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## None greater than john the baptist

There is none greater than john the baptist. None greater than john the baptist kjv (11) There is no greater increase. - The size of men is measured by a divine not from a human standard. The Prophet, who was more than a prophet, herald or the precursor of the Kingdom, was gargest in his work, in his sanctity, in his intuition of the truth, that the patriarchs far, of David or of Solomon, and, a More than forty years, conquerors and destroyers, such as Alessandro, Pompeo, Herod, on which the world has conferred the title of "the great". He who is less in the kingdom of heaven is lower than Giovanni's. Many commentators have thought, strangely, that our Lord has referred to these words at sà ©. He in the eyes of men was estimated less than the Baptist, yet he was really bigger. But this is certainly not the meaning of words. (1) It would only be a poor tronism to have declared that the king was larger than the araldo; And (2) there is no example of our Lord who talks about it elsewhere. On the other hand, he speaks of his disciples as "small" who believe on him (Matthew 10:42), and as applied to them the words have a very natural and adequate meaning. The minimum of his father, even if less than Giovanni in fame, work, rigor of ascetic sanctity, was still above him in the knowledge of the truth, and So in bliss and joy. Verse 11. Only Matthew. This solemn absurdity (Matthew 5:18, nine) would reaffirm the duty to John; And, if the force of him can be extended to the next clause, he calls their most forced attention to him only the herald of better things. I tell you: among those who are born by women (Job 14: 1) there is no risen. These last words have emphasis in the Greek, οi¿iº × -î³i î¹i ï "Î ± ι, ie to work and energy as a prophet (Luke 7:16; Matthew 24:11, 24). A greater than Giovanni Battista. This seems almost less praise than ver. 9. But our Lord probably intended to tack the objection that moses or Abraham had to be heard rather than John (see Matteo 3: 9, note). Despite (yet, revised version) that is less (but little, revised version, Á½ Î'á½² μÎî¹æïï "ε οï ,: cf. μÎεί ï ‰ ν, Matthew 18: 1) in Kingdom of the skies is larger than him. The weakest Christian is larger in privileges than in the saints of the Old Testament. John could preach repentance, but the joys of redemption knew nothing. He is therefore judged according to the rule, "Minimum Massimi Mains est Maximo Minima" (see Holtzmann, 'Hand-Commentar,' p. 134). Parallel commentaries ... Greektruly μá½¹¼ (Amä "N) Hebrew Word Strong's 281: of Jewish origin; properly, solid, ie reliable; I will certainly notice. The Tellî »Îγï ‰ (legå) Verb - Present Indicative Active - 1st person Singularstrong 3004: (a) I say, speak; I mean, mention, say, (b) I call, name, especially in the passage., (c) I say, command. You, Á½¹¼Đ³½ (Hymin) Personal / Possessive Pronoun - Dats 2nd Person Pluralstrong 4771: You. The person pronounced by the second singular person; Tu.AMong [those] [3] (en) Prepositionstrong 1722: in, up, between. A primary preposition that denotes the position, and the instrumentality, that is a rest relationship; 'in,' a, 'a, on, by, etc. barnî³Î¿Î½î · ï "ο ×" ï, (Gennä "TOIS) Adjective - DATUTI Masculine Pluralstrong 1084: BEGOTTEN, NATO. From Gennao; NATO.OF Women³ï ... νî ± Îι ‰ νî (gynaikå n) NOUN - Genitive Feminine Pluralstrong 1135: a woman, wife, my lady. Probably from the base of grinomai; A woman; Especially, a wife. It has increased enormousἷ³ἷ®ἷ³μμ ϊ "Î ± ι (egä" gates) verb - perfect indicative or passive medium - third person Singularstrong 1453: (a) I wake up, excited, (b) I get up. Probably similar to the base of Agora; To wake up, ie roouse.noî¿i²০ (ouk) adverbstrong 3756: no, no. Even ouk, ouch a primary word; the absoluteadverb; on "1/4Îμῖ î ‰ Îμῖ ῖ î ‰ î 1/2" (meizå n) adjective - nominative male singular - comparastrong's 3173: big, big, in the broader sense. by Johná 1/4 j ‰ î ¬αî 1/2 »1/2 ... (iå annu) name - male genius singular strong's 2491: of Jewish origin; joannes, the name of four Israelites. Thei "î¿-(tou) joint: a primary particle; but, and, etc. excellent (ho) article - nomination masculine singularstrong's 3588: il, l'articolo defined. including the female he, and the neutral to all their inflections; the determined article; The.leastî1/4îî œï "îµï îï, (mikroteros) adjective - nominative male singular - comparativistrong's 3398: little, small. including comparative mikroteroteros apparently a primary word; small (figurative) dignity .iná1/4 Î1/2 (en) prepositionstrong 1722: in, up, between a primary preposition denoting position and instrumentality, i.e. a rest relationship; in, at, on, by, ECC. Theï "Á¿‡ (tä") article - female individualstrong's 3588: the article defined including the female he, and the neutral to all their inflections; the determined article; the kingdomî2 α iîÎiμî á3/433 (basileia) name - female singularstrong's 3588: the definite article. including the female he, and the neutral to all their inflections; the determined article; the. I n) noun - male genitive pluralstrong's 3772: perhaps from the same from gold; the sky; by extension, paradise; by implication, happiness, power, eternity; especially, the minutes of the Gospel.isá1/4 ii "" 1/2îa1/2 (estin) - present indicative activity - 3rd person singularstrong's 1510: I am, exist. the first individual present indicative; a prolonged form of among those (matt. mat mt) page 2new international versionthis is on who is written: †œÂ »We will have my messenger in front of you, who will prepare your way in front of you, and will prepare your way before are You.' TM Italian version standardthis is he of who is written,  $\hat{a}$   $\hat{\epsilon}$   $\hat{a}$   $\hat{a$ prepare your way before you. 'King James Biblefor Biblefo »NASB 1977 à ¢ â,¬" This is that on who is written, à ¢ â,¬ ~ Behold, I send my messenger before your way in front of you. » BibleThis Standard Christian is that On which it is written: See, I'm sending my messenger in front of you; prepare your way before you. American This is him, who is written, behold, I send my messenger before your face, who will prepare your way in front of Te.Aramaic Bible in English Simple English Wersionin The writings God says about him, "I'm sending my messenger in advance to get things ready for you." Douay-Rheims BibleFor for this is he who is written: here is that I send my angel before your face, who will prepare your way in front of you. Buod news translation for John is what Scripture says: "God said, I will send my messenger in front of you. 'The translation of Wordà ¢ â® of God is that of which the writing says, "I'm sending my messenger before you to prepare the road in front of you. 'International Standard VersionThis is the man of those who wrote ", I see, I'm sending my messenger before you, who will prepare your way before you." Literal standard version This is the one who was who was who was Written: "Look, I'm sending my messenger before you, who will prepare your way Before you." New Heart English BibleThis is what it is written," Look, I send my set Giero in front of you, who will prepare your way before you. "Owymouth New TestActionThis is he who is written," I see that I am sending my messenger before you. "Owymouth New TestActionThis is he who is written," I see that I am sending my messenger before you. your face, which will prepare your way in front of you." Young's literal translation for this was written, he wrote it, I send him my messenger before your face, who will prepare your way in front of you. Additional translations ... Page 3 (12) The Kingdom of Culisy suffers of violence. - The Greek verb can be in the average voice, "forces his street violently," or passive, as in the English version, but there is a small doubt that the latter is the right rendering. The words describe the hurry of the crowd of Galilee and Judaea, first to the preaching of the Baptist, and then to that of Jesus. It was, as they were, a city attached to all sides by those who were eager to take possession. The violent take it by force. - The Greek name is without the article ", men who are violent or used." The meaning is From the previous clause. The "violent" are eager and impetuous Zeal men, who grab the Kingdom of Heaven - I.E., His peace and forgiveness and the BeauSessuess - with with a lot of anxiety as men would tear and take away like them the loot of a conquered city. Their new life is, in the language of the prophet, "give them as a prey" (Jeremiah 45:5). There is no thought of hostile purpose in words. Pour 12. - It is curious that in the account of St. Luke of this speech of our Lord it omits our vers. 12-14 (after 15, see note there), thus leaving all the clearest and most direct teaching of Christ on John's relationship to himself. Saint Luke places (Luke 16:16) our summit 12 and 13 in what seems to be only one hundred sayings. Perhaps the original occasion was recorded by neither evangelist, but in Matthew the passage certainly makes emerge the thought on which our Lord insisted on this occasion. And... Little opponent (δέ), because there is a change of topic. Christ exhorts his listeners to space more under his banner. From the days of John the Baptist until now. Yet this was not more than a few months! Perhaps the phrase had become modified in oral teaching, so as to include many years, say up to A.D. or 60. St. Luke is quite easy. Observe John's explicit success as announced. He thus prepared the way men were eager to enter the kingdom he had said was at hand. The kingdom ruled by the Messiah, of which the then community of believers was the greatest (see Introduction, p. 25). It supports violence (βιάζεται). In Luke it is a means, "Every man enters violently into it;" and although it is certainly passive here, the phrase of St. Luke forces us to understand the reason for the violence of being the entrance into the kingdom is not treated badly, but it is as it was taken by storm (Meyer). Nosgen strangely understands the phrase to mean that the kingdom is put forward with power, and apparently sees in "the violent" a special reference to our Lord and John. And the violent; and the men of violence (recommended version); καβ βιασταί: only them; men whose mind is made and who do not care about what strength and power they employ to reach their object. Take it with strength; >ρπάζουσιν ατήν, "the killing for themselves", as rough and violent bandits that take over their prey. Weiss sees in this verse the guilt of the political-Metarian efforts to speed up the completion of the kingdom. This explanation is good in itself (cf. John 6:15), but disconnects the verse from its context. Our Lord is describing the energy with which some souls are pressing, and urging the need for such energy if you want to achieve salvation. ...GreekFrom Ancientπi (apo)PrepositionStrong 575: From, away from. A primary particle; 'off', that is, Away, in various ways. the defined article article; on.daysμερων (hēmeron)Noun - Female Genitive PluralStrong 2250: One day, the time from sunrise to sunset. by John)ωάνου (Iōannou)Noun - Genitive Masculine SingularStrong of 2491: Of Jewish origin; Joannes, the name of four Israelites. theτο. (tou)Article - Genitive Masculine SingularStrong of 2491: Of Jewish origin; Joannes, the name of four Israelites. article; il. Baptistαπτιστο (Baptistou)Noun - Masculino Genitivo SingularStrong 910: From baptizo; a batter, as epithet of the precursor of Christ.untileως (heōs)PrepositionStrong 737: Now, right now. Adverb from a hero derivative through the idea of suspension; just now.the Colour (hē)Article - Female Name Singular Strong 3588: The, the defined article; defined; (Basileia) Name - Female name Singular Strong so 932: by Basileus; Correctly, royalty, I.e. Rule or a kingdom.ofi "Á" 1/2 (TÅ n) Article - Genitive Masculine Pluralstrong's 3588: the definite article. Including the female he, and the neutral to all their inflections; the determined article; the ων οκο; the sky; by extension, paradise; By implication, happiness, power, eternity; Especially, the Gospel. It was subject to violence, βα1¬μι " $\alpha$   $\alpha$  11îµï" verb "present) - present) - present average or passive indicative - 3a person Singularstrong's 971: Dal Bios; To force, that is, the crowd themselves, or be seized. Viol " $\pm$  á ï ï (Biastai) Name - Men's name Pluralstrong's 973: a strong and violent man; one who is eager to pursue. From Biazo; A forcer, I.e. Energetic.lay sells 1/4 "i " 1/2" ... "i 11/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2 " 1® 111/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2 " 1 ® 111/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2 " 1 ® 111/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2" " 1 ® 111/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2" " 1 ® 111/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2" " 1 ® 111/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2" " 1 ® 111/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2" " 1 ® 111/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2" " 1 ® 111/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2" " 1 ® 111/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2" " 1 ® 111/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2" " 1 ® 111/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2" " 1 ® 111/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2" " 1 ® 111/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2" " 1 ® 111/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2" " 1 ® 111/2" (harpazusin) verb - present active indicative - 3rd person Pluralstrong 726: to seize. »± Á1/2" " 1 ® 111/2" (harpazusin) verb - present active - 3rd person Pluralstrong 726: to seize. »± Á1/2" " 1 ® 111/2" (harpazusin) verb same. 11:13 The replexive pronouns himself, used of the third person, and of the other persons.jump Gospel to the preconvention of assault baptist forcyfully forcing with force the dangerous paradise that suffer violent violent violent violent violent rape for violence reign violent Matthew 11:12 From the days of John the Baptizer (Matt. Mat Mt) Page 4 (13) All the prophetic rather than on the legislative aspect of the previous revelation. They did their work by pointing out the kingdom of heaven in the distant future of the last days, but John saw it at hand, and proclaimed his real appearance.verse 13. - for. It is right that there should be such that the kingdom of heaven, for a certain sense, the function of the prophets and the law ceased with John. Everything. Not only one, but everything, however their teaching. The prophets and the law. To Luke (Luke 16:16) The law is mentioned first, because the context is present mainly with the law. Here our Lord said that John was more than a prophet, and yet without it Jews could be returned to the law when the prophets failed them (cf. Ver. 11, Note). Profetized. Including ideas is to predict the Messiah and to make known the will of God (cf. Matthew 5:19, note). Until John. The message of the written word was considered active - the prophets and the law have still spoken - until, in touch, came who was the closure of that era. Parallel Commentaries ... Greekforî3á 1/2 ° ï (Gar) Conjunction for 1063: per. A primary particle; correctly, assigning a reason. Alli  $\in$  Î $\neg \alpha 1/2$ i "îµi, (Pantes) adjective - Masculine Pluralstrong's 3956 nominative: everything, anything, everything, e female he, and the neutral to all their inflections; the determinative article; The prophets  $\tilde{A}^-$  and  $\tilde$ it's worth it. lStr (ho)Articolo - Nominative Masculine SingularStrong 3588: Il, l'articolo definito; il. Lawνόμος (nomos)Noun - Nominative Masculine SingularStrong 3551: From un nemo primario; legge, genitivo case, specialmente (compreso il volume); anche del Vangelo), the figuratively.profesied originalπροφήτευσαν (eprophēteusan)Verb - Aorist Indicative Active - 3rd Person Plong fine aἕως (heōs)PrepositionStrong 2193: Una congiunzione, preposizione e avverbio di continuità, thin a when. John. Ο (iōannou)Noun - Genitivo maschile SingularStrong del 2491: Di origine ebraica; Joannes, il nome di quattro israeliti. Go to Precedent Forza Giovanni legge profetizzato Profezie TaughtLinks Matthew 11:13 NIV Matthew 11:13 ESV Matthew 11:1 Pagina 5(14) It's Elias. --Le parole di Malachia (Malachia (Malachia 4:5) avevano portato gli uomini ad aspettarsi la riapparizione del grande Tishbite di persona come precursore immediato del Cristo. Era l'insegnamento degli scribi allora (Matteo 17:10; Giovanni 1:21); si è legato come una tradizione dell'ebraismo fina al nostro tempo. A cowherd seed is set by Elia a tutte le grandi solennità. Anche gli interpreti cristiani hanno apprezzato la convinzione che Elia apparirà di persona prima del secondo Avvento dell'angelo in Luca 1:17, "Andrà davanti a Lui nello spirito e nel potere di Elias", ed è qui distinctively confermato. Le parole "se lo vorrete (cioè sono disposti a) riceverlo" implicano la coscienza che il nostro Signore stava metatendo da parte una credenza popolare e strongly fissata: "Se siete disposti e in grado di ricevere la verità che Giovanni era in atto facendo l'opera di Elia, avete bisogno di cercare nessun altro in futuro. "Versetto 14 - Solo in Matteo. And if it's riceverete. Nostro Signore dà chiarmente le informazioni, ma dubita se sarà di qualsiasi use per loro. Will (θέλετε). Poiché l'accoglienza di una verità dipende dall'atteggiamento della volontà In that case riconoscere Giovanni come Elia vorrebbe accettare le attuali conquistanze di tale riforma che Elia avrebbe dovuto portare (Malachi 4:6). Ma "la volontà umna ha un naturale disinclinamento per coltivare e affinare la conoscenza della legge, non ha il desiderio di guardre in questo specchio, e gli uomini, di regola, desiderano avere un marco abbastanza diverso di se stessi And' cosi'. La mia dichiarazione. Non lui, cioè John, con il margine della versione riveduta. Question (α).τός). Lui and nessun altro (ch. 1:21). And' Elias. Nel lavoro spirituale, non nell'identità della persona (Giovanni 1:21). (Sull'attesa ebraica del ritorno di Elia, vedi Lightfoot, 'Hor. Hebr.,' su Matteo 17:10.) Che doveva venire; che è a venire (versione consigliata). La phrase Ι μέλλων .ρχεσθαι) è forse meglio compresa, non come una osservazione indipendente da parte del nostro Signore su Elia, ma come un detto stream, che rappresenta l'attesa popolare di lui, e adottata dal nostro Signore, che gli ha dazione la interpreta. Non può certain puntare anche ad una futuro venuta del Prophet. Ma confronts il vescovo Westcott, su Giovanni 1:21, and Schurer, II. 2:156. Commentari paralleli ...GreekAndκα (kai)CongiunzioneStrong 2532: And, anche, it's worth it. secop (ei)CongiunzioneStrong 1487: Se. Aconditionality particle; if, if, that, etc. you are arrangedθέλετε (teleto)Verb - present active indicative - 2nd person pluralstrong's 2309: at will, desire, be arranged, intend, design. accept [it],δέξασθαι (dexasthai)Verb - present active indicative - 2nd person pluralstrong's 2309: at will, desire, be arranged, intend, design. accept [it],δέξασθαι (dexasthai)Verb - present active indicative - 2nd person pluralstrong's 2309: at will, desire, be arranged, intend, design. accept [it],δέξασθαι (dexasthai)Verb - present active indicative - 2nd person pluralstrong's 2309: at will, desire, be arranged. aorist infinitive middlestrong 1209: take, receive, accept, accept, accept, accept, accept, accept, accept, accept, accept, the average voice of a primary verb; to receive, heα.τός (autos)Personal / possessive pronoun - nominative masculine 3rd individualstrong 846: he, she, them, the same. from the particle au; the self reflexive pronoun - nominative masculine 3rd individualstrong 846: he, she, them, the same. from the particle au; the self reflexive pronounce, oate of the third person, and of the other persons. is 1.7στιν (estin)Verb - present active indicative - 3rd person singularstrong 1510: I am, exists. the first individual present indicative; a prolonged form of a primary and defective verb; I exist.[il] Elijah.λαίς ("lias)Noun - nominative masculine singularstrong 2243: Elijah, the prophet. of Jewish origin; Helias, Israeli. that was μέλων (mellon)Verb - present active participant - nomination masculine singularstrong 3195: a strengthened form of apple; to mean, that is. is about to be, do, or suffer something. a come..ρχεσθαι (erchesthai)Verb - present infinitive middle or passivestrong 2064: to come, go. go to previousable accept elias e elijah elijah john receive willinglinksmatthew 11:14 nivmatmatew 11:14 paralelamatthew 11:14 bible chinesematteo 11:14 french bibbiamatteo 11:14 fre understand! standard English version who has ears to hear, listen to it. I'm sorry. Bernese literal bible what has the ears, make him feel! the bible of king Jacob who has ears to hear, listen to it. nash 1995 "Who has ears to listen, make them feel. nasb 1977 "Who has ears to listen, listen to it. amplified bible who has ears to listen, listen to it. the Aramaic bible in English plainchiunque has an ear to listen, let him hear. contemporary English version if you have ears, be careful! Douay-Rheims' bible who has ears to hear, listen to it. translation of good news listen, if you have ears! WORD® enjoy translation let the person who has ears listen! international is having ears to hear -- let me hear. Additional translations .page 7 new international version the blind receive sight, the good news is proclaimed to the poor walk, those who have leprosy are purified, the deaf hear, the dead are raise to life, and the good news is being preached to the poor. "English standard versionthereceive their sight and the lame walk, lepers are cleansed and the soaf hear, and the good news predied them. Berean Study Bible The blind receive the sight, the zoppian walk, the lepers are the deaf listen, the dead are risen, and the good news is preached to the poor. The blind receive sight, and the lead are raised, and the lead are raised, and the poor are evangelized. The Bible of King James The blind receive sight, and the lead are raised, and the poor are evangelized. The Bible of King James The blind receive sight, and the lead are raised, and have the gospel preached to them. New King James Version The blind see and the poor walk; lepers are purified and those who are deaf listen, the dead are resurrected, and the POOR have the GOSPEL PRECED TO them. NASB 1995 the BLIND RECEIVE SIGHT and the ead are resurrected, and the POOR have the GOSPEL PREACHed TO THEM. NASB 1977 the LIGHT DIY REQUEST And the zoptical march, the lepers are purified and the deaf listen, and the dead are risen, and the POOR have the GOSPEL PREACHED TO THEM. The amplified Bible, the BLIND RECEIVE [their] SIGHT and the POOR have the GOSPEL PRECEDEDED to them. Christian Bible The blind receive their sight, the poor walk, those with leprosy are purified, the dead are raised, and the poor are told the good news. The standard American version of the blind see, the lame walk, those with skin diseases are healed, the dead are raised, and the poor are told the good news. The standard American version of the blind receive their sight, and the lame walk, the lepers are purified, and the eaf listen, the dead are raised, and those who were blind see, and those who were blind see, and those who died are rising and those who were lame walk, and the lepers are purified, and those who were blind see, and those who were bl were poor are given The Good News." The blind are now able to see, and the lame can walk. People with leprosy are healed, and the deaf rise, the lame walk, the lepers are purified, the deaf listen, the dead rise, the poor have preached the gospel. The revised English version the blind receive their sight, and the lead are raised, and brought back to life, and the Good News is preached to the poor. The people are brought back to life, and the poor people listen to the Good News. International standard version blind people are brought back to life, and the poor people listen to the Good News. International standard version blind people are brought back to life, and the poor people listen again, the dead people listen again, the dead people listen again, the dead people walk, those with skin diseases are made clean, the dead people listen again, the dead people listen again, the dead people listen again, the dead people walk, those with skin diseases are made clean, the dead people walk, those with skin diseases are made clean, the dead people walk, those with skin diseases are made clean, the dead people walk, those with skin diseases are made clean, the dead people walk, those with skin diseases are made clean, the dead people walk, those with skin diseases are made clean, the dead people walk, those with skin diseases are made clean, the dead people walk, those with skin diseases are made clean, the dead people walk, those with skin diseases are made clean, the dead people walk, those with skin diseases are made clean, the dead people walk are made clean. see, lame walk, lepers are purified, deaf listen, dead are raised, and destitutes hear the good news. Literal Standard Versionblind receive the view, and the lame walk, lepers are purified, deaf listen, the dead are raised, and the poor walk, the lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the poor walk, the lepers are purified, the deaf listen, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the dead are raised, and the lame walk, lepers are purified, and deaf hear, the lame walk, lepers are purified, and deaf hear, le are raised, and the poor have good news proclaimed to them. New English Heart The Bible The blind receive their sight, the Law, the lepers are purified, and the deaf ears listen; the dead are resurrected to life, and the poor have proclaimed the good news; the world English Bible receives their view, the blind walk zuppets, the lepers are purified, the deaf listen, the IL. They are resurrected, and the poor have good news; the world English Bible receives their view, and the walking lame, the lepers are purified, and deaf listen, the dead are resurrected, and the poor have good news proclaimed, additional translations. See 8 (4) go to redo John. There is no Greek advertisement that responds to the last word. San Luca (Luca 7:21) adds that "in that same now Jesus curated many of their infirmities and sores, and evil spirits", and therefore had to bring their relationship as an eye witnesses. Verse 4. - Jesus; And Jesus (recommended version, with also the text received.) Answer and tell them. He does not make verbal self-defense, but turns to the effects of his work. Observe that a similar appeal to the effects of the same character than those mentioned here - restoring to normal powers and the residence of spiritual truths to the poorest - is still the great argument for the Jeside of Jesus. Go; Go to your way (recommended version;) if  $\hat{l}$  i an investigation, but simply underlines the source or place from which The message (Matthew 8:33; cf. Bishop Westcott on 1 John 1: 2, 5.) Those (the revised version) things you make and see. Observe that in Luca (1) the order of verbs is inverted; (2) The tense is not the present, as here, but the aorist, the miracles that are considered from the point of time when the disciples had returned to John. The present tense in Matteo brings out what San Luca had already indicated by his previous explanatory to the messengers arrived when the Lord was actually performing miracles. Parallel commentaries .greenjesusá¼,î · iĵî¿á¿|ï, (iä "rbive) noun - nominative masculine singularstrong of 2424: of Jewish origin; Jesus, the name of our Lord and two other Israelis. Request, to travel, go, die. [E] Report  $\Phi$ c i  $\pm$  i % î¬î½á¿f (IÅ annä ") NOUN - DATUTI Masculine Singularstrong of 2491: of Jewish origin; Joannes, the name of four Israeliti. Whatá¼f (HA) Personal / Pronoun relative - Accusative Neuter Pluralstrong of 3739: who, what, what, that. You hear the Tanîºí¿ï εï "ε (Akouete) Verb - Indicative Active - 2nd Person Pluralstrong's 191: listen, listen understand for hearing; Pass: it is heard, reported. A primary verb; a hear.andîºî  $\pm$  ((kai) conjuncunstrong 2532: and, also, ie. See: βî "Îï € εï" ε (BLEPETE) Verb - Present indicative Active - 2nd person Pluralstrong 991: (mainly physical,) I look at, I see, I perceive, discern. A primary verb; look. to move to the previous investigation to hear Jesus news report by Giovanni Scago show from Jesohiuseppe to subsequent to Jesus hearing John News Report showLinkAtthew 11: 4 NITMATTHEW 11: 4 BibleApps.comMATTHEW 11: 4 BibleApps.comMATTHEW 11: 4 BibleApps.comMATTHEW 11: 4 BibleApps.comMATTHEW 11: 4 Disconnected to them: Go to John (Matteo. Page 9 (3)) Are you who should come? - Don't you have adequate reasons for Presume, as some have done, that the Baptist sent to him. No difficulties to conceive as the doubt that the question seems to imply can enter In the mind of the Baptist after Tes Tomonance that he had And what he had heard, can justify us in doing violence to what would seem to be the simple meaning of history. And the meaning of history. And the meaning of history. And the meaning of history is not far to look for. Deferred hope disease becomes full guarantee of faith in something as despair. Thus of the question is not far to look for. Deferred hope disease becomes full guarantee of faith in something as despair. Jehovah had deceived him (Jeremiah 20: 7). So now the Baptist, as the week after week passed without the appearance of the Kingdom as he expected to appear, he felt the feeling more seriously, because they seemed to give the proof of power, and leave him at the conclusion that the will was desiring. And therefore sends his disciples with the question, which is one of impatience rather than doubt, "Art You You You You You One of which the prophets spoke" (Psalm 40: 7; Psalm 118: 26; Malachi 3: 1) ? But if yes, why the wheels of your wagon? Are we still looking for another and another Christ? "Towards 3. - And told him. The question was brought by John; the answer is sent to him (ver. 4). This aims to the cause of the question lies, not with his disciples, but with himself . Although John could rightly fear that they would follow him rather than Jesus (see Matthew 9:14, note), yet he seems to have made this investigation for his own good. He stopped on the Jewish side of the Kingdom threshold (ver. 11) He did not understand the methods with which the king was acting, and therefore his faith was proven (Comp. Tertulliano, "Adv. Marc., '4:18). In this he remembers the great prototype of him, whose plans seemed to fail and the audacity of him did nothing good (1 king 19:13, 14). The response implied that success was assured to a hard spiritual work. Art (emphatic) he should come? He who comes (magazine version);  $\tilde{A}_1^- \tilde{A}_2^- \tilde{A}_3^- \tilde{A}$ Jews 10:37), and perhaps also from a directly messianic interpretation of Genesis 49:10. Or are we looking for. The word ( $\tilde{A}^ \tilde{A}^ \tilde{A}^$ (where, however, WestCott and weight margin reads  $\hat{A}^{1}$   $\hat{A} \in \hat{A}^{-}$  " $\hat{A} \otimes \hat{A}^{1}$ "  $\hat{A} \otimes \hat{A}^{2}$ ". Observe that in both records the summary of the evangelist message of John's message speaks of a difference in nature, but that in the form given by messengers (Luke 7:20) is just a matter of a second person coming (Comp. Galatians 1: 6, 7; 1 Corinthians 12: 8 etc.; 1 Corinthians 15:39, etc.). John's disciples, ie, are represented as not being able to take the point of the demand of their master if he should look, after all, for a Messiah who acts differently from the way Jesus acts. Parallel commentaries ... Greekto Ask\(\tilde{A}\)\(\tilde{A}\ singularstrong 2036: Answer, offer, bring word, command. A primary verb; Talking or saying Particle AU; The SÃ © proneoun reflexive, used by the third person singularstrong's 1510: I am, they exist. The first indicative present person; a prolonged form of primary and defective verb; I exist. £ Å ¢ ½º (sy) Personal / Possessual Pronoun - Name 2nd person; The Heà Article: nominative masculino sinularstrong '588: the defined article. Including the feminine he, and the neutral to all their inflections; the determinative article; The. [One who] had to come,  $\tilde{A}_1$  at  $\tilde{A}_1$  at  $\tilde{A}_2$  at  $\tilde{A}_3$  at  $\tilde{A}_4$  and  $\tilde{A}_3$  at  $\tilde{A}_4$  and  $\tilde{A}_4$  and  $\tilde{A}_4$  are  $\tilde{A}_4$  and  $\tilde{A}_4$  are  $\tilde{A}_4$  and  $\tilde{A}_4$  and  $\tilde{A}_4$  are  $\tilde{A}_4$  and  $\tilde{A}_4$  are  $\tilde{A}_4$  and  $\tilde{A}_4$  and  $\tilde{A}_4$  are  $\tilde{A}_4$  are  $\tilde{A}_4$  and  $\tilde{A}_4$  are  $\tilde{A}_4$  are  $\tilde{A}_4$  and  $\tilde{A}_4$  are  $\tilde{A}_4$  and  $\tilde{A}_4$  are  $\tilde{A}_4$  and  $\tilde{A}_4$  are  $\tilde{A}_4$  are  $\tilde{A}_4$  are  $\tilde{A}_4$  and  $\tilde{A}_4$  are  $\tilde{A}_4$  are  $\tilde{A}_4$  are  $\tilde{A}_4$  are  $\tilde{A}_4$  and  $\tilde{A}_4$  are  $\tilde{A}_4$  ar which From pro and dokeuo; To anticipate; By implication, to wait. Someone else?  $\hat{A} \in \hat{i} = \hat{i} = \hat{l}_4 \hat{l$ provider expect someone who was waiting for the links. Matthew 11: 3 And he said to him: Â «You are you (Matteo Mat MT) Page 10, paragraph 2, when John had heard in prison. - The position of the Baptist was so far that of a prisoner treated with respect. Herod himself looked at him and felt happily. Herodias had not yet found an opportunity for revenge. The disciples of him came and went freely. Some of these we have seen (Matthew 8, 9. He himself, in the Macaerus prison, was languindo with the disease of Deferred hope for the messianic kingdom, which he had proclaimed. The disciples of him reported what they had seen and heard (Luke 7:18), but all things continued as before, and there was no liberation nor to himself nor to Israel. Under the influence of this disappointment, he sent his two disciples with the question that the next verse records. Verses 2-24. - What should come. (1) Vers. 2-6: The demand of the Baptist, and the answer of him: Coming One arrived. (2) Vers. 7-15: Recognition of Jesus's greatness as announced. (3) Vers. 16-19: Yet both John and he himself are rejected. . Parallel commentaries ... Greekmeanwhile, I'á½ (DE) Conjunctionstrong's 1161: a primary particle; But, and, etc. Johná¼ï ‰ î¬î½î ï · ï, (IÅ annä "s) noun - masculine nominative singularstrong's 2491: of Jewish origin; Joannes, the name of four Israeliti. Heard Ancientîºî; ifî ± ï, (Akousas) Verb - Aorist Participle Active - Nominative Masculine Singularstrong's 191: listen, listen, understand for hearing; Pass: it is heard, reported. A primary verb; For Hear.in antique things (en) Prepositionstrong's 1722: in, up, between. A primary preposition that denotes the position, and the instrumentality, that is a rest relationship; 'IN,' A, 'A, ON, BY, ECCPRISONÎ'εf î ï ‰ ï "Î · ï Î a¿3 (Desmå Tä" RIÅ) NOUN - DATIVE Neuter Singularstrong 1201: a prison. From a derivative of the desmone; A place of slavery, ie a dungeon. [approximately] the Tamil (TA) Article -Accusative Neuter Pluralstrong 3588: the defined article. Including the female he, and the neuter to all their inflections; the defined article; The. Worksá¼ "ĩ γî ± (ERGA) NOUN - Accusative Neuter Pluralstrong 2041: from a primary ergo; toil; From implication, an act. Off "οá¿| (tou) article - genitive masculine Singularstrong 3588: the defined article Including the female he, and the neuter a in all their inflections; the defined article; the. Christ, xï î¹ïfi "οi¿| (Christou) Noun - masculina genitive Singularstrong of 5547: Unnointed One; The Messiah, an epithet of Jesus. [E] Mandòi € îîîî¼î ± ï, (Pempsas) Verb - Aorist Participle Active - nominative masculine Singularstrong of 3992: send, transmit, allow to go, put forward. Twoîî¹ (dia) Prepositionstrong's 1223: a primary preposition that denotes the channel of an act; through. of Hisî Ž ï "ο'I¿| (Autou) Personal / Possessive Pronoun - Parent masculino 3Å ° person Singularstrong 846: Him, Lei, them, the same. From the au particle; The last thoughtful pronoun, used of the third person, and other people. Discipplesî¼î ± ν · ï "ï ‰ ν (Mathä" TÅ N) NOUN - PARALSTRONG genitive masculine of 3101: an apprentice, disciple, student. From Manthano; An apprentice, ie Pupil. Go to PreviousChid Deeds Disciples Deeds Doings Heard Impriled Inquipire John News Prison Word Works Go to Parade of Christ Next Designs Diedicoli Doings Heard Imprisoned Inquire John News Prison Word WorksLinkSthew 11: 2 NASBMATTHEW 11: 2 NASBM the place from which he had sent the twelve. Where this was San Mattee does not tell us, but Matthew 9:36 makes it likely that he was not at cafarnao nor in any other city, but somewhere in the open country where he had rested with them. Their return is narrated, or at least implicit, in Matthew 11:25, and therefore we must deduce that the messengers of the Baptist have arrived while he was carrying the work of him without them. Their cities may seem to be grammatically to indicate the cities in general. Versa 1. - Only Matthew. And it came to pass, when Jesus had made an end. The same formula reproduces in Matthew 13:53; Matthew 13:53; Matthew 19: 1; Matthew 26: 1. In all five cases marks the end of important speeches. (1) The Sermon on Mount (Matthew 10: 5-42); (2) the accusation to the disciples (Matthew 10: 5-42); (3) the parables (Matthew 13: 1-52); . . . . . . Parallel commentaries ... Greekafter Kî ± ((Kai) conjunctionstrong 2532: and, also, ie. Jesusá¼ Ï · ¡fî¿á¿], (iÅ "sous) NOUN - nominative masculine Singularstrong 2424: of origin Jewish; Jesus, the name of our Lord and two other Israelites. Had ended by Telos; in the end, ie complete, perform, conclude, discharge.Instructingî'î¹ ± ï "ά¡fī ‰ Ͻ (Diatesså N ) Verb - Present Particeple Active -Nominative Masculine Singularstrong 1299: To give orders to, prescribe, organize thoroughly, ie institute, prescription, etc. Hisî ± á½ | (Autou) Personal / Possessive Pronoun - Relief 3rd Person Singularstrong Masculine 846: He, Lei, them, the same. From the particle au; the SÃ © thoughtful, used of the third person, and other people. 12Î'ï î  $\hat{\mu}^{0}$  ± (DÅ Deka) Adjective - DATUTI Masculine Pluralstrong of 3101: an apprentice, disciple, student. From Duo and ten, ie. A dozen.discipoli, î  $\frac{1}{4}$  ±  $\hat{\mu}^{0}$  ±  $\hat{\mu}^{0}$  ±  $\hat{\mu}^{0}$  ±  $\hat{\mu}^{0}$  ±  $\hat{\mu}^{0}$  ±  $\hat{\mu}^{0}$  ± (DÅ Deka) Adjective - DATUTI Masculine Pluralstrong of 3101: an apprentice, disciple, student. From Duo and Deka; two and ten, ie. A dozen.discipoli, î  $\hat{\mu}^{0}$  ±  $\hat{\mu}^{0}$  ±  $\hat{\mu}^{0}$  =  $\hat{\mu}^$ Manthano; An apprentice, ie Pupil. It is suî¼îµï "Îβî · (Metebä") Verb - AORIST INDICATIVE ACTIVE - 3RD PERSON SINGULASTRONG 3327: to change my place (above), leave, start, remove, pass. From the destination and the basic base; Change place. From there, the territory of the κÎ ÎΠμ (EKEITHEN) ADVERBSTRONG of 1564: THENCE, from that place. From Ekei; THERCE.TO Teachingî'î¬îti'jʃpîµ¹½ (DIDASKEIN) Verb - Present Infinitive Activestrong 1321: Teach, direct, ammonium. A prolonged form of a Primary Dao verb; teach. Eκî ± ((KAI) conjunctionstrong 2532: and, also, ie. preaching º ï ï jʃjʃpîµ²½ (kä "ryssein) verb - active infinite active 2784: proclaim, announce, preach. of uncertain affinity; Araldo, in particular Divine Veretà .in Raldaî½ (en) Prepositionstrong 1722: in, up, between. A primary preposition that denotes the position, and the instrumentality, that is a rest relationship; 'In,' a, 'a, on , by, etc. / Possessive Pronoun - Genitivo Masculine 3rd Person PluralStrong 846: Lui, law, esso, loro, stesso. Dalla particella au l'io pronome riflesssivo, usato della terza persona, e delle altre persona della terza persona, e delle altre persona, e delle altre persona, e delle altre persona della terza persona dell Messaggio di vicinato Ordini Predicare Predicando Proclama Proclam Matthew 11:1 NASB Matthew 11:1 Bible Parallel Matthew 11:1 dodici discepoli andarono da lì per insegnare e predicare nelle loro città. 2Meanwhile Giovanni Sentaì in prigione le opere di Cristo, e mandò i suoi discepolib 3 a chiedergli: "Is I quello che doveva venire, the dovremmo surroundre qualcun altro?" 4Gesù rispose: "Tornate indietro e riferite a Giovanni quello che sentite e vedete: 5I ciechi ricevono la vista, la camminata zoppica, la lebbrosa sono purte, i sordi ascoltano, i morti sono risuscitati, e la buona notizia è predicata ai poveri. 6Benedetto è colui che non cade a causa di Me.d" Gesù testimonia di Giovanni (Malachi 3:1-5; Luca 7:24-35)7 Mentre i discepoli di Giovanni stavano uscendo, Gesù cominciò a parlare con la folla di Giovanni: "Che cosa hai fatto fuori nel desert per vedere? A canna che nuota nel wind? 8Altrimenti, cosa hai fatto a vedere? Un uomo vestito di bei vestiti? Guard, quelli che indossano abiti pregiati si trovano nei palazzi dei re. 9 And do I know the vedere? A prophet? Sì, te lo dico, and più di un prophet. 10Questo è quello su cui è scritto: «Ecco, io manderò il mio messaggero davanti a Te, che prepararà la tua strada davanti a Te.» E 11Truly vi dico, tra quelli nati da donne non c'è nessuno più grande di lui. 12Dal tempo di Giovanni Battista. Eppure anche il minimo nel regno dei cieli è più grande di lui. 12Dal tempo di Giovanni Battista. Eppure anche il minimo nel regno dei cieli è più grande di lui. 12Dal tempo di Giovanni Battista. 13 Poiché tutti i profeti e la legge profetizzarono fina a Giovanni. 14 And if siete disposti ad accettarlo, egli è l'Elia che doveva venire.g 15 And chi ha le orecchie, lo fa feele. 16 Can cosa confront questa generazione? Sono come i bambini che siedono sui mercati e che chiedono agli altri: 17 'Abbiamo suonato il flauto per voi, e non avete ballato; abbiamo cantato un dirge, e non avete pianto.' 18 Poiché Giovanni non è venuto né mangiando né bevendo, e dicono: 'Ha un demone!' 19Il Figliuol dell'uomo è venuto a mangiare e a bere, e dicono: 'Guardate questo glutton and ubriaco, amico di pubblicani and peccatori!' Ma la saggezza è controindicata dalle sue azioni." Guai all'indipendente (Luke 10:13-16)20 Gesù cominciò a denunciare le città in cui la maggior parte dei suoi miracoli era stata eseguita, perché non si pentì. 21 "War to thee, Chorazin! Go to you, Bethsaida! Perché se i miracoli era stata eseguita in voi serro stati compiuti in voi serro stati eseguiti in Tiro e Sidone, si sarebbero pentititi molto tempo fa in saccheggio e ceneri. 22Ma io vi dico che sarà più sopportabile per Tiro e Sidone il giorno del giudizio che per voi. 23 And you, Capernao, sarai innalzato in cielo? No, verrai portato Hades! Perché se i miracoli che sono stati eseguiti in voi serro stati eseguiti in Sodoma, sarebbe rimasto thin ad oggi. 24Ma io vi dico che sarà più sopportabile per Sodoma il giorno del delThat for you. Rested for the tired (Luke, 10: 21 "24) 25AT that the time of Jesus declared: Ã ¢ â,¬" praise, father, sir of heaven and earth, because this was welcome to your view. 27 All things were entrusted to me by my father. No one knows his son except his father, and no one knows his father except his son and those to whom his son chooses to reveal it. 28How for me, all of you who are tired and weighed down, and I'll give you rest. 29 your yoke is easy and my burden is light. A »Page 13 The Twelve Apostles (Markã, 3: 13 - 19; Luke 6: 12 - 16) 1 And calling his twelve disciples to him, Jesus gave them the authority on impure spirits, so they could take them out And heal every disease and disease. 2 These are the names of the twelve apostles: First Simon, called Peter, and him brother of him Andrew; James son of Zebedee, and brother of him John; 3Filip and Bartolomeo; Thomas and Matthew The Tax Collector; James son of Alphaeus and Thaddaeus; 4Simon The Zealot, A and Giudas Iscariot, who betrayed Jesus. ¢ â, ¬ "Don't go to the Rentile road or enters any city of the Samaritans. 6Go rather to the lost sheep in Israel. 7s go, preach this message: Ã, Â «The kingdom of paradise is near. Freely you received; Give free. 9Not bring any gold or silver or copper into the straps. 10aking without a bag for the road, or second tunic, or sandals or staff; Because the worker is worthy and staying at him housing until you approach you. 12s enter home, greets his occupants. And 13 if the house is worthy, let your peace rest on it; But if it's not, let your peace come back to you. 14 And if someone won't welcome you or listen to your words, shake the powder from the feet when you leave that house or city. 15TLY I tell you, it will be more bearable for Sodom and Gomorrah The day of judgment compared to the city. Sheep between wolves (2 Timothy "1: 3 - 12) 16 Behold, I'm sending you out as a sheep between wolves; therefore be astute as snakes and as innocent as doves. 17 But attentive to men; why will they deliver to their advice and They will prejudice to them. 20 For you won't be talking to you, but the spirit of your father who spoke through you. 21brother will draw brother to death, and a father his son; children will increase against their parents and put them to death. 22 You will be hated by Everyone because of my name, but what they will not reach all the city of Israel before the man of man arrives. The disciple 24a is not to SOPR A of him teacher of him, nor a servant above his master. 25th is enough for a disciple to be like the teacher of him and a servant as the teacher of him teacher of him teacher of him and a servant as the teacher of him t them. Because there is nothing hidden that it will not be disclosed, and nothing hidden that it will not be known. 27 What I tell you in the dark, speaks in the light of the but they can't kill the soul. Instead, fear the one who can destroy both the soul and the body in Hell.g 29are not two passers sold for a penny? HOne of them will fall to the ground apart from the will of your father. 30 And even the hairs of your head are all numbered. 31 so do not be afraid; It is worth more than many sparrows. Confessing Christ (Luke 12: 8-12) Duration therefore all those who confess me before men, I also confesserò before my father in heaven. 33 but whoever denies me before men, I also negorerò before my father in heaven. Not peace, but a sword (micaah 7: 1-6; Luke-12: 49 Ã ¢ ¬ "53) 34. Do not suppose that he came to bring peace on earth: I came not to send peace, but a sword. 35 board have come to turn "a man against his father, a daughter against her mother, a daughter in law against her mother-in-law. 36A man's foes will be members of your own home. A »I 37 anyone who loves his father or mother more than me is not worthy of me; 38 And whoever does not take his cross and follow me is not worthy of me. 39 Whoever finds his life for him to lose it, and whoever loses his life for my sake will find it. The reward of service (2 Kings 4: 8-17) 40 receives a prophet because © is a prophet will receive a prophet's reward, and whoever receives a righteous man because © is a righteous man will receive a just reward. 42 And if anyone gives even a cup of cold water to one of these little ones because © is my disciple, truly I tell you, never will lose the reward of him. "Page 14 Gesfori Healing a paralytic (Marka 2: 1 Å ¢ â ¬" 12; Luke-5: 17 Å ¢ ¬ "26) 1 Jesus went into a boat, crossed and came into his own city 2 Then some men it portÅ<sup>2</sup> to him a paralytic lying on a mat. When Jesus saw their faith, he said to the paralytic, Å ¢ â,¬Å ta courage, son; your sins are forgiven. in 3rd seeing this, some of the scribes said to themselves, Å ¢ ¬ "this man is blaspheming! Å ¢ â ¬ 4 But Jesus knew what they were thinking and disseroÄ "Å ¢ â ¬ Why © ports â â hurt your hearts? 5 which is easier: to say, à Š"the your sins are forgiven, à Šor say, à ¢ â,¬Å get up and went home. 8When the crowds saw this they were filled of awe and glorified god, who had given such authority to men. Jesus calls Matthew (Marka 2: 13-17; LUKE 5: 27-32) Jesus 9S proseguì from there, he saw a man named Matthew got up and followed her. 10Later, since © Jesus was having dinner at Matthew's house, many tax collectors and sinners came and ate with him and his disciples. 11When the Pharisei saw him, they asked his discover what it means: Ã Â desire mercy, not sacrificio. "C © Why have not come to call the righteous, but peccatori.Dà ⠬ Questions on fasting (2 Marka: 18 à ¢ ¬ "20; Lukeà ¢ 5: 33-35) 14at That time the disciples do not fast? à ⠬ 15 Gesform » Ã ¢ ¬ "How can the guests of the bridegroom while A pianguardo with them? But the time will come when the bridegroom will be taken from them; So be quick. The patches and the wineskins (Marka 2: 21 - 22; LukeA ¢ 5: 36 - 39) 16No one sews a patch of cloth rippling on an old garment. Why © tirarA the patch away from the head and a worse tear will occur. Not even 17 men pour new wine into old wine. If they do, the skins burst, the wine rovesciò and wines will be ruined. Instead, pay a wine in new wineskins, and both are preserved. »The touch of healing of Jesus (Mark 5: 21 - 43; Lukeâ 8: 40 â€" 56) 18 when Jesus was saying theseA leader of the synagogue came and knelt in front of him. â € œMal Daughter is just dead, "he said. Â But come and put your hand on her, and she will live. "Then Jesus got up and went with him, along with her disciples. 20ly, a woman who had suffered bleeding for twelve years, came behind him and touched the cloak fringe. 21 And she told himself: Â «If you alone she touched her cloak, she'll be healed." 22Gesã turned and saw it. Â Take courage, daughter, said, Â Your faith has healed you. And the woman was treated by that hour. 23When Jesus entered the home of the synagogue leader, he saw the flute players and the noisy crowd. 24 Go, he told them. â € œThe girl is not dead, but asleepâ €. And laughed at him. 25 After the crowd had been put out, Jesus entered and took the girl by hand, and she got up. 26 And the news of this dissemination in all that region. Jesus heal the blind and the mute (Mark 7: 31â € œBBI pità di us, son of Davide! Â €. 28 After Jesus joined the house, blind men came to him. Â € œCredo who are able to do it? "He asked me. â € œIs, sir, â € replied. 29. He touched his eyes and said: â € œWhere that nobody will find out! Â € 31 but they widened and spread the news on him throughout the earth. 32 As they started, a demon-possession man who was mute was brought to Jesus. 33 And when the demon had been hunted, the man started talking. The crowds were amazed and said: â € eNon has never been seen anything like Israel! Â € 34ma the Pharisees said: Â «It is for the prince of the demons." The Lord of the harvest (Luca 10: 1-12) 35 Jesus has crossed all the cities and villages, teaching in their synagogues, preaching the Gospel of the Kingdom, and taking care of every disease and illness. 36. He saw the crowd, was moved with compassion for them, because they were harassed and defenseless, like shepherd sheep. 37 That he said to his disciples: Â The harvest is abundant, but the workers are few. 38Where then to the Lord of the harvest to send workers in the Messe of Him. They followed. 2 Here, a lepera came and kneeled in front of him, saying: â € œIsignore, if you are arranged, you can make me clean. 3Gesã reached his hand and touched the man. Â I am willing, he said. Â Be clean! Â And immediately the leprosy of him was purified. 4 Thousand Jesus instructed him: Â «Look that you don't tell anyone. But go, show yourself to the priest and offer the gift prescribed by Moses, as a testimony to them.â € b faith of centurion (Luke 7: 1-10; John 4: 43â € "54) 5 When Jesus entered Cafarnao, came a centurion and begged him: 6 Â «Lord, my servant stands at home, paralyzed and terrible agony." 7 Â «I went to heal it," Jesus replied. 8The centurion replied: "Lord, I am not worthy to make you come under my roof. But of 'the word and my servant will be healed. 9 Because I am a man under authority, with soldiers under me. I say to one to go, and he goes; and another coming, and he comes. He will say to my servant to do something and does it.â € 10 when Jesus heard this, marveled and said to those who followed him: Â «In Truth I tell you: I didn't find anyone in Israel with so much faith. 11 I tell you that many will come from the east and from the west to share the banquet with Abraham, Isaac and Jacob in the Kingdom of Heaven. 12th the children of the kingdom will be thrown into € ™ outer obcurity, where you will be crying and shrugs of teeth. 13 Then Jesus said to the Centurion: Â «Go! As you believed, so it will be done for you .â € and his servant was healed like that Jesus heals at Pietro's house, saw Pietro's mother-in-bed in bed with a fever. 15 Then he touched her hand and the fever of her left it, and she got up and started serving them. 16When it came in the evening, many who were demon-owned were brought to Jesus, and he drove the spirits with a word and will remain all the patients. 17This he had to fulfill what was said by means of the prophet Isaiah: "He took our sickness and brought our diseases." The cost of discipllature (Luke 9: 57â € "62; Luca 14: 25â €" 33; John 6: 59â € "66) 18When Jesus saw a big crowd around him, gave orders to cross the other side of the sea. 19 And one of the scribes came to him and said: Master, I will follow you wherever you go. 20GESã answered: Â «The feasts have the horns and birds of the air have nests, but the son of man has no place to lay his head." 21 Another of him's disciples asked: Lord, first let me go to bury my father. 22 But Jesus said to him, "Follow me and let the dead bury their dead." Jeso calms the storm (Psalm 107: 1Â 43; Mark 4: 35Â 41; Luca 8: 22.00) 23When he entered the boat, the disciples of him followed him. 24 later, a violent storm got up on the sea, so that the boat was swallowed up by the waves; But Jesus slept. 25i disciples went and woke up, saying: Lord, save you! We are losing! Â € 26 Â € œYou of little faithâ €, replied Jesus: "Why do you so much fear?" Then he got up and reproached the winds and the sea, and was perfectly calm. 27 men were amazed and asked: Â «What kind of man is this? Even the winds and the sea obey him! Â € the demons and the Pig (Mark 5: 1â € "20; Luca 8: 26â €" 39) 28When Jesus arrived on the other side in the Gadareni region, if he was met by Two demon-owned men from the tombs. That were so violent that no one could move from that part. 29 Â «What do you want from us, son of God?" They shouted.  $\hat{a} \in C$  as came here to tortur us before the time established?  $\hat{a} \in C$  as  $\hat{c} \in C$  and all the herd sail along the steep shore of the sea and died in the waters. 33 those who tended the pigs fled in the city and reported all this, including the report of the demon-possessed men. 34 So the whole city came to meet Jesus. And when they saw him, they prayed to leave their region. Article 16 Others (Luke 6: 37â € "42; Romans 14: 1â €" 12) 1â € œNon judged, or you will be judged. 2per and with the same pronounced judgment, you will be judged; And with the measure you use, you will be measured. 3 Why do you look at the speck in your brother: â € œlascia that removes you speckâ € ™, while there is still a beam in the eye? 5 Hypocrite 5Voi! First remit the beam from your eye, and then you will clearly see the speck from your brother's eye. 6 Don't give dogs what is holy; Do not throw your pearls before sudo. If you do, they can step off your feet, and then turn and tear you into pieces. Ask, search, TOC (Luca 11: 5â € "13) 7ASK, and you will be given; Look and find; Bissate, and the door will be opened. 8There is all those who ask will receive; He who seeks the finds; And to the one who knocks, the door is open. 9th of you, if son of him asks bread, will he give him a snake? 11 So if you who are wicked you know how to give good gifts to your children, how much more your father in heaven gives good things to those who ask him! 12in all, then, do the others as you would do to you. For this reason it is the essence of the law and the prophets. The wide is the gate and broad The way it leads to destruction and many enters through it. 14 but small is the gate and narrows the way it leads to life, and only a few find it. A tree and its fruit (Luke 6: 43Ã ¢ â, ¬ "45) 15bean of false prophets. They come to you in sheep clothes, but inwardly they are ramelic wolves. 16by The fruit will recognize them. The grapes are reunited by Thornbushettes Or figs of the cardi? 17 Wish, every good tree brings a good fruit, but a bad tree brings bad fruit He is shot down and thrown into the fire. 20 Then, with their fruit you will recognize them. 21 Not all those who tell me, à ¢ â,¬ Å "Lore, Lord, ã, » will enter the Kingdom of Heaven, but only the one who Makes my father's will in paradise. 22many will tell me on that day, "Ã,« Lord, Lord, we have not prophesied in your name, and in your name the demons discourages and perform many miracles? A, â & "23 then tell them clearly, a, ~ never conaostate; Parts from me, six workers of illegality! A a & The house on the rock (Luca "6: 46" 49) Therefore all those who feel these words and acts on them is like a wise man who built the house of him on the rock. 25 the rain fell, the streams raged, and the twenty blew and beat against that house; Yet he didn't fall, because his foundation was on the rock. 26 But all those who feel these words and the winds blew and beat against that house, and fell - and fell - and it was a collapse! A "The authority of Jesus 28 when Jesus had finished saying these things, the crowds were amazed at him teaching him, 29Because he taught as one who had authority, and not like their scribes. Pumping 17Giving to the needy (Deuteronomy 15: 7 "11) 1" Be careful not to perform your right ACTSA before men are seen by them. If you do, you will have no reward from your father in Paradise. 2 When you give you to the needy, don't play a trumpet in front of you, while hypocrites do in synagogues and streets, to be honored by men. Very, I'll tell you, they already have their full reward. 3 But when you give to the needy, don't let your left hand know what your right hand is doing, 4 then your damage can be secretly. And your father, who sees what is done in secret, you reward you. The prayer of the Lord (Lukeà ¢ 11: 1: 1) 5 and when praying, do not be like hypocrites. Because they love to pray in the synagogues and corners of the road to see from men. Very, I'll tell you, they already have their full reward. 6 But when you pray, go to your inner room, close your door and pray for your father, who sees what is done in secret, you reward you. 7 And when praying, don't stutter like pagans, because they think that many words are heard by them. 8Do not to be like them, because your father, who sees what is done in secret, you reward you. 7 And when praying, don't stutter like pagans, because they think that many words are heard by them. 8Do not to be like them, because your father, which is not invisible. And your father, who sees what is done in secret, you reward you. 7 And when praying, don't stutter like pagans, because they think that many words are heard by them. 8Do not to be like them, because your father, who sees what is done in secret, you reward you. 7 And when praying, don't stutter like pagans, because they think that many words are heard by them. 8Do not to be like them, because your father, who sees what is done in secret, you reward you. 7 And when praying, don't stutter like pagans, because they think that many words are heard by them. 8Do not to be like them, because your father, who sees what is done in secret, you reward you. 7 And when praying, don't stutter like pagans, because they have a secret when you this is the way you should pray: Å, Å «Your father in paradise, Hallowed be your name. Your kingdom, your will be done, on earth as it is in paradise, Hallowed be your name. Your kingdom comes from the kingdom, your will be done, on earth as it is in paradise, Hallowed be your name. Your kingdom comes from the kingdom, your will be done, on earth as it is in paradise. 11 Give US This day our daily bread. 12 Edonami our debts, as we also forgiven our debtors. 13 And guiding us not in temptation, but deliver us from evil. BÅ ¢ â,¬ Å "¢ 14Pen If you forgive the men their offenders, your Heavenly Father will forgive you too. 15 But if you don't forgive yours. Correct fasting 16 when you are fast, don't be dark like hypocrites, because they challenge their faces to show men who are fasting. Very, I'll tell you, they already have their full reward. 17 But when you want fast, The head and wash your face, 18 then that your fasting will not be obvious for men, but only to your father, who sees what is done in secret, you reward you. Treasures in Paradise (Luke, 12: 32 â, ¬ "34) 19 Don't keep treasures for yourself on earth, land, Falena and Rustc destroy, and where thieves burst and don't steal. 20mA accumulate treasures in the sky, where tignola and rust do not destroy, and where thieves do not burst and do not steal. 21for where your treasure is your heart will also be. The body lamp (Lukeã, 11: 33a 36) 22The eye is the body lamp. If your eyes are good, all your body will be full of light. 23but if your eyes are bad, and all your body will be dark. If then the light inside you is the obscurity, how big that darkness is! 24No can serve both God and money. Don't worry (Lukeã, 12: 22a 31) 25ThereFore I tell you, don't worry about your life, what you will eat or drink; Or on your body, what you wear. Isn't life more than food, and the body more like clothes? 26look the birds of the sky: they don't sow, nor honey, nor to fit in barns ¢ yet your heavenly father nourishes them. Aren't you much more precious than them? 27Who of you, with solicitude, can he add one hour to his life? F 28E Why do you worry about the dress? Consider how the lilies of the field grow grow: they do not work and do not spill. 29Yet I tell you that even Solomon, with all the glory of him was adorned as one of them. 30If is so that God dresses so the grass of the field, which today is and tomorrow will be thrown into the oven, will not be much more for you, people of little faith? 31Refore don't worry, saying: What will we eat? A or what will we drink? A or what tomorrow you will worry about himself. Today his Own. Page 18i Mount1When Jesus speech, seeing the crowds, Jesus gathered on the mountain and sat down. His disciples approached him, 2 and began to teach them, saying: the beatitudes (Psalma 1: 1 to 6; Lukeã, 6: 20Ã ¢ 23) 3 bis blessed the poor in spirit, because they are the kingdom of paradise. 4blessed the afflicted, because they will be consoled. 5blessed myths, because they will inherit the Earth.a 6blessed merciful, because they will be called children of God. 10blessed are those who are persecuted because of justice, because of me. 12rejoice and rejoiced, because great is your reward in the skies; For the same way they have persecuted the prophets before you. Salt and Light (Marka 9: 49a 50; Lukeã, 14: 34, 35; Philippians, 2: 12a 18) 13You are the salt loses its flavor, how can it be made up again? And it's not good for nothing, except to be thrown away and trampled by men. 14You are the light of the world. One city on a hillb cannot be hidden. 15neither lights up a Lucerne to put it under the moggio. Instead, they put on a tripod, and because it's light at all at home. 16in the same way, shine your father who is in heaven. The fulfillment of the law17Do do not think that I have come to abolish the law or the prophets. I didn't

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come to abolish, but to give fulfillment. 18for in truth I tell you, until the sky and the earth will pass, not a single Iota, not a pen stretch, disappear from the law until everything is accomplished. 19 then, who breaks one of the smallest of these commandments and teaches others to do the same, will be considered in the kingdom of heaven; But who
And teaches them will be called great in the kingdom of heaven. 20 Because I tell you that, unless your justice exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. 20 Because I tell you that, unless your justice exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. 20 Because I tell you that, unless your justice exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. 20 Because I tell you that, unless your justice exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. 20 Because I tell you that, unless your justice exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. 20 Because I tell you that, unless your justice exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. 20 Because I tell you that, unless your justice exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. 20 Because I tell you that, unless your justice exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. 20 Because I tell you that, unless your justice exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. 20 Because I tell you that, unless your justice exceeds the pharise in the kingdom of heaven. 20 Because I tell you that, unless your justice exceeds the pharise in the kingdom of heaven. 20 Because I tell you that, unless your justice exceeds the pharise in the kingdom of heaven. 20 Because I tell you that, unless your justice exceeds the pharise in the kingdom of heaven. 20 Because I tell you that, unless your justice exceeds the pharise in the kingdom of heaven. 20 Because I tell you that, unless your justice exceeds the pharise in the kingdom of heaven. 20 Because I tell you that you 
    22mA I tell you that anyone is Angry with his brother will be subject to judgment. Once again, those who say to his brother, â € œracaâ € ™ and will be subject to the fire of hell.g 23 so, if you are offering the Your gift to the altar and remember that your brother has something
against you, 24law your gift at the altar. First go and reconciliate with your brother; Then come and offer your gift. 25 Parts quickly with your opponent, while you are still on the road to the court. Otherwise, he could deliver to the judge, and the judge can be delivered to the officer, and you could be thrown into prison. 26in truth I tell you, don't come
out until you have paid the last penny.h adultery (Levitico 18: 1â € "30) 27 you have heard that it was said: â € ~ Do not commit adultery with her in her heart. 29 If your right eye causes you to sin, do it and throw it away. It is best for you to
lose a part of your body that for all your body to leave inferno. Divorce (Deuteronomy 24: 1â € "5; Luke 16:18) 31 has also been said: â € œwhere divorces the wife must give you a divorce
certificate .â € M K 32mA I tell you that anyone who divorces his wife except For sexual immorality, adultery door on her.l and those who bride a divorced woman commits adultery. Reviews and Votes (Numbers 30: 1-1633 Once again, you have heard that it was told to the Ancients: â € ~ Do not break the oath, but fulfill your votes to the Lord.â € M
M 34ma I tell you not Jurship at all: nor for the sky, because it is the throne of God; 35o for the earth, because it is the throne of God; 35o for the earth, because it is the throne of God; 35o for the earth, because it is the city of the great king. 36nor should swear For your head, because it is the throne of God; 35o for the earth, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head, because it is the city of the great king. 36nor should swear For your head king. 36nor should swear For your head king. 36nor should swear For your head king. 36nor should swear For your
Everything comes from that olvagio.n loves your enemies (Leviticus 24: 17â € "23; Luca 6: 27â €" 36) 38 You have heard that it was said: â € ~Eye for eye and tooth per tooth .â € ™ or 39mA I tell you not to resist a wicked person. If someone slaps you on the right cheek, turnors the other too; 40 if someone wants to report you and take your tunic, let
him have the cloak; 41e if someone forces you to make a mile, go with him two Miles.q 42Give to the one who asks you, and don't move away from the one who asks you, love your enemies and pray for those who persecute you,
45 because you are children of your father in heaven. He causes the sun of him stands on evil and good, and sends rain on the righteous and unjust. 46SE you love who loves you, what are you doing more than others? Not even the kind do the same?
Thus perfect, so, like your heavenly father is perfect. Page 19 The temptation of Jesus (Mark 1: 12â € "13: Luca 4: 1â €" 13) 1 then Jesus was led by the devil. 2 After fasting forty days and forty nights, he was hungry, 3The temptator came to him and said: Â «If you are the son of God, to these stones to become
bread." 4th Jesus replied: Ä «Written: Ä «Written: Ä «Written: Ä «Written: Ä of I know il Figlio di Dio», he said, «abbandona te stesso. Perché è scritto: 'Poterà commande i Suoi angeli che vi riguardano, e si alzeranno Tu sei nelle
loro mani, in forma che non colpirai Il piede contro una pietra. 'b' 7Gesù rispose: «It is a clerk: "Non mettere alla prova il Signore tuo Dio". 8Again, il diavolo lo portò in una montagna molto alta e mustrò Lui tutti i regni del mondo e la loro gloria. 9 "Tutto questo ti darò", said, "if you cadrai and mi adorerai". 10 "Veni da me, Satana!" Gesù ha
dichiarato. "Perciò è scritto: "Prendete il Signore vostro Dio e servitelo solo". 11Poi il diavolo lo lasciò, e gli angeli vennero e gli serviono. Gesù inizia il suo minister (Isaia 9:1-7; Mark 1:14-15)12 When Gesù Sentaì che Giovanni was stato imprigionato, si ritirò in Galilea. 13Lasciando Nazaret, Egli andò and visse a Cafarnao, che è sul
mare nella regione di Zebulun and Naftali, 14 per realizzare ciò che è stato detto attraverso il prophet Isaia: 15 "Terra di Zabulon e terra di Naftali, Via del Mare, al di là del haordano 17 From that time Gesù cominci\(A\)2 a predicare: «Ripensa, perch\(e\) il regno dei cieli è vicino». I primi discepoli (Mark 1:16-20; Luca 5:1-11; Giovanni 1:35-42)18 Mentre
Gesù camminava accanto al mare di Galilea, vide due fratelli, Simone chiamò Pietro and suo fratello Andrea. Hanno gettato una rete in mare, perché erano Pescatori di uomini". 20 And subito lasciarono le loro reti and lo Seguiono. 21Da lì, Vide altri due fratelli, Giacomo figlio di Zebedeo and suo
fratello Giovanni. Erano in una barca con il priest Zebedeo, modifying le loro reti. Gesù li chiamò, 22 e subito lasciò la barca e il loro priest e lo seguì. Gesù Guarisce le Multitudini (Marco 3:7-12; Luca 6:17-19)23 Gesù è andato per tutto Galilea, insegnando nelle loro sinagoghe, predicando il vangelo del regno, e curando ogni malattia e malattia tra il
popolo. 24News circa Egli si diffuse in tutta la Siria, e le persone gli portarono tutti coloro che erano malati di varie malattie, quelli che soffrono di dolore acuto, i demone-possessed, quelli che avevano convulsioni, e i paralizzati, e li guariva. 25Le grandi folle che hanno followto Venne da Galilea, Decapoli, Gerusalemme, Giudea and oltre il Giordano.
 Page 20La Missione di Giovanni Battista (Isaia 40:1-5; Mark 1:1-8; Luca 3:1-20; Giovanni 1:19-28)1 In quei giorni venne Giovanni Battista, predicating nel desert della Giudea 2 and dicendo: "Rendete, perché il regno dei cieli è vicino". 3Ecco colui che fu parlato per mezzo del Prophet Isaia: «Una vos di uno che grida nel desert: 'Preparate la via per il
 Signore, fate dei sentieri retti per Lui.' "Un 4Giovanni indossava un capo di cammello, con una waist di cuoio intorno alla sua vita. Il suo cibo was locust and miele jungle. 5La gente gli uscì da Gerusalemme e tutta la Giudea e tutta la Giudea e tutta la Giordano. 6Confestando i loro peccati, essi furono battezzati da lui nel fiume Giordano. 7Ma when
Giovanni vide molti dei Farisei and dei Sadducei che vennero al suo post di battesimo, said loro: «You brodi di vipere, che ha avvertito di fuggire dall'ira che verrà? 8Produrre il frutto, quindi, in tune with il pentimento. 9E non pretendete di di dirvi: 'Abbiamo Abramo come nostro priest'. I'm sorry I'm
10L'ascia si trova ready alla radice degli alberi, e ogni albero che non produce buon frutto sarà tagliato e gettato nel fuoco. 11Ti battezzo con acqua per il ravvedimento, ma dopo di merà A powerful piùwhose sandals are not worth bringing. He will baptize you with the Holy Spirit and with Fire.c 12The Winnowing fork is in his hand to free him his
flickering floor and collect his wheat in the barn; But he will burn the shawl with unshakable fire. â € The baptized by Giovanni. John, John tried to prevent him, saying: â € œHo I need to be baptized by you, and you come to
me? \hat{A} \in \hat{a} \in \hat{c} we You is so now, "he replied Jesus. \hat{a} \in c of heaven said: "This is my beloved son, in which I am
well pleased! » .page 21The Pilgrimage of the Magi (Mica 5: 1-61) 1 After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi da East arrived in Jerusalem, 2asking, â € œDovâ € ™ is the one who was born King of the Jews? We saw the star of him in the auction and we came to adorla him. 4 And when he had gathered all the
priests and the scribes of the people, he asked them where the Christ would be born. 5 Â «In Bethlehem in Giudea», they replied: "For this reason the prophet wrote: 6 But you, Bethlehem, in the village of Judah, you are not at all less among Judas rulers, because you will be a sovereign that will be The shepherd of my people Israel. â € ™ bâ € 7ra
erodes called the magic secretly and learned from them the exact time when the star had appeared. 8 And sending them to Bethlehem, he said, "Go looking carefully about the child, and when you find it, refer to me, because I too go to adorment." 9 After hearing the king, they went for their way, and the star they had seen in the East is ahead of them
until he was above the place where the child was. 10When saw the star, they rejoiced of great joy. 11 evince at home, they saw the child with his mother Mary, and fell and worshiped him. Then they opened their treasures and presented it with gifts of gold and incense and myrrh. 12 And having been warned in a dream of not going back to Herod,
retired to their country for another way. The flight to Egypt (Osea 11: 1â € "7) 13When the Magi had gone, an angel of the Lord appeared to Joseph in a dream. â € œaelzati! â € he said. Â Take the baby and mother of him and fled in Egypt. Stay there until I tell you, because Herod is about to look for the child to kill him.â € 14 So he got up, took the
baby and his mother at night, and he retired to Egypt, 15 was remained until Herod's death. This has fulfilled what the Lord had said by the prophet: â Dal'âitto I called my son. . By sending orders, he put all the boys of Bethlehem and his neighborhoods that were two years and below, according to the time he had learned from the Magi. Alterna was
fulfilled what had been said by means of the Prophet Geremia: 18 Â «A voice feels at Rama, crying and crying, Rachele cries for her sons, and refusing to be comforted, because they are no longer." The return to Nazareth (Luca 2: 39â € "40) 19Doped erodes died, an angel of the Lord appeared in a dream to Joseph in Egypt. 20 â € œelzati! "He said. Â
Take the baby and mother of him and go to the country of Israel, because those looking for the life of the child are dead. 21 Then Giuseppe got up, took the baby and mother of him, and he went to the land of Israel. 22 But when he learned that archelao reigned in Giudea instead of his father Herod, he feared he go there. And having been warned in a
dream, he retired to the Galilee district, Andò and lived in una città chiamata Nazareth. Così è stato adempiuto cosa è stato parlato attraverso i profeti: †"sarà chiamato un nazarene.» La genealogy di Gesù Cristo, figlio di David, figlio di Abramo: 2abraham era il
priest di Isacco, Isaac il priest di Giacobbe, and Jacob il priest di Giacobbe, and Jacob il priest di Boaz di Rahab, Boaz il priest di Perez and Zerah di Tamar, Perez il priest di Boaz di Rahab, Boaz il priest di Perez and Zerah di Tamar, Perez il priest di Boaz di Rahab, Boaz il priest di Perez and Zerah di Tamar, Perez il priest di Perez and Zerah di Tamar, Perez il priest di Perez and Zerah di Rahab, Boaz il priest di Perez and Zerah di Perez
Obed di Ruth, obbedonato al Padre di Jesse, 6 and Jesse il priest di Asa.b 8asa era il priest di Asijah, 7solomon il priest di Jenoshat, Jehoshat, Jehoshat il priest di Jenoshat, Jehoshat il priest di Jesse, 6 and Jesse il priest di Vzziah. 9Uzzia was il priest di Asijah il priest di Jenoshat, Jehoshat, J
Jotham, Jotham il priest di Ahaz, and Ahaz il priest di Ezechia. 10hezekia è stato il priest di Manasse, Manasse, il priest di Josiah, 11 e Josiah il priest di Manasse, Manasse, il priest di Josiah, 11 e Josiah il priest di Josiah il pri
di Abiud, abiscato il priest di Eliakim, ed Eliakim, e
17in, quindi, c'erano quattordici generazioni di Abramo a David, quattordici da David all'esilio a Babilonia e quattordici dall'esilio al Cristo. La nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è come è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 1 - 7) 18Questo è nata la nascita di Gesù (Isaia 7: 10 - 16; Lukeâ 2: 10 - 16; Lu
trovato per essere con il bambino attraverso lo Spirito Santo. 19Perché Joseph suo marito era un uomo giusto e non was willing to pubblically disonorarlo, decise di divorziarla tranquillamente. 20 ma dopo aver meditato queste cose, un angelo del Signore apparve in un sogno and said: "Joseph, figlio di Davide, non aver paura di abbracciare Maria
come your moglie, per quello concepito in lei. lo spirito Santo. Darne la nascita a un figlio, and you devi dargli il name Gesù, D perché salverà il suo popolo dai loro peccati. Non ha avuto luogo questo per soddisfare ciò che il Signore aveva detto attraverso il Prophet: 23 " Ecco, la Vergine sarà con il bambino e darà alla luce un figlio, e lo chiamerà
Immanuel†E (il che means, †GoD con noi f). 24 When Joseph si svegliò, fece come l'angelo del Signore gli aveva commando, and abbracciava Maria eats her moglie. 25 ma non aveva unione con Herg thin a when non ha dato alla luce un figlio. And gli diede il name Jesus. Pagine 23 La genealogia di Gesù il Messiah1 Question è la genealogia di
Gesù il Messia, figlio di David, figlio di David, figlio di Abramo: 2abraham was il priest di Giacobbe, Jacob il priest di Giacobbe, Jacob il priest di Giacobbe, Jacob il priest di Hezron, Hezron il priest di Amminadab, Amminadab, Amminadab il priest di Nahshon, Nahshon il priest del
salmone, 5salmon il priest di Boaz David è stato il Padre di Salomone, la cui madre era stata la moglie dell'URIAH? 7solomon Il priest di Abijah, Abijah Padre di Salomone, la cui madre era stata la moglie dell'URIAH? 7solomon Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoshaphat Padre di Jehoram, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoshaphat, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoram Il priest di Abijah, Abijah Padre di Gehoshaphat, Jehoram Il priest di Abijah Padre di Geho
di Ezechia, Father of Manasse, Manasse,
Azores, the father of Zadok, Zadok, the Akim's father of Jacob, 16 and Jacob the father of Eleazar, Eleazar The father of Mathan, Matthan, the father of Jesus who It is called Messiah. 17th there were fourteen generations throughout from
Abraham to David, fourteen from David to exile in Babylon and fourteen from the exile to the Messiah. Joseph accepts Jesus as her son of him 18This is how the birth of Jesus's birth was born: her mother of her Mary is committed to getting married with Joseph, but before they were together, she was pregnant through the Holy Spirit. 19 Joseph
husband of her was faithful to the law, and yet he didn't want to expose her publicly, he had in mind to divorce quietly. 20 But after considering this, an angel of the Lord appeared to him in a dream and said: A, A «Young son of David, not being afraid to take Mary at home like your wife, because what is conceived in her It is from his Holy Spirit.
Giving her birth to a child, and you must give him the name Jesus, because he will save the people of him from their sins. This did not do this to satisfy what the Lord had said through the Prophet: 23 "Virgin will conceal and give birth to a child, and will call it Immanuel ... which means A ¢ â,¬ A" God with us). 24th Joseph woke up, he did what the
Angel of the Lord had commanded him and took Mary at home as his wife. 25 But he didn't consume their marriage until he has given birth to a son. And he gave him the name Jesus. Footnotes: 1 1 11 18 19 21 23 Page 24The Magi Visit the Messiah1after Jesus was born in Bethlehem in Judea, during the period of King Herod, Magi da East came to
Jerusalem 2 and asked, Ã ¢ â,¬ "Å" Where "What was the king of the Jews? We saw the star of him when it was increased and came to worship him. - 3 When King Herod heard this was disturbed, and all Jerusalem with him. 4When he had called together all the main priests and teachers of the people of the law, he asked them where the Messiah had
to be born. 5 "in Bethlehem in Judea, Å ¢ â,¬" replied, "this is what the prophet wrote: 6" Å, â € œBu Ma, Bethlehem, in the land of Judah, I am not at all minimal among the rulers of Judah; To get out of you, a ruler will arrive that she will wear off my people Israel., "7th herod called the magic secretly and discovered by them the exact time in which
the star had appeared. He sent them to Bethlehem and said: A ¢ â, ¬ "Go and look carefully for the child. As soon as you find it, you refer to me, so that I too can go to adorate it." 9 After hearing the king, they went. "9 On their way, and the star they had seen when he climbed until he stopped in the place where he was the child. 10When saw the star, and the star they had seen when he climbed until he stopped in the place where he was the child. 10When saw the star, and the star they had seen when he climbed until he stopped in the place where he was the child. As soon as you find it, you refer to me, so that I too can go to adorate it." 9 After hearing the king, they went. "9 On their way, and the star they had seen when he climbed until he stopped in the place where he was the child. 10When saw the star, and the star they had seen when he climbed until he stopped in the place where he was the child. As soon as you find it, you refer to me, so that I too can go to adorate it." 9 After hearing the king, they went. "9 After hearing the king, they went." "9 After hearing the king, they went."
they were very happy. 11 When coming home, they saw the child with his mother Mary, and bowed and worshiped him. Then they opened their treasures and showed him with golden gifts, incense and myrrh. 12 Edendo was felt in a dream of not going back to Herod, they returned to their country from another route. The escape in Egypt13 when they
had gone, an angel of the Lord appeared to Joseph in a dream. à ¢ ¬ å Get up, à ¢ â â "He said à ¢ â â "He said à ¢ a a a "He said à ¢ a a "He said à ¢ a a a "He said à ¢ a a "He said à ¢ a a a a a a a a a a a a a a a a a 
Herod. And so it was fulfilled what the Lord had said through the Prophet: Å ¢ â,¬ Å "out of Egypt I called my son.Ä ¢ â,¬ 16When Herod That had been outraged by the Magi, he was furious, and he gave the order to kill all the boys of Bethlehem and his vicinity that they had two years and below, according to the time he had learned from the Magi
17Then is fulfilled what was said by the prophet Jeremiah: 18 Â «A voice feels in Rama, crying for the sons of him and refusing to be comforted, because they are no longer". The return to Nazarethoppa The death of Herod, an angel of the Lord appeared in a dream to Joseph in Egypt 20 and said: â € œelzati, take the baby and his
mother and go to the land of Israel, because those who tried to take The child's life died. 21 So he got up, took his mother and his mother and his mother and went to the country of Israel. 22 But when he felt that archelao reigned in Judea instead of his father Herod, he feared he go there. He was felt in a dream, he retired to take The child's life died. 21 So he got up, took his mother and went to the country of Israel.
lived in a city called Nazareth. So he realized what was said by means of the prophets, that he would have been called Nazareno. Notes: 1 6 15 18 Page 25Giovanni Baptist prepares the Kingdom of Heaven approachedâ €. 3 And the one
who was spoken by means of the prophet Isaiah: â € œa voice of one who calls in the desert, â € ~ Prepare the Via for the Lord, make straight paths for himâ € â €. The clothes of 4John were camel haired, and he had a leather belt around his life. The food of him was locusts and wild honey. 5 people came from Jerusalem and the whole Judea and
the whole Jordan region. 6Foring their sins, they were baptized by him in the Jordan River. 7 But when he saw many of the Pharisees and Sadducees who arrived where he baptized, he said to them: Â «You broths of Vipere! Who warned you to escape from anger coming? 8 Prevent the fruit in respect of repentance. 9 And you don't think you can tell
you: â € œBalk Abraham like our fatherâ € ™. I tell you that from these stones God can grow children for Abraham. The ax is already at the root of the trees, and each tree that does not produce good fruit will be cut and thrown into the fire. 11 "I baptize with water for repentance. But after me comes one that is more powerful than me, whose sandals
are not worth bringing. He will baptize you with the Holy Spirit and the fire. 12 The fork is in Hand, and evicting its floor, collecting its wheat in the bartised by John. 14th John tried to dissuade him, saying: Â € œI need to be baptized
by you, and you come to me? Â € â € 15ged replied: Â «Whether so now; it's right for us to do this to fulfill all justice." Then John has consented. 16 just Jesus was baptized, greeted by the water. At that moment the sky was opened, and saw the spirit of God go down like a dove and light up on him. 17 And a voice of heaven said: "This is my son, who I
love; with him they are well pleased. "Known: 3 11 11 Page 26Gesã is tested in the desert1 then Jesus He has been led by the Spirit in the desert to be tempted by the devil. 2 After fasting forty days and forty nights, he was hungry. 3The temptator came to him and said to him: Â «If you are the son of God, of 'to these stones to become bread." 4Gesã
answered: â € œArcript: â € œArcript: â € œêlâ € ™ man will not live only on bread, but on every word that comes from the mouth of Godâ €. 5 Then the devil brought him into the holy city and got it up to the highest point of the temple. 6  «If you are the son of God," he said, "grew. Because it is written: â € œ â € â € œTo will command its angels that concern you
and will alive into their hands, so that you don't want your foot against a stone. 7GESã I replied: â € œOs also written: â € œOdo Metti il Signore il tuo Dio al test. »8again, il Diavolo lo portò in una montagna molto alta e gli mostrò tutti i regni del mondo e il loro splendore. 9 "Tutto ciò ti darò, â € " said, â € "if you inchinerà e adorerai me.» 10 Gestuggi
gli dissero, "away da me, Satana! Perché è scritto: "'ordine il Signore del tuo Dio, and it serves soil.'11. Only Diavolo lo ha lasciato, and gli Angeli vennero e ci hanno partecipato. Gesù inizia a predicare 12 when Gesù ha Sentito che John was stato messo in prigione, si ritirò in Galilea. 13 migliaia di Nazareth, andò and lived the Cafanaum, che era sul
lago nella zona di Zebulun e dei naphtalaliât "14 per adempiere a ciò che è stato detto attraverso il prophet Isaia: 15" Padella di Zebulun e terra di Naftali, la via del mare, oltre la Giordania, Galilea Le persone che vivano nella terra dell'ombra della luce della morta si sono alzinata.
17. From that time, the Gesù cominciò a predicare, "Repent, per il regno del cielo si è avvicinato ... Gesù chiama i suoi primi discipli18as Gesù stava camminando accanto al mare di Galilea, vide due fratelli, Simon chiamata Pietro and suo fratello Andrew. Stavano lanciando una rete nel lake, perché erano Pescatori. 19 œCome, Seguimi, "disse Gesù,
 "€" and ti manderò a Pescare per le persone. Â »Una volta lasciarono le loro reti and lo Seguiono. 21 It continues from the lì, ha vista altri due fratelli, James figlio di Zebedeo and suo fratello John. Erano in una barca con il priest Zebedeo, preparing le loro reti. Gesù li chiamava, 22 and immediately hanno lasciato la barca e il loro priest e lo seguì.
Gesù quarisce il Malato23 Gesù è andato in Galilea, insegnando nelle loro sinagoghe, proclaiming la buona notizia del regno e quarigione di ogni malattia e malattia tra il popolo. 24News su di lui diffuse su tutta la Siria e la gente portava a lui tutti ammalati con varie malattia, coloro che soffrono di dolore severo, il demone posseduto, quelli che hanno
convulsioni, e il paralizzato; And I read ha guariti. 25Large Folle di Galilea, Decapoli, Gerusalemme, Giudea and la regione in tutta la Giordania lo seguì. Pootnotes: 1 4 6 7 10 16 25 25 25
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