

Verse by Verse Matthew 20:1-20

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[0 : 00] to the book of Matthew and chapter number 20 is where we're going to begin. We just concluded 19, I believe, two weeks ago.

And we probably will have to backtrack just a touch. And so we're going to jump right into something that I really wasn't intending to try to expound or to teach for the reason is I'm just a little confused on it myself.

And it's typically, there's certain elements of this parable, if you want to call it, in chapter 20 that is typically taught a certain way.

And it's just one that has never really set well with me. And so it's hard for me to teach that. However, I just have never really settled on something that I like or that I understand and that I believe is really the point.

And so I'll give you a little bit of this and that and then just maybe encourage you to, if it piques your interest and if you're a student of the Bible and you want to be, then get into it yourself and see what you can come up with.

[1 : 27] I believe this book has the answer. I believe it's perfect and it's up to us to study it. So where we ended was verse 30 and this is part of the problem.

Chapter 19, verse 30, Christ ends the statement by saying, but many that are first shall be last and the last shall be first. And while we, man, if you grew up around the Bible at all, you know that one. You're very familiar with that statement. The first shall be last, last shall be first. And you, you know, if you're, again, if you grew up around the Bible, you've heard that so many times. You could quote it, you understand the thought, maybe, but do you really?

And if you sit and park on it for a minute, what does that mean? Does it mean people standing in line are going to swap places in line in the future or something? What does it really mean?

And if you sit here and have to think about it like I've been trying to do and I've done for some years, I still have to say, what is the actual application of that statement?

[2 : 26] I mean, there's irony in the thought of things being reversed and the first being last, the last being first. But what exactly does it mean? And what is Christ saying?

Now we have to notice it's being said in answer to a question that Peter asked in verse 27 of chapter 19. Then answered Peter and said unto him, behold, we, speaking of him, the other apostles, his brother, we have forsaken all and followed thee.

And his question is, what shall we have therefore? What are we going to get out of this? And then Christ answers him about thrones. I'm sitting in a throne, 12 thrones in verse 28, judging the 12 tribes of Israel.

And that's what you're going to get, Peter. You're going to get a throne and be, I'm going to sit on the throne of David, Christ said. You're going to sit on a throne, judging what appears to be one of the tribes of Israel with the other apostles.

That's a pretty good deal. And then he goes on in verse 29. Everyone 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.

[3 : 39] And then the statement, but many that are first shall be last and the last shall be first. Now we're going to jump into chapter 20 because chapter 20, this beginning, the first 16 verses is still going off of that statement.

Notice all the way to verse 16, he says this, So the last shall be first and the first last. For many are called, but few chosen. So what's coming in these next verses is still coming off of answering Peter's question.

And this is a parable and it's something you've read, you're familiar with. And I still, it's hard, it's hard for me to get the exact application of what Christ is saying here.

But one thing we can do is know for sure that this has to do with the kingdom of heaven. Verse 1, chapter 24. The kingdom of heaven is like unto a man.

So following that statement, many that are first shall be last. Now let me explain this with a story.

For the kingdom of heaven is like unto a man that is a householder.

[4 : 50] So we know that the kingdom of heaven is this earthly kingdom that's promised to Israel of God coming to earth yet in the future, coming to earth, the Lord Jesus Christ, to take the throne of David, as it's said, the throne of his glory in verse 28 previous.

And he's going to rule on this earth and it's a physical kingdom. There'll be kingdoms within the kingdom. The kingdoms of the earth is described in Zechariah 14. And they're going to come to Jerusalem to worship the king of kings in his glory.

And so the kingdom of heaven, we understand, I trust what that is. All right, verse 1. So for the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard.

Now, I'm not trying to belittle anybody, but we see a similar situation in the Home Depots around here where there's guys sitting out there waiting for somebody to come and give them labor, give them something to do today.

And this is going to kind of be a picture, if you want to just see it in your own world, of a guy continually throughout the day going back and getting laborers. All right, so he goes in the morning.

[6 : 03] The morning would be, no doubt, 6 o'clock on the Jewish schedule of day. Their day is from 6 a.m. to 6 p.m. And so the third hour of the day, which we're going to read in a moment, is going to be three hours from 6 o'clock.

It'll be 9 a.m. And then you'll see increments like that going through the day. So in verse number two, And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. So he's agreed with them on a set rate. Now, don't get weirded out by the penny a day. That's not what you think. Or this is not an English or American standard of measurement of coin, a little copper, worthless.

I don't even pick pennies up if I see them. I don't know if you do, but I despise them. They're worthless to me. You can have all my pennies if you want them. Although there is a bunch of them in my garage that my kids broke a big jar.

If you want to clean them up. Pennies are, that's not what he's talking about. As a matter of fact, and I'm not going to run the references here, but it's a day's wages in this parable.

[7 : 11] It's what he agreed with those laborers for in the morning to work 12-hour shift and they agreed to it. So just to put it in today's, if these guys over here offer or want to work for \$20 an hour, at 12 hours, that's \$240.

And I'm not saying that's the conversion here at all. I've looked at several different encyclopedias, study Bibles, online references, and every one of them, for the most part, is different.

And they say it's worth this much. Oh, it's worth this much. So I'm not going to believe anything as far as an exact value of it. It's going to be hard to do that. But at any rate, we can understand that it's something a laborer agreed with for a day.

A day's wage. In Luke chapter 10, when the Good Samaritan gets the one that was beat up and he brings him back, he gives him two pence. That's the plural of penny.

Two pence is the word. And so we would say pennies if we're talking about our coins. And that's not the case at all here. So understand that. All right. Verse 2 says, When he agreed with the laborers for a penny a day, he sent them into his vineyard.

[8 : 19] Now, well, we'll come back to that. So verse 3, And he went out about the third hour and saw others standing idle in the marketplace and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you.

And they went their way. So that's 9 a.m. And he finds more workers. And this time he doesn't agree with them for a penny a day or for that full day's wage, but he says, Whatsoever is right, I will give you.

So they trusted him. They believed. All right. We didn't start at 6, but he's going to be fair to us. So they went. All right. So verse number 5, Again he went out about the 6th hour and 9th hour and did likewise.

Now we're at noon and then all the way up to 3 p.m. He's still going and finding guys to work. And this is interesting. Verse 6 says, About the 11th hour he went out and found others standing idle and saith unto them, Why stand ye here all the day idle?

They said unto him, Because no man hath hired us. And he saith unto them, Go ye also into the vineyard and whatsoever is right, that shall ye receive. So there's the layout of this story here.

[9 : 28] And the idea is the timing is kind of the thing that stands out, obviously. Some worked 12 hours. Some worked 1 hour. And whatever's right, I'll give to you.

I'm going to be a fair man. And so they're in agreement with that and they go and they work. They want to earn those wages and so they work. Now the man in these parables, always, I shouldn't say always, but I would say typically, for the most part, represents God.

And God, as the householder over his vineyard, which in this case, and in most cases, Isaiah 5 is a great place to cross-reference this, is Israel.

The vineyard's Israel. And you can see that in the next chapter. We won't go, but there's another parable we'll get to in a few weeks where there's a very similar thing and that vineyard is Israel, always.

And so, just putting the scripture together, and again, we're not doing it, verse, each verse here, each word, but it would be easy to do, that God is sending laborers into, or, into Israel.

[10 : 36] He's sending men to labor for him and he's doing it in different increments. Alright, that much is pretty easy to understand. Verse number 8.

So when even was come, that would be 6 p.m., the work day is over and it's now what would be evening. Now the next 12 hours represents the evening evening time, the 12, 6 to 6.

So when even was come, the Lord of the vineyard saith unto his steward, call the laborers and give them their hire beginning from the last, notice that, unto the first. Well, there's our first little indication of something connected back to the previous chapter, this last first situation and he's rewarding or making good, he's paying up to these laborers and he's beginning from the last.

just like he said, many that are first shall be last and the last shall be first, beginning from the last unto the first. Verse 9, and when they came, when they that came that, when they came that were hired about the eleventh hour, so they're the first ones, they received every man a penny.

They got the full day's wage and that's odd and that's strange to me and we would say that's not fair and the human nature, it's in us, it's in this passage.

[12 : 01] That's not fair. When the first came, verse 10, they supposed that they should have received more. Okay, yeah, I guess so. If he's going to be that good to them, what am I going to get, 12?

Am I going to get like two weeks worth of money here for this one day? Is that, it's going to be a payday for us? It says, when the first came, they supposed that they should have received more and they likewise received every man a penny.

When they had received it, they murmured against the good man of the house 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.

But he answered one of them and said, friend, I do thee no wrong. Didst not thou agree with me for a penny? Take that thine is and go thy way.

I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thy eye evil? Thine eye evil because I'm good?

[13 : 05] And now his statement to close it, so the last shall be first and the first last. For many are called but few chosen. Now, this is kind of a, it's a heavier thing to jump right into on Sunday morning maybe.

I think you're familiar enough with the parable and the story here but the application of it is kind of rough, I think, or kind of tough for me to grasp fully. I don't doubt at all that this is a kingdom of heaven passage.

It's in the text. I don't doubt at all that it's about Israel. Now, here's where I differ from what most commentators go with or theologians or most try to apply this to. Many say there's this spiritual application to today, to this church age and because of those increments of time so then they break down the increments of time and try to say, well, the apostles are the first.

They were hired at the beginning and they went and served and then these others, maybe somebody that gets saved late in the, before Christ comes back or somebody that doesn't have to

deal with the persecution that they dealt with.

That's kind of just thinking about the church age through American eyes, maybe. Then they say, well, if they get rewarded the same thing, that's just not fair and that's a typical teaching and I just, it doesn't set well with me that Christ is teaching his apostles when the questions ask, what are we going to have?

[14 : 32] And he teaches Peter that they're going to dwell or judge Israel seated upon a throne and then he goes to talk about the church age and they say maybe Gentiles getting in and getting rewarded as well.

And I just don't think that's quite what Christ is getting at here at all. And there's some reasons for that, but in the end, I just can't nail it down purely what he's, what that first, last and last first thing is. All right, so there's a few things that I do know. In the previous chapter, Peter asked, what shall we have? And then Christ tells him what he's going to have.

And he says in verse 29 that everyone that hath forsaken houses, brethren, and so forth, he says this at the end, shall, the next word is receive, shall receive a hundredfold.

They're going to receive something. Now in the parable, that word shows up a lot, receive. And it's kind of, the story is directly in correlation to that statement of what they're going to receive.

[15 : 39] Let me find it in the parable. In verse seven, at the end, go ye also into the vineyard whatsoever is right, that shall ye receive. That shall ye receive.

And then at evens come, he starts giving things out to them. They're receiving things. Verse nine says, they received every man a penny. And they suppose that they should receive more.

They received every man a penny. And verse 11, you see that word showing up all over, nine, ten, eleven. When they received it, they murmured, and so forth. And so that's what this is about, is about the reward, what's being dealt out at the end of this thing.

And he says that the first shall be last. And they're all getting the same thing, which connects to verse 29 in the previous chapter where it says, they shall, everyone, verse 29, everyone that hath forsaken all the way down to the end, for my name's sake, shall receive an hundredfold and shall inherit everlasting life.

There's no distinction one to the other, every one. And then in the passage, they're all getting the same thing. Now I think this has nothing to do with the church age and nothing to do with through history and time increments of so many years and I don't think it has anything to do with that at all.

[17 : 01] Let me see here. Go to go to John chapter 4. John chapter 4. All right.

Notice this is Christ earlier in his ministry, much earlier than what we're reading in Matthew and he's in Samaria and this is where the woman at the well, she goes off, finds more people and his disciples are talking to him.

They've gone to find food. They come back and they're confused why he's speaking to this woman and he tells them something that they just hadn't considered and verse number, verse 34, Jesus saith unto them, my meat is to do the will of them that sent me and finish his work.

They're thinking we went to get food, he's hungry and they're confused and then he goes on to this, verse 35, say not ye, there yet four months and then cometh harvest like literally on the earth, the plowing, planting, seasons and schedules.

He's saying, don't think about four months ahead. He's saying, behold, I say unto you, lift up your eyes and look on the fields for they are white already to harvest.

[18 : 33] And he's talking about people, not about grain. He's talking about lifting up your eyes, spiritually seeing souls of men. Verse 36, and he that reapeth receiveth wages and gathereth fruit of the life eternal that both he that soweth and he that reapeth may rejoice together and herein is that saying true, one soweth and another reapeth.

Notice this, verse 38, I sent you, that's his disciples or apostles, to reap that whereon ye bestowed no labor. Other men labored and ye are entered into their labors.

And the point I'm showing you is that before these apostles, Christ acknowledged there were laborers, laboring in the field of Israel. Come to Matthew chapter 13.

Matthew 13, as he's teaching these mysteries of the kingdom of heaven, these parables, he's doing it in a fashion that some people won't get it and that others will.

And here's just the statement I want you to see. In verse 16, he says, For blessed are your eyes for they see and your ears for they hear. He's speaking of his disciples.

[19 : 55] 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. And that's just the point of these other laborers that God had called and sent forth into his vineyard.

Now in connection with that, if you see where I'm going with this, in chapter 21 of Matthew, he gives another parable about a vineyard and in that story, it's not identical but in it, you see the idea that he sent prophets.

In that case, he sent servants and they beat him and they killed him. And he's talking about his prophets. And he says, at the end, I'll send my son and they'll reverence him but no, they say this is the heir, let us seize him and kill him or seize on his inheritance.

So the thought here I'm seeing in Matthew 20 is that these laborers are not starting with the apostles going forward.

I think it's maybe starting with the apostles at the end and looking backward and the thought is that seems to match what seems unfair is the thought that these men have gone out and labored.

[21 : 07] These prophets have given their lives. These men in Jewish history preached. You think of some of them that preached and no one listened to them at all. The king threw them in jail. They were murdered, several of them.

And they didn't have the Lord Jesus Christ walking around with them. And they didn't get to hear the things that he taught them and heard. And so in essence the kingdom of heaven is at hand in Matthew in this life of Christ.

They're at the end of all of that build up. And it looks to me like that's more the setting of this story. And I've never heard it taught that way but I never liked it the way it's taught.

So I kind of think that these guys get it easy almost. They get in at the end of it right before the kingdom and they get signs and powers and hear him teach and preach and see the multitudes following Christ and they're entering into labors of others and it seems like Peter says we've left all what are we going to have and Christ's like you're going to get a throne.

You know how many all these guys that have labored you're the ones getting the throne? You 12? Not the prophets I just wanted to start throwing out a few names but I can't think of the ones I wanted to the ones that were killed.

[22 : 22] Shemiah there's Nathan and you can think of a few back there in the kings that had some pretty rough ministries so some of them like Daniel or Ezekiel weren't even able to grow up in the land of Israel they're growing up in a heathen land and they prophesied and walked with God and served and you guys you got it made and so it seems to match that better and that's why I feel like that's what that statement is the first shall be last the last shall be first it's referring to these apostles getting equal payment so to speak to them but I don't know that it works all the way and so that's why I wrestle with this and so I'm sorry in a sense for delving into something and not being able to give you what I feel is a strong biblical solution but that's where I'm leaning with that and I think it makes a little more sense to me than trying to make it go through the church age and have to do with people coming in just before Christ comes back when it just doesn't quite make sense to me nevertheless getting back to this let's get a little bit of application if we can that we can do something with for us notice something that we saw in this parable he shows up in the morning and he agrees with the wage he shows up three hours later he shows up six hours later and he continues with these increments and there's people and he's like why are you standing around all day not working well nobody hired us

I don't know he accuses them of standing around idle all day he's coming back I don't know if he's coming to the same exact place as to the marketplace where he comes to them but what I see is one thing we can get is that God is always looking for laborers he's always got work to be done he's always looking for somebody to get busy and to do something for him get out there and work I'll pay you I'll take care of you I'll reward you what are you doing sitting around all the time God's here he's looking for laborers and you might say well I'm not this Jewish apostle or I'm not one that was called in early morning maybe you didn't get saved as a child and maybe you didn't get in on this early and maybe you're coming around late you can just let this thing speak to your heart and say I didn't have to grow up in Christian schools and go to Bible colleges and be in a local church and be a youth pastor or a minister or associate or a missionary if God saves your soul know that he's looking for you and he's looking to use you and he's looking to put you to work and he's got something you can do take some of that from this thought here that the Lord's always looking for

laborers he says in Matthew earlier that the laborers are few you know why because laborers are finding something else to do they like to stand around idle sadly and there's plenty of that going on in this day and age these guys at the 11th hour got in and I guess they weren't expecting much from the good man

I imagine that they were just like well we'll get maybe a dinner out of this we'll get 20 bucks out of this we could do that much better than not and what can we really do I mean how hard can it be for one hour to work well they got in on something and turns out they got a whole lot more than they anticipated and you can put that one inside of your heart and realize that I have not seen nor ear heard neither has entered into the heart of man the things which God has prepared for them that love him you can mark it down that whatever you think God's going to give you it's going to be better it's going to be much better so my advice is to be a laborer and enter into his vineyard so to speak and do something for him and don't do it just because he's going to give me something fun or nice do it because he's worthy of it many are called all the way down to verse 16 he says this at the end for many are called but few chosen so go to

John chapter 6 and this is the reason why I put this on the apostles being the last because they were the ones according to the Bible that were chosen John chapter 6 and this is easy in verse 70 Christ speaking to them he says Jesus answered them have not I chosen you 12 have not I chosen you 12 and one of you is a devil look at chapter 15 of John John 15 and verse 16 15 16 ye have not chosen me but I have chosen you and ordained you that you should go and bring forth fruit that your fruit should remain and so those those 12 are the ones he's talking to in

John 15 and they were chosen and it seems to match this thought from Matthew 20 that many are called and everyone is going to receive the same thing but you all you've been chosen and you're going to receive a throne and it just seems like that's what matches as best as I can make the sense of that story there so all right we're gonna let's finish up a little bit here moving forward and get out of that murkiness and get into Matthew 20 verse 17 Matthew 20 and again more and more you're seeing this subject come up the death burial and resurrection of Christ this is something that was hidden and it still in a sense is hidden they're still not understanding it they're definitely not believing in it because they just don't get it but he's going to say it again verse 17

[28 : 43] Jesus going up to Jerusalem took the twelve disciples apart in the way and said unto them 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 and shall deliver him to the gentiles to mock and to scourge and to crucify him and the third day he shall rise again now it just goes on from there it's just another indication that Matthew just gives us one more glimpse Christ has been teaching this he's been opening our eyes to this and we just didn't get it they didn't get it all the way up to even the tomb even even after he's dead and they hear word that he's not in the tomb and they run to the tomb they still don't get it they're still unsure you can read that at the end of these gospel accounts that they're scratching their heads like what is going on and it's a little bit later that they just have their eyes open to this whole picture this is what he's been telling us this whole time so you know for one thing these men are geared and focused on the kingdom of heaven they've been trained for this that's where their mind is that's where they've been preaching and teaching and spreading through all of

Israel and even healing and having those signs accompanying it they're not thinking about this cross on a hillside called Calvary it's the furthest thing from their minds and even when Christ does say that to them they still don't understand it verse 20 says then came to him the mother of Zebedee's children with her sons worshipping him and desiring a certain thing of him now let's grab Mark chapter 10 here while we're looking at this just to show you that you don't have to doubt your Bible this is something you probably wouldn't even pick up or recognize but certain people have and they've decided that there must be a mistake in the Bible so keep Matthew 20 there before we go to Mark Matthew 20 again it says that came to him the mother of

Zebedee's children so that's James and John we're introduced to them earlier in the book as the sons of Zebedee so their mother shows up worshipping him desiring a certain thing to him and he said unto her Matthew 20 21 what wilt thou she saith unto him grant that these my two sons may sit the one on the right hand the other on the left in thy kingdom so that was her request in Matthew all right go to Mark chapter 10 and verse 35 notice Mark 10 35 and James and John the sons of Zebedee come unto him saying master we would that thou should do for us whatsoever we shall desire and he said unto them what would ye that I should do for you they said unto him grant us that

we may sit one on thy right hand the other on the left hand in the kingdom so is this the same thing here is this a contradiction is this a mistake how do we handle this or do we even we will come back to

Matthew notice in verse 20 it says then came to him the mother of Zebedee's children with her sons so they're all there and here's the thing that just seals it for me is in verse 21 she's the one speaking and he's speaking back to her she saith unto him he saith to her so forth but in verse 22 so you need to notice to know your English pronouns a little bit he saith unto her what wilt thou now I know that's such a hard word and archaic that's a second person singular pronoun if you ever see thou in your bible or thee or thine those are singular that tells you that it's one person or thing that it's person I guess actually that's being addressed or the subject of when you see the why when you see ye or you that's plural it's always plural and your king james bible does something faithful that no other version does all of them muddy this up terribly not just this pat but

I mean they muddy the whole bible up with pronouns and nobody knows this they just taught you all this time you can't understand that you don't speak that way and that's archaic and you don't it's so confusing so we got rid of all that what they didn't tell you was that the hebrew and the greek languages that this book is coming out of the parent languages both of them have distinctions in their pronouns between singular and plural both of them have that and this king james bible faithful to those languages also retains a system of singular and plural pronouns with the these and the ye and while everybody says that's just crazy we don't understand that let's change them all to you you you you they've introduced they've eliminated all the singular pronouns and just made them all plural and we say well we talk like that

[34 : 26] I love you you are nice and yes we do it's good to see you we talk like that all the time we've taken that you and modernized it and just made it singular and plural but when it's a written work when it's a written work something as holy as the word of God something that is a little more important than souls of men hinge on its accuracy why not make it accurate the these and the thines are actually retaining accuracy and clarity in interpretation because I know in this passage it helps me in verse 21 what wilt thou that's singular but in verse 22 Jesus answered and said ye what's that that's plural so he's talking to the mom and the boys so whether she said it or whether they said it or I'm going to say they both said it because

Mark said they said it Matthew said she said it he's talking to her singular but the answer that he gives is plural which tells us they're both right they just Matthew didn't record that the boys said it she said it who said it first or what the but in the company he's addressing all of them saying ye know not what ye ask so they're all three asking it and that's something your King James Bible has no trouble with is just studying the words even those pronouns help you get a little light to show you it's not a mistake like these people want to find mistakes so badly thought that was a mistake or thought that was a contradiction Matthew says it was her Mark says it was them who was it Matthew identifies that it was all of them just by the pronouns now I didn't come here to talk about the pronouns today but we could do a huge study on that and show you how the new versions in eliminating the these and those have muddied up certain passages and have just obliterated the clarity that the

King James Bible offers I'll give you one example and we're done look at John chapter 3 this is just a great one to pick up and learn John 3 and this is all over the book so here's one in verse one there was a man is that singular or plural all right we're doing good sorry about this heavy grammar I really wasn't intended on doing this there was a man of the Pharisees named Nicodemus a ruler singular of the Jews so Nicodemus is speaking to Christ and verse 3 Jesus answered him answered and said unto him verily verily I say unto thee singular to the man accept a man singular be born again he singular cannot see the kingdom of

God and Nicodemus doesn't understand what he's talking about he thinks he has to be born from his mother a second time and that's not the case and so Christ says no you've got to be born of water physical and of the spirit spiritual and so verse number seven here's the verse marvel not marvel not that I said unto thee singular Nicodemus ye singular or plural ye plural must be born again the new versions just say you and you both times marvel not that I said unto you you must be born again now there's a distinction in verse seven that this bible allows that is in the parent language in the Greek and it comes across in its distinction in English but when you get rid of all the these and thous you just made a little thing that nobody even caught it that he's talking to the man marvel not that I say unto thee Nicodemus ye plural that brings a whole lot more people than just

him into it ye all of you must be born again now anytime you see that take place
I'm not going to say there's it's the devil covering up a doctrine but you get rid of all of it and there
are things that are hidden now there are things that aren't going to be never going to be as clear
and the distinctions in the parent languages of Hebrew and Greek and so the translators faithfully
kept it in theirs and just to make this point people say well that's just the way they talked back then
the answer is no it's not and the proof is if you take your King James Bible and go back to if you
have it most publishers don't even put it in there anymore but if you go back to the beginning where
there's this note from the translators to the readers and they address the King and say this is
translation was blah blah blah in that they will say your majesty they will use the plural you instead
of saying thy the singular so the point is they didn't speak that way like everybody thinks they did
they spoke with the same pronouns we use today but when they're translating a work that is the
words of God and in the language they're handling has a distinction of a singular and a plural then
they made sure they kept the distinction in the words so to be able to retain it long after they're dead
long after the supposed archaic tongue

[40 : 17] Elizabethan English and whatever goes to the sidelines the book has to be perfect and it
is praise the Lord for that and somebody is lying to you or they're just misinformed or ignorant when
they're telling you that oh we just updated it into today's language or we don't understand that like
we don't understand what thou shalt not kill means how could I say that easier you should not kill
that's how they say and does that have any punch to it at all you shouldn't kill that's what it sounds
like talking about a three-year-old instead of thou shalt that sounds like God from heaven boom all
right we got to stop we're going way off track so let's take a couple minute break and then we'll
come back amen amen