

# Treasures In Heaven

**Tag:** eleemosynary trusts

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## Introductory Questions

Here is a question I asked myself before I did my analysis...

1. When do we get to collect on treasures we make in heaven, when were dead?
2. A follow up question is how does this fit in with BCR, is it relevant?
3. Is the concept of laying up treasures in heaven an abstract "warm fuzzy" concept, or is it tangible and something I can actually use while I'm alive on earth?
4. With regard to the previous question, is this the ultimate funding source of the private asset accounts.
5. Can we make a BCR connection between Private and Public i.e. Heaven and Earth?

### ToDo:

- this was 3+ years old when I finally published it, may need a review.
- Coordinate this with "Covenant of Salt - Our Spiritual Employment Contract", Article #??? where I comment on Mat 5:12 "Reward in Heaven"

### Article References:

- See 1Col-13-1-13-The-Love-Chapter-Paul-speaks-of-eleemosynary-concepts, article #[746](#).

## Mat 6:19-24 - Treasures in Heaven

<sup>19</sup> Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: <sup>20</sup> But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: <sup>21</sup> For where your treasure is, there will your heart be also. <sup>22</sup> The light of the body is the eye: if therefore thine eye be single<sup>A</sup>, thy whole body shall be full of light. <sup>23</sup> But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness! <sup>24</sup> No man can serve two masters<sup>B</sup>: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon<sup>C D</sup>.

## Pro 4:7 - wisdom (*chochmah*), understanding (*binah*) and eleemosynary trusts

A reasonable conclusion that I make from this verse is that in order to get wisdom (*chochmah*) and understanding (*binah*) requires putting all that you have in an eleemosynary trust.

Wisdom is supreme; therefore get wisdom. **Though it cost you all you have,**<sup>E</sup> get understanding. Pro 4:7 NIV F

Proverbs 4:7 HSB5

ke· Neh [therefore] get קִנְה choch· mah Wisdom חֲכָמָה re· Shit [is] the principal thing ראשִׁית  
ke· Neh get קִנְה kin· ya· ne· cha, and with all thy getting קִנְיָן u· ve· Chol all וְכָל choch· mah wisdom חֲכָמָה  
vi· Nah. get understanding בִּינָה:

<sup>A</sup> G5373 haploosa “translated single i.e. not complex, easy, used of the eye as not seeing double as when it is diseased” ref. WordStudy; KJC: Mat 6:22, Luk 11:34

My thoughts. Single means to not be double minded. You have two eyes but you should be singularly focused. You know that the universe is made of two things, the heavens and the earth (In Heb. it's HaShamim and HaErets see Gen 1:1). You are not of the world (because your of Heaven) but in the world as an (ambassador/agent of YHVH) therefore you need to know who you are and in what context (private or public). The contrast is evil found the next verse (23) where possibly implying that double minded is evil.

<sup>B</sup> Is YHVH your employer? What is your employee contract, and where was it signed? As a good employee don't you get paid for doing your job and how do you get compensated? Is the compensation the employment a return on your heavenly investment and is it given to you in the form of a salary which is found in your private asset account?

<sup>C</sup> G3126 mammonas: "Wealth, the personification of riches. Mammon, the comprehensive word for all kinds of possessions, earnings, and gains, , a designation of material value, the god of materialism. " ref. WordStudy, KJC Mat 6:24, Luk 16:9, 11, 13

My Thoughts: Is the problem with mammon having access and use of it or is it rather a question of ownership? Following the advice of Y'shua, the parable of the Rich man would indicate that we need to get rid of our possessions (and, I argue, put them in the form of an eleemosynary trust). As I have argued in my commentary on this parable, the problem is ownership.

<sup>D</sup> The Hebrew servant in Exo 21:5-6 applies as well in that if I can show unequivocally that my master is YHVH then anyone on planet earth has to deal with that. To those on earth who try to control you, your response is “I conditionally accept your offer to be my master on proof of claim that my higher and prior claim of being a bond servant of YHVH has become null and void”.

<sup>E</sup> See Word-Study-H7075-qinyan-substance-goods-money-riches-getting-goes-in-an-eleemosynary-trust, article #551.

<sup>F</sup> This is better than the KJV “Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.”

## Mat 19:16-30 - The Rich Young Man

<sup>16</sup> And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? <sup>17</sup> And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments. <sup>18</sup> He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, <sup>19</sup> Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. <sup>20</sup> The young man saith unto him, All these things have I kept from my youth up: what lack I yet? <sup>21</sup> Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor,<sup>G</sup> and thou shalt **have treasure in heaven**: and come *and* follow me. <sup>22</sup> But when the young man heard that saying, he went away sorrowful: for he had great possessions.<sup>H</sup> <sup>23</sup> Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. <sup>24</sup> And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>25</sup> When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved? <sup>26</sup> But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible. <sup>27</sup> Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? <sup>28</sup> And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. <sup>30</sup> But many *that are* first shall be last; and the last *shall be* first.

## Mar 10:17-31 - The Rich Young Man

<sup>17</sup> And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? <sup>18</sup> And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God. <sup>19</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. <sup>20</sup> And he answered and said unto him, Master, all these have I observed from my youth. <sup>21</sup> Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. <sup>22</sup> And he was sad at that saying, and went away grieved: for he had great possessions. <sup>23</sup> And Jesus looked round about, and saith unto his disciples,

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<sup>G</sup> Sounds like a great place for an **eleemosynary** trust.

<sup>H</sup> In verse 17 Y'shua to love your Elohim by keeping His commandments, in verse 18 & 19 the rich man asks which ones for which Y'shua responds with listing of the second half of the 10 commandments. In verse 20 the rich man says I have done all of those. JS contends that he should have mentioned the first half of the 10 commandments which deals with man relating to Elohim. This are the ones that the rich man "lacks" (to use the words of the rich man). Y'shua responds by saying he is not perfect (JS argument is that he's lacking missing commandments) and to be perfect he needs to deal with the godly stuff so follow me. It's at this point that the rich man turned away because all of his stuff was beckoning him. I contend that this is a dishonor because he stood moot. What if he would have said "I conditionally accept your offer upon proof of claim that as a follower of Torah and an heir of Abram, I should be blessed, are you telling me Y'shua that I should not be blessed?" I contend that he did not want to ask the question because he feared what the answer would have been, but if he was a true follower of Torah he should have had no fear.

How hardly shall they that have riches enter into the kingdom of God! <sup>24</sup> And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! <sup>25</sup> It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they were astonished out of measure, saying among themselves, Who then can be saved? <sup>27</sup> And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible. <sup>28</sup> Then Peter began to say unto him, Lo, we have left all, and have followed thee. <sup>29</sup> And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, <sup>30</sup> But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. <sup>31</sup> But many *that are* first shall be last; and the last first.

### Luk 12:22-34 - Don't Worry

<sup>22</sup> And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. <sup>23</sup> The life is more than meat, and the body *is more* than raiment. <sup>24</sup> Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? <sup>25</sup> And which of you with taking thought can add to his stature one cubit? <sup>26</sup> If ye then be not able to do that thing which is least, why take ye thought for the rest? <sup>27</sup> Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. <sup>28</sup> If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith? <sup>29</sup> And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. <sup>30</sup> For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. <sup>31</sup> But rather seek ye the kingdom of God; and all these things shall be added unto you. <sup>32</sup> Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. <sup>33</sup> Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. <sup>34</sup> For where your treasure is, there will your heart be also.

### Luk 18:18-30 - The Rich Ruler

<sup>18</sup> And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? <sup>19</sup> And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God. <sup>20</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. <sup>21</sup> And he said, All these have I kept from my youth up. <sup>22</sup> Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. <sup>23</sup> And when he heard this, he was very sorrowful: for he was very rich. <sup>24</sup> And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! <sup>25</sup> For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they that heard *it* said, Who then can be saved? <sup>27</sup> And he said, The things which are impossible with men are possible with God. <sup>28</sup> Then Peter said, Lo, we have left all, and

followed thee. <sup>29</sup> And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, <sup>30</sup> Who shall not receive manifold more in this present time, and in the world to come life everlasting.

### Luk 16:1-15 - Parable of the Unjust Steward

<sup>1</sup> And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. <sup>2</sup> And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. <sup>3</sup> Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. <sup>4</sup> I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. <sup>5</sup> So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord? <sup>6</sup> And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. <sup>7</sup> Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. <sup>8</sup> And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. <sup>9</sup> And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. <sup>10</sup> He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. <sup>11</sup> If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? <sup>12</sup> And if ye have not been faithful in that which is another man's, who shall give you that which is your own? <sup>13</sup> No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. <sup>14</sup> And the Pharisees also, who were covetous, heard all these things: and they derided him. <sup>15</sup> And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

### Other “heaven and treasure” Verses (Mat 13:44-46, 51-52)

**Mat 13:44-46** Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. <sup>45</sup> Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: <sup>46</sup> Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

**Mat 13:51-52** Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. <sup>52</sup> Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

Note, this was article was initiated by e-Sword using treasure and heaven (my commentary is in the footnotes)

## Mat 19:22 - Nehemiah Gordon comments on *Shem Tob*

Accusation #19: Worldly material wealth rather than heavenly treasure

Mat 19:22 "Went away sorrowful for he had great possessions"

Shem Tob "**went away angry because he did not have much property**"

Response: In Greek Matthew the rich man is upset because he is wealthy and does not want to give away all his wealth to the poor. In Hebrew Matthew the situation is quite different since the man is not rich at all. In Hebrew [Mat 19:21](#), Yeshua said that if the man wants to be perfect [or: righteous] he must follow him after selling all his property and giving the proceeds to the poor. Yeshua was saying that the man should dedicate his life to faith rather than to material wealth but the man misunderstands thinking he can only get heavenly reward by giving large sums to charity. The man is angry because he does not have great wealth to give away to the poor and he erroneously concludes that this means he cannot get heavenly reward. Claiming that Hebrew Matthew raises up worldly material above heavenly treasure ignores [Mat 19:21](#). The exact opposite is true because Hebrew [Mat 19:21-22](#) is saying that even a poor person who cannot give large sums to charity can gain heavenly reward and therefore the poor should not feel bad about not being able to give charity.

Response to #19 (continued):

Hebrew [Mat 19:23-24](#) say the same thing in Hebrew as in Greek but each version has a slightly different emphasis based on the context of the previous verses. The Greek version of [Mat 19:23-24](#) comes after the example in the previous verses of the wealthy man who was unwilling to give away all his wealth in order to become one of Yeshua's disciples. The emphasis in the Greek is therefore on the difficulty that the rich have in giving away all their wealth to charity. In contrast, the Hebrew version of [Mat 19:23-24](#) comes after the example in the previous verses of the common man who was distraught because he believed he could not get heavenly reward without first having great wealth to give to the poor. In the context of the Hebrew, verses 23-24 are a reassurance for the disciples that although they are not rich enough to give vast amounts of charity they should not be jealous of the rich because it is not easy for the rich to part with their wealth.



## Gospel Harmony #124

Mat 19:16-20:16	Mar 10:17-31	Luk 18:18-30
<p><sup>16</sup> And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? <sup>17</sup> And he said unto him, Why callest thou me good? <i>there is</i> none good but one, <i>that is</i>, God: but if thou wilt enter into life, keep the commandments. <sup>18</sup> He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, <sup>19</sup> Honour thy father and <i>thy</i> mother: and, Thou shalt love thy neighbour as thyself. <sup>20</sup> The young man saith unto him, All these things have I kept from my youth up: what lack I yet? <sup>21</sup> Jesus said unto him, If thou wilt be perfect, go <i>and</i> sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come <i>and</i> follow me. <sup>22</sup> But when the young man heard that saying, he went away sorrowful: for he had great possessions. <sup>23</sup> Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. <sup>24</sup> And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>25</sup> When his disciples heard <i>it</i>, they were exceedingly amazed, saying, Who then can be saved? <sup>26</sup> But Jesus beheld <i>them</i>, and said unto them, With men this is impossible; but with God all things are possible. <sup>27</sup> Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? <sup>28</sup> And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. <sup>30</sup> But many <i>that are</i> first shall be last; and the last <i>shall be</i> first. See <a href="#">Mat 20:1</a> below</p>	<p><sup>17</sup> And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? <sup>18</sup> And Jesus said unto him, Why callest thou me good? <i>there is</i> none good but one, <i>that is</i>, God. <sup>19</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. <sup>20</sup> And he answered and said unto him, Master, all these have I observed from my youth. <sup>21</sup> Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. <sup>22</sup> And he was sad at that saying, and went away grieved: for he had great possessions. <sup>23</sup> And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! <sup>24</sup> And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! <sup>25</sup> It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they were astonished out of measure, saying among themselves, Who then can be saved? <sup>27</sup> And Jesus looking upon them saith, With men <i>it is</i> impossible, but not with God: for with God all things are possible. <sup>28</sup> Then Peter began to say unto him, Lo, we have left all, and have followed thee. <sup>29</sup> And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, <sup>30</sup> But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. <sup>31</sup> But many <i>that are</i> first shall be last; and the last first.</p>	<p><sup>18</sup> And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? <sup>19</sup> And Jesus said unto him, Why callest thou me good? none <i>is</i> good, save one, <i>that is</i>, God. <sup>20</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. <sup>21</sup> And he said, All these have I kept from my youth up. <sup>22</sup> Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. <sup>23</sup> And when he heard this, he was very sorrowful: for he was very rich. <sup>24</sup> And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! <sup>25</sup> For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they that heard <i>it</i> said, Who then can be saved? <sup>27</sup> And he said, The things which are impossible with men are possible with God. <sup>28</sup> Then Peter said, Lo, we have left all, and followed thee. <sup>29</sup> And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, <sup>30</sup> Who shall not receive manifold more in this present time, and in the world to come life everlasting.</p>

## Mat 20:1-16 - The Parable of the Workers in the Vineyard <sup>1</sup>

- <sup>1</sup> For the **kingdom of heaven** is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.
- <sup>2</sup> And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.
- <sup>3</sup> And he went out about the third hour, and saw others standing idle in the marketplace,
- <sup>4</sup> And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.
- <sup>5</sup> Again he went out about the sixth and ninth hour, and did likewise.
- <sup>6</sup> And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?
- <sup>7</sup> They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.
- <sup>8</sup> So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.
- <sup>9</sup> And when they came that *were hired* about the eleventh hour, they received every man a penny.
- <sup>10</sup> But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
- <sup>11</sup> And when they had received *it*, they murmured against the goodman of the house,
- <sup>12</sup> Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.
- <sup>13</sup> But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?
- <sup>14</sup> Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.
- <sup>15</sup> Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?
- <sup>16</sup> So the last shall be first, and the first last: for many be called, but few chosen.

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<sup>1</sup> **ToDo:** Review and add comments