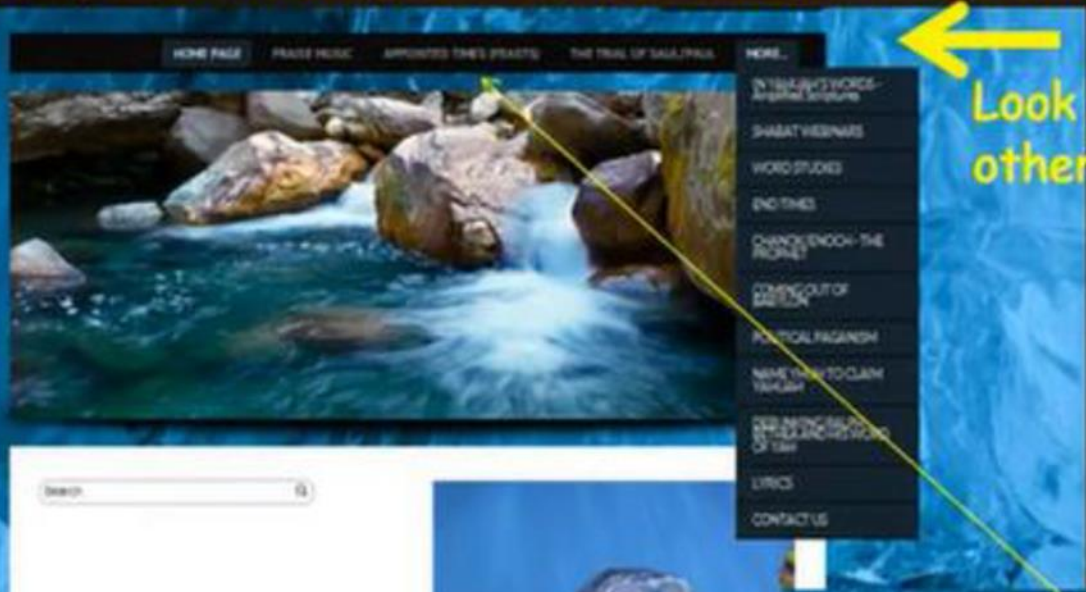




The Kingdom of Yah What will It be like?

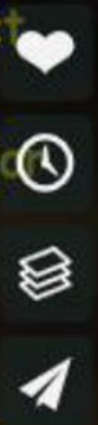
Sukkot 2018 Part 3

You can find the PDF for this and all webinars at Yahuwahsoasis.com by subject



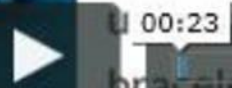
Look under the "more" Tab for other pdfs and studies.

The Feast/Exodus Webinars are under the top tab



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10/03/2018



FEAST OF SUKKOT TABERNACLES SHELTERS

2016



Sukkot Covenant Family Camping out with Yahuah - 2017

9/16/2017

10/03/2018

2018

We thought this year it might be interesting to look at some of Yahusha's parables of what the Kingdom of Yahuah is like. In this third and final part we will be looking at Matthew chapter 25. As we have done in the past, when we glean from others insights we will change the offending words and titles and put it in Comic sans font so you can tell the difference. We hope you enjoy 😊

Matthew 25

PARABLES



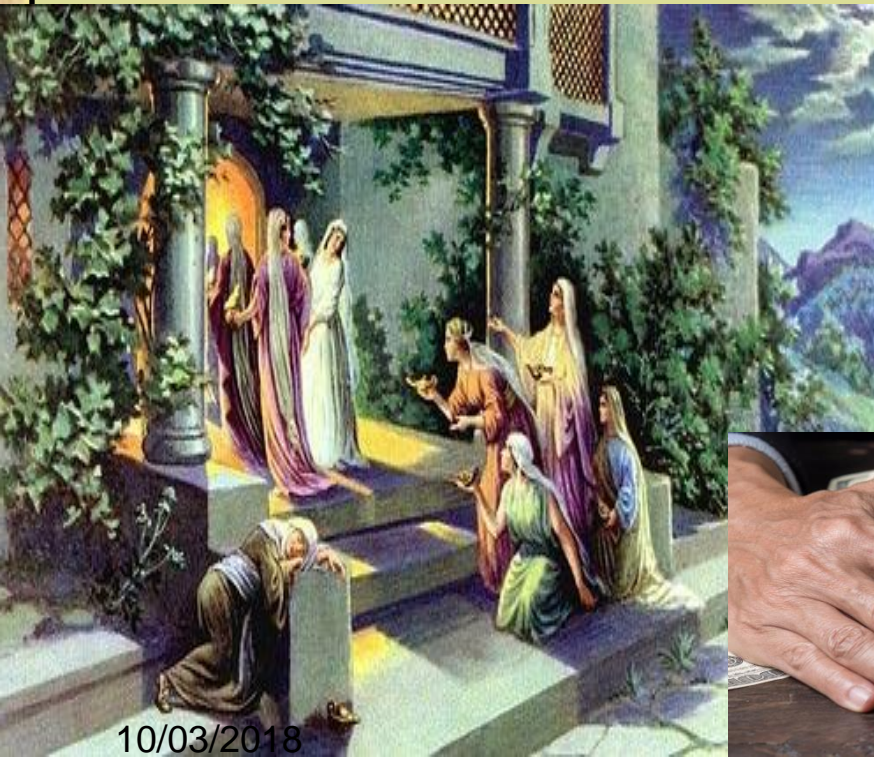
The Parables of the End Time Kingdom (Matthew 25:1-46)

<http://www.myredeemer.org/parables/kingdom2.shtml>

This section contains parables describing the kingdom of heaven at the time of judgment. These all begin with a phrase like "the kingdom of heaven will be like ten virgins who. . ." They can be better understood by reading this as "The kingdom of heaven *in the end time* can be described by the story in which ten virgins who. . ." I say this because people sometimes get confused and think that the ten virgins represent the kingdom; *but it's the entire story (told in three different ways) that explains the kingdom.*

We know that heaven is where "The King" reigns from; but the kingdom also includes the earth where we people live. Each of these parables shows a contrast of those who belong to the King and those who do not. Obviously, not every person living within the realm of the kingdom accepts Him as King. There is a key difference between those found in **Matthew 13** and these parables. The former contains a warning for people to accept Yahusha as King. This one however, identifies the point in time when it is too late for a change of heart. As you read these, remember that parables can only be understood by those who have the Spirit –those who have accepted Yahuah's Covenant terms and conditions.

Each parable has a different context: women waiting for the bridegroom, men managing money, a shepherd with flocks. The intent is for the reader to identify himself with at least one of these situations so that the message is relevant to him. But the theme is the same. **Once the time for judgment has arrived, the judge will separate everyone into one of two very distinct groups.** The righteous enter into eternal life –that’s being present with Yahuah for eternity due to a commitment to Him and endurance in the Torah. The other group remains outside of that life; it’s referred to as darkness, eternal punishment, a place of weeping and gnashing of teeth or the third option of ceasing to exist.



The Parable of the Ten Virgins

<http://www.myredeemer.org/parables.shtml>

Matthew 25:1-13



Mat 25:1 “Then the reign of the heavens shall be compared to ten maidens who took their lamps and went out to meet the bridegroom.

Mat 25:2 “And five of them were wise, and five foolish.

Mat 25:3 “Those who were foolish, having taken their lamps, **took no oil with them, (they were not preppers).**

Mat 25:4 but the wise took oil in their containers with their lamps.

Mat 25:5 “Now while the bridegroom took time, **they all slumbered and slept.**

Mat 25:6 “And at midnight a cry was heard, ‘See, the bridegroom is coming, go out to meet him!’

Mat 25:7 “Then all those maidens rose up and trimmed their lamps.

Mat 25:8 “And the foolish said to the wise, ‘Give us of your oil, because our lamps are going out.’

Mat 25:9 “But the wise answered, saying, ‘No, indeed, there would not be enough for us and you. Instead, go to those who sell, and buy for yourselves.’

Mat 25:10 “And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut.

Mat 25:11 “And later the other maidens also came, saying, ‘Master, Master, open up for us!’

Mat 25:12 “But he answering, said, ‘Truly, I say to you, I do not know you.’

Mat 25:13 “**Watch therefore, because you do not know the day nor the hour in which the Son of Adam is coming,**

Key Points

Ten virgins – Some translations use the word “maidens” rather than virgins; another uses “bridesmaids.” Nonetheless, in Scripture, women are a picture of mankind’s relationship with Yahuah. “Why virgins or maidens?” you might ask. The answer is that they were unmarried and looking for husbands. In this parable there are five wise women and five foolish ones. The wise ones trusted Yahuah and came to Him on His terms and followed His instructions. Be watchful – keep your oil full.

Lamps – The lamps symbolize how people show the world that they have a relationship with Yahuah. –It’s their testimony- Their walk. Do they guard the Shabbat? Do they wear Tzitzits? Do they celebrate the Appointed times? Do they know His word. Do they know His name? Do they proclaim all of this proudly or do they compromise? Do they hide back as if ashamed – so as not to be looked at as different? Matthew 5:15 uses the lamp to explain this, “Neither 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.” The Torah is also the lamp under our feet- to light our way!

Oil – It’s the energy source for the lamps. The Torah is the Oil – The word of Yahuah. The Ruach teaches us more about the Torah –filling our lamps with longer lasting energy to sustain us in darker times – if we have the word in us. Without it there is nothing. The Scriptures illustrates this through the practice of anointing. Oil was put on a person’s head to signify a special relationship with Yahuah. One you can have by reading His words and acting upon His instructions.

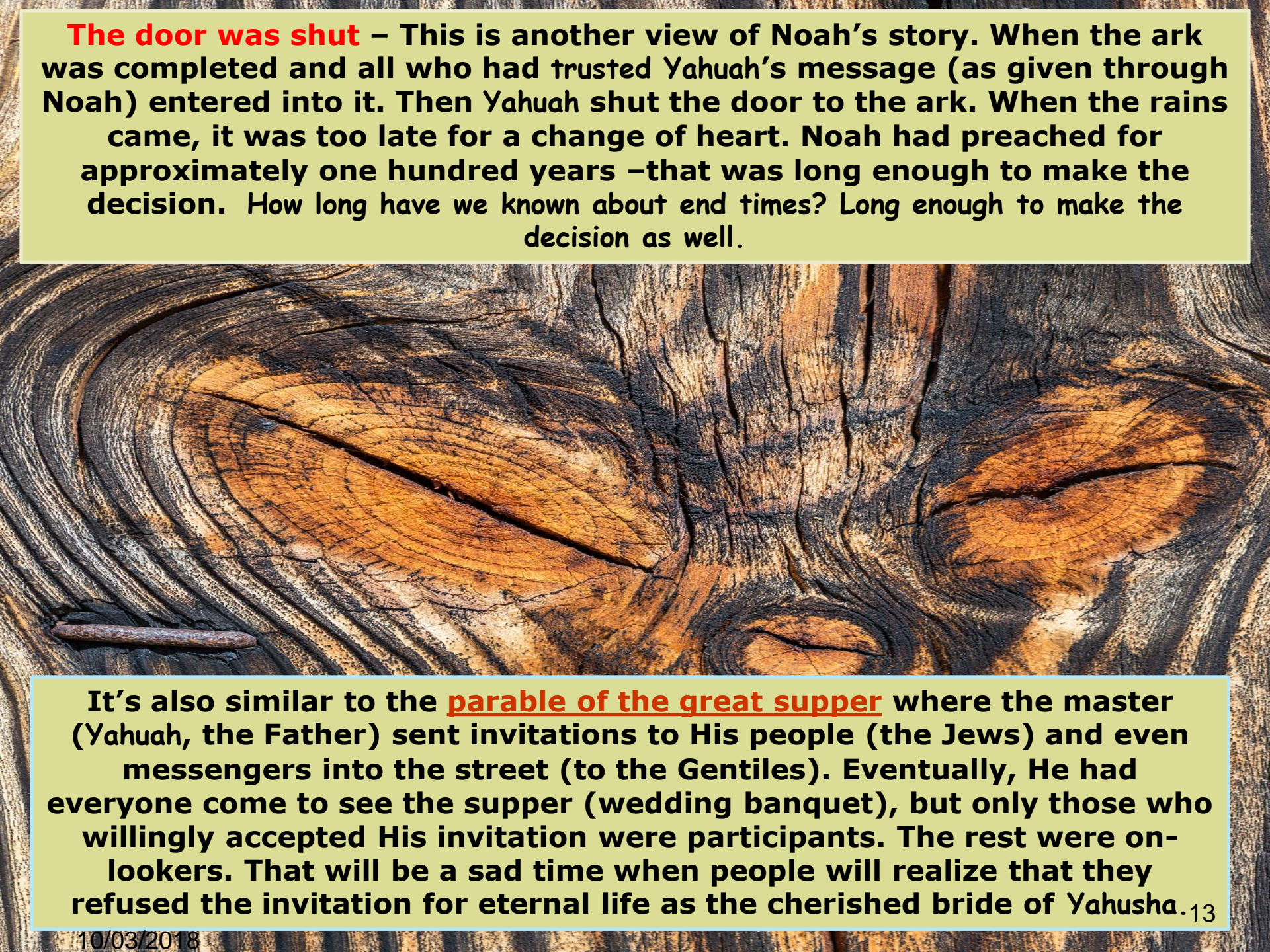
The five wise women had oil in jars. The jars are what we live in –they are our bodies.

The bridegroom was a long time in coming – The bridegroom that Yahusha is talking about is of course himself. And we know all too well that it seems to be taking a very long time for his return from our perspective.

They fell asleep – Sleep is frequently synonymous with physical death. Since the time when He lived among us –some 2,000 years ago– many have “fallen asleep.” It can also mean being made drowsy by not being keenly watchful, inspired by the word. Also as being in a trance. We see that all too often. Not doing your own homework will not inspire anyone. Listening to others drone on without engaging and seeking yourself will cause one to fall asleep on the job. Not a good thing.

At midnight – Yahusha will return when the world is in its darkest, most desperate state. In Revelation it refers to this time as the sun and moon being darkened and some of the stars have fallen from the sky. There will be little to illuminate the world physically or spiritually. It can also be dark for the lack of finding His word- per Amos.

The wedding banquet – It’s the one we are all looking forward to. That will be a wonderful day if we are found worthy, we can be invited to the wedding banquet in whatever capacity we have earned. Nothing should be taken for granted as a done deal.



The door was shut – This is another view of Noah's story. When the ark was completed and all who had trusted Yahuah's message (as given through Noah) entered into it. Then Yahuah shut the door to the ark. When the rains came, it was too late for a change of heart. Noah had preached for approximately one hundred years –that was long enough to make the decision. How long have we known about end times? Long enough to make the decision as well.

It's also similar to the **parable of the great supper** where the master (Yahuah, the Father) sent invitations to His people (the Jews) and even messengers into the street (to the Gentiles). Eventually, He had everyone come to see the supper (wedding banquet), but only those who willingly accepted His invitation were participants. The rest were on-lookers. That will be a sad time when people will realize that they refused the invitation for eternal life as the cherished bride of Yahusha.¹³

"I don't know you" – When it's time to be awakened from "sleep" at the resurrection, those who have endured - the oil- will be able to see their way into the grand reception. Those who didn't have the oil went looking for some, but the time for deciding their destiny was over. Remember the story of Lazarus (in Luke 16:19-31) where it was impossible for the rich man to cross over the great chasm after death? There will be some who will be rejoicing on that day. But the others will hear those most dreaded words when Yahusha will say, "I NEVER KNEW you."

Points from this video by 911 Ministries

https://www.youtube.com/watch?v=-Xo8Rgm_qNE&feature=em-uploademail



THE **TEN** VIRGINS



▶ ⏪ 🔊 3:44 / 17:21

⚙️ HD 📺 🖥️ 🗄️

The characterizations of who is and is not welcome to have an intimate relationship with the bridegroom.

Five critical words:

1. Wise

2. Foolish Did not have light!

3. Lamp

4. Light

5. Oil

Those that have light are welcome.

Light is the condition for the appropriate result.



1. The Wise — One who hears and obeys (obedient):

The instructions of YHWH is perfect, reviving the soul; the testimony of YHWH is sure, **making wise** the simple;

Psalm 19:7 This is someone who allows the word of Yah to work within them.

“Everyone then who hears these words of mine and does them will be like a **wise man** who built his house on the rock.”

Matthew 7:24 The wise are those who have the word of Yahuah as their foundation for life.

2. The Foolish — Those who are disobedient:

The reverence and awe of YHWH is the beginning of knowledge; fools despise wisdom and instruction.

Proverbs 1:7

The wise of heart will receive instructions but a babbling fool will come to ruin.

Proverbs 10:8

And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand.

Matthew 7:26

4. The Light —

The code of wisdom – the Torah

For **the instructions** is a lamp and the teaching a light, and the reproofs of discipline are the way of life,

Proverbs 6:23

5. The Oil — The desire for obedience:

“Command the people of Israel to bring you **pure oil from beaten olives for the lamp**, that a light may be kept burning regularly.”

Leviticus 24:2

The lamp is the instructions and code of wisdom.

The wise virgins:

- The oil is from pressed olives (the fruit).
- The oil goes into the lamp (**The instructions**).
- The light (**Code of wisdom**), goes forth from the vessel.

Fruit is the understanding of the **word of Yah** as demonstrated in the results of a life that has understood and applied the **word of Yah** accurately:

“Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit. As for what was sown on good soil, this is the one who hears the word and understands it.”

Matthew 12:33

The tree is the person

The Fruit is the resulting quality of life (Proper application of the Word)

Its not enough to understand it – you have to properly apply it to your life and act upon it. If you don't apply it to your life you can not yield good fruit. You are known by your fruit or lack there of. You will be tried – your fruit tested so to speak to see if you know how to apply the word and if you can endure.

I, John, your brother and partner in **the tribulation and the kingdom and the patient endurance** that are in Yahusha, was on the island called Patmos on account of the word of Yah and the testimony of Yahusha.

Revelation 1:9

Looking again how our oil produces good fruit-applying the word of Yah. Tribulation – pressing us – squeezing out our goodness-shining the light.

“Command the people of Israel to bring you pure oil (**desire to obey**) from beaten olives (**our tribulation**) for the lamp (instructions), that a light (Code of wisdom) may be kept burning regularly (go forth continually).

Leviticus 24:2

Summary of Terms:

1. The Wise — Those who are obedient.
2. The Foolish — Those who are disobedient.
3. The Lamp — The instructions .
4. The Light — Code of wisdom .
5. The Oil — The desire to obey the word of Yah (Pressing/Tribulation).

Lets insert the expanded terms and see if they fit and give a clearer picture. One question – how can the foolish be told to buy more oil or the desire to obey the word of Yah?

Buy truth, and do not sell it; buy wisdom, instruction, and understanding.

Proverbs 23:23

“Then the kingdom of heaven will be like ten virgins who took their **instructions** and went to meet the bridegroom. Five of them were **disobedient**, and five were **obedient**. For when the **disobedient** took their **instructions**, they took no desire to **obey the instructions** with them, but the wise took **their desire to follow the word of Yah with their instructions**. As the bridegroom was delayed, they all became drowsy and slept. ~~but at midnight~~ there was a cry, ‘Here is the bridegroom! Come out to meet him.’ Then all those virgins rose and attended to their **instructions**. And the **disobedient** said to the **obedient**, ‘Give us some of **your desire to follow the word of Yah or our instructions** are going out.’ But the **obedient** answered, saying, ‘Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.’ And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. Afterward the other virgins came also, saying, ‘Lord, lord, open to us.’ But he answered, ‘Truly, I say to you, I do not know you.’ Watch therefore, for you know neither the day nor the hour. Matthew 25:1-13

Why are there ten virgins?

He answered, "I was sent only to the lost sheep of **the house of Israel.**"
Matthew 15:24

Judah
2 Tribes

Hebrews



The House of Israel
10 Tribes

Israel split in two
(See 1 Kings 11:31-32)

She saw that for all the adulteries of **that faithless one, Israel,**
I had sent her away with **a decree of divorce...**

Jeremiah 3:8

This makes sense **that all** the bridesmaids fell asleep- after Yahusha's first coming...but now we are waking up!

For this is the covenant that I will make with the house of Israel after those days, declares **YHWH**: **I will put my law within them,** and I will write it on their hearts. And I will be their **Yah** and they shall be my people.

Jeremiah 31:33

Deciphering the Parable of the Ten Virgins

By Helena Lehman of the
Pillar of Enoch Ministry

<http://pillar-of-enoach.com>

Published in April 2012,

Revised on Nov. 11th, 2012; June 7, 2013

This Parable is deceptively simple in its subject matter, but surprisingly hard for many to understand because the Wise and Foolish Virgins must be viewed both literally and allegorically to derive the full meaning of the text. Yet it is crucial to understand this Parable from both points of view in order to make correct deductions concerning the timing and nature of upcoming events in the Last Days - especially since the End Time Signs that our Messiah Yahshua told us to watch for have been speeding up at a frantic rate. This article explores the deeper meaning of this parable in relation to the Great Tribulation, which is fast approaching.

In this Parable, it is obvious that Yahshua is literally describing the fate of ten virgin attendants to an expectant bride awaiting the arrival of the Bridegroom, who is none other than Yahshua himself. Though the Bride of Yahusha is not directly referred to in the parable, her presence is inferred by the appearance of her handmaidens, who are waiting with her for the Bridegroom to arrive. It is the Bride who is anxiously awaiting His arrival, and anticipating the joyous wedding. Unfortunately, however, five of the ten virgin attendants are not taking their job to help the Bride prepare for the wedding very seriously. As a result, they are lacking enough oil in their lamps to light their way in the bridal procession to the Groom's Father's house, which is to begin at midnight on an undetermined day. Subsequently, **all of the handmaidens fall asleep**, since the Bridegroom takes much longer than expected to arrive.

Proverbs 7:2 Guard My instructions, and live; and My Torah as the apple of your eye.

This is why the five Foolish Virgins are to be left behind when the Bridegroom arrives.

Yahshua will say “I do not know you” to them because He never knew them in fellowship, as a covenant family member. ([Matthew 25:12](#)). These foolish ones are apostate believers who are in love with the world and its pleasures rather than in Yahuah, Yahusha and the Torah. They are chasing after worldly power, prestige and pleasure such as vacations, secular entertainment, cultural events rather than caring for the poor and needy among them, or seeking to help lost souls.

It is interesting that the foolish ones expected the other to just give them their oil that they had worked to accumulate for free. Much like we see the laziness in people today. It was a tough thing to say to them at the end- no you should have gotten your own, I will not share this time- it is too precious.

Their lamps will therefore not have enough oil that represents the their knowledge of the Word of Yahuah – it will be very poor. As a result, they will not have a place reserved for them at the Wedding of the Lamb (i.e. the Wedding of Yahshua).

Your word is a **LAMP**
for my feet, a
light on my path

Psalms 119:105

The Parable of the Talents

Matthew 25:14-30)

<http://www.myredeemer.org/parables.shtml>



Key Points

Talents – This is a weight measure that is about 120 troy ounces. It would be silver or gold. In these unstable times, the price of silver is about \$10 and gold is about \$800 (USD) per troy ounce. Whether the servant was given two talents or five, the master trusted him to take care of a valuable amount of his property. This parable is not about the money; it is about Yahusha's property – His word and most importantly the people of his Covenant family and others.

Entrusted based on ability – Every person has a talent. What is important is what we do with what we have been entrusted with. We are all expected to share our talents with others in serving Yahuah.

Left on a journey – The journey alluded to in the parable is Yahusha's' time away from us.

Share happiness – Some have been given more than others to manage in his absence –demonstrated here with either two talents or five. But note that in both cases He referred to both of them as given "little." The reward for taking care of his property is unimaginable –Since everything belongs to Yahuah.

The unknown master – The servant that did not invest what had been given did not even know his master –not even His character. This is how the religious are. They view their relationship with "Jesus" -Their god to be founded on the teachings of Paul. They bury Yahuah's word and treasure, not paying attention to the preciousness that lies in His word and instructions. Words Yahusha continued to speak.



Given even more – Religious Christians think "What can be greater than being entrusted with bringing people to Jesus for salvation"? But that is not our job. That is the job of Ruach. We can not bring anyone the Father has not chosen or called. But we can be ready once they start asking questions to get them on the proper path and protected by being in Yahuah's will. We begin by introducing them to the proper name of the Father and Son and the requirements of being in the Covenant Family - being in Yahuah's will is under His protection.

Our purpose is to grow in our own trust of Him which is accomplished by going through trials. Then we can help others who are also going through trials. They are not for punishment –but to conform us into the righteous people who will enjoy eternity, and so that we will be mature and complete in every way. If we are not guarding Yahuah's instructions and the outside world and family see that, what kind example are we setting? Our oil is low - we are not walking on the path- we are out of the protection. Most importantly we are disappointing our Father Yahuah. We should know better than to push the envelope or try and rationalize our not being faithful to His beneficial instructions. We are kidding ourselves if we think it does not matter. Worse yet we are acting like Christians. Hypocrites who talk but don't or won't endure the walk no matter the circumstance.

Eternity – Here we see the two destinations once again. One being a Covenant family member; the other: "And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth."

Excerpts from this article.

Each of Yahusha's servants in this parable reaped a spiritual harvest by investing their talents in helping others. They thereby increased the value of their own gifts and blessed those that they nurtured. Note that also this parable clearly teaches that each person who utilizes their gifts wisely by reaching others with the *Good and Beneficial Message* will receive a great reward. But let's face it- shouldn't pleasing Yahusha and Yahuah by being the best representatives we can possibly be, be all the reward we need? What else are we living for?

Parable of the Talents Matthew 25:14-30

Mat 25:14 for it is like a man going from home, who called **his own servants** and delivered his possessions to them.

Mat 25:15 “And to one he gave five talents, and to another two, and to another one, to each according to his own ability, and went from home.

THE MANDELA EFFECT

What do you remember?

Alert !!

<https://quantumwarriors.net>



This is an easy ME as it makes no sense.

Matthew 25:15

Original Verse

And unto one he gave five talents, to another two, and to another one; to every man according to his own ability; and straightway took his journey.

Description of Change

own > several

New Verse

And unto one he gave five talents, to another two, and to another one; to every man according to his **several ability; and straightway took his journey.**

New International Version

To one he gave five bags of gold, to another two bags, and to another one bag, **each according to his ability**. Then he went on his journey.

New Living Translation

He gave five bags of silver to one, two bags of silver to another, and one bag of silver to the last—dividing it in proportion **to their abilities**. He then left on his trip.

English Standard Version

To one he gave five talents, to another two, to another one, to **each according to his ability**. Then he went away.

Berean Study Bible

To one he gave five talents, to another two talents, and to another one talent—each **according to his own ability**. And he promptly went on his journey.

Berean Literal Bible

And indeed to one he gave five talents; and to one, two; and to one, one; to each **according to his own ability**. And he left the region immediately.

New American Standard Bible

"To one he gave five talents, to another, two, and to another, one, each **according to his own ability**; and he went on his journey.

Aramaic Bible in Plain English

To one he gave five talents, and to another two, and to another one, each man **according to his power**, and he immediately went abroad.

GOD'S WORD® Translation

He gave one man ten thousand dollars, another four thousand dollars, and another two thousand dollars. Each was given money based **on his ability**. Then the man went on his trip.

New American Standard 1977

"And to one he gave five talents, to another, two, and to another, one, each **according to his own ability**; and he went on his journey.

Jubilee Bible 2000

And unto one he gave five talents, to another two, and to another one, to each **one according to his faculty**, and straightway took his journey.

Christian Standard Bible

To one he gave five talents, to another two talents, and to another one talent, depending **on each one's ability**. Then he went on a journey. Immediately

Contemporary English Version

The man knew what each servant could do. So he handed 5,000 coins to the first servant, 2,000 to the second, and 1,000 to the third. Then he left the country.

Good News Translation

He gave to each one **according to his ability**: to one he gave five thousand gold coins, to another he gave two thousand, and to another he gave one thousand. Then he left on his trip.

Holman Christian Standard Bible

To one he gave five talents; to another, two; and to another, one—to each according **to his own ability**. Then he went on a journey. Immediately

International Standard Version

To one man he gave five talents, to another two, and to another one, **based on their ability**. Then he went on his trip.

NET Bible

To one he gave five talents, to another two, and to another one, each **according to his ability**. Then he went on his journey.

New Heart English Bible

To one he gave five talents, to another two, to another one; to each according **to his own ability**. Then he went on his journey.

KJV Translation Count — Total: 113x

The KJV translates Strong's G2398 in the following manner: his own (48x), their own (13x), privately (8x), apart (7x), your own (6x), his (5x), own (5x), not translated (1x), miscellaneous (20x).

King James 2000 Bible

And unto one he gave five talents, to another two, and to another one; to every man according to his own ability; and immediately took his journey.

American King James Version

And to one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

American Standard Version

And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

Douay-Rheims Bible

And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey.

Darby Bible Translation

And to one he gave five talents, to another two, and to another one; to each according to his particular ability, and immediately went away out of the country.

English Revised Version

And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

Webster's Bible Translation

And to one he gave five talents, to another two, and to another one; to every man according to his several ability; and forthwith took his

Weymouth New Testament

To one he gave five talents, to another two, to another one--to each according to his individual capacity; and then started from home.

World English Bible

To one he gave five talents, to another two, to another one; to each according to his own ability. Then he went on his journey.

Young's Literal Translation

and to one he gave five talents, and to another two, and to another one, to each according to his several ability, went abroad immediately.

◀ 2398. idios ▶

Strong's Concordance

idios: one's own, distinct

Original Word: ἴδιος, α, ν

Part of Speech: Adjective

Transliteration: idios

Phonetic Spelling: (id'-ee-os)

Short Definition: one's own, private, personal

Definition: one's own, belonging to one, private, personal; one's own people, one's own family, home, property.

HELPS Word-studies

2398 *idios* (a primitive word, *NAS dictionary*) – properly, *uniquely one's own, peculiar to the individual*. 2398 *idios* ("uniquely one's own") is "stronger than the simple possessive pronoun ('own')". This emphatic adjective means '*private, personal*' (WS, 222).

Mat 25:16 “And he who had received the five talents went and worked with them, and made another five talents.

Mat 25:17 “In the same way, he with the two also, he gained two more.

Mat 25:18 “But he who had received the one went away and dug in the ground, and hid the silver of his master.

Mat 25:19 “And after a long time the master of those servants came and settled accounts with them.

Mat 25:20 “And he who had received five talents came and brought five other talents, saying, ‘Master, you delivered to me five talents. See, I have gained five more talents besides them.’

Mat 25:21 “And his master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’

Mat 25:22 “Then he who had received two talents came and said, ‘Master, you delivered to me two talents. See, I have gained two more talents besides them.’

Mat 25:23 “His master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’

Mat 25:24 “And the one who had received the one talent also came and said, ‘Master, I knew you to be a **hard man**, reaping where you have not sown, and gathering where you have not scattered seed,

Mat 25:25 and being afraid, I went and hid your talent in the ground. See, you have what is yours.’

Mat 25:26 “And his master answering, said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.

THE MANDELA EFFECT

What do you remember?

Alert !!

<https://quantumwarriors.net>



Another ME that makes no sense.

Matthew 25:26

Original Verse

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter:

Description of Change

did not scatter > have not strawed

New Verse

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

◀ Matthew 25:26 ▶

Matthew 25 - Click for Chapter

611 [e]	1161 [e]	3588 [e]	2962 [e]	846 [e]	2036 [e]	846 [e]	4190 [e]	1401 [e]	2532 [e]	3636 [e]
Apokritheis	de	ho	kyrios	autou	eipen	autō	Ponēre	doule	kai	oknēre
26 Ἀποκριθεὶς	δὲ ,	ὁ	κύριος	αὐτοῦ	εἶπεν	αὐτῷ ,	Πονηρὲ	δοῦλε	καὶ	ὀκνηρέ !
Answering	now	the	master	of him	said	to him	Wicked	servant	and	lazy
V-APP-NMS	Conj	Art-NMS	N-NMS	PPro-GM3S	V-AIA-3S	PPro-DM3S	Adj-VMS	N-VMS	Conj	Adj-VMS

1492 [e]	3754 [e]	2325 [e]	3699 [e]	3756 [e]	4687 [e]	2532 [e]	4863 [e]	3606 [e]	3756 [e]	1287 [e]
ēdeis	hoti	therizō	hopou	ouk	espeira	kai	synagō	hothen	ou	dieskorpisa
ἦδεις	ὅτι	θερίζω	ὅπου	οὐκ	ἔσπειρα ,	καὶ	συνάγω	ὅθεν	οὐ	διεσκόρπισα .
You knew	that	I reap	where	not	I sowed	and	gather	from where	not	I scattered
V-LIA-2S	Conj	V-PIA-1S	Adv	Adv	V-AIA-1S	Conj	V-PIA-1S	Conj	Adv	V-AIA-1S

1287. diaskorpizó

Strong's Concordance

diaskorpizó: generally to separate, spec. to winnow, fig. to squander

Original Word: διασκορπίζω

Part of Speech: Verb

Transliteration: diaskorpizó

Phonetic Spelling: (dee-as-kor-pid'-zo)

Short Definition: I scatter, winnow, disperse, waste

Definition: I scatter, winnow, disperse, waste.

HELPS Word-studies

1287 *diaskorpízō* (from 1223*diá*, "thoroughly," which intensifies 4650 /*skorpízō*, "scatter") – properly, widely scatter, disperse greatly (note the force of the prefix, *diá*).

Thayer's Greek Lexicon

STRONGS NT 1287: διασκορπίζω

διασκορπίζω; 1 aorist διεσκόρπισα; passive, perfect participle

διεσκορπισμενος; 1 aorist διεσκορπίσθην; 1 future διεσκορπισθήσομαι;

often in the Sept., more rarely in Greek writings from Polybius 1, 47, 4; 27, 2, 10 on (cf. Lob. ad Phryn., p. 218; (Winers Grammar, 25)); **to scatter abroad,**

disperse: John 11:52 (opposed to συνάγω); of the enemy, Luke 1:51; Acts 5:37

(Numbers 10:35, etc. Josephus, Antiquities 8, 15, 4; Aelian v. h. 13, 46 (1, 6) ὁ

δράκων τοὺς μὲν διεσκόρπισε, τοὺς δὲ ἀπέκτεινε). Of a flock of sheep:

Matthew 26:31 (from Zechariah 13:7); Mark 14:27; **of property, to squander,**

waste: Luke 15:13; Luke 16:1 (like διασπείρω in Sophocles El. 1291). like the

Hebrew כָּרַף (the Sept. Ezekiel 5:2, 10, 12 (Ald.), etc.) of grain, to scatter, i. e. to

winnow (i. e., to throw the grain a considerable distance, or up into the air, that it

may be separated from the chaff, opposed to συνάγω, to gather the wheat,

freed from the chaff, into the granary (cf. BB. DD. under the word)); Matthew

25:24, 26.

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New International Version

"His master replied, 'You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not **scattered** seed?

New Living Translation

"But the master replied, 'You wicked and lazy servant! If you knew I harvested crops I didn't plant and gathered crops I didn't **cultivate,**

English Standard Version

But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sown and gather where I **scattered** no seed?

Berean Study Bible

'You wicked, lazy servant!' replied his master. 'You knew that I reap where I have not sown and gather where I have not **scattered** seed.

Berean Literal Bible

And his master answering, said to him, 'Wicked and lazy servant! You **knew** that I reap where I did not sow and gather from where I did not **scatter.**

New American Standard Bible

"But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I **scattered** no seed.

Christian Standard Bible

"His master replied to him, 'You evil, lazy servant! If you knew that I reap where I haven't sown and gather where I haven't **scattered,**

Contemporary English Version

The master of the servant told him, "You are lazy and good-for-nothing! You know I harvest what I don't plant and gather crops where I haven't **scattered seed.**

Good News Translation

'You bad and lazy servant!' his master said. 'You knew, did you, that I reap harvests where I did not plant, and gather crops where I did not **scatter seed?**

Weymouth New Testament

"'You wicked and slothful servant,' replied his master, 'did you know that I reap where I have not sown, and garner what I have not winnowed?'

World English Bible

"But his lord answered him, 'You wicked and slothful servant. You knew that I reap where I didn't sow, and gather where I didn't scatter.'

Young's Literal Translation

'And his lord answering said to him, Evil servant, and slothful, thou hadst known that I reap where I did not sow, and I gather whence I did not scatter!

Jubilee Bible 2000

His lord answered and said unto him, Thou wicked and slothful slave thou knewest that I reap where I did not sow and gather where I have not scattered;

Holman Christian Standard Bible

"But his master replied to him, You evil, lazy slave! If you knew that I reap where I haven't sown and gather where I haven't **scattered**,

International Standard Version

"His master answered him, 'You evil and lazy servant! So you knew that I harvested where I haven't planted and gathered where I haven't **scattered** any seed?

NET Bible

But his master answered, 'Evil and lazy slave! So you knew that I harvest where I didn't sow and gather where I didn't **scatter**?

New Heart English Bible

"But his lord answered him, 'You wicked and slothful servant. You knew that I reap where I did not sow, and gather where I did not **scatter**.

Aramaic Bible in Plain English

His master answered and said to him, "You evil and lazy servant; you knew that I reaped where I had not sown, and I gathered from where I have **not threshed**.

GOD'S WORD® Translation

"His master responded, 'You evil and lazy servant! If you knew that I harvest where I haven't planted and gather where I haven't **scattered**,

New American Standard 1977

"But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow, and gather where I **scattered no seed**.

King James 2000 Bible

His lord answered and said unto him, You wicked and slothful servant, you knew that I reap where I sowed not, and gather where I have not **spread**:

American King James Version

His lord answered and said to him, You wicked and slothful servant, you knew that I reap where I sowed not, and gather where I have not strewed:

American Standard Version

But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not **scatter**,

Douay-Rheims Bible

And his lord answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed:

Darby Bible Translation

And his lord answering said to him, Wicked and slothful bondman, thou knewest that I reap where I had not sowed, and gather from where I had not **scattered**;

English Revised Version

But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not **scatter**;

Webster's Bible Translation

His lord answered and said to him, Thou wicked and slothful servant, thou knewest that I reap where I have not sown, and gather where I have not strewed:

King James Bible

His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

No one else has "strawed". Others use "strewed"

Mat 25:27 'Then you should have put my silver with the **exchangers**, and at my coming I would have received back my own with interest.'

Bankers in the Scriptures?



THE MANDELA EFFECT

What do you remember?

Alert !!

<https://quantumwarriors.net>



Others are now using bankers for exchangers. A modern change.

Matthew 25:27

Original Verse

Thou ought therefore to have put my money to the exchangers, and then at my coming I should have received mine own with interest.

Description of Change

ought > oughtest / interest > usury

New Verse

Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

◀ Matthew 25:27 ▶

Matthew 25 - Click for Chapter

1163 [e]	4771 [e]	3767 [e]	906 [e]	3588 [e]	694 [e]	1473 [e]	3588 [e]	5133 [e]	2532 [e]	2064 [e]
edei	se	oun	balein	ta	argyria	mou	tois	trapezitais	kai	elthōn
27 ἔδει	σε	οὖν	βαλεῖν	τὰ	ἀργυρία	μου	τοῖς	τραπεζίταις	, καὶ	ἔλθῶν ,
It behooved	you	therefore	to put	the	money	of me	to the	bankers	and	having come
V-IIA-3S	PPro-A2S	Conj	V-ANA	Art-ANP	N-ANP	PPro-G1S	Art-DMP	N-DMP	Conj	V-APA-NMS

1473 [e]	2865 [e]	302 [e]	3588 [e]	1699 [e]	4862 [e]	5110 [e]
egō	ekomisamēn	an	to	emon	syn	tokō
ἐγὼ	έκομισάμην	ἄν	τὸ	έμὸν	σὺν	τόκῳ .
I	would have received	-	-	my own	with	interest
PPro-N1S	V-AIM-1S	Prtcl	Art-ANS	PPro-AN1S	Prep	N-DMS

Englishman's Concordance

τραπεζίταις (trapezitais) — 1 Occurrence

Matthew 25:27 N-DMP

GRK: μου τοῖς τραπεζίταις καὶ ἔλθῶν

NAS: my money *in the bank*, and on my arrival

KJV: money *to the exchangers*, and

INT: of me to the *bankers* and having come

Strong's Concordance

trapezités: a money-changer, banker

Original Word: τραπεζίτης, ου, ὁ

Part of Speech: Noun, Masculine

Transliteration: trapezités

Phonetic Spelling: (trap-ed-zee'-tace)

Short Definition: a money-changer, banker

Definition: a money-changer, banker.

Lexicon :: Strong's G5133 - trapezitēs	
τραπεζίτης	
Transliteration	Pronunciation
<i>trapezitēs</i>	trä-pe-zē'-tās (Key) 
Part of Speech	Root Word (Etymology)
masculine noun	From τράπεζα (G5132)



bank (v.1)

"to act as a banker," 1727, from **bank** (n.1). As "to deposit in a bank" from 1833. Figurative sense of "to rely on" (i.e. "to put money on") is from 1884, U.S. colloquial. Related: *Banked*; *banking*; *bankable*.

bank (v.2)

1580s, "to form a bank or slope or rise," from **bank** (n.2). Meaning "to rise in banks" is by 1870. That of "to ascend," as of an incline, is from 1892. In aeronautics, from 1911. Related: *Banked*; *banking*.

bank (v.3)

originally in billiards, "to make (the cue ball) touch the cushion (*bank*) of the table before touching another ball," by 1909, from a specialized sense of **bank** (n.2); probably abstracted from *bank-shot* (n.), which is attested by 1889. Related: *Banked*; *banking*.

bank (n.1)

"financial institution," late 15c., originally "money-dealer's counter or shop," from either Old Italian *banca* or Middle French *banque* (itself from the Italian word), both meaning "table," from a Germanic source (such as Old High German *bank* "bench, moneylender's table"), from Proto-Germanic **bankiz-* "shelf," **bankon-* (see **bank** (n.2)). The etymological notion is of the moneylender's exchange table.

As "institution for receiving and lending money" from 1620s. In games of chance, "the sum of money held by the proprietor or one who plays against the rest," by 1720. *Bank holiday* is from 1871, though the tradition is as old as the Bank of England. To *cry all the way to the bank* was coined 1956 by U.S. pianist Liberace, after a Madison Square Garden concert that was panned by critics but packed with patrons.

KJV Translation Count — Total: 1x

The KJV translates Strong's G5133 in the following manner: **exchanger (1x)**.

Outline of Biblical Usage [?]

- I. **a money changer, broker, banker**
- II. **one who exchanges money for a fee, and pays interest on deposits**

Strong's Definitions [?]

(Strong's Definitions Legend)

τραπεζίτης *trapezitēs*, trap-ed-zee'-tace; from G5132; a money-broker or banker:—exchanger.

Thayer's Greek Lexicon [?]

(Jump to Scripture Index)

STRONGS NT 5133: **τραπεζίτης**

τραπεζίτης (τραπεζειτης T WH; see WHs Appendix, p. 154, and cf. εἰ, ἰ), **τραπεζιτου, ὁ** (τράπεζα, which see), **a money-changer, broker, banker, one who exchanges money for a fee, and pays interest on deposits**: Matthew 25:27. (Cebet. tab. 31; (Lysias), Demosthenes, Josephus, Plutarch, Artemidorus Daldianus, others.)

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Thayer's Greek Lexicon

STRONGS NT 5133: τραπεζίτης

τραπεζίτης (τραπεζειτης T WH; see WHs Appendix, p. 154, and cf. εἶ, ἰ), τραπεζίτου, ὁ (τράπεζα, which see), **a money-changer, broker, banker**, one who exchanges money for a fee, and pays interest on deposits: [Matthew 25:27](#). (Cebet. tab. 31; (Lysias), Demosthenes, Josephus, Plutarch, Artemidorus Daldianus, others.)

THAYER'S GREEK LEXICON, Electronic Database.

TOOLS

☞ [Mat 21:12](#)

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables ^{G5132} of the moneychangers, and the seats of them that sold doves,

Lexicon :: Strong's G5132 - trapeza

Aa

τράπεζα

Transliteration

trapeza

Pronunciation

trä'-pe-zä (Key)



Part of Speech

feminine noun

Root Word (Etymology)

Probably contracted from τέσσαρες (G5064) and πεζῆ (G3979)

Outline of Biblical Usage [?]

I. a table

A. a table on which food is placed, an eating place

i. the table in the temple at Jerusalem on which the consecrated loaves were placed

B. equiv. to the food placed upon the table

i. to set a table

ii. put food before one

C. a banquet, feast

II. the table or stand of a money changer, where he sits, exchanging different kinds of money for a fee (agio), and paying back with interest loans or deposits

Lexicon :: Strong's G2855 - kollybistēs

Aa

κολλυβιστής

Transliteration

kollybistēs

Pronunciation

kol-lū-bē-stā's (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From a presumed derivative of kollubos (a small coin - probably akin to κολλούριον (G2854))

Greek Inflections of κολλυβιστής

mGNT — 3x in 1 unique form(s)

TR — 3x in 1 unique form(s)

κολλυβιστῶν — 3x

Dictionary Aids

Vine's Expository Dictionary: [View Entry](#)

KJV Translation Count — Total: 3x

The KJV translates Strong's G2855 in the following manner: moneychanger (2x), charger (1x).

Thayer's Greek Lexicon [?]

[\(Jump to Scripture Index\)](#)

STRONGS NT 2855: κολλυβιστής

κολλυβιστής, κολλυβιστου, ὁ (from κόλλυβος equivalent to

a. a small coin, cf. κολοβός clipped;

b. rate of exchange, premium), **a money-changer, banker**. [Matthew 21:12](#); [Mark 11:15](#); [John 2:15](#). Menander, Lysias, in [Pollux 7, 33, 170](#); ὁ μὲν κόλλυβος δόκιμον, τό δέ κολλυβιστής ἀδόκιμον, Phryn. ed. Lob., p. 440. Cf. what was said under [κερματιστής](#).

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Search Results Aa

PRIMARY DICTIONARIES ⁴ LEXICONC ⁰ FAQS ²²

WORD SEARCH: KJV ▾ ▶ Adv. Options

"interest"
occurs 0 times in 0 verses in the KJV.

There are no concordance results for "interest" in the KJV.

See results from these other Bibles:

7 results in the NKJV 24 results in the NLT 20 results in the NIV

15 results in the ESV 18 results in the CSB 16 results in the NASB

17 results in the NET 15 results in the RSV 14 results in the ASV 1 result in the YLT

5 results in the DBY 12 results in the WEB 13 results in the HNV 1 result in the VUL

Search Results Aa

PRIMARY DICTIONARIES ⁴ LEXICONC ⁰ FAQS ²²

WORD SEARCH: KJV ▾ ▶

Exact Match
 Beginning of the Word
 Any Part of the Word

Below are the results of the LexiConc search using your criteria.
[\(More Info\)](#)

There are 0 LexiConc entries that match **interest**.

- 0 Hebrew/Aramaic Results
- 0 Greek Results

Strong's #	Hebrew	Transliterated	English Equivalent
Old Testament (Hebrew) for "interest"			
<i>No Hebrew/Aramaic Results</i>			
Strong's #	Greek	Transliterated	English Equivalent
New Testament (Greek) for "interest"			
<i>No Greek Results</i>			

WORD SEARCH: KJV ▾ ▶

Exact Match
 Beginning of the Word
 Any Part of the Word

Below are the results of the LexiConc search using your criteria.
[\(More Info\)](#)

There are 5 LexiConc entries that match **bank**.

- 4 Hebrew/Aramaic Results
- 1 Greek Results

Strong's #	Hebrew	Transliterated	English Equivalent
Old Testament (Hebrew) for " bank "			
H1415	גָּדָה	<i>gadah</i>	bank
H1428	גִּדְיָה	<i>gidyah</i>	bank
H5550	סִלְלָה	<i>colēlah</i>	mount, bank
H8193	שָׂפָה	<i>saphah</i>	lip, bank , brim, edge, language, speech, shore, brink, border, side, prating, vain, misc
Strong's #	Greek	Transliterated	English Equivalent
New Testament (Greek) for " bank "			
G5132	τράπεζα	<i>trapeza</i>	table, bank , meat

Search Results Aa

PRIMARY ¹⁷
DICTIONARIES ⁹
LEXICONC
FAQS ⁰

WORD SEARCH: KJV ▾ ▶

Exact Match
 Beginning of the Word
 Any Part of the Word

Below are the results of the LexiConc search using your criteria.
[\(More Info\)](#)

There are 6 LexiConc entries that match **usury**.

- 5 Hebrew/Aramaic Results
- 1 Greek Results

Strong's #	Hebrew	Transliterated	English Equivalent
Old Testament (Hebrew) for " usury "			
H4855	מִשְׁשָׁא	<i>mashsha'</i>	usury
H5378	נָשָׂא	<i>nasha'</i>	exact, debt, giver of usury
H5383	נָשָׂה	<i>nashah</i>	exact, lend, lend on usury, creditor, extortioner, taker of usury , usurer
H5391	נָשָׂךְ	<i>nashak</i>	bite, lend upon usury
H5392	נִשְׂךָ	<i>neshek</i>	usury
Strong's #	Greek	Transliterated	English Equivalent
New Testament (Greek) for " usury "			
G5110	τόκος	<i>tokos</i>	usury

We need to keep an eye on these in the future.

New International Version

Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest.

New Living Translation

why didn't you deposit my money in the bank? At least I could have gotten some interest on it.'

English Standard Version

Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest.

Berean Study Bible

Then you should have deposited my money with the bankers, and on my return I would have received it back with interest.

Berean Literal Bible

Therefore it behooved you to put my money to the bankers, and having come, I would have received my own with interest.

New American Standard Bible

Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest.

King James Bible

Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

Christian Standard Bible

then you should have deposited my money with the bankers, and I would have received my money back with interest when I returned.

Contemporary English Version

You could have at least put my money in the bank, so I could have earned interest on it."

Good News Translation

Well, then, you should have deposited my money in the bank, and I would have received it all back with interest when I returned.

Holman Christian Standard Bible

then you should have deposited my money with the bankers. And when I returned I would have received my money back with interest.

International Standard Version

Then you should've invested my money with the bankers. When I returned, I would've received my money back with interest!

NET Bible

Then you should have deposited my money with the bankers, and on my return I would have received my money back with interest!

New Heart English Bible

You ought therefore to have deposited my money with the bankers, and at my coming I should have received back my own with interest.

Aramaic Bible in Plain English

And it was incumbent upon you to cast my money to the exchange, so that when I would come, I could require my own with its interest.

Greek Interliner εδει^{G1163} [G5900] IT BEHOVED ουν^{G3767} THEREFORE σε^{G4571} THEE
βαλειν^{G906} [G5629] το^{G3588} TO PUT αργυριον^{G694} μου^{G3450} MY MONEY τοις^{G3588} TO
THE τραπεζιταις^{G5133} MONEY CHANGERS, και^{G2532} AND ελθων^{G2064} [G5631] COMING
εγω^{G1473} I εκομισαμην^{G2865} [G5668] αν^{G302} το^{G3588} SHOULD HAVE RECEIVED εμον^{G1699}
MINE OWN ουν^{G4862} WITH τοκω^{G5110} INTEREST.

GOD'S WORD® Translation

then you should have invested my money with the bankers. When I returned, I would have received my money back with interest.

New American Standard 1977

'Then you ought to have put my money in the bank, and on my arrival I would have received my *money* back with interest.

Jubilee Bible 2000

therefore, it was expedient for thee to have put my money to the bankers, and then at my coming I should have received mine own with interest.

King James 2000 Bible

You ought therefore to have put my money to the exchangers, and then at my coming I should have received my own with interest.

American King James Version

You ought therefore to have put my money to the exchangers, and then at my coming I should have received my own with usury.

American Standard Version

thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

Douay-Rheims Bible

Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury.

Darby Bible Translation

thou oughtest then to have put my money to the money-changers, and when I came I should have got what is mine with interest.

Darby Bible Translation

thou oughtest then to have put my money to the money-changers, and when I came I should have got what is mine with interest.

English Revised Version

thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

Webster's Bible Translation

Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received my own with interest.

Weymouth New Testament

Your duty then was to deposit my money in some bank, and so when I came I should have got back my property with interest.

World English Bible

You ought therefore to have deposited my money with the bankers, and at my coming I should have received back my own with interest.

Young's Literal Translation

it behoved thee then to put my money to the money-lenders, and having come I had received mine own with increase.

(Murdock) Thou oughtest to have cast my money into the exchange; and I might have come and demanded my property with its interest.

Ellicott's Commentary for English Readers

(27) Thou oughtest therefore to have put my money to the exchangers.--Literally, *table* or *counter-keepers*, just as bankers were originally those who sat at their *bancum*, or bench. These were the bankers referred to in the Note on [Matthew 25:14](#). In that case, if the servant had been honestly conscious of his own want of power, there would have been at least some interest allowed on the deposit.

Usury.—Better, *interest*; the word not necessarily implying, as usury does now, anything illegal or exorbitant. The question—What answers to this "giving to the exchangers" in the interpretation of the parable?—is, as has been said, analogous to that which asks the meaning of "them that sell" in the answer of the wise virgins in [Matthew 25:9](#). Whatever machinery or organisation the Church possesses for utilising opportunities which individual men fail to exercise, may be thought of as analogous to the banking-system of the old world. When men in the middle ages gave to a cathedral or a college, when they subscribe largely now to hospitals or missions, doing this and nothing more, they are "giving their money to the exchangers." It is not so acceptable an offering as willing and active service, but if it be honestly and humbly given, the giver will not lose his reward.

Pulpit Commentary

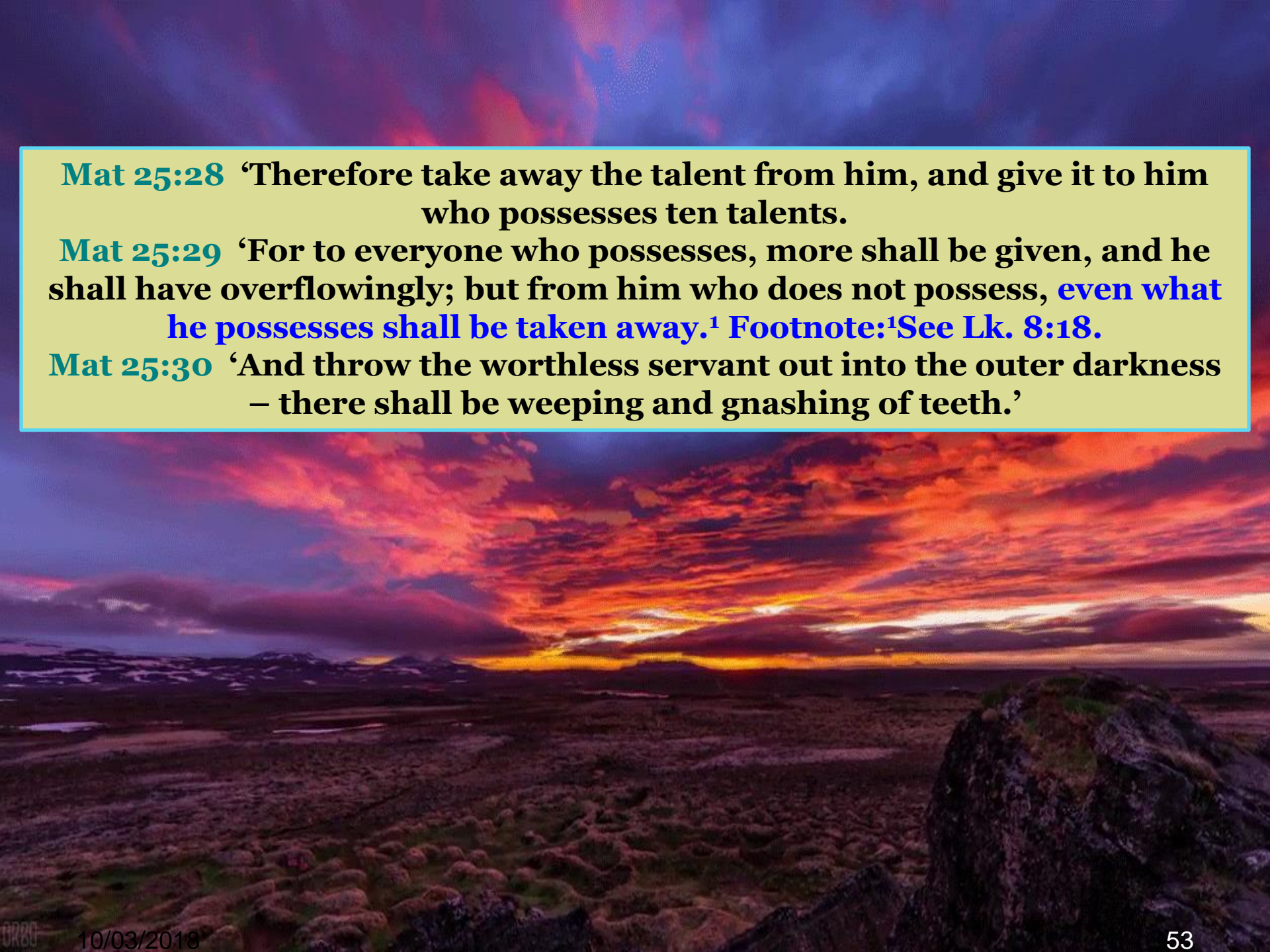
Verse 27. - *Thou oughtest therefore*, etc. Your conception of my character ought to have made you more diligent and scrupulous; and if you were really afraid to rust any risks with my money or invest it in any hazardous speculation, there were many ordinary and safe methods of employing it which would have yielded some profit, and some of these you would have adopted had you been faithful and earnest. The return might have been trifling in amount, but the lord shows that he is not grasping and harsh by being willing to accept even this in token of the servant's labour. **To have put** (βαλεῖν). The term means to have thrown the money, as it were, on the banker's table. This would have been less trouble than digging a hole to bury it. **Exchangers**; τραπεζίταις; **numulariis**; **bankers**. In St. Luke ([Luke 19:23](#)) we find ἐπὶ τράπεζαν, with the same meaning. These money changers or bankers (for the business seems always to have combined the two branches) were a numerous class in Palestine, and wherever the Jewish community was established. They received deposits at interest, and engaged in transactions such as are usual in modern times. **With usury** (σὺν τόκῳ, **with interest**). At one time, law had forbidden usurious transactions between Israelites, though the Gentile was left to the mercy of his creditor ([Deuteronomy 23:19, 20](#)); but later such limitations were not observed. The rate of interest varied from four to forty per cent.

Gill's Exposition of the Entire Bible

Thou oughtest therefore to have put my money to the exchangers,.... "Trapezites", or "tablets", the same whom the Jews (z) call and is the same word which is here used in Munster's Hebrew Gospel; who were so called from the table that stood before them, on which they told, and paid their money, and the exchange and use: hence all the Oriental versions here read, "thou shouldest have put my money to, or on the table"; put it into the hand of these bankers, where it would have been not only safe, as in the earth, where it was hid, but also would have made some increase, and would have been returned with profit,

and then at my coming I should have received my own with usury: this is said not so much to encourage usury, though it may be lawful; and it seems to have been a practice in those times to put money out to use upon a reasonable interest; but to reprove the sloth and inactivity of this servant, upon his own reasonings, and the character he had given of his master,

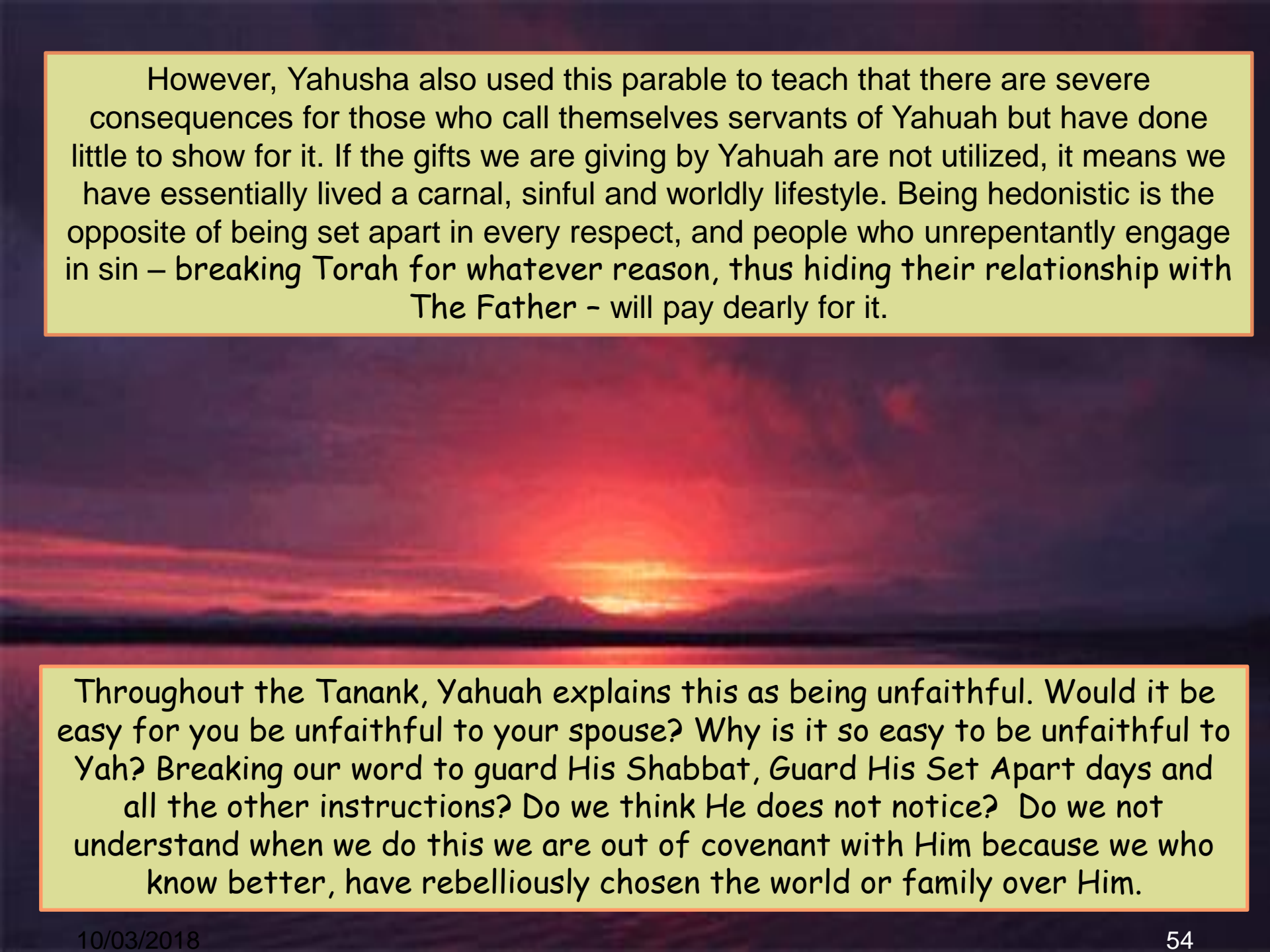
(z) Maimon. Hilch. Shekalim, c. 1. sect. 9. & c. 2. sect. 1.



Mat 25:28 ‘Therefore take away the talent from him, and give it to him who possesses ten talents.

Mat 25:29 ‘For to everyone who possesses, more shall be given, and he shall have overflowing; but from him who does not possess, **even what he possesses shall be taken away.**¹ Footnote:¹See Lk. 8:18.

Mat 25:30 ‘And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.’

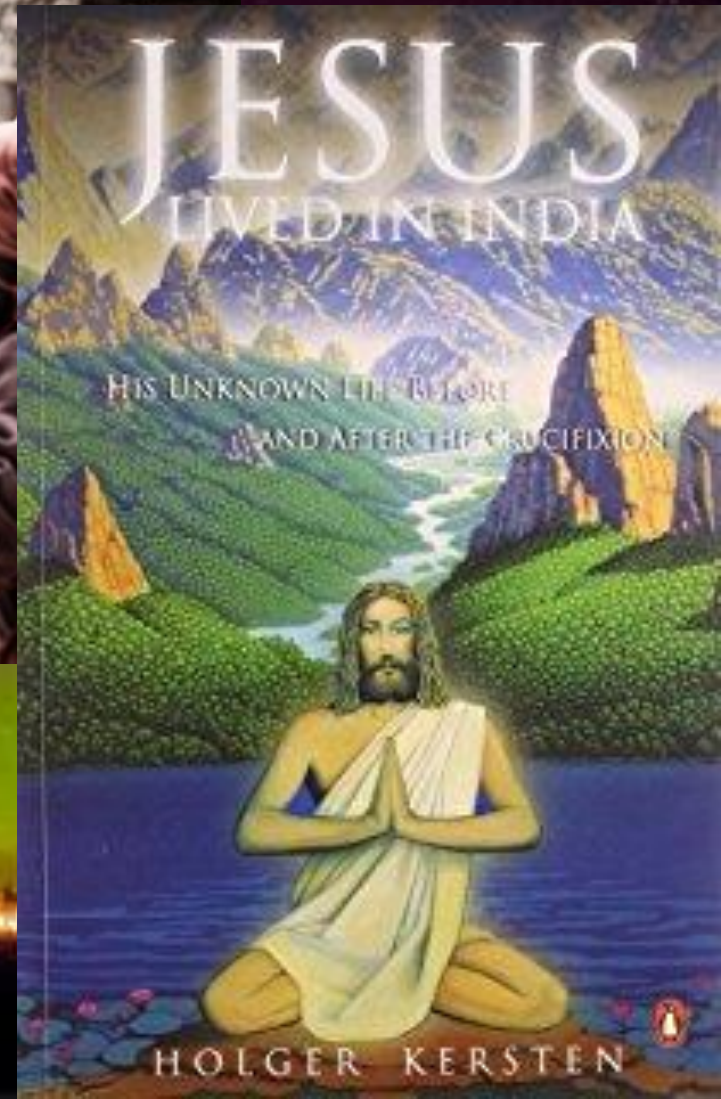
A sunset over a body of water with a yellow text box overlaid. The sun is low on the horizon, casting a warm glow across the sky and water. The text box is positioned in the upper half of the image.

However, Yahusha also used this parable to teach that there are severe consequences for those who call themselves servants of Yahuah but have done little to show for it. If the gifts we are giving by Yahuah are not utilized, it means we have essentially lived a carnal, sinful and worldly lifestyle. Being hedonistic is the opposite of being set apart in every respect, and people who unrepentantly engage in sin – breaking Torah for whatever reason, thus hiding their relationship with The Father - will pay dearly for it.

Throughout the Tanank, Yahuah explains this as being unfaithful. Would it be easy for you be unfaithful to your spouse? Why is it so easy to be unfaithful to Yah? Breaking our word to guard His Shabbat, Guard His Set Apart days and all the other instructions? Do we think He does not notice? Do we not understand when we do this we are out of covenant with Him because we who know better, have rebelliously chosen the world or family over Him.

By saying that Yahusha is a “**hard man**” Greek skleros G4642, this section of the parable tells us that our Mashiyah expects and demands more from his covenant family! Since the wicked servant in the above section of the Parable of the Talents is addressing Yahusha personally, it is obvious that Yahusha is speaking to someone who once had a relationship with Yahuah but lost it by their own actions. That means that they not only claimed Yahusha as their Mashiyah, but prayed to and worshiped Yahuah and asked Him for guidance in every area of life. Let's take a look at what “hard” means in the Hebrew and Greek and see if Yahusha is kidding around.

Just like with the rapture is our picture of Yahusha somehow blended in with the mild mannered hippie Jesus?



◀ 4642. skléros ▶

Strong's Concordance

skléros: hard, rough

Original Word: σκληρός, ἄ, ὄν

Part of Speech: Adjective

Transliteration: skléros

Phonetic Spelling: (sklay-ros')

Short Definition: hard, violent, harsh, stern

Definition: hard, violent, harsh, stern.

HELPS Word-studies

4642 sklērós – properly, hard (because *dried* out); (figuratively) stiff, stubborn (unyielding) describing people who "won't budge" (bend, submit), or what is unyieldingly harsh.

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Thayer's Greek Lexicon

STRONGS NT 4642: σκληρός

σκληρός, σκληρά, σκληρόν (σκέλλω, σκληναι, (to dry up, be dry)), from (Hesiod, Theognis), Pindar, Aeschylus down; the Sept. for קָשָׁה, **hard, harsh, rough, stiff** (τά σκληρά καί τά μαλακά, Xen) mem. 3, 10, 1); of men, metaphorically, **harsh, stern, hard**: Matthew 25:24 (1 Samuel 25:3; Isaiah 19:4; Isaiah 48:4; many examples from secular authors are given by Passow, under the word, 2 b.; (Liddell and Scott, under the word, II. 2; especially Trench, § xiv.)); of things: **άνεμος, violent, rough**, James 3:4; **ό λόγος, offensive and intolerable**, John 6:60, equivalent to **ός σκανδαλίζει**, 61; **σκληρά λαλείν κατά τίνος, to speak hard and bitter things against one**, Jude 1:15 (σκληρά λαλείν τίνι **is also used of one who speaks roughly**, Genesis 42:7, 30; **άποκρίνεσθαι σκληρά, to reply with threats**, 1 Kings 12:13); **σκληρόν έστι** followed by an infinitive, **it is dangerous, turns out badly** (A. V. **it is hard**), Acts 9:5 Rec.; .

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Lexicon :: Strong's H7185 - qashah

Aa

קָשָׁה

Transliteration

qashah

Pronunciation

kā·shā' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 2085

KJV Translation Count — Total: 28x

The KJV translates Strong's H7185 in the following manner:
harden (12x), hard (4x), stiffnecked (with H6203) (2x),
grievous (2x), miscellaneous (8x).

Outline of Biblical Usage [?]

- I. to be hard, be severe, be fierce, be harsh
 - A. (Qal)
 - i. to be hard, be difficult
 - ii. to be hard, be severe
 - B. (Niphal)
 - i. to be ill-treated
 - ii. to be hard pressed
 - C. (Piel) to have severe labour (of women)
 - D. (Hiphil)
 - i. to make difficult, make difficulty
 - ii. to make severe, make burdensome
 - iii. to make hard, make stiff, make stubborn
 - a. of obstinacy (fig)
 - iv. to show stubbornness

Gesenius' Hebrew-Chaldee Lexicon [?]

I. קָשָׁה—(1) i. q. Arab. قَسَا TO BE HARD, e. g. of words, 2 Sa. 19:44.

(2) *to be heavy*, used of the hand of God in punishing, 1 Sa. 5:7; of anger, Gen. 49:7.

(3) *to be difficult, hard*, Deu. 1:17; 15:18.

NIPHAL, part. נִקְשָׁה *to be harshly treated, afflicted with a heavy lot*, Isa. 8:21.

PIEL, Gen. 35:16, וַתִּקַּשׁ בְּלִדְתָהּ *to have hard labour in parturition* (sie hatte es schwer bey dem Gebären). Verse 17 in the same phrase is Hiph. (but it is needless to do what has of late been proposed, to take וַתִּקַּשׁ as fut. Hiph. for וַתִּקְשֵׁה).

HIPHIL, הִקְשָׁה, fut. apoc. יִקְשֵׁה—(1) *to make hard, to harden*, e. g.—(a) the neck, i. e. *to be obstinate, stubborn*, Deut. 10:16; 2 Ki. 17:14; without עָרַף Job 9:4.—(b) followed by לְבָב to harden any one's heart, *to make him obstinate*, Ex. 7:3; Deut. 2:30, ה' לְבָבוֹ *to harden one's own heart*, Ps. 95:8; Proverbs 28:14.

(2) *to make (a yoke) heavy*, 2 Ki. 12:4.

(3) *to make difficult*, 2 Ki. 2:10, הַקְשִׁיתָ לְשְׂאוֹל
“thou hast asked a difficult thing.” Ex. 13:15,
כִּי הִקְשָׁה פְּרַעֲוֹה לְשַׁלְּחַנּוּ “when Pharaoh would hardly
let us go,” was unwilling to send us away.

Derivatives, קָשָׁה, קָשִׁי and pr. n. קָשִׁיּוֹן, also קָשָׁאִים
[in Thes. from קָשָׁה].

קָשָׁה

Transliteration

qasheh

Pronunciation

kā·sheh' (Key)



Part of Speech

adjective

Root Word (Etymology)

From קָשָׁה (H7185)

Dictionary Aids

TWOT Reference: 2085a

KJV Translation Count — Total: 36x

The KJV translates Strong's H7186 in the following manner: stiffnecked (with H6203) (6x), hard (5x), roughly (5x), cruel (3x), grievous (3x), sore (2x), churlish (1x), hardhearted (1x), heavy (1x), *miscellaneous* (9x).

Outline of Biblical Usage [?]

- I. hard, cruel, severe, obstinate
 - A. hard, difficult
 - B. severe
 - C. fierce, intense, vehement
 - D. stubborn, stiff of neck, stiff-necked
 - E. rigorous (of battle)

Strong's Definitions [?]

(Strong's Definitions Legend)

קָשָׁה *qâsheh*, kaw-sheh'; from H7185; severe (in various applications):—churlish, cruel, grievous, hard((-hearted), thing), heavy, impudent, obstinate, prevailed, rough(-ly), sore, sorrowful, stiff(necked), stubborn, in trouble.

Do we really want to test that there is some wiggle room to the instructions?

[Psa 2:9 KJV]

Thou shalt break them with a **rod of iron**; thou shalt dash them in pieces like a potter's vessel.

[Rev 2:27 KJV]

And he shall rule them with a **rod of iron**; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

[Rev 12:5 KJV]

And she brought forth a man child, who was to rule all nations with **a rod of iron**: and her child was caught up unto Yahuah, and [to] His throne.

[Rev 19:15 KJV]

And out of his mouth goes a sharp sword, that with it he should smite the nations: and he shall rule them with **a rod of iron**: and he treads the winepress of the fierceness and wrath of Almighty Yahuah.

Jhn 2:13 NLT It was nearly time for the Jewish Passover celebration, so Yahusha went to Jerusalem. 14 In the Temple area he saw merchants selling cattle, sheep, and doves for sacrifices; he also saw **dealers at tables exchanging foreign money**. 15 Yahusha made a whip from some ropes and chased them all out of the Temple. He drove out the sheep and cattle, **scattered the money changers' coins over the floor, and turned over their tables**. 16 Then, going over to the people who sold doves, he told them, "Get these things out of here. **Stop turning my Father's house into a marketplace!**" 17 Then his disciples remembered this prophecy from the Scriptures: "**Passion for Yahuah's house will consume me.**"



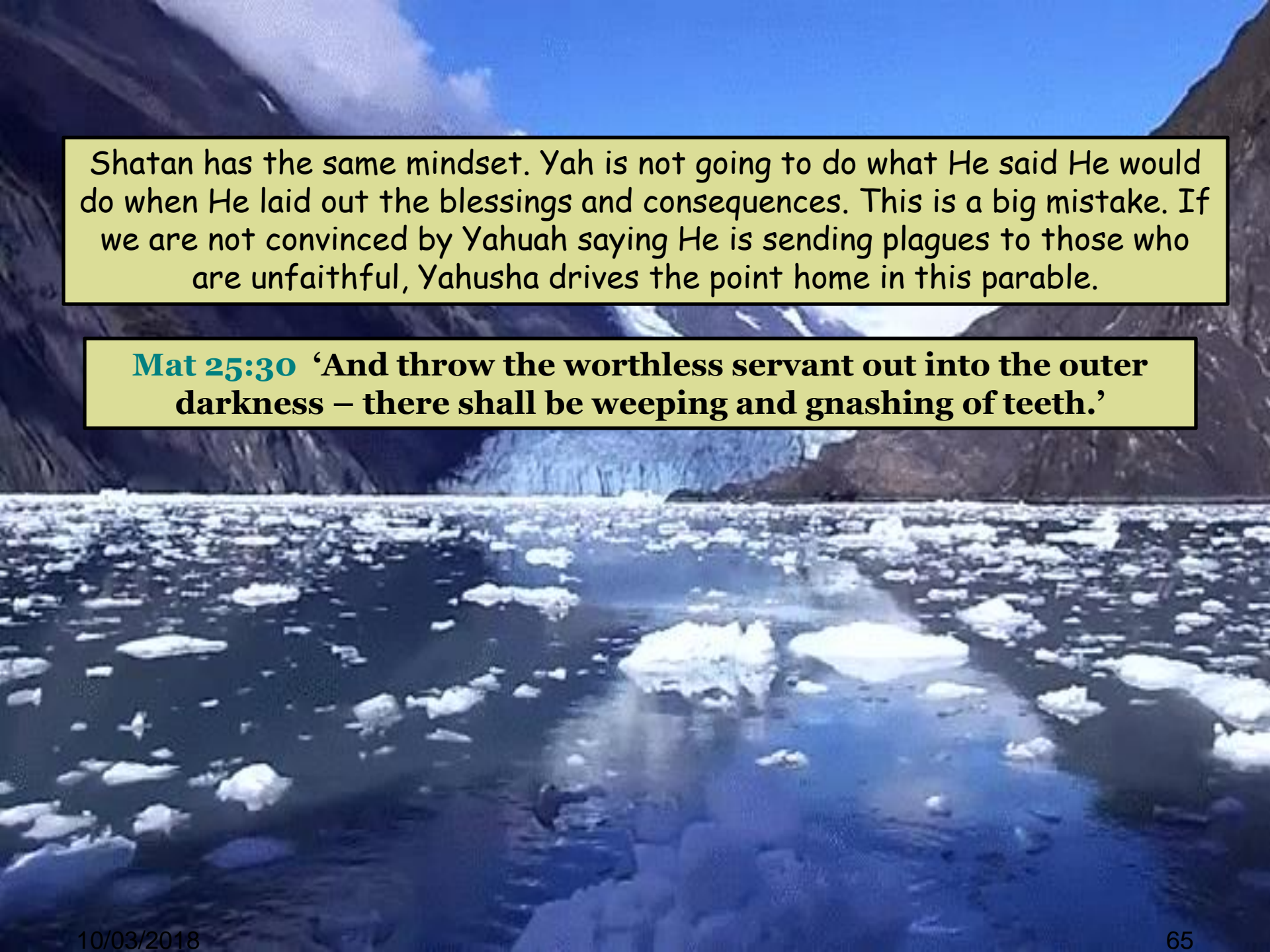
Yahusha is very protective of Yahuah and His Temple and His word. Do you think he has mellowed in 2,000+ years? Or has his righteous anger been kindled hotter against those that treat the instructions with so little disregard, once they fully understand them? We think the answer is clear, we just don't want to think about it when we find it inconvenient or a sacrifice to stay the course. We never think at the time we break Shabbat for example that we are responsible for one additional blow across his back. One more piece of flesh torn from his body, to cover what we just so lightly and decided to do against the Torah because of pressure from friends, family or work.



However, from this lazy servant's actions, we are clearly being told that they did not take their salvation to heart and endeavor to change their sinful behavior by calling on the Ruach to help them. Instead of asking to be guided to act righteously rather than relying on their own will, they sinned grievously and they fell away from the path, seeds waiting to be snatched away, forgetting to pray and asking for Divine wisdom and counsel.

It is also sinful to not ask the Ruach to help utilize the limited gifts that we were initially given in order to grow in our relationship and be entrusted with more tasks for the kingdom. They will likely be left behind as those labeled the Foolish Maidens with no oil left.

These wicked servants refuse to fully repent (because they keep doing it) and thus engage in lifestyle choices that destroy Yahuah's ability to bless and empower them. Because of their swerving walk on the path of on again and off again, they can be a stumbling block to those in the covenant and outside, watching how lightly they take The Word of Yahuah. Please note this is not out of ignorance. It is pure rebellion because they know it is wrong. They are just hoping it won't be counted against them.



Shatan has the same mindset. Yah is not going to do what He said He would do when He laid out the blessings and consequences. This is a big mistake. If we are not convinced by Yahuah saying He is sending plagues to those who are unfaithful, Yahusha drives the point home in this parable.

Mat 25:30 ‘And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.’

We need to face it. We have all been promised to be in a harsh testing ground physically and spiritually. Choosing to endure or not will determine if and where we wind up. Yahuah in Revelation is calling us to be more righteous. Not borderline, lukewarm people who he will vomit out of his mouth. These people are so disgusting to him, it makes him physically ill.

Rev 3:16 So[G3779] then because[G3754] thou art[G1488] **lukewarm,[G5513]** and[G2532] neither[G3777] cold[G5593] nor[G3777] hot,[G2200] I will[G3195] **spue[G1692]** thee[G4571] out of[G1537] my[G3450] mouth.[G4750]

Thayer's Greek Lexicon [?]

(Jump to Scripture Index)

STRONGS NT 1692: ἐμέω

ἐμέω, ἐμῶ ((cf. Sanskritvam, Latinvomere; Curtius, § 452; Vanicek, p. 886f)): 1 aorist infinitive ἐμέσαι; **to vomit, vomit forth, throw up**, from Homer down: **τινα ἐκ τοῦ στόματος**, i. e. to reject with extreme disgust, Revelation 3:16.

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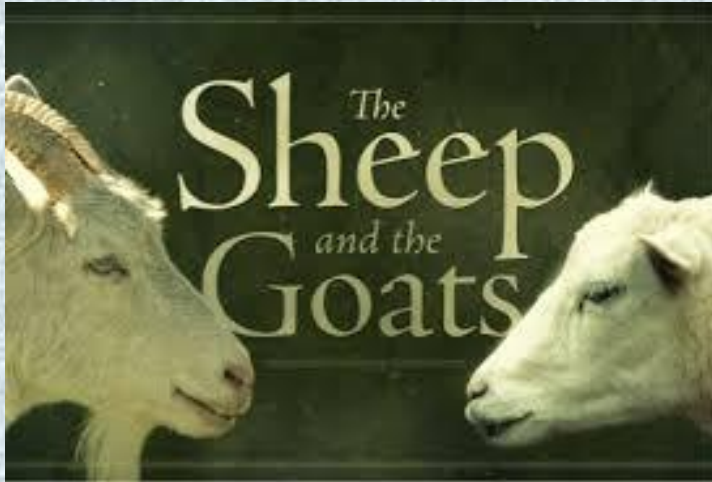
Rev 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and **he that is righteous, let him be righteous still: and he that is set apart, let him be set apart still.** 12 And, behold, I come quickly; and my reward [is] with me, **to give every man according as his work shall be.**

Before Moses was given the other instructions Yahuah formalized His covenant with Israel by giving Moses the Book referred to as the Book of the Covenant in Exodus 24:7. You can read this entire short Covenant-binding document that includes the Ten Instructions, and the celebration of the Three Feasts without any mention of the ritual sacrifices. This relatively short book of moral codes is recorded in Exodus 20:1- 23:33 and applies to all *Covenant Family Members*.

Parable of the Sheep and Goats

Matthew 25:31-46

<http://www.myredeemer.org/parables.shtml>



Key Points

When he comes – The meanings are no longer hidden in the parable-like language. It's clear for all to understand what is going to take place when Yahusha comes.

Sheep and Goats – A shepherd can have a flock consisting of both types of animals. They require about the same care and seem to get along fairly well together in the same pasture. Goats are much more mischievous and contentious while sheep are dependent upon their shepherd.

The righteous – These are unassuming, humble people who were not trying to gain the attention of their shepherd. They loved others because that is their spiritual nature. We love Yahuah, and a good way we can show it to Him is by loving those we come in contact with which is following the Torah instructions.

The unrighteous – The religious people are public-minded in all of their "good deeds." Their reward is having people acknowledge what looks to be good. Religion is not what saves, however. It's humbly coming to Yahuah on His terms. Yahusha's example of steadfastness is the only way to find acceptance in the eyes of the Father.

Judgment – It cannot be more plain than what is written. We are sheep who should be only following our Shepherd where he leads. In 1 John, there is a description of the two –and there are only two types of people– one is a child of Yahuah and the other is a child of the Devil.



1Jn 2:2 And he himself is an atoning offering for our sins, and not for ours only but also for all the world. 2:3 And by this we know that we know him, if we guard his instructions.¹ Footnote: ¹See 3:6. 2:4 **The one who says, “I know him,” and does not guard his instructions, is a liar, and the truth is not in him.**

1Jn 2:5 But whoever guards His Word, truly the love of Eternal has been perfected¹ in him. By this we know that we are in him.² Footnotes: ¹Gen. 17:1, Ps. 119:1, Mt. 5:48. ²See 3:24.

1Jn 2:6 The one who says he stays in him **ought himself also to walk, even as He walked.**

Mat 25:31 “And when the Son of Adam comes in his esteem, and all the set-apart messengers with him, then he shall sit on the throne of his esteem.

Mat 25:32 “And all the nations shall be gathered before him, and he shall separate them one from another, as a shepherd separates his sheep from the goats.

Mat 25:33 “And he shall set the sheep on his right hand, but the goats on the left.

Mat 25:34 “Then the Sovereign shall say to those on his right hand, ‘Come, you blessed of My Father, inherit the reign prepared for you from the foundation of the world –

Mat 25:35 for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in,

How to tell a sheep from the goat

THE MANDELA EFFECT

What do you remember?

Alert !!

<https://quantumwarriors.net>



Again another ME that makes no sense! The AI does not know how to spell. Hungred is not a word- should be hungered. Adding the 'an' makes no sense!

Matthew 25:35

Original Verse

For I was hungry, and ye gave me food: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Description of Change

hungry > an hungred / food > meat

New Verse

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

New International Version

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,

New Living Translation

For I was hungry, and you fed me. I was thirsty, and you gave me a drink. I was a stranger, and you invited me into your home.

English Standard Version

For I was hungry and you gave me **food**, I was thirsty and you gave me drink, I was a stranger and you welcomed me,

Berean Study Bible

For I was hungry and you gave Me something to eat, I was thirsty and you gave Me something to drink, I was a stranger and you took Me in,

Berean Literal Bible

For I hungered, and you gave Me to eat; I thirsted, and you gave Me to drink; I was a stranger, and you took Me in;

New American Standard Bible

For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in;

King James Bible

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Christian Standard Bible

“ For I was hungry and you gave me something to eat; I was thirsty and you gave me something to drink; I was a stranger and you took me in;

Contemporary English Version

When I was hungry, you gave me something to eat, and when I was thirsty, you gave me something to drink. When I was a stranger, you welcomed me,

Good News Translation

I was hungry and you fed me, thirsty and you gave me a drink; I was a stranger and you received me in your homes,

Holman Christian Standard Bible

For I was hungry and you gave Me something to eat; I was thirsty and you gave Me something to drink; I was a stranger and you took Me in;

International Standard Version

because I was hungry, and you gave me something to eat. I was thirsty, and you gave me something to drink. I was a stranger, and you welcomed me.

NET Bible

For I was hungry and you gave me **food**, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,

New Heart English Bible

for I was hungry, and you gave me **food to** eat. I was thirsty, and you gave me drink. I was a stranger, and you took me in.

Aramaic Bible in Plain English

For I was hungry and you gave me **food**, and I was thirsty and you gave me drink. I was a stranger and you took me in.

GOD'S WORD® Translation

I was hungry, and you gave me something to eat. I was thirsty, and you gave me something to drink. I was a stranger, and you took me into your home.

New American Standard 1977

‘For I was hungry, and you gave Me *something* to eat; I was thirsty, and you gave Me drink; I was a stranger, and you invited Me in;

Jubilee Bible 2000

for I was hungry, and ye gave me **food**; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

King James 2000 Bible

For I was hungry, and you gave me **me food**: I was thirsty, and you gave me drink: I was a stranger, and you took me in:

American Standard Version

for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

Douay-Rheims Bible

For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in:

Darby Bible Translation

for I hungered, and ye gave me to eat; I thirsted, and ye gave me to drink; I was a stranger, and ye took me in;

English Revised Version

for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in;

Webster's Bible Translation

For I was hungry, and ye gave me food; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Weymouth New Testament

For when I was hungry, you gave me food; when I was thirsty, you gave me drink; when I was homeless, you gave me a welcome;

World English Bible

for I was hungry, and you gave me food to eat. I was thirsty, and you gave me drink. I was a stranger, and you took me in.

Young's Literal Translation

for I did hunger, and ye gave me to eat; I did thirst, and ye gave me to drink; I was a stranger, and ye received me;

Strong's Concordance

phago: I eat

Original Word: φάγω

Part of Speech: Verb

Transliteration: phago

Phonetic Spelling: (fag'-o)

Short Definition: I eat

Definition: I eat, partake of food; met: I devour, consume (e.g. as rust does); used only in fut. and 2nd aor. tenses.

KJV Translation Count — Total: 97x

The KJV translates Strong's G5315 in the following manner:

eat (94x), meat (3x).

Outline of Biblical Usage [?]

- I. to eat
- II. to eat (consume) a thing
 - A. to take food, eat a meal
 - B. metaph. to devour, consume

No meat in the usage??

Strong's #	Greek	Transliterated	English Equivalent
New Testament (Greek) for "<u>food</u>"			
G1035	βρῶσις	<i>brōsis</i>	meat, rust, morsel of meat, eating, <u>food</u>
G1305	διατροφή	<i>diatrophē</i>	<u>food</u>
G5160	τροφή	<i>trophē</i>	meat, <u>food</u> , some meat, not tr

Mat 25:36 was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.'

Mat 25:37 "Then the righteous shall answer Him, saying, 'Master, when did we see You hungry and we fed *You*, or thirsty and gave *You* to drink?

THE MANDELA EFFECT

What do you remember?

Alert !!

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Matthew 25:37

Original Verse

Then shall the righteous answer him, saying, Lord, when did we see you hungry, and feed you? or thirsty, and gave you drink?

Description of Change

when did we see you hungry > **saw we thee an hungred** / feed > **fed** / you > **thee**

New Verse

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

Mat 25:37 Then^{G5119} shall the^{G3588} righteous^{G1342} answer^{G611} him,^{G846}
saying,^{G3004} Lord,^{G2962} when^{G4219} saw^{G1492} we thee^{G4571} an hungred,^{G3983} and^{G2532}
fed^{G5142} thee? or^{G2228} thirsty,^{G1372} and^{G2532} gave thee drink?^{G4222}

Mat 25:38 ‘And when did we see You a stranger and took *You* in, or naked and clothed *You*?’

Mat 25:39 ‘And when did we see You sick, or in prison, and we came to *You*?’

Mat 25:40 “And the Sovereign shall answer and say to them, ‘Truly, I say to you, in so far as you did it to one of the least of these My brothers, you did it to Me.’”

Mat 25:41 “He shall then also say to those on the left hand, ‘Go away from Me, accursed ones, into the everlasting fire prepared for the devil and his messengers –

Mat 25:42 for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink,

THE MANDELA EFFECT

What do you remember?

Alert !!

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Matthew 25:42

Original Verse

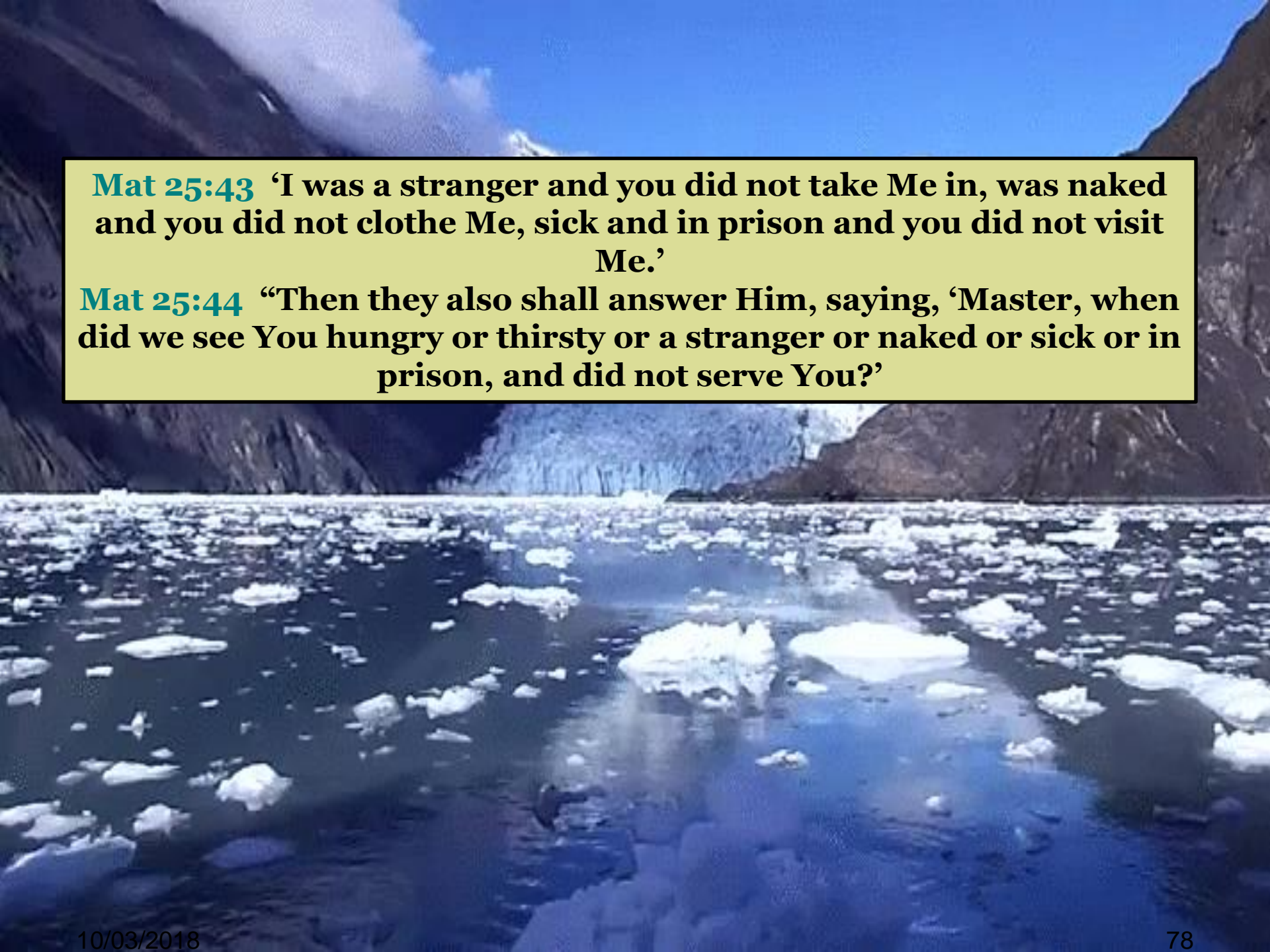
For I was an hungry, and ye gave me no food: I was thirsty, and ye gave me no drink:

Description of Change

hungry > hungred / food > meat

New Verse

For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:



Mat 25:43 'I was a stranger and you did not take Me in, was naked and you did not clothe Me, sick and in prison and you did not visit Me.'

Mat 25:44 "Then they also shall answer Him, saying, 'Master, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not serve You?'

THE MANDELA EFFECT

What do you remember?

Alert !!

<https://quantumwarriors.net>



Matthew 25:44

Original Verse

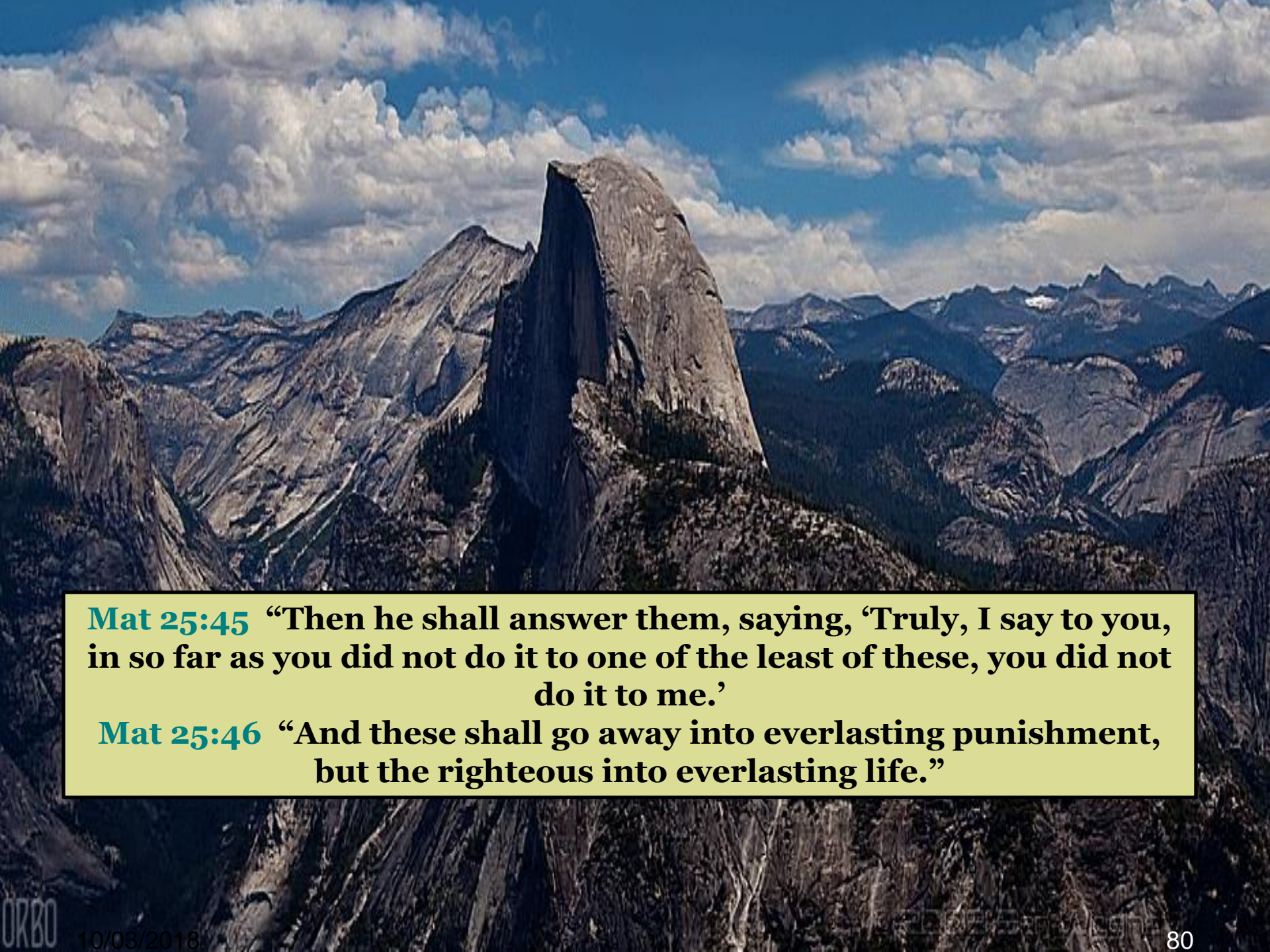
Then shall they also answer him, saying, Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Description of Change

when did we see you hungry > saw we thee **an hungred / thirsty > **athirst****

New Verse

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?



Mat 25:45 “Then he shall answer them, saying, ‘Truly, I say to you, in so far as you did not do it to one of the least of these, you did not do it to me.’”

Mat 25:46 “And these shall go away into everlasting punishment, but the righteous into everlasting life.”

The Pulpit Commentary

Yahusha here gives the reason which influences him in conferring this great boon on "the sheep" of his flock. He instances certain works of mercy which they performed during their earthly pilgrimage, as examples of the kind of acts which he deems worthy of eternal reward. It is not that he regards no other with favour, but these six works, as they show the temper and virtue of the doer, are taken as the type of those which are approved. They are proofs of self-denial, pity, sympathy, charity; they demonstrate that the doer has something of **Yahuah** in him, that according to his lights he possesses and has exercised the supreme favor of love.

Yahusha confined himself to one detail; he does not disparage other requirements necessary for salvation, as trust, prayer, following the Torah instructions, chastity, truth, honesty; but he looks on one particular class of works as the great result of all the aids and provocatives offered by **The Ruach**, and herein sets forth the principle by which judgment is guided, and which can be applied universally. He asks not what we have felt or thought, but what we have done or left undone in our dealings with others. "It is plain," says Bishop Bull ('Harm. Ap.,' diss. 1.5. 4), "that our works are considered as the very things on account of which (by the merciful covenant of **Yahuah** through **Yahusha**) eternal life is given us." He quotes Vossius ('De Bon. Op.,' 10): "For there are many passages of Scripture where it is shown that our works, in the business of salvation, are regarded as indispensably requisite, or as a primary condition, to which the reward of eternal life is inseparably connected."

Benson Commentary

But how astonishing is it to hear Yahusha declaring, that all the good offices which men have ever performed, supposing they performed them in obedience to Yah's will, and with a single eye to His *esteem*, were done to him! It is as if he had said, "In the whole of your conduct you have imitated the goodness and benevolence of my Father, and therefore I now declare you blessed and beloved of Him, and appoint you to inherit this kingdom. Moreover, that you may know how acceptable acts of kindness and charity are to me, I assure you that I reckon every thing of this kind as done to myself. It was I who was a hungered and athirst, and a stranger and naked, and sick and in prison. It was I whom you clothed and lodged, and visited and comforted in prison." The word *επεσκεψασθε*, rendered, *ye visited*, properly signifies to *take the oversight and care* of any thing that requires diligent inspection and attendance; (compare [James 1:27](#);) and it strongly intimates that such an attendance on the poor in their illness is a very acceptable charity: and this is what many may have an opportunity of doing, who have very little money to spare.

This is how we put salve on Yahusha's wounds we created with our sins that he had to bear!

35, 36. There is a climax in this enumeration. The first three are recognised duties, the last three are voluntary acts of self-forgetting love. Common humanity would move a man to relieve his bitterest foe when perishing by hunger or by thirst. Oriental custom required at least a bare hospitality. But to clothe the naked implies a liberal and loving spirit, to visit the sick is an act of spontaneous self-sacrifice, to go to the wretched outcasts in prison was perhaps an unheard of act of charity in those days; it was to enter places horrible and foul beyond description; Sallust, speaking of the Tullianum (the state prison at Rome), says "incultu, tenebris, odore fæda atque terribilis ejus facies est."

2Pe 1:2 Favour and peace be increased to you in the knowledge of Eternal and of יהושע our Master, **3** as His Mighty-like power has given to us all we need for life and reverence, through the knowledge of Him who called us to esteem and uprightness. **4** Through these there have been given to us exceedingly great and precious promises, so that through these you might be partakers of the Mighty-like nature, having escaped from the corruption in the world, caused by lust. **5** And for this reason do your utmost to add to your belief uprightness, to uprightness knowledge, **6** to knowledge self-control, to self-control endurance, to endurance reverence, **7** to reverence brotherly affection, and to brotherly affection love.

2Pe 1:8 For if these are in you and increase, they cause you to be neither inactive nor without fruit in the knowledge of our Master יהושע Messiah. **9** For he in whom these are not present is blind, being shortsighted, and has forgotten that he has been cleansed from his old sins. **10** For this reason, brothers, all the more **do your utmost to make firm your calling and choosing,**¹ for if you are doing these *matters* you shall never stumble at all, **Footnote: ¹Mt. 20:16, Mt. 22:14, Rev. 17:14.**

2Pe 1:11 for in this way an entrance into the everlasting reign of our Master and Saviour יהושע Messiah shall be richly supplied to you. **12 And so I intend to remind you of these *matters* again and again, though you know them and have been established in the present truth. 13 But I think it is right, as long as I am in this tent, to stir you up by a reminder, 14 knowing that the putting off of my tent is soon, even as our Master יהושע Messiah made clear to me. 15 And I shall do my utmost also, to see to it that you always have a reminder of these *matters* after my departure.**

Another good reminder...

2Pe 3:10 But the day of יהוה shall come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with intense heat, and the earth and the works that are in it shall be burned up.

2Pe 3:11 Seeing all these are to be destroyed in this way, **what kind of people ought you to be in set-apart behavior and reverence,**

2Pe 3:12 looking for and hastening the coming of the day of Eternal, through which the heavens shall be destroyed, being set on fire, and the elements melt with intense heat!

2Pe 3:13 But according to His promise we wait for a renewed heavens and a renewed earth in which righteousness dwells.

2Pe 3:14 **So then, beloved ones, looking forward to this, do your utmost to be found by Him in peace, spotless and blameless.**

*The Kingdom of Heaven is like...
Nothing we can imagine.*



FBI



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