

## ~GIFTS OF MERCY (843)

- Provisions For The Poor In Israel
- Improper Views Of Giving
- Christian Gifts Of Mercy
- Organized Relief Measures
- Relative Importance Of Material Giving

• These are things given to one in need to relieve his situation. While gifts of mercy, in some translations, alms or acts of charity are not directly referred to as such in the Hebrew Scriptures, the Law gave specific directions to the Israelites about their obligations toward the poor. They were to be, not closefisted, but generous in dealing with their needy brothers.

- In case some one of your brothers becomes poor among you in one of your cities, in your land that Yehowah your God is giving you, you must not harden your heart or be closefisted toward your poor brother. ([Deuteronomy 15:7](#))
- For you should generously open your hand to him and by all means lend him on pledge as much as he needs, which he is in want of. ([Deuteronomy 15:8](#))
- Watch out for yourself for fear a base word should come to be in your heart, saying; The seventh year, the year of the release, has come close, and your eye should indeed become ungenerous toward your poor brother, and you should give him nothing, and he has to call out to Yehowah against you, and it has become a sin on your part. ([Deuteronomy 15:9](#))
- You should by all means give to him, and your heart should not be stingy in your giving to him, because on this account Yehowah your God will bless you in every deed of yours and in every undertaking of yours. ([Deuteronomy 15:10](#))

## •• Provisions For The Poor In Israel

- The Law permitted an individual to go into the vineyard and the grainfield of another and there eat of the produce to satisfaction, but none of it was to be carried away.
- In case you go into the vineyard of your fellowman, you must eat

- only enough grapes for you to satisfy your soul, but you must not put any into a receptacle of yours. ([Deuteronomy 23:24](#))
- **In case you go into the standing grain of your fellowman, you must pluck off only the ripe ears with your hand, but the sickle you must not swing to and fro upon the standing grain of your fellowman. ([Deuteronomy 23:25](#))**
  - **In harvesting their crops, the Israelites were not to reap the edges of their fields completely nor to glean their fields, olive trees, and vineyards, for the gleanings were for the alien resident, the fatherless boy, and the widow.**
  - **And when you people reap the harvest of your land, you must not reap the edge of your field completely, and the gleaning of your harvest you must not pick up. ([Leviticus 19:9](#))**
  - **Also, you must not gather the leftovers of your vineyard, and you must not pick up the scattered grapes of your vineyard. For the afflicted one and the alien resident you should leave them. I am Yehowah your God. ([Leviticus 19:10](#))**
  - **In case you reap your harvest in your field, and you have forgotten a sheaf in the field, you must not go back to get it. It should stay for the alien resident, for the fatherless boy and for the widow, in order, that Yehowah your God may bless you in every deed of your hand. ([Deuteronomy 24:19](#))**
  - **In case you beat your olive tree, you must not go over its boughs following up yourself. It should stay for the alien resident, for the fatherless boy and for the widow. ([Deuteronomy 24:20](#))**
  - **In case you gather the grapes of your vineyard, you must not gather the leftovers following up yourself. They should stay for the alien resident, for the fatherless boy and for the widow. ([Deuteronomy 24:21](#))**
  - **Every third year the Israelites were to bring out the entire tenth part of their produce in that year and deposit it inside their gates for the sustenance of the Levites, alien residents, orphans, and widows.**
  - **At the end of three years you will bring out the entire tenth part of your produce in that year, and you must deposit it inside your gates. ([Deuteronomy 14:28](#))**

- **And the Levite, because he has no share or inheritance with you, and the alien resident and the fatherless boy and the widow, who are inside your gates, must come, and they must eat and satisfy themselves, in order, that Yehowah your God may bless you in every deed of your hand that you will do. (Deuteronomy 14:29)**

### **See Also TITHE**

- **Every 7th year and every 50th or Jubilee year, the land was to lie fallow, to enjoy a complete Sabbath of rest, and there was no regular harvest ingathering of crops.**
- **Then whatever grew of itself was to serve as food for the poor, although landowners, their slaves, and their hired laborers were also entitled to eat of it. Evidently, though, the Israelites in general drew on their stored-up food supplies during the Sabbath year.**
- **And for six years you are to sow your land with seed and you must gather its produce. (Exodus 23:10)**
- **But the seventh year you are to leave it uncultivated and you must let it lie fallow, and the poor ones of your people must eat of it, and what is left over by them the wild beasts of the field are to eat. That is the way you are to do with your vineyard and your olive grove. (Exodus 23:11)**
- **And Yehowah spoke further to Moses in Mount Sinai, saying; (Leviticus 25:1)**
- **Speak to the sons of Israel, and you must say to them; When you eventually come into the land that I am giving you, then the land must observe a Sabbath to Yehowah. (Leviticus 25:2)**
- **Six years you should sow your field with seed, and six years you should prune your vineyard, and you must gather the lands produce. (Leviticus 25:3)**
- **But in the seventh year there should occur a Sabbath of complete rest for the land, a Sabbath to Yehowah. Your field you must not sow with seed, and your vineyard you must not prune. (Leviticus 25:4)**
- **The growth from spilled kernels of your harvest you must not**

- reap, and the grapes of your unpruned vine you must not gather. There should occur a year of complete rest for the land. (**Leviticus 25:5**)
- **And the Sabbath of the land must serve you people for food, for you and your slave man and your slave girl and your hired laborer and the settler with you, those who are residing as aliens with you. (**Leviticus 25:6**)**
  - **And for your domestic animal and for the wild beast that is in your land. All its produce should serve for eating. (**Leviticus 25:7**)**
  - **A Jubilee is what that fiftieth year will become for you. You must not sow seed nor reap the lands growth from spilled kernels nor gather the grapes of its unpruned vines. (**Leviticus 25:11**)**
  - **For it is a Jubilee. It should become something holy to you. From the field you may eat what the land produces. (**Leviticus 25:12**)**
  - **But in case you should say; What are we going to eat in the seventh year seeing that we may not sow seed or gather our crops? (**Leviticus 25:20**)**
  - **In that case I shall certainly command my blessing for you in the sixth year, and it must yield its crop for three years. (**Leviticus 25:21**)**
  - **And you must sow seed the eighth year and you must eat from the old crop until the ninth year. Until the coming of its crop you will eat the old. (**Leviticus 25:22**)**
  - **The principles relative to Israel's obligations toward the poor as enunciated in the Law are repeated in other parts of the Hebrew Scriptures.**
  - **If I used to hold back the lowly ones from their delight, and the eyes of the widow I would cause to fail. (**Job 31:16**)**
  - **And I used to eat my morsel by myself, while the fatherless boy did not eat from it (**Job 31:17**)**
  - **For from my youth he grew up with me as with a father, and from**

- the belly of my mother I kept leading her. (**Job 31:18**)
- If I used to see anyone perishing from having no garment, or that the poor one had no covering. (**Job 31:19**)
  - If his loins did not bless me, nor from the shorn wool of my young rams he would warm himself. (**Job 31:20**)
  - If I waved my hand to and fro against the fatherless boy, when I would see need of my assistance in the gate. (**Job 31:21**)
  - Let my own shoulder blade fall from its shoulder, and let my own arm be broken from its upper bone. (**Job 31:22**)
  - The wicked one is borrowing and does not pay back, but the righteous one is showing favor and is making gifts. (**Psalms 37:21**)
  - He has distributed widely. He has given to the poor ones. His righteousness is standing forever. His own horn will be exalted with glory. (**Psalms 112:9**)
  - He that is showing favor to the lowly one is lending to Yehowah, and his treatment He will repay to him. (**Proverbs 19:17**)
  - Send out your bread upon the surface of the waters, for in the course of many days you will find it again. (**Ecclesiastes 11:1**)
  - Give a portion to seven, or even to eight, for you do not know what calamity will occur on the earth. (**Ecclesiastes 11:2**)
  - Those acting with consideration toward the lowly one are pronounced happy and are assured of blessing.
  - Happy is anyone acting with consideration toward the lowly one, in the day of calamity Yehowah will provide escape for him. (**Psalms 41:1**)
  - Yehowah himself will guard him and preserve him alive. He will be pronounced happy in the earth, and you cannot possibly give him over to the soul of his enemies. (**Psalms 41:2**)
  - He that is kindly in eye will be blessed, for he has given of his food to the lowly one. (**Proverbs 22:9**)

- **In Isaiah's day, unfaithful Israelites were called upon to divide their bread with the hungry, to bring the homeless into their houses, and to clothe the naked a course that would result in divine favor.**
- **Is not this the fast that I choose? To loosen the fetters of wickedness, to release the bands of the yoke bar, and to send away the crushed ones free, and that you people should tear in two every yoke bar? (Isaiah 58:6)**
- **Is it not the dividing of your bread out to the hungry one, and that you should bring the afflicted, homeless people into your house? That, in case you should see someone naked, you must cover him, and that you should not hide yourself from your own flesh? (Isaiah 58:7)**
- **Concerning a righteous man, Yehowah said through Ezekiel; To the hungry one he would give his own bread and the naked one he would cover with a garment.**
- **And no man would he maltreat, the pledge that he took for indebtedness, he would return, nothing would he wrest away in robbery, to the hungry one he would give his own bread and the naked one he would cover with a garment. (Ezekiel 18:7)**
- **Nothing would he give on interest and no usury would he take, from injustice he would draw back his hand, true justice he would execute between man and man. (Ezekiel 18:8)**
- **In my statutes he kept walking and my judicial decisions he kept in order to execute truth, he is righteous. He will positively keep living, is the utterance of the Sovereign Lord Yehowah. (Ezekiel 18:9)**
- **Actually, there should have been no poor persons among the Israelites, for Yehowah promised to bless his people. But the absence of poverty was contingent on obedience to the Law. Therefore, because of human imperfection and disobedience to God's law, the Israelites would always have the poor in their midst.**
- **However, no one should come to be poor among you, because Yehowah will without fail bless you in the land that Yehowah your God is giving you as an inheritance to take possession of it. (Deuteronomy 15:4)**

- Only if you will without fail listen to the voice of Yehowah your God so as to be careful to do all this commandment that I am commanding you today. ([Deuteronomy 15:5](#))
- For someone poor will never cease to be in the midst of the land. That is why I am commanding you, saying; You should generously open up your hand to your afflicted and poor brother in your land. ([Deuteronomy 15:11](#))
- Nevertheless, begging was evidently a rarity in ancient Israel, because one of the calamities said to come upon the wicked one was that his sons would be forced to beg.
- And without fail let his sons go wandering about, and they must do begging, and they must look for food from their desolate places. ([Psalms 109:10](#))
- A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread. ([Psalms 37:25](#))

**See Also POOR**

### •• Improper Views Of Giving

- In time, the giving of **gifts** of mercy came to be viewed by the Jews not only as meritorious in itself but also as possessing power to atone for sins.
- Valuable things will be of no benefit on the day of fury, but righteousness itself will deliver from death. ([Proverbs 11:4](#))
- Which says; Valuable things will be of no benefit on the day of fury, but righteousness itself will deliver from death, came to be expounded as meaning, in harmony with Talmudic conception; [Water will quench blazing fire, so doth almsgiving make atonement for sins.](#) [[The Jewish Encyclopedia, 1976, Vol. I, p. 435](#)]
- Apparently, when Jesus Christ was on earth, giving was done by some with much showy display, causing him to speak out against such a practice in the Sermon on the Mount.
- Hence when you go making **gifts** of mercy, do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in

the streets, that they may be glorified by men. Truly I say to you, They are having their reward in full. (**Matthew 6:2**)

- But you, when making **gifts** of mercy, do not let your left hand know what your right is doing. (**Matthew 6:3**)
- That your **gifts** of mercy may be in secret, then your Father who is looking on in secret will repay you. (**Matthew 6:4**)

### •• Christian Gifts Of Mercy

- Those of Jesus little flock were encouraged to sell the things belonging to them and give **gifts** of mercy.
- Have no fear, little flock, because your Father has approved of giving you the kingdom. (**Luke 12:32**)
- Sell the things belonging to you and give **gifts** of mercy. Make purses for yourselves that do not wear out, a never-failing treasure in the heavens, where a thief does not get near nor moth consumes. (**Luke 12:33**)
- To the rich young ruler Jesus gave like counsel, adding, and come be my follower.
- Now, look! A certain one came up to him and said; Teacher, what good must I do in order to get everlasting life? (**Matthew 19:16**)
- He said to him; Why do you ask me about what is good? One there is that is good. If, though, you want to enter into life, observe the commandments continually. (**Matthew 19:17**)
- He said to him; Which ones? Jesus said; Why, you must not murder. You must not commit adultery. You must not steal. You must not bear false witness. (**Matthew 19:18**)
- Honor your father and your mother, and, You must love your neighbor as yourself. (**Matthew 19:19**)
- The young man said to him; I have kept all these. What yet am I lacking? (**Matthew 19:20**)
- Jesus said to him; If you want to be perfect, go sell your

belongings and give to the poor and you will have treasure in heaven, and come be my follower. (**Matthew 19:21**)

- When the young man heard this saying; he went away grieved, for he was holding many possessions. (**Matthew 19:22**)
- And a certain ruler questioned him, saying; Good Teacher, by doing what shall I inherit everlasting life? (**Luke 18:18**)
- Jesus said to him; Why do you call me good? Nobody is good, except one, God. (**Luke 18:19**)
- You know the commandments, Do not commit adultery. Do not murder. Do not steal. Do not bear false witness. Honor your father and mother. (**Luke 18:20**)
- Then he said; All these I have kept from youth on. (**Luke 18:21**)
- After hearing that, Jesus said to him; There is yet one thing lacking about you. Sell all the things you have and **distribute to poor people**, and you will have treasure in the heavens, and come be my follower. (**Luke 18:22**)
- When he heard this, he became deeply grieved, for he was very rich. (**Luke 18:23**)
- Some, in fact, were imagining, since Judas was holding the money box, that Jesus was telling him; Buy what things we need for the festival, or that he should **give something to the poor**. (**John 13:29**)
- Jesus placed the emphasis on giving as **gifts** of mercy the things that are inside. He may thereby have had reference to the qualities of the heart, in view of his stress on justice and love immediately afterward.
- But the Lord said to him; Now you Pharisees, you cleanse the outside of the cup and dish, but the inside of you is full of plunder and wickedness. (**Luke 11:39**)
- Unreasonable persons! He that made the outside made also the inside, did he not? (**Luke 11:40**)
- Nevertheless, give as **gifts** of mercy the things that are inside,

and, look! all other things are clean about you. ([Luke 11:41](#))

- **But woe to you Pharisees, because you give the tenth of the mint and the rue and of every other vegetable, but you pass by the justice and the love of God! These things you were under obligation to do, but those other things not to omit. ([Luke 11:42](#))**

## •• **Organized Relief Measures**

- **As a result of the addition of about 3,000 Jews and proselytes to the Christian congregation on the day of Pentecost and the continued increase in numbers shortly thereafter, an unusual situation arose among the Christians, calling for a temporary pooling of financial resources.**
- **This was to help those who had come to the festival from distant lands to stay longer than they had originally intended so that they could learn more about their new faith.**
- **Therefore, those having possessions sold them and turned over the proceeds of the sale to the apostles for distribution to those in need.**
- **All those who became believers were together in having all things in common. But the entire arrangement was voluntary, as is evident from Peter's question to Ananias; As long as it remained with you did it not remain yours, and after it was sold did it not continue in your control?**
- **Therefore those who embraced his word heartily were baptized, and on that day about three thousand souls were added. ([Acts of Apostles 2:41](#))**
- **And they continued devoting themselves to the teaching of the apostles and to sharing with one another, to taking of meals and to prayers. ([Acts of Apostles 2:42](#))**
- **Indeed, fear began to fall upon every soul, and many portents and signs began to occur through the apostles. ([Acts of Apostles 2:43](#))**
- **All those who became believers were together in having all things in common. ([Acts of Apostles 2:44](#))**

- **And they went selling their possessions and properties and distributing the proceeds to all, just as anyone would have the need. (Acts of Apostles 2:45)**
- **And day after day they were in constant attendance at the temple with one accord, and they took their meals in private homes and partook of food with great rejoicing and sincerity of heart. (Acts of Apostles 2:46)**
- **Praising God and finding favor with all the people. At the same time Yehowah continued to join to them daily those being saved. (Acts of Apostles 2:47)**
- **However, many of those who had listened to the speech believed, and the number of the men became about five thousand. (Acts of Apostles 4:4)**
- **In fact, there was not one in need among them, for all those who were possessors of fields or houses would sell them and bring the values of the things sold (Acts of Apostles 4:34)**
- **And they would deposit them at the feet of the apostles. In turn distribution would be made to each one, just as he would have the need. (Acts of Apostles 4:35)**
- **As long as it remained with you did it not remain yours, and after it was sold did it not continue in your control? Why was it that you purposed such a deed as this in your heart? You have played false, not to men, but to God. (Acts of Apostles 5:4)**
- **It appears that in time the extent of these relief measures diminished, but food was still distributed to needy widows in the congregation.**
- **In connection with this, the Greek-speaking Jews began to murmur against the Hebrew-speaking Jews, because their widows were being overlooked in the daily distribution.**
- **To remedy the situation, the apostles recommended that the congregation select seven qualified men full of spirit and wisdom to distribute the food.**
- **The men selected were placed before the apostles who, after prayer, appointed them. Their work doubtless entailed the handling of**

**funds, making purchases, and keeping certain records in the distribution of the food supplies.**

- **Now in these days, when the disciples were increasing, a murmuring arose on the part of the Greek-speaking Jews against the Hebrew-speaking Jews, because their widows were being overlooked in the daily distribution. (Acts of Apostles 6:1)**
- **So the twelve called the multitude of the disciples to them and said; It is not pleasing for us to leave the word of God to distribute food to tables. (Acts of Apostles 6:2)**
- **So, brothers, search out for yourselves seven certified men from among you, full of spirit and wisdom, that we may appoint them over this necessary business. (Acts of Apostles 6:3)**
- **But we shall devote ourselves to prayer and to the ministry of the word. (Acts of Apostles 6:4)**
- **And the thing spoken was pleasing to the whole multitude, and they selected Stephen, a man full of faith and Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaus, a proselyte of Antioch. (Acts of Apostles 6:5)**
- **And they placed them before the apostles, and, after having prayed, these laid their hands upon them. (Acts of Apostles 6:6)**
- **When Paul wrote his first letter to Timothy, there was still an arrangement in operation for the care of widows, as is evident from his instructions to Timothy as to those qualifying for such financial assistance.**
- **Honor widows that are actually widows. (1 Timothy 5:3)**
- **But if any widow has children or grandchildren, let these learn first to practice godly devotion in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God's sight. (1 Timothy 5:4)**
- **Now the woman who is actually a widow and left destitute has put her hope in God and persists in supplications and prayers night and day. (1 Timothy 5:5)**

- **But the one that goes in for sensual gratification is dead though she is living. (1 Timothy 5:6)**
- **So keep on giving these commands, that they may be irreprehensible. (1 Timothy 5:7)**
- **Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith. (1 Timothy 5:8)**
- **Let a widow be put on the list who has become not less than sixty years old, a wife of one husband. (1 Timothy 5:9)**
- **Having a witness borne to her for fine works, if she reared children, if she entertained strangers, if she washed the feet of holy ones, if she relieved those in tribulation, if she diligently followed every good work. (1 Timothy 5:10)**
- **On the other hand, turn down younger widows, for when their sexual impulses have come between them and the Christ, they want to marry. (1 Timothy 5:11)**
- **Having a judgment because they have disregarded their first expression of faith. (1 Timothy 5:12)**
- **At the same time they also learn to be unoccupied, gadding about to the houses, yes, not only unoccupied, but also gossipers and meddlers in other peoples affairs, talking of things they ought not. (1 Timothy 5:13)**
- **Therefore I desire the younger widows to marry, to bear children, to manage a household, to give no inducement to the opposer to revile. (1 Timothy 5:14)**
- **Already, in fact, some have been turned aside to follow Satan. (1 Timothy 5:15)**
- **If any believing woman has widows, let her relieve them, and let the congregation not be under the burden. Then it can relieve those who are actually widows. (1 Timothy 5:16)**
- **In addition to caring for widows, the **First-Century** congregation organized relief measures in behalf of other needy believers. Again,**

**such organized giving, though directed by the congregations appointed men, was completely voluntary.**

- **One of them named Agabus rose and proceeded to indicate through the spirit that a great famine was about to come upon the entire inhabited earth, which, for that matter, did take place in the time of Claudius. (Acts of Apostles 11:28)**
- **So those of the disciples determined, each of them according as anyone could afford it, to send a relief ministrations to the brothers dwelling in Judea. (Acts of Apostles 11:29)**
- **And this they did, dispatching it to the older men by the hand of Barnabas and Saul. (Acts of Apostles 11:30)**
- **But now I am about to journey to Jerusalem to minister to the holy ones. (Romans 15:25)**
- **For those in Macedonia and Achaia have been pleased to share up their things by a contribution to the poor of the holy ones in Jerusalem. (Romans 15:26)**
- **True, they have been pleased to do so, and yet they were debtors to them. For if the nations have shared in their spiritual things, they also owe it to minister publicly to these with things for the fleshly body. (Romans 15:27)**
- **Now concerning the collection that is for the holy ones, just as I gave orders to the congregations of Galatia, do that way also yourselves. (1 Corinthians 16:1)**
- **Every first day of the week let each of you at his own house set something aside in store as he may be prospering, so that when I arrive collections will not take place then. (1 Corinthians 16:2)**
- **But when I get there, whatever men you approve of by letters, these I shall send to carry your kind gift to Jerusalem. (1 Corinthians 16:3)**
- **Therefore I thought it necessary to encourage the brothers to come to you in advance and to get ready in advance your bountiful gift previously promised, that thus this might be ready as a bountiful gift and not as something extorted. (2 Corinthians 9:5)**

- Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. **(2 Corinthians 9:7)**

**See Also RELIEF**

### · Relative Importance Of Material Giving

- In the **Christian Greek Scriptures** encouragement is given to be **hospitable and share with others**, but in addition, providing for the members of one's own family and aiding needy brothers are shown to be Christian requirements.
- Share with the holy ones according to their needs. Follow the course of hospitality. **(Romans 12:13)**
- But if any widow has children or grandchildren, let these learn first to practice godly devotion in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God's sight. **(1 Timothy 5:4)**
- Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith. **(1 Timothy 5:8)**
- If a brother or a sister is in a naked state and lacking the food sufficient for the day. **(James 2:15)**
- Yet a certain one of you says to them; Go in peace, keep warm and well fed, **but you do not give them the necessities for their body, of what benefit is it?** **(James 2:16)**
- But whoever has this world's means for supporting life and beholds his brother having need and **yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him?** **(1 John 3:17)**
- Little children, let us love, neither in word nor with the tongue, **but in deed and truth.** **(1 John 3:18)**
- Sincere concern for the poor characterizes true religion.

- **The form of worship that is clean and undefiled from the standpoint of our God and Father is this. To look after orphans and widows in their tribulation, and to keep oneself without spot from the world. (James 1:27)**
- **My brothers, you are not holding the faith of our Lord Jesus Christ, our glory, with acts of favoritism, are you? (James 2:1)**
- **For, if a man with gold rings on his fingers and in splendid clothing enters into a gathering of you, but a poor man in filthy clothing also enters. (James 2:2)**
- **Yet you look with favor upon the one wearing the splendid clothing and say; You take this seat here in a fine place, and you say to the poor one; You keep standing, or; Take that seat there under my footstool. (James 2:3)**
- **You have class distinctions among yourselves and you have become judges rendering wicked decisions, is that not so? (James 2:4)**
- **In fact, as indicated by Jesus, the doing of good toward the least of these his brothers distinguishes the sheep from the goats.**
- **When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. (Matthew 25:31)**
- **And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. (Matthew 25:32)**
- **And he will put the sheep on his right hand, but the goats on his left. (Matthew 25:33)**
- **Then the king will say to those on his right; Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world. (Matthew 25:34)**
- **For I became hungry and you gave me something to eat; I got thirsty and you gave me something to drink. I was a stranger and you received me hospitably. (Matthew 25:35)**

- **Naked, and you clothed me. I fell sick and you looked after me. I was in prison and you came to me. (Matthew 25:36)**
- **Then the righteous ones will answer him with the words; Lord, when did we see you hungry and feed you, or thirsty, and give you something to drink? (Matthew 25:37)**
- **When did we see you a stranger and receive you hospitably, or naked, and clothe you? (Matthew 25:38)**
- **When did we see you sick or in prison and go to you? (Matthew 25:39)**
- **And in reply the king will say to them; Truly I say to you, to the extent that you did it to one of the least of these my brothers, you did it to me. (Matthew 25:40)**
- **Then he will say, in turn, to those on his left; Be on your way from me, you who have been cursed, into the everlasting fire prepared for the Devil and his angels. (Matthew 25:41)**
- **For I became hungry, but you gave me nothing to eat, and I got thirsty, but you gave me nothing to drink. (Matthew 25:42)**
- **I was a stranger, but you did not receive me hospitably, naked, but you did not clothe me, sick and in prison, but you did not look after me. (Matthew 25:43)**
- **Then they also will answer with the words; 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? (Matthew 25:44)**
- **Then he will answer them with the words; Truly I say to you, to the extent that you did not do it to one of these least ones, you did not do it to me. (Matthew 25:45)**
- **And these will depart into everlasting cutting-off, but the righteous ones into everlasting life. (Matthew 25:46)**
- **However, instead of being merely acts of humanitarianism, the aid given by the sheep is prompted by their recognition of the position of Christ's followers.**
- **He that receives you receives me also, and he that receives me**

receives him also that sent me forth. (**Matthew 10:40**)

- He that receives a prophet because he is a prophet will get a prophet's reward, and he that receives a righteous man because he is a righteous man will get a righteous man's reward. (**Matthew 10:41**)
- And whoever gives one of these little ones only a cup of cold water to drink because he is a disciple, I tell you truly, he will by no means lose his reward. (**Matthew 10:42**)
- For **giving** to result in real happiness to the giver, it must be done without grumbling and not grudgingly or under compulsion. God loves a **cheerful giver**.
- Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. (**2 Corinthians 9:7**)
- I have exhibited to you in all things that by thus laboring you must assist those who are weak, and must bear in mind the words of the Lord Jesus, when he himself said; There is **more happiness in giving than there is in receiving**. (**Acts of Apostles 20:35**)
- Be hospitable to one another without grumbling. (**1 Peter 4:9**)
- Then, too, material **gifts** of mercy are not sufficient in themselves to gain everlasting life and were not given prime importance by Jesus Christ.
- This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ. (**John 17:3**)
- Accordingly Jesus, six days before the Passover, arrived at Bethany, where Lazarus was whom Jesus had raised up from the dead. (**John 12:1**)
- Therefore they spread an evening meal for him there, and Martha was ministering, but Lazarus was one of those reclining at the table with him. (**John 12:2**)
- Mary, therefore, took a pound of perfumed oil, genuine nard, very

costly, and she greased the feet of Jesus and wiped his feet dry with her hair. The house became filled with the scent of the perfumed oil. (**John 12:3**)

- **But Judas Iscariot, one of his disciples, who was about to betray him, said. (**John 12:4**)**
- **Why was it this perfumed oil was not sold for three hundred denarii and given to the poor people? (**John 12:5**)**
- **He said this, though, not because he was concerned about the poor, but because he was a thief and had the money box and used to carry off the monies put in it. (**John 12:6**)**
- **Therefore Jesus said; Let her alone, that she may keep this observance in view of the day of my burial. (**John 12:7**)**
- **For you have the poor always with you, but me you will not have always. (**John 12:8**)**