



What you have done for the least of these

New International Version "The King will reply, "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'New Living Translation "And the King will say, 'I tell you the truth, when you did it to one of the least of these my brothers and sisters, you were doing it to me!'English Standard VersionAnd the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.' Berean Study BibleAnd the King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers of Mine, you did for Me.' Berean Literal BibleAnd the King answering, will say to them, 'Truly I say to you, to the extent that you did it to one of the least of these brothers of Mine, you did it to Me. King James BibleAnd 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 a ye have done it unto me. New King James BibleAnd the King shall answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'New American Standard BibleAnd the King will answer and say to them, 'Truly I say to you, to the extent that you did it for one of the least of these brothers or sisters of Mine, you did it for Me.'NASB 1995"The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.' Amplified Bible The King will answer and say to them, 'I assure you and most solemnly say to you, to the extent that you did it for one of these brothers of Mine, even the least of them, you did it for Me. 'Christian Standard Bible" And the King will answer them, 'Truly I tell you, whatever you did for me.'Holman Christian Standard Bible" And the King will answer them, you did it for Me.'Christian Standard Bible" And the King will answer them, 'Truly I tell you, whatever you did for me them, I assure you: Whatever you did for one of these brothers of Mine, you did for Me.'American Standard VersionAnd the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Aramaic Bible in Plain EnglishAnd The King answers and says to them, 'Amen, I say to you, as much as you have done to one of these my little brothers, you have done that to me.' Contemporary English VersionThe king will answer, "Whenever you did it for any of my people, no matter how unimportant they seemed, you did it for me." Douay-Rheims BibleAnd the king answering, shall say to them: Amen I say to you as long as you did it to one of these my least brethren, you did it to me. English Revised VersionAnd the King shall answer and say unto them, Verily I say unto them, Verily I say unto these my brethren, even these least, ye did it unto one of the least important of these followers of mine, you did it for me!' GOD'S WORD® Translation"The king will answer them, 'I can guarantee this truth: Whatever you did for me.'International Standard VersionThe king will answer them, 'I tell all of you with certainty, since you did it for one of the least important of these brothers of mine, you did it for me.'Literal Standard VersionAnd the King answering, will say to you, inasmuch as you did [it] to one of these My brothers—the least—you did [it] to Me.NET BibleAnd the king will answer them, 'I tell you the truth, just as you did it for one of the least of these brothers or sisters of mine, you did it for me.' New Heart English Bible"The King will answer them, 'Truly I tell you, inasmuch as you did it to one of the least of these my brothers, you did it to me.' Weymouth New Testament"But the King will answer them, "'In solemn truth I tell you that in so far as you rendered such services to one of the humblest of these my brethren, you rendered them to myself. 'World English Bible The King will answer them, 'Most certainly I tell you, inasmuch as ye did it to one of these my brothers, you did it to one of these my brothers, you did it to one of these my brothers, you did it to one of these my brothers, you did it to one of these my brothers, you did it to me.'Young's Literal Translation And the king answering, shall say to you, Inasmuch as ye did it to one of these my brothers, you did it to me.'Young's Literal Translation And the king answering, shall say to you, Inasmuch as ye did it to one of these my brothers, you did it to me.'Young's Literal Translation And the king answering, shall say to you, Inasmuch as ye did it to one of these my brothers, you did it to me.'Young's Literal Translation And the king answering, shall say to you, Inasmuch as ye did it to one of these my brothers, you did it to me.'Young's Literal Translation And the king answering, shall say to you, Inasmuch as ye did it to one of these my brothers, you did it to me.'Young's Literal Translation And the king answering, shall say to you, Inasmuch as ye did it to one of these my brothers, you did it to me.'Young's Literal Translation And the king answering, shall say to you, Inasmuch as ye did it to one of these my brothers, you did it to me.'Young's Literal Translation And the king answering, shall say to you, Inasmuch as ye did it to me.'Young's Literal Translation And the king answering, shall say to you, Inasmuch as ye did it to me.'Young's Literal Translation And the king answering, shall say to you, Inasmuch as ye did it to me.'Young's Literal Translation And the king answering, shall say to you, Inasmuch as ye did it to me.'Young's Literal Translation And the king answering, shall say to you, Inasmuch as ye did it to me.'Young's Literal Translation And the king answering, shall say to you, Inasmuch as ye did it t brethren -- the least -- to me ye did it.Additional Translations ... Page 2(41) Ye cursed.-- The omission of the words "of My Father," which might have seemed necessary to complete the parallelism with Matthew 25:34, is every way significant. He is not the author of the curse. Those who have brought themselves under the curse by their own evil deeds He no longer acknowledges as His.Verse 41. - Unto them on the left hand. The sentence on these is comprised in vers. 41-45. It is conveyed in terms parallel to that on the righteous; but how infinite the difference! Depart from me! Not "Come!" (ver. 34). What a world of misery is contained in this word, "Depart"! As the light of God's countenance is happiness, so banishment from his presence is utter woe. What it implies we know not; we will not attempt to imagine. God preserve us from ever knowing! Ye cursed of my Father;" he does not term these, "cursed of my Father," because God willeth not the death of a sinner. "Not he laid the curse upon them, but their own works" (St. Chrysostom, in loc.). It was no part of God's design that any of his creatures should suffer this misery. "God made not death, neither have their being...but ungodly men with their words and works called death unto them" (Wisd. 1:13, etc.). Into everlasting fire (τὸ πῦρ τὸ αἰώνιον, the fire which is even lasting). To the poignant regret for the loss of happiness and of the presence of God there is added physical anguish, expressed metaphorically by the term "fire." This is called everlasting, and however in these days of compromise we may seek to minimize or modify the attribute, it was so understood by our Lord's hearers (see below on ver. 46). Prepared for the devil and his angels. This region or sphere of torment was not, as the kingdom of the righteous, prepared for man originally; it was particularly designed (τὸ ἡτοιμασμένον) for Satan and his myrmidons (see 2 Peter 2:4, 9), and will not be perfected till the last judgment (Revelation 20:10). There is no hint of its being remedial or corrective; and what it is to the devil it must be to those who share it with him. It is man's own doing that he is unfit for the company of saints and angels, and, having made himself like unto the evil spirits by rebellion and hatred of good, he must consort with them and share their doom. It seems as though there were no proper place for man's punishment; there is no book of death corresponding to the book of life (Revelation 20:12, etc.); the wicked are in an anomalous state, and, shut out by their own action from their proper inheritance, fall into the society of demons. How to reconcile this destiny, which seems inconceivably terrible. with God's mercy, love, and justice, has always proved a stumbling block to free thinkers. It is, indeed, a mystery which we cannot understand, and which Christ has purposely left unexplained. We can only bow the head and say, "Shall not the Judge of all the earth do right?" (Genesis 18:25). Parallel Commentaries ... GreekThenTóte (Tote)AdverbStrong's 5119: Then, at that time. From ho and hote; the when, i.e. At the time that.He will say to i cerei)Verb - Future Indicative Active - 3rd Person SingularStrong's 2046: Probably a fuller form of rheo; an alternate for epo in certain tenses; to utter, i.e. Speak or say.to those toi (tois)Article - Dative Masculine PluralStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.onέξ (ex)Preposition Strong's 1537: From out, out from among, from, suggesting from the interior outwards. A primary preposition Strong's 2176: From eu and onoma; properly, well-named, i.e. The left; neuter as adverbial, at the left hand. 'DepartΠορεύεσθε (Poreuesthe)Verb - Present Imperative Middle or Passive - 2nd Person PluralStrong's 4198: To travel, journey, go, die. from dar' (ap')PrepositionStrong's 575: From, away from. A primary particle; 'off, ' i.e. Away, in various senses. Me, έμοῦ (emou)Personal / Possessive Pronoun - Genitive 1st Person SingularStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the are cursed, κατηραμένοι (katēramenoi)Verb - Perfect Participle Middle or Passive - Vocative Masculine PluralStrong's 1519: A primary preposition; to or into, of place, time, or purpose; also in adverbial phrases.theτò (to)Article - Accusative Neuter SingularStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.eternalαίώνιον (aionion)Adjective - Accusative Neuter SingularStrong's 166: From aion; perpetual.firenõp (pyr)Noun - Accusative Neuter SingularStrong's 4442: Fire; the heat of the sun, lightning; fig: strife, trials; the eternal fire. A primary word; 'fire'.prepareditoinasmenon)Verb - Perfect Participle Middle or Passive - Accusative Neuter SingularStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.devilδιαβόλω (diabolo)Adjective - Dative Masculine SingularStrong's 2532: And, even, also, namely. hisαὐτοῦ (autou)Personal / Possessive Pronoun - Genitive Masculine 3rd Person SingularStrong's 846: He, she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the other persons.angels. a messenger; especially an 'angel'; by implication, a pastor. Jump to Previous Accursed Age-During Ages Angels Begone Curse Cursed Depart Devil Eternal Everlasting Evil Fire Hand Messengers Ones Prepared Ready RestingJump to NextAccursed Age-During Ages Angels Begone Curse deady RestingLinksMatthew 25:41 NIVMatthew KJVMatthew 25:41 BibleApps.comMatthew 25:41 Biblia ParalelaMatthew 25:41 Chinese BibleMatthew 25:41 French BibleMatthew 25 to drink, New Living TranslationFor I was hungry, and you didn't feed me. I was thirsty, and you didn't feed me a drink, Berean Study BibleFor I was hungry and you gave me no food, I was thirsty and you gave me no drink, Berean Study BibleFor I was hungry and you gave me no food, I was thirsty and you gave me no food, I was thirsty and you gave me no drink, Berean Study BibleFor I was hungry and you gave me no food, I was thirsty and you gave me no food, I was thirsty and you gave me no drink, Berean Study BibleFor I was hungry and you gave me no food, I was thirsty and you gave me no food, I was thirsty and you gave me no food, I was thirsty and you gave me no food, I was thirsty and you gave me no drink, Berean Study BibleFor I was hungry and you gave me no food, I was thirsty and you gave me no food was t Literal BibleFor I hungered, and you gave to Me nothing to eat; and I thirsted, and You gave Me no drink; New American Standard Biblefor I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; NASB 1995 for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; Amplified Biblefor I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave me nothing to drink; Christian Standard BibleFor I was hungry and you gave me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to eat; I was thirsty and you gave me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to eat; I was thirsty and you gave me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to eat; I was thirsty and you gave me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Standard BibleFor I was hungry and you gave Me nothing to drink; Holman Christian Stand American Standard Versionfor I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; Aramaic Bible in Plain EnglishFor I was thirsty and you gave me no food. I was thirsty and you gave me no drink. Contemporary English VersionI was hungry, but you did not give me anything to eat, and I was thirsty, but you did not give me anything to drink. Douay-Rheims BibleFor I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink. English Revised Versionfor I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me not to drink. GOD'S WORD® TranslationI was hungry, and you gave me nothing to eat. I was thirsty, and you gave me nothing to eat. I was thirsty, and you gave me nothing to eat. I was thirsty, and you gave me nothing to eat. I was thirsty, and you gave me nothing to eat. I was thirsty, and you gave me nothing to eat. I was thirsty, and you gave me nothing to eat. I was thirsty, and you gave me nothing to eat. I was thirsty, and you gave me nothing to eat. I was thirsty, and you gave me nothing to eat. I was thirsty, and you gave me nothing to eat. I was thirsty, and you gave me nothing to eat. 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I was thirsty and you gave me not you gave Me nothing to drink;NET BibleFor I was hungry, and you gave me nothing to eat; I was thirsty, and you gave me nothing to eat; I was thirsty, and you gave me nothing to eat; I was thirsty, and you gave me nothing to eat; I was thirsty, and you gave me nothing to eat; I was thirsty, and you gave me nothing to eat; I was thirsty, and you gave me nothing to eat; I was thirsty, and you gave me nothing to eat; I was thirsty and you gave me nothing to eat; I was thirsty, and you gave me nothing to eat; I was thirsty, and you gave me nothing to eat; I was thirsty, and you gave me nothing to eat; I was thirsty, and you gave me nothing to eat; I was thirsty, and you gave me nothing to eat; I was thirsty, you gave me nothing to drink; World English Biblefor I was hungry, and you didn't give me food to eat; I was thirsty, and you gave me not to eat; I did thirst, and ye gave me not to eat; I did thirst, and ye gave me not to drink; Additional Translations ... Page 4New International VersionI was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'New Living TranslationI was a stranger, and you didn't give me clothing. I was sick and in prison, and you didn't visit me.'English Standard VersionI was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.'Berean Study BibleI was a stranger and you did not take Me in; naked, and you did not clothe Me; sick and in prison and you did not visit Me.'Berean Study BibleI was a stranger and you did not visit Me.'Berean Study BibleI was a stranger and you did not clothe Me; sick and in prison and you did not visit Me.'Berean Study BibleI was a stranger and you did not visit Me.'Berean Study BibleI was a stranger and you did not visit Me.'Berean Study BibleI was prison, and you did not visit Me. King James BibleI was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and you did not take Me in, naked and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not take Me in a stranger. stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.'NASB 1995I was a stranger, and you did not visit Me.'NASB 1977 I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.'Amplified BibleI was a stranger, and you did not invite Me in; naked, and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [with help and ministering care].'Christian Standard BibleI was a stranger and you did not visit Me [wit didn't take care of me.'Holman Christian Standard BibleI was a stranger and you didn't take Me in; I was naked and you didn't take care of Me.' American Standard VersionI was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Aramaic Bible in Plain EnglishI was a stranger and you did not take me in; I was naked, and you did not clothe me. I was sick, and in prison and you did not take care of me. "Contemporary English VersionI was a stranger, but you did not welcome me, and I was naked, but you did not take me in; I was naked, and you did not take care of me." Douay-Rheims BibleI was a stranger, and you took me not in: naked, and you covered me not; sick, and in prison, and you did not visit me. English Revised VersionI was a stranger, and ye took me not in; naked, and you did not welcome me in your homes, naked but you would not clothe me; I was sick and in prison but you would not take care of me.' GOD'S WORD® TranslationI was a stranger, and you didn't take me into your homes. I needed clothes, and you didn't give me anything to wear. I was sick and in prison, and you didn't take care of me.' GOD'S WORD® TranslationI was a stranger, and you didn't give me anything to wear. I was sick and in prison, and you didn't take me into your homes. I needed clothes, and you didn't give me anything to wear. stranger, and you didn't welcome me. I was naked, and you did not receive Me; naked, and you didn't visit me.'Literal Standard VersionI was a stranger, and you did not receive me as a guest, naked and you did not clothe me, sick and in prison and you did not visit me.'New Heart English BibleI was a stranger, and you did not take me in; naked, and you did not visit me.'New Heart English BibleI was a stranger, and you did not take me in; naked, and you did not visit me.'New Heart English BibleI was a stranger, and you did not take me in; naked, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not visit me.'New Heart English BibleI was a stranger, and you did not vis not.'World English BibleI was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me.'Young's Literal Translation a stranger I was, and ye did not receive me; naked, and you didn't visit me.'Young's Literal Translation a stranger I was, and ye did not look after me.Additional Translations ...Page 5New International Version"They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?'English Standard VersionThen they also will answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Berean Literal BibleThen they also will answer, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Berean Literal BibleThen they also will answer, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Berean Literal BibleThen they also will answer, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Berean Literal BibleThen they also will answer, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Berean Literal BibleThen they also will answer, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Berean Literal BibleThen they also will answer, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Berean Literal BibleThen they also will answer, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Berean Literal BibleThen they also will answer, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and they too will reply, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and they too will reply, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and they too will reply, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and they too will reply, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and they too will reply, 'Lord, when did we see You hungry or thirs saying, 'Lord, when did we see You hungering, or a stranger, or naked, or sick, or in prison, and did not minister to You?'King James Version"Then they also answer him, saying, Lord, when saw we thee an hungred, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?New King James Version"Then they also answer him, saying, Lord, when saw we thee an hungred, or a stranger, or naked, or sick, or in prison, and did not minister to You?'King James Version"Then they also answer him, saying, Lord, when saw we thee an hungred, or a stranger, or naked, or sick, or in prison, and did not minister to You?'King James Version"Then they also answer him, saying, Lord, when saw we thee an hungred, or a stranger, or naked, or sick, or in prison, and did not minister to You?'King James Version"Then they also answer him, saying, Lord, when saw we thee an hungred, or sick, or in prison, and did not minister to You?'King James Version"Then they also answer him, saying, Lord, when saw we thee an hungred, or sick, or in prison, and did not minister to You?'King James Version"Then they also answer him, saying, Lord, when saw we thee an hungred, or sick, or in prison, and did not minister to You?'King James Version"Then they also answer him, saying, Lord, when saw we thee an hungred, or sick, or in prison, and did not minister to You?'King James Version"Then they also answer him, saying, Lord, when saw we they also answer him, saying, Lord, when saw we they also answer him, saying, Lord, when saw we they also answer him, saying, Lord, when saw we they also answer him, saying, Lord, when saw we they also answer him, saying, Lord, when saw we they also answer him, saying, Lord, when saw we they also answer him, saying, Lord, when saw we they also answer him, saying, Lord, when saw also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of You?'NASB 1995 "Then they themselves also will answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?'NASB 1977 "Then they themselves also will answer, saying, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?'NASB 1977 "Then they themselves also will answer, saying, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?'NASB 1977 "Then they themselves also will answer, saying, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?'Amplified BibleThen they also [in their turn] will answer, 'Lord, when did we see You hungry, or thirsty, or as a stranger, or naked, or sick, or in prison, and did not minister to You?'Christian Standard Bible"Then they too will answer, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and not help you? 'Holman Christian Standard Bible" Then they too will answer, Lord, when did we see You hungry, or a stranger, or without clothes, or sick, or in prison, and did we see You hungry, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Aramaic Bible in Plain EnglishAnd those will answer, and they will say, 'Our Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and we did not minister to you? 'Contemporary English VersionThen the people will ask, "Lord, when did we fail to help you when you were hungry or thirsty or a stranger or naked or sick or in jail?" Douay-Rheims BibleThen they also shall answer him, saying: Lord, when did not minister to thee? English Revised VersionThen shall they also answer, saying, Lord, when saw we thee an hungred, or a stranger, or naked, or sick, or in prison, and did not minister to thee? or sick, or in prison, and did not minister unto thee?Good News TranslationThen they will answer him, 'When, Lord, did we ever see you hungry or thirsty or a stranger or in need of clothes or sick or in prison and didn't help you?'International Standard Version"Then they will reply, 'Lord, when did we see you hungering, or thirsty or as a stranger or naked or sick or in prison and didn't help you?'Literal Standard VersionThen they will answer, they also, saying, Lord, when did we see You hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and we did not minister to You?NET BibleThen they too will answer, 'Lord, when did we see you hungry, or thirsty, or a stranger, 'Lord, when did we see you hungry, or thirsty, or a stranger, 'Lord, when did we see you hungry or thirsty, or a stranger, 'Lord, when did we see you hungry or thirsty, or a stranger, 'Lord, when did not give you whatever you needed?'New Heart English Bible"Then they will also answer, 'Lord, when did we see you hungry, or thirsty, or a stranger, 'Lord, when did we see you hungry, or a stranger, 'Lord, when did we see you hungry, or thirsty or a stranger, 'Lord, when did we see you hungry or thirsty or a stranger, 'Lord, when did we see you hungry, or thirsty, or a stranger, 'Lord, when did we see you hungry, or thirsty, or a stranger, 'Lord, when did we see you hungry, or thirsty, or a stranger, 'Lord, when did we see you hungry, or thirsty, or a stranger, 'Lord, when did we see you hungry, or thirsty, or a stranger, 'Lord, when did we see you hungry, or thirsty, or a stranger, 'Lord, when did we see you hungry, or thirsty, or a stranger, 'Lord, when did we see you hungry, or thirsty, or a stranger, 'Lord, when did we see you hungry, or thirsty, or a stranger, 'Lord, when did we see you hungry, or thirsty, or a stranger, 'Lord, when did we see you hungry, or thirsty, or a stranger, 'Lord, when did we see you hungry, or thirsty, or a stranger, 'Lord, when did we see you hungry, or a stranger, 'Lord, when did we see you hungry, or a stranger, 'Lord, when did we see you hungry, or a stranger, 'Lord, when did we see you hungry, or a stranger, 'Lord, when did we see you hungry, or a stranger, 'Lord, when did we see you hungry, 'Lord, when did we see you hungry, 'Lord, when did we see you hungry, 'Lord, when did we see you hungry or naked, or sick, or in prison, and did not help you?'Weymouth New Testament"Then will they also answer, "'Lord, when did we see Thee hungry or thirsty or homeless or ill-clad or sick or in prison, and not come to serve Thee?'World English Bible"Then they will also answer, saying, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn't help you?'Young's Literal Translation 'Then shall they answer, they also, saying, Lord, when did we see thee hungering, or thirsting, or a stranger, or naked, or infirm, or in prison, and we did not minister to thee?Additional Translations ...Page 6New International Version"He will reply, 'Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.'New Living Translation"And he will answer, 'I tell you the truth, when you refused to help me.'English Standard VersionThen he will answer, 'I tell you the truth, when you refused to help me.'English Standard VersionThen he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.'Berean Study BibleThen the King will answer, 'Truly I tell you, whatever you did not do for one of the least of these, neither did you to Me.'King James BibleThen the king will answer them, saying, 'Truly I say to you, to the extent that you did not do for Me.'Berean Study BibleThen the King will answer them, saying, 'Truly I say to you, to the extent that you did not do for Me 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. New King James VersionThen He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to Me.'New American Standard BibleThen He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'New American Standard BibleThen He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to Me.'New American Standard BibleThen He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to Me.'New American Standard BibleThen He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to Me.'New American Standard BibleThen He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'New American Standard BibleThen He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to Me.'New American Standard BibleThen He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to Me.'New American Standard BibleThen He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to Me.'New American Standard BibleThen He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'New American Standard BibleThen He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to Me.'New American Standard BibleThen He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to me.'New American Standard BibleThen He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to me.'New American Standard BibleThen He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to me.'New American Standard BibleThen He will a 'Truly I say to you, to the extent that you did not do it for one of the least of these, you did not do it for Me, either.'NASB 1995"Then He will answer them, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the extent that you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these them, the will answer them, the will answer them, the will answer them that you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of these, you did not do it to one of the least of did not do it to one of the least of these, you did not do it for one of the least of these [my followers], you did not do it for Me. 'Amplified BibleThen He will answer them, 'I assure you and most solemnly say to you, to the extent that you did not do it for Me.' Amplified BibleThen He will answer them, 'I assure you and most solemnly say to you, to the extent that you did not do it for Me.' Amplified BibleThen He will reply to them, 'I assure you and most solemnly say to you, to the extent that you did not do it for Me.' Amplified BibleThen He will reply to them.' Amplified BibleThen He will reply to the extent that you did not do it for Me.' Amplified BibleThen He will assure you and most solemnly say to you, to the extent that you did not do it for Me.' Amplified BibleThen He will assure you and most solemnly say to you, to the extent that you did not do it for Me.' Amplified BibleThen He will assure you and most solemnly say to you, to the extent that you did not do it for Me.' Amplified BibleThen He will assure you and most solemnly say to you, to the extent that you did not do it for Me.' Amplified BibleThen He will assure you and most solemnly say to you, to the extent that you did not do it for Me.' Amplified BibleThen He will assure you and most solemnly say to you, to the extent that you did not do it for Me.' Amplified BibleThen He will assure you and most solemnly say to you, to the extent that you did not do it for Me.' Amplified BibleThen He will assure you and most solemnly say to you, to the extent that you did not do it for Me.' Amplified BibleThen He will assure you and most solemnly say to you, to one of the least of these, you did not do for me.'Holman Christian Standard Bible"Then He will answer them, I assure you: Whatever you did not do for one of these, you did not do for one of these least, ye did it not unto one of these least, ye did it not unto one of these least, ye did it not unto one of these least, ye did it not unto one of these least of these least of these.' not unto me. Aramaic Bible in Plain EnglishThen he will answer and he will say to them, 'Amen, I say to you, as much as you have not done to one of these little ones, neither have you done that to me. 'Contemporary English VersionThe king will say to them, 'Whenever you failed to help any of my people, no matter how unimportant they seemed, you failed to do it for me." Douay-Rheims BibleThen he shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to me. English Revised VersionThen shall he answer them, saying, Verily I say unto you, as long as you did it not unto me. Good News TranslationThe King will reply, 'I tell you, whenever you refused to help one of these least important ones, you refused to help me.' GOD'S WORD Translation"He will answer them, 'I can guarantee this truth: Whatever you failed to do for one of my brothers or sisters, no matter how unimportant [they seemed], you failed to do for me.'International Standard VersionThen he will say to them, 'I tell all of you with certainty, since you didn't do it for one of the least important of these, you didn't do it for me.' Literal Standard VersionThen will He answer them, saying, Truly I say to you, inasmuch as you did [it] not to one of these, the least, you didn't do it for me.' Literal Standard VersionThen will He answer them, 'I tell you the truth, just as you did not do it for one of the least of these, you did not do it to me.'New Heart English Bible"Then he will answer them, saying, 'Truly I tell you, inasmuch as you did not do it to me.'New Heart English Bible"Then he will answer them, saying, 'Truly I tell you, inasmuch as you withheld such services from one of the humblest of these, you withheld them from me.'World English Bible"Then he will answer them, saying, 'Most certainly I tell you, inasmuch as ye did it not to one of the least of these, you didn't do it to me.'Young's Literal Translation Then shall he answer them, saying, Verily I say to you, Inasmuch as ye did it not to one of the least of these, you didn't do it to me.'Young's Literal Translation Then shall he answer them, saying, 'Most certainly I tell you, inasmuch as ye did it not to one of the least of these, you didn't do it to me.'Young's Literal Translation Then shall he answer them, saying, 'Most certainly I tell you, inasmuch as ye did it not to one of the least of these these, the least, ye did it not to me.Additional Translation "And they will go away into eternal punishment, but the righteous to eternal life." English Standard VersionAnd these will go away into eternal punishment, but the righteous will go away into eternal life." punishment, but the righteous into eternal life."Berean Study BibleAnd these will go away into eternal life."King James BibleAnd these will go away into eternal life."Berean Study BibleAnd these shall go away into eternal life."Berean Study BibleAnd these will go away into eternal life."Berean Study BibleAnd these will go away into eternal life."Berean Study BibleAnd these shall go away into eternal life."Berean Study BibleAnd these will go away into eternal life."Berean Study BibleAnd these shall go away into eternal life."Berean Study BibleAnd these will go away into eternal life."Berean Study BibleAnd these will go away into eternal life."Berean Study BibleAnd these shall go away into eternal life."Berean Study BibleAnd these will go away into eternal life."Berean Study BibleAnd these shall go away into eternal life."Berean Study BibleAnd these shall go away into eternal life."Berean Study BibleAnd these shall go away into eternal life."Berean eternal.New King James VersionAnd these will go away into eternal life."NASB 1995"These will go away into eternal life."NASB 1977 "And these will go away into eternal life."NASB 1977 "And these will go away into eternal life."NASB 1977 "And these will go away into eternal life."NASB 1977 "And these will go away into eternal life."NASB 1977 "And these will go away into eternal life."NASB 1977 "And these will go away into eternal life."NASB 1977 "And these will go away into eternal life."NASB 1977 "And these will go away into eternal life."NASB 1977 "And these will go away into eternal life."NASB 1977 "And these will go away into eternal life."NASB 1977 "And these will go away into eternal life."NASB 1977 away into eternal punishment, but the righteous into eternal life." Amplified BibleThen these [unbelieving people] will go away into eternal (unending) punishment, but those who are righteous and in right standing with God [will go, by His remarkable grace] into eternal (unending) punishment, but those who are righteous and in right standing with God [will go, by His remarkable grace] into eternal (unending) punishment, but those who are righteous and in right standing with God [will go, by His remarkable grace] into eternal (unending) punishment, but the righteous and in right standing with God [will go, by His remarkable grace] into eternal (unending) punishment, but those who are righteous and in right standing with God [will go, by His remarkable grace] into eternal (unending) punishment, but those who are righteous and in right standing with God [will go, by His remarkable grace] into eternal (unending) punishment, but those who are righteous and in right standing with God [will go, by His remarkable grace] into eternal (unending) punishment, but the righteous and in right standing with God [will go, by His remarkable grace] into eternal (unending) punishment, but the righteous and in right standing with God [will go, by His remarkable grace] into eternal (unending) punishment, but the righteous and in right standing with God [will go, by His remarkable grace] into eternal (unending) punishment, but the righteous and in right standing with God [will go, by His remarkable grace] into eternal (unending) punishment, but the righteous and in right standing with God [will go, by His remarkable grace] into eternal (unending) punishment, but the righteous and in right standing with God [will go, by His remarkable grace] into eternal (unending by His remarkable grace] into eternal (unending by His remarkable grace] into eternal (unending by His remarkable grace) into etern punishment, but the righteous into eternal life." American Standard VersionAnd these shall go away into eternal punishment, but the righteous into eternal life. "And these will go into eternal life." American Standard VersionAnd these shall go away into eternal torture, and the righteous into eternal life." Contemporary English VersionThen Jesus said, "Those people will be punishment: but the ones who pleased God will have eternal life." Douay-Rheims BibleAnd these shall go into eternal punishment: but the just, into life everlasting punishment but the just, the righteous into eternal life. GOD'S WORD® Translation These people will go to eternal punishment, but the righteous will go to eternal life. "International Standard Version These people will go away into eternal life." punishment, but the righteous will go into eternal life." Literal Standard VersionAnd these will go away into continuous life." New Heart English BibleThese will go away into eternal lif righteous into everlasting life."Weymouth New Testament"And these shall go away into the Punishment of the Ages, but the righteous into eternal life."Young's Literal Translation And these shall go away to punishment age-during, but the righteous to life age-during.'Additional Translations ... Page 8(26) The uttermost farthing.--The Greek word is derived from the Latin quadrans, the fourth part of the Roman as, a small copper or bronze coin which had become common in Palestine. The "mite," half the quadrans (Mark 12:42), was the smallest coin in circulation. The "farthing" of Matthew 10:29 is a different word, and was applied to the tenth part of the drachma.Do the words point to a terminable or to an endless punishment? In the frame-work of the similitude such a sentence would not involve perpetual imprisonment, if only the condemned could get together the money wherewith to pay his debt or fine; and we might infer, as Romanist divines have inferred, that such a payment, to be followed by liberation, was possible in the divine judgment. But in practice, unless the man had friends or property, the sentence would, for the most part, involve a life-long punishment. And the question may well be asked, when we turn to the realities shadowed forth in the parable Can a man pay the "uttermost farthing" in that unseen world? Does he pay by enduring for a given time a given measure of suffering, bodily or spiritual? Can he there find others to pay it for him? Do not the words "till thou hast paid" exclude the thought of their intervention as availing to stay the full action of the great law of retribution? These questions must, for the most part, be so answered as to diminish the force of the first hasty inference. If hope is not shut out altogether, it is because we cannot absolutely answer the first question in the negative. There may be a suffering that works repentance may be a sufferin utmost that can be said. It is noticeable that the word "prison" is that used in 1Peter 3:19, where the "spirits in prison" are, almost beyond a doubt, represented as the objects of a dispensation that proclaimed even there the good news of salvation. But the whole tone of the passage is that of one who seeks to deepen the sense of danger, not to make light of it, to make men feel that they cannot pay their debt, though God may forgive it freely, accepting faith in Him in lieu of payment. Verse 26. - Thou shalt by no means, etc. A solemn statement of the unrelenting character of justice. The Romanists hold that the verse implies (1) that if payment can be made, release follows; (2) and that payment can be made. The first statement is probable; but as for the slightest hint of the second, it is wholly wanting. Christ affirms that non-reconciliation with a brother, if carried beyond that limit of time within which the element of mercy can enter up to a certain point of time, but after that only justice. (On "pay," ἀποδῷς, see Matthew 6:4, note.) It will be observed that, in the parallel passage in Luke, the reference is to God. Offences against man are there represented in their true character as offences against God, who is therefore depicted as the adversary in a lawsuit. That, from another point of νiew, be is also the Judge, matters not. Both conceptions of him are true, and can be kept quite distinct. It may be the case, indeed, that this reference of ἀντίδικος to Gode as the adversary in a lawsuit. was present to St. Matthew's mind also when he recorded these words, and this would partly account for the terrible emphasis on ver. 26, the pendant to ver. 26, the pendant t quadrans, the smallest Roman coin. Parallel Commentaries ...GreekTrulyάμην (amēn)Hebrew Word Strong's 281: Of Hebrew origin; properly, firm, i.e. trustworthy; adverbially, surely.I tellλέγω (legō)Verb - Present Indicative Active - 1st Person SingularStrong's 3004: (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I say, speak a speak a speak of the present Indicative Active - 1st Person SingularStrong's 3004: (a) I say, speak a speak a speak a speak a speak a specially in the pass., (c) I say, speak a speak a special species special special special special spec tell, command. you, σοι (soi)Personal / Possessive Pronoun - Dative 2nd Person SingularStrong's 4771: You. The person pronoun of the second person singularStrong's 1831: To go out, come out. From ek and erchomai; to issue.until ἕως (heōs)ConjunctionStrong's 2193: A conjunction, preposition and adverb of continuance, until.you have paidἀποδῷς (apodōs)Verb - Aorist Subjunctive Active - 2nd Person SingularStrong's 3588: The, the definite article. Including to give away, i.e. Up, over, back, etc.thetòv (ton)Article - Accusative Masculine SingularStrong's 3588: The, the definite article. Including to give away, i.e. Up, over, back, etc.thetòv (ton)Article - Accusative Masculine SingularStrong's 3588: The, the definite article. Including to give away, i.e. Up, over, back, etc.thetòv (ton)Article - Accusative Masculine SingularStrong's 3588: The, the definite article. Including to give away, i.e. Up, over, back, etc.thetòv (ton)Article - Accusative Masculine SingularStrong's 3588: The, the definite article. 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Including to give away, i.e. Up, over, back, etc.thetòv (ton)Article - Accusative Masculine SingularStrong's 3588: The, the definite article. Including to give away (ton)Article - Accusative Masculine SingularStrong's 3588: The, the definite article. Including to giv the feminine he, and the neuter to in all their inflections; the definite article; the.lastšσχατον (eschaton)Adjective - Accusative Masculine SingularStrong's 2078: Last, at the last, finally, till the end. A superlative probably from echo; farthest, final.penny.κοδράντην (kodrantēn)Noun - Accusative Masculine SingularStrong's 2835: Of Latin origin; a NLTMatthew 5:26 ESVMatthew 5:26 KJVMatthew 5:26 Clyx QuotationsNT Gospels: Matthew 5:26 BibleApps.comMatthew 5:26 Clyx QuotationsNT Gospels: Matthew 5:26 KJVMatthew 5 returns to that of human tribunals, which has met us in Matthew 5:22. The man whom we have wronged appears as the "adversary," the prosecutor bringing his charge against us. The impulse of the natural man at such a time, even if conscious of wrong, is to make the best of his case, to prevaricate, to recriminate. The truer wisdom, Christ teaches, is to "agree"--better, to be on good terms with--show our own good will, and so win his. The whole teaching, it is obvious, is addressed to one who has done wrong. The treatment of a false charge involves different considerations. The officer.--In this case, the officer of the court, the gaoler. In the application of the words, the judge is clearly God, and the officers, those (angels or others) who execute His judgment, and the "adversary," and that meaning is, perhaps, not excluded, though it is not prominent, here. Any evil deed becomes in the end as an accusing Satan, bearing its witness against us; and Satan himself is the embodiment of all such accusers. Verses 25, 26. - Parallel passage: Luke 12:58, 59. The question of the relation of the relat purpose, and to be rather due to memory; yet the agreement is too minute to be the result of memory of a Gospel only oral. Perhaps memory of a document best satisfies the conditions. As to the original connexion of the verses, they, especially ver. 26, can hardly have been spoken twice. Most critics suppose that St. Luke gives them in their proper context; but if so, it is curious that two of his words, ὑπάγεις ἀπήλλαχθαι, seem to recall our preceding ver. 24. One word might have been a mere coincidence, but hardly two. It is not likely that these words in ver. 24 were derived from Luke, for this supposes a double process in St. Matthew's mind, rejecting them from ver. 25 and placing them in ver. 24. It is more natural also to regard the first clause of Luke 12:58, "As... him," as an expansion of that. This apparent reminiscence in Luke of what is given in our vers. 24 and 25a points to the connexion of that. This apparent reminiscence in Luke of what is given in our vers. 24 and 25a points to the connexion of that. broken by Luke or by the framer of the source that he used. A further stage in our Lord's warning. A man must not only seek reconciliation with the injured person (ver. 23), and that in preference to fulfilling the holiest service (ver. 24), but he must do so the more because of the danger of postponing reconciliation. It is noteworthy that our Lord in this verse does not define on whose side the cause of the quarrel lies. Verse 25. - Agree with. And that not with a merely formal reconciliation, but reconciliation, but reconciliation based on a permanent kindly feeling towards him (ἴσθι εὐνοῶν). Professor Margoliouth suggests that this is a confirmation of what he thinks is the original text of Ecclus. 18:20, "Before judgment beg off" ('Inaugural Lect.,' p. 23: 1890). Thine adversary. Primarily the injured brother (vide infra), Quickly. For such is not the tendency of the human heart. Whiles. Delay not in making reconciliation while you have opportunity. Thayer compares Song of Solomon 1:12. Thou art. On the indicative, cf. Winer, § 41. b, 3. 2, a, note (p. 371, trans. 1870). In the way with him; Revised Version, with the manuscripts, with him in the way." "The way" is the road to the judge, as explained in -Luke. But being on the road to him is here not presented as a possibility (Luke), but as a certainty. For so, in fact, it is. Lest... the adversary (ver. 26, note) deliver thee. Translating from the language of parable to that of fact, it is only if reconciliation has not been made, if the heart is still unforgiving and quarrelsome, that God the Judge will take notice of the offence. And the judge... to the officer (τῷ ὑπηρέτη); i.e. the officer whose duty it was to execute the judge's commands (cf. Lightfoot, 'Hor. Hebr.,' for illustrations). The expression here belongs to the figure; but in Matthew 13:41 similar duties are predicated of the angels. If the figure was derived from the synagogue, the officer would doubtless be the chazzan, of which, indeed, ὑπηρέτης is the technical rendering (cf. Schurer, II. 2. predicated of the angels. If the figure was derived from the synagogue, the officer would doubtless be the chazzan, of which, indeed, ὑπηρέτης is the technical rendering (cf. Schurer, II. 2. predicated of the angels. If the figure was derived from the synagogue, the officer would doubtless be the chazzan, of which, indeed, ὑπηρέτης is the technical rendering (cf. Schurer, II. 2. predicated of the angels. If the figure was derived from the synagogue, the officer would doubtless be the chazzan, of which, indeed, ὑπηρέτης is the technical rendering (cf. Schurer, II. 2. predicated of the angels. If the figure was derived from the synagogue, the officer would doubtless be the chazzan, of which, indeed, ὑπηρέτης is the technical rendering (cf. Schurer, II. 2. predicated of the angels. If the figure was derived from the synagogue, the officer would doubtless be the chazzan, of which, indeed, ὑπηρέτης is the technical rendering (cf. Schurer, II. 2. predicated from the synagogue, the officer would doubtless be the chazzan, of which, indeed, ὑπηρέτης is the technical rendering (cf. Schurer, II. 2. predicated from the synagogue, the officer would doubtless be the chazan, of which, indeed, ὑπηρέτης is the technical rendering (cf. Schurer, II. 2. predicated from the synagogue, the officer would doubtless be the chazan, of which, indeed, ὑπηρέτης is the technical rendering (cf. Schurer, II. 2. predicated from the synapsec (f. Schurer, II. 2. predicated from technical rendering (f. Schurer, II. 2. predicated from 66). And thou be cast (καὶ βληθήση). The future indicative (still dependent on "lest") brings out the reality of the danger (cf. Bishop Lightfoot, on Colossians 2:8). Parallel Commentaries ... GreekReconcileεὐνοῶν (eunoōn)Verb - Present Participle Active - Nominative Masculine SingularStrong's 2132: To be favorable, be kindly-disposed. From a compound of eu and nous; to be well- minded, i.e. Reconcile.quicklyταχύ (tachy)AdverbStrong's 5035: Quickly, speedily. Neuter singular of tachus; shortly, i.e. Without delay, soon, or suddenly, or readily.withτῷ (tō)Article - Dative Masculine SingularStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.youroov (sou)Personal / Possessive Pronoun - Genitive 2nd Person SingularStrong's 4771: You. The person pronoun of the second person singular; thou.adversary, Åντιδίκφ (antidikō)Noun - Dative Masculine SingularStrong's 476: An opponent (at law), an adversary. From anti and dike; an opponent; specially, Satan.while $\delta \omega_c$ (heos)PrepositionStrong's 2193: A conjunction, preposition and adverb of continuance, until.you are stille (ei)Verb - Present Indicative; a prolonged form of a primary and defective verb; I exist.on δv (en)PrepositionStrong's 1722: In, on, among. A primary preposition denoting position, and instrumentality, i.e. A relation of rest; 'in, ' at, on, by, etc.thetŋ (tē)Article - Dative Feminine he, and the neuter to in all their inflections; the definite article; the.way [to court]. $\delta \tilde{\phi}$ (hodo)Noun - Dative Feminine SingularStrong's 3588: The, the definite article - Dative Feminine SingularStrong's 3588: The, the definite article - Dative Feminine SingularStrong's 3588: The, the definite article - Dative Feminine SingularStrong's 3588: The definite article - Dative Feminine SingularStrong 3598: A way, road, journey, path. Apparently a primary word; a road; by implication, a progress; figuratively, a mode or means.Otherwiseµή (mē)AdverbStrong's 3361: Not, lest; also (whereas ou expects an affirmative one) whether.[he]ἀντίδικος (antidikos)Noun - Nominative Masculine SingularStrong's 476: An opponent (at law), an adversary. From anti and dike; an opponent; specially, Satan.may hand you overnapa & (parado) Verb - Aorist Subjunctive Active - 3rd Person SingularStrong's 3860: From para and didomi; to surrender, i.e yield up, intrust, transmit.to thet & (to) Article - Dative Masculine SingularStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.judge, κριτῆ (kritē)Noun - Dative Masculine SingularStrong's 2532: And, even, also, namely. theo (ho)Article - Nominative Masculine SingularStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.judge [may hand you over]kpith; (krites)Noun - Nominative Masculine SingularStrong's 3588: The, the definite article; the.judge [may hand you over]kpith; (krites)Noun - Nominative Masculine SingularStrong's 3588: The, the definite article art Including the feminine he, and the neuter to in all their inflections; the definite article; the.officer. ὑπηρέτη (hypēretē)Noun - Dative Masculine SingularStrong's 2532: And, even, also, namely. you may be thrownβληθήση (blēthēsē)Verb Future Indicative Passive - 2nd Person SingularStrong's 906: (a) I cast, throw, rush, (b) often, in the weaker sense: I place, put, drop. A primary prepositionStrong's 1519: SingularStrong's 5438: From phulasso; a guarding or, the person; figuratively, the place, the condition, or, the time, literally or figuratively, Imp to PreviousAccuser Adverse Agree Agreement Cast Court Custody Delay Deliver Fear Friends Guard Haply Judge Judgement Magistrate Matters Obtain Officer Opponent Party Perhaps Police Prison Quickly Settle Terms Thrown Time Way Whiles Whiles Undge Judgement Magistrate Matters Obtain Officer Opponent Party Perhaps Police Prison Quickly Settle Terms Thrown Time Way Whiles Whiles Undgement Cast Court Custody Delay De 5:25 NIVMatthew 5:25 ESVMatthew 5:25 ESVMatthe The words describe an act which would appear to men as a breach of liturgical propriety. To leave the gift and the priest, the act of sacrifice unfinished, would be strange and startling, yet that, our Lord teaches, were better than to sacrifice with the sense of a wrong unconfessed and unatoned for, and, a fortiori, better than the deeper evil of not being ready to forgive. The Talmud gives a curious rule, to which the words may perhaps allude: "If a man is on the point of offering the Passover, and remembers that there is any leaven left in the house, let him return to his house, and remembers that there is any leaven left in the house, let him return to his house, and remembers that there is any leaven left in the house, let him return to his house, and remembers that there is any leaven left in the house, let him return to his house, and remembers that there is any leaven left in the house, let him return to his house, and remembers that there is any leaven left to the "leaven of bread," our Lord applies to the leaven of malice and wickedness. Be reconciled.--It is not enough to see in this only a command to remove ill-will and enmity from our own mind, though that, of course, is implied. There must be also confession of wrong and the endeavour to make amends, to bring about, as far as in us lies, reconciliation, or atonement. Verse 24. - First. Joined in the Authorized Version and Revised Version to "be reconciled," and rightly, since the point is not "the unavoidable, surprising, nay, repellent removal of one's self from the temple" (Meyer), but reconciliation. Be reconciled (διαλλάγηθι); here only in the New Testament. There seems to be no essential difference between this and καταλλάσσω (vide Thayer). Parallel Commentaries ...Greekleaveἄφες (aphes)Verb - Aorist Imperative Active - 2nd Person SingularStrong's 863: From apo and hiemi; to send forth, in various applications.yourσου (sou)Personal / Possessive Pronoun - Genitive 2nd Person SingularStrong's 4771: You. The person pronoun of the second person singular; thou.giftδῶρόν (dōron)Noun - Accusative Neuter SingularStrong's 1435: A gift, present. A present; specially, a sacrifice.thereἐκεῖ (ekei)AdverbStrong's 1563: (a) there, yonder, in that place, (b) thither, beforeἑμπροσθεν (emprosthen)PrepositionStrong's 1435: A gift, present. A present; specially, a sacrifice.thereἐκεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.thereἐκεῖ (ekei)AdverbStrong's 1563: (a) there, beforeἑμπροσθεν (emprosthen)PrepositionStrong's 1435: A gift, present, specially, a sacrifice.thereἐκεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.thereἐκεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.thereἐκεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.there 𝔅κεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.there 𝔅κεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.there 𝔅κεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.there 𝔅κεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.there 𝔅κεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.there 𝔅κεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.there 𝔅κεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.there 𝔅κεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.there 𝔅κεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.there 𝔅κεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.there 𝔅κεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.there 𝔅κεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.there 𝔅κεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.there 𝔅κεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.there 𝔅κεῖ (ekei)AdverbStrong's 1435: A gift, present, specially, a sacrifice.there 𝔅κεῖ (ekei)AdverbStrong's 1435: A gift, present, spech 1715: From en and pros; in front of (literally or figuratively) or time).theτοῦ (tou)Article - Genitive Neuter SingularStrong's 3588: The, the definite article; the.altar.θυσιαστηρίου (thysiastēriou)Noun - Genitive Neuter SingularStrong's 2379: An altar (for sacrifice) From a derivative of thusia; a place of sacrifice, i.e. An altar.Firstnpῶτον (proton)Adverb - SuperlativeStrong's 4412: First, in the first place, before, formerly. Neuter of protos as adverb; firstly.go [and]ὕπαγε (hypage)Verb - Present Imperative Active - 2nd Person SingularStrong's 5217: To go away, depart, begone, die. From hupo and ago; to lead under, i.e. Withdraw or retire, literally or figuratively.be reconciledδιαλλάγηθι (diallagethi)Verb - Aorist Imperative Passive - 2nd Person SingularStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.yourσov (sou)Personal / Possessive Pronoun - Genitive 2nd Person SingularStrong's 4771: You. The person pronoun of the second person singular; thou.brother; άδελφῶ (adelphō)Noun - Dative Masculine SingularStrong's 80: A brother, member of the same religious community, especially a fellow Christian. A brother near or remote.thentote (tote)AdverbStrong's 5119: Then, at that time. From ho and hote; the when, i.e. At the time that.come [and]έλθων (elthon)Verb - Present Imperative Active - 2nd Person SingularStrong's 2064: To come, go. offerπρόσφερε (prosphere)Verb - Present Imperative Active - 2nd Person SingularStrong's 5119: Then, at that time. From ho and hote; the when, i.e. At the time that.come [and]έλθων (elthon)Verb - Aorist Participle Active - 2nd Person SingularStrong's 5119: Then, at that time. 4374: From pros and phero; to bear towards, i.e. Lead to, tender, treat.yourσου (sou)Personal / Possessive Pronoun - Genitive 2nd Person SingularStrong's 4771: You. The pers PreviousAltar First Friends Front Gift Leave Offer Offering Present Proceed Reconciled WayJump to NextAltar First Friends Front Gift Leave Offer Offering Present Proceed Reconciled WayLinksMatthew 5:24 Biblia ParalelaMatthew 5:24 Chinese BibleMatthew 5:24 French BibleMatthew 5:24 Clyx QuotationsNT Gospels: Matthew 5:24 Leave your gift there before the altar.--Literally, If thou shouldst be offering. Our Lord was speaking to Jews as such, and paints, therefore, as it were, a scene in the Jewish Temple. The worshipper is about to offer a "gift" (the most generic term seems intentionally used to represent any kind of offering), and stands at the altar with the priest waiting to do his work. That is the right time for recollection and self-scrutiny. The worshipper is to ask himself, not whether he has a ground of complaint against any one but whether any one has cause of complaint against him. This, and not the other, is the right question at such a moment--has he injured his neighbour by act, or spoken bitter words of him? Verse 23. - Therefore. Seeing that the consequences of an angry spirit are so terrible. For there is no thought here of an unforgiving spirit spoiling the acceptance of the gift (vide infra). Our Lord is insisting that it is so important to lose no time in seeking reconciliation with a person whom one has injured, that even the very holiest action must be put off for it. If thou bring; ἐἀν... προσφέρης (similarly, πρόσηερε, ver. 24), the technical word coming some sixty times in Leviticus alone. Christ implies that the action has already begun. Thy gift; a general word for any sacrifice. To the altar. Since those to whom he spoke were still Jews, Christ illustrates his meaning by Jewish practices. A perverse literalism has found here a direct reference to the Eucharist. For reasonable adaptations (cf. even in ' Didache,' § 14.) of these two verses to this, see Waterland, 'Doctrine of the Eucharist,' ch. 13. § 4 (pp. 359-362, Oxford, 1868). And there rememberest, etc. For the spirit of recollection may well culminate with the culminating action. Lightfoot ('Hor. Hebr.') shows that even the Jews taught such a postponement of the sacrifice if theft was remembered. He therefore thinks that the stress is on "ought" (1): "For that which the Jews restrained only to pecuniary damages, Christ extends to all offences against our brother." But he overlooks the fact that, while the Jewish precept had reference to a sin (or even the neglect of some ceremonial rule, cf. Mishna, 'Pes.,' 3:7) vitiating the offering, there is no thought of this hero (vide supra). Thy brother (ver. 22, note). Ought. So from Tyndale downwards. Revised Version, aught, here and apparently always, after the spelling now preferred as marking the difference from the verb. Parallel Commentaries ...GreekThereforeouv (oun)ConjunctionStrong's 3767: Therefore, then. Apparently a primary word; certainly, or accordingly.if Eav (Ean)ConjunctionStrong's 1437: If. From ei and an; a conditional particle; in case that, provided, etc.you are offering poor \$4374: From pros and phero; to bear towards, i.e. Lead to, tender, treat.youroov (sou)Personal / Possessive Pronoun - Genitive 2nd Person SingularStrong's 4771: You. The person pronoun of the second person singular; thou.giftδῶρόν (dōron)Noun - Accusative Neuter SingularStrong's 1435: A gift, present. A present; specially, a sacrifice.atἐπὶ (epi)PrepositionStrong's 1435: A gift, present. A present; specially, a sacrifice.atἐπὶ (epi)PrepositionStrong's 1435: A gift, present. A present; specially, a sacrifice.atἐπὶ (epi)PrepositionStrong's 1435: A gift, present. A present; specially, a sacrifice.atἐπὶ (epi)PrepositionStrong's 1435: A gift, present. 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A present; specially, a sacrifice.atἐπὶ (epi)PrepositionStrong's 1435: A gift, present. A present; specially, a sacrifice.atἐπὶ (epi)PrepositionStrong's 1435: A gift, present. A present; specially, a sacrifice.atἐμα (present)Present. A present; specially, a sacrifice.atἐμα (present)Present. A present. A present, a present. A pr the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.altarθυσιαστήσιον (thysiastērion)Noun - Accusative Neuter SingularStrong's 2379: An altar (for sacrifice, i.e. An altar (for sacrifice). From a derivative of thusia; a place of sacrifice, i.e. An altar.and there and yonder, there also. From kai and ekei; likewise in that place.rememberμυησθῆς (mnēsthēs)Verb - Aorist Subjunctive Passive - 2nd Person SingularStrong's 3403: To remember, call to mind. thatŏτι (hoti)ConjunctionStrong's 3754: Neuter of hostis as conjunction; demonstrative that; causative, because youroov (sou)Personal / Possessive Pronoun - Genitive 2nd Person SingularStrong's 80: A brother α because youroov (sou)Personal / Possessive Pronoun of the second person singularStrong's 80: A brother α because youroov (sou)Personal / Possessive Pronoun of the second person person pronoun of the second person near or remote.hasčyci (echei)Verb - Present Indicative Active - 3rd Person SingularStrong's 2192: To have, hold, possess. Including an alternate form scheo skheh'-o; a primary verb; to hold.something (ti)Interrogative / Indefinite Pronoun - Accusative Neuter SingularStrong's 5100: Any one, a certain one or thing. An enclitic indefinite pronoun; some or any person or object.againstκατα (kata)PrepositionStrong's 2596: A primary particle; down, in varied relations (genitive, dative or accusative) with which it is joined).you,σοῦ (sou)Personal / Possessive Pronoun - Genitive and Person SingularStrong's 4771: You. The person pronoun of the second person singular; thou.Jump to PreviousAltar Aught Gift Grievance Making Mayest Mind Offer Offering Ought Presenting Rememberest Shouldest SomethingJump to NextAltar Aught Gift Grievance Making Mayest Mind Offer Offering Ought Presenting Rememberest Shouldest SomethingJump to NextAltar Aught Gift Grievance Making Mayest Mind Offer Offering Ought Presenting Rememberest Shouldest SomethingJump to NextAltar Aught Gift Grievance Making Mayest Mind Offer Offering Ought Presenting Rememberest Shouldest SomethingJump to NextAltar Aught Gift Grievance Making Mayest Mind Offer Offering Ought Presenting Rememberest Shouldest SomethingJump to NextAltar Aught Gift Grievance Making Mayest Mind Offer Offering Ought Presenting Rememberest Shouldest SomethingJump to NextAltar Aught Gift Grievance Making Mayest Mind Offer Offering Ought Presenting Rememberest Shouldest SomethingJump to NextAltar Aught Gift Grievance Making Mayest Mind Offer Offering Ought Presenting Rememberest Shouldest SomethingJump to NextAltar Aught Gift Grievance Making Mayest Mind Offer Offering Ought Presenting Rememberest Shouldest SomethingJump to NextAltar Aught Gift Grievance Making Mayest Mind Offer Offering Ought Presenting Rememberest Shouldest SomethingJump to NextAltar Aught Gift Grievance Making Mayest Mind Offer Offering Ought Presenting Rememberest Shouldest SomethingJump to NextAltar Aught Gift Grievance Making Mayest Mind Offer Offering Ought Presenting Rememberest Shouldest Something Mayest Mind Offer Offering Ought Presenting Rememberest Shouldest Something Mayest Mind Offer Offering Ought Presenting Rememberest Should Bayest Mind Offer Offering Ought Presenting Rememberest Should Bayest Mind Offer Offering Offer 5:23 NASBMatthew 5:23 KJVMatthew 5:23 BibleApps.comMatthew 5:23 BibleApps.comMatthew 5:23 French BibleMatthew 5:23 French than anything else, led to the feeling of wonder expressed in Matthew 7:28-29. The scribe in his teaching invariably referred to soften down the apparent harshness of the teaching; but if so, it must have been at an early date--before the fourth century. They may, on the other hand, have been in the text originally, and struck out, as giving too wide a margin to vain and vague excuses. Ethically, the teaching is not that the emotion of anger, with or without a cause, stands on the same level of guilt with murder, but that the former so soon expands and explodes into the latter, that it will be brought to trial and sentenced according to the merits of each case, the occasion of the anger, the degree in which it has been checked or cherished, and the like. As no earthly tribunal can take cognisance of emotions as such, the "judgment" here is clearly that of the Unseen Judge dealing with offences which in His eyes are of the same character as those which come before the human judges. "Hates any man the thing he would not kill?"Raca.--As far as the dictionary sense of the same character as those which in His eyes are of the same character as those which come before the human judges. "Hates any man the thing he would not kill?"Raca.--As far as the dictionary sense of the same character as those which come before the human judges. "Hates any man the thing he would not kill?"Raca.--As far as the dictionary sense of the same character as those which come before the human judges. "Hates any man the thing he would not kill?"Raca.--As far as the dictionary sense of the same character as those which come before the human judges." depend for their full force on popular association, and raca, like words of kindred meaning among ourselves, was in common use as expressing not anger has so far gained the mastery that we no longer recognise a "brother" in the man who has offended us, but look on him with malignant scorn. The council. --Offences of this kind are placed by our Lord on the same level as those which came before the great court of the Greek word for council. The court consisted of seventy or seventy-two members, with a president and vicepresident, and was made up of the heads of the twenty-four courses of the priests, with forty-six or forty-eight (how chosen it is not known) from the "elders" and "scribes." Like the Areopagus at Athens, it took cognisance--as in the case of our Lord (Matthew 26:65) and Stephen (Acts 6:13)--of blasphemy and other like offences, and its peculiar prerogative was that it could order death by stoning. The point of our Lord's teaching was, therefore, that to scorn God's image in man is to do dishonour to God Himself. We cannot truly "fear God" unless we also "honour all men" (1Peter 2:17). The reverence for humanity as such must extend even to the man who has most provoked us. In the unseen eternal world the want of that reverence has its own appropriate punishment. . . . Verse 22. - But I say unto you. "I" emphatic (as also in vers. 28, 32, 34, 39, 44), in contrast to God's utterance was then conditioned; i.e. in contrast to God's ut same authority, and more than the same authority, as for those spoken once by God. The circumstances had altered; the message for τοις άρχαίοις was insufficient now. Christ brings his own Personality forward, and claims to give a more perfect and far-reaching statement of the sixth commandment than the current form of its teaching, notwithstanding the fact that this current form represented truly the original thought underlying its promulgation. In the following words our Lord speaks of three grades of punishment. The former will be examined under the several terms employed. Upon the latter it is necessary to make a few remarks here. They have been very variously understood. (1) (a) "The judgment" means the judgment of God alone, for he alone can take cognizance of mere anger; (b) "the council" means the judgment" means the judgment of the Sanhedrin, "a publick tryal;" . . . Parallel Commentaries ... GreekBut\delta (de)ConjunctionStrong's 1161: A primary particle; but, and, etc. I ky with the council" means the judgment of the Sanhedrin, "a publick tryal;" . . . Parallel Commentaries ... GreekBut (de)ConjunctionStrong's 1161: A primary particle; but, and, etc. I ky with the council" means the judgment of the Sanhedrin, "a publick tryal;" . . . Parallel Commentaries ... GreekBut (de)ConjunctionStrong's 1161: A primary particle; but, and, etc. I ky with the council" means the judgment of the Sanhedrin, "a publick tryal;" . . . Parallel Commentaries ... GreekBut (de)ConjunctionStrong's 1161: A primary particle; but, and, etc. I ky with the council" means the judgment of the Sanhedrin, "a publick tryal;" . . . Parallel Commentaries ... GreekBut (de)ConjunctionStrong's 1161: A primary particle; but, and, etc. I ky with the council" means the judgment of the Sanhedrin, "a publick tryal;" . . . Parallel Commentaries ... GreekBut (de)ConjunctionStrong's 1161: A primary particle; but, and, etc. I ky with the council" means the judgment of the Sanhedrin, "a publick tryal;" Parallel Commentaries ... GreekBut (de)ConjunctionStrong's 1161: A primary particle; but, and etc. I ky with the council" means the judgment of the Sanhedrin, "a publick tryal;" Parallel Commentaries ... GreekBut (de)ConjunctionStrong's 1161: A primary particle; but, and etc. I ky with the council" means the judgment of the Sanhedrin, "a publick tryal;" Parallel Commentaries ... Creater and the council" means the judgment of the council means the judgment of the council" means the judgment of the council means the j (ego)Personal / Possessive Pronoun - Nominative 1st Person SingularStrong's 1473: I, the first-person pronoun. A primary pronoun of the first person SingularStrong's 3004: (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. you bui v (hymin)Personal / Possessive Pronoun - Dative 2nd Person pronoun of the second person singular; thou.thatoti (hoti)ConjunctionStrong's 3754: Neuter of hostis as conjunction; demonstrative, that; causative, because.anyonenão (pas)Adjective - Nominative Masculine SingularStrong's 3956: All, the whole, every kind of. Including all the forms of declension; apparently a primary word; all, any, every, the whole.whoo (ho)Article - Nominative Masculine SingularStrong's 3588: The, the definite article; the is angry withopy (orgizomenos)Verb - Present Participle Middle or Passive - Nominative Masculine SingularStrong's 3710: To irritate, provoke, be angry. From orge; to provoke or enrage, i.e. become exasperated.hisavtoũ (autou)Personal / Possessive Pronoun - Genitive Masculine 3rd Person SingularStrong's 846: He, she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the other persons.brotherαδελφῷ (adelphō)Noun - Dative Masculine SingularStrong's 80: A brother, member of the same religious community, especially a fellow-Christian. A brother near or remote.will beἔσται (estai)Verb - Future Indicative Middle - 3rd Person SingularStrong's 1510: I am, exist. The first person singular present indicative; a prolonged form of a primary and defective verb; I exist.subject^{*}zvo_xo_y (enochos)Adjective - Nominative Masculine SingularStrong's 1777: Involved in, held in, hence: liable, generally with dat. (or gen.) of the punishment. From enecho; liable to.tot₁ (te)Article - Dative Feminine SingularStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.judgment.κρίσει (krisei)Noun - Dative Feminine SingularStrong's 1161: A primary particle; but, and, etc.anyone whooc (hos)Personal / Relative Pronoun - Nominative Masculine SingularStrong's 3739: Who, which, what, that. sayseting (eipē)Verb - Aorist Subjunctive Active - 3rd Person SingularStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the hisαὐτοῦ (autou)Personal / Possessive Pronoun - Genitive Masculine 3rd Person, and of the third person, and of the other persons.brother, ἀδελφῷ (adelphō)Noun - Dative Masculine SingularStrong's 80: A brother, member of the same religious community, especially a fellow-Christian. A brother near or remote.?Raca,?Pακά (Rhaka)Noun - Vocative Masculine SingularStrong's 4469: Empty, foolish. Of Chaldee origin; O empty one, i.e. Thou worthless.will beέσται (estai)Verb - Future Indicative Middle - 3rd Person SingularStrong's 1510: I am, exist. The first person singular present indicative; a prolonged form of a primary and defective verb; I exist.subjectžvoxoc (enochos)Adjective - Nominative Masculine SingularStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.Sanhedrin. Butδ' (d')ConjunctionStrong's 1161: A primary particle; but, and, etc.anyone whooc (hos)Personal / Relative Pronoun - Nominative Masculine SingularStrong's 3739: Who, which, what, that. says,είπη (eipē)Verb - Aorist Subjunctive Active - 3rd Person SingularStrong's 3474: Probably from the base of musterion; dull or stupid, i.e. Heedless, blockhead, absurd.will beέσται (estai)Verb - Future Indicative; a prolonged form of a primary and defective verb; I exist.subjectἕνοχος (enochos)Adjective - Nominative Masculine SingularStrong's 1777: Involved in, held in, hence: liable, generally with dat. (or gen.) of the punishment. From enecho; liable to tocic (eis)PrepositionStrong's 1519: A primary preposition; to or into, of place, time, or purpose; also in adverbial phrases.thetiv (ten)Article - Accusative Feminine SingularStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.fireπυρός (pyros)Noun - Genitive Neuter SingularStrong's 4442: Fire; the heat of the sun, lightning; fig: strife, trials; the eternal fire. A primary word; 'fire'.of hell.yέενναν (geennan)Noun - Accusative Feminine SingularStrong's 1067: Of Hebrew origin; valley of Hinnom; ge-henna, a valley of Jerusalem, used as a name for the place of everlasting punishment. Jump to Previous Angry Cause Council Court Danger Enough Fire Fool Gehenna Good-For-Nothing Guilty Hell Hell-Fire ing Judgment Magistrate Sanhedrin Supremejump to NextAngry Cause Council Court Danger Enough Fire Fool Gehenna Good-For-Nothing Guilty Hell Hell-Fire ing Judgment Magistrate Sanhedrin SupremeLinksMatthew 5:22 River 5:2 Page 13New International Version"You have heard that it was said to the people long ago, 'You shall not murder, and anyone who murders will be subject to judgment.' If you commit murder, you are subject to judgment.' English Standard Version"You have heard that it was said to those of old, 'You shall not murder' and 'Anyone who murders will be liable to judgment.'Berean Study BibleYou have heard that it was said to the ancients, 'You shall not murder' and 'Anyone who murder' any 'Anyone who m 'Whoever shall murder will be liable to the judgment.'King James BibleYe have heard that it was said by them of old time, Thou shalt not kill; and whosever shall kill shall be in danger of the judgment.'New American Standard Bible"You have heard that the ancients were told, 'YOU SHALL NOT MURDER,' and 'Whoever commits murder shall be liable to the court.'NASB 1995"You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER,' and 'Whoever commits murder shall be liable to the court.'NASB 1977 "You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER' and 'Whoever commits murder shall be liable to the court.'Amplified Bible"You have heard that it was said to the men of old, 'YOU SHALL NOT MURDER,' and 'Whoever murders shall be liable to the court.'Amplified Bible"You have heard that it was said to the men of old, 'YOU SHALL NOT MURDER,' and 'Whoever murders shall be liable to the court.'Amplified Bible"You have heard that it was said to the men of old, 'YOU SHALL NOT MURDER,' and 'Whoever murders shall be liable to the court.'Amplified Bible"You have heard that it was said to the men of old, 'YOU SHALL NOT MURDER,' and 'Whoever murders shall be liable to the court.'Amplified Bible "You have heard that it was said to the men of old, 'YOU SHALL NOT MURDER,' and 'Whoever murders shall be liable to the court.'Amplified Bible "You have heard that it was said to the men of old, 'YOU SHALL NOT MURDER,' and 'Whoever murders shall be liable to the court.'Amplified Bible "You have heard that it was said to the men of old, 'YOU SHALL NOT MURDER,' and 'Whoever murders shall be liable to the court.'Amplified Bible "You have heard that it was said to the men of old, 'YOU SHALL NOT MURDER,' and 'Whoever murders shall be liable to the court.'Amplified Bible "You have heard that it was said to the men of old, 'YOU SHALL NOT MURDER,' and 'Whoever murders shall be liable to the court.'Amplified Bible "You have heard that it was said to the men of old, 'YOU SHALL NOT MURDER,' and 'Whoever murders shall be liable to the court.'Amplified Bible "You have heard that it was said to the men of old, 'YOU SHALL NOT MURDER,' and 'Whoever murders shall be liable to the court.'Amplified Bible "You have heard that it was said to the court.'Amplified Bible "You have heard that it was said to the court.'Amplified Bible "You have heard that it was said to the court.'Amplified Bible "You have heard that it was said to the court.'Amplified Bible "You have heard that it was said to the court.'Amplified Bible "You have hea said to our ancestors, Do not murder, and whoever murders will be subject to judgment. Holman Christian Standard Bible "You have heard that it was said to our ancestors, Do not murder, and whoever murders will be subject to judgment. American Standard VersionYe have heard that it was said to them of old time, Thou shalt not kill; and whosever shall kill shall be in danger of the judgment: Aramaic Bible in Plain EnglishYou have heard that it was said to the ancients, "Do not murder, and whoever murders is condemned to judgment." Contemporary English VersionYou have heard that it was said to them of old: Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. English Revised VersionYe have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. commit murder; anyone who does will be brought to trial.' GOD'S WORD® Translation"You have heard that it was said to your ancestors, 'Never murders will answer for it in court.'International Standard Version"You have heard that it was told those who lived long ago, 'You are not to commit murder,' and, 'Whoever murders will be subject to punishment. 'Literal Standard VersionYou heard that it was said to the ancients: You will not murder, 'and whoever may murder will be in danger of the judgment.'NET Bible"You have heard that it was said to an older generation, 'Do not murder,' and 'whoever may murder will be in danger of the judgment.'NET Bible"You have heard that it was said to an older generation, 'Do not murder,' and 'whoever may murder will be in danger of the judgment.'NET Bible"You have heard that it was said to an older generation, 'Do not murder,' and 'whoever may murder will be in danger of the judgment.'NET Bible"You have heard that it was said to an older generation, 'Do not murder,' and 'whoever may murder will be in danger of the judgment.'NET Bible"You have heard that it was said to an older generation, 'Do not murder,' and 'whoever may murder will be in danger of the judgment.'NET Bible"You have heard that it was said to an older generation, 'Do not murder,' and 'whoever may murder will be in danger of the judgment.'NET Bible"You have heard that it was said to an older generation, 'Do not murder,' and 'whoever may murder will be in danger of the judgment.'NET Bible"You have heard that it was said to an older generation, 'Do not murder,' and 'whoever may murder will be in danger of the judgment.'NET Bible"You have heard that it was said to an older generation, 'Do not murder,' and 'whoever may murder will be in danger of the judgment.'NET Bible"You have heard that it was said to an older generation, 'Do not murder,' and 'whoever may murder will be in danger of the judgment.'NET Bible"You have heard that it was said to an older generation, 'Do not murder,' and 'whoever may murder will be in danger of the judgment.'NET Bible"You have heard that it was said to an older generation, 'Do not murder,' and 'whoever may murder will be in danger of the judgment.'NET Bible ''You have heard that it was said to an older generation,' and 'whoever may murder will be in danger of the judgment.'NET Bible ''You have heard that it was sai that it was said to the ancient ones, 'Do not murder;' and 'Whoever murders will be liable to judgment.'Weymouth New Testament"You have heard that it was said to the ancients, 'Thou shalt not commit murder', and whoever commits murder ones, 'You shall not murder;' and 'Whoever shall murder shall be in danger of the judgment.'Young's Literal Translations '... Page 14(20) Shall exceed.--Better, Shall abound more than.Scribes and Pharisees.--Here, for the first time, the scribes are mentioned in our Lord's teaching. The frequent combination of the two words (thirteen times in the first three Gospels) implies that for the most part, of that of the Sadducees. Where "scribes and chief priests" are united, it is with a different import, as the two chief divisions of the Sanhedrim, or Great Council. The New Testament use of the word differs from the Old. There the scribe is simply the man who writes, the secretary or registrar of the king's edicts and official documents (2Samuel 8:17; 2Samuel 20:25; 2Kings 18:18). After the return of Babylon, as in the case of Ezra (Ezra 7:6; Ezra 7:12), it was used first of the transcribers and editors of the sacred books, and then, by a natural transition, of their interpreters they were much occupied with the traditional comments of previous teachers, and these as descending more into particulars, and so affording a better basis for a casuistic system, had come to usurp the rightful place of the Law. As far as the three Gospels are concerned this is the first direct protest of our Lord against their teaching. St. John's record, however, shows that the conflict had begun already in Jerusalem (John 5:10), and that the Sabbath question was prominent in it. . . . Verse 20. - Matthew only. The verse from "except" to the end is quoted verbally in Justin Martyr ('Trypho,' § 105), as being in "the Memoirs." For I say. So far from you my disciples (ver. 13) being right in despising any of the commands contained in the Law, they are all to be specially honoured by you; for your righteousness (i.e. the

righteousness you show in observing them; there is no thought here of the imputed righteousness of Christ) must far exceed that of the scribes and Pharisees; otherwise there is no entrance for you into the kingdom of heaven. But wherein lay the superiority of the righteousness which the disciples were to have? were to painfully toil through the various enactments, ceremonial and other, of the Law as the scribes and Pharisees did, only with more serious and earnest purpose than they? That were in the case of many scribes and Pharisees did, only with more serious and earnest purpose than they? earnestness and the deepest conscientiousness, e.g. Gamaliel and Saul of Tarsus. Our Lord must refer to the Law otherwise than as a system of enactments. His thought is similar to that of his words addressed to Nicodemus (John 3:5), where he says that change of heart evidenced by public profession (cf. Romans 10:10) is necessary for entrance into the kingdom of God (cf. also Matthew 18:8). So here; while the righteousness of the scribes and Pharisees, even when joined to earnestness of purpose, nevertheless consists in the observance of external rules, there is a higher principle in the Law, by observing which a higher principle in the Law, by observing which a higher principle in the case, even when joined to earnestness of purpose, nevertheless consists in the observance of external rules, there is a higher principle in the Law, by observing which a higher principle in the case, even when joined to earnestness of purpose, nevertheless consists in the observance of external rules, there is a higher principle in the Law, by observing which a higher principle in the case, even when joined to earnestness of purpose, nevertheless consists in the observance of external rules, there is a higher principle in the Law, by observing which a higher principle in the case, even when joined to earnestness of purpose, nevertheless consists in the observance of external rules, there is a higher principle in the case, even when joined to earnestness of purpose, nevertheless consists in the observance of external rules, there is a higher principle in the case, even when joined to earnestness of purpose, nevertheless consists in the observance of external rules, there is a higher principle in the case, even when joined to earnestness of purpose, nevertheless consists in the observance of external rules, there is a higher principle in the case, even when joined to earnestness of purpose, nevertheless consists in the observance of external rules, there is a higher principle in the case, even when joined to earnestness of purpose, nevertheless consists in the observance of external rules, there is a higher principle in the case, even when joined to earnestness of purpose. Law as a system of external rules to the Law in its deeper meaning, affecting the relation of the heart to God (cf. further Weiss, 'Life,' 2:147). Shall exceed; rather, shall abound still more than. The statement is not merely comparative, but implies an abundance (cf. 1 Thessalonians 4:10) even in the righteousness of the scribes and Pharisees. The Jewish spirit reckons up good actions as producing in many cases even a superfluity of righteousness. But the righteousness, omitted in the Greek (Westcott and Herr) by condensation. The scribes and Pharisees. The most learned (scribes) and the most zealous (Pharisees) in the Law (cf. Nosgen) are here placed in one class (τῶν γραμματέων καὶ Φαρισαίων). Ye shall in no case; Revised Version, in no wise. "The emphatic negative οὐ μή is not elsewhere so rendered in the Authorized Version, in no wise." The emphatic negative οὐ μή is not elsewhere so rendered in the Authorized Version. The previous versions have in this place simply . ye shall not, 'following the Vulgate,. non intrabitis" (Humphry) Enter into the kingdom of heaven (cf. Matthew 18:3; Matthew 7:21). A much stronger statement than that of ver. 19, though some would identify the two. There his disciples with non-disciples. "Such a relaxing for yourselves and others of the commandments will set you low in the true kingdom of obedience and holiness; but this of having a righteousness so utterly false and hollow as that of the scribes and Pharisees will not merely set you low, but will exclude you from that kingdom altogether (ver. 20); for while that marks an impaired spiritual vision, this marks a vision utterly darkened and destroyed" (Trench, ' Sermon on the Mount') Parallel Commentaries ...GreekForyàρ (gar)ConjunctionStrong's 1063: For. A primary particle; properly, assigning a reason.I tellλέγω (legō)Verb - Present Indicative Active - 1st Person SingularStrong's 3004: (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. you'µĩν (hymin)Personal / Possessive Pronoun - Dative 2nd Person PluralStrong's 4771: You. The person pronoun of the second person singular; thou.thatότι (hoti)ConjunctionStrong's 3754: Neuter of hostis as conjunction; demonstrative, because.unlessέαν (ean)ConjunctionStrong's 3754: Neuter of hostis as conjunction; demonstrative, because.unlessέαν (ean)ConjunctionStrong's 4771: You. (hymon)Personal / Possessive Pronoun - Genitive 2nd Person pronoun of the second person pronoun of the second person singular; thou.righteousnessδικαιοσύνη (dikaiosynē)Noun - Nominative Feminine SingularStrong's 1343: From dikaios; equity; specially justification.exceedsπερισσεύση (perisseusē)Verb - Aorist Subjunctive Active - 3rd Person SingularStrong's 4052: From perissos; to superabound, be in excess, be superfluous; also to cause to superabound or excel.[that] of theτῶν (tōn)Article - Genitive Masculine PluralStrong's 3588: The, the definite article; the.scribesγραμματέων (grammateon)Noun - Genitive Masculine PluralStrong's 1122: From gramma. A writer, i.e. scribe or secretary.andκαì (kai)ConjunctionStrong's 5330: Of Hebrew origin; a separatist, i.e. Exclusively religious; a Pharisean, i.e. Jewish sectary.you will never enterείσέλθητε (eiselthēte)Verb - Aorist Subjunctive Active - 2nd Person PluralStrong's 1525: To go in, come in, enter. From eis and erchomai; to enter.theτήν (tēn)Article - Accusative Feminine SingularStrong's 3588: The, the definite article. the.kingdomβασιλείαν (basileian)Noun - Accusative Feminine SingularStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.heaven.ούρανῶν (ouranōn)Nour Genitive Masculine PluralStrong's 3772: Perhaps from the same as oros; the sky; by extension, heaven; by implication, heaven; Teachers Unless Way WiseJump to NextAbound Assure Case Enter Entrance Exceed Exceeds Except Find Greatly Heaven Heavens Kingdom Law Pharisees Reign Righteousness Scribes Surpasses Teachers Unless Way WiseJump to NextAbound Assure Case Enter Entrance Exceed Exceeds Exceed Exceeds Exceed BibleApps.comMatthew 5:20 Biblia ParalelaMatthew 5:20 French BibleMatthew 5:20 French BibleMatthew 5:20 French BibleMatthew 5:20 For I tell you that unless your (Matt. Mat Mt) Page 15The Sermon on the Mount1When Jesus saw the crowds, He went up on the mountain and sat down. His disciples came to Him, 2and He began to teach them, saying: The Beatitudes (Psalm 1:1-6; Luke 6:20-23)3"Blessed are the poor in spirit, for they will be filled. 7Blessed are the meek, for they will inherit the earth.a 6Blessed are those who hunger and thirst for righteousness, for they will be filled. 7Blessed are the poor in spirit, for they will be filled. 7Blessed are the meek, for they will be filled. 7Blessed are the meek are the meek are those who hunger and thirst for righteousness. the merciful, for they will be shown mercy. 8Blessed are the pure in heart, for they will see God. 9Blessed are the peacemakers, for they say all kinds of heaven. 11Blessed are you when people insult you, persecute you, and falsely say all kinds of evil against you because of Me. 12Rejoice and be glad, because great is your reward in heaven; for in the same way they persecuted the prophets before you. Salt and Light(Mark 9:49-50; Luke 14:34-35; Philippians 2:12-18)13You are the salt of the earth. But if the salt loses its savor, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. 14You are the light of the world. A city on a hillb cannot be hidden. 15Neither do people light a lamp and put it under a basket. Instead, they set it on a stand, and it gives light to everyone in the house. 16In the same way, let your light shine before men, that they may see your good deeds and glorify your Father in heaven. The Fulfillment of the Law 17Do not think that I have come to abolish the Law or the Prophets. I have not come to abolish them, but to fulfill them. 18For I tell you truly, until heaven and earth pass away, not a single jot, not a stroke of a pen, will disappear from the Law 17Do not think that I have not come to abolish them. one of the least of these commandments and teaches others to do likewise will be called least in the kingdom of heaven. 20For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. Anger and Reconciliation(Luke 12:57-59)21You have heard that it was said to the ancients, 'Do not murder' and 'Anyone who says to his brotherd will be subject to judgment.' 22But I tell you that anyone who says to his brotherd will be subject to the Sanhedrin.f But anyone who says 'You fool!' will be subject to the fire of hell.g 23So if you are offering your gift at the altar and there remember that your brother; then come and offer your gift. 25Reconcile quickly with your adversary, while you are still on the way to court. Otherwise, he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. 26Truly I tell you, you will not get out until you have paid the last penny. Adultery(Leviticus 18:1-30)27You have heard that it was said, 'Do not commit adultery.'i 28But I tell you that anyone who looks at a woman to lust after her has already committed adultery with her in his heart. 29If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your violate for you to lose one part of your right hand causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your right hand causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body to be thrown into hell.j body than for your whole body to depart into hell. Divorce (Deuteronomy 24:1-5; Luke 16:18)31It has also been said, 'Whoever divorces his wife, except for sexual immorality, brings adultery upon her. And he who marries a divorced woman commits adultery Oaths and Vows(Numbers 30:1-16)33Again, you have heard that it was said to the ancients, 'Do not break your oath, but fulfill your vows to the Lord.'m 34But I tell you not to swear at all: either by heaven, for it is God's throne; 35or by the earth, for it is His footstool; or by Jerusalem, for it is the city of the great King. 36Nor should you swear by you head, for you cannot make a single hair white or black. 37Simply let your 'Yes' be 'Yes,' and your 'No,' 'No.' Anything more comes from the evil one.n Love Your Enemies(Leviticus 24:17-23; Luke 6:27-36)38You have heard that it was said, 'Eye for eye and tooth for tooth.'o 39But I tell you not to resist an evil person. If someone slaps you on your right cheek, turn to him the other also; 40if someone wants to sue you and take your tunic, let him have your cloak as well; 41and if someone forces you to go one mile, p go with him two miles.q 42Give to the one who asks you, and do not turn away from the one who asks you, and do not turn away from the one who asks you. 'Hate your enemy.' 44But I tell you, love your enemies and pray for those who persecute you, s 45that you may be sons of your Father in heaven. He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46If you love those who love you, what reward will you get? Do not even tax collectors do the same? 47And if you greet only your brothers, what are you doing more than others? Do not even Gentiles do the same? 48Be perfect, therefore, as your heavenly Father is perfect. Page 16The Temptation of Jesus (Mark 1:12-13; Luke 4:1-13)1Then Jesus was led by the devil. 2After fasting forty days and forty nights, He was hungry. 3The tempter came to Him and said, "If You are the Son of God, tell these stones to become bread." 4But Jesus answered, "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.'a" 5Then the devil took Him to the holy city and set Him on the pinnacle of the temple. 6"If You are the Son of God," he said, "throw Yourself down. For it is written: 'He will command His angels concerning You, and they will lift You up in their hands, so that You will not strike Your foot against a stone.'b" 7Jesus replied, "It is also written: 'Do not put the Lord your God to the test.'c" 8Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory. 9"All this I will give You," he said, "if You will fall down and worship me." 10"Away from Me, Satan!" Jesus Begins His Ministry(Isaiah 9:1-7; Worship the Lord your God and serve Him only.'d" 11Then the devil left Him, and angels came and ministered to Him. Jesus Begins His Ministry(Isaiah 9:1-7; Worship the Lord your God and serve Him only.'d" 11Then the devil left Him, and angels came and ministered to Him. Jesus Begins His Ministry(Isaiah 9:1-7; Worship the Lord your God and serve Him only.'d" 11Then the devil left Him, and angels came and ministered to Him. Jesus Begins His Ministry(Isaiah 9:1-7; Worship the Lord your God and serve Him only.'d" 11Then the devil left Him, and angels came and ministered to Him. Jesus Begins His Ministry(Isaiah 9:1-7; Worship the Lord your God and serve Him only.'d" 11Then the devil left Him, and angels came and ministered to Him. Jesus Begins His Ministry(Isaiah 9:1-7; Worship the Lord your God and serve Him only.'d" 11Then the devil left Him, and angels came and ministered to Him. 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Jesus Begins His Ministry(Isaiah 9:1-7; Worship the Lord your God Mark 1:14-15; Luke 4:14-15)12When Jesus heard that John had been imprisoned, He withdrew to Galilee. 13Leaving Nazareth, He went and lived in Capernaum, which is by the sea in the region of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the sea in the region of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and Naphtali, 14to fulfill what was spoken through the prophet Isaiah: 15"Land of Zebulun and 15"Land of Zebulun and Naphtali, 14to fulfill what Jordan, Galilee of the Gentiles— 16the people living in darkness have seen a great light; on those living in the land of the shadow of death, a light has dawned." e 17From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near." The First Disciples(Mark 1:16-20; Luke 5:1-11; John 1:35-42)18As Jesus was walking beside the Sea of Galilee, He saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the sea, for they were fishermen. 19"Come, follow Me," Jesus said, "and I will make you fishers of men." 20And at once they left their nets and followed Him. 21Going on from there, He saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, mending their nets. Jesus called them, 22and immediately they left the boat and their synagogues, preaching the gospel of the kingdom, and healing every disease and sickness among the people. 24News about Him spread all over Syria, and people brought to Him all who were ill with various diseases, those having seizures, and the paralyzed—and He healed them. 25The large crowds that followed Him came from Galilee, the Decapolis,f Jerusalem, Judea, and beyond the Jordan.Page 17The Mission of John the Baptist(Isaiah 40:1-5; Mark 1:1-8; Luke 3:1-20; John 1:19-28)1In those days John the Baptist came, preaching in the wilderness of Judea 2 and saying, "Repent, for the kingdom of heaven is near." 3This is he who was spoken of through the prophet Isaiah: "A voice of one calling in the wilderness, 'Prepare the way for the Lord, make straight paths for Him.' "a 4John wore a garment of camel's hair, with a leather belt around his waist. His food was locusts and wild honey. 5People went out to him from Jerusalem and all Judea and the whole region around the Jordan. 6Confessing their sins, they were baptized by him in the Jordan River. 7But when John saw many of the Pharisees and Sadducees coming to his place of baptism, he said to them, "You brood of vipers, who warned you to flee from the coming wrath? 8Produce fruit, then, in keeping with repentance. 9And do not presume to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham. 10The axe lies ready at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire. 11I baptize you with the Holy Spirit and with fire.c 12His winnowing fork is in His hand to clear His threshing floor and to gather His wheat into the barn; but He will burn up the chaff with unquenchable fire." The Baptism of Jesus(Mark 1:9-11; Luke 3:21-22; John 1:29-34)13At that time Jesus came from Galilee to the Jordan to be baptized by John. 14But John tried to prevent Him, saying, "I need to be baptized by You, and do You come to me?" 15" Let it be so now," Jesus replied. "It is fitting for us to fulfill all righteousness in this way." Then John permitted Him. 16As soon as Jesus was baptized, He went up out of the water. Suddenly the heavens were opened, dand He sawe the Spirit of God descending like a dove and resting on Him. 17And a voice from heaven said, "This is My beloved Son, in whom I am well pleased!"Page 18The Pilgrimage of the Magi (Micah 5:1-6)1After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east arrived in Jerusalem, 2asking, "Where is the One who has been born King of the Jews? We saw His star in the easta and have come to worship Him." 3When King Herod heard this, he was disturbed, and all Jerusalem with him. 4And when he had assembled all the chief priests and scribes of the people, he asked them where the Christ was to be born. 5"In Bethlehem in Judea," they replied, "for this is what the prophet has written: 6'But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah, for out of you will come a ruler who will be the shepherd of My people Israel.'b" 7Then Herod called the Magi secretly and learned from them to Bethlehem, he said: "Go and search carefully for the Child, and when you find Him, report to me, so that I too may go and worship Him." 9After they had heard the king, they went on their way, and the star they had seen in the east went ahead of them until it stood over the place where the Child with His mother Mary, and the star they had seen in the east went ahead of them until it stood over the place where the Child was. 10When they saw the star, they rejoiced with great delight. they fell down and worshiped Him. Then they opened their treasures and presented Him with gifts of gold and frankincense and myrrh. 12And having been warned in a dream not to return to Herod, they withdrew to their country by another route. The Flight to Egypt(Hosea 11:1-7)13When the Magi had gone, an angel of the Lord appeared to Joseph in a dream. "Get up!" he said. "Take the Child and His mother and flee to Egypt. Stay there until I tell you, for Herod is going to search for the Child and His mother by night, and withdrew to Egypt. Stay there until I tell you, for Herod is going to search for the Child and His mother by night. "Out of Egypt I called My Son." weeping and Great Mourning (Jeremiah 31:1-25)16When Herod saw that he had been outwitted by the Magi, he was filled with rage. Sending orders, he put to death all the boys in Bethlehem and its vicinity who were two years old and under, according to the time he had learned from the Magi. 17Then what was spoken through the prophet Jeremiah was fulfilled: 18"A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children, and refusing to be comforted, because they are no more." d The Return to Nazareth (Luke 2:39-40)19After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt. 20"Get up!" he said "Take the Child and His mother and go to the land of Israel, for those seeking the Child's life are now dead." 21So Joseph got up, took the Child and His mother, and went to the land of Israel. 22But when he learned that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. And having been warned in a dream, hechild and His mother and go to the land of Israel. withdrew to the district of Galilee, 23and he went and lived in a town called Nazareth. So was fulfilled what was spoken through the prophets: "He will be called a Nazarene." Page 19The Genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Jesus (Ruth 4:18-22; Luke 3:23-38)1This is the record of the genealogy of Isaac, Isaac the father of Jacob, and Jacob the father of Ram.a 4Ram was the father of Ram.a 4Ram the father of Obed by Ruth, Obed the father of Jesse, 6and Jesse the father of Abijah, and Abijah the father of Abijah, and Abijah the father of Abijah, and Abijah the father of Joram, and Joram the father of Uzziah. 9Uzziah was the father of Jotham, Jotham the father of Amon, c Amon the father of Hezekiah. 10Hezekiah was the father of Shealtiel, Shealtiel the father of Zerubbabel, 13Zerubbabel the father of Abiud, Abiud the father of Eleazar, Eleazar the father of Achim, and Eliakim, and Eli husband of Mary, of whom was born Jesus, who is called Christ. 17In all, then, there were fourteen from Abraham to David, fourteen from Abraham to David, fourteen from Abraham to David, fourteen from the exile to the Christ. The Birth of Jesus (Isaiah 7:10-16; Luke 2:1-7)18This is how the birth of Jesus (David, fourteen from David to the exile to the Christ. The Birth of Jesus (Isaiah 7:10-16; Luke 2:1-7)18This is how the birth of Jesus (David, fourteen from David to the exile to the Christ. The Birth of Jesus (David, fourteen from David to the exile to the Christ. The Birth of Jesus (David, fourteen from David to the exile to the Christ. The Birth of Jesus (David, fourteen from David to the exile to the Christ. The Birth of Jesus (David, fourteen from David to the exile to the Christ. The Birth of Jesus (David, fourteen from David, fourteen from David, fourteen from David, fourteen from David to the exile to the Christ. The Birth of Jesus (David, fourteen from David, fourteen from in marriage to Joseph, but before they came together, she was found to be with child through the Holy Spirit. 19Because Joseph her husband was a righteous man and was a righteous man and said, "Joseph, son of David, do not be afraid to embrace Mary as your wife, for the One conceived in her is from the Holy Spirit. 21She will give birth to a Son, and you are to give Him the name Jesus, d because He will save His people from their sins." 22All this took place to fulfill what the Lord had said through the prophet: 23"Behold, the virgin will be with child and will give birth to a son, and they will call Him Immanuel" e (which means, "God with us"f). 24When Joseph woke up, he did as the angel of the Lord had commanded him, and embraced Mary as his wife. 25But he had no union with herg until she gave birth to a Son. And he gave Him the name Jesus. Page 20The Genealogy of Jesus the Messiah1This is the genealogy of Jesus the Messiah the son of David, the son of Abraham: 2Abraham was the father of Jacob, Jacob the father of Jacob, Jacob the father of Jacob, Jacob the father of Amminadab, Amminadab the father of Amminadab the father of Jacob, Jacob the father of Jacob the of Nahshon, Nahshon the father of Salmon, 5Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Solomon, whose mother of Solomon, whose mother was Ruth, Obed the father of Solomon the father of Solomon, whose mother was Ruth, Obed the father of Solomon the father o Abijah, Abijah the father of Asa, 8Asa the father of Jehoshaphat, Jehoshaphat the father of Jehoram, Jehoram the father of Jehoram the father of Jehoram, Jehoram, Jehoram the father of Jehoram, Jehoram the father of Jehoram, Jehoram the father of Jehoram, Jehoram brothers at the time of the exile to Babylon. 12After the exile to Babylon. 12After of Abihud, Abihud the father of Zerubbabel the father of Zerubbabel, 13Zerubbabel, 13Z Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob, 16 and Jacob the father of Joseph, the husband of Mary, and Mary was the mother of Joseph, the husband of Mary, and Mary was the mother of Joseph and Jacob the father of Joseph, the husband of Mary, and Mary was the mother of Joseph and Jacob the father of Jacob the father of Joseph and Jacob the father of Jacob the fat Accepts Jesus as His Son18This is how the birth of Jesus the Messiah came about : His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit. 19Because Joseph her husband was faithful to the law, and yet did not want to expose her to public disgrace, he had in mind to divorce her quietly. 20But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. 21She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins." 22All this took place to fulfill what the Lord had said through the prophet: 23"The virgin will conceive and give birth to a son, and they will call him Immanuel" (which means "God with us"). 24When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. 25But he did not consummate their marriage until she gave birth to a son. And he gave him the name Jesus. Footnotes: 1 1 11 18 19 21 23 Page 21 The Magi Visit the Messiah1After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem 2and asked, "Where is the one who has been born king of the Jews? We saw his star when it rose and have come to worship him." 3When King Herod heard this he was disturbed, and all Jerusalem with him. 4When he had called together all the people's chief priests and teachers of the law, he asked them where the Messiah was to be born. 5"In Bethlehem in Judea," they replied, "for this is what the prophet has written: 6" 'But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a rulerwho will shepherd my people Israel.' " 7Then Herod called the Magi secretly and found out from them the exact time the star had appeared. 8He sent them to Bethlehem and said, "Go and search carefully for the child. As soon as you find him, report to me, so that I too may go and worship him." 9After they had heard the king, they went on their way, and the star they had seen when it rose went ahead of them until it stopped over the place where the child was. 10When they saw the star, they had seen when it rose went ahead of them until it stopped over the place where the child was. and worshiped him. Then they opened their treasures and presented him with gifts of gold, frankincense and myrrh. 12And having been warned in a dream not to go back to Herod, they returned to their country by another route. The Escape to Egypt13When they had gone, an angel of the Lord appeared to Joseph in a dream. "Get up," he said, "take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him." 14So he got up, took the child and his mother during the night and left for Egypt. Stay there he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: "Out of Egypt I called my son." 16When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi. 17Then what was said through the prophet Jeremiah was fulfilled: 18"A voice is heard in Ramah, weepin and great mourning, Rachel weeping for her childrenand refusing to be comforted, because they are no more." The Return to Nazareth19After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt 20and said, "Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child's life are dead." 21So he got up, took the child and his mother and went to the land of Israel. 22But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream, he withdrew to the district of Galilee, 23and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets, that he would be called a Nazarene. Footnotes: 1 6 15 18 Page 22John the Baptist Came, preaching in the wilderness of Judea 2and saying, "Repent, for the kingdom of heaven has come near." 3This is he who was spoken of through the prophet Isaiah: "A voice of one calling in the wilderness, 'Prepare the way for the Lord, make straight paths for him.' " 4 John's clothes were made of camel's hair, and he had a leather belt around his waist. His food was locusts and wild honey. 5People went out to him from Jerusalem and all Judea and the whole region of the Jordan. 6Confessing their sins, they were baptized by him in the Jordan River. 7But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: "You brood of vipers! Who warned you to flee from the coming wrath? 8Produce fruit in keeping with repentance. 9And do not think you can say to yourselves, 'We have Abraham as our father.' I tell you that out of these stones God can raise up children for Abraham. 10The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire. 11"I baptize you with the Holy Spirit and fire. 12His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire." The Baptized by you, and do you come to me?" 15Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented. 16As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. 17And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."Footnotes: 3 11 11 Page 23Jesus Is Tested in the Wilderness1Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. 2After fasting forty days and forty nights, he was hungry. 3The tempter came to him and said, "If you are the Son of God, tell these stones to become bread." 4Jesus answered, "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.' " 5Then the devil took him to the holy city and had him stand on the highest point of the temple. 6"If you are the Son of God," he said, "throw yourself down. For it is written:" 'He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.' " 7Jesus answered him, "It is also written: 'Do not put the Lord your God to the test.' " 8Again, the devil took him to a very high mountain and showed him, "It is also written: 'Do not put the Lord your God to the test.' " 8Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. 9" All this I will give you," he said, "if you will bow down and worship me." 10Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.' " 11Then the devil left him, and angels came and attended him. Jesus Begins to Preach12When Jesus heard that John had been put in prison, he withdrew to Galilee. 13Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali—14to fulfill what was said through the prophet Isaiah: 15"Land of Zebulun and land of Naphtali, the Way of the Sea, beyond the Jordan, Galilee of the Gentiles—16the people living in darknesshave seen a great light; on those living in the land of the shadow of deatha light has dawned." 17From that time on Jesus began to preach, "Repent, for the kingdom of heaven has come near." Jesus Calls His First Disciples18As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. 19"Come, follow me," Jesus said, "and I will send you out to fish for people." 20At once they left their nets and followed him. 21Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, 22and immediately they left the boat and their father and followed him. Jesus Heals the Sick23Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people. 24News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed; and he healed them. 25Large crowds from Galilee, the Decapolis, Jerusalem, Judea and the region across the Jordan followed him. Footnotes: 1 4 6 7 10 16 25 Page 24Introduction to the Sermon on the Mount1Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, 2 and he began to teach them. The BeatitudesHe said: 3"Blessed are the poor in spirit, for they will be comforted. 5Blessed are those who mourn, for they will be comforted. 5Blessed are the pure in heart, for they will see God. 9Blessed are the peacemakers, for theirs is the kingdom of heaven. 11"Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. 12Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you. Salt and Light13"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. 14"You are the light of the world. A town built on a hill cannot be hidden. 15Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. 16In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven. The Fulfillment of the Law17"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. 18For truly I tell you, until heaven and earth disappear from the Law until everything is accomplished. 19Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven. But whoever practices and teaches these commands will be called great in the kingdom of heaven. Murder21"You have heard that it was said to the people long ago, 'You shall not murder, and anyone who murders will be subject to judgment.' 22But I tell you that anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell. 23"Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, 24leave your gift. 25"Settle matters quickly with your adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. 26Truly I tell you, you will not get out until you have paid the last penny. Adultery27"You have paid the last penny. Adultery27"You have beard that it was said, 'You shall not commit adultery.' 28But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. 29If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your vhole body to be thrown into hell. 30And if your right hand causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell. Divorce31"It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.' 32But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who divorces his wife must give her a certificate of divorce.' 32But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery. Oaths33"Again, you have heard that it was said to the people long ago, 'Do not break your oath, but fulfill to the Lord the vows you have made.' 34But I tell you, do not swear an oath at all: either by heaven, for it is footstool; or by Jerusalem, for it is the city of the Great King. 36And do not swear by your head, for you cannot make even one hair white or black. 37All you need to say is simply 'Yes' or 'No'; anything beyond this comes from the evil one. Eye for Eye38"You have heard that it was said, 'Eye for eye, and tooth for tooth.' 39But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. 40And if anyone wants to sue you and take your shirt, hand over your coat as well. 41If anyone forces you to go one mile, go with them two miles. 42Give to the one who asks you, and do not turn away from the one who asks you, and do not turn away from the one who asks you. enemies and pray for those who persecute you, 45that you may be children of your Father in heaven. He causes his sun to rise on the evil and the unrighteous. 46If you love those who love you, what reward will you get? Are not even the tax collectors doing that? 47And if you greet only your own people, what are you doing more than others? Do not even pagans do that? 48Be perfect, therefore, as your heavenly Father is perfect. Footnotes: 21 22 22 27 31 37 38 43 Page 25 Giving to the Needy1"Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven. 2"So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward in full. 3But when you give to the needy, do not let your left hand is doing, 4so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you. Prayer5" And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full. 6But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. 7And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. 8Do not be like them, for your Father knows what you need before you ask him. 9"This, then, is how you should pray:" 'Our Father in heaven, hallowed be your name, 10your kingdom come, your will be done, on earth as it is in heaven. 11Give us today our debts, as we also have forgive our debtors. 13And lead us not into temptation, but deliver us from the evil one. '14For if you forgive other people when they sin against you, your heavenly Father will also forgive you. 15But if you do not forgive others their sins, your Father will not forgive your sins. Fasting16"When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. 17But when you fast, put oil on your head and wash your face, 18so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you. Treasures on earth, where moths and vermin destroy, and where thieves break in and steal. 20But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. 21For where your treasure is, there your heart will be full of light. 23But if your eyes are unhealthy, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness! 24"No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and love the other, or you will be devoted to the one and love the other. You cannot serve both God and money. Do Not Worry25" Therefore I tell you, do not worry about your life, what you will be devoted to the one and love the other. Is not life more than food, and the body more than clothes? 26Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? 27Can any one of you by worrying add a single hour to your life ? 28"And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. 29Yet I tell you that not even Solomon in all his splendor was dressed like one of these. 30If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? 31So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32For the pagans run after all these things, and your heavenly Father knows that you need them. 33But seek first his kingdom and his righteousness, and all these things will be given to you as well. 34Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.Footnotes: 13 13 22 23 27 Page 26 Judging Others1 "Do not judge, or you too will be judged, and with the measure you use, it will be measured to you. 3"Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? 4 How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? 5You hypocrite, first take the plank out of your own eye? and then you will see clearly to remove the speck from your brother's eye. 6"Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and turn and tear you to pieces. Ask, Seek, Knock7" Ask and it will be opened to you; seek and you will find; knock and the door will be opened to you. 8For everyone who asks receives; the one who seeks finds; and to the one who seeks finds; and the door will be opened. for a fish, will give him a snake? 11If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! 12So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets. The Narrow and Wide Gates13"Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. 14But small is the gate and narrow the road that leads to life, and only a few find it. True and False Prophets 15" Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. 16By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? 17Likewise, every good fruit, and a bad tree cannot bear good fruit, but a bad tree bears bad fruit. 18A good tree bears good fruit is cut down and thrown into the fire. 20Thus, by their fruit you will recognize them. True and False Disciples21"Not everyone who says to me, 'Lord, Lord, 'will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. 22Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name drive out demons and in your name perform many miracles?' 23Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!' The Wise and Foolish Builders24"Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house; yet it did not fall, because it had its foundation on the rock. 26But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. 27The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash." 28When Jesus had finished saying these things, the crowds were amazed at his teaching, 29because he taught as one who had authority, and not as their teachers of the law.

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