidential, i.e. (genitive case) evidence given or (specifically) the Decalogue (in the sacred Tabernacle):

KJV - to be testified, testimony, witness.

Matthew 10

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.

Deliver up – [NT:3860](#) παραδίδωμι **paradidomi** (par-ad-id'-o-mee); from [NT:3844](#) and [NT:1325](#); to surrender, i.e yield up, intrust, transmit:

KJV - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Matthew 10

²⁰ For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Matthew 10

Matthew 10

²¹ And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

Matthew 10

²² And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.
Endureth – [NT:5278](#) ὑπομένω **hypomeno** (hoop-om-en'-o); from [NT:5259](#) and [NT:3306](#); to stay under (behind), i.e. remain; figuratively, to undergo, i.e. bear (trials), have fortitude, persevere: **KJV** - abide, endure, (take) patient (-ly), suffer, tarry behind.

Matthew 10

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.

Matthew 10

²⁴ The disciple is not above his master, nor the servant above his lord.

Matthew 10

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 shall they call them of his household?

Beelzebub – [NT:954](#) Βεελζεβούλ **Beelzeboul** (beh-el-zeb-ool'); of Aramaic origin [by parody on [OT:1176](#)]; dung-god; Beelzebul, a name of Satan: **KJV** - Beelzebub.

Matthew 10

²⁶ Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

Revealed – [NT:601](#) ἀποκαλύπτω **apokalupto** (ap-ok-al-oop'-to); from [NT:575](#) and [NT:2572](#); to take off the cover, i.e. disclose: **KJV** - reveal.

Matthew 10

²⁷ What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

Preach – [NT:2784](#) κηρύσσω **kerusso** (kay-roos'-so); of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel):

KJV - preacher (-er), proclaim, publish.

Matthew 10

Matthew 10

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.

Kill – [NT:615](#) ἀποκτείνω **apokteino** (ap-ok-ti'-no); from [NT:575](#) and kteino (to slay); to kill outright; figuratively, to destroy: **KJV** - put to death, kill, slay.

Destroy – [NT:622](#) ἀπόλλυμι **apollumi** (ap-ol'-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively: **KJV** - destroy, die, lose, mar, perish.

Matthew 10

²⁹ Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Matthew 10

³⁰ But the very hairs of your head are all numbered.

Matthew 10

³¹ Fear ye not therefore, ye are of more value than many sparrows.

More value – [NT:1308](#) διαφέρω **diaphero** (dee-af-er'-o); from [NT:1223](#) and [NT:5342](#); to bear through, i.e. (literally) transport; usually to bear apart, i.e. (objectively) to toss about (figuratively, report); subjectively, to "differ", or (by implication) surpass: **KJV** - be better, carry, differ from, drive up and down, be (more) excellent, make matter, publish, be of more value.

Matthew 10

³² Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Confess – [NT:3670](#) ὁμολογέω **homologeo** (hom-ol-og-eh'-o); from a compound of the base of [NT:3674](#) and [NT:3056](#); to assent, i.e. covenant, acknowledge: **KJV** - con- (pro-) fess, confession is made, give thanks, promise.

Matthew 10

³³ But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Deny – [NT:720](#) ἀρνέομαι **arneomai** (ar-neh'-om-ahee); perhaps from [NT:1](#) (as a negative particle) and the middle voice of [NT:4483](#); to contradict, i.e. disavow, reject, abnegate: **KJV** - deny, refuse.

Matthew 10

The Purpose of His Ministry

Matthew 10

³⁴ Think not that I am come to send peace on earth: I came not to send peace, but a sword.

Peace – [NT:1515](#) εἰρήνη **eirene** (i-ray'-nay); probably from a primary verb eiro (to join); peace (literally or figuratively); by implication, prosperity:

KJV - one, peace, quietness, rest, * set at one again.

Sword – [NT:3162](#) μάχαιρα **machaira** (makh'-ahhee-rah); probably feminine of a presumed derivative of [NT:3163](#); a knife, i.e. dirk; figuratively, war, judicial punishment: **KJV** - sword.

Matthew 10

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.

Variance – [NT:1369](#) διχάζω **dichazo** (dee-khad'-zo); from a derivative of [NT:1364](#); to make apart, i.e. sunder (figuratively, alienate): **KJV** - set at variance.

Matthew 10

³⁶ And a man's foes shall be they of his own household.

Matthew 10

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.

Worthy – [NT:514](#) ἀξιος **axios** (ax'-ee-os); probably from [NT:71](#); deserving, comparable or suitable (as if drawing praise): **KJV** - due reward, meet, [un-] worthy.

Matthew 10

³⁸ And he that taketh not his cross, and followeth after me, is not worthy of me.

Worthy – [NT:514](#) ἀξιος **axios** (ax'-ee-os); probably from [NT:71](#); deserving, comparable or suitable (as if drawing praise): **KJV** - due reward, meet, [un-] worthy.

Matthew 10

³⁹ He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Matthew 10

⁴⁰ He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me.

Receiveth – [NT:1209](#) δέχομαι **dechomai** (dekh'-om-ahee); middle voice of a primary verb; to receive (in various applications, literally or figuratively):

KJV - accept, receive, take. Compare [NT:2983](#).

Matthew 10

Matthew 10

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.

Receiveth/ receive – [NT:1209](#) δέχομαι **dechomai** (dekh'-om-ahee); middle voice of a primary verb; to receive (in various applications, literally or figuratively):

KJV - accept, receive, take. Compare [NT:2983](#).

Reward – [NT:3408](#) μισθός **misthos** (mis-thos'); apparently a primary word; pay for services (literally or figuratively), good or bad: **KJV** - hire, reward, wages.

Matthew 10

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.

Reward – [NT:3408](#) μισθός **misthos** (mis-thos'); apparently a primary word; pay for services (literally or figuratively), good or bad: **KJV** - hire, reward, wages.

Matthew 11

Matthew 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.

Came to pass – [NT:1096](#) γίνομαι (*ghin'-om-ahee*); a prolongation and middle voice form of a primary verb; to cause to be ("gen"- erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.):

KJV - arise, be assembled, be (-come, -fall, -haveself), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, ⁺ God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, ^x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Matthew 11

² Now when John had heard in the prison the works of Christ, he sent two of his disciples, Prison – [NT:1201](#) δεσμωτήριον (*des-mo-tay'-ree-on*); from a derivative of [NT:1199](#) (equivalent to [NT:1196](#)); a place of bondage, i.e. a dungeon: **KJV** - prison. Works – [NT:2041](#) ἔργον (*er'-gon*); from a primary (but obsolete) ergo (to work); toil (as an effort or occupation); by implication, an act: **KJV** - deed, doing, labour, work.

Matthew 11

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

Matthew 11

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

Matthew 11

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.

Matthew 11

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

Offended – [NT:4624](#) σκανδαλίζω **skandalizo** (*skan-dal-id'-zo*) ("scandalize"); from [NT:4625](#); to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

Matthew 11

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?

Shaken – [NT:4531](#) σαλεύω **saleuo** (*sal-yoo'-o*); from [NT:4535](#); to waver, i.e. agitate, rock, topple or (by implication) destroy; figuratively, to disturb, incite: **KJV** - move, shake (together), which can [-not] be shaken, stir up.

Matthew 11

Matthew 11

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.

Matthew 11

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

Prophet – [NT:4396](#) προφήτης **propheteis** (prof-ay'-tace); from a compound of [NT:4253](#) and [NT:5346](#); a foreteller ("prophet"); by analogy, an inspired speaker; by extension, a poet: **KJV** - prophet.

More – [NT:4054](#) περισσότερον **perissoteron** (per-is-sot'-er-on); neuter of [NT:4055](#) (as adverb); in a more superabundant way:

KJV - more abundantly, a great deal, far more.

Matthew 11

¹⁰ For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Messenger – [NT:32](#) ἄγγελος **aggelos** (ang'-el-os); from **aggello** [probably derived from [NT:71](#); compare [NT:34](#)] (to bring tidings); a messenger; especially an "angel"; by implication, a pastor: **KJV** - angel, messenger.

Prepare – [NT:2680](#) κατασκευάζω **kataskeuazo** (kat-ask-yoo-ad'-zo); from [NT:2596](#) and a derivative of [NT:4632](#); to prepare thoroughly (properly, by external equipment; whereas [NT:2090](#) refers rather to internal fitness); by implication, to construct, create: **KJV** - build, make, ordain, prepare.

Matthew 11

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.

Greater – [NT:3187](#) μείζων **meizon** (mide'-zone); irregular comparative of [NT:3173](#); larger (literally or figuratively, specifically in age): **KJV** - elder, greater (-est), more.

Matthew 11

¹² And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Suffereth violence – [NT:971](#) βιάζω **biazo** (bee-ad'-zo); from [NT:979](#); to force, i.e. (reflexively) to crowd oneself (into), or (passively) to be seized: **KJV** - press, suffer violence.

Violent – [NT:973](#) βιαστής **biastes** (bee-as-tace'); from [NT:971](#); a forcer, i.e. (figuratively) energetic: **KJV** - violent.

Take by force – [NT:726](#) ἀρπάζω **harpazo** (har-pad'-zo); from a derivative of [NT:138](#); to seize (in various applications): **KJV** - catch (away, up), pluck, pull, take (by force).

Matthew 11

Matthew 11

¹³ For all the prophets and the law prophesied until John.

Matthew 11

¹⁴ And if ye will receive it, this is Elias, which was for to come.

Elias – [NT:2243](#) Ἡλίας **Helias** (hay-lee'-as); of Hebrew origin [[OT:452](#)]; Helias (i.e. Elijah), an Israelite: **KJV** - Elias.

Matthew 11

¹⁵ He that hath ears to hear, let him hear.

Matthew 11

¹⁶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fetlocks,

Fetlocks – [NT:2087](#) ἔτερος **heteros** (het'-er-os); of uncertain affinity; (an-, the) other or different: **KJV** - altered, else, next (day), one, (an-) other, some, strange.

Matthew 11

¹⁷ And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

Piped – [NT:832](#) αὐλέω **auleo** (ow-leh'-o); from [NT:836](#); to play the flute: **KJV** - pipe.

Danced – [NT:3738](#) ὀρχέομαι **orcheomai** (or-kheh'-om-ahee); middle voice from orchos (a row or ring); to dance (from the ranklike or regular motion): **KJV** - dance.

Matthew 11

¹⁸ For John came neither eating nor drinking, and they say, He hath a devil.

Devil – [NT:1140](#) δαιμόνιον **daimonion** (dahee-mon'-ee-on); neuter of a derivative of [NT:1142](#); aemonic being; by extension a deity: **KJV** - devil, god.

Matthew 11

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.

Gluttonous – [NT:5314](#) φάγος **phagos** (fag'-os); from [NT:5315](#); a glutton: **KJV** - gluttonous.

Winebibber – [NT:3630](#) οἰνοπότης **oinopotes** (oy-nop-ot'-ace); from [NT:3631](#) and a derivative of the alternate of [NT:4095](#); a tippler: **KJV** - winebibber.

Friend – [NT:5384](#) φίλος (fee'-los); properly, dear, i.e. a friend; actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.): **KJV** - friend.

Wisdom – [NT:4678](#) σοφία **sophia** (sof-ee'-ah); from [NT:4680](#); wisdom (higher or lower, worldly or spiritual): **KJV** - wisdom.

Matthew 11

Matthew 11

²⁰ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Upbraid – [NT:3679](#) ὄνειδίζω **oneidizo** (on-i-did'-zo); from [NT:3681](#); to defame, i.e. rail at, chide, taunt: **KJV** - cast in teeth, (suffer) reproach, revile, upbraid.

Repented – [NT:3340](#) μετανοέω **metanoeo** (met-an-o-eh'-o); from [NT:3326](#) and [NT:3539](#); to think differently or afterwards, i.e. reconsider (morally, feel compunction): **KJV** - repent.

Matthew 11

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.

Chorazin – [NT:5523](#) Χοραζίν **Chorazin** (khor-ad-zin'); of uncertain derivation;

Chorazin, a place in Palestine: **KJV** - Chorazin.

Mighty works – [NT:1411](#) δύναμις **dunamis** (doo'-nam-is); from [NT:1410](#); force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself): **KJV** - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

Repented – [NT:3340](#) μετανοέω **metanoeo** (met-an-o-eh'-o); from [NT:3326](#) and [NT:3539](#); to think differently or afterwards, i.e. reconsider (morally, feel compunction): **KJV** - repent.

Matthew 11

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

Tolerable – [NT:414](#) ἀνεκτότερος **anektoteros** (an-ek-tot'-er-os); comparative of a derivative of [NT:430](#); more endurable: **KJV** - more tolerable.

Judgment – [NT:2920](#) κρίσις **krisis** (kree'-sis); decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): **KJV** - accusation, condemnation, damnation, judgment.

Matthew 11

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.

Exalted – [NT:5312](#) ὕψω **hupsoo** (hoop-so'-o); from [NT:5311](#); to elevate (literally or figuratively): **KJV** - exalt, lift up.

Mighty works – [NT:1411](#) δύναμις **dunamis** (doo'-nam-is); from [NT:1410](#); force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself): **KJV** - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

Matthew 11

Matthew 11

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.

Tolerable – [NT:414](#) ἀνεκτότερος **anektoteros** (an-ek-tot'-er-os); comparative of a derivative of [NT:430](#); more durable: **KJV** - more tolerable.

Matthew 11

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.

Hid – [NT:2928](#) κρύπτω **krupto** (kroop'-to); a primary verb; to conceal (properly, by covering): **KJV** - hide (self), keep secret, secret [-ly].

Revealed – [NT:601](#) ἀποκαλύπτω **apokalupto** (ap-ok-al-oop'-to); from [NT:575](#) and [NT:2572](#); to take off the cover, i.e. disclose: **KJV** - reveal.

Matthew 11

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

Seemed good – [NT:2107](#) εὐδοκία **eudokia** (yoo-dok-ee'-ah); from a presumed compound of [NT:2095](#) and the base of [NT:1380](#); satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose:

KJV - desire, good pleasure (will), ~~x~~ seem good.

Sight – [NT:1715](#) ἔμπροσθεν **emprosthen** (em'-pros-then); from [NT:1722](#) and [NT:4314](#); in front of (in place [literally or figuratively] or time):

KJV - against, at, before, (in presence, sight) of.

Matthew 11

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.

Reveal – Revealed – [NT:601](#) ἀποκαλύπτω **apokalupto** (ap-ok-al-oop'-to); from [NT:575](#) and [NT:2572](#); to take off the cover, i.e. disclose: **KJV** - reveal.

Matthew 11

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

Heavy laden – [NT:5412](#) φορτίζω **phortizo** (for-tid'-zo); from [NT:5414](#); to load up (properly, as a vessel or animal), i.e. (figuratively) to overburden with ceremony (or spiritual anxiety): **KJV** - lade, by heavy laden.

Matthew 11

Matthew 11

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.

Meek – [NT:4239](#) πραΰς **praus** (prah-ooce'); apparently a primary word; mild, i.e. (by implication) humble: **KJV** - meek. See also [NT:4235](#).

Lowly – [NT:5011](#) ταπεινός **tapeinos** (tap-i-nos'); of uncertain derivation; depressed, i.e. (figuratively) humiliated (in circumstances or disposition):

KJV - base, cast down, humble, of low degree (estate), lowly.

Matthew 11

³⁰ For my yoke is easy, and my burden is light.

Yoke – [NT:2218](#) ζυγός **zugos** (dzoo-gos'); from the root of zeugnumi (to join, especially by a "yoke"); a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales):

KJV - pair of balances, yoke.

Easy – [NT:5543](#) χρηστός **chrestos** (khrase-tos'); from [NT:5530](#); employed, i.e. (by implication) useful (in manner or morals):

KJV - better, easy, good (-ness), gracious, kind.

Burden – [NT:5413](#) φορτίον **phortion** (for-tee'-on); diminutive of [NT:5414](#); an invoice (as part of freight), i.e. (figuratively) a task or service: **KJV** - burden.

Light – [NT:1645](#) ἐλαφρός **elaphros** (el-af-ros'); probably akin to [NT:1643](#) and the base of [NT:1640](#); light, i.e. easy: **KJV** - light.

Matthew 12

Matthew 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.

Sabbath day – [NT:4521](#) σάββατον **sabbaton** (sab'-bat-on); of Hebrew origin [[OT:7676](#)]; the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, a se'nnight, i.e. the interval between two Sabbaths; likewise the plural in all the above applications:
KJV - sabbath (day), week.

Matthew 12

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.

Lawful – [NT:1832](#) ἔξεστι **exestin** (ex'-es-teen) or exesti (ex'-es-tee); third person singular present indicative of a compound of [NT:1537](#) and [NT:1510](#); so also **exon** (ex-on'); neuter present participle of the same (with or without some form of [NT:1510](#) expressed); impersonally, it is right (through the figurative idea of being out in public): **KJV** - be lawful, let, ~~x~~ may (-est).

Sabbath day – [NT:4521](#) σάββατον **sabbaton** (sab'-bat-on); of Hebrew origin [[OT:7676](#)]; the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, a se'nnight, i.e. the interval between two Sabbaths; likewise the plural in all the above applications:

KJV - sabbath (day), week.

Matthew 12

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

Matthew 12

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?

Matthew 12

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?

Blameless – [NT:338](#) ἀναιτίος **anaitios** (an-ah'-ee-tee-os); from [NT:1](#) (as a negative particle) and [NT:159](#) (in the sense of [NT:156](#)); innocent: **KJV** - blameless, guiltless.

Matthew 12

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

Greater – [NT:3185](#) μείζον **meizon** (mide'-zon); neuter of [NT:3187](#); (adverbially) in greater degree: **KJV** - the more.

Temple – [NT:2411](#) ἱερόν **hieron** (hee-er-on'); neuter of [NT:2413](#); a sacred place, i.e. the entire precincts (whereas [NT:3485](#) denotes the central sanctuary itself) of the Temple (at Jerusalem or elsewhere): **KJV** - temple.

Matthew 12

Matthew 12

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

Mercy – [NT:1656](#) ἔλεος **eleos** (el'-eh-os); of uncertain affinity; compassion (human or divine, especially active): **KJV** - (+tender) mercy.

Sacrifice – [NT:2378](#) θυσία **thusia** (thoo-see'-ah); from [NT:2380](#); sacrifice (the act or the victim, literally or figuratively): **KJV** - sacrifice.

Condemned – [NT:2613](#) καταδικάζω **katadikazo** (kat-ad-ik-ad'-zo); from [NT:2596](#) and a derivative of [NT:1349](#); to adjudge against, i.e. pronounce guilty: **KJV** - condemn.

Matthew 12

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

Matthew 12

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

Matthew 12

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.

Accuse – [NT:2723](#) κατηγορέω **kategoreo** (kat-ay-gor-eh'-o); from [NT:2725](#); to be a plaintiff, i.e. to charge with some offence: **KJV** - accuse, object.

Matthew 12

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?

Lift it out – [NT:1453](#) ἐγείρω **egeiro** (eg-i'-ro); probably akin to the base of [NT:58](#) (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence):
KJV - awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.

Matthew 12

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

Matthew 12

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.

Restored – [NT:600](#) ἀποκαθίστημι **apokathistemi** (ap-ok-ath-is'-tay-mee); from [NT:575](#) and [NT:2525](#); to reconstitute (in health, home or organization):
KJV - restore (again).

Matthew 12

Matthew 12

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

Might destroy – [NT:622](#) ἀπόλλυμι **apollumi** (ap'-oh-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively: **KJV** - destroy, die, lose, mar, perish.

Matthew 12

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

Withdrew – [NT:402](#) ἀναχωρέω **anachoreo** (an-akh-o-reh'-o); from [NT:303](#) and [NT:5562](#); to retire: **KJV** - depart, give place, go (turn) aside, withdrawself.

Matthew 12

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

Charged – [NT:2008](#) ἐπιτιμάω **epitimao** (ep-ee-tee-mah'-o); from [NT:1909](#) and [NT:5091](#); to tax upon, i.e. censure or admonish; by implication, forbid:

KJV - (straitly) charge, rebuke.

Matthew 12

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

Fulfilled – [NT:4137](#) πληρώω **pleroo** (play-ro'-o); from [NT:4134](#); to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.:

KJV - accomplish, ~~x~~ after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

Matthew 12

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.

well pleased – [NT:2106](#) εύδοκέω **eudokeo** (yoo-dok-eh'-o); from [NT:2095](#) and [NT:1380](#); to think well of, i.e. approve (an act); specially, to approbate (a person or thing):

KJV - think good, (be well) please (-d), be the good (have, take) pleasure, be willing.

Matthew 12

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

Matthew 12

Matthew 12

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

Smoking – [NT:5187](#) τυφόω **tuphoo** (toof-o'-o); from a derivative of [NT:5188](#); to envelop with smoke, i.e. (figuratively) to inflate with self-conceit:

KJV - high-minded, be lifted up with pride, be proud.

Flax – [NT:3043](#) λίνον **linon** (lee'-non); probably a primary word; flax, i.e. (by implication) "linen": **KJV** - linen.

Quench – [NT:4570](#) σβέννυμι **sbennumi** (sben'-noo-mee); a prolonged form of an apparently primary verb; to extinguish (literally or figuratively):

KJV - go out, quench.

Victory – [NT:3534](#) νίκος **nikos** (nee'-kos); from [NT:3529](#); a conquest (concretely), i.e. (by implication) triumph: **KJV** - victory.

Matthew 12

²¹ And in his name shall the Gentiles.

Trust – [NT:1679](#) ἐλπίζω **elpizo** (el-pid'-zo); from [NT:1680](#); to expect or confide:

KJV - (have, thing) hope (-d) (for), trust.

Matthew 12

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.

Possessed with a devil – [NT:1139](#) δαιμονίζομαι **daimonizomai** (dahee-mon-id'-zom-ahee); middle voice from [NT:1142](#); to be exercised by a daemon:

KJV - have a (be vexed with, be possessed with) devil (-s).

Matthew 12

²³ And all the people were amazed, and said, Is not this the son of David?

Amazed – [NT:1839](#) ἔξιστημι **existemi** (ex-is'-tay-mee); from [NT:1537](#) and [NT:2476](#); to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane:

KJV - amaze, be (make) astonished, be besideself (selves), bewitch, wonder.

Matthew 12

²⁴ But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

Devils – [NT:1140](#) δαιμόνιον **daimonion** (dahee-mon'-ee-on); neuter of a derivative of [NT:1142](#); a daemonic being; by extension a deity: **KJV** - devil, god.

Matthew 12

Matthew 12

²⁵ And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

Thoughts – [NT:1761](#) ἐνθύμησις **enthumesis** (en-thoo'-may-sis); from [NT:1760](#); deliberation: **KJV** - device, thought.

Desolation – [NT:2049](#) ἔρημόω **eremoo** (er-ay-mo'-o); from [NT:2048](#); to lay waste (literally or figuratively): **KJV** - (bring to, make) desolate (-ion), come to nought.

Divided – [NT:3307](#) μερίζω **merizo** (mer-id'-zo); from [NT:3313](#); to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to disunite, differ:

KJV - deal, be difference between, distribute, divide, give participle

Matthew 12

²⁶ And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

Divided – [NT:3307](#) μερίζω **merizo** (mer-id'-zo); from [NT:3313](#); to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to disunite, differ:

KJV - deal, be difference between, distribute, divide, give participle

Matthew 12

²⁷ And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

Beelzebub – [NT:954](#) Βεελζεβούλ **Beelzeboul** (beh-el-zeb-ool'); of Aramaic origin [by parody on [OT:1176](#)]; dung-god; Beelzebul, a name of Satan: **KJV** - Beelzebub.

Judges – [NT:2923](#) κριτής **krites** (kree-tace'); from [NT:2919](#); a judge (genitive case or specially): **KJV** - judge.

Matthew 12

²⁸ But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Matthew 12

²⁹ 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.

Strong man – [NT:2478](#) ἵσχυρός **ischuros** (is-khoo-ros'); from [NT:2479](#); forcible (literally or figuratively): **KJV** - boisterous, mighty (-ier), powerful, strong (-er, man), valiant.

Matthew 12

³⁰ He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Gathereth – [NT:4863](#) συνάγω **sunago** (soon-ag'-o); from [NT:4862](#) and [NT:71](#); to lead together, i.e. collect or convene; specifically, to entertain (hospitably):

KJV - * accompany, assemble (selves, together), bestow, come together, gather (selves together, up, together), lead into, resort, take in.

Scattereth abroad – [NT:4650](#) σκορπίζω **skorpizo** (skor-pid'-zo); apparently from the same as [NT:4651](#) (through the idea of penetrating); to dissipate, i.e. (figuratively) put to flight, waste, be liberal: **KJV** - disperse abroad, scatter (abroad).

Matthew 12

Matthew 12

³¹ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

Blasphemy – [NT:988](#) βλασφημία (blas-fay-me'-ah); from [NT:989](#); vilification (especially against God): **KJV** - blasphemy, evil speaking, railing.

forgiven – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow):

KJV - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Matthew 12

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.

forgiven – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow):

KJV - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Matthew 12

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.

Corrupt – [NT:4550](#) σαπρός **sapros** (sap-ros'); from [NT:4595](#); rotten, i.e. worthless (literally or morally): **KJV** - bad, corrupt. Compare [NT:4190](#).

Matthew 12

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

Vipers – [NT:2191](#) ἔχιδνα **echidna** (ekh'-id-nah); of uncertain origin; an adder or other poisonous snake (literally or figuratively): **KJV** - viper.

Abundance – [NT:4051](#) περίσσευμα **perisseuma** (per-is'-syoo-mah); from [NT:4052](#); a surplus, or superabundance: **KJV** - abundance, that was left, over and above.

Matthew 12

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.

Treasure – [NT:2344](#) θησαυρός **thesauros** (thay-sow-ros'); from [NT:5087](#); a deposit, i.e. wealth (literally or figuratively): **KJV** - treasure.

Matthew 12

Matthew 12

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

Word – [NT:4487](#) ὁρήμα **rhema** (hray'-mah); from [NT:4483](#); an utterance (individually, collectively or specifically); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever:

KJV - * evil, * nothing, saying, word.

Matthew 12

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

Justified – [NT:1344](#) δικαιόω **dikaioo** (dik-ah-yo'-o); from [NT:1342](#); to render (i.e. show or regard as) just or innocent: **KJV** - free, justify (-ier), be righteous.

Condemned – [NT:2613](#) καταδίκαζω **kata dikazo** (kat-ad-ik-ad'-zo); from [NT:2596](#) and a derivative of [NT:1349](#); to adjudge against, i.e. pronounce guilty: **KJV** - condemn.

Matthew 12

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

Sign – [NT:4592](#) σημεῖον **semeion** (say-mi'-on); neuter of a presumed derivative of the base of [NT:4591](#); an indication, especially ceremonially or supernaturally:

KJV - miracle, sign, token, wonder.

Matthew 12

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:

Adulterous – [NT:3428](#) μοιχαλίς **moichalis** (moy-khal-is'); a prolonged form of the feminine of [NT:3432](#); an adulteress (literally or figuratively):

KJV - adulteress (-ous, -y).

Sign – [NT:4592](#) σημεῖον **semeion** (say-mi'-on); neuter of a presumed derivative of the base of [NT:4591](#); an indication, especially ceremonially or supernaturally:

KJV - miracle, sign, token, wonder.

Matthew 12

Matthew 12

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.

Whale's – [NT:2785](#) κῆτος **ketos** (kay'-tos); probably from the base of [NT:5490](#); a huge fish (as gaping for prey): **KJV** - whale.

Belly – [NT:2836](#) κοιλία **koilia** (koy-lee'-ah); from koilos ("hollow"); a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart: **KJV** - belly, womb.

Heart – [NT:2588](#) καρδία **kardia** (kar-dee'-ah); prolonged from a primary kar (Latin, cor, "heart"); the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle: **KJV** - (+broken-) heart (-ed).

Earth – [NT:1093](#) γῆ **ge** (ghay); contracted from a primary word; soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application): **KJV** - country, earth (-ly), ground, land, world.

Matthew 12

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.

Condemn – [NT:2632](#) κατακρίνω **katakrino** (kat-ak-ree'-no); from [NT:2596](#) and [NT:2919](#); to judge against, i.e. sentence: **KJV** - condemn, damn.

Repented – [NT:3340](#) μετανοέω **metanoeo** (met-an-o-eh'-o); from [NT:3326](#) and [NT:3539](#); to think differently or afterwards, i.e. reconsider (morally, feel compunction): **KJV** - repent.

Matthew 12

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.

Condemn – [NT:2632](#) κατακρίνω **katakrino** (kat-ak-ree'-no); from [NT:2596](#) and [NT:2919](#); to judge against, i.e. sentence: **KJV** - condemn, damn.

Matthew 12

⁴³ When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

Unclean – [NT:169](#) ἀκάθαρτος **akathartos** (ak-ath'-ar-tos); from [NT:1](#) (as a negative particle) and a presumed derivative of [NT:2508](#) (meaning cleansed); impure (ceremonially, morally [lewd] or specially, [demonic]): **KJV** - foul, unclean.

Matthew 12

Matthew 12

⁴⁴ Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

Empty – [NT:4980](#) σχολάζω **scholazo** (skhol-ad'-zo); from [NT:4981](#); to take a holiday, i.e. be at leisure for (by implication, devote oneself wholly to); figuratively, to be vacant (of a house): **KJV** - empty, giveself.

Swept – [NT:4563](#) σαρόω **saroo** (sar-o'-o); from a derivative of sairo (to brush off; akin to [NT:4951](#)); meaning a broom; to sweep: **KJV** - sweep.

Garnished – [NT:2885](#) κοσμέω **kosmeo** (kos-meh'-o); from [NT:2889](#); to put in proper order, i.e. decorate (literally or figuratively); specially, to snuff (a wick):
KJV - adorn, garnish, trim.

Matthew 12

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 state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Last – [NT:2078](#) ἔσχατος **eschatos** (es'-khat-os); a superlative probably from [NT:2192](#) (in the sense of contiguity); farthest, final (of place or time):
KJV - ends of, last, latter end, lowest, uttermost.

Matthew 12

⁴⁶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

Matthew 12

⁴⁷ Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

Matthew 12

⁴⁸ But he answered and said unto him that told him, Who is my mother? and who are my brethren?

Matthew 12

⁴⁹ And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

Matthew 12

⁵⁰ For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Matthew 13

Matthew 13

¹ The same day went Jesus out of the house, and sat by the sea side.

Matthew 13

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.

Gathered together – [NT:4863](#) συνάγω **sunago** (soon-ag'-o); from [NT:4862](#) and [NT:71](#); to lead together, i.e. collect or convene; specifically, to entertain (hospitably):

KJV - ⁺ accompany, assemble (selves, together), bestow, come together, gather (selves together, up, together), lead into, resort, take in.

Matthew 13

³ And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; Parables – [NT:3850](#) παραβολή **parabole** (par-ab-ol-ay'); from [NT:3846](#); a similitude ("parable"), i.e. (symbol.) fictitious narrative (of common life conveying a moral), apoth gm or adage: **KJV** - comparison, figure, parable, proverb.

Matthew 13

⁴ And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

Matthew 13

⁵ Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

Matthew 13

⁶ And when the sun was up, they were scorched; and because they had no root, they withered away.

Withered away – [NT:3583](#) ξηραίνω **xeraino** (xay-rah'-ee-no); from [NT:3584](#); to desiccate; by implication to shrivel, to mature: **KJV** - dry up, pine away, be ripe, wither (away).

Matthew 13

⁷ And some fell among thorns; and the thorns sprung up, and choked them:

Choked – [NT:4155](#) πνίγω **pnigo** (pnee'-go); strengthened from [NT:4154](#); to wheeze, i.e. (cause. by implication) to throttle or strangle (drown):

KJV - choke, take by the throat.

Matthew 13

⁸ But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Matthew 13

⁹ Who hath ears to hear, let him hear.

Matthew 13

Matthew 13

¹⁰ And the disciples came, and said unto him, Why speakest thou unto them in parables?

Parables – [NT:3850](#) παραβολή **parabole** (par-ab-ol-ay'); from [NT:3846](#); a similitude ("parable"), i.e. (symbol.) fictitious narrative (of common life conveying a moral), apoth gm or adage: **KJV** - comparison, figure, parable, proverb.

Matthew 13

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.

Mysteries – [NT:3466](#) μυστήριον **musterion** (moos-tay'-ree-on); from a derivative of muo (to shut the mouth); a secret or "mystery" (through the idea of silence imposed by initiation into religious rites): **KJV** - mystery.

Matthew 13

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.

Abundance – [NT:4052](#) περισσεύω **perisseuo** (per-is-syoo'-o); from [NT:4053](#); to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel:

KJV - (make, more) abound, (have, have more) abundance (be more) abundant, be the better, enough and to spare, exceed, excel, increase, be left, redound, remain (over and above).

Taken away – [NT:142](#) αἴρω **airo** (ah'-ee-ro); a primary root; to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism [compare [OT:5375](#)] to expiate sin:

KJV - away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

Matthew 13

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

Understand – [NT:4920](#) συνίημι **suniemi** (soon-ee'-ay-mee); from [NT:4862](#) and hiemi (to send); to put together, i.e. (mentally) to comprehend; by implication, to act piously: **KJV** - consider, understand, be wise.

Matthew 13

Matthew 13

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:

Perceive – [NT:1492](#) εἴδω **eido** (i'-do); a primary verb; used only in certain past tenses, the others being borrowed from the equivalent [NT:3700](#) and [NT:3708](#); properly, to see (literally or figuratively); by implication (in the perf. only) to know:

KJV - be aware, behold, ~~x~~ can (+not tell), consider, (have) know (-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot. Compare [NT:3700](#).

Matthew 13

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.

Waxed gross – [NT:3975](#) παχύνω **pachuno** (pakh-oo'-no); from a derivative of [NT:4078](#) (meaning thick); to thicken, i.e. (by implication) to fatten (figuratively, stupefy or render callous): **KJV** - wax gross.

Converted – [NT:1994](#) ἐπιστρέφω **epistrepho** (ep-ee-stref-o); from [NT:1909](#) and [NT:4762](#); to revert (literally, figuratively or morally):

KJV - come (go) again, convert, (re-) turn (about, again).

Matthew 13

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

Matthew 13

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.

Desired – [NT:1937](#) ἐπιθυμέω **epithumeo** (ep-ee-thoo-meh'-o); from [NT:1909](#) and [NT:2372](#); to set the heart upon, i.e. long for (rightfully or otherwise):

KJV - covet, desire, would fain, lust (after).

Matthew 13

¹⁸ Hear ye therefore the parable of the sower.

Sower – [NT:4687](#) σπείρω **speiro** (spi'-ro); probably strengthened from [NT:4685](#) (through the idea of extending); to scatter, i.e. sow (literally or figuratively):
KJV - sow (-er), receive seed.

Matthew 13

Matthew 13

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.

Catcheth away – [NT:726](#) ἀρπάζω **harpazo** (har-pad'-zo); from a derivative of [NT:138](#); to sieze (in various applications):

KJV - catch (away, up), pluck, pull, take (by force).

Sown/ received seed – [NT:4687](#) σπείρω **speiro** (spi'-ro); probably strengthened from [NT:4685](#) (through the idea of extending); to scatter, i.e. sow (literally or figuratively):
KJV - sow (-er), receive seed.

Matthew 13

²⁰ But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

Received seed – [NT:4687](#) σπείρω **speiro** (spi'-ro); probably strengthened from [NT:4685](#) (through the idea of extending); to scatter, i.e. sow (literally or figuratively):

KJV - sow (-er), receive seed.

Stony places – [NT:4075](#) πετρώδης **petrodes** (pet-ro'-dace); from [NT:4073](#) and [NT:1491](#); rock-like, i.e. rocky: **KJV** - stony.

Matthew 13

²¹ Yet hath he not root in himself, but dureth [exists] for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

Tribulation – [NT:2347](#) θλίψις **thlipsis** (thlip'-sis); from [NT:2346](#); pressure (literally or figuratively):

KJV - afflicted (-tion), anguish, burdened, persecution, tribulation, trouble.

Persecution – [NT:1375](#) διωγμός **diogmos** (dee-ogue-mos'); from [NT:1377](#); persecution:

KJV - persecution.

Offended – [NT:4624](#) σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from [NT:4625](#); to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

Matthew 13

²² He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

Matthew 13

²³ But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Matthew 13

Matthew 13

²⁴ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

Field – NT:68 ἀγρός **agros** (ag-ros'); from NT:71; a field (as a drive for cattle); genitive case the country; specially, a farm, i.e. hamlet:

KJV - country, farm, piece of ground, land.

Matthew 13

²⁵ But while men slept, his enemy came and sowed tares among the wheat, and went his way.

Slept – NT:2518 καθεύδω **katheudo** (kath-yoo'-do); from NT:2596 and heudo (to sleep); to lie down to rest, i.e. (by implication) to fall asleep (literally or figuratively):

KJV - (be a-) sleep.

Matthew 13

²⁶ But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

Blade – NT:5528 χόρτος **chortos** (khor'-tos); apparently a primary word; a "court" or "garden", i.e. (by implication, of pasture) herbage or vegetation:

KJV - blade, grass, hay.

Appeared – NT:5316 φαίνω **phaino** (fah'-ee-no); prolongation for the base of NT:5457; to lighten (shine), i.e. show (transitive or intransitive, literal or figurative):

KJV - appear, seem, be seen, shine, ~~x~~ think.

Tares – NT:2215 ζιζάνιον **zizanion** (dziz-an'-ee-on); of uncertain origin; darnel or false grain: **KJV** - tares.

Matthew 13

²⁷ So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

Householder – NT:3617 οἰκοδεσπότης **oikodespotes** (oy-kod-es-pot'-ace); from NT:3624 and NT:1203; the head of a family:

KJV - goodman (of the house), householder, master of the house.

Tares – NT:2215 ζιζάνιον **zizanion** (dziz-an'-ee-on); of uncertain origin; darnel or false grain: **KJV** - tares.

Matthew 13

²⁸ He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

Matthew 13

Matthew 13

²⁹ But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Matthew 13

³⁰ Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.
Grow together – [NT:4885](#) συναυξάνω **sunauxano** (soon-owx-an'-o); from [NT:4862](#) and [NT:837](#); to increase (grow up) together: **KJV** - grow together.

Harvest – [NT:2326](#) θερισμός **therismos** (ther-is-mos'); from [NT:2325](#); reaping, i.e. the crop: **KJV** - harvest.

Reapers – [NT:2327](#) θεριστής **theristes** (ther-is-tace'); from [NT:2325](#); a harvester: **KJV** - reaper.

Tares – [NT:2215](#) ζιζάνιον **zizanion** (dziz-an'-ee-on); of uncertain origin; darnel or false grain: **KJV** - tares.

Barn – [NT:596](#) ἀποθήκη **apothekē** (ap-oth-ay'-kay); from [NT:659](#); a repository, i.e. granary: **KJV** - barn, garner.

Matthew 13

³¹ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

Matthew 13

³² Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Matthew 13

³³ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Leaven – [NT:2219](#) ζύμη **zume** (dzoo'-may); probably from [NT:2204](#); ferment (as if boiling up): **KJV** - leaven.

Leavened – [NT:2220](#) ζυμώ **zumoo** (dzoo-mo'-o); from [NT:2219](#); to cause to ferment: **KJV** - leaven.

Matthew 13

³⁴ All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

Matthew 13

Matthew 13

³⁵ That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Utter – [NT:2044](#) ἔρευγομαι **ereugomai** (er-yoog'-om-ahee); of uncertain affinity; to belch, i.e. (figuratively) to speak out: **KJV** - utter.

Matthew 13

³⁶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

Tares – [NT:2215](#) ζιζάνιον **zizanion** (dziz-an'-ee-on); of uncertain origin; darnel or false grain: **KJV** - tares.

Matthew 13

³⁷ He answered and said unto them, He that soweth the good seed is the Son of man;

Matthew 13

³⁸ The field is the world; the good seed are the children of the kingdom; but the **tares are the children of the wicked one**;

Tares – [NT:2215](#) ζιζάνιον **zizanion** (dziz-an'-ee-on); of uncertain origin; darnel or false grain: **KJV** - tares.

Wicked – [NT:4190](#) πονηρός **poneros** (pon-ay-ros'); from a derivative of [NT:4192](#); hurtful, i.e. evil (properly, in effect or influence, and thus differing from [NT:2556](#), which refers rather to essential character, as well as from [NT:4550](#), which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners:

KJV - bad, evil, grievous, harm, lewd, malicious, wicked (-ness). See also [NT:4191](#).

Matthew 13

³⁹ **The enemy that sowed them is the devil**; the harvest is the end of the world; and the reapers are the angels.

Reapers – [NT:2327](#) θεριστής **theristes** (ther-is-tace'); from [NT:2325](#); a harvester: **KJV** - reaper.

Matthew 13

⁴⁰ As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

Tares – [NT:2215](#) ζιζάνιον **zizanion** (dziz-an'-ee-on); of uncertain origin; darnel or false grain: **KJV** - tares.

Gathered – [NT:4816](#) συλλέγω **sullego** (sool-leg'-o); from [NT:4862](#) and [NT:3004](#) in its original sense; to collect: **KJV** - gather (together, up).

Matthew 13

Matthew 13

⁴¹ The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

Offend – [NT:4625](#) σκάνδαλον **skandalon** (skan'-dal-on) ("scandal"); probably from a derivative of [NT:2578](#); a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin):

KJV - occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

Iniquity – [NT:458](#) ἀνομία **anomia** (an-om-ee'-ah); from [NT:459](#); illegality, i.e. violation of law or (genitive case) wickedness:

KJV - iniquity, ^xtransgress (-ion of) the law, unrighteousness.

Matthew 13

⁴² And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Wailing – [NT:2805](#) κλαυθμός **klauthmos** (klowth-mos'); from [NT:2799](#); lamentation:

KJV - wailing, weeping, ^xwept.

Gnashing – [NT:1030](#) βρυγμός **brugmos** (broog-mos'); from [NT:1031](#); a grating (of the teeth): **KJV** - gnashing.

Matthew 13

⁴³ Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Matthew 13

⁴⁴ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Treasure – [NT:2344](#) θησαυρός **thesauros** (thay-sow-ros'); from [NT:5087](#); a deposit, i.e. wealth (literally or figuratively): **KJV** - treasure.

Matthew 13

⁴⁵ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Matthew 13

⁴⁶ Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Great price – [NT:4186](#) πολύτιμος **polutimos** (pol-oot'-ee-mos); from [NT:4183](#) and

[NT:5092](#); extremely valuable: **KJV** - very costly, of great price.

Matthew 13

⁴⁷ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Matthew 13

Matthew 13

⁴⁸ Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

Full – [NT:4137](#) πληρόω **pleroo** (play-ro'-o); from [NT:4134](#); to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.:

KJV - accomplish, ^x after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

Gathered – [NT:4816](#) συλλέγω **sullego** (sool-leg'-o); from [NT:4862](#) and [NT:3004](#) in its original sense; to collect: **KJV** - gather (together, up).

Vessels – [NT:32b](#) ἄγγος **aggos** (ang'-os); a container (for a catch of fish), a vessel.

Bad – [NT:4550](#) σαπρός **sapros** (sap-ros'); from [NT:4595](#); rotten, i.e. worthless (literally or morally): **KJV** - bad, corrupt. Compare [NT:4190](#).

Matthew 13

⁴⁹ So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

End – [NT:4930](#) συντέλεια **sunteleia** (soon-tel'-i-ah); from [NT:4931](#); entire completion, i.e. consummation (of a dispensation): **KJV** - end.

Sever – [NT:873](#) ἀφορίζω **aphorizo** (af-or-id'-zo); from [NT:575](#) and [NT:3724](#); to set off by boundary, i.e. (figuratively) limit, exclude, appoint, etc.:

KJV - divide, separate, sever.

Just – [NT:1342](#) δίκαιος **dikaios** (dik'-ah-yos); from [NT:1349](#); equitable (in character or act); by implication, innocent, holy (absolutely or relatively):

KJV - just, meet, right (-eous).

Matthew 13

⁵⁰ And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Wailing – [NT:2805](#) κλαυθμός **klauthmos** (klowth-mos'); from [NT:2799](#); lamentation:

KJV - wailing, weeping, ^x wept.

Gnashing – [NT:1030](#) βρυγμός **brugmos** (broog-mos'); from [NT:1031](#); a grating (of the teeth): **KJV** - gnashing.

Matthew 13

⁵¹ Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

Matthew 13

Matthew 13

⁵² Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

Householder – Householder – [NT:3617](#) οἰκοδεσπότης **oikodespotes** (oy-kod-es-pot'-ace); from [NT:3624](#) and [NT:1203](#); the head of a family:

KJV - goodman (of the house), householder, master of the house.

Matthew 13

⁵³ And it came to pass, that when Jesus had finished these parables, he departed thence.

Matthew 13

⁵⁴ And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

Astonished – [NT:1605](#) ἐκπλήσσω **ekplesso** (ek-place'-so); from [NT:1537](#) and [NT:4141](#); to strike with astonishment: **KJV** - amaze, astonish.

Matthew 13

⁵⁵ Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

Matthew 13

⁵⁶ And his sisters, are they not all with us? Whence then hath this man all these things?

Matthew 13

⁵⁷ And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

Offended – [NT:4624](#) σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from [NT:4625](#); to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

Matthew 13

⁵⁸ And he did not many mighty works there because of their unbelief.

Unbelief – [NT:570](#) ἀπιστία **apaistia** (ap-is-tee'-ah); from [NT:571](#); faithlessness, i.e. (negatively) disbelief (lack of Christian faith), or (positively) unfaithfulness (disobedience): **KJV** - unbelief.

Matthew 13

Parables of our Lord

Sower and the Seed

Psalm 78

¹ Give ear, O my people [flock], to my law [toraw - Pentateuch]: incline your ears to the words [something said] of my mouth.

² I will open my mouth in a parable: I will utter dark sayings of old:
Dark – OT:2420 – chiydah (khee-daw'); from OT:2330; a puzzle, hence, a trick, conundrum, sententious maxim: KJV - dark saying (sentence, speech), hard question, proverb, riddle.

³ Which we have heard and known, and our fathers have told us.

Give ear – OT:238 – 'azan (aw-zan'); a primitive root; probably to expand; but used only as a denominative from OT:241; to broaden out the ear (with the hand), i.e. (by implication) to listen: KJV - give (perceive by the) ear, hear (-ken). See OT:239

Incline – OT:5186 – natah (naw-taw'); a primitive root; to stretch or spread out; by implication, to bend away (including moral deflection); used in a great variety of application (as follows):

KJV - afternoon, apply, bow (down, -ing), carry aside, decline, deliver, extend, go down, be gone, incline, intend, lay, let down, offer, outstretched, overthrown, pervert, pitch, prolong, put away, shew, spread (out), stretch (forth, out), take (aside), turn (aside, away), wrest, cause to yield.

Mouth – OT:6310 – peh (peh); from OT:6284; the mouth (as the means of blowing), whether literal or figurative (particularly speech); specifically edge, portion or side; adverbially (with preposition) according to:

KJV - accord (-ing as, -ing to), after, appointment, assent, collar, command (-ment), eat, edge, end, entry, file, hole, in, mind, mouth, part, portion, (should) say (-ing), sentence, skirt, sound, speech, spoken, talk, tenor, to, two-edged, wish, word.

Isaiah 55

⁹ For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

¹⁰ For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

¹¹ So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Isaiah 61

¹¹ For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

Jeremiah 4

² And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

³ For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

Break up – OT:5214 – niyr (neer); a root probably identical with that of OT:5216, through the idea of the gleam of a fresh furrow; to till the soil: KJV - break up.

...from – OT:5216 – niyr (neer) or nir (neer); also neyr (nare); or ner (nare); or (feminine) nerah (nayraw'); from a primitive root [see OT:5214; OT:5135] properly, meaning to glisten; a lamp (i.e. the burner) or light (literally or figuratively): KJV - candle, lamp, light.

Fallow – OT:5215 – niyr (neer); or nir (neer); from OT:5214; properly, plowing, i.e. (concretely) freshly plowed land: KJV - fallow ground, plowing, tillage.

...from – OT:5214 – niyr (neer); a root probably identical with that of OT:5216, through the idea of the gleam of a fresh furrow; to till the soil: KJV - break up.

Matthew 13
Parables of our Lord
Sower and the Seed

Light is sown for the righteous

Psalm 97

¹⁰ Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

¹¹ **Light is sown for the righteous, and gladness for the upright in heart.**

¹² Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

Leviticus 25

³ Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

⁴ But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

The hungry will sow...

Psalm 107

³⁶ And there he maketh the hungry to dwell, that they may prepare a city for habitation;

³⁷ And sow the fields, and plant vineyards, which may yield fruits of increase.

...For what they hunger for

Psalm 126

⁴ Turn again our captivity, O LORD, as the streams in the south.

⁵ They that sow in tears shall reap in joy.

⁶ He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

The Wicked Sow

Proverbs 6

¹⁴ Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

Proverbs 6

¹⁹ A false witness that speaketh lies, and he that soweth discord among brethren.

Proverbs 16

²⁸ A foward man soweth strife: and a whisperer separateth chief friends.

Proverbs 22

⁸ He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

Contrast of Wicked and Righteous

Proverbs 11

¹⁸ The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

His seed is sown in you

Hosea 10

¹² Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you.

Matthew 13

Parables of our Lord

Sower and the Seed

Jeremiah 12

¹² The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the one end of the land even to the other end of the land: **no flesh shall have peace.**

¹³ They have **sown wheat**, but shall reap thorns: they have put themselves to pain, but shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD.

¹⁴ Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and **pluck out the house of Judah from among them.**

¹⁵ And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

Jeremiah 12

¹ Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

² Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.

³ But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

⁴ How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

⁵ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

⁶ For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

⁷ I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

⁸ Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it.

⁹ Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour.

¹⁰ **Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.**

¹¹ They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart.

¹² The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the one end of the land even to the other end of the land: no flesh shall have peace.

¹³ **They have sown wheat, but shall reap thorns:** they have put themselves to pain, but shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD.

¹⁴ Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; **Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.**

¹⁵ And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

¹⁶ And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.

¹⁷ **But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.**

Matthew 13

Parables of our Lord

Sower and the Seed

Matthew 13 The Sower

¹The same day went Jesus out of the house, and sat by the sea side.

Luke 8

¹And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

²And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

³And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

⁴And when much people were gathered together, and were come to him out of every city, he spake by a parable:

Matthew 13

²And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

Mark 4

¹And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

²And he taught them many things by parables, and said unto them in his doctrine,

Matthew 13

³And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

Mark 4

³Hearken; Behold, there went out a sower to sow:

Matthew 13

⁴And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

Mark 4

⁴And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

Luke 8

⁵A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

Matthew 13

⁵Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

Mark 4

⁵And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

Matthew 13
Parables of our Lord
Sower and the Seed

Luke 8

⁶ And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

Matthew 13

⁶ And when the sun was up, they were scorched; and because they had no root, they withered away.

Mark 4

⁶ But when the sun was up, it was scorched; and because it had no root, it withered away.

Matthew 13

⁷ And some fell among thorns; and the thorns sprung up, and choked them:

Mark 4

⁷ And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

Luke 8

⁷ And some fell among thorns; and the thorns sprang up with it, and choked it.

Matthew 13

⁸ But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Mark 4

⁸ And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

Luke 8

⁸ And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

Matthew 13

⁹ Who hath ears to hear, let him hear.

Matthew 13

¹⁰ And the disciples came, and said unto him, Why speakest thou unto them in parables?

Mark 4

⁹ And he said unto them, He that hath ears to hear, let him hear.

¹⁰ And when he was alone, they that were about him with the twelve asked of him the parable.

Luke 8

⁹ And his disciples asked him, saying, What might this parable be?

Matthew 13

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.

Matthew 13 **Parables of our Lord** **Sower and the Seed**

Mark 4

¹¹ And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto **them that are without**, all these things are done in parables:

Luke 8

¹⁰ And he said, Unto **you it is given to know the mysteries** of the kingdom of God: but to others in parables; that seeing they **might not see**, and hearing they **might not understand**.

Matthew 13

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

Matthew 13

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

Mark 4

¹² That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

Matthew 13

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:

Matthew 13

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.

Matthew 13

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

Matthew 13

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.

Mark 4

¹³ And he said unto them, Know ye not this parable? and how then will ye know all parables?

Matthew 13

¹⁸ Hear ye therefore the parable of the sower.

Matthew 13
Parables of our Lord
Sower and the Seed

Mark 4

¹⁴ The sower soweth the word.

Luke 8

¹¹ Now the parable is this: The seed is the word of God.

Matthew 13

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.

Mark 4

¹⁵ And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

Luke 8

¹² Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

Matthew 13

²⁰ But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

Mark 4

¹⁶ And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

Luke 8

¹³ They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

Matthew 13

²¹ Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

Mark 4

¹⁷ And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

Matthew 13

²² He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

Mark 4

¹⁸ And these are they which are sown among thorns; such as hear the word,

¹⁹ And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

Matthew 13

Parables of our Lord

Sower and the Seed

Luke 8

¹⁴ And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

Matthew 13

²³ But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Mark 4

²⁰ And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

Luke 8

¹⁵ But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

...More to the Parable

Matthew 13

²⁴ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

Matthew 13

²⁵ But while men slept, his enemy came and sowed tares among the wheat, and went his way.

Matthew 13

²⁶ But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

Matthew 13

²⁷ So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

Matthew 13

²⁸ He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

Matthew 13

²⁹ But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.
Tares – NT:2215 – zizanion (dziz-an'-ee-on); of uncertain origin; darnel or false grain: KJV - tares.

Matthew 13

³⁰ Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Matthew 13

Parables of our Lord

Sower and the Seed

...Yet More to the parable

Matthew 13 ...as a grain of mustard seed...

³¹ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

Matthew 13

³² Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Matthew 13 ...as leaven...

³³ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole [fulfillment of the Gentiles] was leavened.

Matthew 13

³⁴ All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

Matthew 13

³⁵ That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Luke 19

²⁰ And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

²¹ For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

²² And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

John 4

³⁵ Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

³⁶ And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both **he that soweth** and **he that reapeth** may rejoice together.

³⁷ And herein is that saying true, One soweth, and another [The Lord] reapeth.

1 Corinthians 3

⁵ Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

⁶ I have planted, Apollos watered; but God gave the increase.

⁷ So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

⁸ Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

⁹ For we are labourers together with God: ye are God's husbandry, ye are God's building.

Matthew 13

Parables of our Lord

Sower and the Seed

Matthew 13

³⁶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

Matthew 13

³⁷ He answered and said unto them, He that soweth the **good seed** is the Son of man;

Matthew 13

³⁸ The field is the world; the **good seed are the children of the kingdom**; but the tares are the children of the wicked one;

Matthew 13

³⁹ The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

Revelation 14

¹⁵ And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

Matthew 13

⁴⁰ As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

Matthew 13

⁴¹ The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

Matthew 13

⁴² And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Matthew 13

⁴³ Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Galatians 6

⁷ Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

⁸ For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit **reap life everlasting**.

⁹ And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Matthew 14

The Murder of John the Baptist

Matthew 14

¹ At that time Herod the tetrarch heard of the fame of Jesus,

Tetrarch – [NT:5076](#) τετράρχης **tetrarches** (tet-rar'-khace); from [NT:5064](#) and [NT:757](#); the ruler of a fourth part of a country ("tetrarch"): **KJV** - tetrarch.

Matthew 14

² And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

Baptist – [NT:910](#) Βαπτιστής **Baptistes** (bap-tis-tace'); from [NT:907](#); a baptizer, as an epithet of Christ's forerunner: **KJV** - Baptist.

Matthew 14

³ For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

laid hold – [NT:2902](#) κρατέω **krateo** (krat-eh'-o); from [NT:2904](#); to use strength, i.e. seize or retain (literally or figuratively):

KJV - hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

Matthew 14

⁴ For John said unto him, It is not lawful for thee to have her.

Matthew 14

⁵ And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

Matthew 14

⁶ But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

Matthew 14

⁷ Whereupon he promised with an oath to give her whatsoever she would ask.

Oath – [NT:3727](#) ὅρκος **horkos** (hor'-kos); from herkos (a fence; perhaps akin to [NT:3725](#)); a limit, i.e. (sacred) restraint (specifically, an oath): **KJV** - oath.

Matthew 14

⁸ And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

Charger – [NT:4094](#) πίναξ **pinax** (pin'-ax); apparently a form of [NT:4109](#); a plate:

KJV - charger, platter.

Matthew 14

Matthew 14

⁹ And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

Matthew 14

¹⁰ And he sent, and beheaded John in the prison.

Beheaded – [NT:607](#) ἀποκεφαλίζω **apokephalizo** (ap-ok-ef-al-id'-zo); from [NT:575](#) and [NT:2776](#); to decapitate: **KJV** - behead.

Matthew 14

¹¹ And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

Matthew 14

¹² And his disciples came, and took up the body, and buried it, and went and told Jesus.

Matthew 14

¹³ When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

Compassion of Jesus on the hungry

Matthew 14

¹⁴ And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

Compassion – [NT:4697](#) σπλαγχνίζομαι **splagchnizomai** (splangkh-nid'-zom-ahee); middle voice from [NT:4698](#); to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity: **KJV** - have (be moved with) compassion.

Healed – [NT:2323](#) θεραπεύω **therapeuo** (ther-ap-yoo'-o); from the same as [NT:2324](#); to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease): **KJV** - cure, heal, worship.

Sick – [NT:732](#) ὅρωστος **arrhostos** (ar'-hroce-tos); from [NT:1](#) (as a negative particle) and a presumed derivative of [NT:4517](#); infirm: **KJV** - sick (folk, -ly).

Matthew 14

¹⁵ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

Victuals – [NT:1033](#) βρῶμα **broma** (bro'-mah); from the base of [NT:977](#); food (literally or figuratively), especially (ceremonially) articles allowed or forbidden by the Jewish law: **KJV** - meat, victuals.

Matthew 14

¹⁶ But Jesus said unto them, They need not depart; give ye them to eat.

Matthew 14

¹⁷ And they say unto him, We have here but five loaves, and two fishes.

Matthew 14

Matthew 14

¹⁸ He said, Bring them hither to me.

Matthew 14

¹⁹ And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

Matthew 14

²⁰ And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

Fragments – [NT:2801](#) κλάσμα **klasma** (klas'-mah); from [NT:2806](#); a piece (bit):
KJV - broken, fragment.

Matthew 14

²¹ And they that had eaten were about five thousand men, beside women and children.

Matthew 14

²² And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

Constrained – [NT:315](#) ἀναγκάζω **anagkazo** (an-ang-kad'-zo); from [NT:318](#); to necessitate: **KJV** - compel, constrain.

Matthew 14

²³ And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

Jesus walks on water

Matthew 14

²⁴ But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

Contrary – [NT:1727](#) ἐναντίος **enantios** (en-an-tee'-os); from [NT:1725](#); opposite; figuratively, antagonistic: **KJV** - (over) against, contrary.

Matthew 14

²⁵ And in the fourth watch of the night Jesus went unto them, walking on the sea.

Matthew 14

²⁶ And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

Matthew 14

²⁷ But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

Matthew 14

Matthew 14

²⁸ And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

Peter walks on water

Matthew 14

²⁹ And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

Matthew 14

³⁰ But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

Boisterous – [NT:2478](#) ἵσχυρός **ischuros** (is-khoo-ros'); from [NT:2479](#); forcible (literally or figuratively): **KJV** - boisterous, mighty (-ier), powerful, strong (-er, man), valiant.

Sink – [NT:2670](#) καταποντίζω **katapontizo** (kat-ap-on-tid'-zo); from [NT:2596](#) and a derivative of the same as [NT:4195](#); to plunge down, i.e. submerge:

KJV - drown, sink.

Matthew 14

³¹ And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

Doubt – [NT:1365](#) διστάζω **distazo** (dis-tad'-zo); from [NT:1364](#); properly, to duplicate, i.e. (ment.) to waver (in opinion): **KJV** - doubt.

Matthew 14

³² And when they were come into the ship, the wind ceased.

Ceased – [NT:2869](#) κοπάζω **kopazo** (kop-ad'-zo); from [NT:2873](#); to tire, i.e. (figuratively) to relax: **KJV** - cease.

Matthew 14

³³ Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Jesus make perfectly whole

Matthew 14

³⁴ And when they were gone over, they came into the land of Gennesaret.

Gennesaret – [NT:1082](#) Γεννησαρέτ **Gennesaret** (ghen-nay-sar-et'); of Hebrew origin [compare [OT:3672](#)]; Gennesaret (i.e. Kinnereth), a lake and plain in Palestine:

KJV - Gennesaret.

Matthew 14

³⁵ And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

Matthew 14

Matthew 14

³⁶ And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

made perfectly whole – [NT:1295](#) διασώζω **diasozo** (dee-as-odze'-o); from [NT:1223](#) and [NT:4982](#); to save thoroughly, i.e. (by implication or analogy) to cure, preserve, rescue, etc.: **KJV** - bring safe, escape (safe), heal, make perfectly whole, save.

Matthew 15

Matthew 15

¹ Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

Scribes – [NT:1122](#) γραμματεύς **grammateus** (gram-mat-yooce'); from [NT:1121](#). a writer, i.e. (professionally) scribe or secretary: **KJV** - scribe, town-clerk.

Matthew 15

² Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

Transgress – [NT:3845](#) παραβαίνω **parabaino** (par-ab-ah'-ee-no); from [NT:3844](#) and the base of [NT:939](#); to go contrary to, i.e. violate a command:

KJV - (by) transgress (-ion).

Tradition – [NT:3862](#) παράδοσις **paradosis** (par-ad'-os-is); from [NT:3860](#); transmission, i.e. (concretely) a precept; specifically, the Jewish traditional law:

KJV - ordinance, tradition.

Matthew 15

³ But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

Transgress – [NT:3845](#) παραβαίνω **parabaino** (par-ab-ah'-ee-no); from [NT:3844](#) and the base of [NT:939](#); to go contrary to, i.e. violate a command:

KJV - (by) transgress (-ion).

Tradition – [NT:3862](#) παράδοσις **paradosis** (par-ad'-os-is); from [NT:3860](#); transmission, i.e. (concretely) a precept; specifically, the Jewish traditional law:

KJV - ordinance, tradition.

Matthew 15

⁴ For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

Curseth – [NT:2551](#) κακολογέω **kakologeo** (kak-ol-og-eh'-o); from a compound of [NT:2556](#) and [NT:3056](#); to revile: **KJV** - curse, speak evil of.

Die – [NT:5053](#) τελευτάω **teleutao** (tel-yoo-tah'-o); from a presumed derivative of [NT:5055](#); to finish life (by implication of [NT:979](#)), i.e. expire (demise):

KJV - be dead, decease, die.

Matthew 15

⁵ But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

Matthew 15

⁶ And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

Tradition – [NT:3862](#) παράδοσις **paradosis** (par-ad'-os-is); from [NT:3860](#); transmission, i.e. (concretely) a precept; specifically, the Jewish traditional law:

KJV - ordinance, tradition.

Matthew 15

Matthew 15

⁷ Ye hypocrites, well did Esaias prophesy of you, saying,

Hypocrites – [NT:5273](#) ὑποκριτής **hypokrites** (hoop-ok-ree-tace'); from [NT:5271](#); an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler ("hypocrite"): **KJV** - hypocrite.

Matthew 15

⁸ This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

Honoureth – [NT:5091](#) τιμάω **timao** (tim-ah'-o); from [NT:5093](#); to prize, i.e. fix a valuation upon; by implication, to revere: **KJV** - honour, value.

Matthew 15

⁹ But in vain they do worship me, teaching for doctrines the commandments of men.

Teaching – [NT:1321](#) διδάσκω **didasko** (did-as'-ko); a prolonged (causative) form of a primary verb dao (to learn); to teach (in the same broad application): **KJV** - teach.

Doctrines – [NT:1319](#) διδασκαλία **didaskalia** (did-as-kal-ee'-ah); from [NT:1320](#); instruction (the function or the information): **KJV** - doctrine, learning, teaching.

Commandments – [NT:1778](#) ἔνταλμα **entalma** (en'-tal-mah); from [NT:1781](#); an injunction, i.e. religious precept: **KJV** - commandment.

Matthew 15

¹⁰ And he called the multitude, and said unto them, Hear, and understand:

Understand – [NT:4920](#) συνίημι **suniemi** (soon-ee'-ay-mee); from [NT:4862](#) and hiemi (to send); to put together, i.e. (mentally) to comprehend; by implication, to act piously: **KJV** - consider, understand, be wise.

Matthew 15

¹¹ Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Defileth – [NT:2840](#) κοινόω **koinoo** (koy-no'-o); from [NT:2839](#); to make (or consider) profane (ceremonially): **KJV** - call common, defile, pollute, unclean.

Matthew 15

¹² Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

Offended – [NT:4624](#) σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from [NT:4625](#); to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

Matthew 15

Matthew 15

¹³ But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

Matthew 15

¹⁴ Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Ditch – [NT:999](#) βόθυνος **bothunos** (both'-oo-nos); akin to [NT:900](#); a hole (in the ground); specially, a cistern: **KJV** - ditch, pit.

Matthew 15

¹⁵ Then answered Peter and said unto him, Declare unto us this parable.

Declare – [NT:5419](#) φράζω **phrazo** (frad'-zo); probably akin to [NT:5420](#) through the idea of defining; to indicate (by word or act), i.e. (specifically) to expound: **KJV** - declare.

Matthew 15

¹⁶ And Jesus said, Are ye also yet without understanding?

Matthew 15

¹⁷ Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

Draught – [NT:856](#) ἀφεδρών **aphedron** (af-ed-rone'); from a compound of [NT:575](#) and the base of [NT:1476](#); a place of sitting apart, i.e. a privy: **KJV** - draught.

Matthew 15

¹⁸ But those things which proceed out of the mouth come forth from the heart; and they defile the man.

Matthew 15

¹⁹ For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

Thoughts – [NT:1261](#) διαλογισμός **dialogismos** (dee-al-og-is-mos'); from [NT:1260](#); discussion, i.e. (internal) consideration (by implication, purpose), or (external) debate: **KJV** - dispute, doubtful (-ing), imagination, reasoning, thought.

Fornications – [NT:4202](#) πορνεία **porneia** (por-ni'-ah); from [NT:4203](#); harlotry (including adultery and incest); figuratively, idolatry: **KJV** - fornication.

False witness – [NT:5577](#) ψευδομαρτυρία **pseudomarturia** (psyoo-dom-ar-too-ree'-ah); from [NT:5575](#); untrue testimony: **KJV** - false witness.

Matthew 15

Matthew 15

²⁰ These are the things which defile a man: but to eat with unwashen hands defileth not a man.
Defile – [NT:2840](#) κοινόω **koinoo** (koy-no'-o); from [NT:2839](#); to make (or consider) profane (ceremonially): **KJV** - call common, defile, pollute, unclean.

Matthew 15

²¹ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

Healing of Gentile daughter vexed with a demon

Matthew 15

²² And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

Grievously – [NT:2560](#) κακῶς **kakos** (kak-oce'); from [NT:2556](#); badly (phys. or morally): **KJV** - amiss, diseased, evil, grievously, miserably, sick, sore.

Vexed with a devil – [NT:1139](#) δαιμονίζομαι **daimonizomai** (dahee-mon-id'-zom-ahee); middle voice from [NT:1142](#); to be exercised by a daemon:
KJV - have a (be vexed with, be possessed with) devil (-s).

Matthew 15

²³ But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

Matthew 15

²⁴ But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Matthew 15

²⁵ Then came she and worshipped him, saying, Lord, help me.

Matthew 15

²⁶ But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

Matthew 15

²⁷ And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Matthew 15

²⁸ Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilst. And her daughter was made whole from that very hour.

Matthew 15

²⁹ And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

Matthew 15

Jesus heals many

Matthew 15

³⁰ And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

Multitudes – [NT:3793](#) ὄχλος **ochlos** (okh'los); from a derivative of [NT:2192](#) (meaning a vehicle); a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot:

KJV - company, multitude, number (of people), people, press.

Lame – [NT:5560](#) χωλός **cholos** (kho-los'); apparently a primary word; "halt", i.e. limping: **KJV** - cripple, halt, lame.

Maimed – [NT:2948](#) κυλλός **kullos** (kool-los'); from the same as [NT:2947](#); rocking about, i.e. crippled (maimed, in feet or hands): **KJV** - maimed.

Healed – [NT:2323](#) θεραπεύω **therapeuo** (ther-ap-yoo'-o); from the same as [NT:2324](#); to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease): **KJV** - cure, heal, worship.

Matthew 15

³¹ Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Wondered – [NT:2296](#) θαυμάζω **thaumazo** (thou-mad'-zo); from [NT:2295](#); by implication, to admire: **KJV** - admire, have in admiration, marvel, wonder.

Compassion of Jesus on the hungry

Matthew 15

³² Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

Compassion – [NT:4697](#) σπλαγχνίζομαι **splagchnizomai** (splangkh-nid'-zom-ahee); middle voice from [NT:4698](#); to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity: **KJV** - have (be moved with) compassion.

Matthew 15

³³ And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

Matthew 15

³⁴ And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

Matthew 15

³⁵ And he commanded the multitude to sit down on the ground.

Matthew 15

³⁶ And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

Matthew 15

Matthew 15

³⁷ And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

Matthew 15

³⁸ And they that did eat were four thousand men, beside women and children.

Matthew 15

³⁹ And he sent away the multitude, and took ship, and came into the coasts of Magdala.

Matthew 16

Man seeks a sign

Matthew 16

¹ The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

Tempting – [NT:3985](#) πειράζω **peirazo** (pi-rad'-zo); from [NT:3984](#); to test (objectively), i.e. endeavor, scrutinize, entice, discipline:

KJV - assay, examine, go about, prove, tempt (-er), try.

Desired – [NT:1905](#) ἐπερωτάω **eperotao** (ep-er-o-tah'-o); from [NT:1909](#) and [NT:2065](#); to ask for, i.e. inquire, seek: **KJV** - ask (after, questions), demand, desire, question.

Sign – [NT:4592](#) σημειόν **semeion** (say-mi'-on); neuter of a presumed derivative of the base of [NT:4591](#); an indication, especially ceremonially or supernaturally:

KJV - miracle, sign, token, wonder.

Matthew 16

² He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

Matthew 16

³ And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

Signs – [NT:4592](#) σημειόν **semeion** (say-mi'-on); neuter of a presumed derivative of the base of [NT:4591](#); an indication, especially ceremonially or supernaturally:

KJV - miracle, sign, token, wonder.

Matthew 16

⁴ A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Wicked – [NT:4190](#) πονηρός **poneros** (pon-ay-ros'); from a derivative of [NT:4192](#); hurtful, i.e. evil (properly, in effect or influence, and thus differing from [NT:2556](#), which refers rather to essential character, as well as from [NT:4550](#), which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners:

KJV - bad, evil, grievous, harm, lewd, malicious, wicked (-ness). See also [NT:4191](#).

Adulterous – [NT:3428](#) μοιχαλίς **moichalis** (moy-khal-is'); a prolonged form of the feminine of [NT:3432](#); an adulteress (literally or figuratively):

KJV - adulteress (-ous, -y).

Matthew 16

⁵ And when his disciples were come to the other side, they had forgotten to take bread.

Matthew 16

Matthew 16

⁶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Take heed – [NT:3708](#) ὁράω **horao** (hor-ah'-o); properly, to stare at [compare [NT:3700](#)], i.e. (by implication) to discern clearly (physically or mentally); by extension, to attend to; by Hebraism, to experience; passively, to appear:
KJV - behold, perceive, see, take heed.

Beware – [NT:4337](#) προσέχω **prosecho** (pros-ekh'-o); from [NT:4314](#) and [NT:2192](#); (figuratively) to hold the mind ([NT:3563](#) implied) towards, i.e. pay attention to, be cautious about, apply oneself to, adhere to:

KJV - (give) attend (-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

Leaven – [NT:2219](#) ζύμη **zume** (dzoo'-may); probably from [NT:2204](#); ferment (as if boiling up):
KJV - leaven.

Matthew 16

⁷ And they reasoned among themselves, saying, It is because we have taken no bread.

Reasoned – [NT:1260](#) διαλογίζομαι **dialogizomai** (dee-al-og-id'-zom-ahee); from [NT:1223](#) and [NT:3049](#); to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion):
KJV - cast in mind, consider, dispute, muse, reason, think.

Matthew 16

⁸ Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

Perceived – [NT:1097](#) γινώσκω **ginosko** (ghin-oce'-ko); a prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed):

KJV - allow, be aware (of), feel, (have) know (-ledge), perceived, be resolved, can speak, be sure, understand.

O ye of little faith – [NT:3640](#) ὀλιγόπιστος **oligopistos** (ol-ig-op'-is-tos); from [NT:3641](#) and [NT:4102](#); incredulous, i.e. lacking confidence (in Christ):
KJV - of little faith.

Reason – [NT:1260](#) διαλογίζομαι **dialogizomai** (dee-al-og-id'-zom-ahee); from [NT:1223](#) and [NT:3049](#); to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion):
KJV - cast in mind, consider, dispute, muse, reason, think.

Matthew 16

⁹ Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

Matthew 16

¹⁰ Neither the seven loaves of the four thousand, and how many baskets ye took up?

Matthew 16

Matthew 16

¹¹ How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

Understand – NT:3539 νοιέω **noeo** (no-eh'-o) or noieo (noy-eh'-o); from NT:3563; to exercise the mind (observe), i.e. (figuratively) to comprehend, heed:
KJV - consider, perceive, think, understand.

Beware – NT:4337 προσέχω **prosecho** (pros-ekh'-o); from NT:4314 and NT:2192; (figuratively) to hold the mind (NT:3563 implied) towards, i.e. pay attention to, be cautious about, apply oneself to, adhere to:

KJV - (give) attend (-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

Matthew 16

¹² Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Beware – NT:4337 προσέχω **prosecho** (pros-ekh'-o); from NT:4314 and NT:2192; (figuratively) to hold the mind (NT:3563 implied) towards, i.e. pay attention to, be cautious about, apply oneself to, adhere to:

KJV - (give) attend (-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

Doctrine – NT:1322 διδαχή **didache** (did-akh-ay'); from NT:1321; instruction (the act or the matter): **KJV** - doctrine, hath been taught.

Revelation of Jesus Christ our LORD GOD

Matthew 16

¹³ When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

Matthew 16

¹⁴ And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

Matthew 16

¹⁵ He saith unto them, But whom say ye that I am?

Matthew 16

¹⁶ And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

Christ – NT:1322 διδαχή **didache** (did-akh-ay'); from NT:1321; instruction (the act or the matter): **KJV** - doctrine, hath been taught.

Matthew 16

Matthew 16

¹⁷ And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Revealed – [NT:601](#) ἀποκαλύπτω **apokalupto** (ap-ok-al-oop'-to); from [NT:575](#) and [NT:2572](#); to take off the cover, i.e. disclose: **KJV** - reveal.

Revelation IS the ROCK

Matthew 16

¹⁸ And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Build – [NT:3618](#) οἰκοδομέω **oikodomeo** (oy-kod-om-eh'-o); from the same as [NT:3619](#); to be a house-builder, i.e. construct or (figuratively) confirm: **KJV** - (be in) build (-er, -ing, up), edify, embolden.

Peter – [NT:4074](#) Πέτρος **Petros** (pet'-ros); apparently a primary word; a (piece of) rock (larger than [NT:3037](#)); as a name, Petrus, an apostle:

KJV - Peter, rock. Compare [NT:2786](#).

Rock – [NT:4073](#) πέτρα **petra** (pet'-ra); feminine of the same as [NT:4074](#); a (mass of) rock (literally or figuratively): **KJV** - rock.

Church – [NT:1577](#) ἐκκλησία **ekklesia** (ek-klay-see'-ah); from a compound of [NT:1537](#) and a derivative of [NT:2564](#); a calling out, i.e. (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): **KJV** - assembly, church.

Gates – [NT:4439](#) πύλη **pule** (poo'-lay); apparently a primary word; a gate, i.e. the leaf or wing of a folding entrance (literally or figuratively): **KJV** - gate.

Hell – [NT:86](#) ἄδης **haides** (hah'-dace); from [NT:1](#) (as negative particle) and [NT:1492](#); properly, unseen, i.e. "Hades" or the place (state) of departed souls:

KJV - grave, hell.

Prevail – [NT:2729](#) κατισχύω **katischuo** (kat-is-khoo'-o); from [NT:2596](#) and [NT:2480](#); to overpower: **KJV** - prevail (against).

Matthew 16

¹⁹ And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Matthew 16

²⁰ Then charged he his disciples that they should tell no man that he was Jesus the Christ.

Matthew 16

²¹ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Matthew 16

Satan desires to destroy even the LORD's elect

Matthew 16

²² Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

Matthew 16

²³ But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Offence – [NT:4625](#) σκάνδαλον **skandalon** (skan'-dal-on) ("scandal"); probably from a derivative of [NT:2578](#); a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin):

KJV - occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

Savourest – [NT:5426](#) φρονέω **phroneo** (fron-eh'-o); from [NT:5424](#); to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed (more or less earnestly in a certain direction); intensively, to interest oneself in (with concern or obedience):

KJV - set the affection on, (be) care (-ful), (be like-, * be of one, * be of the same, * let this) mind (-ed), regard, savour, think.

Matthew 16

²⁴ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Deny – [NT:533](#) ἀπαρνέομαι **aparneomai** (ap-ar-neh'-om-ahee); from [NT:575](#) and [NT:720](#); to deny utterly, i.e. disown, abstain: **KJV** - deny.

Take up – [NT:142](#) αἴρω **airo** (ah'-ee-ro); a primary root; to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism [compare [OT:5375](#)] to expiate sin:

KJV - away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

Cross – [NT:4716](#) σταυρός **stauros** (stow-ros'); from the base of [NT:2476](#); a stake or post (as set upright), i.e. (specifically) a pole or cross (as an instrument of capital punishment); figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ: **KJV** - cross.

Matthew 16

²⁵ For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Matthew 16

No profit in the things of this world

Matthew 16

²⁶ For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Profited – [NT:5623](#) ὡφελέω **opheleo** (o-fel-eh'-o); from the same as [NT:5622](#); to be useful, i.e. to benefit: **KJV** - advantage, better, prevail, profit.

Matthew 16

²⁷ For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Reward – [NT:591](#) ἀποδίδωμι **apodidomi** (ap-od-eed'-o-mee); from [NT:575](#) and [NT:1325](#); to give away, i.e. up, over, back, etc. (in various applications):

KJV - deliver (again), give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

Works – [NT:4234](#) πρᾶξις **praxis** (prax'-is); from [NT:4238](#); practice, i.e. (concretely) an act; by extension, a function: **KJV** - deed, office, work.

Matthew 16

²⁸ Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Matthew 17

The LORD JESUS Transfigured (transformed)

Matthew 17

¹ And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

Matthew 17

² And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

Transfigured – [NT:3339](#) μεταμορφόω **metamorphoo** (met-am-or-fo'-o); from [NT:3326](#) and [NT:3445](#); to transform (literally or figuratively, "metamorphose"): **KJV** - change, transfigure, transform.

Shine – [NT:2989](#) λάμπω **lampo** (lam'-po); a primary verb; to beam, i.e. radiate brilliancy (literally or figuratively): **KJV** - give light, shine.

Raiment – [NT:2440](#) ἱμάτιον **himation** (him-at'-ee-on); neuter of a presumed derivative of **ennumi** (to put on); a dress (inner or outer):

KJV - apparel, cloke, clothes, garment, raiment, robe, vesture.

Matthew 17

³ And, behold, there appeared unto them Moses and Elias talking with him.

Matthew 17

⁴ Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

Tabernacles – [NT:4633](#) σκηνή **skene** (skay-nay'); apparently akin to [NT:4632](#) and [NT:4639](#); a tent or cloth hut (literally or figuratively): **KJV** - habitation, tabernacle.

Matthew 17

⁵ While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Overshadowed – [NT:1982](#) ἐπισκιάζω **episkiazo** (ep-ee-skee-ad'-zo); from [NT:1909](#) and a derivative of [NT:4639](#); to cast a shade upon, i.e. (by analogy) to envelope in a haze of brilliancy; figuratively, to invest with preternatural influence: **KJV** - overshadow.

Well pleased – [NT:2106](#) εύδοκέω **eudokeo** (yoo-dok-eh'-o); from [NT:2095](#) and [NT:1380](#); to think well of, i.e. approve (an act); specially, to approbate (a person or thing):

KJV - think good, (be well) please (-d), be the good (have, take) pleasure, be willing.

Matthew 17

⁶ And when the disciples heard it, they fell on their face, and were sore afraid.

Matthew 17

⁷ And Jesus came and touched them, and said, Arise, and be not afraid.

Touched – [NT:680](#) ἅπτομαι **haptomai** (hap'-tom-ahee); reflexive of [NT:681](#); properly, to attach oneself to, i.e. to touch (in many implied relations): **KJV** - touch.

Matthew 17

Matthew 17

⁸ And when they had lifted up their eyes, **they saw no man**, save Jesus only.

Matthew 17

⁹ And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

Vision – [NT:3705](#) ὅραμα **horama** (hor'-am-ah); from [NT:3708](#); something gazed at, i.e. a spectacle (especially supernatural): **KJV** - sight, vision.

Jesus reveals that John the Baptist is that one that came in the Spirit of Elijah

Matthew 17

¹⁰ And his disciples asked him, saying, Why then say the scribes that Elias must first come?

Matthew 17

¹¹ And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

Matthew 17

¹² But I say unto you, That **Elias is come already**, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

Matthew 17

¹³ Then the disciples understood that He spake unto them of John the Baptist.

Jesus heals lunatics plagued by many demons

Matthew 17

¹⁴ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

Matthew 17

¹⁵ Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

Lunatick – [NT:4583](#) σεληνιάζομαι **seleniazomai** (sel-ay-nee-ad'-zom-ahee); middle voice or passive from a presumed derivative of [NT:4582](#); to be moon-struck, i.e. crazy: **KJV** - be a lunatic.

Matthew 17

¹⁶ And I brought him to thy disciples, and they could not cure him.

Cure – [NT:2323](#) θεραπεύω **therapeuo** (ther-ap-yoo'-o); from the same as [NT:2324](#); to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease): **KJV** - cure, heal, worship.

Matthew 17

Matthew 17

¹⁷ Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

Faithless – [NT:571](#) ἀπιστος **apistos** (ap'-is-tos); from [NT:1](#) (as a negative particle) and [NT:4103](#); (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing):

KJV - that believeth not, faithless, incredible thing, infidel, unbeliever (-ing).

Perverse – [NT:1294](#) διαστρέφω **diastrepho** (dee-as-tref-o); from [NT:1223](#) and [NT:4762](#); to distort, i.e. (figuratively) misinterpret, or (morally) corrupt:

KJV - perverse (-rt), turn away.

Matthew 17

¹⁸ And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Rebuked – [NT:2008](#) ἐπιτιμάω **epitimao** (ep-ee-tee-mah'-o); from [NT:1909](#) and [NT:5091](#); to tax upon, i.e. censure or admonish; by implication, forbid:

KJV - (straitly) charge, rebuke.

Devil – [NT:1140](#) δαιμόνιον **daimonion** (dahee-mon'-ee-on); neuter of a derivative of [NT:1142](#); aemonic being; by extension a deity: **KJV** - devil, god.

Cured – [NT:2323](#) θεραπεύω **therapeuo** (ther-ap-yoo'-o); from the same as [NT:2324](#); to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease): **KJV** - cure, heal, worship.

Matthew 17

¹⁹ Then came the disciples to Jesus apart, and said, **Why could not we cast him out?**

Matthew 17

²⁰ And Jesus said unto them, **Because of your unbelief**: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Unbelief – [NT:3639a](#) ὀλιγοπιστία **oligopistia** (ol-ig-op-is-tee'-ah); derived from [NT:3641](#) and [NT:4100](#); found only in [Matt 17:20](#): littleness of faith, lack of faith.

Matthew 17

²¹ Howbeit **this kind goeth not out but by prayer and fasting.**

Matthew 17

Prophecy of His Crucifixion and Resurrection

Matthew 17

²² And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

Betrayed – [NT:3860](#) παραδίδωμι **paradidomi** (par-ad-id'-o-mee); from [NT:3844](#) and [NT:1325](#); to surrender, i.e yield up, intrust, transmit:

KJV - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Matthew 17

²³ And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Kill – [NT:615](#) ἀποκτείνω **apokteino** (ap-ok-ti'-no); from [NT:575](#) and kteino (to slay); to kill outright; figuratively, to destroy: **KJV** - put to death, kill, slay.

Raised again – [NT:1453](#) ἐγείρω **egeiro** (eg-i'-ro); probably akin to the base of [NT:58](#) (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence):

KJV - awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.

Exceeding – [NT:4970](#) σφόδρα **sphodra** (sfod'-rah); neuter plural of **sphodros** (violent; of uncertain derivation) as adverb; vehemently, i.e. in a high degree, much:

KJV - exceeding (-ly), greatly, sore, very.

Tribute to a king

Matthew 17

²⁴ And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

Tribute – [NT:1323](#) δίδραχμον **didrachmon** (did'-rakh-mon); from [NT:1364](#) and [NT:1406](#); a double drachma (didrachm): **KJV** - tribute.

Matthew 17

²⁵ He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

Prevented – [NT:4399](#) προφθάνω **prophthano** (prof-than'-o); from [NT:4253](#) and [NT:5348](#); to get an earlier start of, i.e. anticipate: **KJV** - prevent.

Matthew 17

²⁶ Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Matthew 17

Matthew 17

²⁷ Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Offend – [NT:4624](#) σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from [NT:4625](#); to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

Piece of money – [NT:4715](#) στατήρ **stater** (stat-air'); from the base of [NT:2746](#); a stander (standard of value), i.e. (specifically) a stater or certain coin: **KJV** - piece of money.

Matthew 18

Humility

As a Child

Matthew 18

¹ At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

Matthew 18

² And Jesus called a little child unto him, and set him in the midst of them,

Matthew 18

³ And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Converted – [NT:4762](#) στρέφω **strephe** (stref-o); strengthened from the base of [NT:5157](#); to twist, i.e. turn quite around or reverse (literally or figuratively):

KJV - convert, turn (again, back againstselfself,, about).

Matthew 18

⁴ Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Humble – [NT:5013](#) ταπεινόω **tapeinoo** (tap-i-no'-o); from [NT:5011](#); to depress; figuratively, to humiliate (in condition or heart):

KJV - abase, bring low, humble (self).

Matthew 18

⁵ And whoso shall receive one such little child in my name receiveth me.

Receiveth – [NT:1209](#) δέχομαι **dechomai** (dekh'-om-ahee); middle voice of a primary verb; to receive (in various applications, literally or figuratively):

KJV - accept, receive, take. Compare [NT:2983](#).

Matthew 18

⁶ But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Offend – [NT:4624](#) σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from [NT:4625](#); to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

Believe – [NT:4100](#) πιστεύω **pisteuo** (pist-yoo'-o); from [NT:4102](#); to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):

KJV - believe (-r), commit (to trust), put in trust with.

Drowned – [NT:2670](#) καταποντίζω **kataPontizo** (kat-ap-on-tid'-zo); from [NT:2596](#) and a derivative of the same as [NT:4195](#); to plunge down, i.e. submerge:

KJV - drown, sink.

Matthew 18

Toward the lost

Matthew 18

⁷ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Offence/s – NT:4625 σκάνδαλον (skan'-dal-on) ("scandal"); probably from a derivative of NT:2578; a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin):

KJV - occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

Matthew 18

⁸ Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

Offend – NT:4624 σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from NT:4625; to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

Halt – NT:5560 χωλός **cholos** (kho-los'); apparently a primary word; "halt", i.e. limping: **KJV** - cripple, halt, lame.

Maimed – NT:2948 κυλλός **kullos** (kool-los'); from the same as NT:2947; rocking about, i.e. crippled (maimed, in feet or hands): **KJV** - maimed.

Matthew 18

⁹ And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Offend – NT:4624 σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from NT:4625; to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

Matthew 18

¹⁰ Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Despise – NT:2706 καταφρονέω **kataphroneo** (kat-af-ron-eh'-o); from NT:2596 and NT:5426; to think against, i.e. disesteem: **KJV** - despise.

Repentance of the lost

Matthew 18

¹¹ For the Son of man is come to save that which was lost.

Matthew 18

¹² How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

Matthew 18

¹³ And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Matthew 18

Matthew 18

¹⁴ Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Perish – [NT:622](#) ἀπόλλυμι **apollumi** (ap-ol'-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively: **KJV** - destroy, die, lose, mar, perish.

Reconciliation

Matthew 18

¹⁵ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

Trespass – [NT:264](#) ὁμαρτάνω **hamartano** (ham-ar-tan'-o); perhaps from [NT:1](#) (as a negative particle) and the base of [NT:3313](#); properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin: **KJV** - for your faults, offend, sin, trespass.

Matthew 18

¹⁶ But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Established – [NT:2476](#) ἴστημι **histemi** (his'-tay-mee); a prolonged form of a primary stao (stah'-o) (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively): **KJV** - abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Compare [NT:5087](#).

Matthew 18

¹⁷ And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Neglect to hear – [NT:3878](#) παρακούω **parakouo** (par-ak-oo'-o); from [NT:3844](#) and [NT:191](#); to mishear, i.e. (by implication) to disobey: **KJV** - neglect to hear.

Matthew 18

¹⁸ Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Matthew 18

¹⁹ Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

Matthew 18

²⁰ For where two or three are gathered together in my name, there am I in the midst of them.

Matthew 18

Forgiveness

Matthew 18

²¹ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Matthew 18

²² Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven [490].

Reconciliation

Matthew 18

²³ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

Account – [NT:3056](#) λόγος **logos** (log'-os); from [NT:3004](#); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ):

KJV - account, cause, communication, ^x concerning, doctrine, fame, ^x have to do, intent, matter, mouth, preaching, question, reason, ^{*} reckon, remove, say (-ing), shew, ^x speaker, speech, talk, thing, ^{*} none of these things move me, tidings, treatise, utterance, word, work.

Matthew 18

²⁴ And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

Reckon – [NT:4868](#) συναίρω **sunairo** (soon-ah'-ee-ro); from [NT:4862](#) and [NT:142](#); to make up together, i.e. (figuratively) to compute (an account): **KJV** - reckon, take.

Matthew 18

²⁵ But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

Payment – [NT:591](#) ἀποδίδωμι **apodidomi** (ap-od-eed'-o-mee); from [NT:575](#) and [NT:1325](#); to give away, i.e. up, over, back, etc. (in various applications):

KJV - deliver (again), give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

Matthew 18

²⁶ The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Patience – [NT:3114](#) μακροθυμέω **makrothumeo** (mak-roth-oo-meh'-o); from the same as [NT:3116](#); to be long-spirited, i.e. (objectively) forbearing or (subjectively) patient:

KJV - bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

Matthew 18

Matthew 18

²⁷ Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

Compassion – [NT:4697](#) σπλαγχνίζομαι (*splangkh-nid'-zom-ahee*); middle voice from [NT:4698](#); to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity: **KJV** - have (be moved with) compassion.

forgave – [NT:863](#) ἀφίημι **aphiemi** (*af-ee'-ay-mee*); from [NT:575](#) and *hiemi* (to send; an intens. form of *eimi*, to go); to send forth, in various applications (as follow):
KJV - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Matthew 18

²⁸ But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

Fellowservants – [NT:4889](#) σύνδουλος **sundoulos** (*soon'-doo-los*); from [NT:4862](#) and [NT:1401](#); a co-slave, i.e. servitor or ministrant of the same master (human or divine): **KJV** - fellowservant.

Matthew 18

²⁹ And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

Fellowservants – [NT:4889](#) σύνδουλος **sundoulos** (*soon'-doo-los*); from [NT:4862](#) and [NT:1401](#); a co-slave, i.e. servitor or ministrant of the same master (human or divine): **KJV** - fellowservant.

Patience – [NT:3114](#) μακροθυμέω **makrothumeo** (*mak-roth-oo-meh'-o*); from the same as [NT:3116](#); to be long-spirited, i.e. (objectively) forbearing or (subjectively) patient:
KJV - bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

Matthew 18

³⁰ And he would not: but went and cast him into prison, till he should pay the debt.

Prison – [NT:5438](#) φυλακή **phulake** (*foo-lak-ay'*); from [NT:5442](#); a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specifically) the time (as a division of day or night), literally or figuratively:
KJV - cage, hold, (im-) prison (-ment), ward, watch.

Matthew 18

³¹ So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Fellowservants – [NT:4889](#) σύνδουλος **sundoulos** (*soon'-doo-los*); from [NT:4862](#) and [NT:1401](#); a co-slave, i.e. servitor or ministrant of the same master (human or divine): **KJV** - fellowservant.

Matthew 18

Matthew 18

³² Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Matthew 18

³³ Shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?

Fellowservant – [NT:4889](#) σύνδουλος **sundoulos** (soon'-doo-los); from [NT:4862](#) and [NT:1401](#); a co-slave, i.e. servitor or ministrant of the same master (human or divine): **KJV** - fellowservant.

Pity – [NT:1653](#) ἐλεέω **eleeo** (el-eh-eh'-o); from [NT:1656](#); to compassionate (by word or deed, specially, by divine grace):

KJV - have compassion (pity on), have (obtain, receive, shew) mercy (on).

Matthew 18

³⁴ And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

Wroth – [NT:3710](#) ὀργίζω **orgizo** (or-gid'-zo); from [NT:3709](#); to provoke or enrage, i.e. (passively) become exasperated: **KJV** - be angry (wroth).

T tormentors – [NT:930](#) βασανιστής **basanistes** (bas-an-is-tace'); from [NT:928](#); a torturer: **KJV** - tormentor.

Matthew 18

³⁵ So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Forgive – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow):

KJV - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Matthew 19

Matthew 19

¹ And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;

Matthew 19

² And great multitudes followed him; and he healed them there.

Followed – [NT:190](#) ἀκολουθέω **akoloutheo** (ak-ol-oo-theh'-o); from [NT:1](#) (as a particle of union) and keleuthos (a road); properly, to be in the same way with, i.e. to accompany (specially, as a disciple): **KJV** - follow, reach.

Healed – [NT:2323](#) θεραπεύω **therapeuo** (ther-ap-yoo'-o); from the same as [NT:2324](#); to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease): **KJV** - cure, heal, worship.

Pharisees tempt the LORD JESUS

Matthew 19

³ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

Tempting – [NT:3985](#) πειράζω **peirazo** (pi-rad'-zo); from [NT:3984](#); to test (objectively), i.e. endeavor, scrutinize, entice, discipline:

KJV - assay, examine, go about, prove, tempt (-er), try.

Matthew 19

⁴ And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

Beginning – [NT:746](#) ἀρχή **arche** (ar-khay'); from [NT:756](#); (properly abstract) a commencement, or (concretely) chief (in various applications of order, time, place, or rank):

KJV - beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

Matthew 19

⁵ And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Cleave – [NT:2853](#) κολλάω **kollao** (kol-lah'-o); from kolla ("glue"); to glue, i.e. (passively or reflexively) to stick (figuratively): **KJV** - cleave, join (self), keep company.

Matthew 19

⁶ Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Joined together – [NT:4801](#) συζεύγνυμι **suzeugnumi** (sood-zyoog'-noo-mee); from [NT:4862](#) and the base of [NT:2201](#); to yoke together, i.e. (figuratively) conjoin (in marriage): **KJV** - join together.

Put asunder – [NT:5563](#) χωρίζω **chorizo** (kho-rid'-zo); from [NT:5561](#); to place room between, i.e. part; reflexively, to go away: **KJV** - depart, put asunder, separate.

Matthew 19

Matthew 19

⁷ They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

Divorcement – [NT:647](#) ἀποστάσιον **apostasion** (ap-os-tas'-ee-on); neuter of a (presumed) adj. from a derivative of [NT:868](#); properly, something separative, i.e. (specially) divorce: **KJV** - (writing of) divorcement.

Matthew 19

⁸ He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

Hardness of your hearts – [NT:4641](#) σκληροκαρδία **sklerokardia** (sklay-rok-ar-dee'-ah); feminine of a compound of [NT:4642](#) and [NT:2588](#); hard-heartedness, i.e. (specifically) destitution of (spiritual) perception: **KJV** - hardness of heart.

Matthew 19

⁹ And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Fornication – [NT:4202](#) πορνεία **porneia** (por-ni'-ah); from [NT:4203](#); harlotry (including adultery and incest); figuratively, idolatry: **KJV** - fornication.

Matthew 19

¹⁰ His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

Matthew 19

¹¹ But he said unto them, All men cannot receive this saying, save they to whom it is given.

Matthew 19

¹² For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Eunuchs – [NT:2135](#) εὐνοῦχος **eunouchos** (yoo-noo'-khos); from eune (a bed) and [NT:2192](#); a castrated person (such being employed in Oriental bed-chambers); by extension an impotent or unmarried man; by implication, a chamberlain (state-officer): **KJV** - eunuch.

Made eunuchs – [NT:2134](#) εὐνουχίζω **eunouchizo** (yoo-noo-khid'-zo); from [NT:2135](#); to castrate (figuratively, live unmarried): **KJV** - make ... eunuch.

Matthew 19

¹³ Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

Rebuked – [NT:2008](#) ἐπιτιμάω **epitimao** (ep-ee-tee-mah'-o); from [NT:1909](#) and [NT:5091](#); to tax upon, i.e. censure or admonish; by implication, forbid: **KJV** - (straitly) charge, rebuke.

Matthew 19

Matthew 19

¹⁴ But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

Suffer – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow): **KJV** - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Matthew 19

¹⁵ And he laid his hands on them, and departed thence.

Matthew 19

¹⁶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Eternal – [NT:166](#) αἰώνιος **aionios** (ahee-o'-nee-os); from [NT:165](#); perpetual (also used of past time, or past and future as well):

KJV - eternal, for ever, everlasting, world (began).

The Good Master

Matthew 19

¹⁷ And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

One – [NT:1520](#) εἷς **heis** (hice); (including the neuter [etc.] hen); a primary numeral; one:

KJV - a (-n, -ny, certain), * abundantly, man, one (another), only, other, some. See also [NT:1527](#), [NT:3367](#), [NT:3391](#), [NT:3762](#).

Matthew 19

¹⁸ He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

False witness – [NT:5576](#) ψευδομαρτυρέω **pseudomartureo** (psyoo-dom-ar-too-reh'-o); from [NT:5575](#); to be an untrue testifier, i.e. offer falsehood in evidence:

KJV - be a false witness.

Matthew 19

¹⁹ Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

Matthew 19

²⁰ The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Matthew 19

Matthew 19

²¹ Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

Matthew 19

²² But when the young man heard that saying, he went away sorrowful: for he had great possessions.
Possessions – [NT:2933](#) κτῆμα **ktema** (ktay'-mah); from [NT:2932](#); an acquirement, i.e. estate: **KJV** - possession.

Rich man impeded by his wealth

Matthew 19

²³ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

Hardly – [NT:1423](#) δυσκόλως **duskolos** (doos-kol'-oce); adverb from [NT:1422](#); impracticably: **KJV** - hardly.

Matthew 19

²⁴ And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Easier – [NT:2123](#) εὔκοπώτερος **eukopoteros** (yoo-kop-o'-ter-os); comparative of a compound of [NT:2095](#) and [NT:2873](#); better for toil, i.e. more facile: **KJV** - easier.

Eye – [NT:5169](#) τρύπημα **trupema** (troo'-pay-mah); from a derivative of the base of [NT:5168](#); an aperture, i.e. a needle's eye: **KJV** - eye.

Needle – [NT:4476](#) ῥάφις **rhapsis** (hraf-ece'); from a primary rhabto (to sew; perhaps rather akin to the base of [NT:4474](#) through the idea of puncturing); a needle: **KJV** - needle.

Who can be saved

Matthew 19

²⁵ When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

Exceedingly – [NT:4970](#) σφόδρα **sphodra** (sfod'-rah); neuter plural of **sphodros** (violent; of uncertain derivation) as adverb; vehemently, i.e. in a high degree, much: **KJV** - exceeding (-ly), greatly, sore, very.

Those God saves

Matthew 19

²⁶ But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Impossible – [NT:102](#) ὀδύνατος **adunatos** (ad-oo'-nat-os); from [NT:1](#) (as a negative particle) and [NT:1415](#); unable, i.e. weak (literally or figuratively); passively, impossible: **KJV** - could not do, impossible, impotent, not possible, weak.

Possible – [NT:1415](#) δυνατός **dunatos** (doo-nat-os'); from [NT:1410](#); powerful or capable (literally or figuratively); neuter possible:

KJV - able, could, (that is) mighty (man), possible, power, strong.

Matthew 19

Matthew 19

²⁷ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

Forsaken – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow): **KJV** - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Matthew 19

²⁸ And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Regeneration – [NT:3824](#) παλιγγενεσία **paliggenesia** (pal-ing-ghen-es-ee'-ah); from [NT:3825](#) and [NT:1078](#); (spiritual) rebirth (the state or the act), i.e. (figuratively) spiritual renovation; specifically, Messianic restoration: **KJV** - regeneration.

Judging – [NT:2919](#) κρίνω **krino** (kree'-no); properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:

KJV - avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

Matthew 19

²⁹ And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Forsaken – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow): **KJV** - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Inherit – [NT:2816](#) κληρονομέω **kleronomeo** (klay-ron-om-eh'-o); from [NT:2818](#); to be an heir to (literally or figuratively): **KJV** - be heir, (obtain by) inherit (-ance).

Matthew 19

³⁰ But many that are first shall be last; and the last shall be first.

Matthew 20

Labourers for the Kingdom of Heaven

Matthew 20

¹ For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

Householder – [NT:3617](#) οἰκοδεσπότης **oikodespotes** (oy-kod-es-pot'-ace); from [NT:3624](#) and [NT:1203](#); the head of a family:

KJV - goodman (of the house), householder, master of the house.

Matthew 20

² And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

Matthew 20

³ And he went out about the third hour, and saw others standing idle in the marketplace,
Marketplace – [NT:58](#) ἀγορά **agora** (ag-or-ah'); from **ageiro** (to gather; probably akin to [NT:1453](#)); properly, the town-square (as a place of public resort); by implication, a market or thoroughfare: **KJV** - market (-place), street.

Matthew 20

⁴ And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

Matthew 20

⁵ Again he went out about the sixth and ninth hour, and did likewise.

Matthew 20

⁶ And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

Matthew 20

⁷ They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

Matthew 20

⁸ So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

Matthew 20

⁹ And when they came that were hired about the eleventh hour, they received every man a penny.

Matthew 20

¹⁰ But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

Matthew 20

Matthew 20

¹¹ And when they had received it, they murmured against the goodman of the house,
Goodman of the house – [NT:3617](#) οἰκοδεσπότης **oikodespotes** (oy-kod-es-pot'-ace); from
[NT:3624](#) and [NT:1203](#); the head of a family:
KJV - goodman (of the house), householder, master of the house.

Matthew 20

¹² Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

Matthew 20

¹³ But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

Matthew 20

¹⁴ Take that thine is, and go thy way: I will give unto this last, even as unto thee.

Matthew 20

¹⁵ Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

Matthew 20

¹⁶ So the last shall be first, and the first last: for many be called, but few chosen.

Jesus teaches His disciples

Matthew 20

¹⁷ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

Matthew 20

¹⁸ Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

Betrayed – [NT:3860](#) παραδίδωμι **paradidomi** (par-ad-id'-o-mee); from [NT:3844](#) and [NT:1325](#); to surrender, i.e yield up, intrust, transmit:

KJV - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Chief priests – [NT:749](#) ἀρχιερεύς **archiereus** (ar-khee-er-yuce'); from [NT:746](#) and [NT:2409](#); the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest: **KJV** - chief (high) priest, chief of the priests.

Scribes – [NT:1122](#) γραμματεύς **grammateus** (gram-mat-yooce'); from [NT:1121](#). a writer, i.e. (professionally) scribe or secretary: **KJV** - scribe, town-clerk.

Condemn – [NT:2632](#) κατακρίνω **katakrino** (kat-ak-ree'-no); from [NT:2596](#) and [NT:2919](#); to judge against, i.e. sentence: **KJV** - condemn, damn.

Matthew 20

Matthew 20

¹⁹ And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Mock – [NT:1702](#) ἐμπαίζω **empaizo** (emp-aheed'-zo); from [NT:1722](#) and [NT:3815](#); to jeer at, i.e. deride: **KJV** - mock.

Scourge – [NT:3146](#) μαστιγόω **mastigoo** (mas-tig-o'-o); from [NT:3148](#); to flog (literally or figuratively): **KJV** - scourge.

Crucify – [NT:4717](#) σταυρόω **stauroo** (stow-ro'-o); from [NT:4716](#); to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness: **KJV** - crucify.

Greatness defined

Matthew 20

²⁰ Then came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certain thing of him.

Matthew 20

²¹ And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

Matthew 20

²² But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

Matthew 20

²³ And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

Matthew 20

²⁴ And when the ten heard it, they were moved with indignation against the two brethren.

Indignation – [NT:23](#) ἀγανάκτεω **aganakteo** (ag-an-ak-teh'-o); from **agan** (much) and **achthos** (grief; akin to the base of [NT:43](#)); to be greatly afflicted, i.e. (figuratively) indignant: **KJV** - be much (sore) displeased, have (be moved with, with) indignation.

Matthew 20

²⁵ But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

exercise dominion – [NT:2634](#) κατακυριεύω **katakuriuo** (kat-ak-oo-ree-yoo'-o); from [NT:2596](#) and [NT:2961](#); to lord against, i.e. control, subjugate: **KJV** - exercise dominion over (lordship), be lord over, overcome.

Exercise authority upon – [NT:2715](#) κατεξουσιάζω **katexousiazo** (kat-ex-oo-see-ad'-zo); from [NT:2596](#) and [NT:1850](#); to have (wield) full privilege over: **KJV** - exercise authority.

Matthew 20

Matthew 20

²⁶ But it shall not be so among you: but whosoever will be great among you, let him be your minister;

Matthew 20

²⁷ And whosoever will be **chief among you**, let him be your **servant**:

Chief – [NT:4413](#) πρῶτος **protos** (pro'-tos); contracted superlative of [NT:4253](#); foremost (in time, place, order or importance):

KJV - before, beginning, best, chief (-est), first (of all), former.

Matthew 20

²⁸ Even as the Son of man came not to be ministered unto, but to minister, and to **give his life a ransom** for many.

Ransom – [NT:3083](#) λύτρον **lutron** (loo'-tron); from [NT:3089](#); something to loose with, i.e. a redemption price (figuratively, atonement): **KJV** - ransom.

Jesus heals the Blind

Matthew 20

²⁹ And as they departed from Jericho, a great multitude followed him.

Followed – [NT:190](#) ἀκολουθέω **akoloutheo** (ak-ol-oo-theh'-o); from [NT:1](#) (as a particle of union) and keleuthos (a road); properly, to be in the same way with, i.e. to accompany (specially, as a disciple): **KJV** - follow, reach.

Matthew 20

³⁰ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

Matthew 20

³¹ And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

Matthew 20

³² And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

Matthew 20

³³ They say unto him, Lord, that our eyes may be opened.

Opened – [NT:455](#) ὀνοίγω **anoigo** (an-oy'-go); from [NT:303](#) and oigo (to open); to open up (literally or figuratively, in various applications): **KJV** - open.

Matthew 20

Compassion of Jesus Christ

Matthew 20

³⁴ So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Compassion – [NT:4697](#) σπλαγχνίζομαι **splagchnizomai** (splangkh-nid'-zom-ahee); middle voice from [NT:4698](#); to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity: **KJV** - have (be moved with) compassion.

received sight – [NT:308](#) ἀναβλέπω **anablepo** (an-ab-lep'-o); from [NT:303](#) and [NT:991](#); to look up; by implication, to recover sight: **KJV** - look (up), see, receive sight.

Matthew 21

The offering of THE KING

Matthew 21

¹ And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Bethphage – [NT:967](#) Βηθφαγή **Bethphage** (bayth-fag-ay'); of Aramaic origin [compare [OT:1004](#) and [OT:6291](#)]; fig-house; Beth-phage, a place in Palestine:
KJV - Bethphage.

Matthew 21

² Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

Matthew 21

³ And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

Matthew 21

⁴ All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Matthew 21

⁵ Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Matthew 21

⁶ And the disciples went, and did as Jesus commanded them,

Matthew 21

⁷ And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

Matthew 21

⁸ And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

Matthew 21

⁹ And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Hosanna – [NT:5614](#) ὠσαννά **hosanna** (ho-san-nah'); of Hebrew origin [[OT:3467](#) and [OT:4994](#)]; oh save!; hosanna (i.e. hoshia-na), an exclamation of adoration:
KJV - hosanna.

Blessed – [NT:2127](#) εὐλογέω **eulogeo** (yoo-log-eh'-o); from a compound of [NT:2095](#) and [NT:3056](#); to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper): **KJV** - bless, praise.

Matthew 21

Matthew 21

¹⁰ And when he was come into Jerusalem, all the city was moved, saying, Who is this?

Matthew 21

¹¹ And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Matthew 21

¹² And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

Overthrew – [NT:2690](#) καταστρέφω **katastrephe** (kat-as-tref-o); from [NT:2596](#) and [NT:4762](#); to turn upside down, i.e. upset: **KJV** - overthrow.

Moneychangers – [NT:2855](#) κολλυβιστής **kollubistes** (kol-loo-bis-tace'); from a presumed derivative of kollubos (a small coin; probably akin to [NT:2854](#)); a coin-dealer: **KJV** - (money-) changer.

Matthew 21

¹³ And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Written – [NT:1125](#) γράφω **grapho** (graf-o); a primary verb; to "grave", especially to write; figuratively, to describe: **KJV** - describe, write (-ing, -ten).

Den – [NT:4693](#) σπήλαιον **spelaion** (spay'-lah-yon); neuter of a presumed derivative of **speos** (a grotto); a cavern; by implication, a hiding-place or resort: **KJV** - cave, den.

Matthew 21

¹⁴ And the blind and the lame came to him in the temple; and he healed them.

Blind – [NT:5185](#) τυφλός **tuphlos** (toof-los'); from, [NT:5187](#); opaque (as if smoky), i.e. (by analogy) blind (physically or mentally): **KJV** - blind.

Lame – [NT:5560](#) χωλός **cholos** (kho-los'); apparently a primary word; "halt", i.e. limping: **KJV** - cripple, halt, lame.

Matthew 21

¹⁵ And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, **Hosanna to the son of David**; they were sore displeased,

Matthew 21

¹⁶ And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, **Out of the mouth of babes and sucklings thou hast perfected praise?**

Perfected – [NT:2675](#) καταρτίζω **katartizo** (kat-ar-tid'-zo); from [NT:2596](#) and a derivative of [NT:739](#); to complete thoroughly, i.e. repair (literally or figuratively) or adjust: **KJV** - fit, frame, mend, (make) perfect (-ly join together), prepare, restore.

Praise – [NT:136](#) αἴνος **ainos** (ah'-ee-nos); apparently a prime word; properly, a story, but used in the sense of [NT:1868](#); praise (of God): **KJV** - praise.

Matthew 21

¹⁷ And he left them, and went out of the city into Bethany; and he lodged there.

Matthew 21

The Fig Tree

Matthew 21

¹⁸ Now in the morning as he returned into the city, he hungered.

Matthew 21

¹⁹ And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

Fig tree – [NT:4808](#) συκῆ **suke** (soo-kay'); from [NT:4810](#); a fig-tree: **KJV** - fig tree.

Leaves – [NT:5444](#) φύλλον **phullon** (fool'-lon); from the same as [NT:5443](#); a sprout, i.e. leaf: **KJV** - leaf.

Henceforward – [NT:3371](#) μηκέτι **meketi** (may-ket'-ee); from [NT:3361](#) and [NT:2089](#); no further:

KJV - any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

Withered away – [NT:3583](#) ξηραίνω **xeraino** (xay-rah'-ee-no); from [NT:3584](#); to desiccate; by implication to shrivel, to mature: **KJV** - dry up, pine away, be ripe, wither (away).

Matthew 21

²⁰ And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

Marvelled – [NT:2296](#) θαυμάζω **thaumazo** (thou-mad'-zo); from [NT:2295](#); by implication, to admire: **KJV** - admire, have in admiration, marvel, wonder.

Withered away – [NT:3583](#) ξηραίνω **xeraino** (xay-rah'-ee-no); from [NT:3584](#); to desiccate; by implication to shrivel, to mature: **KJV** - dry up, pine away, be ripe, wither (away).

Matthew 21

²¹ Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

Fig tree – [NT:4808](#) συκῆ **suke** (soo-kay'); from [NT:4810](#); a fig-tree: **KJV** - fig tree.

Matthew 21

²² And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Believing – [NT:4100](#) πιστεύω **pisteuo** (pist-yoo'-o); from [NT:4102](#); to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):

KJV - believe (-r), commit (to trust), put in trust with.

Matthew 21

The Authority of Jesus Christ

Matthew 21

²³ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

Authority – [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

KJV - authority, jurisdiction, liberty, power, right, strength.

Matthew 21

²⁴ And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

Authority – [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

KJV - authority, jurisdiction, liberty, power, right, strength.

Matthew 21

²⁵ The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

Reasoned – [NT:1260](#) διαλογίζομαι **dialogizomai** (dee-al-og-id'-zom-ahee); from [NT:1223](#) and [NT:3049](#); to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion): **KJV** - cast in mind, consider, dispute, muse, reason, think.

Matthew 21

²⁶ But if we shall say, Of men; we fear the people; for all hold John as a prophet.

Matthew 21

²⁷ And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

Authority – [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

KJV - authority, jurisdiction, liberty, power, right, strength.

Matthew 21

The faithful worker does the work

Matthew 21

²⁸ But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

Matthew 21

²⁹ He answered and said, I will not: but afterward he repented, and went.

Repented – [NT:3338](#) μεταμέλομαι **metamellomai** (met-am-el'-lom-ahee); from [NT:3326](#) and the middle voice of [NT:3199](#); to care afterwards, i.e. regret: **KJV** - repent (self).

Matthew 21

³⁰ And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

Matthew 21

³¹ Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

Publicans – [NT:5057](#) τελώνης **telones** (tel-o'-nace); from [NT:5056](#) and [NT:5608](#); a tax-farmer, i.e. collector of public revenue: **KJV** - publican.

Matthew 21

³² For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Publicans – [NT:5057](#) τελώνης **telones** (tel-o'-nace); from [NT:5056](#) and [NT:5608](#); a tax-farmer, i.e. collector of public revenue: **KJV** - publican.

Harlots – [NT:4204](#) πόρνη **porne** (por'-nay); feminine of [NT:4205](#); a strumpet; figuratively, an idolater: **KJV** - harlot, whore.

The Householder will avenge the death of His servants

Matthew 21

³³ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

Matthew 21

³⁴ And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

Time – [NT:2540](#) καιρός **kairos** (kahee-ros'); of uncertain affinity; an occasion, i.e. set or proper time:

KJV - ^xalways, opportunity, (convenient, due) season, (due, short, while) time, a while. Compare [NT:5550](#).

Husbandmen – [NT:1092](#) γεωργός **georgos** (gheh-ore-gos'); from [NT:1093](#) and the base of [NT:2041](#); a landworker, i.e. farmer: **KJV** - husbandman.

Matthew 21

Matthew 21

³⁵ And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Husbandmen – [NT:1092](#) γεωργός **georgos** (gheh-ore-gos'); from [NT:1093](#) and the base of [NT:2041](#); a landworker, i.e. farmer: **KJV** - husbandman.

Matthew 21

³⁶ Again, he sent other servants more than the first: and they did unto them likewise.

Matthew 21

³⁷ But last of all he sent unto them his son, saying, They will reverence my son.

Reverence – [NT:1788](#) ἐντρέπω **entrepo** (en-trep'-o); from [NT:1722](#) and the base of [NT:5157](#); to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: **KJV** - regard, (give) reference, shame.

Matthew 21

³⁸ But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

Husbandmen – [NT:1092](#) γεωργός **georgos** (gheh-ore-gos'); from [NT:1093](#) and the base of [NT:2041](#); a landworker, i.e. farmer: **KJV** - husbandman.

Inheritance – [NT:2817](#) κληρονομία **kleronomia** (klay-ron-om-ee'-ah); from [NT:2818](#); heirship, i.e. (concretely) a patrimony or (genitive case) a possession: **KJV** - inheritance.

Matthew 21

³⁹ And they caught him, and cast him out of the vineyard, and slew him.

Matthew 21

⁴⁰ When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

Matthew 21

⁴¹ They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

The Stumbling Stone

Matthew 21

⁴² Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Corner – [NT:1137](#) γωνία **gonia** (go-nee'-ah); probably akin to [NT:1119](#); an angle: **KJV** - corner, quarter.

Matthew 21

⁴³ Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Matthew 21

Matthew 21

⁴⁴ And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

The perception of the Wicked

Matthew 21

⁴⁵ And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

Perceived – [NT:1097](#) γινώσκω **ginosko** (ghin-oce'-ko); a prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed):

KJV - allow, be aware (of), feel, (have) know (-ledge), perceived, be resolved, can speak, be sure, understand.

Matthew 21

⁴⁶ But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Feared – [NT:5399](#) φοβέω **phobeo** (fob-eh'-o); from [NT:5401](#); to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere:

KJV - be (+sore) afraid, fear (exceedingly), reverence.

Prophet – [NT:4396](#) προφήτης **propheteis** (prof-ay'-tace); from a compound of [NT:4253](#) and [NT:5346](#); a foreteller ("prophet"); by analogy, an inspired speaker; by extension, a poet: **KJV** - prophet.

Matthew 22

The Father's Invitation to the Wedding

Matthew 22

¹ And Jesus answered and spake unto them again by parables, and said,

Matthew 22

² The kingdom of heaven is like unto a certain king, which made a marriage for his son,

Matthew 22

³ And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Matthew 22

⁴ Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

Matthew 22

⁵ But they made light of it, and went their ways, one to his farm, another to his merchandise:
Made light – NT:272 ἀμελέω **ameleo** (am-el-eh'-o); from NT:1 (as a negative particle) and NT:3199; to be careless of: **KJV** - make light of, neglect, be negligent, no regard.
Went their ways – NT:565 ἀπέρχομαι **aperchomai** (ap-erkh'-om-ahee); from NT:575 and NT:2064; to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively:

KJV - come, depart, go (aside, away, back, out, ... ways), pass away, be past.

Merchandise – NT:1711 ἐμπορία **emporria** (em-por-ee'-ah); feminine from NT:1713; traffic: **KJV** - merchandise.

Matthew 22

⁶ And the remnant took his servants, and entreated them spitefully, and slew them.

Remnant – NT:3062 λοιποί **loipoy** (loy-poy'); masculine plural of a derivative of NT:3007; remaining ones: **KJV** - other, which remain, remnant, residue, rest.
Entreated them spitefully – NT:5195 ὑβρίζω **hubrizo** (hoo-brid'-zo); from NT:5196; to exercise violence, i.e. abuse:

KJV - use despitefully, reproach, entreat shamefully (spitefully).

Matthew 22

⁷ But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Wroth – NT:3710 ὄργιζω **orgizo** (or-gid'-zo); from NT:3709; to provoke or enrage, i.e. (passively) become exasperated: **KJV** - be angry (wroth).

Matthew 22

Matthew 22

⁸ Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
Worthy – [NT:514](#) ἀξιος **axios** (ax'-ee-os); probably from [NT:71](#); deserving, comparable or suitable (as if drawing praise): **KJV** - due reward, meet, [un-] worthy.

Matthew 22

⁹ Go ye therefore into the highways, and as many as ye shall find, **bid to the marriage**.

Matthew 22

¹⁰ So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

Gathered together – [NT:4863](#) συνάγω **sunago** (soon-ag'-o); from [NT:4862](#) and [NT:71](#); to lead together, i.e. collect or convene; specifically, to entertain (hospitably):

KJV - * accompany, assemble (selves, together), bestow, come together, gather (selves together, up, together), lead into, resort, take in.

Furnished – [NT:4130](#) πλήθω **pletho** (play'-tho); a prolonged form of a primary pleo (pleh'-o) (which appears only as an alternate in certain tenses and in the reduplicated form pimplemi); to "fill" (literally or figuratively [imbue, influence, supply]); specifically, to fulfil (time): **KJV** - accomplish, full (... come), furnish.

Matthew 22

¹¹ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

Matthew 22

¹² And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Speechless – [NT:5392](#) φιμώ **phimoo** (fee-mo'-o); from phimos (a muzzle); to muzzle:

KJV - muzzle.

Matthew 22

¹³ Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.

Outer – [NT:1857](#) ἔξωτερος **exoteros** (ex-o'-ter-os); comparative of [NT:1854](#); exterior:

KJV - outer.

Darkness – [NT:4655](#) σκότος **skotos** (skot'-os); from the base of [NT:4639](#); shadiness, i.e. obscurity (literally or figuratively): **KJV** - darkness.

Weeping – [NT:2805](#) κλαυθμός **klauthmos** (klowth-mos'); from [NT:2799](#); lamentation:

KJV - wailing, weeping, ^x wept.

Gnashing – [NT:1030](#) βρυγμός **brugmos** (broog-mos'); from [NT:1031](#); a grating (of the teeth): **KJV** - gnashing.

Matthew 22

Matthew 22

¹⁴ For many are called, but few are chosen.

Chosen – [NT:1588](#) ἐκλεκτός **eklektos** (ek-lek-tos'); from [NT:1586](#); select; by implication, favorite: **KJV** - chosen, elect.

Pharisees Plot to entrap the LORD Jesus

Matthew 22

¹⁵ Then went the Pharisees, and took counsel how they might entangle him in his talk.

Entangle – [NT:3802](#) παγιδεύω **pagideuo** (pag-id-yoo'-o); from [NT:3803](#); to ensnare (figuratively): **KJV** - entangle.

Matthew 22

¹⁶ And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

Regardest – [NT:991](#) βλέπω **blepo** (blep'-o); a primary verb; to look at (literally or figuratively):

KJV - behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed. Compare [NT:3700](#).

Matthew 22

¹⁷ Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

Lawful – [NT:1832](#) ἔξεστι **exestin** (ex'-es-teen) or exesti (ex'-es-tee); third person singular present indicative of a compound of [NT:1537](#) and [NT:1510](#); so also **exon** (ex-on'); neuter present participle of the same (with or without some form of [NT:1510](#) expressed); impersonally, it is right (through the figurative idea of being out in public): **KJV** - be lawful, let, ~~x~~ may (-est).

Tribute – [NT:2778](#) κῆνσος **kensos** (kane'-sos); of Latin origin; properly, an enrollment ("census"), i.e. (by implication) a tax: **KJV** - tribute.

Matthew 22

¹⁸ But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

Tempt – [NT:3985](#) πειράζω **peirazo** (pi-rad'-zo); from [NT:3984](#); to test (objectively), i.e. endeavor, scrutinize, entice, discipline:

KJV - assay, examine, go about, prove, tempt (-er), try.

Hypocrites – [NT:5273](#) ὑποκριτής **hypokrites** (hoop-ok-ree-tace'); from [NT:5271](#); an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler ("hypocrite"): **KJV** - hypocrite.

Matthew 22

¹⁹ Shew me the tribute money. And they brought unto him a penny.

Matthew 22

Matthew 22

²⁰ And he saith unto them, Whose is this image and superscription?

Image – [NT:1504](#) εἰκών **eikon** (i-kone'); from [NT:1503](#); a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance: **KJV** - image.

Superscription – [NT:1923](#) ἐπιγραφή **epigraphe** (ep-ig-raf-ay'); from [NT:1924](#); an inscription: **KJV** - superscription.

Matthew 22

²¹ They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Render – [NT:591](#) ἀποδίδωμι **apodidomi** (ap-od-eed'-o-mee); from [NT:575](#) and [NT:1325](#); to give away, i.e. up, over, back, etc. (in various applications):

KJV - deliver (again), give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

Matthew 22

²² When they had heard these words, they marvelled, and left him, and went their way.

Sadducees seek to entrap the LORD Jesus

Matthew 22

²³ The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Sadducees – [NT:386](#) ἀνάστασις **anastasis** (an-as'-tas-is); from [NT:450](#); a standing up again, i.e. (literally) a resurrection from death (individual, genitive case or by implication [its author]), or (figuratively) a (moral) recovery (of spiritual truth): **KJV** - raised to life again, resurrection, rise from the dead, that should rise, rising again.

Matthew 22

²⁴ Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Matthew 22

²⁵ Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

Deceased – [NT:5053](#) τελευτάω **teleutao** (tel-yoo-tah'-o); from a presumed derivative of [NT:5055](#); to finish life (by implication of [NT:979](#)), i.e. expire (demise):

KJV - be dead, decease, die.

Matthew 22

Matthew 22

²⁶ Likewise the second also, and the third, unto the seventh.

Matthew 22

²⁷ And last of all the woman died also.

Matthew 22

²⁸ Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

Resurrection – [NT:386](#) ἀνάστασις **anastasis** (an-as'-tas-is); from [NT:450](#); a standing up again, i.e. (literally) a resurrection from death (individual, genitive case or by implication [its author]), or (figuratively) a (moral) recovery (of spiritual truth): **KJV** - raised to life again, resurrection, rise from the dead, that should rise, rising again.

Matthew 22

²⁹ Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

Matthew 22

³⁰ For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Resurrection – [NT:386](#) ἀνάστασις **anastasis** (an-as'-tas-is); from [NT:450](#); a standing up again, i.e. (literally) a resurrection from death (individual, genitive case or by implication [its author]), or (figuratively) a (moral) recovery (of spiritual truth): **KJV** - raised to life again, resurrection, rise from the dead, that should rise, rising again.

Matthew 22

³¹ But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

Resurrection – [NT:386](#) ἀνάστασις **anastasis** (an-as'-tas-is); from [NT:450](#); a standing up again, i.e. (literally) a resurrection from death (individual, genitive case or by implication [its author]), or (figuratively) a (moral) recovery (of spiritual truth): **KJV** - raised to life again, resurrection, rise from the dead, that should rise, rising again.

Matthew 22

³² I am the God of Abraham, and the God of Isaac, and the God of Jacob? **God is not the God of the dead, but of the living.**

Matthew 22

³³ And when the multitude heard this, they were **astonished at His doctrine.**

Doctrine – [NT:1322](#) διδαχή **didache** (did-akh-ay'); from [NT:1321](#); instruction (the act or the matter): **KJV** - doctrine, hath been taught.

Matthew 22

Lawyers seek to entrap the LORD Jesus

Matthew 22

³⁴ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Silence – [NT:5392](#) φιμόω **phimoo** (fee-mo'-o); from phimos (a muzzle); to muzzle:

KJV - muzzle.

Matthew 22

³⁵ Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

Matthew 22

³⁶ Master, which is the great commandment in the law?

Matthew 22

³⁷ Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Matthew 22

³⁸ This is the first and great commandment.

Matthew 22

³⁹ And the second is like unto it, Thou shalt love thy neighbour as thyself.

Matthew 22

⁴⁰ On these two commandments hang all the law and the prophets.

Hang – [NT:2910](#) κρεμάννυμι **kremannumi** (krem-an'-noo-mee); a prolonged form of a primary verb; to hang: **KJV** - hang.

Jesus announces that He, supposed to be the Son of David, is LORD JEHOVAH

Matthew 22

⁴¹ While the Pharisees were gathered together, Jesus asked them,

Matthew 22

⁴² Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

Matthew 22

⁴³ He saith unto them, How then doth David in spirit call Him Lord, saying,

Lord – [NT:2962](#) κύριος **kurios** (koo'-ree-os); from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Mr. (as a respectful title):

KJV - God, Lord, master, Sir.

Matthew 22

Matthew 22

⁴⁴ The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
Lord – [NT:2962](#) κύριος **kurios** (koo'-ree-os); from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Mr. (as a respectful title); **KJV** - God, Lord, master, Sir.

Matthew 22

⁴⁵ If David then call Him Lord, how is He his son?

Matthew 22

⁴⁶ And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.

Matthew 23

Eight Woes toward Unbelievers

Matthew 23

¹ Then spake Jesus to the multitude, and to his disciples,

Matthew 23

² Saying The scribes and the Pharisees sit in Moses' seat:

Matthew 23

³ All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

Observe – [NT:5083](#) τηρέω **tereo** (tay-reh'-o); from teros (a watch; perhaps akin to [NT:2334](#)); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from [NT:5442](#), which is properly to prevent escaping; and from [NT:2892](#), which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried) **KJV** - hold fast, keep (-er), (pre-, re-) serve, watch.

Matthew 23

⁴ For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

Matthew 23

⁵ But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

Phylacteries – [NT:5440](#) φυλακτήριον **phulakterion** (foo-lak-tay'-ree-on); neuter of a derivative of [NT:5442](#); a guard-case, i.e. "phylactery" for wearing slips of Scripture texts: **KJV** - phylactery.

Borders – [NT:2899](#) κράσπεδον **kraspedon** (kras'-ped-on); of uncertain derivation; a margin, i.e. (specifically) a fringe or tassel: **KJV** - border, hem.

Matthew 23

⁶ And love the uppermost rooms at feasts, and the chief seats in the synagogues,

Uppermost rooms – [NT:4411](#) πρωτοκλισία **protoklisia** (pro-tok-lis-ee'-ah); from [NT:4413](#) and [NT:2828](#); a reclining first (in the place of honor) at the dinner-bed, i.e. preeminence at meals: **KJV** - chief (highest, uppermost) room.

chief seats – [NT:4410](#) πρωτοκαθεδρία **protokathedria** (pro-tok-ath-ed-ree'-ah); from [NT:4413](#) and [NT:2515](#); a sitting first (in the front row), i.e. preeminence in council: **KJV** - chief (highest, uppermost) seat.

Matthew 23

Matthew 23

⁷ And greetings in the markets, and to be called of men, Rabbi, Rabbi.

Rabbi – [NT:4461](#) ὁ^αβ^ηβí **rhabbi** (hrab-bee'); of Hebrew origin [[OT:7227](#) with pronominal suffix); my master, i.e Rabbi, as an official title of honor: **KJV** - Master, Rabbi.

Matthew 23

⁸ But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

Rabbi – [NT:4461](#) ὁ^αβ^ηβí **rhabbi** (hrab-bee'); of Hebrew origin [[OT:7227](#) with pronominal suffix); my master, i.e Rabbi, as an official title of honor: **KJV** - Master, Rabbi.

Master – [NT:2519](#) καθηγητής **kathegetes** (kath-ayg-ay-tace'); from a compound of [NT:2596](#) and [NT:2233](#); a guide, i.e. (figuratively) a teacher: **KJV** - master.

Matthew 23

⁹ And call no man your father upon the earth: for one is your Father, which is in heaven.

Matthew 23

¹⁰ Neither be ye called masters: for **one is your Master, even Christ**.

Master – [NT:2519](#) καθηγητής **kathegetes** (kath-ayg-ay-tace'); from a compound of [NT:2596](#) and [NT:2233](#); a guide, i.e. (figuratively) a teacher: **KJV** - master.

Matthew 23

¹¹ But he that is greatest among you shall be your servant.

Matthew 23

¹² And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Exalt/ed – [NT:5312](#) ὑψόω **hupsoo** (hoop-so'-o); from [NT:5311](#); to elevate (literally or figuratively): **KJV** - exalt, lift up.

Abased/ humble – [NT:5013](#) ταπεινόω **tapeinoo** (tap-i-no'-o); from [NT:5011](#); to depress; figuratively, to humiliate (in condition or heart):

KJV - abase, bring low, humble (self).

Matthew 23

¹³ But **woe unto you, scribes and Pharisees, hypocrites!** for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Hypocrites – [NT:5273](#) ὑποκριτής **hypokrites** (hoop-ok-ree-tace'); from [NT:5271](#); an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler ("hypocrite"): **KJV** - hypocrite.

Matthew 23

Matthew 23

¹⁴ **Woe unto you, scribes and Pharisees, hypocrites!** for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Woe – [NT:3759](#) οὐαί **ouai** (oo-ah'-ee); a primary exclamation of grief; "woe":
KJV - alas, woe.

Matthew 23

¹⁵ **Woe unto you, scribes and Pharisees, hypocrites!** for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Hypocrites – [NT:5273](#) ὑποκριτής **hypokrites** (hoop-ok-ree-tace'); from [NT:5271](#); an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler ("hypocrite"): **KJV** - hypocrite.

Matthew 23

¹⁶ **Woe unto you, ye blind guides**, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

Guides – [NT:3595](#) ὁδηγός **hodegos** (hod-ayg-os'); from [NT:3598](#) and [NT:2233](#); a conductor (literally or figuratively [teacher]): **KJV** - guide, leader.

Swear – [NT:3660](#) ὀμνύω **omnuo** (om-noo'-o); a prolonged form of a primary but obsolete omo, for which another prolonged form (omoo (om-o'-o)) is used in certain tenses; to swear, i.e. take (or declare on) oath: **KJV** - swear.

Matthew 23

¹⁷ **Ye fools and blind:** for whether is greater, the gold, or the temple that sanctifieth the gold?

Sanctifieth – [NT:37](#) ἅγιάζω **hagiazo** (hag-ee-ad'-zo); from [NT:40](#); to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate:

KJV - hallow, be holy, sanctify.

Matthew 23

¹⁸ And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

Swear – [NT:3660](#) ὀμνύω **omnuo** (om-noo'-o); a prolonged form of a primary but obsolete omo, for which another prolonged form (omoo (om-o'-o)) is used in certain tenses; to swear, i.e. take (or declare on) oath: **KJV** - swear.

Matthew 23

¹⁹ Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

Sanctifieth – [NT:37](#) ἅγιάζω **hagiazo** (hag-ee-ad'-zo); from [NT:40](#); to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate:

KJV - hallow, be holy, sanctify.

Matthew 23

Matthew 23

²⁰ Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

Swear/eth – [NT:3660](#) ὁμνύω **omnuo** (om-noo'-o); a prolonged form of a primary but obsolete omo, for which another prolonged form (omoo (om-o'-o)) is used in certain tenses; to swear, i.e. take (or declare on) oath: **KJV** - swear.

Matthew 23

²¹ And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

Swear/eth – [NT:3660](#) ὁμνύω **omnuo** (om-noo'-o); a prolonged form of a primary but obsolete omo, for which another prolonged form (omoo (om-o'-o)) is used in certain tenses; to swear, i.e. take (or declare on) oath: **KJV** - swear.

Dwellet – [NT:2730](#) κατοικέω **katoikeo** (kat-oy-keh'-o); from [NT:2596](#) and [NT:3611](#); to house permanently, i.e. reside (literally or figuratively):

KJV - dwell (-er), inhabitant (-ter).

Matthew 23

²² And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Swear/eth – [NT:3660](#) ὁμνύω **omnuo** (om-noo'-o); a prolonged form of a primary but obsolete omo, for which another prolonged form (omoo (om-o'-o)) is used in certain tenses; to swear, i.e. take (or declare on) oath: **KJV** - swear.

Matthew 23

²³ **Woe unto you, scribes and Pharisees, hypocrites!** for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Hypocrites – [NT:5273](#) ὑποκριτής **hypokrites** (hoop-ok-ree-tace'); from [NT:5271](#); an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler ("hypocrite"): **KJV** - hypocrite.

Tithe – [NT:586](#) ἀποδεκατώ **apodekato** (ap-od-ek-at-o'-o); from [NT:575](#) and [NT:1183](#); to tithe (as debtor or creditor): **KJV** - (give, pay, take) tithe.

Mint – [NT:2238](#) ἥδυοσμον **heduosmon** (hay-doo'-os-mon); neuter of the compound of the same as [NT:2234](#) and [NT:3744](#); a sweet-scented plant, i.e. mint: **KJV** - mint.

Anise – [NT:432](#) ἄνηθον **anethon** (an'-ay-thon); probably of foreign origin; dill: **KJV** - anise.

Cummin – [NT:2951](#) κύμινον **kuminon** (koo'-min-on); of foreign origin [compare [OT:3646](#)]; dill or fennel ("cummin"): **KJV** - cummin.

Judgment – [NT:2920](#) κρίσις **krisis** (kree'-sis); decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): **KJV** - accusation, condemnation, damnation, judgment.

Mercy – [NT:1656](#) ἔλεος **eleos** (el'-eh-os); of uncertain affinity; compassion (human or divine, especially active): **KJV** - (+tender) mercy.

Matthew 23

Faith – [NT:4102](#) πίστις (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:
KJV - assurance, belief, believe, faith, fidelity.

Matthew 23

²⁴ Ye blind guides, which strain at a gnat, and swallow a camel.

Gnat – [NT:2971](#) κώνωψ **konops** (ko'-nopes); apparently a derivative of the base of [NT:2759](#) and a derivative of [NT:3700](#); a mosquito (from its stinging proboscis):
KJV - gnat.

Camel – [NT:2574](#) κάμηλος **kamelos** (kam'-ay-los); of Hebrew origin [[OT:1581](#)]; a "camel": **KJV** - camel.

Matthew 23

²⁵ Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Platter – [NT:3953](#) παροψίς **paropsis** (par-op-sis'); from [NT:3844](#) and the base of [NT:3795](#); a side-dish (the receptacle): **KJV** - platter.

Extortion – [NT:724](#) ὀρπαγή **harpage** (har-pag-ay'); from [NT:726](#); pillage (properly abstract): **KJV** - extortion, ravening, spoiling.

Excess – [NT:192](#) ἀκρασία **akrasia** (ak-ras-ee'-a); from [NT:193](#); want of self-restraint:
KJV - excess, incontinency.

Matthew 23

²⁶ Thou **blind Pharisee**, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Matthew 23

²⁷ Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Hypocrites – [NT:5273](#) ὑποκριτής **hypokrites** (hoop-ok-ree-tace'); from [NT:5271](#); an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler ("hypocrite"): **KJV** - hypocrite.

Whited – [NT:2867](#) κονιάω **koniao** (kon-ee-ah'-o); from konia (dust; by analogy, lime); to whitewash: **KJV** - whiten.

Uncleanness – [NT:167](#) ἀκαθαρσία **akatharsia** (ak-ath-ar-see'-ah); from [NT:169](#); impurity (the quality), physically or morally: **KJV** - uncleanness.

Matthew 23

Matthew 23

²⁸ Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Hypocrisy – [NT:5272](#) ὑόκρισις **hypokrisis** (hoop-ok'-ree-sis); from [NT:5271](#); acting under a feigned part, i.e. (figuratively) deceit ("hypocrisy"):

KJV - condemnation, dissimulation, hypocrisy.

Iniquity – [NT:458](#) ἀνομία **anomia** (an-om-ee'-ah); from [NT:459](#); illegality, i.e. violation of law or (genitive case) wickedness:

KJV - iniquity, ^x transgress (-ion of) the law, unrighteousness.

Matthew 23

²⁹ **Woe unto you, scribes and Pharisees, hypocrites!** because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

Hypocrites – [NT:5273](#) ὑποκριτής **hypokrites** (hoop-ok-ree-tace'); from [NT:5271](#); an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler ("hypocrite"):

KJV - hypocrite.

Garnish – [NT:2885](#) κοσμέω **kosmeo** (kos-meh'-o); from [NT:2889](#); to put in proper order, i.e. decorate (literally or figuratively); specially, to snuff (a wick):

KJV - adorn, garnish, trim.

Matthew 23

³⁰ And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Partakers – [NT:2844](#) κοινωνός **koinonos** (koy-no-nos'); from [NT:2839](#); a sharer, i.e. associate: **KJV** - companion, ^x fellowship, partaker, partner.

Matthew 23

³¹ Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

Matthew 23

³² Fill ye up then the measure of your fathers.

Measure – [NT:3358](#) μέτρον **metron** (met'-ron); an apparently primary word; a measure ("metre"), literally or figuratively; by implication a limited portion (degree):

KJV - measure.

Matthew 23

Matthew 23

³³ Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Serpents – NT:3789 ὄφις **ophis** (of-is); probably from NT:3700 (through the idea of sharpness of vision); a snake, figuratively (as a type of sly cunning) an artful malicious person, especially Satan: **KJV** - serpent.

Vipers – NT:2191 ἔχιδνα **echidna** (ekh'-id-nah); of uncertain origin; an adder or other poisonous snake (literally or figuratively): **KJV** - viper.

Escape – NT:5343 φεύγω **pheugo** (fyoo'-go); apparently a primary verb; to run away (literally or figuratively); by implication, to shun; by analogy, to vanish:

KJV - escape, flee (away).

...and from – NT:575 ἀπό **apo** (apo'); a primary particle; "off," i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative): **KJV** - (X here-) after, ago, at, because of, before, by (the space of), for (-th), from, in, (out) of, off, (up-) on (-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

Damnation – NT:2920 κρίσις **krisis** (kree'-sis); decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): **KJV** - accusation, condemnation, damnation, judgment.

Matthew 23

³⁴ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

Crucify – NT:4717 σταυρώ **stauroo** (stow-ro'-o); from NT:4716; to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness: **KJV** - crucify.

Scourge – NT:3146 μαστιγώ **mastigoo** (mas-tig-o'-o); from NT:3148; to flog (literally or figuratively): **KJV** - scourge.

Persecute – NT:1377 διώκω **dioko** (dee-o'-ko); a prolonged (and causative) form of a primary verb dio (to flee; compare the base of NT:1169 and NT:1249); to pursue (literally or figuratively); by implication, to persecute:

KJV - ensue, follow (after), given to, (suffer) persecute (-ion), press forward.

Matthew 23

³⁵ That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Matthew 23

³⁶ Verily I say unto you, All these things shall come upon this generation.

Matthew 23

³⁷ O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Matthew 23

Matthew 23

³⁸ Behold, your house is left unto you desolate.

Desolate – [NT:2048](#) ἔρημος **eremos** (er'-ay-mos); of uncertain affinity; lonesome, i.e. (by implication) waste (usually as a noun, [NT:5561](#) being implied):

KJV - desert, desolate, solitary, wilderness.

Matthew 23

³⁹ For I say unto you, Ye shall not see me henceforth, till ye shall say, **Blessed is He that cometh in the name of the Lord [JEHOVAH]**.

Blessed – [NT:2127](#) εὐλογέω **eulogeo** (yoo-log-eh'-o); from a compound of [NT:2095](#) and [NT:3056](#); to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper): **KJV** - bless, praise.

Name – [NT:3686](#) ὄνομα **onoma** (on'-om-ah); from a presumed derivative of the base of [NT:1097](#) (compare [NT:3685](#)); a "name" (literally or figuratively) [authority, character]: **KJV** - called, (+sur-) name (-d).

Matthew 24

Olivet Discourse

Matthew 24

¹ And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

Matthew 24

² And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Disciples question

Matthew 24

³ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

Privately – [NT:2398](#) ἵδιος (id'-ee-os); of uncertain affinity; pertaining to self, i.e. one's own; by implication, private or separate:

KJV - ~~x~~ his acquaintance, when they were alone, apart, aside, due, his (own, proper, several), home, (her, our, thine, your) own (business), private (-ly), proper, severally, their (own).

Signs of the End

Matthew 24

⁴ And Jesus answered and said unto them, Take heed that no man deceive you.

Deceive – [NT:4105](#) πλανάω **planao** (plan-ah'-o); from [NT:4106](#); to (properly, cause to) roam (from safety, truth, or virtue):

KJV - go astray, deceive, err, seduce, wander, be out of the way.

Matthew 24

⁵ For many shall come in my name, saying, I am Christ; and shall deceive many.

Deceive – [NT:4105](#) πλανάω **planao** (plan-ah'-o); from [NT:4106](#); to (properly, cause to) roam (from safety, truth, or virtue):

KJV - go astray, deceive, err, seduce, wander, be out of the way.

Matthew 24

⁶ And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

Matthew 24

Matthew 24

⁷ For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

Famines – [NT:3042](#) λιμός **limos** (lee-mos'); probably from [NT:3007](#) (through the idea of destitution); a scarcity of food: **KJV** - dearth, famine, hunger.

Earthquakes – [NT:4578](#) σεισμός **seismos** (sice-mos'); from [NT:4579](#); a commotion, i.e. (of the air) a gale, (of the ground) an earthquake: **KJV** - earthquake, tempest.

divers places. – [NT:5117](#) τόπος **topos** (top'-os); apparently a primary word; a spot (general in space, but limited by occupancy; whereas [NT:5561](#) is a large but participle locality), i.e. location (as a position, home, tract, etc.); figuratively, condition, opportunity; specifically, a scabbard:

KJV - coast, licence, place, ^x plain, quarter, ⁺ rock, room, where.

Matthew 24

⁸ All these are the beginning of sorrows.

Sorrows – [NT:5604](#) ὠδίν **odin** (o-deen'); akin to [NT:3601](#); a pang or throe, especially of childbirth: **KJV** - pain, sorrow, travail.

Matthew 24

⁹ Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

Deliver – [NT:3860](#) παραδίδωμι **paradidomi** (par-ad-id'-o-mee); from [NT:3844](#) and [NT:1325](#); to surrender, i.e. yield up, intrust, transmit:

KJV - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Afflicted – [NT:2347](#) θλίψις **thipsis** (thlip'-sis); from [NT:2346](#); pressure (literally or figuratively):

KJV - afflicted (-tion), anguish, burdened, persecution, tribulation, trouble.

Hated – [NT:3404](#) μισέω **miseo** (mis-eh'-o); from a primary misos (hatred); to detest (especially to persecute); by extension, to love less:

KJV - hate (-ful).

Matthew 24

¹⁰ And then shall many be offended, and shall betray one another, and shall hate one another.

Offended – [NT:4624](#) σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from [NT:4625](#); to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

Betray – [NT:3860](#) παραδίδωμι **paradidomi** (par-ad-id'-o-mee); from [NT:3844](#) and [NT:1325](#); to surrender, i.e. yield up, intrust, transmit:

KJV - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Matthew 24

Matthew 24

¹¹ And many false prophets shall rise, and shall deceive many.

Deceive – [NT:4105](#) πλανάω **planao** (plan-ah'-o); from [NT:4106](#); to (properly, cause to) roam (from safety, truth, or virtue):

KJV - go astray, deceive, err, seduce, wander, be out of the way.

Matthew 24

¹² And because iniquity shall abound, the love of many shall wax cold.

Wax cold – [NT:5594](#) ψύχω **psuchō** (psoo'-kho); a primary verb; to breathe (voluntarily but gently, thus differing on the one hand from [NT:4154](#), which denotes properly a forcible respiration; and on the other from the base of [NT:109](#), which refers properly to an inanimate breeze), i.e. (by implication of reduction of temperature by evaporation) to chill (figuratively): **KJV** - wax cold.

Matthew 24

¹³ But he that shall endure unto the end, the same shall be saved.

Endure – [T:5278](#) ὑπομένω **hypomeno** (hoop-om-en'-o); from [NT:5259](#) and [NT:3306](#); to stay under (behind), i.e. remain; figuratively, to undergo, i.e. bear (trials), have fortitude, persevere: **KJV** - abide, endure, (take) patient (-ly), suffer, tarry behind.

Matthew 24

¹⁴ And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

End – [NT:5056](#) τέλος **telos** (tel'-os); from a primary tello (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination [literally, figuratively or indefinitely], result [immediate, ultimate or prophetic], purpose); specifically, an impost or levy (as paid): **KJV** - * continual, custom, end (-ing), finally, uttermost. Compare [NT:5411](#).

Matthew 24

¹⁵ When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Abomination – [NT:946](#) βδέλυγμα **bdelugma** (bdel'-oog-mah); from [NT:948](#); a detestation, i.e. (specially) idolatry: **KJV** - abomination.

Desolation – [NT:2050](#) ἔρημωσις **eremosis** (er-ay'-mo-sis); from [NT:2049](#); despoliation: **KJV** - desolation.

Matthew 24

¹⁶ Then let them which be in Judaea flee into the mountains:

Flee – [NT:5343](#) φεύγω **pheugo** (fyoo'-go); apparently a primary verb; to run away (literally or figuratively); by implication, to shun; by analogy, to vanish:

KJV - escape, flee (away).

Matthew 24

Matthew 24

¹⁷ Let him which is on the housetop not come down to take any thing out of his house:

Matthew 24

¹⁸ Neither let him which is in the field return back to take his clothes.

Matthew 24

¹⁹ And woe unto them that are with child, and to them that give suck in those days!

Matthew 24

²⁰ But pray ye that your flight be not in the winter, neither on the sabbath day:

Matthew 24

²¹ For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be.

Tribulation – [NT:2347](#) θλίψις **thlip'-sis**; from [NT:2346](#); pressure (literally or figuratively):

KJV - afflicted (-tion), anguish, burdened, persecution, tribulation, trouble.

Beginning – [NT:746](#) ἀρχή **arche** (ar-khay'); from [NT:756](#); (properly abstract) a commencement, or (concretely) chief (in various applications of order, time, place, or rank):

KJV - beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

Matthew 24

²² And except those days should be shortened, there should no flesh be saved: but **for the elect's sake those days shall be shortened**.

Shortened – [NT:2856](#) κολοβώ **koloboo** (kol-ob-o'-o); from a derivative of the base of [NT:2849](#); to dock, i.e. (figuratively) abridge: **KJV** - shorten.

Matthew 24

²³ Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

Matthew 24

Matthew 24

²⁴ For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Signs – [NT:4592](#) σημειον **semeion** (say-mi'-on); neuter of a presumed derivative of the base of [NT:4591](#); an indication, especially ceremonially or supernaturally:
KJV - miracle, sign, token, wonder.

Wonders – [NT:5059](#) τέρας **teras** (ter'-as); of uncertain affinity; a prodigy or omen:
KJV - wonder.

Deceive – [NT:4105](#) πλανάω **planao** (plan-ah'-o); from [NT:4106](#); to (properly, cause to) roam (from safety, truth, or virtue):

KJV - go astray, deceive, err, seduce, wander, be out of the way.

Matthew 24

²⁵ Behold, I have told you before.

Matthew 24

²⁶ Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

Secret chambers – [NT:5009](#) ταμεῖον **tameion** (tam-i'-on); neuter contraction of a presumed derivative of **tamias** (a dispenser or distributor; akin to **temno**, to cut); a dispensary or magazine, i.e. a chamber on the ground-floor or interior of an Oriental house (generally used for storage or privacy, a spot for retirement):
KJV - secret chamber, closet, storehouse.

Matthew 24

²⁷ For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Lightning – [NT:796](#) ἀστραπή **astrapē** (as-trap-ay'); from [NT:797](#); lightning; by analogy, glare: **KJV** - lightning, bright shining.

Matthew 24

²⁸ For wheresoever the carcase is, there will the eagles be gathered together.

Matthew 24

The Tribulation

Matthew 24

²⁹ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
Immediately – [NT:2112](#) εὐθέως **eutheos** (yoo-theh'-oce); adverb from [NT:2117](#); directly, i.e. at once or soon:

KJV - anon, as soon as, forthwith, immediately, shortly, straightway.

Tribulation – [NT:2347](#) θλίψις **thlip-sis** (thlip'-sis); from [NT:2346](#); pressure (literally or figuratively):

KJV - afflicted (-tion), anguish, burdened, persecution, tribulation, trouble.

Powers – [NT:1411](#) δύναμις **dunamis** (doo'-nam-is); from [NT:1410](#); force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself):
KJV - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

Shaken – [NT:4531](#) σαλεύω **saleuo** (sal-yoo'-o); from [NT:4535](#); to waver, i.e. agitate, rock, topple or (by implication) destroy; figuratively, to disturb, incite:

KJV - move, shake (together), which can [-not] be shaken, stir up.

Matthew 24

³⁰ And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Matthew 24

³¹ And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

gather together – [NT:1996](#) ἐπισυνάγω **episunago** (ep-ee-soon-ag'-o); from [NT:1909](#) and [NT:4863](#); to collect upon the same place: **KJV** - gather (together).

The Fig Tree

Matthew 24

³² Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

Matthew 24

³³ So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Matthew 24

The Last Generation of Jews

Matthew 24

³⁴ Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

Fulfilled – [NT:1096](#) γίνομαι **ginomai** (ghin'-om-ahee); a prolongation and middle voice form of a primary verb; to cause to be ("gen"- erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.):

KJV - arise, be assembled, be (-come, -fall, -haveself), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, ⁺ God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, ^x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Matthew 24

³⁵ Heaven and earth shall pass away, but my words shall not pass away.

Pass away – [NT:3928](#) παρέρχομαι **parerchomai** (par-er'-khom-ahee); from [NT:3844](#) and [NT:2064](#); to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (caus.) avert:

KJV - come (forth), go, pass (away, by, over), past, transgress.

As in the Days of Noah who was made known of the End

Matthew 24

³⁶ But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Matthew 24

³⁷ But as the days of Noah were, so shall also the coming of the Son of man be.

Matthew 24

³⁸ For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

Matthew 24

³⁹ And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Flood – [NT:2627](#) κατακλυσμός **kataklusmos** (kat-ak-looce-mos'); from [NT:2626](#); an inundation: **KJV** - flood.

Matthew 24

The Remnant Delivered

Matthew 24

⁴⁰ Then shall two be in the field; the one shall be taken, and the other left.

Taken – NT:3880 παραλαμβάνω **paralambano** (par-al-am-ban'-o); from NT:3844 and NT:2983; to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn:
KJV - receive, take (unto, with).

Left – NT:863 ἀφίημι **aphiemi** (af-ee'-ay-mee); from NT:575 and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow):

KJV - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Matthew 24

⁴¹ Two women shall be grinding at the mill; the one shall be taken, and the other left.

Matthew 24

⁴² Watch therefore: for ye know not what hour your Lord doth come.

The Remnant Preserved

Matthew 24

⁴³ But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Goodman of the house – NT:3617 οἰκοδεσπότης **oikodespotes** (oy-kod-es-pot'-ace); from NT:3624 and NT:1203; the head of a family:

KJV - goodman (of the house), householder, master of the house.

Watch – NT:5438 φυλακή **phulake** (foo-lak-ay'); from NT:5442; a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specifically) the time (as a division of day or night), literally or figuratively:

KJV - cage, hold, (im-) prison (-ment), ward, watch.

Broken up – NT:1358 διορύσσω **diorusso** (dee-or-oos'-so); from NT:1223 and NT:3736; to penetrate burglariously: **KJV** - break through (up).

The Time is known not by the world

Matthew 24

⁴⁴ Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Matthew 24

The Faithful Servant

Matthew 24

⁴⁵ Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

due season – [NT:2540](#) καιρός **kairos** (kahee-ros'); of uncertain affinity; an occasion, i.e. set or proper time:

KJV - ~~x~~ always, opportunity, (convenient, due) season, (due, short, while) time, a while. Compare [NT:5550](#).

Matthew 24

⁴⁶ Blessed is that servant, whom his lord when he cometh shall find so doing.

Blessed – [NT:3107](#) μακάριος **makarios** (mak-ar'-ee-os); a prolonged form of the poetical

makar (meaning the same); supremely blest; by extension, fortunate, well off:

KJV - blessed, happy (X -ier).

Matthew 24

⁴⁷ Verily I say unto you, That he shall make him ruler over all his goods.

The Evil Servant

Matthew 24

⁴⁸ But and if that evil servant shall say in his heart, My lord delayeth his coming;

Delayeth – [NT:5549](#) χρονίζω **chronizo** (khron-id'-zo); from [NT:5550](#); to take time, i.e. linger: **KJV** - delay, tarry.

Matthew 24

⁴⁹ And shall begin to smite his fellowservants, and to eat and drink with the drunken;

Fellowservants – [NT:4889](#) σύνδουλος **sundoulos** (soon'-doo-los); from [NT:4862](#) and

[NT:1401](#); a co-slave, i.e. servitor or ministrant of the same master (human or divine): **KJV** - fellowservant.

Matthew 24

⁵⁰ The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

not aware of – [NT:1097](#) γινώσκω **ginosko** (ghin-oce'-ko); a prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed):

KJV - allow, be aware (of), feel, (have) know (-ledge), perceived, be resolved, can speak, be sure, understand.

Matthew 24

The Judgment of the LORD JESUS CHRIST

Matthew 24

⁵¹ And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Cut asunder – [NT:1371](#) διχοτομέω **dichotomeo** (dee-khot-om-eh'-o); from a compound of a derivative of [NT:1364](#) and a derivative of **temno** (to cut); to bisect, i.e. (by extension) to flog severely: **KJV** - cut asunder (in sunder).

Appoint – [NT:5087](#) τίθημι **tithemi** (tith'-ay-mee); a prolonged form of a primary theo (theh'-o) (which is used only as alternate in certain tenses); to place (in the widest application, literally and figuratively; properly, in a passive or horizontal posture, and thus different from [NT:2476](#), which properly denotes an upright and active position, while [NT:2749](#) is properly reflexive and utterly prostrate):

KJV - * advise, appoint, bow, commit, conceive, give, ^xkneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

Portion – [NT:3313](#) μέρος **meros** (mer'-os); from an obsolete but more primary form of meiromai (to get as a section or allotment); a division or share (literally or figuratively, in a wide application):

KJV - behalf, course, coast, craft, particular (+-ly), part (+-ly), piece, portion, respect, side, some sort (-what).

Weeping – [NT:2805](#) κλαυθμός **klauthmos** (klowth-mos'); from [NT:2799](#); lamentation:

KJV - wailing, weeping, ^xwept.

Gnashing – [NT:1030](#) βρυγμός **brugmos** (broog-mos'); from [NT:1031](#); a grating (of the teeth): **KJV** - gnashing.

Matthew 25

Ten Virgins

Matthew 25

¹ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Virgins – [NT:3933](#) παρθένος **parthenos** (par-then'-os); of unknown origin; a maiden; by implication, an unmarried daughter: **KJV** - virgin.

Matthew 25

² And five of them were wise, and five were foolish.

Foolish – [NT:3474](#) μωρός **moros** (mo-ros'); probably from the base of [NT:3466](#); dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd: **KJV** - fool (-ish, ~~x~~-ishness).

Matthew 25

³ They that were foolish took their lamps, and took no oil with them:

Foolish – [NT:3474](#) μωρός **moros** (mo-ros'); probably from the base of [NT:3466](#); dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd: **KJV** - fool (-ish, ~~x~~-ishness).

Matthew 25

⁴ But the wise took oil in their vessels with their lamps.

Vessels – [NT:30](#) ἀγγεῖον **aggeion** (ang-eye'-on); from **aggos** (a pail, perhaps as bent, see [NT:32](#) B; compare the base of [NT:43](#)); a receptacle: **KJV** - vessel.

Matthew 25

⁵ While the bridegroom tarried, they all slumbered and slept.

Tarried – [NT:5549](#) χρονίζω **chronizo** (khron-id'-zo); from [NT:5550](#); to take time, i.e. linger: **KJV** - delay, tarry.

Matthew 25

⁶ And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Midnight – [NT:3319](#) μέσος **mesos** (mes'-os); from [NT:3326](#); middle (as an adjective or [neuter] noun):

KJV - among, ~~x~~ before them, between, * forth, mid [-day, -night], midst, way.

Matthew 25

⁷ Then all those virgins arose, and trimmed their lamps.

Trimmed – [NT:2885](#) κοσμέω **kosmeo** (kos-meh'-o); from [NT:2889](#); to put in proper order, i.e. decorate (literally or figuratively); specially, to snuff (a wick): **KJV** - adorn, garnish, trim.

Matthew 25

Matthew 25

⁸ And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

Oil – [NT:1637](#) ἔλαιον **elaion** (el'-ah-yon); neuter of the same as [NT:1636](#); olive oil:

KJV - oil.

Matthew 25

⁹ But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

Sell – [NT:4453](#) πωλέω **poleo** (po-leh'-o); probably ultimately from pelomai (to be busy, to trade); to barter (as a pedlar), i.e. to sell: **KJV** - sell, whatever is sold.

Buy – [NT:59](#) ἀγοράζω **agorazo** (ag-or-ad'-zo); from [NT:58](#); properly, to go to market, i.e. (by implication) to purchase; specially, to redeem: **KJV** - buy, redeem.

Matthew 25

¹⁰ And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Matthew 25

¹¹ Afterward came also the other virgins, saying, Lord, Lord, open to us.

Matthew 25

¹² But he answered and said, Verily I say unto you, I know you not.

Matthew 25

¹³ Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

The Talents

Matthew 25

¹⁴ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

Travelling into a far country – [NT:589](#) ἀποδημέω **apodemeo** (ap-od-ay-meh'-o); from [NT:590](#); to go abroad, i.e. visit a foreign land:

KJV - go (travel) into a far country, journey.

Matthew 25

Matthew 25

¹⁵ And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Several – [NT:2398](#) ὕδιος **idios** (id'-ee-os); of uncertain affinity; pertaining to self, i.e. one's own; by implication, private or separate:

KJV - ~~x~~ his acquaintance, when they were alone, apart, aside, due, his (own, proper, several), home, (her, our, thine, your) own (business), private (-ly), proper, severally, their (own).

Ability – [NT:1411](#) δύναμις **dunamis** (doo'-nam-is); from [NT:1410](#); force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself):

KJV - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

Matthew 25

¹⁶ Then he that had received the five talents went and traded with the same, and made them other five talents.

Talents – [NT:5007](#) τάλαντον **talanton** (tal'-an-ton); neuter of a presumed derivative of the original form of tlaō (to bear; equivalent to [NT:5342](#)); a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or "talent": **KJV** - talent.

Matthew 25

¹⁷ And likewise he that had received two, he also gained other two.

Matthew 25

¹⁸ But he that had received one went and digged in the earth, and hid his lord's money.

Matthew 25

¹⁹ After a long time the lord of those servants cometh, and reckoneth with them.

Matthew 25

²⁰ And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

Talents – [NT:5007](#) τάλαντον **talanton** (tal'-an-ton); neuter of a presumed derivative of the original form of tlaō (to bear; equivalent to [NT:5342](#)); a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or "talent": **KJV** - talent.

Matthew 25

²¹ His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Ruler – [NT:2525](#) καθίστημι **kathistemi** (kath-is'-tay-mee); from [NT:2596](#) and [NT:2476](#); to place down (permanently), i.e. (figuratively) to designate, constitute, convoy:

KJV - appoint, be, conduct, make, ordain, set.

Matthew 25

Matthew 25

²² He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

Matthew 25

²³ His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Matthew 25

²⁴ Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

Strawed – [NT:1287](#) διασκορπίζω **diaskorpizo** (dee-as-kor-pid'-zo); from [NT:1223](#) and [NT:4650](#); to dissipate, i.e. (genitive case) to rout or separate; specially, to winnow; figuratively, to squander: **KJV** - disperse, scatter (abroad), strew, waste.

Matthew 25

²⁵ And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

Matthew 25

²⁶ His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

Strawed – [NT:1287](#) διασκορπίζω **diaskorpizo** (dee-as-kor-pid'-zo); from [NT:1223](#) and [NT:4650](#); to dissipate, i.e. (genitive case) to rout or separate; specially, to winnow; figuratively, to squander: **KJV** - disperse, scatter (abroad), strew, waste.

Matthew 25

²⁷ Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Exchangers – [NT:5133](#) τραπεζίτης **trapezites** (trap-ed-zee'-tace); from [NT:5132](#); a money-broker or banker: **KJV** - exchanger.

Usury – [NT:5110](#) τόκος **tokos** (tok'-os); from the base of [NT:5088](#); interest on money loaned (as a produce): **KJV** - usury.

Matthew 25

²⁸ Take therefore the talent from him, and give it unto him which hath ten talents.

Talent – [NT:5007](#) τάλαντον **talanton** (tal'-an-ton); neuter of a presumed derivative of the original form of tlaō (to bear; equivalent to [NT:5342](#)); a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or "talent": **KJV** - talent.

Matthew 25

Matthew 25

²⁹ For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Abundance – [NT:4052](#) περισσεύω **perisseuo** (per-is-syoo'-o); from [NT:4053](#); to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel:

KJV - (make, more) abound, (have, have more) abundance (be more) abundant, be the better, enough and to spare, exceed, excel, increase, be left, redound, remain (over and above).

Matthew 25

³⁰ And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Unprofitable – [NT:888](#) ἀχρεῖος **achreios** (akh-ri'-os); from [NT:1](#) (as a negative particle) and a derivative of [NT:5534](#) [compare [NT:5532](#)]; useless, i.e. (euphem.) unmeritorious: **KJV** - unprofitable.

Matthew 25

³¹ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

The LORD Separates Sheep and Goats

Matthew 25

³² And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

Separate – [NT:873](#) ἀφορίζω **aphorizo** (af-or-id'-zo); from [NT:575](#) and [NT:3724](#); to set off by boundary, i.e. (figuratively) limit, exclude, appoint, etc.:

KJV - divide, separate, sever.

Divideth – [NT:873](#) ἀφορίζω **aphorizo** (af-or-id'-zo); from [NT:575](#) and [NT:3724](#); to set off by boundary, i.e. (figuratively) limit, exclude, appoint, etc.:

KJV - divide, separate, sever.

Matthew 25

³³ And he shall set the sheep on his right hand, but the goats on the left.

Matthew 25

³⁴ Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Foundation – [NT:2602](#) καταβολή **katabole** (kat-ab-ol-ay'); from [NT:2598](#); a deposition, i.e. founding; figuratively, conception: **KJV** - conceive, foundation.

Matthew 25

Matthew 25

³⁵ For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Matthew 25

³⁶ Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Matthew 25

³⁷ Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

Matthew 25

³⁸ When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Matthew 25

³⁹ Or when saw we thee sick, or in prison, and came unto thee?

Matthew 25

⁴⁰ And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Matthew 25

⁴¹ Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Cursed – [NT:2672](#) καταράομαι **kataraomai** (kat-ar-ah'-om-ahee); middle voice from [NT:2671](#); to execrate; by analogy, to doom: **KJV** - curse.

Everlasting – [NT:166](#) αἰώνιος **aionios** (ahee-o'-nee-os); from [NT:165](#); perpetual (also used of past time, or past and future as well):

KJV - eternal, for ever, everlasting, world (began).

Matthew 25

⁴² For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

Matthew 25

⁴³ I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Matthew 25

⁴⁴ Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Minister – [NT:1247](#) διακονέω **diakoneo** (dee-ak-on-eh'-o); from [NT:1249](#); to be an attendant, i.e. wait upon (menially or as a host, friend, or [figuratively] teacher); techn. to act as a Christian deacon:

KJV - (ad-) minister (unto), serve, use the office of a deacon.

Matthew 25

Matthew 25

⁴⁵ Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

Matthew 25

⁴⁶ And these shall go away into everlasting punishment: but the righteous into life eternal.
Everlasting – [NT:166](#) αἰώνιος **aionios** (ahee-o'-nee-os); from [NT:165](#); perpetual (also used of past time, or past and future as well):
KJV - eternal, for ever, everlasting, world (began).

Punishment – [NT:2851](#) κόλασις **kolasis** (kol'-as-is); from [NT:2849](#); penal infliction:
KJV - punishment, torment.

Matthew 26

The body of Jesus prepared for burial

Matthew 26

¹ And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

Matthew 26

² Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

Passover – [NT:3957](#) πάσχα **pascha** (pas'-khah); of Aramaic origin [compare [OT:6453](#)]; the Passover (the meal, the day, the festival or the special sacrifices connected with it): **KJV** - Easter, Passover.

Matthew 26

³ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

Matthew 26

⁴ And consulted that they might take Jesus by subtilty, and kill him.

Consulted – [NT:4823](#) συμβουλεύω **sumbouleuo** (soom-bool-yoo'-o); from [NT:4862](#) and [NT:1011](#); to give (or take) advice jointly, i.e. recommend, deliberate or determine: **KJV** - consult, (give, take) counsel (together).

Matthew 26

⁵ But they said, Not on the feast day, lest there be an uproar among the people.

Uproar – [NT:2351](#) θόρυβος **thorubos** (thor'-oo-bos); from the base of [NT:2360](#); a disturbance: **KJV** - tumult, uproar.

Matthew 26

⁶ Now when Jesus was in Bethany, in the house of Simon the leper,

Matthew 26

⁷ There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

Alabaster box – [NT:211](#) ἀλάβαστρον **alabastron** (al-ab'-as-tron); neuter of **alabastros** (of uncertain derivation), the name of a stone; properly, an "alabaster" box, i.e. (by extension) a perfume vase (of any material): **KJV** - (alabaster) box.

Precious – [NT:927](#) βαρύτιμος **barutimos** (bar-oo'-tim-os); from [NT:926](#) and [NT:5092](#); highly valuable: **KJV** - very precious.

Matthew 26

Matthew 26

⁸ But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

Indignation – [NT:23](#) ἀγανάκτεω **aganakteo** (ag-an-ak-teh'-o); from **agan** (much) and **achthos** (grief; akin to the base of [NT:43](#)); to be greatly afflicted, i.e. (figuratively) indignant:

KJV - be much (sore) displeased, have (be moved with, with) indignation.

Matthew 26

⁹ For this ointment might have been sold for much, and given to the poor.

Ointment – [NT:3464](#) μύρον **muron** (moo'-ron); probably of foreign origin [compare [OT:4753](#), [OT:4666](#)]; "myrrh", i.e. (by implication) perfumed oil: **KJV** - ointment.

Matthew 26

¹⁰ When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

Matthew 26

¹¹ For ye have the poor always with you; but me ye have not always.

Matthew 26

¹² For in that she hath poured this ointment on my body, she did it for my burial.

Ointment – [NT:3464](#) μύρον **muron** (moo'-ron); probably of foreign origin [compare [OT:4753](#), [OT:4666](#)]; "myrrh", i.e. (by implication) perfumed oil: **KJV** - ointment.

Burial – [NT:1779](#) ἐνταφιάζω **entaphiazo** (en-taf-ee-ad'-zo); from a compound of [NT:1722](#) and [NT:5028](#); to ensватhe [wrap] with cerements for interment: **KJV** - bury.

Matthew 26

¹³ Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Memorial – [NT:3422](#) μνημόσυνον **mnemosunon** (mnay-mos'-oo-non); from [NT:3421](#); a reminder (memorandum), i.e. record: **KJV** - memorial.

Matthew 26

Judas Conspires against Jesus

Matthew 26

¹⁴ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

Matthew 26

¹⁵ And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

Covenanted – [NT:2476](#) ἵστημι **histemi** (his'-tay-mee); a prolonged form of a primary stao (stah'-o) (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively): **KJV** - abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Compare [NT:5087](#).

Matthew 26

¹⁶ And from that time he sought opportunity to betray him.

Opportunity – [NT:2120](#) εὐκαιρία **eukairia** (yoo-kahee-ree'-ah); from [NT:2121](#); a favorable occasion: **KJV** - opportunity.

The Last Supper

Matthew 26

¹⁷ Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Passover – [NT:3957](#) πάσχα **pascha** (pas'-khah); of Aramaic origin [compare [OT:6453](#)]; the Passover (the meal, the day, the festival or the special sacrifices connected with it): **KJV** - Easter, Passover.

Matthew 26

¹⁸ And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

Passover – [NT:3957](#) πάσχα **pascha** (pas'-khah); of Aramaic origin [compare [OT:6453](#)]; the Passover (the meal, the day, the festival or the special sacrifices connected with it): **KJV** - Easter, Passover.

Matthew 26

¹⁹ And the disciples did as Jesus had appointed them; and they made ready the passover.

Passover – [NT:3957](#) πάσχα **pascha** (pas'-khah); of Aramaic origin [compare [OT:6453](#)]; the Passover (the meal, the day, the festival or the special sacrifices connected with it): **KJV** - Easter, Passover.

Matthew 26

²⁰ Now when the even was come, he sat down with the twelve.

Matthew 26

²¹ And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

Matthew 26

Matthew 26

²² And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

Exceeding sorrowful – [NT:3076](#) λυπέω **lupeo** (loo-peh'-o); from [NT:3077](#); to distress; reflexively or passively, to be sad:

KJV - cause grief, grieve, be in heaviness, (be) sorrow (-ful), be (make) sorry.

Matthew 26

²³ And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

Matthew 26

²⁴ The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

Matthew 26

²⁵ Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

Matthew 26

²⁶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

Matthew 26

²⁷ And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

Matthew 26

²⁸ For this is my blood of the New Testament, which is shed for many for the remission of sins.

Testament – [NT:1242](#) διαθήκη **diatheke** (dee-ath-ay'-kay); from [NT:1303](#); properly, a disposition, i.e. (specially) a contract (especially a devisory will):

KJV - covenant, testament.

Remission – [NT:859](#) ἄφεσις **aphesis** (af-es-is); from [NT:863](#); freedom; (figuratively) pardon: **KJV** - deliverance, forgiveness, liberty, remission.

Matthew 26

²⁹ But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Matthew 26

³⁰ And when they had sung an hymn, they went out into the mount of Olives.

Sung an hymn – [NT:5214](#) ὑμνέω **humneo** (hoom-neh'-o); from [NT:5215](#); to hymn, i.e. sing a religious ode; by implication, to celebrate (God) in song:

KJV - sing a hymn (praise unto).

Matthew 26

Matthew 26

³¹ Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

Offended – [NT:4624](#) σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from [NT:4625](#); to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

Matthew 26

³² But after I am risen again, I will go before you into Galilee.

Matthew 26

³³ Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

Offended – [NT:4624](#) σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from [NT:4625](#); to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

Matthew 26

³⁴ Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

Deny – [NT:533](#) ἀπαρνέομαι **aparneomai** (ap-ar-neh'-om-ahee); from [NT:575](#) and [NT:720](#); to deny utterly, i.e. disown, abstain: **KJV** - deny.

Matthew 26

³⁵ Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Matthew 26

³⁶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

Matthew 26

³⁷ And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Sorrowful – [NT:3076](#) λυπέω **lupeo** (loo-peh'-o); from [NT:3077](#); to distress; reflexively or passively, to be sad:

KJV - cause grief, grieve, be in heaviness, (be) sorrow (-ful), be (make) sorry.

Heavy – [NT:85](#) ἀδημονέω **ademoneo** (ad-ay-mon-eh'-o); from a derivative of **adeo** (to be sated to loathing); to be in distress (of mind):

KJV - be full of heaviness, be very heavy.

Matthew 26

Jesus seeks only His DEVINE will to fulfil His purpose

Matthew 26

³⁸ Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Exceeding sorrowful – [NT:4036](#) περίλυπος **perilupos** (per-il'-oo-pos); from [NT:4012](#) and [NT:3077](#); grieved all around, i.e. intensely sad: **KJV** - exceeding (very) sorry (-owful).

Matthew 26

³⁹ And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

Prayed – [NT:4336](#) προσεύχομαι **proseuchomai** (pros-yoo'-khom-ahee); from [NT:4314](#) and [NT:2172](#); to pray to God, i.e. supplicate, worship:
KJV - pray (X earnestly, for), make prayer.

Matthew 26

⁴⁰ And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

Matthew 26

⁴¹ Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
Temptation – [NT:3986](#) πειρασμός **peirasmos** (pi-ras-mos'); from [NT:3985](#); a putting to proof (by experiment [of good], experience [of evil], solicitation, discipline or provocation); by implication, adversity: **KJV** - temptation, ~~X~~ try.

Matthew 26

⁴² He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

Matthew 26

⁴³ And he came and found them asleep again: for their eyes were heavy.

Matthew 26

⁴⁴ And he left them, and went away again, and prayed the third time, saying the same words.

Matthew 26

⁴⁵ Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Matthew 26

Jesus Betrayed

Matthew 26

⁴⁶ Rise, let us be going: behold, he is at hand that doth betray me.

Matthew 26

⁴⁷ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Matthew 26

⁴⁸ Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

Matthew 26

⁴⁹ And forthwith he came to Jesus, and said, Hail, master; and kissed him.

Matthew 26

⁵⁰ And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him.

Matthew 26

⁵¹ And, behold, one of them [Peter] which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

Matthew 26

⁵² Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

Matthew 26

⁵³ Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Legions – [NT:3003](#) λεγεών **legion** (leg-ee-ohn') or legeon (leg-eh-ohn'); of Latin origin; a "legion", i.e. Roman regiment (figuratively): **KJV** - legion.

Matthew 26

⁵⁴ But how then shall the Scriptures be fulfilled, that thus it must be?

Matthew 26

⁵⁵ In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

Matthew 26

Matthew 26

⁵⁶ But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Forsook – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow): **KJV** - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Matthew 26

⁵⁷ And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

Matthew 26

⁵⁸ But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

Matthew 26

⁵⁹ Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

Matthew 26

⁶⁰ But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

Matthew 26

⁶¹ And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

Matthew 26

⁶² And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

Accusation of Blasphemy

Matthew 26

⁶³ But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

Adjure – [NT:1844](#) ἐξορκίζω **exorkizo** (ex-or-kid'-zo); from [NT:1537](#) and [NT:3726](#); to exact an oath, i.e. conjure: **KJV** - adjure.

Matthew 26

⁶⁴ Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Matthew 26

Matthew 26

⁶⁵ Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

Blasphemy – [NT:987](#) βλασφημέω **blasphemeo** (blas-fay-meh'-o); from [NT:989](#); to vilify; specially, to speak impiously:

KJV - (speak) blaspheme (-er, -mously, -my), defame, rail on, revile, speak evil.

Matthew 26

⁶⁶ What think ye? They answered and said, He is guilty of death.

Matthew 26

⁶⁷ Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

Matthew 26

⁶⁸ Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

The Denial of Peter

Matthew 26

⁶⁹ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

Damsel – [NT:3814](#) παῖδισκη **paidiske** (pahee-dis'-kay); feminine diminutive of [NT:3816](#); a girl, i.e. (specifically) a female slave or servant:

KJV - bondmaid (-woman), damsel, maid (-en).

Matthew 26

⁷⁰ But he denied before them all, saying, I know not what thou sayest.

Matthew 26

⁷¹ And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

Matthew 26

⁷² And again he denied with an oath, I do not know the man.

Matthew 26

⁷³ And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

Matthew 26

⁷⁴ Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

Matthew 26

Matthew 26

⁷⁵ And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Deny – [NT:533](#) ἀπαρνέομαι **aparneomai** (ap-ar-neh'-om-ahee); from [NT:575](#) and [NT:720](#); to deny utterly, i.e. disown, abstain: **KJV** - deny.

Matthew 27

The Trial of Jesus

Matthew 27

¹ When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

Counsel – [NT:4824](#) συμβούλιον **sumboulion** (soom-bo'-lee-on); neuter of a presumed derivative of [NT:4825](#); advisement; specifically, a deliberative body, i.e. the provincial assessors or lay-court: **KJV** - consultation, counsel, council.

Matthew 27

² And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Matthew 27

³ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Condemned – [NT:2632](#) κατακρίνω **katakrino** (kat-ak-ree'-no); from [NT:2596](#) and [NT:2919](#); to judge against, i.e. sentence: **KJV** - condemn, damn.

Repented – [NT:3338](#) μεταμέλλομαι **metamellomai** (met-am-el'-lom-ahee); from [NT:3326](#) and the middle voice of [NT:3199](#); to care afterwards, i.e. regret: **KJV** - repent (self).

Matthew 27

⁴ Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

Matthew 27

⁵ And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Matthew 27

⁶ And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

Matthew 27

⁷ And they took counsel, and bought with them the potter's field, to bury strangers in.

Matthew 27

⁸ Wherefore that field was called, The field of blood, unto this day.

Matthew 27

⁹ Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

Matthew 27

¹⁰ And gave them for the potter's field, as the Lord appointed me.

Matthew 27

Matthew 27

¹¹ And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

Matthew 27

¹² And when he was accused of the chief priests and elders, he answered nothing.

Accused – [NT:2723](#) κατηγορέω **kategoreo** (kat-ay-gor-eh'-o); from [NT:2725](#); to be a plaintiff, i.e. to charge with some offence: **KJV** - accuse, object.

Matthew 27

¹³ Then said Pilate unto him, Hearest thou not how many things they witness against thee?

Matthew 27

¹⁴ And he answered him to never a word; insomuch that the governor marvelled greatly.

Matthew 27

¹⁵ Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

Matthew 27

¹⁶ And they had then a notable prisoner, called Barabbas.

Barabbas – [NT:912](#) Βαραββᾶς **Barabbas** (bar-ab-bas'); of Aramaic origin [[OT:1347](#)] and [[OT:5](#)]; son of Abba; Bar-abbas, an Israelite: **KJV** - Barabbas.

Matthew 27

¹⁷ Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

Barabbas – [NT:912](#) Βαραββᾶς **Barabbas** (bar-ab-bas'); of Aramaic origin [[OT:1347](#)] and [[OT:5](#)]; son of Abba; Bar-abbas, an Israelite: **KJV** - Barabbas.

Matthew 27

¹⁸ For he knew that for envy they had delivered him.

Envy – [NT:5355](#) φθόνος **phthonos** (fthon'-os); probably akin to the base of [NT:5351](#); ill-will (as detraction), i.e. jealousy (spite): **KJV** - envy.

Matthew 27

¹⁹ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

Matthew 27

²⁰ But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

Barabbas – [NT:912](#) Βαραββᾶς **Barabbas** (bar-ab-bas'); of Aramaic origin [[OT:1347](#)] and [[OT:5](#)]; son of Abba; Bar-abbas, an Israelite: **KJV** - Barabbas.

Matthew 27

Matthew 27

²¹ The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

Barabbas – [NT:912](#) Βαραβάσ **Barabbas** (bar-ab-bas'); of Aramaic origin [[OT:1347](#)] and [[OT:5](#)]; son of Abba; Bar-abbas, an Israelite: **KJV** - Barabbas.

Matthew 27

²² Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

Matthew 27

²³ And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

Matthew 27

²⁴ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

Innocent – [NT:121](#) ἀθώος **athoos** (ath'-o-os); from [NT:1](#) (as a negative particle) and probably a derivative of [NT:5087](#) (meaning a penalty); not guilty: **KJV** - innocent.

Matthew 27

²⁵ Then answered all the people, and said, His blood be on us, and on our children.

Matthew 27

²⁶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

Scourged – [NT:5417](#) φραγέλλω **phrageloo** (frag-el-lo'-o); from a presumed equivalent of the Latin flagellum; to whip, i.e. lash as a public punishment: **KJV** - scourge.

Matthew 27

²⁷ Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

Matthew 27

²⁸ And they stripped him, and put on him a scarlet robe.

Matthew 27

²⁹ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

Matthew 27

³⁰ And they spit upon him, and took the reed, and smote him on the head.

Matthew 27

Matthew 27

³¹ And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

Matthew 27

³² And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

Matthew 27

³³ And when they were come unto a place called Golgotha, that is to say, a place of a skull, Golgotha – [NT:1115](#) Γολγοθᾶ **Golgotha** (gol-go-th-ah'); of Aramaic origin [compare [OT:1538](#)]; the skull; Golgotha, a knoll near Jerusalem: **KJV** - Golgotha.

Matthew 27

³⁴ They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

Jesus Crucified

Matthew 27

³⁵ And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Matthew 27

³⁶ And sitting down they watched him there;

Matthew 27

³⁷ And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Matthew 27

³⁸ Then were there two thieves crucified with him, one on the right hand, and another on the left.

Matthew 27

³⁹ And they that passed by reviled him, wagging their heads,
Wagging – [NT:2795](#) κινέω **kineo** (kin-eh'-o); from kio (poetic for eimi, to go); to stir (transitively), literally or figuratively: **KJV** - (re-) move (-r), way.

Matthew 27

⁴⁰ And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Matthew 27

⁴¹ Likewise also the chief priests mocking him, with the scribes and elders, said,
Mocking – [NT:1702](#) ἐμπαίζω **empaizo** (emp-aheed'-zo); from [NT:1722](#) and [NT:3815](#); to jeer at, i.e. deride: **KJV** - mock.

Matthew 27

Matthew 27

⁴² He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

Matthew 27

⁴³ He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

Matthew 27

⁴⁴ The thieves also, which were crucified with him, cast the same in his teeth.

Matthew 27

⁴⁵ Now from the sixth hour there was darkness over all the land unto the ninth hour.

Matthew 27

⁴⁶ And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Eli – [NT:2241](#) ἡλί **Eli** (ay-lee') or Eloi (ay-lo'-ee); of Hebrew origin [[OT:410](#) with pronominal suffix]; my God: **KJV** - Eli.

Lama – [NT:2982](#) λαμά **lema** (leh-mah') or lama (lam-ah'); or **lamma** (lam-mah'); of Hebrew origin [[OT:4100](#) with prepositional prefix]; lama (i.e. why): **KJV** - lama.

Sabachthani – [NT:4518](#) σαβαχθανί **sabachthani** (sab-akh-than-ee'); of Aramaic or [[OT:7662](#) with pronominal suffix]; thou hast left me; sabachthani (i.e. shebakthani), a cry of distress: **KJV** - sabachthani.

Matthew 27

⁴⁷ Some of them that stood there, when they heard that, said, This man calleth for Elias.

Matthew 27

⁴⁸ And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

Vinegar – [NT:3690](#) ὀξός **oxos** (oz-os); from [NT:3691](#); vinegar, i.e. sour wine: **KJV** - vinegar.

Matthew 27

⁴⁹ The rest said, Let be, let us see whether Elias will come to save him.

Matthew 27

⁵⁰ Jesus, when he had cried again with a loud voice, yielded up the ghost.

Matthew 27

Death and Resurrection

Matthew 27

⁵¹ And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Veil – [NT:2665](#) καταπέτασμα **katapetasma** (kat-ap-et'-as-mah); from a compound of [NT:2596](#) and a congener of [NT:4072](#); something spread thoroughly, i.e. (specially) the door screen (to the Most Holy Place) in the Jewish Temple: **KJV** - vail.

Rent – [NT:4977](#) σχίζω **schizo** (skhid'-zo); apparently a primary verb; to split or sever (literally or figuratively): **KJV** - break, divide, open, rend, make a rent.

Matthew 27

⁵² And the graves were opened; and many bodies of the saints which slept arose,

Matthew 27

⁵³ And came out of the graves **after His resurrection**, and went into the holy city, and appeared unto many.

Resurrection – [NT:1454](#) ἐγερσίς **egersis** (eg'-er-sis); from [NT:1453](#); a resurgence (from death): **KJV** - resurrection.

After His death

Matthew 27

⁵⁴ Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Matthew 27

⁵⁵ And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

Matthew 27

⁵⁶ Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

The body of Jesus Entombed

Matthew 27

⁵⁷ When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:

Matthew 27

⁵⁸ He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

Matthew 27

⁵⁹ And when Joseph had taken the body, he wrapped [enswathed] it in a clean linen cloth,

Matthew 27

Matthew 27

⁶⁰ And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

Matthew 27

⁶¹ And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

The Morning after the Crucifixion Sepulcher sealed

Matthew 27

⁶² Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

Preparation – [NT:3904](#) παρασκευή **paraskeue** (par-as-keoo-ay'); as if from [NT:3903](#); readiness: **KJV** - preparation.

Matthew 27

⁶³ Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

Deceiver – [NT:4108](#) πλάνος **planos** (plan'-os); of uncertain affinity; roving (as a tramp), i.e. (by implication) an impostor or misleader; KJV - deceiver, seducing.

Matthew 27

⁶⁴ Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Error – [NT:4106](#) πλάνη **plane** (plan'-ay); feminine of [NT:4108](#) (as abstractly); objectively, fraudulence; subjectively, a straying from orthodoxy or piety: **KJV** - deceit, to deceive, delusion, error.

Matthew 27

⁶⁵ Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

Matthew 27

⁶⁶ So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Sealing – [NT:4972](#) σφραγίζω **sphragizo** (sfrag-id'-zo); from [NT:4973](#); to stamp (with a signet or private mark) for security or preservation (literally or figuratively); by implication, to keep secret, to attest: **KJV** - (set a, set to) seal up, stop.

Matthew 28

The Third Day

Matthew 28

¹ In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Sabbath – [NT:4521](#) σάββατον **sabbaton** (sab'-bat-on); of Hebrew origin [[OT:7676](#)]; the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, a se'nnight, i.e. the interval between two Sabbaths; likewise the plural in all the above applications:

KJV - sabbath (day), week.

Matthew 28

² And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Matthew 28

³ His countenance was like lightning, and his raiment white as snow:

Countenance – [NT:1491](#) εἰδος **eidos** (i'-dos); from [NT:1492](#); a view, i.e. form (literally or figuratively): **KJV** - appearance, fashion, shape, sight.

Matthew 28

⁴ And for fear of him the keepers did shake, and became as dead men.

Matthew 28

⁵ And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

Matthew 28

⁶ He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Matthew 28

⁷ And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

Matthew 28

⁸ And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

Matthew 28

⁹ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Matthew 28

¹⁰ Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Matthew 28

Matthew 28

¹¹ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

Matthew 28

¹² And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

Matthew 28

¹³ Saying, Say ye, His disciples came by night, and stole him away while we slept.

Matthew 28

¹⁴ And if this come to the governor's ears, we will persuade him, and secure you.

Persuade – NT:3982 πείθω **peitho** (pi'-tho); a primary verb; to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty):

KJV - agree, assure, believe, have confidence, be (wax) confident, make friend, obey, persuade, trust, yield.

Secure – NT:275 ὀμέροιμνος **amerimnos** (am-er'-im-nos); from NT:1 (as a negative particle) and NT:3308; not anxious: **KJV** - without care (-fulness), secure.

Matthew 28

¹⁵ So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Matthew 28

¹⁶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

Appointed – NT:5021 τάσσω **tasso** (tas'-so); a prolonged form of a primary verb (which latter appears only in certain tenses); to arrange in an orderly manner, i.e. assign or dispose (to a certain position or lot): **KJV** - addict, appoint, determine, ordain, set.

Matthew 28

¹⁷ And when they saw him, they worshipped him: but some doubted.

Doubted – NT:1365 διστάζω **distazo** (dis-tad'-zo); from NT:1364; properly, to duplicate, i.e. (ment.) to waver (in opinion): **KJV** - doubt.

Matthew 28

¹⁸ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Matthew 28

Matthew 28

¹⁹ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Baptizing – [NT:907](#) βαπτίζω **baptizo** (bap-tid'-zo); from a derivative of [NT:911](#); to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N. T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: **KJV** - Baptist, baptize, wash.

Matthew 28

²⁰ Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.