

“And, And, And... Alone!”

Matthew 28:18-20

January 10, 2021

INTRO:

If I asked you to make a list of the most important words in the Bible, what would they be?

- Typical responses might be: Jesus, Lord, God, truth, love, heaven, hell, repent, believe, Christian, church, etc.
- Let me suggest to you that there is another word that definitely belongs on your list...
- This word is so small & so common, so “ordinary” and frequently used that it is nearly overlooked in terms of its importance...
- This particular word is critical, even essential for one’s healthy understanding of God and God’s Word. (That statement actually affirmed itself)
- Strangely enough, this word’s value is not found in its definition, as much as in its role & purpose...
 - (Let me explain... The word is “and” and it is a conjunction...)
 - Conjunctions join things together for the purpose of defining and or describing them. And in the case of the Bible, because it is God’s personally breathed and inspired Word (2 Timothy 3:16 and 17), biblical “ands” are eternally relevant and always authoritative...

Note... at this point, any further discussion on “and” needs to include “and’s” silent partner... ***the COMMA... (and in hiding)***

PRAYER

CONTEXT:

- Series for 2021 = “*Show And Tell*”
- Show And Tell is akin to “believe and obey.” - JDP
- Last week’s sermon focused on... “SHOW”
 - Show the world God’s Word, will, & ways...
 - His Word = Truth
 - His Will = Love / “with-ness”
 - His Way = Born-again
 - Examples:
 - Saying vs. Showing Eden Rose... :-)



- Sometimes God chooses to show us things by showing us things through other people... like I did with Eden :-)
 - Ethiopian Eunuch
 - Nikodemus
 - Apollos
- Today's focus is the “AND” of “Show And Tell”

ALL of God’s invitations, information, inspections, **and** inspirations are critical in **and** for Christians **and** Christianity at large...

BIG IDEA:

“And” is one of the most important and most powerful, most significant and most strategic words in the Christian life...

The Christian life is the embrace and embodiment of countless conjunctions!

T/S: Today, Lord willing, in supernatural unity... we are going to sow, show, and grow... TOGETHER... by “equipping the Saints for the work of the ministry” (Ephesians 4), in part, by expanding AND applying our understanding of the biblical CONJUNCTION “and.”

PREVIEW:

- A. And In **CREATION**
- B. And In **CORRUPTION**
- C. And In **CHRIST**
- D. And In **CHURCH**
- E. And In **COMING-again**

T/S: In preparation for our unpacking of God’s Word, let us first recognize:

- “And” means there’s more...
-
- **“And” is an implied condition and/or command.** -JDP

In the same way that a half truth is a lie, any elimination of half or part of a biblical “and” statement is a consequential misrepresentation of God’s truth in love. -JDP

“And” does 4 remarkable and essential things:

1. And *CONNECTS*

- i. Father, Son, & Holy Spirit
- ii. Head, Heart, & Hands...
- iii. Locally, Regionally, & Globally...
- iv. Roots, Fruits, & Boots
- v. Actions & Attitudes
- vi. Come & See
- vii. Shrewd & Innocent
- viii. Promise & Purpose
- ix. Christ & Church
- x. Faith & Obedience
- xi. Jeff and Kim (marriage)
- xii. Called and Commissioned

2. And *CONTRASTS*

- i. Heaven & Hell
- ii. Light & Darkness
- iii. Truth & Lies
- iv. Worship & Worldliness
- v. Sheep & Goats
- vi. Wheat & Weeds
- vii. Shepherds & Hirelings
- viii. Workers & Wolves
- ix. Broad & Narrow paths
- x. Lovers & Liars

3. And **CLARIFIES**

- i. John 3:36... to believe is to obey!
- ii. Sovereignty & Responsibility
- iii. Grace & Sin
- iv. Grace & Works
- v. Abide & obey
- vi. Abide & bear much fruit
- vii. People obeyed... and the walls came down!

4. And **COMPLIMENTS**

- i. Sovereignty AND Human Responsibility
- ii. Loving AND Just
- iii. Gracious AND Commanding
- iv. Merciful AND Wrathful

- v. Coming AND Sending
- vi. Faith AND Works
- vii. Grace is free AND it will cost your life...
- viii. BEing Shrewd AND BEing Innocent
- ix. Die to self AND Live in/for Christ

TEXT:

I. And In CREATION

1:1 *God created the heavens AND the earth (everything!)*

1:2ff *And God said... and it was so
And God made... and it was good
And God made them male and female...*

For this reason, a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. (Genesis 2:24)

And God blessed them... and God said be fruitful

And God saw all that He had made, and behold, it was very good...

II. And In CORRUPTION

“And” is embedded in human sin. - JDP

Genesis 3:4-6

*...the serpent said to the woman, “You certainly will not die! 5For God knows that on the day you eat from it your eyes will be opened, **and** you will become like God, knowing good **and** evil.” 6When the woman saw that the tree was good for food, **and** that it was a delight to the eyes, **and** that the tree was desirable to make one wise, she took some of its fruit **and** ate; **and** she also gave some to her husband with her, **and** he ate.*

III. And In CHRIST

Genesis 3:15 = “and” in The Gospel from day 1!

***And I will make enemies
Of you **and** the woman,
And of your offspring **and** her Descendant;
He shall crush your head,
And you shall bruise Him on the heel.”***

- He is Bruised AND He Crushes!
- He is Love AND He Hates (sin)
- He is Creator AND Sustainer
- He is the Alpha AND the Omega
- He is Gracious AND Merciful
- He is Protector AND Redeemer
- He is Just AND Justifier
- He is Lord AND Savior
- He is our Sacrificial Lamb AND the Great Shepherd
- He is The Way, The Truth AND The Life

IV. And In CHURCH

A. Great Commandments

- Love the Lord AND our neighbors (w/out walls)
- Love vertically AND horizontally!
- BE a “Gathered AND Scattered” people!

VIDEO: “*Gathered AND Scattered*”

B. Great Commission

Think about all the “all’s” AND all the “ands”
in Matthew’s sharing of the Great Commission...

VIDEO: “*ALL in the Great Commission*”

17*And when they saw Him, they worshiped Him; but some were doubtful.* **18***And Jesus came up and spoke to them, saying, “All authority in heaven and on earth has been given to Me.* **19** *Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,* **20***teaching them to obey all (everything – all the “ands”) that I commanded you; and BEHOLD, I am with you always, even to the end of the age.”*

- v.17 and = Seeing Christ led to some worshippers AND some doubters!
- v.18 and = Jesus came AND spoke
- v.18 and = AND He spoke to both the worshippers AND the doubters (invite all AND invest in the few)
- v.18 and = “all authority in heaven AND on earth...” (defining God’s power AND authority) “... has been given to Me...” ...reveals Christ’s deity!
- v.19 and = reveals the purpose for going... (Make disciples!)
- v.19 and = reveals the Trinity (Father and Son and Holy Spirit)
- v.20 and = reveals source of our boldness & obedience... (Jesus is WITH US forever!)

C. Great Conflict/Combat

- i. Repent AND Believe
- ii. We smell like life AND death...
- iii. Peace AND Persecution

*** See/read our BRIDGE Manifesto!!! (all built on “and”) ***



One FAITH. One FAMILY. One FOCUS.

“But you will receive power when the Holy Spirit comes on you, and you will BE My witnesses (locally, regionally, and globally).” – Acts 1:8

One Question: **WHAT DO YOU WANT?**

One Offer: **COME AND SEE.**

One Promise: **TRUTH IN LOVE!**

Our Truth-in-Love Distinctives: We are...

1. Responding to grace & repenting of sin...
2. Trusting the Bible & obeying God's Word...
3. Growing in-Christ & living Spirit-led...
4. Praying for guidance & following by faith...
5. Dying to self & carrying our cross...
6. BE-ing the Church & loving one another...(truly loving one another)
7. Equipping the saints & exemplifying supernatural unity...
8. Ministering as ambassadors & discerning matters shrewdly...
9. Worshipping God vertically & experiencing Him horizontally...
10. Proclaiming the Gospel (*no matter what*) & fishing for men...
11. Making discipled-warriors & winning spiritual-warfare...
12. Loving our King & serving His kingdom!

V. And In COMING-Again

KNOW this string of eternal conjunctions...

- Plan and power
- Manger and cross
- Crucifixion and resurrection
- Resurrection and ascension
- Ascension and return
- Return and reign
- Reign and rule
- Forever and ever

REVIEW:

- I. And In CREATION
- II. And In CORRUPTION
- III. And In CHRIST
- IV. And In CHURCH
- V. And In COMING-Again

CLOSE:

Our God and His Gospel call for and require our holistic response in loving and worship-filled, faithful obedience... and that's a fact per the Word, will, and ways of Almighty God.

Today's three closing songs tell this sermon's story...

- #1 “and” in conviction
- #2 “and” in our calling
- #3 “alone” is our Champion!

- Christian conjunctions are as crucial and defining as:
 - “Christ **AND** His cross!”
 - “Crucifixion **AND** resurrection!”
 - “Jesus is Lord... **AND** Jesus is Savior!”

ALL of God's invitations, information, inspections, **and** inspirations are critical in **and** for Christians **and** Christianity at large...

BIG IDEA:

“And” is one of the most important and most powerful, most significant and most strategic words in the Christian life...

The Christian life is the embrace and embodiment of countless conjunctions!

PRAYER

Amen **AND** Amen!

Greek

◀ 2532. kai ▶

Strong's Concordance

kai: and, even, also

Original Word: καὶ

Part of Speech: Conjunction

Transliteration: kai

Phonetic Spelling: (kahee)

Definition: and, even, also

Usage: and, even, also, namely.

HELPS Word-studies

2532 *kaí* (the most common NT conjunction, used over 9,000 times) – *and (also), very often, moreover, even, indeed* (the *context* determines the exact sense).

[After [2532](#) (*kaí*), the most common word in the Greek NT is the definite article ("the"). [2532](#) (*kaí*) is never *adversative*, i.e. it never means "however" ("but") – unlike the principal conjunction (*waw*) in OT Hebrew (G. Archer).]

NAS Exhaustive Concordance

Word Origin

a prim. conjunction

Definition

and, even, also

NASB Translation

accompanied (1), actually (2), after (2), again (1), again* (1),

along (4), also (535), although (1), although* (1), besides* (1), both (37), both* (1), certainly (1), continue (1), either (2), else (1), even (132), forty-six* (1), if (1), including (1), indeed (20), indeed* (2), just (3), likewise (1), more* (2), moving about freely* (1), nor (4), now (2), only (2), only* (1), or (11), same (1), so (30), than (2), than* (4), then (105), though (1), though* (6), together (1), too (34), until (1), very (3), well (13), when (7), whether (1), while (1), whose* (1), without* (4), yet (9).

Thayer's Greek Lexicon

STRONGS NT 2532: καί

καί, a conjunction, **and**; the most frequent by far of all the particles in the N. T. (On its uses see Winers Grammar, § 53, 3ff; Buttmann, 361 (310ff), and cf. Ellicott on [Philippians 4:12](#); on the difference between it and **τέ** see under the word **τέ** at the beginning)

I. It serves as a copulative i. e. to connect (Latinet, atque, German und);

1. it connects single words or terms:

a. universally, as **οἱ Φαρισαῖοι καὶ Σαδουκαῖοι**, [Matthew 16:1](#); **ὁ Θεός καὶ πατήρ**, he who is God and Father (see **Θεός**, 3); **ἐν καρδίᾳ καλή καὶ ἀγαθή**, [Luke 8:15](#); **πολυμερῶς καὶ πολυτρόπως**, [Hebrews 1:1](#); it is repeated before single terms, to each of which its own force and weight is thus given: **ἡ νίοθεσία καὶ ἡ δόξα καὶ αἱ διαθῆκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι**, [Romans](#)

[9:4](#); ἀτια καὶ διακαια καὶ ἀγαθή, [Romans 7:12](#); add, [Matthew 23:23](#); [Luke 14:21](#); [John 16:8](#); [Acts 15:20, 29](#); [Acts 21:25](#); [Hebrews 9:10](#); [Revelation 5:12](#); [Revelation 18:12f](#); cf. Winers Grammar, 519f (484).

b. it connects numerals; and so that (contrary to the more common usage) the greater number precedes: δέκα καὶ ὅκτω, [Luke 13:4, 11](#) (but in both passages, L and Tr brackets, WH omits καί; Tdf. δεκαοκτώ), 16; τεσσαράκοντα καὶ ἔξ, [John 2:20](#); add, [John 5:5](#) G T; [Acts 13:20](#); cf. Winers Grammar, § 37, 4; (Lightfoot on [Galatians 1:18](#); noteworthy also is its use in [2 Corinthians 13:1](#) (cf. [Deuteronomy 19:15](#), the Sept.) ἐπί στόματος δύο μαρτύρων καὶ τριῶν (in [Matthew 18:16](#) ἡ τριῶν cf. Winers Grammar, 440 (410) note) **at the mouth of two witnesses and (should there be so many) of three**; a similar use of καί, to lend a certain indefiniteness to the expression, occurs occasionally with other than numerical specifications, as [James 4:13](#) σήμερον καί (Rst G; but L T Tr WH ἡ) αὔριον; cf. Kühner, § 521, 2; Ebeling, Lex. Homer, under the word, p. 614a).

c. it joins to partitive words the general notion; so that it is equivalent to **and in general, and in a word, in short:** ὁ Πέτρος καὶ οἱ ἀπόστολοι, [Acts 5:29](#); οἱ ἀρχιερεῖς (καί οἱ πρεσβύτεροι Rec.) καὶ τό συνέδριο ν ὄλον, [Matthew 26:59](#); καί δικαιώμασι σαρκός, [Hebrews 9:10](#) Rec. Tr brackets WH marginal reading; καί ἐπί τόν Ἰσραήλ τοῦ Θεοῦ, [Galatians 6:16](#), and often in Greek writings; cf. Winers Grammar, 437f (407); 520f (485); (Buttmann, 363 (311f); 400 (343));

with τέ preceding, ή τέ ... αύτοῦ δύναμις καὶ θειότης, [Romans 1:20](#) (see τέ, 2 a.); and, on the other hand, it joins to a general idea something particular, which is already comprised indeed in that general notion but by this form of expression is brought out more emphatically (which Strabo 8 (1), p. 340 calls συνκαταλέγειν τό μέρος τῷ ὅλῳ); so that it is equivalent to **and especially** (cf. Winer's Grammar, as above): τά πάντα καὶ τά τῶν δαιμονιζομένων, [Matthew 8:33](#); τοῖς μαθηταῖς αύτοῦ καὶ τῷ Πέτρῳ, [Mark 16:7](#); αἱ φωναί αύτῶν καὶ τῶν ἀρχιερέων, [Luke 23:23](#) (R G); σύν γυναιξὶ καὶ Μαριάμ, [Acts 1:14](#); ἐν Ιουδᾳ καὶ Ἱερουσαλήμ, 1 Macc. 2:6; πᾶς Ιουδᾳ καὶ Ἱερουσαλήμ, [2 Chronicles 35:24](#), cf. 32:33; often so in Greek writings also.

2. It connects clauses and sentences;

a. universally,
as διακαθαρεῖ τήν ἄλωνα αύτοῦ καὶ συνάξει τόν σῖτον κτλ., [Matthew 3:12](#); είσηλθον ... καὶ ἐδίδασκον, [Acts 5:21](#); and in innumerable other examples *b.* In accordance with the simplicity of the ancient popular speech, and especially of the Hebrew tongue, it links statement to statement, the logical relations of which the more cultivated language expresses either by more exact particles, or by the use of the participial or the relative construction (cf. Winer's Grammar, § 60, 3; Buttmann, 288 (248ff); 361f (310f)): e. g. that very frequent formula ἐγένετο ... καὶ (see γίνομαι, 2 b.); καὶ εἶδον καὶ (equivalent to ὅτι) σεισμός ἐγένετο, [Revelation](#)

[6:12](#); τέξεται υἱόν καί καλέσεις τό ὄνομα αύτοῦ (equivalent to οὗ ὄνομα καλέσεις), [Matthew 1:21](#); καλόν ἔστιν ἡμᾶς ὥδε εἶναι, καί (equivalent to ὅθεν) ποιήσωμεν σκηνάς, [Mark 9:5](#); clauses are thus connected together in clusters; as, [Matthew 7:25, 27](#) (an example of six clauses linked together by καί); [Matthew 14:9ff](#); [Mark 1:12-14](#); [Luke 18:32-34](#); [John 2:13-16](#); [John 10:3](#); [1 Corinthians 12:5-6](#); [Revelation 6:2, 8, 12-16](#); [Revelation 9:1-4](#) (where nine sentences are strung together by καί), etc. after a designation of time καί annexes what will be or was done at that time: ἦγγικεν ἡ ὥρα καί παραδίδοται κτλ., [Matthew 26:45](#); ἦν δέ ὥρα τρίτῃ καί ἐσταύρωσαν αὐτόν, [Mark 15:25](#); ἐγγύς ἦν τό πάσχα ... καί ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, [John 2:13](#); ἡμέραι ἔρχονται καί συντελέσω, [Hebrews 8:8](#); add, [Luke 23:44](#); [John 4:35](#); [John 5:1](#); [John 11:55](#); [Acts 5:7](#); and not infrequent so in Greek writings, as ἦδη δέ ἦν ὄψε καί οἱ Κορίνθιοι ἔξαπίνης πρυμναν ἀκρουον το, Thucydides 1, 50; cf. Matthiae, § 620, 1 a., p. 1481; Winers Grammar, 430 (405f); (Buttmann, 301 (310)).

c. it joins affirmative to negative sentences, as μή συνκοφαντησατε καί ἀρκεῖσθε, [Luke 3:14](#); οὔτε ἄντλημα ἔχεις καί τό φρέαρ ἐστι βαθύ, [John 4:11](#); οὔτε ... ἐπιδέχεται καί ... κωλύει, [3 John 1:10](#) (rarely so in Greek writings, as Euripides, Iph. Taur. 578; cf. Klotz ad Devar. ii. 2, p. 714); much more often it annexes a clause depending on the preceding negative: μήποτε σε παραδῷ ... καί ὁ κριτής σε παραδῷ ... καί εἰς φυλακήν βληθήσῃ, [Matthew 5:25](#); add, [Matthew 7:6](#); [Matthew 10:38](#); [Matthew 13:15](#); [Matthew 27:64](#); [Luke](#)

[12:58](#); [Luke 21:34](#); [John 6:53](#); [John 12:40](#); [Acts 28:27](#); [1 Thessalonians 3:5](#); [1 Timothy 6:1](#); [Hebrews 12:15](#); [Revelation 16:15](#); (see Buttmann, 368 (315)

d.; cf. Winer's Grammar, § 56, 2 a.).

d. it annexes what follows from something said before (**καί** consecutive), so as to be equivalent to **and so**: [Matthew 5:15](#) (**καί λάμπει**); [Matthew 23:32](#) (**καί πληρώσατε**); [2 Corinthians 11:9](#) (**καί ἐν παντὶ**); [Hebrews 3:19](#); [1 John 3:19](#) (**καί ἔμπροσθεν**); [2 Peter 1:19](#) (**καί ἔχομεν**); so in statements after imperatives and words having the force of an

imperative: δεῦτε ὁπίσω μου, καί ποιήσω ὑμᾶς etc. [Matthew 4:19](#); εἶπε λόγῳ, καί ιαθήσεται ὁ παῖς μου, [Matthew 8:8](#); [Luke 7:7](#);

(ἀντισητε τῷ διαβόλῳ καί φεύξεται ἀφ' ὑμῶν, [James 4:7](#); add, [Matthew 7:7](#); [Mark 6:22](#); [Luke 10:28](#); [John 14:16](#); [Revelation 4:1](#); cf. Fritzsche on Matthew, pp. 187 (and 416) (cf. Sir. 2:6 Sir. 3:17).

e. with a certain rhetorical emphasis, it annexes something apparently at variance with what has been previously said; so that it is equivalent to **and yet** (cf. Stallbaum on Plato, *Apology*, p. 29 b.); so the Latinatque (cf. Beier on Cicero, de off. 3, 11, 48): [Matthew 3:14](#) (**καί σύ ἔρχῃ πρός με**); [Matthew 6:26](#); [Matthew 10:29](#); [Mark 12:12](#); [John 1:5](#) (**καί ἡ σκοτία κτλ.**); [John 1:10](#) (**καί ὁ κόσμος**); [John 3:11](#), 32; [John 5:40](#) (**καί οὐ θέλετε**); [John 6:70](#); [John 7:28](#); [John 8:49](#), 55 (**καί οὐκ ἔγνώκατε**); [John 9:30](#); [1 Corinthians 5:2](#); [2 Corinthians 6:9](#); [Hebrews 3:9](#); [Revelation 3:1](#) (

... ζῆς, καί νεκρός εἰ), etc. when a vain attempt is spoken of: [Matthew 12:43](#) (ζητεῖ καί ούχ εύρισκει); ; [Luke 13:7](#); [1 Thessalonians 2:18](#).

f. like the Hebrew י (see Gesenius, Thesaurus, i., p. 396{a}), it begins an apodosis, which is thus connected with the protasis, cf. the German da (or English **then**) (in classical Greek sometimes δέ; see δέ, 8) (cf. Buttmann, 362 (311)

d.; Winer's Grammar, § 53, 3 f.; Ellicott on [Philippians 1:22](#)): with ὅτε or a temporal ως preceding in the protasis (as sometimes in Greek prose (e. g. Thucydides 2, 93, where see Krüger)), [Luke 2:21](#); [Acts 13:18](#)f (here WH text omit καί; see ως, I. 7); ως ... καί ίδού, [Luke 7:12](#); [Acts 1:10](#); [Acts 10:17](#) (R G Tr marginal reading brackets); έάν ... καί είσελεύσομαι, [Revelation 3:20](#) T WH marginal reading, although here καί may be rendered **also** (I also will come in, etc.), declaring that, if the first thing (expressed in the protasis) be done, the second (expressed in the apodosis) will be done also.

g. as in classical Greek, it begins a question thrown out with a certain impassioned abruptness and containing an urgent rejoinder to another's speech (cf. Winers Grammar, § 53, 3 a.; Matthiae, § 620, 1 d.; Kühner, § 521, 3 ii., p. 791f): καί τίς δύναται σωθῆναι; [Mark 10:26](#); καί τίς έστι μου πλησίον; [Luke 10:29](#); καί τίς έστιν κτλ., [John 9:36](#) (G T Tr WH); add, [John 14:22](#) (G T). Peculiar is [2 Corinthians 2:2](#): εί γάρ ἐγώ λυπῶ ὑμᾶς, καί τίς ... ἐμοῦ (a swarm of examples of this form of speech occur in Clement. homil. 2,

43, e. g. **εἰ ὁ Θεός ψεύδεται, καί τίς ἀληθευει;**) where the writer after the conditional protasis, interrupting himself as it were, utters the substance of the negative apodosis in a new question, where we render **who then is he that** etc., for **then there is no one who** etc. h. it introduces parentheses (cf. Winer's Grammar, § 62, 1): **καί ἐκωλύθην ἄξρηι τοῦ δεῦρο,** [Romans 1:13](#) (Demosthenes, Lept., p. 488, 9; so the Latinet, e. g. *praeda* — et aliquantum ejus fuit — militi concessa, Livy 27, 1); cf. Fritzsche, Ep. ad Romans, i., p. 35f.

3. It annexes epexegetically both words and sentences (**καί** epexegetical or 'explicative'), so that it is equivalent to **and indeed, namely** (Winer's Grammar, § 53, 3 e.; cf. § 66, 7 at the end): **χάριν καί ἀποστολήν,** [Romans 1:5](#), where cf. Fritzsche; **περί ἐλπίδος καί ἀναστάσεως νεκρῶν,** [Acts 23:6](#); **πολλά ... καί ἐτέρα,** [Luke 3:18](#); **πολλά ... καί ἀλλά σημεῖα,** [John 20:30](#); **πολλά καί βαρέα αἴτιώματα,** [Acts 25:7](#); **πολλοί καί ἀνυπότακτοι,** [Titus 1:10](#) (R G; on the preceding use of **καί** cf. *πολύς*, d. *α.* at the end); **καί** (L brackets **καί**) **ὅταν ἀπαρθῇ**, and indeed (i. e. viz.) when he shall be taken away etc. [Luke 5:35](#) (others find here an aposiopesis; cf. Meyer at the passage (edited by Weiss)); **καί χάριν, ἀντί χάριτος,** [John 1:16](#); **καί περισσόν ἔχωσιν,** [John 10:10](#), add 33 (where the words **καί ὅτι κτλ.** show what kind of blasphemy is meant); [Acts 5:21](#) (on which see **γερουσία**); [Romans 2:15](#) (where **καί μεταξύ κτλ.** adds an explanation respecting the testimony of conscience); [1 Corinthians 3:5; 1 Corinthians 15:38](#), etc.; cf. Bornemann, Scholia, p. 38;

Fritzsche, Quaest. Lucian, p. 9ff; so the Latinet in Cicero, Tusc. 3, 20, 48 laudat, et saepe, virtutem; pro Mil. 25te enim jam appello et ea voce ut me exaudire possis; cf. Ramshorn, Latin Gram. ii., p. 809; (Harpers' Latin Dict. under the word et, II. A.); equivalent to **and indeed**, to make a climax, for **and besides**: καὶ ἀκατάκριτον, [Acts 22:25](#); καὶ τοῦτον ἐσταυρωμένον, [1 Corinthians 2:2](#); καὶ τοῦτο, Latinidque (Cicero, off. 1, 1, 1te ... audientem Cratippum idque Athenis), our **and this, and that, and that too**, equivalent to **especially**: [Romans 13:11](#); [1 Corinthians 6:6](#), and L T Tr WH in 8 (4 Macc. 14:9); also καὶ ταῦτα (common in Greek writings), [1 Corinthians 6:8](#) Rec.; [Hebrews 11:12](#); cf. Klotz, Devar. i., p. 108; it. 2, p. 652f; (cf. Winer's Grammar, 162 (153)).

4. it connects whole narratives and expositions, and thus forms a transition to new matters: [Matthew 4:23](#); [Matthew 8:14, 23, 28](#); [Matthew 9:1, 9, 27, 35](#); [Matthew 10:1](#); [Mark 5:1, 21](#); [Mark 6:1, 6](#); [Luke 8:26](#); [John 1:19](#) (cf.); [1 John 1:4](#), etc.; especially in the very common καὶ ἐγένετο, [Matthew 7:28](#); [Luke 7:11](#); [Luke 8:1](#), etc. (see γίνομαι, 2 b.).

5. καὶ ... καὶ, a repetition which indicates that of two things one takes place no less than the other: **both ... and, as well ... as, not only ... but also** (Winer's Grammar, § 53, 4): it serves to correlate — not only single terms, as καὶ (L brackets καὶ) ψυχήν καὶ σῶμα, [Matthew 10:28](#); add, [Mark 4:41](#); [John 4:36](#) (here Tr WH omit first καὶ); [Romans 11:33](#); [Philippians 2:13](#); [Philippians 4:12](#), etc.; καὶ ἐν ὀλίγῳ καὶ πολλῷ (L T Tr WH μεγάλῳ) both with little effort and with great (but see μέγας, 1 a. γ. at the

end), [Acts 26:29](#); but also clauses and sentences, as [Mark 9:13](#); [John 7:28](#); [John 9:37](#); [John 12:28](#); [1 Corinthians 1:22](#); and even things that are contrasted (cf. Winers Grammar, as above; Buttmann, § 149, 8 b.): [John 15:24](#); [Acts 23:3](#); καὶ ... καὶ οὐ, [Luke 5:36](#); [John 6:36](#); now ... now, [Mark 9:22](#); καὶ οὐ ... καὶ, [John 17:25](#).

6. τέ ... καὶ, see τέ, 2.

II. It marks something added to what has already been said, or that of which something already said holds good; accordingly it takes on the nature of an adverb, **also** (Latinetiam, quoque, German auch (cf. Winers Grammar and Buttmann's Grammar, as at the beginning In this use it generally throws an emphasis upon the word which immediately follows it; cf. Klotz, Devar. ii. 2, p. 638.));

1. used simply,

a. **also, likewise:** [Matthew 5:39](#); [Matthew 12:45](#); [Mark 2:28](#); [Luke 3:14](#); [John 8:19](#); [Romans 8:17](#); [1 Corinthians 7:29](#); [1 Corinthians 11:6](#), etc.; very frequent with pronouns: καὶ ὑμεῖς, [Matthew 20:4, 7](#); [Luke 21:31](#); [John 7:47](#), etc.; κάγώ, καὶ ἐγώ, see κάγώ, 2; καὶ αὐτός, see αὐτός, I. 1 a. preceded by an adverb of comparison in the former part of the sentence: καθώς ... καὶ, [Luke 6:31](#) (WH text omit; L Tr marginal reading brackets, καὶ ὑμεῖς); [John 6:57](#); [John 13:15, 33](#); [1 John 2:18](#); [1 John 4:17](#); [1 Corinthians 15:49](#); ὥσπερ ... οὕτω καὶ, [Romans 11:30](#); [1 Corinthians 15:22](#); [Galatians 4:29](#); καθάπερ ... οὕτω καὶ, [2 Corinthians 8:11](#); ως ... καὶ, [Matthew 6:10](#); [Luke 11:2](#) R L brackets; [Acts 7:51](#) (L καθώς; [2 Corinthians 13:2](#) see ως, L 1 at the

end); [Galatians 1:9](#); [Philippians 1:20](#) (Thucydides 8, 1; ὥσπερ ... καὶ, Xenophon, mem. (2, 2, 2 (and Kühner, at the passage)); 3, 1, 4; (4, 4, 7; cf. Buttmann, 362 (311)

c.); with εἰ; preceding, [Galatians 4:7](#). sometimes καὶ stands in each member of the comparison: [1 Thessalonians 2:14](#); [Romans 1:13](#); [Colossians 3:13](#) (2 Macc. 2:10 2Macc. 6:14; also in Greek writings, cf. Klotz ad Dev. ii. 2, p. 635; Kühner, on Xenophon, mem. 1, 1, 6 (also in his Greek Gram. § 524, 2 vol. ii. 799; cf. Ellicott on [Ephesians 5:23](#); Winers Grammar, § 53, 5)).

b. equivalent to **even** (A. V. sometimes **yea**) (Latinvel, adeo; German sogar, selbst): [Matthew 5:46](#); [Matthew 10:30](#); [Mark 1:27](#); [Luke 10:17](#); [1 Corinthians 2:10](#); [Galatians 2:17](#); [Ephesians 5:12](#), etc.

c. before a comparative it augments the gradation, **even**, **still** (German noch): [Matthew 11:9](#); ([John 14:12](#)); [Hebrews 8:6](#) (Buttmann, 363 (311) g.; others regard the καὶ in this passage as corresponsive (also) rather than ascensive, and connect it with ὅσῳ).

d. with a participle equivalent to **although** (cf. Krüger, § 56, 13, 2): [Luke 18:7](#) R G (see μακροθυμέω, 2).

2. joined with pronouns and particles, **also**:

a. with comparative adverbs: ὡς καὶ, [Acts 11:11](#); [1 Corinthians 7:7](#); [1 Corinthians 9:5](#), etc.; καθώς καὶ, [Romans 15:7](#); [1 Corinthians 13:12](#); [2 Corinthians 1:14](#); [Ephesians 4:17](#), 32; [Ephesians 5:2](#), etc.; οὕτω καὶ, [Romans](#)

[5:15](#) (WH brackets καί), 18f; 6:11; [1 Corinthians 11:12](#), etc.; ὅμοίως καί, [John 6:11](#); ώσαύτως καί, [Luke 22:20](#) (R G L Tr marginal reading, T Tr text WH καί ώς.

(but WH reject the passage)); [1 Corinthians 11:25](#); καθάπερ καί (see καθάπερ).

b. added to words designating the cause, it marks something which follows of necessity from what has been previously said: διό καί, [Luke 1:35](#); [Acts 10:29](#); [Romans 1:24](#) Rec.; [Hebrews 13:12](#); ([1 Peter 2:6](#) R); διά τοῦτο καί, [Luke 11:49](#); [John 12:18](#) (here Tr text omit; Tr marginal reading brackets καί).

c. after the interrogative τί, καί (which belongs not to τί, but to the following word (to the whole sentence, rather; cf. Bäumlein, Partikeln: p. 152)) points the significance of the question, and may be rendered **besides**, **moreover**, (German noch) (cf. Winers Grammar, § 53, 3 a. at the end; especially Krüger, § 69, 32, 16): τί καί βαπτίζονται; (A. V. **why then** etc.), [1 Corinthians 15:29](#); τί καί ἐλπίζει; (properly, why doth he **also or yet** hope for, and not rest in the **sight?**), [Romans 8:24](#) (R G T); ἵνα τί καί, [Luke 13:7](#).

d. ἀλλά καί, but also: [Luke 24:22](#); [John 5:18](#); [Romans 1:32](#); [Romans 5:3, 11](#); [Romans 8:23](#); [Romans 9:10](#); [2 Corinthians 7:7](#); [2 Corinthians 8:10, 19, 21](#); [2 Corinthians 9:12](#); [1 John 2:2](#), etc.; equivalent to Latinat etiam (in an apodosis after εἰ): [Romans 6:5](#) (Winers Grammar, 442 (412)).

e. δέ καί, and δέ ... καί, but also, and also: [Matthew 3:10](#) (R G); ; [Mark 14:31](#) (WH brackets δέ); [Luke 2:4](#); [Luke](#)

[9:61](#); [Luke 14:12, 26](#) (L text Tr WH ἔτι τέ καί, see [ἔτι](#), 2 at the end); (R G), (L brackets καί); [John 2:2](#); [John 3:23](#); [John 18:2, 5](#); [Acts 5:16](#); [1 Corinthians 1:16](#); [1 Corinthians 4:7](#); [1 Corinthians 14:15](#); [1 Corinthians 15:15](#); [2 Corinthians 4:3](#), etc. καί ... γάρ, ἐάν καί, εί καί, ἥ καί, καίγε, καί ... δέ, see [γάρ](#) II. 10, [ἐάν](#) I. 3, [εί](#) III. 6f, [ἥ](#) 4 c., [γέ](#) 3 e., [δέ](#) 9. The examples of crasis with καί in the N. T., viz. κάγω (κάμοι, κάμε), κάκεī, κάκεīθεν, κάκεīνος, κᾶν, are noticed each in its place; for references see especially [κάγω](#), at the beginning

Strong's Exhaustive Concordance

and, also, both, but, even, for, if, or, so

Apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words -- and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet.

Forms and Transliterations

ανδ Βηθήλ γενεάς κα KAI καί καὶ κυρίου κυρίω ο οι ταις τη του KAI kaí kai

Hebrew

וְ וְ

Meaning: “the” and “and”

Translit: “ha” and “ve”

Today, we'll learn two short words. Each is just one letter in Hebrew.

The simple English word “the” is the definite article. While it is a word on its own in English, it is a prefix in Hebrew. This prefix “ha” (the letter on the right) is just a one-letter word in Hebrew, but is a cause of difficulty to many beginners at the early stages of learning the Holy Tongue. As a prefix, this one letter that is named “hey” in Hebrew is attached to the word it defines (makes definite).

Take for example the word “Torah.” If you were to say “the Torah” you would say in Hebrew: “ha-Torah.” Note that there is no dash in the actual word, and since Hebrew does not use capital letters for any purpose, “the Torah” will be written plainly as one word: “hatorah.”

This is the case with every definite noun, and this is what is causing students to waste time by looking up words that no dictionary can find. In this case, dictionaries will have “torah” as an entry but not “hatorah,” and likewise thousands of other definite nouns would not be found because they just look like stand-alone words, but they are not. They are, rather, words with prefixes.

If you plan to adopt this divine language into your life, it is a great idea to watch for words that begin with “ha” (the letter “hey” with mostly the vowel “ah,” which is the small line underneath the letter). In the vast majority of the cases it is simply the definite article “the” attached to a valid word. All you need to do is to **detach** it from the word and then look up the word in a dictionary. All in all, there are about ten

prepositions (on, in, about, etc.) in Hebrew; each is just a one-letter word used as a prefix and always attached to the word it modifies.

Smart students learn them within two to three days, making learning Hebrew afterwards much, much easier than they ever imagined.

Here's a bonus word: the letter "vav" (the letter on the left) is the word "and." Yes, once again just one letter is a word and once again it is a prefix, attached to the words it connects to. For example, "David and Jim" would be "David veJim." Always watch for this letter as a prefix and separate it from the word to which it is attached. Now you know two of the ten prefixes. That's about 20% of the Hebrew prefixes. Not bad for just one session of the "Word from the Lord".

Secular Perspective:

The Power of 'And' Versus The Tyranny of 'Or' That Every Leader Faces

DAVID HOWITT

The most important word for any leader today is *And*. No longer is it enough to simply run a profitable business or a successful enterprise. Employees and consumers demand more. We instinctively want to support companies that bring value into the world. We appreciate those who care deeply for th

e wellbeing of their staff and consumers, and who are mindful about their business practices.

To be a truly successful business means we must embrace the power of *And*.

As CEO of the [Meriwether Group](#), a company that provides strategic vision to entrepreneurs in a time renowned for its hunger for authenticity, I've found that my clients share one main goal: they are all striving to create meaningful and profitable brands. My own journey as an entrepreneur, outlined in my book [Heed Your Call](#), taught me that to be a truly successful business means we must embrace the power of *And*.

A RELATIONSHIP WITH AND

In order to contextualize the *And* model, we first need to understand the Tyranny of *Or*. As youth, our superiors intentionally and unintentionally program us to adopt *Or* thinking. We learn to label and define. We learn that we have to choose between being a doctor or an artist, an attorney or a musician, a web programmer or a chef.

Each of us is the artist and the logical thinker, empathic and cerebral, brain and brawn.

We are brainwashed to believe that in order to enjoy financial abundance we must work faster, harder, be more analytical, and have more education than the next guy. Unfortunately, we subconsciously carry this mindset with us into our adulthood. We believe that if we are a musician, artist, teacher, poet, or any other professional that leverages more right brain qualities, that our lives will be rich with empathy, purpose, culture, love, meaningful relationships, and good health. But, we will likely end up flat broke.

Alternatively, if we become a leader, executive, or other businessperson, we will economically prosper. But, we will pay a price in our personal lives. Our lives will lack purpose, our relationships will be empty, our health will be compromised due to stress, and we will have little to no intuition or empathy.

This is the Tyranny of *Or* and we must come to realize that separation is an illusion.

This integration of self is what our businesses, relationships, and the world need.

Whether we consciously recognize it or not, we are each a balance of creativity and accuracy. We are artistic and logical, open-minded and detail-oriented. Each of us is the artist and the logical thinker, empathic and cerebral, br

ain and brawn. We bring our best into the world when we simultaneously toggle back and forth between the two. This integration of self is what our businesses, relationships, and the world need.

THERE IS POWER IN INTEGRATION

In recent business news, there has been a great deal of commentary on the topic of the MFA being the new MBA. Executives and leaders are seeing great value in artistically minded recruits. Think about this for a moment. Artists tend to be deeply devoted to their craft. They pour their heart and soul into a masterpiece. This same level of attention and care can, for example, be applied to product development.

Artists tend to be malleable, adaptable, flexible, and often hold multiple jobs at once...Are these qualities not valuable in business?

Also, artists tend to be malleable, adaptable, flexible, and often hold multiple jobs at once in order to keep afloat while pursuing their career. Are these qualities not valuable in business? The artist can offer tremendous value by being able to adapt quickly to an ever-evolving professional landscape and will find ways to navigate obstacles in order to keep moving forward.

Furthermore, they have the ability to problem solve in a different way. They can conjure solutions that linear thinkers might not be fit to craft. Left-brain linear thinkers typically only see one path from point A to point B, whereas the artist's mind sees the big picture and all the details. They see more than one path for arriving at point B and so are adept at roles such as a growth strategist, product developer, analyst, engineer, and marketing executive.

It is important we remove our narrow focused lenses to recognize that both left and right brain qualities are essential.

THERE IS ONLY ONE CAMP

I believe most everyone experiences uncertainty and wonders whether they are the talent or the brains. Perhaps you struggle because you feel you have to keep one foot in each camp. But it's not about having one foot in each camp; it's about recognizing there is only one camp.

Consider the phrase, I need more work-life balance. Is work not life? It's not like you leave your life to go to work. Inherent in the term is the notion they are two separate things. In your life, you do certa-

in things, one of them being work. There is no such thing as work-life balance; there is just balance.

There is no such thing as work-life balance; there is just balance.

If we don't do something about it, separation will be the death of our business. When we don't integrate, we miss opportunities by not connecting authentically with our consumer. We fail to see ways we can enhance our brand and products due to some of us being too linear. In this day and age, when we ignore what our communities are yearning for—soul, purpose, and passion—we become overworked, stressed out, tired, and our businesses suffer.

What could it mean for us if more leaders embraced *And*? We don't have to give up one part of ourselves for the other. We need to ask ourselves these questions. Do we have good relationships with our staff and provide value to our consumers? Is our work serving humanity and feeding our passion? Are we connecting with our consumers in an authentic and meaningful way? Are we delivering value and goods, purpose and products?

Is our work serving humanity and feeding our passion?

If not, we need to take a step back and look at where we are not integrating and then make a conscious choice to do so. We must choose to weave the left and the right—and never apologize for being both the executive and the man or woman who also embraces love, purpose, meaning, art, and intuition.

The Power of 'And':

10 Guidelines for Powerful Purpose Strategy and Programming

[CAROL CONE](#)

PUBLISHED 4 YEARS AGO. ABOUT A 4 MINUTE READ.

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A few months back, I led a panel at the annual [Points of Light](#) conference in Houston, TX, where we discussed some very important topics along with one very small word: “***and***.” As in, how to bring credibility *and* sustainability to a [company’s purpose](#), or how to connect strategies, concepts *and* people. Embracing this simple conjunction, and the connection and inclusivity it represents, empowers organizations and brands to pursue their purpose while engaging stakeholders. This notion continues to have a great deal of resonance and currency.

At the conference, I was joined by four stellar panelists:

- **Anna Cunningham**, Manager of Community Investments at [Starbucks](#)
- **John Edmiston**, National Manager of Community Engagement at [Kaiser Permanente](#)
- **Sarah Mountcastle**, Marketing Manager of the Global Nutrition Group at [PepsiCo](#)
- **Emily Saunoi-Sandgren**, Manager of Corporate Social Responsibility at [Target](#)

For 90 minutes, we discussed how [companies are engaging](#) customers, employees and other stakeholders using programs from purpose-driven business models.

We opened the discussion with each panelist describing his or her company’s purpose and why it’s important. Then we explored specific initiatives they’d undertaken, and ended by examining key strategies to operationalize purpose. The conclusion: Purpose requires inclusivity and flexibility — rather than employing strategies that are one way or another, leverage purpose by embracing the power of “*and*.“ For example, having an organizational signature focus on a key social or environmental issue *and* allowing local business units to select social issues engagement based on local needs.

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There are many, and nearly all embrace the power of “and” — the power to pursue several approaches simultaneously, not just one or another.

Saunoi-Sandgren advised attendees to find a balance between your company’s patience for change *and* its urgency to act. Test, learn *and* act all at the same time.

Cunningham cautioned against letting the pursuit of perfection stop you. Go with a not-fully-baked idea *and* continue to listen to yourself, key stakeholders and employees.

Montcastle stressed that purpose is woven into individual objectives and that a company must deliver business *and* social results in the right way.

The following are the guidelines from our discussion, which demonstrate the power of “and” to effectively leverage and operationalize purpose:

1. Develop initiatives with feedback from the top down *and* the bottom up.
2. Employ a focused approach to a social issue *and* allow employees the flexibility to select personalized actions that serve the community.
3. Include senior management in program development *and* in hands-on volunteering.
4. Measure success with qualitative individual stories *and* quantitative metrics.
5. Test *and* scale at the same time.
6. Gain accountability by building company-wide *and* individual goals, and writing them into KPIs.
7. Execute the tried-and-true *and* push towards new, courageous actions.
8. Leverage spokespersons as external celebrities *and* internal heroes.
9. Establish control via project selection and goal setting *and* leave room for ambiguity. The interaction of the two can bring transformative program results and stories.
10. Define community where there are local operations *and* where products are sold.

Edmiston's closing remarks reminded us that strategy and humanity go hand in hand. He shared how Kaiser Permanente employees volunteered after Hurricane Katrina with the Gulf Coast Recovery Project, all on their personal time, and how the project blossomed into the [largest national volunteer program](#) in the company's history.

Edmiston's core "and" insight was that focusing on purpose programs related to the business and doing things not related to business objectives — "just doing the right thing" in a very human and sharing way — can build powerful company culture and varied outcomes.

And. Such a small word. But such a powerful "force for good" for purpose-driven organizations.

[Meaningful Connections](#)

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Carol is internationally recognized for her work in Purpose and CSR. Carol Cone ON PURPOSE is the return to her entrepreneurial roots and life's passion: to educate, inspire and accelerate purpose programs and impacts for organizations, nonprofits and individuals around the globe.