

# *“Christ’s Emphatic Exhortation”*

Matthew 5:17-20

April 20, 2025

**VIDEO:** *“Easter Apologetic / Jason Welcomes”*

**INTRO:** *Jesus... NOT-dead!* What do you think?

- What do you do with that? Does it really matter?
- What don’t you do with that? Does that matter?
- *What’s at stake if you’re right or if you’re wrong?*
- *What’s your life’s most God-glorifying, “R” act?*

## **PRAYER**

### **CONTEXT:**

- Today is Resurrection Sunday...
- Matthew’s Gospel... on Jesus’ Gospel... mMm
- A transition point!
  - **Scriptural** history: *Jesus on Jesus*
  - **Messianic** history: *humble intro & holy climax*  
(cf. Rocky; Rudy; Willie Wonka’s Charlie)
  - **Eternal** history: **PROMISES PROVEN!**

**BIG IDEA:** Christ clearly & passionately warned & encouraged His hearers with this truth in love: ONLY those who biblically believe, missionally surrender, graciously repent, miraculously transform, & faithfully obey (not perfectly but passionately) Jesus as LORD... can righteously celebrate Christ’s resurrection.

## PREVIEW:

1. Christ's Introduction
2. Christ's Clarification
3. Christ's Distinction
4. Christ's Declaration
5. Christ's Commission

## TEXT:

### *Christ Came to Fulfill the Law*

*17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.*

*18 For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.*

*19 Therefore, whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.*

*20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.*

**VIDEO:** "Easter"

# I. Christ's **INTRODUCTION**

***17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.***

Use Mr. potato Head (cf. TEST EVERYTHING)

## **Galatians 2:16**

***16 know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by the works of the law, because by the works of the law no one will be justified.***

## **Galatians 3:23-29**

***23*** Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. ***24*** So then, the law was our guardian until Christ came, in order that we might be justified by faith. ***25*** But now that faith has come, we are no longer under a guardian, ***26*** for in Christ Jesus you are all sons of God, through faith. ***27*** For as many of you as were baptized into Christ have put on Christ. ***28*** There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. ***29*** And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

\*\*\* To fulfill the Law, Prophets, & ALL Righteousness... the crucified Christ had to rise & BE alive...

- See Acts 1:3 (*“many proofs”*)
- Road to Emmaus (Luke 24:13-35)
- Thomas & his inserted fingers... (John 20:27)
- Acts 1:8 (*you will receive power for a purpose!*)

### Colossians 2:14

*He canceled the record of the charges against us and took it away by nailing it to the cross.*

### 2 Corinthians 5:21

### Romans 10:4

*Christ is the end/culmination/fulfilment of the law so that there may be righteousness for everyone who believes.  
(that Jesus is LORD).*

### Acts 1:3

After his suffering, he presented himself to them and **gave many convincing proofs that he was alive**. He appeared to them over a period of forty days and spoke about the kingdom of God.

### Acts 1:8

## II. Christ's **CLARIFICATION**

***18For truly, I say to you, until heaven and earth pass away...***

### **Isaiah 51:6**

*Look up to the skies above, and gaze down on the earth below. For the skies will disappear like smoke, and the earth will wear out like a piece of clothing. The people of the earth will die like flies, but my salvation lasts forever.  
My righteous rule will never end!*

### **2 Peter 3:13**

*But according to His promise we are waiting for new heavens and a new earth in which righteousness dwells.*

***18For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.***

***Jesus fulfilled the Law & Prophets on Friday when He said:  
“It is finished!”***

Christ accomplished the Law & the Prophets on His cross!

### Isaiah 53:3-6

3He was despised and rejected by mankind,  
a man of suffering, and familiar with pain.  
Like one from whom people hide their faces  
he was despised, and we held him in low esteem.

4Surely he took up our pain  
and bore our suffering,  
yet we considered him punished by God,  
stricken by him, and afflicted.

5But he was pierced for our transgressions,  
he was crushed for our iniquities;  
the punishment that brought us peace was on him,  
and by his wounds we are healed.

6We all, like sheep, have gone astray,  
each of us has turned to our own way;  
and the LORD has laid on him  
the iniquity of us all.

### 10 Word/Law foundational truths:

- Holy God **vs.** Every “Other”
- Creator **vs.** Big Bang
- Divine Standards **vs.** Open Chaos
- Creation **vs.** Evolution
- 2 Genders **vs.** No Blender (or Alphabet Soup)
- Biblical Marriage **vs.** Cultural Marriage
- Biblical Corruption **vs.** Cultural Confusion
- Sin **vs.** Oops/Mistakes
- Prophetic Savior **vs.** Random Script
- Heaven & Hell **vs.** No big deal...

## Typology: Christ fulfilled ALL righteousness!

- He fulfilled Genesis 3:15 the *first & final “Gospel”*
- Genesis 6 *“the eternal Ark”*
- Genesis 22:1-18 *“willing sacrifice”*
- Exodus 12:1-51 *“Passover Lamb”*
- Numbers 21:6-9 *“lifted up”* (SEE the CROSS!)
- Leviticus 23 *Jesus IS the Feasts fulfillment!*
- Deut. 18... *a better Moses*
- Ruth 4:4-9 *“kinsman redeemer”*
- Isaiah 42:1-7 = *“a light for the nations”*
- Zechariah 9:9 (*“donkey”*) and 11:12-13 (*“betrayed for 30 pieces of silver”*) and 12:10 (*“pierced”*)
- **PLUS... all (over 300) of the Messianic prophecies**

You can see Jesus in every book of the Bible...  
and you find Jesus IN (vs. on) every page...

**VIDEO:** *Spoken Word – Risen!*

## 12 REASONS CHRIST GAVE FOR HIS COMING:

### 1) Jesus came to fulfill the law.

Matthew 5:17

*Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.*

## 2) Jesus came to divide.

[Luke 12:51](#)

*Do you think that I have come to give peace on earth? No, I tell you, but rather division.*

## 3) Jesus came to call sinners.

[Mark 2:17](#)

*Those who are well have no need of a physician, but those who are sick. He came not to call the righteous, but sinners.*

[Luke 5:32](#)

*I have not come to call the righteous but sinners to repentance.*

## 4) Jesus came to serve and give his life.

[Mark 10:45](#)

*For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.*

## 5) Jesus came to proclaim good news.

[Luke 4:18-19](#)

*“The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord’s favor.”*

## 6) Jesus came to seek and save the lost.

[Luke 19:10](#)

*For the Son of Man came to seek and to save the lost.*

## 7) Jesus came that the world might be saved.

[John 3:17](#)

*For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.*

## 8) Jesus came to do his Father's will to keep, save, and resurrect believers.

[John 6:38-40](#)

*For I have come down from heaven, not to do my own will but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, & I will raise him up on the last day.*

## 9) Jesus came for judgment.

[John 9:39](#)

*Jesus said, "For judgment I came into this world, that those who do not see may see, and those who see may become blind."*

## 10) Jesus came to give abundant life.

[John 10:10](#)

*The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.*

## 11) Jesus came so believers may not remain in darkness.

[John 12:46](#)

*I have come into the world as light, so that whoever believes in me may not remain in darkness.*

## 12) Jesus came to bear witness to the truth.

[John 18:37](#)

*Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice."*

### III. Christ's ***DISTINCTION***

***<sup>19</sup>Therefore, whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.***

Contrast sin vs mistake...

*Tough initiations... high rejection rates... dangers of entry*

- Professional sports team
- Navy Seals
- Ivy League schools
- MS-13 gang
- Hell's Angels
- Christianity (miracle)

**NO CHEAP GRACE!**

**Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.**

**Costly grace is the treasure hidden in the field; for the sake of it a man will go and sell all that he has. It is the pearl of great price to buy which the merchant will sell all his goods. It is the kingly rule of Christ, for whose sake a man will pluck out the eye which causes him to stumble; it is the call of Jesus Christ at which the disciple leaves his nets and follows him.**

**Costly grace is the gospel which must be sought again and again, the gift which must be asked for, the door at which a man must knock.**

**Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. Above all, it is costly because it cost God the life of his Son: "you were bought at a price," and what has cost God much cannot be cheap for us. Above all, it is grace because God did not reckon his Son too dear a price to pay for our life, but delivered him up for us. Costly grace is the Incarnation (and resurrection) of God."**

**– Dietrich Bonhoeffer, *The Cost of Discipleship***

We have suffered from the preaching of cheap grace. Grace is free, but it is not cheap. People will take anything that is free, but they are not interested in discipleship. They will take Christ as Savior but not as Lord.

**Vance Havner**

Cheap grace replaces truth with tolerance, lowering the bar so everyone can jump over it and we can all feel good about ourselves.

**Randy Alcorn**

While sin is an occasion for grace, grace is never to be an occasion for sin. – Bob Deffinbaugh

Why is it that so many professing Christians make no spiritual progress, and indeed make no efforts to grow in grace? Why? Because they care nothing about it! To take up a “mere profession” is all they desire; but to proceed from one degree of piety to another; to grow in grace – is no part of their desire... Is it possible to be a Christian and yet destitute of this desire to grow in grace? No, it is not! I tell you, it is not! If you have no concern to grow in grace – there is no grace in you! You are a piece of dead wood – and not a living branch! You are a spiritual corpse – and not a living man! In this state there can be no growth – for dead things never grow! - John Angell James

Confidence and our status with Christ should never lead us to presumption on God’s grace. – Douglas Moo

The nature of Christ’s salvation is woefully misrepresented by the present-day evangelist. He announces a Savior from hell rather than a Savior from sin. And that is why so many are fatally deceived, for there are multitudes who wish to escape the Lake of Fire who have no desire to be delivered from their carnality and worldliness. – A.W. Pink

Grace and sin are quarrelsome neighbors. – C.H. Spurgeon

The flesh works to make you forget the design (that you are saved to be holy) and think only of the remedy (if you sin you’ll be forgiven). It preaches half a gospel (a twisted gospel) to us: “Go ahead and indulge – it’s already paid for.” Those who fall prey to such deception are evidently many, since the Scriptures go to such lengths to condemn it (Romans 3:5-8; 6:1-4; Jude 4). – Kris Lundgaard

We have turned to a God that we can use rather than a God we must obey; we have turned to a God who will fulfill our needs rather than to a God before whom we must surrender our rights to ourselves. He is a God for us and for our satisfaction, and we have come to assume that it must be so in the church as well. And so we transform the God of mercy into a God who is at our mercy. We imagine that He is benign, that He will acquiesce as we toy with His reality and co-opt Him in the promotion of our ventures and careers.  
– David Wells

We abuse grace when, after sinning, we dwell on the compassion and mercy of God to the exclusion of His holiness and hatred of sin. – Jerry Bridges

Nothing, in fact, has done more harm to Christianity than the practice of filling the ranks of Christ's army with every volunteer who is willing to make a little profession, and talk fluently of his experience. It has been painfully forgotten that numbers alone do not make strength, and that there may be a great quantity of mere outward religion, while there is very little real grace. Let us all remember this. Let us keep back nothing from young professors and inquirers after Christ. Let us not enlist them on false pretenses. Let us tell them plainly that there is a crown of glory at the end. But let us tell them no less plainly, that there is a daily cross in the way. – J.C. Ryle

Christ Almighty's declaration...  
is that "cheap grace" is an absolute abomination!  
- JDP

## IV. Christ's DECLARATION

***20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.***

***What's the determining factor between doubt & warning, between confidence & deception in something?***

**ANSWER:** the testing that determines the reality of the situation... via the full context of all relevant realities. - JDP

- Now read 1 Thessalonians 5:21
- Now read 1 John 4:1
- Now read 2 Corinthians 11:14-15
- Now read Ephesians 6:10-20
- Now read the book of Jude

***What you don't test will be attacked!*** - JDP

*Your feelings don't make something true,  
but the truth should impact your feelings.*

- JDP

Jesus proclaimed He successfully finished His mission (to fulfill all righteousness) of Friday's cross... and then He PROVED it on RESURRECTION Sunday when He walked out of that tomb alive & the angels declared:

**“He is RISEN!”**

# V. Christ's COMMISSION

## Matthew 28:18-20

Biblical & Missional "Truth in love" brings the miraculous thunderstorm... and the Holy Spirit makes the lightning strikes!

**Christians don't have empty rhetoric...  
we have a resurrected Redeemer!**

### **REVIEW:**

- Do not presume...
- I have not come to...
- Truly, I'm telling you...
- Therefore... For, I'm telling you...
- This is Christ's emphatic exhortation!

Friday = Fulfilled all righteousness...  
Sunday = His righteousness was OVERFLOWING!  
2 Corinthians 5:21... back to v.17

# HOPE happens HERE!

## CLOSE:

### 1st Peter 1:3-4

*Blessed be the God and Father of our Lord Jesus Christ!  
According to his great mercy, He has caused us to be born  
again to a living hope through the resurrection of Jesus...*

### VIDEO: *Three Words!*

- |                        |                     |
|------------------------|---------------------|
| • Responding to grace. | Repenting of sin    |
| • Trusting the Bible   | Obedying God's Word |
| • Walking by Faith     | BE-ing Spirit led   |
| • Come and see.        | Truth in love!      |
| • Repent and believe.  | Pray & obey.        |
| • Go and tell.         | Bear much fruit!    |
| • Love one another.    | Beware the wolves.  |
| • Shine your light.    | Do good works.      |
| • Be My witnesses.     | Go make disciples.  |
| • Proclaim The Gospel. | Because He lives... |
| • Jesus is LORD!       | He is risen!        |

# PRAYER

**WORSHIP:** *Amazing Grace – Thank You Jesus For The Blood - Defender*

# STUDY NOTES:

## ◀ Matthew 5:17 ▶

### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">3361 [e]</a>	Μή <a href="#">Mē</a>	Not	<a href="#">Adv</a>
<a href="#">3543 [e]</a>	νομίσητε <a href="#">nomisēte</a>	think	<a href="#">V-ASA-2P</a>
<a href="#">3754 [e]</a>	ὅτι <a href="#">hoti</a>	that	<a href="#">Conj</a>
<a href="#">2064 [e]</a>	ἦλθον <a href="#">ēlthon</a>	I have come	<a href="#">V-AIA-1S</a>
<a href="#">2647 [e]</a>	καταλῦσαι <a href="#">katalysai</a>	to abolish	<a href="#">V-ANA</a>
<a href="#">3588 [e]</a>	τὸν <a href="#">ton</a>	the	<a href="#">Art-AMS</a>
<a href="#">3551 [e]</a>	νόμον <a href="#">nomon</a>	law	<a href="#">N-AMS</a>
<a href="#">2228 [e]</a>	ἢ <a href="#">ē</a>	or	<a href="#">Conj</a>
<a href="#">3588 [e]</a>	τοὺς <a href="#">tous</a>	the	<a href="#">Art-AMP</a>
<a href="#">4396 [e]</a>	προφήτας· <a href="#">prophētas</a>	Prophets;	<a href="#">N-AMP</a>

<a href="#">3756 [e]</a>	οὐκ <a href="#">ouk</a>	not	<a href="#">Adv</a>
<a href="#">2064 [e]</a>	ἦλθον <a href="#">ēlthon</a>	I have come	<a href="#">V-A1A-1S</a>
<a href="#">2647 [e]</a>	καταλῦσαι <a href="#">katalysai</a>	to abolish,	<a href="#">V-ANA</a>
<a href="#">235 [e]</a>	ἀλλὰ <a href="#">alla</a>	but	<a href="#">Conj</a>
<a href="#">4137 [e]</a>	πληρῶσαι· <a href="#">plērōsai</a>	to fulfill .	<a href="#">V-ANA</a>

## 2064. erchomai ►

### Strong's Lexicon

**erchomai: To come, to go**

**Original Word:** ἔρχομαι

**Part of Speech:** Verb

**Transliteration:** erchomai

**Pronunciation:** ER-khom-ahee

**Phonetic Spelling:** (er'-khom-ahee)

**Definition:** To come, to go

**Meaning:** I come, go.

**Word Origin:** A primary verb

**Corresponding Greek / Hebrew Entries:** - **H935 (בָּוִי, bo):** To come, to go

- **H3212 (יָלַק, yalak):** To walk, to go, to come

**Usage:** The Greek verb "erchomai" primarily means "to come" or "to go." It is used extensively in the New Testament to describe physical movement from one place to another, as well as

metaphorical or spiritual coming, such as the coming of the Kingdom of God or the return of Christ. It can denote both the act of coming and the state of having arrived.

**Cultural and Historical Background:** In the Greco-Roman world, travel and movement were common due to trade, military campaigns, and cultural exchanges. The concept of "coming" or "going" was not only physical but also carried significant spiritual and eschatological implications, especially in Jewish and early Christian thought.

The anticipation of the Messiah's coming was a central theme in Jewish eschatology, which carried over into Christian expectations of Christ's return.

## NAS Exhaustive Concordance

### Word Origin

a prim. verb

### Definition

to come, go

### NASB Translation

arrival (1), arrived (1), brought (1), came (225), come (222), comes (64), coming (87), entered (2), expected (3), fall (2), falls (1), give (1), go (1), going (2), grown (1), lighting (1), next (1), turned (1), went (18).

## Thayer's Greek Lexicon

### STRONGS NT 2064: ἔρχομαι

ἔρχομαι, imperative ἔρχου, ἔρχεσθε (for the Attic ἴθι, ἴτε from εἰμί);

imperfect ἤρχόμην (for ἔην and ἦα more common in Attic); future ἐλεύσομαι; — (on these forms cf. (especially Rutherford, *New Phryn.*, p. 103ff; Veitch, under the word); Matthiae, § 234; Alexander Buttman (1873) *Ausf. Spr.* ii. 182f; Krüger, § 40 under the word; Kühner, § 343; Winers *Grammar*, § 15 under the word; (Buttmann, 58 (50))); perfect ἐλήλυθα;

pluperfect ἐληλύθειν; 2 aorist ἦλθον and (occasionally by L T Tr WH (together or severally) — as [Matthew 6:10](#); ([Matthew 7:25, 27](#); [Matthew 10:13](#); [Matthew 14:34](#); [Matthew 25:36](#); [Mark 1:29](#); [Mark 6:29](#); [Luke 1:59](#); [Luke 2:16](#); [Luke 5:7](#); [Luke 6:17](#); [Luke 8:35](#); [Luke 11:2](#); [Luke 23:33](#); [Luke 24:1, 23](#)); John ([John 1:39](#) ()); ; ([John 12:9](#)); [Acts 12:10](#); ([Acts 14:24](#)); f

etc.) in the Alexandrian form ἦλθα (see ἀπέρχομαι at the beginning for references); the Sept. for אָבַח, rarely for אָבַח and אָבַח; (from Homer down);

## I. to come;

### 1. properly,

**a.** of persons; **α.** universally, **to come from one place into another**, and used both of persons arriving — as in [Matthew 8:9](#); [Matthew 22:3](#); [Luke 7:8](#); [Luke 14:17](#) (here WH marginal reading read the infinitive, see their Introductory § 404), 20; [John 5:7](#); [Acts 10:29](#); [Revelation 22:7](#), and very often; [οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες](#), [Mark 6:31](#); — and of those returning, as in [John 4:27](#); [John 9:7](#); [Romans 9:9](#). Constructions: followed by **ἀπό** with the genitive of place, [Mark 7:1](#); [Mark 15:21](#); [Acts 18:2](#); [2 Corinthians 11:9](#); with the genitive of person, [Mark 5:35](#); [John 3:2](#); [Galatians 2:12](#), etc.; followed by **ἐκ** with the genitive of place, [Luke 5:17](#) (L text [συνέρχομαι](#)); [John 3:31](#), etc.; followed by **εἰς** with the accusative of place, **to come into**: as [εἰς τὴν οἰκίαν, τὸν οἶκον](#), [Matthew 2:11](#); [Matthew 8:14](#); [Mark 1:29](#); [Mark 5:38](#), etc.; [εἰς τὴν πόλιν](#), [Matthew 9:1](#), and many other examples; followed by **εἰς to, toward**, [John 20:3f](#); [εἰς τὸ πέραν](#), of persons going in a boat, [Matthew 8:28](#); of persons departing **ἐκ ... εἰς**, [John 4:54](#); **διὰ** with the genitive of place followed by **εἰς** (Rec. [πρός](#)) **to**, [Mark 7:31](#); [εἰς τὴν ἑορτήν](#), to celebrate the feast, [John 4:45](#); [John 11:56](#); **ἐν** with the dative of the thing with which one is equipped, [Romans 15:29](#); [1 Corinthians 4:21](#); followed by **ἐπί** with the accusative of place (German über, **over**), [Matthew 14:28](#); (German auf), [Mark 6:53](#); (German an), [Luke 19:5](#); ([Luke 23:33](#) L Tr); [Acts 12:10, 12](#); to with the accusative of the thing, [Matthew 3:7](#); [Matthew 21:19](#); [Mark 11:13](#); [Mark 16:2](#); [Luke 24:1](#); with the accusative of person, [John 19:33](#); **to one's tribunal**, [Acts 24:8](#) Rec.; **against** one, of a military leader, [Luke 14:31](#); **κατά** with the accusative, [Luke 10:33](#); [Acts 16:7](#); **παρά** with the genitive of person, [Luke 8:49](#) (Lachmann **ἀπό**); with the accusative of place, **to** (the side of), [Matthew 15:29](#); **πρός to**, with the accusative of person, [Matthew 3:14](#); [Matthew 7:15](#); ([Matthew 14:25](#) L T Tr WH); [Mark 9:14](#); [Luke 1:43](#); [John 1:29](#); [2 Corinthians 13:1](#), and very often, especially in the Gospels; **ἀπό τίνος** (the genitive of person) **πρός τινα**, [1 Thessalonians 3:6](#); with a simple dative of person (properly, dative commodi or incommodi (cf. Winer's Grammar, § 22, 7 N. 2; Buttman, 179 (155))): [Matthew 21:5](#); [Revelation 2:5, 16](#) (examples from Greek authors in Passow, under the word, p. 1184a bottom; (Liddell and Scott, under II. 4)). with adverbs of place: [πόθεν](#), [John 3:8](#); [John 8:14](#); [Revelation 7:13](#); [ἄνωθεν](#), [John 3:31](#); [ὀπισθεν](#), [Mark 5:27](#); [ᾧδε](#), [Matthew 8:29](#); [Acts 9:21](#); [ἐνθάδε](#), [John 4:15](#) (R G L Tr), 16; [ἐκεῖ](#), [John 18:3](#) (cf. Winer's Grammar, 472 (440)); [ποῦ](#), [Hebrews 11:8](#); [ἕως τίνος](#), [Luke 4:42](#); [ἄχρι τίνος](#), [Acts 11:5](#). The purpose for which one comes is indicated — either by an infinitive, [Mark \(Mark 5:14](#) L T Tr WH); ; [Luke 1:59](#); [Luke 3:12](#); [John 4:15](#) (T WH [διέρχωμαι](#)), and very often; or by a future

participle, [Matthew 27:49](#); [Acts 8:27](#); or by a following *ἵνα*, [John 12:9](#); *εἰς τοῦτο, ἵνα*, [Acts 9:21](#); or by *διὰ τινά*, [John 12:9](#). As one who is about to do something in a place must necessarily come thither, in the popular narrative style the phrases *ἔρχεται καί, ἦλθε καί*, etc., are usually placed before verbs of action: [Matthew 13:19, 25](#); [Mark 2:18](#); [Mark 4:15](#); [Mark 5:33](#); [Mark 6:29](#); [Mark 12:9](#); [Mark 14:37](#); [Luke 8:12, 47](#); [John 6:15](#); [John 11:48](#); [John 12:22](#); [John 19:38](#); [John 20:19, 26](#); [John 21:13](#); [3 John 1:3](#); [Revelation 5:7](#); [Revelation 17:1](#); [Revelation 21:9](#); *ἔρχου καί ἴδε* (or *βλέπε*), [John 1:46](#) (); ; (and Rec. in [Revelation 6:1, 3, 5, 7](#) (also Griesbach except in [Revelation 6:3](#)); plural [John 1:39](#) () ((T Tr WH ὄψεσθε), see *εἰδῶ*, I. 1 e); — or *ἔλθών* is used, followed by a finite verb: [Matthew 2:8](#); [Matthew 8:7](#); [Matthew 9:10, 18](#); [Matthew 12:44](#); [Matthew 14:12, 33](#) (R G L); ; [Mark 7:25](#) (Tdf. *εἰσελθεῖν*); ; [Acts 16:37, 39](#); — or *ἐρχόμενος*, followed by a finite verb: [Luke 13:14](#); [Luke 16:21](#); [Luke 18:5](#). in other places *ἔλθών* must be rendered **when I (thou, he, etc.) am come**: [John 16:8](#); [2 Corinthians 12:20](#); [Philippians 1:27](#) (opposed to *ἀπών*). **β. to come i. e. to appear, make one's appearance, come before the public**: so *κατ' ἐξοχήν* of the Messiah, [Luke 3:16](#); [John 4:25](#); [John 7:27, 31](#); [Hebrews 10:37](#), who is styled preeminently *ὁ ἐρχόμενος*, i. e. he that cometh (i. e. is about to come) according to prophetic promise and universal expectation, **the coming one** (Winers Grammar, 341 (320); Buttmann, 204 (176f)): [Matthew 11:3](#); [Luke 7:19f](#); with *εἰς τόν κόσμον* added, [John 6:14](#); [John 11:27](#); *ἐν τῷ ὀνόματι τοῦ κυρίου*, **he who is already coming clothed with divine authority** i. e. **the Messiah** — the shout of the people joyfully welcoming Jesus as he was entering Jerusalem — taken from [Psalm 117:25f](#) (f): [Matthew 21:9](#); [Matthew 23:39](#); [Mark 11:9](#); [Luke 13:35](#); [Luke 19:38](#) (Tdf. omits *ἐρχόμενος* (so WH in their first marginal reading)); [John 12:13](#). *ἔρχεσθαι* used of Elijah who was to return from heaven as the forerunner of the Messiah: [Matthew 11:14](#); [Matthew 17:10](#); [Mark 9:11-13](#); of John the Baptist, [Matthew 11:18](#); [Luke 7:33](#); [John 1:31](#); with *εἰς μαρτυρίαν* added, [John 1:7](#); of Antichrist, [1 John 2:18](#); of **false Christs** and other deceivers, false teachers, etc.: [Matthew 24:5](#); [Mark 13:6](#); [Luke 21:8](#) (in these passages with the addition *ἐπί τῷ ὀνόματι μου*, **relying on my name**, i. e. arrogating to themselves and simulating my Messianic dignity); [John 10:8](#); [2 Corinthians 11:4](#); [2 Peter 3:3](#); [Revelation 17:10](#); with the addition *ἐν τῷ ὀνόματι τῷ ἰδίῳ* in his own authority and of his own free-will, [John 5:43](#). of the Holy Spirit, who is represented as a person coming to be the invisible helper of Christ's disciples after his departure from the world: [John 15:26](#); [John 16:7, 13](#). of the appearance of Jesus among men, as a religious teacher and the author of salvation: [Matthew 11:19](#); [Luke 7:34](#); [John 5:43](#); [John 7:28](#); [John 8:42](#); with the addition of *εἰς τόν κόσμον* followed by *ἵνα*, [John 12:46](#); [John 18:37](#); *εἰς κρίμα, ἵνα*, [John 9:39](#); followed by a telic infinitive [1 Timothy 1:15](#); *ἔρχεσθαι ὀπίσω τίνος*, after one, [Matthew 3:11](#); [Mark 1:7](#); [John 1:15, 27, 30](#); *ὁ ἐλθών δι' ὕδατος καί αἵματος*, a terse expression for, 'he that publicly appeared and approved himself (to be God's son and ambassador) by accomplishing expiation through the ordinance of baptism and the bloody death which he underwent' (compare p. 210a bottom), 1

John 5:6; ἔρχεσθαι followed by a telic infinitive, Matthew 5:17; Matthew 10:34; Luke 19:10; followed by ἵνα, John 10:10; ἐληλυθεναι and ἔρχεσθαι ἐν σαρκί are used of the form in which Christ as the divine λόγος appeared among men: 1 John 4:2, 3 (Rec.); 2 John 1:7. of the return of Jesus hereafter from heaven in majesty: Matthew 10:23; Acts 1:11; 1 Corinthians 4:5; 1 Corinthians 11:26; 1 Thessalonians 5:2; 2 Thessalonians 1:10; with ἐν τῇ δόξῃ αὐτοῦ added, Matthew 16:27; Matthew 25:31; Mark 8:38; Luke 9:26; ἐπὶ τῶν νεφελῶν (borne on the clouds) μετὰ δυνάμεως καὶ δόξης, Matthew 24:30; ἐν νεφέλαις, ἐν νεφέλῃ κτλ., Mark 13:26; Luke 21:27; ἐν τῇ βασιλείᾳ αὐτοῦ (see ἐν, I. 5 c., p. 210b top), Matthew 16:28; Luke 23:42 (εἰς τὴν βασιλείαν L marginal reading Tr marginal reading WH text)

*b.* of time. like the Latin *venio*: with nouns of time, as ἔρχονται ἡμέραι, in a future sense, **will come** (cf. Buttman, 204 (176f); Winer's Grammar, § 40, 2 a.), Luke 23:29; Hebrews 8:8 from Jeremiah 38:31 (); ἐλεύσονται ἡμέραι, Matthew 9:15; Mark 2:20; Luke 5:35; Luke 17:22; Luke 21:6; ἦλθεν ἡ ἡμέρα, Luke 22:7; Revelation 6:17; ἔρχεται ὥρα, ὅτε, John 4:21, 23; John 5:25; John 16:25; followed by ἵνα, John 16:2, 32; ἦλθεν, is come, i. e. is present, John 16:4, 21; Revelation 14:7, 15; ἐλήλυθε ἡ ὥρα, ἵνα, John 12:23; John 13:1 (L T Tr WH ἦλθεν); ; ἐληλύθει ἡ ὥρα αὐτοῦ, had come (Latin *aderat*), John 7:30; John 8:20; ἔρχεται νύξ, John 9:4; ἡ ἡμέρα τοῦ κυρίου, 1 Thessalonians 5:2; καιροί, Acts 3:19. with names of events that occur at a definite time: ὁ θερισμός, John 4:35; ὁ γάμος τοῦ ἀρνίου, Revelation 19:7; ἦλθεν ἡ κρίσις, Revelation 18:10. in imitation of the Hebrew  $\text{בָּרַךְ}$ , ὁ, ἡ, τό ἐρχόμενος, ἐρχομένη, ἐρχόμενον, is equivalent to **to come, future** (cf. Buttman's Grammar and Winer's Grammar, as above): ὁ αἰών, Mark 10:30; Luke 18:30; ἡ ἑορτή, Acts 18:21 (Rec.); ἡ ὀργή, 1 Thessalonians 1:10; τὰ ἐρχόμενα, things to come, John 16:13 ( $\text{בָּרַךְ}$  the times to come, Isaiah 27:6); in the periphrasis of the name of Jehovah, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, it is equivalent to ἐσόμενος, Revelation 1:4; Revelation 4:8.

*c.* of things and events (so very often in Greek authors also); of the advent of natural events: ποταμοί, Matthew 7:25 (R G); κατακλυσμός, Luke 17:27; λιμός, Acts 7:11; of the rain coming down ἐπὶ τῆς γῆς, Hebrews 6:7; of alighting birds, Matthew 13:4, 32; Mark 4:4; of a voice that is heard (Homer, Iliad 10, 139), followed by ἐκ with the genitive of place, Matthew 3:17 (?); Mark 9:7 (T WH Tr marginal reading ἐγένετο); John 12:28; of things that are brought: ὁ λύχνος, Mark 4:21 (ἐπιστολή, Libanius, epistle 458; other examples from Greek writings are given in Kypke, Kuinoel, others, on Mark, the passage cited).

2. metaphorically,

*a.* of Christ's invisible return from heaven, i. e. of the power which through the Holy Spirit he will exert in the souls of his disciples: [John 14:18, 23](#); of his invisible advent in the death of believers, by which he takes them to himself into heaven, [John 14:3](#).

*b.* equivalent to **to come into being, arise, come forth, show itself, find place or influence**: [τά σκάνδαλα](#), [Matthew 18:7](#); [Luke 17:1](#); [τά ἀγαθά](#) [Romans 3:8](#) ([Jeremiah 17:6](#)); [τό τέλειον](#), [1 Corinthians 13:10](#); [ἡ πίστις](#), [Galatians 3:23, 25](#); [ἡ ἀποστασία](#), [2 Thessalonians 2:3](#); [ἡ βασιλεία τοῦ Θεοῦ](#), equivalent to **be established**, [Matthew 6:10](#); [Luke 11:2](#); [Luke 17:20](#), etc.; [ἡ ἐντολή](#), equivalent to **became known**, [Romans 7:9](#).

*c.* with prepositions: [ἐκ τῆς](#) ([Lachmann ἀπό](#)) [θλίψεως](#), suffered tribulation, [Revelation 7:14](#). followed by [εἰς](#), **to come (fall) into or unto**: [εἰς τό χειῖρον](#), into a worse condition, [Mark 5:26](#); [εἰς πειρασμόν](#), [Mark 14:38](#) T WH; [εἰς ἀπελεγμόν](#) (see [ἀπελεγμός](#)), [Acts 19:27](#); [εἰς τήν ὥραν ταύτην](#), [John 12:27](#); [εἰς κρίσιν](#), to become liable to judgment, [John 5:24](#); [εἰς ἐπίγνωσιν](#), to attain to knowledge, [1 Timothy 2:4](#); [2 Timothy 3:7](#); [εἰς τό φανερόν](#), to come to light, [Mark 4:22](#); [εἰς προκοπήν ἐλήλυθε](#), has turned out for the advancement, [Philippians 1:12](#); [ἔρχεσθαι εἰς τί](#), **to come to a thing**, is used of a writer who after discussing other matters passes on to a new topic, [2 Corinthians 12:1](#); [εἰς ἑαυτόν](#), to come to one's senses, return to a healthy state of mind, [Luke 15:17](#) ([Epictetus diss. 3, 1, 15](#); [Test xii. Patr., test. Jos. § 3, p. 702](#), [Fabric edition.](#)). [ἔρχεσθαι ἐπί τινα](#) **to come upon one**: in a bad sense, of calamities, [John 18:4](#); in a good sense, of the Holy Spirit, [Matthew 3:16](#); [Acts 19:6](#); **to devolve upon one**, of the guilt and punishment of murder, [Matthew 23:35](#). [ἔρχεσθαι πρὸς τόν Ἰησοῦν](#), to commit oneself to the instruction of Jesus and enter into fellowship with him, [John 5:40](#); [John 6:35, 37, 44, 45, 65](#); [πρὸς τό φῶς](#), to submit oneself to the power of the light, [John 3:20f](#).

**II. to go**: [ὀπίσω τίνος](#) ([ῥῆτ' ἰῥῆτ](#)), to follow one, [Matthew 16:24](#); ([Mark 8:34](#) R L Tr marginal reading WH); [Luke 9:23](#); [Luke 14:27](#) ([Genesis 24:5, 8](#); [Genesis 37:17](#), and elsewhere); [πρὸς τινα](#), [Luke 15:20](#); [σύν τίνι](#), to accompany one, [John 21:3](#) (cf. [Buttmann, 210 \(182\)](#)); [ὁδόν ἔρχεσθαι](#), [Luke 2:44](#) (cf. [Winer's Grammar, 226 \(212\)](#)).

(Compare: [ἀνέρχομαι](#), [ἐπανέρχομαι](#), [ἀπέρχομαι](#), [διέρχομαι](#), [εἰσέρχομαι](#), [ἐπεισέρχομαι](#), [παρεισέρχομαι](#), [συνεισέρχομαι](#), [ἐξέρχομαι](#), [διεξέρχομαι](#), [ἐπέρχομαι](#), [κατέρχομαι](#), [παρέρχομαι](#), [ἀντιπαρέρχομαι](#), [περιέρχομαι](#), [προέρχομαι](#), [προσέρχομαι](#), [συνέρχομαι](#).)

[SYNONYMS: [ἔρχεσθαι](#) ([βαίνειν](#)) [πορεύεσθαι](#), [χωρεῖν](#) with the N. T. use of these

verbs and their compounds it may be interesting to compare the distinctions ordinarily recognized in classic Greek, where ἔρχεσθαι denotes motion or progress generally, and of any sort, hence, to come and (especially ἐλθεῖν) arrive at, as well as to go (βαίνειν). βαίνειν primarily signifies **to walk, take steps**, picturing the mode of motion; to go away. πορεύεσθαι expresses motion in general — often confined within certain limits, or giving prominence to the bearing; hence, the regular word for the march of an army χωρεῖν always emphasizes the idea of separation, change of place, and does not, like e. g. πορεύεσθαι, note the external and perceptible motion — (a man may be recognized by his πορεία). Cf. Schmidt, chapter xxvii.]

### Strong's Exhaustive Concordance

accompany, appear, bring, come, enter, fall out, go, grow

Middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred (middle voice) eleuthomai el-yoo'-thom-ahee, or (active) eltho el'-tho, which do not otherwise occur) **TO COME OR GO (IN A GREAT VARIETY OF APPLICATIONS, LITERALLY AND FIGURATIVELY) – ACCOMPANY, APPEAR, BRING, COME, ENTER, FALL OUT, GO, GROW, X LIGHT, X NEXT, PASS, RESORT, BE SET.**

## 2647. kataluó

### Strong's Lexicon

kataluó: To destroy, to dissolve, to overthrow, to abolish

**Original Word:** καταλύω

**Part of Speech:** Verb

**Transliteration:** kataluó

**Pronunciation:** kat-al-OO-oh

**Phonetic Spelling:** (kat-al-oo'-o)

**Definition:** **To destroy, to dissolve, to overthrow, to abolish**

**Meaning:** (lit: I loosen thoroughly), (a) trans: I break up, overthrow, destroy, **both lit. and met.**, (b) I unyoke, unharness a carriage horse or pack animal; hence: I put up, lodge, find a lodging.

**Word Origin:** From κατά (kata, meaning "down") and λύω (luó, meaning "to loosen" or "to dissolve")

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent often associated with the concept of "kataluó" is חָרַס (haras, Strong's H2040), which means to tear down or destroy.

**Usage:** The Greek verb "kataluó" primarily means to destroy or dissolve something, often in the sense of breaking down or overthrowing. In the New Testament, it is used both literally and metaphorically. It can refer to the physical destruction of structures, such as buildings, or the metaphorical dissolution of systems, laws, or relationships.

**Cultural and Historical Background:** In the Greco-Roman world, the concept of "kataluó" would have been understood in various contexts, from the literal dismantling of physical structures to the overthrowing of political systems. In Jewish culture, the term could also relate to the abrogation of laws or covenants. The New Testament usage often reflects these broader cultural understandings, particularly in discussions about the Law and the Temple.

## NAS Exhaustive Concordance

### Word Origin

from [kata](#) and [luó](#)

### Definition

to destroy, overthrow

### NASB Translation

abolish (2), destroy (5), destroyed (1), find lodging (1), guest (1), overthrow (1), overthrown (1), tear down (1), torn down (4).

## Thayer's Greek Lexicon

### STRONGS NT 2647: καταλύω

καταλύω; future καταλύσω; 1 aorist κατέλυσα; 1 aorist passive κατελυθην; 1 future passive 3 person singular καταλυθήσεται; **to dissolve, disunite** (see, III. 4);

**a.** (what has been joined together) equivalent to **to destroy, demolish**: λίθους (A. V. **throw down**), [Matthew 24:2](#); [Mark 13:2](#); [Luke 21:6](#); τόν ναόν, [Matthew 26:61](#); [Matthew 27:40](#); [Mark 14:58](#); [Mark 15:29](#); [Acts 6:14](#); οἰκίαν, [2 Corinthians 5:1](#); universally opposed to οἰκοδομεῖν, [Galatians 2:18](#) (2 Esdr. 5:12; Homer, Iliad 9, 24f; 2, 117; τευχη, Euripides, Tro. 819; γέφυραν, Herodian, 8, 4, 4 (2 edition, Bekker)).

**b.** metaphorically, **to overthrow, i. e. to render vain, to deprive of success, to bring to naught**: τήν βουλήν ἢ τό ἔργον, [Acts 5:38](#) (τάς ἀπειλάς, 4 Macc. 4:16); τινα, to

render fruitless one's desires, endeavors, etc. *ibid.* 39 G L T Tr WH (Plato, *legg.* 4, p. 714 c.); **to subvert, overthrow**: **τό ἔργον τοῦ Θεοῦ** (see **ἀγαθός**, 2), [Romans 14:20](#). As in classical Greek from Herodotus down, of institutions, forms of government, laws, etc., **to deprive of force, annul, abrogate, discard**: **τόν νόμον**, [Matthew 5:17](#) (2 Macc. 2:22; Xenophon, *mem.* 4, 4, 14; Isocrates *paneg.* § 55; Philost. *v.*, *Apoll.* 4, 40).

*c.* of travelers, **to halt on a journey, to put up, lodge** (the figurative expression originating in the circumstance that, to put up for the night, the straps and packs of the beasts of burden are unbound and taken off; or, perhaps more correctly, from the fact that the traveler's garments, tied up when he is on the journey, are unloosed at its end; cf. **ἀναλύω**, 2): [Luke 9:12](#); [Luke 19:7](#); so in Greek writings from Thucydides, Xenophon, Plato down; the Sept. for **לָלַי**, [Genesis 19:2](#); [Genesis 24:23, 25](#), etc.; Sir. 14:25, 27 Sir. 36:31; (cf. Buttman, 145 (127)).

## Strong's Exhaustive Concordance

destroy, dissolve, lodge, come to nought

From [kata](#) and [luo](#); to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially (compare [kataluma](#)) to halt for the night -- destroy, dissolve, be guest, lodge, come to nought, overthrow, throw down.

see GREEK [kata](#)

see GREEK [luo](#)

see GREEK [kataluma](#)

## 4137. pléroó

### Strong's Lexicon

**pléroó**: To fill, to make full, to complete, to fulfill

**Original Word**: πληρόω

**Part of Speech**: Verb

**Transliteration**: pléroó

**Pronunciation**: play-ro'-o

**Phonetic Spelling**: (play-ro'-o)

**Definition:** To fill, to make full, to complete, to fulfill

**Meaning:** I fill, fulfill, complete.

**Word Origin:** From the Greek word πλήρης (plērēs), meaning "full" or "complete."

**Corresponding Greek / Hebrew Entries:** - H4390 (מָלֵא, male'): To fill, be full

- H7999 (שָׁלַם, shalam): To be complete, to fulfill

**Usage:** The verb "pléroó" primarily conveys the idea of filling something to its full capacity or bringing something to completion. In the New Testament, it is often used to describe the fulfillment of prophecies, the completion of joy, or the filling of individuals with the Holy Spirit. It can also refer to the fulfillment of the law or commandments, indicating a bringing to full expression or realization.

**Cultural and Historical Background:** In the Greco-Roman world, the concept of "fullness" was significant in various contexts, including commerce, where a vessel or measure being "full" indicated completeness and sufficiency. In Jewish thought, the fulfillment of the law and the prophets was a central theme, with the coming of the Messiah seen as the ultimate fulfillment of God's promises. The use of "pléroó" in the New Testament reflects this cultural understanding of completion and fulfillment, particularly in relation to God's redemptive plan.

## HELPS Word-studies

**Cognate:** 4137 plērōō (from plērēs, "be full," see 4130 /plēthō) – properly, *fill to individual capacity*, i.e. to the extent it is "meet" (appropriate). [See 4130 \(plēthō\)](#).

## NAS Exhaustive Concordance

**Word Origin**

from plērēs

**Definition**

to make full, to complete

**NASB Translation**

accomplish (1), accomplished (1), amply supplied (1), approaching (1), complete (1), completed (3), completing (1), elapsed (1), fill (3), filled (16), fills (1), finished (1), fulfill (20), fulfilled (20), fully carry (1), fully come (1), fully preached (1), increasing (1), made complete (2), made full (5), make...full (1), make...complete (1), passed (2), supply (1).

## Thayer's Greek Lexicon

**STRONGS NT 4137: πληρόω**

πληρόω πληρῶ (infinitive πληροῦν [Luke 9:31](#), see WH's Appendix, p. 166); imperfect 3 person singular ἐπλήρου; future πληρώσω; 1 aorist ἐπλήρωσα; perfect πεπλήρωκα; passive, present πληροῦμαι; imperfect ἐπληρουμην; perfect πεπλήρωμαι; 1 aorist ἐπληρώθην; 1 future πληρωθήσομαι; future

middle *πληρόσομαι* (once, [Revelation 6:11](#) Rec.); (from ΠΛηΡΟΣ equivalent to *πλήρης*); from Aeschylus and Herodotus down; the Sept. for *מִלֵּא*;

**1. to make full, to fill, to fill up:** *τήν σαγήνην*, passive, [Matthew 13:48](#); equivalent to "to fill to the full, *πᾶσαν χρείαν*, [Philippians 4:19](#); **to cause to abound, to furnish or supply liberally:** *πεπλήρωμαι*, **I abound, I am liberally supplied**, namely, with what is necessary for subsistence, [Philippians 4:18](#); Hebraistically, with the accusative of the thing in which one abounds (cf. Buttman, § 134, 7; Winer's Grammar, § 32, 5): of spiritual possessions, [Philippians 1:11](#) (where Rec. has *καρπῶν*); [Colossians 1:9](#), (*ἐνέπλησα αὐτόν πνεῦμα σοφίας*, [Exodus 31:3](#); [Exodus 35:31](#)); equivalent to **to flood**, *ἡ οἰκία ἐπληρώθη* (Tr marginal reading *ἐπλήσθη*) *ἐκ τῆς ὄσμῆς*, [John 12:3](#) (see *ἐκ*, II. 5); *ἦχος ἐπλήρωσε τὸν οἶκον*, [Acts 2:2](#); with a genitive of the thing, *τήν Ἱερουσαλήμ τῆς διδαχῆς*, [Acts 5:28](#) (Libanius, epistles 721 *πάσας* — i. e. *πόλεις* — *ἐνέπλησας τῶν ὑπὲρ ἡμῶν λόγων*; Justin, hist. 11, 7 Phrygian religionibus implevit); *τινα*, equivalent to **to fill, diffuse throughout one's soul:** with a genitive of the thing, [Luke 2:40](#) R G L text T Tr marginal reading (see below); [Acts 2:28](#); passive, [Acts 13:52](#); [Romans 15:13](#) (where L marginal reading *πληροφορέω*, which see in c.), 14; [2 Timothy 1:4](#); with a dative of the thing (cf. Winer's Grammar, § 31, 7), passive ([Luke 2:40](#) L marginal reading Tr text WH); [Romans 1:29](#); [2 Corinthians 7:4](#); followed by *ἐν* with a dative of the instrument: *ἐν πνεύματι*, [Ephesians 5:18](#); *ἐν παντί θελήματι Θεοῦ*, with everything which God wills (used of those who will nothing but what God wills), [Colossians 4:12](#) R G (but see *πληροφορέω*, c.); *πληροῦν τὴν καρδίαν τίνος*, to pervade, take possession of, one's heart, [John 16:6](#); [Acts 5:3](#); Christians are said *πληροῦσθαι*, simply, as those who are pervaded (i. e. richly furnished) with the power and gifts of the Holy Spirit: *ἐν αὐτῷ*, rooted as it were in Christ, i. e. by virtue of the intimate relationship entered into with him, [Colossians 2:10](#) (cf. *ἐν*, I. 6 b.); *εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ* (see *πλήρωμα*, 1), [Ephesians 3:19](#) (not WH marginal reading); Christ, exalted to share in the divine administration, is said *πληροῦν τὰ πάντα*, to fill (pervade) the universe with his presence, power, activity, [Ephesians 4:10](#); also *πληροῦσθαι* (middle **for himself**, i. e. to execute his counsels (cf. Winer's Grammar, 258 (242); Buttman, § 134, 7)) *τὰ πάντα ἐν πᾶσιν*, all things in all places, [Ephesians 1:23](#) (*μὴ οὐχὶ τὸν οὐρανὸν καὶ τὴν γῆν ἐγὼ πληρῶ, λέγει κύριος*, [Jeremiah 23:24](#); Grimm, Exeget. Hdbch. on Wis. 1:7, p. 55, cites examples from Philo and others; ((but *ἐν πᾶσιν* here is variously understood; see *πᾶς*, II. 2 b. *δ. αα.* and the commentaries))).

**2. to render full, i. e. to complete;**

**a.** properly, **to fill up** to the top: *πᾶσαν φάραγγα*, [Luke 3:5](#); so that nothing shall be lacking to full measure, fill to the brim, *μέτρον* (which see, 1 a.), [Matthew 23:32](#).

**b. to perfect, consummate; α.** a number: *ἕως πληρωθῶσι καί οἱ σύνδουλοι*, until the number of their comrades also shall have been made complete, [Revelation 6:11](#) L WH text, cf. Dusterdieck at the passage (see **γ.** below). by a Hebraism (see *πίμπλημι*, at the end) time is said *πληροῦσθαι, πεπληρωμένος*, either when a period of time that was to elapse has passed, or when a definite time is at hand: [Mark 1:15](#); [Luke 21:24](#); [John 7:8](#); [Acts 7:23, 30](#); [Acts 9:23](#); [Acts 24:27](#) ([Genesis 25:24](#); [Genesis 29:21](#); [Leviticus 8:33](#); [Leviticus 12:4](#); [Leviticus 25:30](#); [Numbers 6:5](#); Josephus, Antiquities 4, 4, 6; 6, 4, 1; *πληροῦν τόν τέλεον ἐνιαυτόν*, Plato, Tim., p. 39d.; *τούς χρόνους*, legg. 9, p. 866a.). **β. to make complete in every particular; to render perfect:** *πᾶσαν εὐδοκίαν κ.τ.λ.* [2 Thessalonians 1:11](#); *τήν χαράν*, [Philippians 2:2](#); passive, [John 3:29](#); [John 15:11](#); [John 16:24](#); [John 17:13](#); [1 John 1:4](#); [2 John 1:12](#); *τά ἔργα*, passive, [Revelation 3:2](#); *τήν ὑπακοήν*, to cause all to obey, passive, [2 Corinthians 10:6](#); *τό πάσχα*, [Luke 22:16](#) (Jesus speaks here allegorically: until perfect deliverance and blessedness be celebrated in the heavenly state). **γ. to carry through to the end, to accomplish, carry out**, (some undertaking): *πάντα τά ῥήματα*, [Luke 7:1](#); *τήν διακονίαν*, [Acts 12:25](#); [Colossians 4:17](#); *τό ἔργον*, [Acts 14:26](#); *τόν δρόμον*, [Acts 13:25](#); namely, *τόν δρόμον*, [Revelation 6:11](#) according to the reading *πληρωσσοσι* (G T Tr WH marginal reading) or *πληρωσονται* (Rec.) (see **α.** above); *ὡς ἐπληρώθη ταῦτα*, when these things were ended, [Acts 19:21](#). Here belongs also *πληροῦν τό εὐαγγέλιον*, to cause to be everywhere known, acknowledged, embraced (A. V. **I have fully preached**), [Romans 15:19](#); in the same sense *τόν λόγον τοῦ Θεοῦ*, [Colossians 1:25](#).

**c. to carry into effect, bring to realization, realize; α.** of matters of duty, **to perform, execute:** *τόν νόμον*, [Romans 13:8](#); [Galatians 5:14](#); *τό δικαίωμα τοῦ νόμου*, passive, *ἐν ἡμῖν*, among us, [Romans 8:4](#); *πᾶσαν δικαιοσύνην*, [Matthew 3:15](#) (*εὐσέβειαν*, 4 Macc. 12:15); *τήν ἔξοδον* (as something appointed and prescribed by God), [Luke 9:31](#). **β.** of sayings, promises, prophecies, **to bring to pass, ratify, accomplish;** so in the phrases *ἵνα* or *ὅπως πληρωθῆ ἡ γραφή, τό ῥηθέν*, etc. (el. Knapp, Scripta var. Arg., p. 533f): [Matthew 1:22](#); [Matthew 2:15, 17, 23](#); [Matthew 4:14](#); [Matthew 8:17](#); [Matthew 12:17](#); [Matthew 13:35](#); [Matthew 21:4](#); [Matthew 26:54, 56](#); [Matthew 27:9, 35](#) Rec.; [Mark 14:49](#); [Mark 15:28](#) (which verse G T WH omits; but Tr brackets it); [Luke 1:20](#); [Luke 4:21](#); [Luke 21:22](#) Rec.; ; [John 12:38](#); [John 13:18](#); [John 15:25](#); [John 17:12](#); [John 18:9, 32](#); [John 19:24, 36](#); [Acts 1:16](#); [Acts 3:18](#); [Acts 13:27](#); [James 2:23](#) ([1 Kings 2:27](#); [2 Chronicles 36:22](#)). **γ.** universally and absolutely, **to fulfil**, i. e. "to cause God's will (as made known in the law) to be

obeyed as it should be, and God's promises (given through the prophets) to receive fulfilment": [Matthew 5:17](#); cf. Weiss, *Das Matthäusevang.* as above with, p. 146f

(Compare: ἀναπληρώω, ἀνταναπληρώω, προσαναπληρώω, ἐκπληρώω, συμπληρώω.)

### **Strong's Exhaustive Concordance**

accomplish, complete, fulfill

From [pleres](#); to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc. -- accomplish, X after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

see GREEK [pleres](#)

## **Matthew 5:17...**

### **Ellicott's Commentary for English Readers**

(17) Here a new section of the discourse begins, and is carried on to the end of the chapter. From the ideal picture of the life of the society which He came to found, our Lord passes to a protest against the current teaching of the scribes, sometimes adhering to the letter and neglecting the spirit, sometimes overriding even the letter by unauthorised traditions—lowering the standard of righteousness to the level of men's practices, instead of raising their practices to the standard which God had fixed.

**Think not that I am come.**—The words imply that men had begun so to think. The Teacher who came preaching repentance, but also promising forgiveness, was supposed to be what in later times has been called Antinomian, attacking the authority of the two great channels through which the will of God had been revealed. "The Law and the prophets" were popularly equivalent to the whole of the Old Testament, though a strict classification required the addition of the *Hagiographa*, or "holy writings," *i.e.*, the poetical and miscellaneous books.

**I am not come.**—Better, *I came not*. The words might be naturally used by any teacher conscious of a mission, but they gain a new meaning when we remember that He who so spake was emphatically "He that should come;" that "He came into the world" not in the same sense as other men, but in a manner absolutely His own.

**Not . . . to destroy, but to fulfil.**—Explained by the immediate context, the words would seem to point chiefly to our Lord's work as a teacher. He came to fill up what was lacking, to develop hints and germs of truth, to turn rules into principles. Interpreted on a wider scale, He came to "fulfil the Law and prophets," as He came "to fulfil all righteousness" (3:15) by a perfect obedience to its precepts, to fulfil whatever in it was typical of Himself and His work by presenting the realities. The further thought that He came to fulfil what are called the Messianic prophecies hardly comes within the range of the words. No one could dream for a moment that the Christ could do anything else, and throughout the whole discourse there is no reference to those predictions. The prophets are named, partly in conformity with usage, partly in their character as ethical teachers, expounding and spiritualising the Law, and preparing the way for a further and fuller development.

It may be noted as a singular instance of the boldness of some of the early heretics, that Marcion, who rejected the Old Testament altogether, maintained that these words had been altered by the Judaisers of the apostolic age, and that the true reading was, "Think ye that I came to fulfil the Law or the prophets? I came not to fulfil, but to destroy."

### **Benson Commentary**

**Matthew 5:17.** *Think not that I am come to destroy — To abrogate, annul, or repeal,* (which seems to be the meaning of the word **καταλυσαι**, here,) *the law or the prophets* — As your teachers do. It is manifest from the following discourse, that our Lord principally spake of the moral law, several of the precepts of which he afterward explains and vindicates from the corrupt glosses of the scribes and Pharisees. For, as to the ceremonial law, though he also came to fulfil it, as the great antitype in whom all the types of it had their accomplishment; yet he came to abrogate and repeal it, *blotting out* and *nailing to his cross the hand-writing of ordinances*, as the apostle speaks, **Colossians 2:14**. *I am not come to destroy, but to fulfil* — He fulfilled in himself all those predictions of the prophets which had been uttered Concerning the Messiah, and he explained, illustrated, and established the moral law, in its highest meaning, both by his life and doctrine; and by his merits and Spirit he provided, and still provides, for its being effectually fulfilled in and by his followers. Our Lord has taught us, that all the law and the prophets are comprehended in these two precepts, *Thou shalt love the Lord thy God with all thy heart, &c., and thou shalt love thy neighbour as thyself*, **Matthew 22:40**. St. Paul also informs us, that he who loves his neighbour as himself, *hath fulfilled the law*, **Romans 13:8**; and **Galatians 5:14**, that *all the law is fulfilled in this, Thou shalt love thy neighbour as thyself*; this love of our neighbour being only found in those who first love God, and being closely connected with, and indeed never separated from, the love of God. Now our Lord was manifested in the flesh, and made a propitiatory sacrifice for our sins, that he might give us such a demonstration of his love, and the love of the Father to us and all mankind, as might produce in us those returns of love to God and man, which God should be pleased to accept as the fulfilling of the law. Therefore we read, **Romans 8:4**, That God *sent his own Son in the likeness of sinful flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit*.

### **Matthew Henry's Concise Commentary**

5:17-20 Let none suppose that Christ allows his people to trifle with any commands of God's holy law. No sinner partakes of Christ's justifying righteousness, till he repents of his evil deeds. The mercy revealed in the gospel leads the believer to still deeper self-abhorrence. The law is the Christian's rule of duty, and he delights therein. If a man, pretending to be Christ's disciple, encourages himself in any allowed disobedience to the holy law of God, or teaches others to do the same, whatever his station or reputation among men may be, he can be no true disciple. Christ's righteousness, imputed to us by faith alone, is needed by every one that enters the kingdom of grace or of glory; but the new creation of the heart to holiness, produces a thorough change in a man's temper and conduct.

### **Barnes' Notes on the Bible**

Think not that I am come ... - Our Saviour was just entering on his work. It was important for him to state what he came to do. By his setting up to be a teacher in opposition to the scribes and Pharisees, some might charge him with an intention to destroy their law, and to abolish the customs of the nation. He therefore told them that he did not come for that end, but really to fulfill or accomplish what was in the law and the prophets.

To destroy - To abrogate; to deny their divine authority; to set people free from the obligation to obey them. "The law." The five books of Moses called the law. See the notes at [Luke 24:44](#).

The Prophets - The books which the prophets wrote. These two divisions here seem to comprehend the Old Testament, and Jesus says that he came not to do away or destroy the authority of the Old Testament.

But to fulfil - To complete the design; to fill up what was predicted; to accomplish what was intended in them. The word "fulfill" also means sometimes "to teach" or "to inculcate," [Colossians 1:25](#). The law of Moses contained many sacrifices and rites which were designed to shadow forth the Messiah. See the notes at [Hebrews 9](#). These were fulfilled when he came and offered himself a sacrifice to God,

"A sacrifice of nobler name.

And richer blood than they."

The prophets contained many predictions respecting his coming and death. These were all to be fulfilled and fully accomplished by his life and his sufferings.

### **Jamieson-Fausset-Brown Bible Commentary**

Mt 5:17-48. Identity of These Principles with Those of the Ancient Economy; in Contrast with the Reigning Traditional Teaching.

Exposition of Principles (Mt 5:17-20).

17. Think not that I am come—that I came.

to destroy the law, or the prophets—that is, "the authority and principles of the Old Testament." (On the phrase, see Mt 7:12; 22:40; Lu 16:16; Ac 13:15). This general way of taking the phrase is much better than understanding "the law" and "the prophets" separately, and inquiring, as many good critics do, in what sense our Lord could be supposed to meditate the subversion of each. To the various classes of His hearers, who might view such supposed abrogation of the law and the prophets with very different feelings, our Lord's announcement would, in effect, be such as this—"Ye who tremble at the word of the Lord, fear not that I am going to sweep the foundation from under your feet: Ye restless and revolutionary spirits, hope not that I am going to head any revolutionary movement: And ye who hypocritically affect great reverence for the law and the prophets, pretend not to find anything in My teaching derogatory to God's living oracles."

I am not come to destroy, but to fulfil—Not to subvert, abrogate, or annul, but to establish the law and the prophets—to unfold them, to embody them in living form, and to enshrine them in the reverence, affection, and character of men, am I come.

### **Matthew Poole's Commentary**

There are so many adversaries, Jews, papists, Socinians, Anabaptists, Antinomians, &c., that make their advantages of this text, for the establishing their several errors, that it would require a volume to vindicate it from their several exceptions; those who desire satisfaction may read Spanhemius Dub. Evang. 12.3. The plain sense of the text is this: It would have been a great cavil, with the Jews especially, (who had a great reverence for the law), if either our Saviour's enemies amongst them could have persuaded people that Christ came to destroy the law and the prophets, or his own hearers had entertained from his discourse any such apprehensions. Our Saviour designing, in his following discourse, to give a more full and strict interpretation of the law than had been given by the Pharisees and other Jewish doctors, prefaces that discourse with a protestation against his coming

**to destroy the law**, and averring that he came

**to fulfil** it. It is manifest, by his following discourse, that he principally spake of the moral law, though he also fulfilled the ceremonial law, he being the Antitype in whom all the types of that had their complement, and real fulfilling and accomplishment. Saith he, I am not come to destroy and put an end to the moral law. I am come to fulfil it: not to fill it up, as papists and Socinians contend, adding any new precept to it; but by yielding myself a personal obedience to it, by giving a fuller and stricter interpretation of it than you have formerly had, and by taking the curse of it (so far as concerneth my disciples) upon myself, and giving a just satisfaction to Divine justice for it. The greatest objection urged against Christ destroying part of the law, and adding new precepts to the moral

law, is that about the change of the sabbath; but this is none, if we consider that the moral law required no more than one day of seven to be kept as a day of holy rest, not this or that particular day; for the particular day, the Jews learned it from the ceremonial law, as Christians learn theirs from Christ's and the apostles' practice. Nor is it any objection against this, that the seventh day from the creation is mentioned in the law, to those who know how to distinguish between the precept and the argument; the seventh from the creation is not in the precept, but in the argument, *For in six days*, & c. Now there is nothing more ordinary than to have arguments of a particular temporary concernment used to enforce precepts of an eternal obligation, where the precepts were first given to that particular people, as to whom those arguments were of force, an instance of which is in the first commandment, as well as in this: as, on the other side, arguments of universal force are oft annexed to precepts, which had but a particular obligation upon a particular people for a time. Thus in the ceremonial law, we often find it is an argument to enforce many ceremonial precepts, *For I am the Lord thy God*.

### **Gill's Exposition of the Entire Bible**

Think not that I am come to destroy the law or the prophets,.... From verse 3 to the 10th inclusive, our Lord seems chiefly to respect the whole body of his true disciples and followers; from thence, to the 16th inclusive, he addresses the disciples, whom he had called to be ministers of the word; and in this "verse", to the end of his discourse, he applies himself to the whole multitude in general; many of whom might be ready to imagine, that by the light of the Gospel, he was giving his disciples instructions to spread in the world, he was going to set aside, as useless, the law of Moses, or the prophets, the interpreters of it, and commentators upon it. Christ knew the thoughts of their hearts, that they had taken up such prejudices in their minds against him; wherefore he says, "think not"; he was sensible what objections they were forming, and what an improvement they would make of them against his being the Messiah, and therefore prevents them, saying,

I am not come to destroy, but to fulfil. By "the law" is meant the moral law, as appears from the whole discourse following: this he came not to "destroy", or loose men's obligations to, as a rule of walk and conversation, but "to fulfil" it; which he did doctrinally, by setting it forth fully, and giving the true sense and meaning of it; and practically, by yielding perfect obedience to all its commands, whereby he became "the end", the fulfilling end of it. By "the prophets" are meant the writings of the prophets, in which they illustrated and explained the law of Moses; urged the duties of it; encouraged men thereunto by promises; and directed the people to the Messiah, and to an expectation of the blessings of grace by him: all which explanations, promises, and prophecies, were so far from being made void by Christ, that they receive their full accomplishment in him. The Jews (t) pretend that these words of Christ are contrary to the religion and faith of his followers, who assert, that the law of Moses is abolished; which is easily refuted, by observing the exact agreement between Christ and the Apostle Paul, [Romans 3:31](#) and whenever he, or any other of the apostles, speaks of the abrogation of the law, it is to be understood of the ceremonial law, which in course ceased by being fulfilled; or if of the

moral law, not of the matter, but of the ministry of it. This passage of Christ is cited in the Talmud (u), after this manner:

"it is written in it, i.e. in the Gospel, "I Aven", neither to diminish from the law of Moses am I come, "but", or "nor" (for in the Amsterdam edition they have inserted between two hooks), to add to the law of Moses am I come."

Which, with their last correction, though not a just citation, yet tolerably well expresses the sense; but a most blasphemous character is affixed to Christ, when they call him "Aven"; which signifies "iniquity" itself, and seems to be a wilful corruption of the word "Amen", which begins the next "verse".

(t) R. Isaac Chizuk Emuna, par. 2. c. 10. p. 401. (u) T. Bab. Sabbat. fol. 116. 2.

### Geneva Study Bible

{3} Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but {g} to fulfil.

(3) Christ did not come to bring any new way of righteousness and salvation into the world, but indeed to fulfil that which was shadowed by the figures of the Law, by delivering men through grace from the curse of the Law: and moreover to teach the true use of obedience which the Law appointed, and to engrave in our hearts the power for obedience.

(g) That the prophecies may be accomplished.

### Meyer's NT Commentary

[Matthew 5:17](#). [399] A *connection* with what precedes is not to be artificially sought out. Jesus breaks off and introduces the *new section without any intermediate remarks*, which corresponds, precisely to its pre-eminent importance (for He shows how the *Christian δικαιοσύνη*, having its root in that of the *Old Testament*, is its consummation). On *μὴ νομίς. ὅτι ἦλθ.*, comp. [Matthew 10:34](#).

*Ἡ* never stands for *ΚΑΙ* (see Winer, p. 410 [E. T. 549 f.]; comp. on [1 Corinthians 11:27](#)), but is always *distinctive*. Here, to abrogate the one or the other. I have to abrogate neither that nor this. The *νόμος* is the divine *institute* of the law, which has its *original document* in the Pentateuch. The further Old Testament revelation, in so far as its final aim is the Messiah and His work, is represented by *οἱ προφῆται*, who make up its principal part; accordingly, *Ὁ ΝΟΜΟΣ and οἱ προφῆται* summarily denote the *whole Old Testament revelation* (comp. [Luke 16:6](#)), partly as a living divine

economy, as here; partly as γραφή, as in [Luke 24:27](#); [Acts 24:14](#); [Acts 28:23](#); [Romans 3:21](#). Moreover, in the expression tow **ΤΟΥΣ ΠΡΟΦΗΤΑΣ** we are not to think of their *predictions as such* (the Greek Fathers, Augustine, Beza, Calovius, and others; also Tholuck, Neander, Harnack, Bleek, Lechler, Schegg, and others), as nobody could imagine that *their* abrogation was to be expected from the Messiah, but, as the connection with νόμος shows (and comp. [Matthew 7:12](#), [Matthew 22:40](#); [Luke 16:29](#)), and as is in keeping with the manner in which the idea is carried out in the following verses, their contents as *commands*, in which respect the prophets have carried on the development of the law in an ethical manner (Ritschl, *altkath. Kirche*, p. 36 f.). In νόμος, however, to think merely of the *moral law* is erroneous, as it always signifies the *entire* law, and the distinction between the ritualistic, civil, and moral law is modern; comp. on [Romans 3:20](#). If, afterwards, sentences are given from the *moral law*, yet these are only quotations by way of illustration from the *whole*, from which, however, the *moral* precepts very naturally suggested themselves for quotations, because the idea of righteousness is before the mind. He has fulfilled the *entire* law, and in so doing has not destroyed the slightest provision of the ritualistic or civil code, so far as its *general moral idea is concerned*, but precisely *everything* which the law prescribes is raised to an ideal, of which the old legal commands are only στοιχεῖα. Theophylact well illustrates the matter by the instance of a silhouette, which the painter **Οὐ ΚΑΤΑΛΥΕΙ**, but carries out to *completion*, ἀναπληροῖ.

καταλῦσαι] often employed by classical writers to denote the dissolution of existing constitutions (specially also of the abrogation of laws, Isocr. p. 129 E; Polyb. iii. 8. 2), which are thereby rendered non-existent and invalid; comp. [2Ma 2:22](#); [John 7:23](#); also **NOMON KATAPEIN**, [Romans 3:31](#); **ΑΘΕΤΕIN**, [Hebrews 10:28](#); [Galatians 3:15](#).

The **ΠΛΗΡΩΣΙΣ** of the law and the prophets is their fulfilment by the re-establishment of their *absolute* meaning, so that now nothing more is wanting to what they ought to be in accordance with the divine ideas which lie at the foundation of their commands. *It is the perfect development of their ideal reality out of the positive form, in which the same is historically apprehended and limited*. So substantially, Luther, Calvin (comp. before them Chrysostom; he, however, introduces what is incongruous), Lightfoot, Hammond, Paulus, Gratz, de Wette, Olshausen, Ritschl, Ewald, Weiss, Hilgenfeld; likewise Schleiermacher, *L. J.* p. 314 ff., and others. Comp. Tholuck (who, however, brings together the too varying elements of different explanations), also Kahnis, *Dogmat.* I, p. 474, who understands it as the development of what is not completed into something higher, which preserves the substance of the lower. This explanation, which makes absolute the righteousness enjoined and set forth in the law and the prophets, is converted into a certainty by the two verses that follow. The matter is represented by πληρ. as a *making complete* ([John 15:11](#); [2 Corinthians 10:6](#)), in opposition to καταλῦσαι, which expresses the *not allowing the thing to remain*.

*Others* (Bretschneider, Fritzsche): *facere quae de Messia pre-scripta sunt*; *others* (Käuffer, B. Crusius, Bleek, Lechler, Weizsäcker, after Beza, Eisner, Vorst, Wolf, and many older interpreters): *legi satisfacere*, as in [Romans 13:8](#), where, in reference to the *prophets*, *πληρο.* is taken in the common sense of the fulfilment of the *prophecies* (see specially, Euth. Zigabenus, Calovius, and Bleek), but thereby introducing a reference which is not merely *opposed to the context* (see [Matthew 5:18](#) f.), but also an unendurable *twofold* reference of *πληρο.*[400] Luther well says: "Christ is speaking of the *fulfilment*, and so deals with *doctrines*, in like manner as He calls '*destroying*' a not acting with works against the law, but a breaking off from the law with the *doctrine*." The fulfilling is "showing the right kernel and understanding, that they may learn what the law is and desires to have."

*I did not come to destroy, but to fulfil*; the object is understood of itself, but the declaration delivered in this *general* way is more solemn without the addition of the pronoun.

[399] Special writings upon the passage:—Baumgarten, *doctrina J. Ch. de lege Mos. ex oral. mont.* 1838; Harnack, *Jesus d. Christ oder der Erfüller d. Gesetzes*, 1842; J. E. Meyer, *über d. Verhältn. Jesu und seiner Jünger zum alttest. Gesetz.* 1853. See especially, Ritschl, *altkathol. K.* p. 35 ff.; Bleek in *d. Stud. u. Krit.* 1853, p. 304; Lechler, *ibidem*, 1854, p. 787 ff.; Weiss, *ibidem*, 1858, p. 50 ff., and *bibl. Theol.* § 27; Ewald, *Jahrb.* X. p. 114 ff. The collection of sayings is to be simply regarded as the *source* of this section, not any special treatise upon the position of Jesus towards that law (Holtzmann); comp. Weiss in *d. Stud. u. Krit.* 1864, p. 56 f.

[400] Vitranga, who compares *במר*, even brings out the meaning "to expound." The explanation of Kuinoel goes back to the *legi satisfacere*, but gives as meaning, *docendo vivendoque stabilire*. Comp. Keim, "to teach the law, to do it, and to impose it." The older dogmatic exegetes, who explained it by *satisfacere*, here found the *satisfactio activa*. See, for example, Er. Schmid and Calovius; recently, Philippi, *vom thät. Gehors. Chr.* p. 34; Baumgarten, p. 15. On the other hand, B. Crusius and also Tholuck. According to Bleek, p. 304, Christ has fulfilled the moral law by His sinless life, the ceremonial law by His sacrificial death, by means of which the prophecies also are fulfilled. According to Lechler, Jesus fulfils the law as doer, by His holy life and sacrificial death; as teacher, in teaching mankind rightly to understand and fulfil the commandments.

REMARK.

The Apostle Paul worked quite in the sense of our passage; his writings are full of the fulfilment of the law in the sense in which Christ means it; and his doctrine of its abrogation refers only to its validity for justification to the exclusion of faith. It is without any ground, therefore, that this passage, and especially [Matthew 5:18](#) f., have been regarded by Baur (*neutest. Theol.* p. 55) as *Judaistic*, and supposed not to have proceeded in this form from Jesus, whom, rather in opposition to the higher standpoint already gained by Him, (Schenkel), the Apostle Matthew has apprehended and edited in

so *Judaistic* a manner (Köstlin, p. 55 f.), or the supposed Matthew has made to speak in so anti-Pauline a way (Gfrörer, *h. Sage*, II. p. 84); according to Hilgenfeld, in his *Zeitschr.* 1867, p. 374, [Matthew 5:17](#) is indeed original, but in accordance with the view of the Hebrew gospel; [Matthew 5:18](#) f., however, is an anti-Pauline addition; Weizsäcker sees in [Matthew 5:19](#) only an interpolation; but Schenkel finds in [Matthew 5:18](#) f. the proud assertion of the Pharisee, not Jesus' own conviction. Paul did not advance beyond this declaration (comp. Planck in *d. theol. Jahrb.* 1847, p. 268 ff.), but he applied his right understanding boldly and freely, and in so doing the breaking up of the old form by the new spirit could not but necessarily begin, as Jesus Himself clearly recognised (comp. [Matthew 9:16](#); [John 4:21](#); [John 4:23](#) f.) and set forth to those who believed in His own person and His completed righteousness (comp. Ritschl). But even in this self-representation of Christ the new principle is not severed from the O. T. piety, but is the highest fulfilment of the latter, its anti-typical consummation, its realized ideal. Christianity itself is in so far a law. Comp. Wittichen, p. 328; Holtzmann, p. 457 f.; Weizsäcker, p. 348 f.; see also on [Romans 3:27](#); [Galatians 6:2](#); [1 Corinthians 9:21](#).

[Matthew 5:17-48](#). Messianic *fulfilment* of the law by the setting forth of which Jesus now, after He had made clear to the disciples their high destiny, desired to establish, before all other things *the relation of His ministry to the religion of the Old Testament*, introducing it, indeed, with  $\mu\eta\ \nu\omicron\mu\acute{\iota}\sigma\eta\tau\epsilon,\ \kappa.\tau.\lambda.$ ; because the thought of an *abrogation* of the law by the Messiah (which was actually current among the Jews, upon the basis of [Jeremiah 31:31](#), see Gfrörer, *Jahrb. d. Heils*, II. p. 341), and therewith a renewal of religion from the very foundation, might easily suggest itself so as to become highly injurious, and might give to the work of the disciples themselves an altogether perverted direction, as it was, moreover, maliciously laid hold of by their enemies in order to accuse the Lord ([Matthew 26:61](#)) and His disciples ([Acts 6:14](#); [Acts 21:21](#)). The more designedly Jesus introduces and carries through this part (of His discourse), the less does it suffice to assume the occasion thereto as arising from the law retiring into the background in His daily life, and from a neglect of the law thus inferred (Keim); or from this, that Jesus was accustomed to set out, not from the law, but from the universal truths of faith, from testimonies of nature and life (Weizsäcker, p. 346). In this way the twice sharply emphasized "destroy" especially would appear altogether out of proportion.

### **Expositor's Greek Testament**

[Matthew 5:17-20](#). *Jesus defines His position*. At the period of the Teaching on the Hill Jesus felt constrained to define His ethical and religious position all round, with reference to the O. T. as the recognised authority, and also to contemporary presentations of righteousness. The disciples had already heard Him teach in the synagogues ([Matthew 4:23](#)) in a manner that at once arrested attention and led hearers to recognise in Him a new type of teacher ([Mark 1:27](#)), entirely different from the scribes ([Mark 1:22](#)). The sentences before us contain just such a statement of the Teacher's attitude as the previously awakened surprise of His audiences would lead us to expect. There is no reason to doubt their substantial authenticity though they may

not reproduce the precise words of the speaker; no ground for the suggestion of Holtzmann (H. C.) that so decided a position either for or against the law was not likely to be taken up in Christ's time, and that we must find in these vv. and anti-Pauline programme of the Judaists. At a first glance the various statements may appear inconsistent with each other. And assuming their genuineness, they might easily be misunderstood, and give rise to disputes in the apostolic age, or be taken hold of in rival interests. The words of great epoch-making men generally have this fate. Though apparently contradictory they might all proceed from the many-sided mind of Jesus, and be so reported by the genial Galilean publican in his *Logia*. The best guide to the meaning of the momentous declaration they contain is acquaintance with the general drift of Christ's teaching (*vide* Wendt, *Die Lehre Jesu*, ii., 330). Verbal exegesis will not do much for us. We must bring to the words sympathetic insight into the whole significance of Christ's ministry. Yet the passage by itself, well weighed, is more luminous than at first it may seem.

### **Cambridge Bible for Schools and Colleges**

B. The Kingdom of Heaven is a fulfilment of the law, [Matthew 5:17-48](#). Stated generally, [Matthew 5:17-20](#).

17. *I am come* ...] Lit. **I came**.

### **Bengel's Gnomon**

[Matthew 5:17](#). *Μὴ νομίσητε, Do not think*) An elliptical mode of speech by Metonymy of the Consequent.[182] Do not think, fear, hope, that I am a teacher like those teachers to whom you have been accustomed, and that I, like them, shall set aside the law. He who thinks the former, thinks also the latter.—*ἦλθον, I have come*) Our Lord, therefore, existed before He came upon earth, which is implied also in ch. [Matthew 8:10](#), by *εὑρον, I have found*.—*καταλύσαι, to destroy, to abrogate*) To the compound verb, *καταλύειν, to unloose or dissolve*, is opposed *πληροῦν, to fulfil*; to the simple verb *λύειν, to loose*, combined with *διδάσκειν, to teach*, is opposed *ποιεῖν, to do, or perform*, joined with the same verb *διδάσκειν*: from which the relative force of the words appears; those are said of the whole law, these of the separate precepts. *καταλύειν, to unloose*, and *λύειν, to loose*, both signify to render void.[183]—*τὸν νόμον ἢ τοὺς προφήτας, the law or the prophets*) Many of the Jews esteemed the prophets less than the law. They are joined also in ch. [Matthew 7:12](#).—*πληρῶσαι, to fulfil*) By My deeds and words, to effect that *all things should be fulfilled* which the law requires. See the conclusion of the next verse.[184] The Rabbins acknowledge that it is a sign of the Messiah to fulfil the whole law.

[182] The *consequent*—that I, like them, shall set aside the law: the *antecedent*—that I am a teacher like those to whom you are accustomed.—(I. B.)

[183] The Latin verb *solvo*, which is used in this passage, represents the Greek λύω far more fully and accurately than any English word can. καταλύω is also more adequately rendered by *dissolvo* than by any English word.—(I. B.)

[184] He was not the founder of a new law; but, by His own obedience, Himself fulfilled the law, and showed how it should be fulfilled by His disciples.—*Vers. Germ.*

### **Pulpit Commentary**

Verse 17- [Matthew 6:18](#). - Having spoken of the ideal character of his disciples (vers. 3-10), and of their need of allowing that character to appear (vers. 11-16), our Lord turns to speak of **the position that they should hold towards the religion of the day** (ver. 17 - [Matthew 6:18](#)), of which the Law was the accepted standard. Verses 17-20. -

(1) With this aim he first states summarily and in nucleus the position that he himself holds towards the Law - a statement which was the more necessary as he had already (ver. 11) claimed to be the object of his disciples' devotion. Verse 17. - Matthew only. **Think not**. Probably the tendency of his teaching was even already seen to be so different from that of the recognized authorities, that some had in consequence formed this opinion (νομίζω) of him which he now repudiates, and which was near akin to the basis of the charge formulated afterwards against St. Stephen ([Acts 6:14](#)). In both cases the tendency of the new teaching ([Mark 1:27](#)) to abolish temporary forms was perceived by at least those whose powers of perception were quickened through their opposition. **That I am come**; Revised Version, **that I came** (ὅτι ἦλθον). Our Lord, both here and in the next clause, lays stress on his coming as an historic fact. The primary reference is probably to his coming forth from private life (cf. [John 1:31](#)). Yet in his own mind there may have been a further allusion to his coming from above (cf. [John 8:14](#); and further, [Matthew 10:34](#)). **To destroy**. The connexion between καταλῦσαι here and λύση ver. 19 (**vide** note) is lost in the English. **The Law or the Prophets**. The Phrase," the law and the prophets," is sometimes used as practically equivalent to the whole of the Old Testament ([Matthew 7:12](#); [John 1:45](#); [Romans 3:21](#); cf. [Matthew 11:13](#); [Matthew 22:40](#); [Acts 24:14](#)), and our Lord means probably much the same here, the "or" distributing the καταλῦσαι (cf. Alford), and being used because of the negative. Such a distribution, however, though it could not have been expressed in an affirmative sentence, has for its background the consciousness of a difference in the nature of these two chief components of the Old Testament. Observe that the third part of the Hebrew Scriptures, "the (Holy) Writings" - of which 'Psalms' ([Luke 24:44](#)) form the most characteristic portion - is omitted in this summary reference to the Old Testament. The reason may be either that of the three parts it was used less than the other two as a basis for doctrine and for rule of life, or that it was practically included in the Prophets ([Acts 2:30](#)). The essential teaching of the Law may be distinguished from that of the Prophets by saying that, while the Law was the direct revelation of God's will as law for the people's daily life - personal, social, and national - the Prophets (including the historical books and the prophets proper) were rather the indirect revelation of his will

for them under the fresh circumstances into which they came; this indirect revelation being seen more especially in God's providential guidance of the nation, and in his explanation of principles of worship, as well as in occasional predictions of the future. It is to his relation to the Prophets in this connexion, as an indirect revelation of God's will under changing circumstances (cf. Weiss) that our Lord here chiefly refers. For he is led to speak of his own relation to them from the bearing that this has on the conduct of his disciples. Many, however (e.g. Chrysostom), consider that he is thinking of his relation to them as containing predictions concerning himself. In answer to this it is not sufficient to say (Meyer, Weiss, Alford) that it was impossible that Messiah could be thought to abrogate the Prophets; for, in fact, to many Jews during his ministry (even if not at this early stage of it), and much more to Jews at the time when the evangelist recorded the words, our Lord must have seemed to contradict the predictions about himself as they were then understood. It is indeed true that **the prima facie** ground that existed for thinking that our Lord's teaching was opposed, not merely to the religion of the day as dependent on the Law and the Prophets, but also to the predictions of Messiah contained in them, is enough to give a certain plausibility to this interpretation. But that is all. The absence in the context of any hint that he refers to his relation to predictions as such quite forbids our accepting it. It was probably derived solely from a misinterpretation of "fulfil" (**vide infra**), no regard being paid to the train of thought by which our Lord was led to speak of the subject at all. Our Lord says that he is not come to "destroy" the Prophets as **exponents of the will of God. I am not come to destroy**; emphasizing his statement by repetition. **But to fulfil**. By establishing the absolute and final meaning of the Law and the Prophets. Christ came not to abrogate the Law or the Prophets, but to satisfy them - to bring about in his own Person, and ultimately in the persons of his followers, that righteousness of life which, however limited by the historical conditions under which the Divine oracles had been delivered, was the sum and substance of their teaching. The fulfilment of the Law and the Prophets "is the perfect development of their ideal reality out of the positive form, in which the same is historically apprehended and limited" (Meyer). Martensen puts the matter thus: "How can he say that not a tittle shall pass from the Law, since the development of the Church shows us that the ceremonial law, that the whole Mosaic dispensation, has been annihilated by the influences proceeding from Christ? We answer: He has fulfilled the Law, whilst he has released it from the temporary forms in which its eternal validity was confined; he has unfolded its spiritual essence, its inward perfection. Not even a tittle of the ceremonial law has passed away, if we regard the Mosaic Law as a whole; for the ideas which form its basis, as the distinction between the unclean and the clean, are confirmed by Christ, and contained in the law of holiness which he teaches men" ('Christian Ethics: General,' § 125); cf. ver. 18, notes, "till heaven and earth pass," "till all be fulfilled." Matthew 5:17

### **Vincent's Word Studies**

To destroy (καταλῦσαι)

Lit., to loosen down, dissolve; Wyc., undo.

## ◀ Matthew 5:18 ▶

### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">281</a> [e]	ἀμήν <a href="#">amēn</a>	Truly	<a href="#">Heb</a>
<a href="#">1063</a> [e]	γάρ <a href="#">gar</a>	for	<a href="#">Conj</a>
<a href="#">3004</a> [e]	λέγω <a href="#">legō</a>	I say	<a href="#">V-PIA-1S</a>
<a href="#">4771</a> [e]	ὑμῖν, <a href="#">hymin</a>	to you,	<a href="#">PPro-D2P</a>
<a href="#">2193</a> [e]	ἕως <a href="#">heōs</a>	until	<a href="#">Conj</a>
<a href="#">302</a> [e]	ἀν <a href="#">an</a>	-	<a href="#">Prctl</a>
<a href="#">3928</a> [e]	παρέλθῃ <a href="#">parelthē</a>	shall pass away	<a href="#">V-ASA-3S</a>
<a href="#">3588</a> [e]	ὁ <a href="#">ho</a>	the	<a href="#">Art-NMS</a>

<a href="#">3772</a> [e]	οὐρανός <a href="#">ouranos</a>	heaven	<a href="#">N-NMS</a>
<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">3588</a> [e]	ἡ <a href="#">hē</a>	the	<a href="#">Art-NFS</a>
<a href="#">1093</a> [e]	γῆ, <a href="#">gē</a>	earth,	<a href="#">N-NFS</a>
<a href="#">2503</a> [e]	ἰῶτα <a href="#">iōta</a>	iota	<a href="#">N-NNS</a>
<a href="#">1520</a> [e]	ἓν <a href="#">hen</a>	one,	<a href="#">Adj-NNS</a>
<a href="#">2228</a> [e]	ἢ <a href="#">ē</a>	or	<a href="#">Conj</a>
<a href="#">1520</a> [e]	μία <a href="#">mia</a>	one	<a href="#">Adj-NFS</a>
<a href="#">2762</a> [e]	κεραία <a href="#">keraia</a>	stroke of a letter,	<a href="#">N-NFS</a>
<a href="#">3756</a> [e]	οὐ <a href="#">ou</a>	no	<a href="#">Adv</a>
<a href="#">3361</a> [e]	μὴ <a href="#">mē</a>	not	<a href="#">Adv</a>
<a href="#">3928</a> [e]	παρέλθη <a href="#">parelthē</a>	shall pass away	<a href="#">V-ASA-3S</a>

<a href="#">575 [e]</a>	ἀπό <a href="#">apo</a>	from	<a href="#">Prep</a>
<a href="#">3588 [e]</a>	τοῦ <a href="#">tou</a>	the	<a href="#">Art-GMS</a>
<a href="#">3551 [e]</a>	νόμου, <a href="#">nomou</a>	law,	<a href="#">N-GMS</a>
<a href="#">2193 [e]</a>	ἕως <a href="#">heōs</a>	until	<a href="#">Conj</a>
<a href="#">302 [e]</a>	ἄν <a href="#">an</a>	-	<a href="#">Prtcl</a>
<a href="#">3956 [e]</a>	πάντα <a href="#">panta</a>	everything	<a href="#">Adj-NNP</a>
<a href="#">1096 [e]</a>	γένηται. <a href="#">genētai</a>	should happen.	<a href="#">V-ASM-3S</a>

## 281. amén

### Strong's Lexicon

**amén:** Amen, truly, verily

**Original Word:** ἀμήν

**Part of Speech:** Hebrew Form (Indeclinable)

**Transliteration:** amén

**Pronunciation:** ah-MANE

**Phonetic Spelling:** (am-ane')

**Definition:** Amen, truly, verily

**Meaning:** verily, truly, amen; at the end of sentences may be paraphrased by: So let it be.

**Word Origin:** Derived from the Hebrew אָמֵן (amen), which means "truly" or "so be it."

**Corresponding Greek / Hebrew Entries:** - **H543:** אָמֵן (amen) - meaning "truly," "so be it," or "faithful."

**Usage:** In the New Testament, "amén" is used to affirm the truthfulness of a statement. It is often employed at the end of prayers or doxologies to express agreement or confirmation. Jesus frequently uses "amén" (often doubled as "verily, verily" or "truly, truly") to emphasize the truth and importance of His teachings.

**Cultural and Historical Background:** The term "amén" has its roots in Jewish liturgical practices, where it was used as a response to prayers and blessings, signifying agreement and trust in God's promises. In the early Christian church, "amén" continued to be used in a similar manner, reflecting continuity with Jewish traditions and expressing the congregation's assent to the truths proclaimed.

## HELPS Word-studies

**281** *amén* (the counterpart of the Hebrew OT term, [543](#) /*apeitheia*, "steadfast") – properly, *sure* (*certain*). [281](#) (*amén*) is usually translated "amen," and sometimes "verily," "of a truth," "most assuredly," "so let it be."

[281](#) /*amén* ("amen"), as an "emphasis marker," introduces a statement of *pivotal importance* – i.e. that is essential in interpreting the *over-all* passage.

## NAS Exhaustive Concordance

### Word Origin

adverb of Hebrew origin [amen](#)

### Definition

truly

### NASB Translation

Amen (30), truly (99).

## Thayer's Greek Lexicon

### STRONGS NT 281: ἀμήν

ἀμήν, Hebrew אָמֵן;

1. verbal adjective (from אָמֵן to prop; Niph. to be firm), **firm**, metaphorically, **faithful**: **ὁ ἀμήν**, Rev. iii. 14 (where is added **ὁ μάρτυς ὁ πιστός καὶ ἀληθινός**).

2. it came to be used as an adverb by which something is asserted or confirmed:

**a.** at the beginning of a discourse, **surely, of a truth, truly**; so frequent in the discourses of Christ in Matthew, Mark, and Luke: **ἀμήν λέγω ὑμῖν** 'I solemnly declare unto you,' e.

g. [Matthew 5:18](#); [Mark 3:28](#); [Luke 4:24](#). The repetition of the word (**ἀμήν ἀμήν**), employed

by John alone in his Gospel (twenty-five times), has the force of a superlative, **most assuredly**: [John 1:51](#) (); .

*b.* at the close of a sentence; **so it is, so be it, may it be fulfilled** (**γένοιτο**, the Sept. [Numbers 5:22](#); [Deuteronomy 27:15](#), etc.): [Romans 1:25](#); [Romans 9:5](#); [Galatians 1:5](#); [Ephesians 3:21](#); [Philippians 4:20](#); [1 Timothy 1:17](#); [Hebrews 13:21](#); [1 Peter 4:11](#); [Revelation 1:6](#), and often; cf. [Jeremiah 11:5](#); [Jeremiah 35:6](#) (); [1 Kings 1:30](#). It was a custom, which passed over from the synagogues into the Christian assemblies, that when he who had read or discoursed had offered up a solemn prayer to God, the others in attendance responded **Amen**, and thus made the substance of what was uttered their own: [1 Corinthians 14:16](#) (**τό ἀμήν**, the well-known response **Amen**), cf. [Numbers 5:22](#); [Deuteronomy 27:15ff](#); [Nehemiah 5:13](#); [Nehemiah 8:6](#). [2 Corinthians 1:20](#) **αἱ ἐπαγγελίαι ... τό ναί, καί ... τό ἀμήν**, i. e. had shown themselves most sure. (Cf. B. D. under the word .)

## Strong's Exhaustive Concordance

amen, verily.

Of Hebrew origin ('[amen](#)'); properly, firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

see HEBREW '[amen](#)

## Matthew 5:18...

### Ellicott's Commentary for English Readers

(18) **Verily**.—The first occurrence in the Gospel of the word so common in our Lord's teaching seems the right place for dwelling on its meaning. It is the familiar *Amen* of the Church's worship—the word which had been used in the same way in that of the

wilderness ([Numbers 5:22](#); [Deuteronomy 27:15](#)) and of the Temple ([Psalm 41:13](#); [Psalm 72:19](#), *et al*). Coming from the Hebrew root for “fixed, steadfast, true,” it was used for solemn affirmation or solemn prayer. “So is it,” or “so be it.” For the most part, the Greek LXX. translates it; but in [1Chronicles 16:36](#), and [Nehemiah 5:13](#), it appears in its Hebrew form. From the worship of the synagogue it passed into that of the Christian Church, and by the time the Gospels were written had become so familiar that it was used without hesitation by all the Evangelists, sometimes singly, sometimes (uniformly in St. John) with the emphasis of reduplication.

**Till heaven and earth pass.**—The formula was probably one in common use by our Lord to express the unchangeableness of the divine word. It was afterwards used, we must remember, by our Lord, with even augmented force, in reference to His own words ([Matthew 24:35](#); [Mark 13:31](#); [Luke 21:33](#)).

**One jot or one tittle.**—The “jot” is the Greek *iota* (ι), the Hebrew *yod* (י), the smallest of all the letters of the alphabet. The “tittle” was one of the smaller strokes, or twists of other letters, such, e.g., as distinguished ד (D) from ר (R), or כ (K) from ב (B). Jewish Rabbis used to caution their scholars against so writing as to cause one letter to be mistaken for another, and to give examples of passages from the Law in which such a mistake would turn a divine truth into nonsense or blasphemy. The *yod* in its turn was equally important. It distinguished Joshua from Hoshea, Sarai from Sarah. The Jews had indeed a strange legend that its insertion in the former name was given as a compensation for its exclusion from the latter. The meaning is obvious enough, “Nothing truly belonging to the Law, however seemingly trivial, shall drift away and be forgotten until it has done all that it was meant to do.”

**Till all be fulfilled.**—Literally, *Till all things have come to pass*. The words in the English version suggest an identity with the “fulfil” of [Matthew 5:17](#), which is not found in the Greek. The same formula is used in the Greek of [Matthew 24:34](#). The “all things” in both cases are the great facts of our Lord’s life, death, resurrection, and the establishment of the kingdom of God. So taken, we find that the words do not assert, as at first they seem to do, the perpetual obligation even of the details of the Law, but the limit up to which the obligation was to last; and they are therefore not inconsistent with the words which speak of the system of the Law as a whole as “decaying and waxing old, and ready to vanish away” ([Hebrews 8:13](#)). The two “untils” have each of them their significance. Each “jot” or “tittle” must first complete its work; then, and not till then, will it pass away.

### **Benson Commentary**

**Matthew 5:18.** *For verily I say unto you* — This expression, whereby our Lord often prefaces what he is about to say, always imports the great importance, as well as certain truth of it. *Till heaven and earth pass away* — Till the whole visible frame of nature be disjointed and dissolved, *one jot or one tittle* — “The word  $\iota\omega\tau\alpha$ , which we render *jot*, undoubtedly answers to the Hebrew letter י, *jod*, whence the English word here seems to be derived, and which, being the least letter of the alphabet, might properly be used proverbially on this occasion.  $\kappa\epsilon\rho\alpha\iota\alpha$ , which we render *tittle*, properly

signifies one of those little ornamental curvatures or flourishes, which, when Hebrew is elegantly written, are generally used at the beginning and end of a letter, and sometimes at the corners too. I think it might well have been rendered, *not the least letter, or stroke*, &c., and so much the rather, as *jot* and *tittle*, in English, signify the same." – Doddridge. *Shall in no wise pass from, the law* – Or, from the prophets, *till all be fulfilled* – Till all things which the law requires, or the prophets foretel, shall be effected. This seems to be the literal translation of the original words, *εως αν παντα γενηται*: for the law has its effect when its sanctions are executed, as well as when its precepts are obeyed. And the predictions of the prophets have their proper effect and confirmation, when they are accomplished. Some, however, understand the words as meaning, *till the end*, or, *consummation of all things shall come*, or, till the heavens and the earth shall pass away, or be destroyed. The meaning of our Lord's words, according to this interpretation, is, that there is nothing in the universe so stable as the truths contained in the moral law, and nothing so certain as the fulfilment of the predictions of the prophets: the heavens may fall, and the whole frame of nature be unhinged, nay, every part of it may be dissolved; but the rules of righteousness, and the declarations of the divine word, with their sanctions, shall remain immutable and eternal: for *the word of the Lord endureth for ever*, [1 Peter 1:25](#). Our Lord therefore proceeds, in the two next verses, to command his disciples, on the severest penalties, to enforce, both by their doctrine and example, the strict observation of all the moral precepts contained in the sacred writings, and that in their utmost extent.

### **Matthew Henry's Concise Commentary**

5:17-20 Let none suppose that Christ allows his people to trifle with any commands of God's holy law. No sinner partakes of Christ's justifying righteousness, till he repents of his evil deeds. The mercy revealed in the gospel leads the believer to still deeper self-  
abhorrence. The law is the Christian's rule of duty, and he delights therein. If a man, pretending to be Christ's disciple, encourages himself in any allowed disobedience to the holy law of God, or teaches others to do the same, whatever his station or reputation among men may be, he can be no true disciple. Christ's righteousness, imputed to us by faith alone, is needed by every one that enters the kingdom of grace or of glory; but the new creation of the heart to holiness, produces a thorough change in a man's temper and conduct.

### **Barnes' Notes on the Bible**

Verily - Truly, certainly. A word of strong affirmation.

Till heaven and earth pass - This expression denotes that the law never would be destroyed until it should be all fulfilled. It is the same as saying everything else may change; the very earth and heaven may pass away, but the law of God shall not be destroyed until its whole design has been accomplished.

One jot - The word "jot," or yod (י y), is the name of the Hebrew letter I, the smallest letter in the Hebrew alphabet.

One tittle - The word used here, in the Greek, means literally a little horn, then a point, an extremity. Several of the Hebrew letters were written with small points or apices, as in the Hebrew letter, shin (שׁ sh), or the Hebrew letter, sin (שׂ s), which serve to distinguish one letter from another. To change a small point of one letter, therefore, might vary the meaning of a word, and destroy the sense. The name "little horn" was given to these points probably from the manner in which they were written, resembling a little horn. Professor Hackett says of a manuscript which he saw a Jew transcribing: "One peculiarity, that struck me at once as I cast my eye over the parchment, was the horn-like appearance attached to some of the letters. I had seen the same mark, before this, in Hebrew manuscripts, but never where it was so prominent as here. The sign in question, as connected with the Hebrew Letter Lamedh (ל L) in particular, had almost the appearance of an intentional imitation of a ram's head. It was to that appendage of the Hebrew letters that the Saviour referred when he said, "'Not one jot or little horn' (as the Greek term signifies, which our version renders 'tittle,') 'shall pass from the law until all be fulfilled.'" - Illustrations of Scripture, p. 234. Hence, the Jews were exceedingly cautious in writing these letters, and considered the smallest change or omission a reason for destroying the whole manuscript when they were transcribing the Old Testament. The expression, "one jot or tittle," became proverbial, and means that the smallest part of the law should not be destroyed.

The laws of the Jews are commonly divided into moral, ceremonial, and judicial. The moral laws are such as grow out of the nature of things, and which cannot, therefore, be changed - such as the duty of loving God and his creatures. These cannot be abolished, as it can never be made right to hate God, or to hate our fellow-men. Of this kind are the ten commandments, and these our Saviour has neither abolished nor superseded. The ceremonial laws are such as are appointed to meet certain states of society, or to regulate the religious rites and ceremonies of a people. These can be changed when circumstances are changed, and yet the moral law be untouched. A general in an army may command his soldiers to appear sometimes in a red coat and sometimes in blue or in yellow. This would be a ceremonial law, and might be changed as he pleased. The duty of obeying him, and of being faithful to his country, could not be changed.

This is a moral law. A parent might permit his children to have 50 different dresses at different times, and love them equally in all. The dress is a mere matter of ceremony, and may be changed. The child, in all these garments, is bound to love and obey his father. This is a moral law, and cannot be changed. So the laws of the Jews. Those designed to regulate mere matters of ceremony and rites of worship might be changed. Those requiring love and obedience to God and love to people could not be changed, and Christ did not attempt it, [Matthew 19:19](#); [Matthew 22:37-39](#); [Luke 10:27](#); [Romans 13:9](#). A third species of law was the judicial, or those laws regulating courts of justice which are contained in the Old Testament. These were of the nature of the ceremonial law, and might also be changed at pleasure. The judicial law of the Hebrews was adapted to their own civil society. When the form of their polity was changed this was of course no longer binding. The ceremonial law was fulfilled by the coming of Christ: the shadow was lost in the substance, and ceased to be binding. The moral law was confirmed and unchanged.

## Jamieson-Fausset-Brown Bible Commentary

18. For verily I say unto you—Here, for the first time, does that august expression occur in our Lord's recorded teaching, with which we have grown so familiar as hardly to reflect on its full import. It is the expression manifestly, of supreme legislative authority; and as the subject in connection with which it is uttered is the Moral Law, no higher claim to an authority strictly divine could be advanced. For when we observe how jealously Jehovah asserts it as His exclusive prerogative to give law to men (Le 18:1-5; 19:37; 26:1-4, 13-16, &c.), such language as this of our Lord will appear totally unsuitable, and indeed abhorrent, from any creature lips. When the Baptist's words—"I say unto you" (Mt 3:9)—are compared with those of his Master here, the difference of the two cases will be at once apparent.

Till heaven and earth pass—Though even the Old Testament announces the ultimate "perdition of the heavens and the earth," in contrast with the immutability of Jehovah (Ps 102:24-27), the prevalent representation of the heavens and the earth in Scripture, when employed as a popular figure, is that of their stability (Ps 119:89-91; Ec 1:4; Jer 33:25, 26). It is the enduring stability, then, of the great truths and principles, moral and spiritual, of the Old Testament revelation which our Lord thus expresses.

one jot—the smallest of the Hebrew letters.

one tittle—one of those little strokes by which alone some of the Hebrew letters are distinguished from others like them.

shall in no wise pass from the law, till all be fulfilled—The meaning is that "not so much as the smallest loss of authority or vitality shall ever come over the law." The expression, "till all be fulfilled," is much the same in meaning as "it shall be had in undiminished and enduring honor, from its greatest to its least requirements." Again, this general way of viewing our Lord's words here seems far preferable to that doctrinal understanding of them which would require us to determine the different kinds of "fulfilment" which the moral and the ceremonial parts of it were to have.

## Matthew Poole's Commentary

*Amen I say unto you*, so it is in the Greek, a phrase, as some observe never used but by God and Christ himself; who is *the Amen, the faithful and true witness*, [Revelation 3:14](#), though the servants of God have sometimes used it, as an adverb of wishing. It is by most concluded a form of an oath, God by it swearing by his truth and faithfulness.

**Till heaven and earth pass**, & c.; that is, the law is the certain and unchangeable will of God concerning reasonable creatures, and it shall never be altered in the least tittle, nor ever be abolished; you may therefore be secure that I come into the world upon no such errand.

## Gill's Exposition of the Entire Bible

For verily I say unto you,... Or "I Amen say unto you", which is one of the names of Christ; see [Revelation 3:14](#) or the word "Amen" is only used by Christ as an asseveration of what he was about to say; and which, for greater confirmation, is usually doubled in the Evangelist John, "Amen, Amen", or "verily, verily". The word is used by the Jews (w) for an oath; they swore by it; and it is a rule with them, that whoever answers "Amen" after an oath, it is all one as if he had pronounced the oath itself. The thing so strongly affirmed in this solemn manner is,

till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. The "or jot", in the Greek language, answers to "jod" in the Hebrew, the least of all the letters in the alphabet; hence a little city is called by this name, and this reason is given for it, (x) , "because that jod is the least among letters". We read also of Rabbi Jod (y), perhaps so called because , he was little, as the author of Juchasin observes (z). This shows in what language the law was written; not in the Samaritan language, for the jod in that is a large letter, but in the Hebrew, in which it is very small; and particularly is written in a very diminutive character, in [Deuteronomy 32:18](#) "by one tittle" some think is meant one of those ducts, dashes, or corners of letters, which distinguish one letter from another, that are much alike; others have thought that one of the pricks or vowel points is intended; others, one of those little strokes in the tops of letters, which the Jews call (a) "crowns" and "spikes", is here meant, in which they imagined great mysteries were contained; and there were some persons among them, who made it their business to search into the meaning of every letter, and of everyone of these little horns, or pricks, that were upon the top of them. So says R. Meir (b),

"in the time of the prophets there were such who very diligently searched every letter in the law, and explained every letter by itself; and do not wonder at this that they should expound every letter by itself, for they commented , upon everyone of the tops of each letter."

Such an expounder was Akiba ben Joseph (c). To which custom Christ is here supposed to have respect: however, certain it is that he speaks very much in the language, and agreeably to the mind of the Jewish doctors; and some things in their writings will serve to illustrate this passage,

"If, (say they (d),) all the nations of the world were gathered together, "to root one word out of the law", they could not do it; which you may learn from Solomon, who sought to root "one letter out of the law", the letter "jod", in [Deuteronomy 17:16](#) but the holy blessed God said, Solomon shall cease, and an hundred such as he (in the Talmud (e) it is a thousand such as he) , "but, jod shall not cease from thee (the law) for ever"."

And elsewhere the same expression is used (f), and it is added,

"ljbm nnya Kmm huwqw, "but a tittle from thee shall not perish.""

The design of Christ, in conformity to the language of the Jews, is to declare, that no part of the law, not one of the least commandments in it, as he explains himself in the next

verse, should be unaccomplished; but all should be fulfilled before "heaven and earth pass" away, as they will, with a great noise and fervent heat, as to their present form and condition; or sooner shall they pass away, than the least part of the law shall: which expresses the perpetuity of the law, and the impossibility of its passing away, and the superior excellency of it to the heavens and the earth. It is a saying of one of the Jewish doctors (g), that

"the whole world is not equal even to one word out of the law,"

in which it is said, there is not one letter deficient or superfluous.

(w) T. Hieros. Kiddushin, fol. 60. 4. Misn. Bava Kama, c. 9. sect. 7, 8. T. Bab. Shebuot, fol. 36. 1. Debarim Rabba, fol. 242. 2. Maimon Hilch. Shebuot, c. 2. sect. 1.((x) T. Bab. Taanith, fol. 21. 2. & Gloss. in ib. (y) T. Bab. Taanith, fol. 22. 2.((z) Fol. 93. 2.((a) T. Bab. Menachot, fol. 29. 2.((b) In Semitis fidei, fol. 104. 4. & 105. 1. apud Capell. in loc. (c) T. Bab. Menachot, fol. 29. 2.((d) Vajikra Rabba, fol. 160. 3. Shirhashirim Rabba, fol. 20. 2.((e) T. Hieros. Sanhedrim, fol. 20. 3.((f) Shemot Rabba, fol. 96. 1.((g) T. Hieros. Peah, fol. 15. 4.

### **Geneva Study Bible**

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

#### EXEGETICAL (ORIGINAL LANGUAGES)

### **Meyer's NT Commentary**

**Matthew 5:18.** Ἀμὴν γὰρ λέγω ὑμῖν] *for verily* (ἀμὴν = ἀληθῶς, [Luke 9:27](#)), that is, agreeably to the truth, *do I tell you. What* He now says serves as a *confirmation* of what preceded. This form of assurance, so frequently in the mouth of *Christ*, the bearer of divine truth, is not found in any *apostle*.

ἕως ἂν παρέλθῃ, κ.τ.λ.] *until heaven and earth shall have passed away*. These words of Jesus do not indicate a terminus, after which the law shall *no longer* exist (Paulus, Meander, Lechler, Schleiermacher, Planck, Weizsäcker, and others), but He says: *onwards to the destruction of the world the law will not lose its validity in the slightest point*, by which popular expression ([Luke 16:17](#); [Job 14:12](#)) the duration of the law *after* the final catastrophe of the world is neither taught nor excluded. That the law, however, fulfilled as to its ideal nature, will endure in the new world, is clear from [1 Corinthians 13:3](#) (ἀγάπη); [1 Peter 1:25](#); [2 Peter 3:3](#) (δικαιοσύνη).

The *unending* authority of the law is also taught by [Bar 4:1](#); [Tob 1:6](#); Philo, *vit. Mos.* 2. p. 656; Joseph, *c. Ap.* ii. 38, and the Rabbins. See Bereschith *R.* x. 1, "omni rei suus finis, coelo et terrae suus finis, una excepta re, cui non suus finis, haec est lex." Schemoth *R.* vi., "nulla litera aboletur a lege in aeternum." Midrash *Cohel.* f. 71, 4, (lex) "perpetuo manebit in secula seculorum." The passage in [1 Corinthians 15:28](#) is not opposed to our explanation; for if God is all in all, the *fulfilled law of God* yet stands in its *absolute*

authority.

ἕως ἄν πάντα γένηται] not: until all the prophecies are fulfilled, that would then be down to the Parousia (Wetstein, J. E. Meyer, comp. Ewald); nor even till all is carried out theocratically which I have to perform (Paulus), or what lies shut up in the divine decree (Köstlin), or even until the event shall occur by means of which the observance of the law becomes impossible, and it falls away of itself (Schleiermacher); but, in keeping with the context, *until all which the law requires shall be accomplished* (Matthew 6:10), nothing any longer left unobserved. This sentence is not co-ordinate to the first ἕως, but *subordinate* (Kühner, *ad Xen. Mem.* i. 2. 36): "So long as the world stands shall no iota[401] of the law pass away till all its prescriptions shall be realized." *All* the requirements of the law shall be fulfilled; but before this fulfilment of all shall have begun,[402] not a single iota of the law shall fall till the end of the world. Fritzsche: *till all* (only in thought) *is accomplished*. He assumes, accordingly, agreeably to the analogous use of conditional sentences (Heindorf and Stallbaum, *ad Plat. Phaed.* p. 67 E; Kühner, II. 2, p. 988 f.), a double protasis: (1) ἕως ἄν παρέλθῃ, κ.τ.λ., and (2) ἜΩς ... Γ'ΕΝΗΤΑΙ. But the parallel passages, Matthew 24:34, Luke 21:32, are already opposed to this; and after the concrete and lively ἜΩς ἄν ΠΑΡΕΛΘῆι Οὐ ΠΑΝΟς Κ. Ἡ Γῆ, this general and indefinite ἜΩς ἄν ΠΑΝΤΑ Γ'ΕΝΗΤΑΙ would be only a vague and lumbering addition. As correlative to ἜΝ and ΜΙΑ, ΠΑΝΤΑ can only mean all *portions of the law*, without, however, *any definite point of time* requiring to be thought of, in which all the commands of the law will be carried out, according to which, then, the duration of the present condition of the world would be conformed. This thought is rendered impossible by the nearness of the Parousia, according to Matthew 24:29; Matthew 24:34, as well as by the growth of the tares until the Parousia, according to Matthew 13:30. The thought is rather, *the law will not lose its binding obligation, which reaches on to the final realization of all its prescriptions, so long as heaven and earth remain*.

Observe, moreover, that the expression in our passage is different from Matthew 24:35, where the permanency of the λόγοι of Christ after the end of the world is directly and definitely affirmed, but that in this continued duration of the ΛΟΓΟΙ of Christ the duration of the *law* also is implied, *i.e.* according to its *complete* meaning (in answer to Lechler, p. 797); comp. on Luke 16:17. "The δικαιοσύνη of the new heavens and of the new earth will be no other than what is here taught," Delitzsch. So completely one with the idea of the law does Jesus in His spiritual greatness know His moral task to be, not severed from the latter, but placed in its midst.

[401] Ἰῶτα, the *smallest* letter, and κεράϊα, *horn*, a little stroke of writing (Plut. *Mor.* p. 1100 A, 1011 D), especially also in single letters (Origen, *ad Psalms 33*), by which, for example, the following letters are distinguished, ς and ς, β and β, τ and τ. See Lightfoot, Schoettgen, and Wetstein. Both expressions denote the smallest portions of the law;

see ver. 19.

[402] In this is contained the *perpetually* abiding obligation of the law; for that condition of things, in which *no* part of the law remains unfulfilled, in which, consequently, all is accomplished, will *never* occur until the end of the world. Of the πάντα, moreover, *nothing* is to be excluded which the law contains, not even the *ritualistic* portions, which are to be *morally* fulfilled in their ideal meaning, as e.g. the Levitical prescription regarding purification by moral purification, the sacrificial laws by moral self-sacrifice (comp. Romans 12:1), and so on, so that in the connection of the whole, in accordance with the idea of πλήρωσις, not even the smallest element will perish, but retains its importance and its integral moral connection with the whole. Comp. Tholuck; Gess, *Christi Pers. und Werk*, I. p. 292; and before him, Calvin on ver. 17.

### Expositor's Greek Testament

Matthew 5:18-19. These verses wear on first view a Judaistic look, and have been regarded as an interpolation, or set down to the credit of an over-conservative evangelist. But they may be reconciled with Matthew 5:17, as above interpreted. Jesus expresses here in the strongest manner His conviction that the whole O. T. is a Divine revelation, and that therefore every minutest precept has religious significance which must be recognised in the ideal fulfilment.—Ἀμήν, formula of solemn asseveration, often used by Jesus, never by apostles, found doubled only in fourth Gospel.—ἕως ἄν παρέλθῃ, etc.: not intended to fix a period after which the law will pass away, but a strong way of saying *never* (so Tholuck and Weiss).—ἰῶτα, the smallest letter in the Hebrew alphabet.—κεραία, the little projecting point in some of the letters, e.g., of the base line in *Beth*; both representing the minutiae in the Mosaic legislation. Christ, though totally opposed to the spirit of the scribes, would not allow them to have a monopoly of zeal for the commandments great and small. It was important in a polemical interest to make this clear.—οὐ μὴ π., elliptical = do not fear lest. *Vide* Kühner, Gram., § 516, 9; also Goodwin's Syntax, Appendix ii.—ἕως ἄν π. γεν., a second protasis introduced with ἕως explanatory of the first ἕως ἄν παρέλθῃ; *vide* Goodwin, § 510; not saying the same thing, but a kindred: eternal, lasting, till adequately fulfilled; the latter the more exact statement of Christ's thought.

### Cambridge Bible for Schools and Colleges

18. *verily* ...] The Hebr. *Amen* is retained in the Greek text. This particle is used (a) to confirm the truth of what has been said. (b) To affirm the truth of what is about to be said. The second (b) is a Syriac use, and therefore more usual in the N.T. than in the O.T. where the use is nearly limited to (a).

*one jot* ...] "yod" (י) the smallest of the Hebr. characters, generally a silent letter, rather

the adjunct of a letter than an independent letter. Still a critical interpretation might turn on the presence or absence of *yod* in a word. The controversy as to the meaning of Shiloh, [Genesis 49:10](#), is an instance of this. The letter *yod* makes the difference between Sarai and Sarah. It is the first letter in Jehovah and in the Hebrew form of Jesus or Joshua.

*tittle*] The English word means a “point,” from Anglo-Saxon *thyd-an* to prick, connected with “thistle.” The Greek word means lit. **a horn**. Here the extremity of a letter, a little point, in which one letter differs from another.

*fulfilled*] The Greek word is different from that which has the same rendering in [Matthew 5:17](#).

### Bengel's Gnomes

[Matthew 5:18](#). Ἀμήν, *Amen, verily*) Jesus alone employed this word at the commencement of His addresses, to give them greater force and solemnity. No apostle did so. Wagenseil,[185] in his *Sota*, p. 379, says, that this word had sometimes with the Jews the force of an oath. And wherever *הי אני* (*I, living*) occurs in the Hebrew, the Chaldee Paraphrast has *אנא קים, I, constant*: and *קים, to confirm*, etc., is found there passim for *ושבע, to swear*. See Louis le Dieu on this passage; and Kimchi interprets *אמן, amen*, itself by *קים, stability*. [186]

[185] John Christopher Wagenseil was born at Nuremberg in 1633, and educated at the University of Altdorf, where he was appointed Professor of History in 1667, and of Oriental Languages about 1675. He died in 1705. The full title of the work referred to in the text is, *Sota, hoc est liber Mixlenicus de uxore adulterii suspecta, una cum libri ex Jacob excerptis Gemaræ, versione Latina et commentario perpetuo, in quo multa sacrarum literarum ac Hebræorum Scriptorum loca explicantur.*—(I. B.)

[186] *Firmitas, stabilitas, duratio.*—BUXTORF.—(I. B.)

In the New Testament, however, it is not, strictly speaking, an oath: for it corresponds with *ναί, yea*, and *ἀληθῶς, truly*; cf. [Luke 11:51](#); [Luke 21:3](#), with [Matthew 23:36](#), and [Mark 12:43](#). It is, however, a most grave asseveration, exclusively suitable to Him who asseverates by Himself and His own truth, and from the dignity of the Speaker, is equivalent to an oath, especially when it is uttered twice, sc. “*verily, verily*.” see note to [John 1:51](#). The Hebrew word is preserved in all languages. [187]—*λέγω ὑμῖν, I say unto you*) This formula, frequent and peculiar to the Lord, possesses the highest authority, and denotes frequently a matter declared by Him, which, for special reasons, is neither written expressly in the Old Testament, nor can be clearly proved from any other source, but is first produced by Himself from the secret treasures of wisdom and knowledge, so that the assent of the hearers may rest on His sole affirmation, and the dull in heart may be deprived of all excuse for the future. The prophets were wont to say

in the third person, נאם,[188] *saith the Lord*; the apostles, *It is written*; but Christ, in the first person, *I say unto you*; see [Matthew 5:20](#); [Matthew 5:22](#); [Matthew 5:26](#); [Matthew 5:28](#); [Matthew 5:32](#); [Matthew 5:34](#); [Matthew 5:39](#); [Matthew 5:44](#), ch. [Matthew 6:2](#); [John 3:3](#); [John 14:12](#); [John 14:25](#), etc. Cf. notes on [John 4:21](#); [John 14:25](#). St Paul, when again and again compelled to speak in the first person, takes especial care not to trench on the Divine prerogative. See [Romans 12:3](#); [1 Corinthians 7:6](#). *Faith* is the correlative of this, “*I say unto you*” and by this formula is, suitably to that time (*Proverbs modo illius temporis*), placed, as it were, as the foundation on the very threshold of the New Testament. Christ seldom quotes passages of Scripture, and not except for some special reason: He befittingly rests on His own authority.—ἘΩς ἌΝ

ΠΑΡΕΛΘΗ, *until pass away*) The verb, παρελθῆ, leaves undetermined the manner of the end of the world.—ὁ οὐρανὸς καὶ ἡ γῆ, *Heaven and earth*) The whole system of nature.—ἸῶΤΑ, *jot*) *iota, yod*. Yod, the smallest and most elementary letter in the Hebrew alphabet, and one in which Keri and Kethib[189] very frequently differ, so that it almost appears to be indiscriminately absent or redundant. In the course of the Hebrew Scriptures, 66,420 yods are numbered. The Greeks frequently write the *iota* below, or omit it altogether.—ΚΕΡΑΪΑ, *a tittle*) An appendage to a portion of a letter, a mark by which one letter is distinguished from another, as ב, Beth (B), from כ, Kaph (K), or ר, Resh (R), from ד, Daleth (D), or one sound from another, as a vowel point or an accent; in short, anything which in any way belongs to the signification of the Divine will, or assists to declare that signification as revealed in the law.—οὐ μὴ, *a double negative*) Οὐ ΜΗ always has a subjunctive, and its emphasis ought not to be stretched too far; cf. [Matthew 5:20](#); [Matthew 5:26](#).—Οὐ ΜΗ ΠΑΡΕΛΘΗ, *shall not pass away*) From hence may be inferred the entireness of Scripture; for, unless the Scripture were entire, it could not be entirely fulfilled.—ἀπὸ τοῦ νόμου, *from the law*) Understand and supply, “*or from the prophets.*” The smallest portion of the law is contrasted with the whole world.—ἕως ἄν, κ.τ.λ., *until*, etc.) For righteousness shall dwell in *new Heavens and a new Earth*. See [2 Peter 3:13](#).—πάντα, *all particulars*) sc. of the law. Observe the contrast between this and ΜΙΑΝ, *one*, in the next verse.[190]—γένηται, *be fulfilled*) They have been fulfilled, and they are being fulfilled by Jesus Christ, [not only in Himself, but] even in Christians: they had not been fulfilled before His coming.

[187] And it (the Hebr. *amen*) ought to be retained in translation, as in the end, so also in the beginning of sentences. The same principle holds good of other Hebrew words.—*Not. Crit.*

[188] “נאם ... to mutter, to murmur, to speak in a low voice; specially used of the voice of God, by which oracles were revealed to the prophets. By far the most frequent use is of the part. pass. constr. in this phrase, נאם יי נאם יהוה, נאם יי נאם יהוה. ‘The voice of Jehovah (is);’ or (so) hath Jehovah revealed. This the prophets themselves were accustomed either to insert in the discourse, like the Lat. ait, inquit Dominus, [Amos 6:8](#); [Amos 6:14](#); [Amos 9:12-13](#), or to add at the end of a sentence.”—Gesenius.—(I. B.)

[189] QERI AND KETHIBH.

[190] In the original, "Antitheton, *unum*, in v. seq." I have endeavoured in this, as in other instances, to give such a rendering as shall convey Bengel's meaning to the general reader.—(I. B.)

"The margin of the Hebrew Bible exhibits a number of various readings of an early date, called קרי (to be read), because, in the view of the Jewish critics, they are to be preferred to the reading of the text, called כתיב (written). Those critics have therefore attached the vowel signs, appropriate to the marginal reading, to the consonants of the corresponding word in the text; e.g. in [Jeremiah 42:6](#), the text exhibits אָנִי, the margin קרי אֲנִי. Here the vowels in the text belong to the word in the margin, which is to be pronounced אָנִי; but in reading the text אָנִי, the proper vowels must be supplied, making אָנִי. A small circle or asterisk over the word in the text always directs to the marginal reading."—Gesenius, Heb. Gr. Sect. 17.—(I. B.)

### Pulpit Commentary

Verse 18. - Cf. [Luke 16:17](#), "But it is easier for heaven and earth to pass away, than for one tittle of the Law to fail" (Revised Version). The words are so similar that the two evangelists probably record the same utterance, the difference in the form of the sentence pointing rather to an oral than a written common source. St. Luke places it in an attack on the Pharisees, who had scoffed at our Lord for his parable of the dishonest steward. *Verily*; ἀμῆν (אמן, literally, "established," "sure"). It has hardly been sufficiently noticed by commentators that the New Testament usage of the word "Amen" often slightly differs from that found in the Old Testament. "Amen" in the Old Testament always involves the personal acceptance of the statement to which it refers ("so be it"), whether this be a statement upon oath ([Numbers 5:22](#), perhaps), or a statement of penalties incurred under certain circumstances ([Numbers 5:22](#), probably; [Deuteronomy 27:15-26](#); [Nehemiah 5:13](#)); or a statement expressing a pious hope uttered either by another ([1 Kings 1:36](#); [Jeremiah 28:6](#); [Jeremiah 11:5](#) (?); cf. [Nehemiah 8:6](#); cf. also [1 Corinthians 14:16](#)); or by one's self ([Psalm 41:13](#)). Hence the LXX. either leaves it untranslated or, with but one exception, translates it by γένοιτο. In Hellenistic Greek, however, it became often used as little more than a mere asseveration ("verily"). The earliest trace of this usage is found in [Jeremiah 28:6](#), where the LXX. renders אמן by ἀληθῶς (Aquila much better πισθήτω, though generally elsewhere πεπιστωμένως), and it is frequent in the New Testament, cf. especially [Luke 9:27](#), λέγω δὲ ὑμῖν ἀληθῶς, with parallels, ἀμῆν λέγω ὑμῖν (cf. also [Luke 12:44](#) with [Matthew 24:47](#), and [Luke 21:3](#) with [Mark 12:43](#)). Yet this usage of "Amen" in Hellenistic Greek does not seem to have ever spread into Hebrew or Aramaic. W. H. Lowe ('Fragm. Pesach.', p. 70) says, and apparently truly, "The Jews never used 'amen in the sense of 'verily.' They say באמת, **be'emeth**, 'in truth,' הימנותרא, **hemanutha**, 'Faith!' or אמנם, **omnam**, 'verily.'" If so, the fact is interesting, for it implies that, notwithstanding

the usage of "Amen" in Greek, our Lord himself, as speaking Aramaic, probably did not use it in the mere sense of strong asseveration, but rather always with its connotation of his entire concurrence in the statement he was making. In his mouth, that is to say, it always emphasized the thought of his personal acceptance of the statement with its legitimate issue. Observe that it makes no difference (cf. [Jeremiah 28:6](#)) whether the "Amen" comes at the beginning or at the end of his utterance. N.B. - Ναί ([Luke 11:51](#); cf. [Matthew 23:36](#)) may be taken as intermediate between ἀληθῶς and ἀμήν. Ἀληθῶς states a truth; ναί assents with the intellect; ἀμήν, in at least Hebrew and Aramaic usage, accepts it with all its consequences (cf. [2 Corinthians 1:19, 20](#)). **Till heaven and earth pass**; Revised Version, **pass away** (παρέλθῃ); and so in the next clause. The same almost archaic sense of "pass" recurs in [Psalm 148:6](#), Authorized Version (Revised Version, "pass away"). Observe that our Lord does not say that the Law will then pass away. He says, not till then; **i.e.** he affirms, as in [Luke 16:17](#), that it is **easier** for heaven and earth to pass away than for the Law. For, in fact, as being constantly fulfilled in its ideal and therefore permanent character, it must necessarily remain in the new world; cf. [1 Peter 1:25](#) (the everlasting duration of the word of the Lord); [1 Corinthians 13:13](#) (love); [2 Peter 3:13](#) (righteousness); cf. Meyer. The belief in the permanence of the Law which the Jews had (**vide** references in Meyer, and especially Weber, 'Altsynag. Theol.,' §§ 5, 84) here finds its true satisfaction. "The least element of holiness which the Law contains has more reality and durability than the whole visible universe" (Godet on Luke). Comp. also [Mark 13:31](#), "My words shall not pass away" - a claim only seen in its full three when put beside these words about the Law. **One jot**. The permanence of even every **yod** (**y, j**), though the smallest letter of the Hebrew alphabet, is not infrequently referred to by Jewish writers (cf. **e.g.** in Lightfoot, 'Hor. Hebr.,' Edersheim, 'Life,' 1.537). Observe:

(1) The mention of **yod**, evidently because of its small size, is one proof of the fact that the Hebrew characters in use in our Lord's time were much more similar to the usual form under which we know them (**Quadrat schrift**) than to the form found on the Moabite Stone (Phoenician), where the **god** is no smaller than other letters (**vide** Euting's very complete table of forms of the Hebrew alphabet in Chwolsen, 'Corp. Inscript. Hebr.,' 1882; **vide** pp. 404-415 of the same work for Chwolson's much-controverted theory of the gradual development of the **Quadrat-sehrift**, roughly from the time of Ezra till the eighth or ninth century A.D., out of old Aramaic forms slightly removed from Phoenician; and for the early history of the Hebrew alphabet generally, see the introduction to Driver's 'Samuel.')

(2) We may, perhaps, see in our Lord's reference to **yod** and a "tittle" an indication that even already scrupulous care was taken of the text. The objection to this, derived from the non-literal quotations in the New Testament is due to a misunderstanding of Jewish methods of quotation. **Or one tittle**. So Wickliffe and Tyndale downwards; "apparently a diminutive of **tit**, small" (Aid. Wright, 'Bible WordBook'); κεραία (κερέα, Westcott and Heft, **vide** Appendix, p. 151), probably "a horn," then anything projecting like a horn. Used by the early Greek grammarians, like **apex** by the Latin, to designate:

(1) A little projection in a letter, especially the top, the apex; Nicander, "the top and bottom are each called κεραία (κεραία λέγεται τὸ ἄκρον καὶ ἔσχατον; gloss, κεραία γράμματος ἄκρον); cf. Plutarch, "disputing about syllables and κεραιῶν (λογομαχεῖν περὶ συλλαβῶν καὶ κεραιῶν); " **vide** Wetstein.

(2) Accents. So Thayer's Grimm; cf. Sophocles' 'Lex.' (1870) **s.v.** κεραία, "Apex, a mark over a letter, as in 5 (Philon., 2:536. 27);" but Philo in this passage only refers to κεραίαν ἐκάστην, without defining it. This double use of the Greek word forbids absolute certainty as to what our Lord was referring to, especially as the Hebrew word (צק, literally, "thorn") of which κεραία is a translation has itself a double sense, viz.:

(1) The end of a letter, especially the "thorn-like" small upward stroke of **yod**. So most interpreters since Origen (in Wetstein), who says that the Hebrew letters **eaph** (ע) and **beth** (ב) differ only by a short κεραία. They also quote the well-known Jewish examples (**e.g.** in Wetstein) of the effect of negligence in writing similar letters; **e.g.** if one writes **resh** (ר) for **daleth** (ד), "one" ([Deuteronomy 6:4](#)) becomes "another;" if **heth** (ה) for **he** (ה), "praise" ([Psalm 150.](#)) becomes "profane." It must be noticed that the extremities of such Hebrew letters as we possess, which were actually written in our Lord's time on earth, are much more "thorn" "horn"-like than those of our printed texts. I cannot, however, find קוצ actually used in this sense of other letters than **yod**.

(2) Some distinguishing mark over a letter to indicate care in writing and reading it, or to remind readers of some interpretation or rule attached as a peg to it or to the word of which it forms a part. It was much later, indeed, that such marks became very elaborate, but it is probable that the rudiments of them were known in our Lord's time (for such קוצים, cf. Weber, 'Altsynag. Theol.,' § 27, 2 **a**, and the article on Akiba in 'Dict. of Christian Biogr.'). If it be objected that our Lord could hardly refer to these marks of traditional explanation as of such permanence, the answer is that in so far as these expressed legitimate issues (**vide infra**, ver. 21) of the Mosaic Law, he could place them on the same level as that Law itself. **Till all**; Revised Version, **till all things**; **i.e.** all things in the Law - all the requirements of the Law, in contrast to the one "jot" or "tittle" just mentioned. **Till all be fulfilled**; Revised Version, **be accomplished** (γένηται). The clause is probably expegetical of "till heaven and earth pass away." Nothing in the Law shall pass away till heaven and earth pass away, when, with a new heaven and earth, all the contents of the Law will be completely realized (cf. Nosgen) so that even then nothing in the Law shall pass away (**vide infra**). On the contrary, every part of it, moral or ceremonial (Weiss), shall then, by being fully understood and obeyed in its true meaning, enter on its full and complete existence (γένηται). Matthew 5:18

### Vincent's Word Studies

Jot, tittle (ἰῶτα κεραία)

Jot is for jod, the smallest letter in the Hebrew alphabet. Tittle is the little bend or point which serves to distinguish certain Hebrew letters of similar appearance. Jewish tradition mentions the letter jod as being irremovable; adding that, if all men in the world were gathered to abolish the least letter in the law, they would not succeed. The guilt of

changing those little hooks which distinguish between certain Hebrew letters is declared to be so great that, if such a thing were done, the world would be destroyed.

## ◀ Matthew 5:19 ▶

### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">3739</a> [e]	ὅς <a href="#">hos</a>	Whoever	<a href="#">RelPro-NMS</a>
<a href="#">1437</a> [e]	ἐάν <a href="#">ean</a>	if	<a href="#">Conj</a>
<a href="#">3767</a> [e]	οὖν <a href="#">oun</a>	then	<a href="#">Conj</a>
<a href="#">3089</a> [e]	λύση <a href="#">lysē</a>	shall break	<a href="#">V-ASA-3S</a>
<a href="#">1520</a> [e]	μίαν <a href="#">mian</a>	one	<a href="#">Adj-AFS</a>
<a href="#">3588</a> [e]	τῶν <a href="#">tōn</a>	of the	<a href="#">Art-GFP</a>
<a href="#">1785</a> [e]	ἐντολῶν <a href="#">entolōn</a>	commandments	<a href="#">N-GFP</a>
<a href="#">3778</a> [e]	τούτων <a href="#">toutōn</a>	of these	<a href="#">DPro-GFP</a>

<a href="#">3588</a> [e]	τῶν <a href="#">tōn</a>	the	<a href="#">Art-GFP</a>
<a href="#">1646</a> [e]	ἐλαχίστων <a href="#">elachistōn</a>	least	<a href="#">Adj-GFP-S</a>
<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">1321</a> [e]	διδάξει <a href="#">didaxē</a>	shall teach	<a href="#">V-ASA-3S</a>
<a href="#">3779</a> [e]	οὕτως <a href="#">houtōs</a>	so	<a href="#">Adv</a>
<a href="#">3588</a> [e]	τοὺς <a href="#">tous</a>	the	<a href="#">Art-AMP</a>
<a href="#">444</a> [e]	ἄνθρώπους, <a href="#">anthrōpous</a>	others,	<a href="#">N-AMP</a>
<a href="#">1646</a> [e]	ἐλάχιστος <a href="#">elachistos</a>	least	<a href="#">Adj-NMS-S</a>
<a href="#">2564</a> [e]	κληθήσεται <a href="#">klēthēsetai</a>	he will be called	<a href="#">V-FIP-3S</a>
<a href="#">1722</a> [e]	ἐν <a href="#">en</a>	in	<a href="#">Prep</a>
<a href="#">3588</a> [e]	τῇ <a href="#">tē</a>	the	<a href="#">Art-DFS</a>
<a href="#">932</a> [e]	βασιλεία <a href="#">basileia</a>	kingdom	<a href="#">N-DFS</a>

<a href="#">3588</a> [e]	τῶν <a href="#">tōn</a>	of the	<a href="#">Art-GMP</a>
<a href="#">3772</a> [e]	οὐρανῶν· <a href="#">ouranōn</a>	heavens;	<a href="#">N-GMP</a>
<a href="#">3739</a> [e]	ὅς <a href="#">hos</a>	whoever	<a href="#">RelPro-NMS</a>
<a href="#">1161</a> [e]	δ' <a href="#">d'</a>	now	<a href="#">Conj</a>
<a href="#">302</a> [e]	ἄν <a href="#">an</a>	-	<a href="#">Prtcl</a>
<a href="#">4160</a> [e]	ποιήσῃ <a href="#">poiēsē</a>	shall keep	<a href="#">V-ASA-3S</a>
<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">1321</a> [e]	διδάξῃ, <a href="#">didaxē</a>	shall teach [them],	<a href="#">V-ASA-3S</a>
<a href="#">3778</a> [e]	οὗτος <a href="#">houtos</a>	this [one]	<a href="#">DPro-NMS</a>
<a href="#">3173</a> [e]	μέγας <a href="#">megas</a>	great	<a href="#">Adj-NMS</a>
<a href="#">2564</a> [e]	κληθήσεται <a href="#">klēthēsetai</a>	will be called	<a href="#">V-FIP-3S</a>
<a href="#">1722</a> [e]	ἐν <a href="#">en</a>	in	<a href="#">Prep</a>

<a href="#">3588</a> [e]	τῆ <a href="#">tē</a>	the	<a href="#">Art-DFS</a>
<a href="#">932</a> [e]	βασιλεία <a href="#">basileia</a>	kingdom	<a href="#">N-DFS</a>
<a href="#">3588</a> [e]	τῶν <a href="#">tōn</a>	of the	<a href="#">Art-GMP</a>
<a href="#">3772</a> [e]	οὐρανῶν. <a href="#">ouranōn</a>	heavens.	<a href="#">N-GMP</a>

## 3089. **luó**

### Strong's Lexicon

**luó:** To loose, to release, to dissolve, to break, to destroy

**Original Word:** λύω

**Part of Speech:** Verb

**Transliteration:** luó

**Pronunciation:** loo'-o

**Phonetic Spelling:** (loo'-o)

**Definition:** To loose, to release, to dissolve, to break, to destroy

**Meaning:** (a) I loose, untie, release, (b) met: I break, destroy, set at naught, contravene; I break up a meeting, annul.

**Word Origin:** A primary verb

**Corresponding Greek / Hebrew Entries:** - **H6605 (pāṭah):** To open, to loosen

- **H5425 (nāṭan):** To give, to permit, to release

**Usage:** The Greek verb "luó" primarily means to loose or release something that is bound or tied. It can also imply breaking or destroying, as well as dissolving or nullifying something. In the New Testament, "luó" is used both in literal and metaphorical contexts, such as untying a physical object or releasing someone from bonds, as well as breaking spiritual or legal bonds.

**Cultural and Historical Background:** In ancient Greek culture, the concept of "luó" was significant in various contexts, including legal, social, and religious settings. The act of loosing or releasing was often associated with freedom, whether it be freeing a slave, dissolving a contract, or breaking a curse. In Jewish tradition, the idea of binding and loosing was also prevalent,

particularly in rabbinic teachings where it referred to the authority to permit or prohibit actions based on the interpretation of the law.

## HELPS Word-studies

**3089** *lyō* – properly, loose (unleash) let go; release (unbind) so something no longer holds together; (figuratively) release what has been held back (like Christ "releasing" the seven seals in the scroll in *Revelation*).

## NAS Exhaustive Concordance

### Word Origin

a prim. verb

### Definition

to loose, to release, to dissolve

### NASB Translation

annuls (1), break (1), breaking (1), broke down (1), broken (4), destroy (2), destroyed (3), loose (2), loosed (2), putting an end to (1), release (1), released (7), removed (1), take off (1), unbind (1), untie (8), untied (1), untying (4).

## Thayer's Greek Lexicon

### STRONGS NT 3089: λύω

λύω; imperfect ἔλυον; 1 aorist ἔλυσα; passive, present λύομαι; imperfect ἐλυομην; perfect 2 person singular λέλυσαι, participle λελυμενος; 1 aorist ἐλυθην; 1 future λυθήσομαι; from Homer down; the Sept. several times for פתח, to open, ܪܝܫܝܢ and Chaldean ܪܝܫܝܢ ([Daniel 3:25](#); [Daniel 5:12](#)); to loose; i. e.:

**1. to loose any person (or thing) tied or fastened:** properly, the bandages of the feet, the shoes, [Mark 1:7](#); [Luke 3:16](#); [John 1:27](#); Acts (); (so for ἵνα to take off, [Exodus 3:5](#); [Joshua 5:15](#)); πῶλον (δεδεμένον), [Matthew 21:2](#); [Mark 11:2](#), (L marginal reading),f; [Luke 19:30f. 33](#); bad angels, [Revelation 9:14f](#); τὸν βουὴν ἀπὸ τῆς φάτνης, [Luke 13:15](#); tropically: of husband and wife joined together by the bond of matrimony, λέλυσαι ἀπὸ γυναικός (opposed to δέδεσαι γυναικί), spoken of a single man, whether he has already had a wife or has not yet married, [1 Corinthians 7:27](#).

**2. to loose one bound, i. e. to unbind, release from bonds, set free:** one bound up (swathed in bandages), [John 11:44](#); bound with chains (a prisoner), [Acts 22:30](#) (where Rec. adds ἀπὸ τῶν δεσμῶν); hence, equivalent to to discharge from prison, let go, [Acts 24:26](#) Rec. (so as far back as Homer); in Apocalyptic vision of the devil (κεκλεισμένον), [Revelation 20:3](#); ἐκ τῆς φυλακῆς αὐτοῦ, 7; metaphorically, to free (ἀπὸ δεσμοῦ) from the bondage of disease (one held by Satan) by restoration to health, [Luke](#)

[13:16](#); to release one bound by the chains of sin, ἐκ τῶν ἁμαρτιῶν, [Revelation 1:5](#) L T Tr WH (see [λούω](#) at the end (cf. Winer's Grammar, § 30, 6 a.)).

**3. to loosen, undo, dissolve**, anything bound, tied, or compacted together: the seal of a book, [Revelation 5:2](#) (5 Rec.); tropically, τὸν δεσμόν τῆς γλώσσης τίνος, to remove an impediment of speech, restore speech to a dumb man, [Mark 7:35](#) (Justin, hist. 13, 7, 1 cui nomen Battos propter linguae obligationem init; 6 linguae nodis solutis loqui primum coepit); an assembly, i. e. **to dismiss, break up**: τὴν συναγωγὴν, passive, [Acts 13:43](#) (ἀγορὴν, Homer, Iliad 1, 305; Odyssey 2, 257, etc.; Apoll. Rh. 1, 708; τὴν στρατιάν, Xenophon, Cyril 6, 1, 2); of the bonds of death, λύειν τὰς ὠδῖνας τοῦ θαντοῦ, [Acts 2:24](#) (see ὠδίν). Laws, as having binding force, are likened to bonds; hence, λύειν is equivalent to **to annul, subvert; to do away with; to deprive of authority**, whether by precept or by act: ἐντολήν, [Matthew 5:19](#); τὸν νόμον, [John 7:23](#); τό σάββατον, the commandment concerning the sabbath, [John 5:18](#); τὴν γραφήν, [John 10:35](#); cf. Kuinoel on [Matthew 5:17](#); (on the singular reading λύει τὸν Ἰησοῦ, [1 John 4:3](#) WH marginal reading see Westcott's Commentary at the passage); by a Chaldean and Talmudic usage (equivalent to נָרַץ , נָרַץ (cf. Winer's Grammar, 32)), opposed to δέω (which see 2 c.), **to declare lawful**: [Matthew 16:19](#); [Matthew 18:18](#) (but cf. Weiss in Meyer 7te Aufl. ad the passages cited). to loose what is compacted or built together, **to break up, demolish, destroy**: properly, in passive ἐλύετο ἡ πρύμνα, was breaking to pieces, [Acts 27:41](#); τὸν ναόν, [John 2:19](#); τό μεσότοιχον τοῦ φραγμοῦ, [Ephesians 2:14](#) (τά τεῖχη, 1 Esdr. 1:52; γέφυραν, Xenophon, an. 2, 4, 17f); to dissolve something coherent into parts, **to destroy**: passive (τούτων πάντων λυομένων, [2 Peter 3:11](#)); τά στοιχεῖα (καυσούμενα), [2 Peter 3:10](#); οὐρανοί (πυρούμενοι), [2 Peter 3:12](#); metaphorically, **to overthrow, do away with**: τά ἔργα τοῦ διαβόλου, [1 John 3:8](#). (Compare: ἀναλύω, ἀπολύω, διαλύω, ἐκλύω, ἐπιλύω, καταλύω, πυραλύω.)

## Strong's Exhaustive Concordance

break up, dissolve, loose

A primary verb; to "loosen" (literally or figuratively) -- break (up), destroy, dissolve, (un-)loose, melt, put off. Compare [rhegunumi](#).

see GREEK [rhegunumi](#)

## ◀ 1646. elachistos ▶

### Strong's Lexicon

**elachistos:** Least, smallest, very little

**Original Word:** ἐλάχιστος

**Part of Speech:** Adjective

**Transliteration:** elachistos

**Pronunciation:** eh-LAH-khee-stos

**Phonetic Spelling:** (el-akh'-is-tos)

**Definition:** Least, smallest, very little

**Meaning:** least, smallest, but perhaps oftener in the weaker sense: very little, very small.

**Word Origin:** Superlative form of the Greek word μικρός (mikros), meaning "small" or "little."

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent often used in similar contexts is יָטֵף (qatan), meaning "small" or "least."

**Usage:** The term "elachistos" is used in the New Testament to denote the smallest or least in size, amount, importance, or rank. It often conveys a sense of humility or insignificance in comparison to something greater. In a biblical context, it can refer to the least in the kingdom of God, the least of the commandments, or the least among people.

**Cultural and Historical Background:** In the Greco-Roman world, societal structures were hierarchical, with clear distinctions between the great and the least. The use of "elachistos" in the New Testament often challenges these societal norms by emphasizing the value and importance of those considered least by worldly standards. This reflects the counter-cultural message of the Gospel, where the last shall be first, and the humble are exalted.

### HELPS Word-studies

**1646** *eláxistos* – the superlative (-est form) of [3398](#) /*mikrós* ("small") meaning "*the very least, smallest.*"

Lk 16:10: "He who is faithful in a *very little* ([1646](#) /*eláxistos*) *thing* is faithful also in much; and he who is unrighteous in a *very little* ([1646](#) /*eláxistos*) *thing* is unrighteous also in much" (*NASU*).

Lk 19:17: "And he said to him, 'Well done, good slave, because you have been faithful in a *very little* ([1646](#) /*eláxistos*) *thing*, you are to be in authority over ten cities' " (*NASU*).

### NAS Exhaustive Concordance

### Word Origin

superl. of elachus (little), also used as superl. to [mikros](#)

### Definition

least (in size, amount, dignity, etc.)

### NASB Translation

least (6), smallest (1), very least (1), very little thing (4), very small (1), very small thing (1).

## Thayer's Greek Lexicon

### STRONGS NT 1646: ἐλάχιστος

ἐλάχιστος, ἐλαχίστη, ἐλάχιστον (superlative of the adjective μικρός, but coming from ἐλαχύς) ((Homer h. Merc. 573), Herodotus down), **smallest, least** — whether in size: [James 3:4](#); in amount: of the management of affairs, πιστός ἐν ἐλαχίστῳ, [Luke 16:10](#) (opposed to ἐν πολλῶ); ; ἐν ἐλαχίστῳ ἄδικος, [Luke 16:10](#); in importance: what is of the least moment, [1 Corinthians 6:2](#); in authority: of commandments, [Matthew 5:19](#); in the estimation of men: of persons, [Matthew 25:40, 45](#); in rank and excellence: of persons, [Matthew 5:19](#); [1 Corinthians 15:9](#); of a town, [Matthew 2:6](#). οὐδέ (R G οὔτε) ἐλάχιστον, not even a very small thing, [Luke 12:26](#); ἐμοί εἰς ἐλάχιστον, ἐστι (see εἰμί, V. 2 c.), [1 Corinthians 4:3](#).

## Strong's Exhaustive Concordance

least, very little, smallest.

Superlative of elachus (short); used as equivalent to [mikros](#); least (in size, amount, dignity, etc.) -  
- least, very little (small), smallest.

see GREEK [mikros](#)

## ◀ 3173. megas ▶

### Strong's Lexicon

megas: Great, large, mighty

**Original Word:** μέγας

**Part of Speech:** Adjective; Adverb, Comparative

**Transliteration:** megas

**Pronunciation:** MEH-gahs

**Phonetic Spelling:** (meg'-as)

**Definition:** Great, large, mighty

**Meaning:** large, great, in the widest sense.

**Word Origin:** A primary word

**Corresponding Greek / Hebrew Entries:** - **H1419 (gadol):** Often translated as "great" or "large," used to describe size, age, or importance.

- **H7227 (rab):** Meaning "many" or "great," used to denote abundance or magnitude.

**Usage:** The Greek adjective "megas" is used to describe something of significant size, importance, or intensity. It can refer to physical dimensions, such as a large crowd or a great city, as well as abstract concepts like great power, authority, or significance. In the New Testament, "megas" often emphasizes the magnitude of God's works, the authority of Jesus, or the impact of events.

**Cultural and Historical Background:** In the Greco-Roman world, greatness was often associated with power, wealth, and influence. The term "megas" would have been understood in this context, highlighting the grandeur or superiority of a person, place, or event. In the biblical context, however, greatness is frequently redefined to align with God's values, where humility and servanthood are exalted.

## NAS Exhaustive Concordance

### Word Origin

a prim. word

### Definition

great

### NASB Translation

abundant (1), all the more (1), arrogant (1), big (2), completely\* (1), fierce (2), great (115), great men (2), great things (2), greater (30), greater things (1), greatest (10), greatly\* (1), grown\* (1), high (2), huge (1), large (8), larger (2), larger ones (1), long time (1), loud (42), mighty (1), more important (2), older (1), one greater (1), perfectly (2), severe (2), stricter (1), strong (1), surprising (1), terribly (1), too much (1), very much (1), wide (1).

## Thayer's Greek Lexicon

### STRONGS NT 3173: μέγας

**μέγας, μεγάλη, μέγα** ((related to Latin *magnus*, *magister*, Goth. *maist* (cf. **τό πλεῖστον**), etc.; Vanicek, p. 682; Curtius, § 462)), accusative **μέγαν, μεγάλην, μέγα**;

plural **μεγάλοι, μεγάλοι, μέγαλα**; comparative **μείζων, μείζον** (accusative masculine and feminine **μείζονα**, once contracted **μείζω**, [John 5:36](#) (R G T WH, but L Tr **μείζων** (cf. Tdf. Proleg., p. 119))); neuter plural **μείζονα**, once contracted **μείζω**, [John 1:50](#)(51)) and **μειζότερος**, [3 John 1:4](#) (from the comparative **μείζων**), a poetic comparison, on which see the remark quoted

under *ἐλαχιστοτερος*, cf. Matthiae, § 136; superlative *μέγιστος* (found only in [2 Peter 1:4](#)); (from Homer down); the Sept. for לַיָּגֵן; also for כָּרַ; **great**;

**1.** predicated a. of the external form or sensible appearance of things (or of persons); in particular, of space and its dimensions — as respects *α.* mass and weight: *λίθος*, [Matthew 27:60](#); [Mark 16:4](#); [Revelation 18:21](#); *ὄρος*, [Revelation 8:8](#); *ἀστήρ*, [Revelation 8:10](#); (*δράκων*, [Revelation 12:3, 9](#); *ἀετός*, [Revelation 12:14](#); *δένδρον*, [Luke 13:19](#) (T WH omit; L Tr brackets *μέγα*); *κλάδοι*, [Mark 4:32](#); *ἰχθύες*, [John 21:11](#)); *β.* compass and extent; **large, spacious**: *σκηνή (μείζων)*, [Hebrews 9:11](#); *ἀνάγαιον* (R *ἀνώγειον*, which see), [Mark 14:15](#); *ἀποθήκη*, [Luke 12:18](#); *κάμινος*, [Revelation 9:2](#); *πόλις*, [Revelation 11:8](#); [Revelation 16:19](#); [Revelation 17:18](#); [Revelation 18:2, 16, 18, 19](#); *ποταμός*, [Revelation 9:14](#); [Revelation 16:12](#); *θύρα*, [1 Corinthians 16:9](#); *ληνός*, [Revelation 14:19](#); *ὀθόνη*, [Acts 10:11](#); [Acts 11:5](#); *χάσμα*, [Luke 16:26](#) ([2 Samuel 18:17](#)). *γ.* measure and height: *οἰκοδομαί*, [Mark 13:2](#); *θρόνος*, [Revelation 20:11](#); **long**, *μάχαιρα*, [Revelation 6:4](#); as respects stature and age, *μικροί καί μεγάλοι*, small and great, young and old, [Acts 8:10](#); [Acts 26:22](#); [Hebrews 8:11](#); [Revelation 11:18](#); [Revelation 13:16](#); [Revelation 19:5, 18](#); [Revelation 20:12](#) ([Genesis 19:11](#); [2 Kings 23:2](#); [2 Chronicles 34:30](#)). (neuter singular used adverbially: *ἐν μεγάλῳ*, [Acts 26:29](#) L T Tr WH (for R G *ἐν πολλῷ*, which see in *πολύς*, d.)) **in great** namely, degree. The apostle plays upon Agrippa's words *ἐν ὀλίγῳ* (which see) **in a little** (time) thou wouldst fain etc ... I would to God that both in little and **in great** i. e. in all respects etc.; cf. the use of *ὀλίγον καί μέγα* or *μικρόν καί μέγα* (yet in negative sentences) to express totality; e. g. Plato, *Phileb.* 21 e.; *Apology* 19 c.; 21 b.; 26 b.; but see d. below.)

**b.** of number and quantity, equivalent to **numerous, large**: *ἀγέλη*, [Mark 5:11](#); **abundant**, *πορισμός*, [1 Timothy 6:6](#); *μισθαποδοσία*, [Hebrews 10:35](#).

**c.** of age: *ὁ μείζων*, **the elder**, [Romans 9:12](#) after [Genesis 25:23](#) (*Σκιπιων ὁ μέγας*, Polybius 18, 18 (35), 9; 32, 12, 1).

**d.** used of intensity and its degrees: *δύναμις*, [Acts 4:33](#); [Acts 8:10](#); neuter *ἐν μεγάλῳ*, with great effort, [Acts 26:29](#) L T Tr WH (but see *γ.* above); of the affections and emotions of the mind: *χαρά*, [Matthew 2:10](#); [Matthew 28:8](#); [Luke 2:10](#); [Luke 24:52](#); [Acts 15:3](#); *φόβος*, [Mark 4:41](#); [Luke 2:9](#); [Luke 8:37](#); [Acts 5:5, 11](#); [Revelation 11:11](#); *θυμός*, [Revelation 12:12](#); *λύπη*, [Romans 9:2](#); *ἔκστασις*, [Mark 5:42](#) ([Genesis 27:33](#)); *πιστός*, [Matthew 15:28](#); *χάρις*, [Acts 4:33](#); *ἀγάπη* [John 15:13](#). of natural events powerfully affecting the senses, equivalent to **violent, mighty, strong**: *ἄνεμος*, [John 6:18](#); [Revelation](#)

6:13; βροντή, [Revelation 14:2](#); χάλαζα, [Revelation 11:19](#); [Revelation 16:21](#); σεισμός, [Matthew 8:24](#); [Matthew 28:2](#); [Luke 21:11](#); [Acts 16:26](#); [Revelation 6:12](#); [Revelation 11:13](#); [Revelation 16:18](#); λαΐλαψ, [Mark 4:37](#); πτώσις, [Matthew 7:27](#). of other external things, such as are perceived by hearing: κραυγή, [Acts 23:9](#); [Revelation 14:18](#) (R G); μείζον κράζειν, to cry out the louder, [Matthew 20:31](#); φωνῆς, [Matthew 24:31](#) (T omits φωνῆς, WH only in marginal reading); ; [Luke 23:23](#); [John 11:43](#); [Acts 8:7](#); [Revelation 1:10](#); [Revelation 5:2, 12](#); [Revelation 6:10](#); [Revelation 7:2, 10](#); [Revelation 8:13](#); [Revelation 10:3](#); [Revelation 11:12, 15](#); (L T Tr WH; Rec.), and elsewhere; γαλήνη, [Matthew 8:26](#); [Mark 4:39](#). of objects of sight which excite admiration and wonder: φῶς, [Matthew 4:16](#); σημεῖον, [Matthew 24:24](#); [Luke 21:11](#); [Acts 6:8](#); [Acts 8:13](#); [Revelation 13:13](#); ἔργα, [Revelation 15:3](#); μείζω, μείζονα τούτων, greater things than these, i. e. more extraordinary, more wonderful, [John 1:50](#) (); . of things that are felt: καῦμα, [Revelation 16:9](#); πυρετός, [Luke 4:38](#); of other things that distress: ἀνάγκη, [Luke 21:23](#); (θλίψις, [Matthew 24:21](#); [Acts 7:11](#); [Revelation 2:22](#); [Revelation 7:14](#); (διωγμός, [Acts 8:1](#); λιμός, [Luke 4:25](#); [Acts 11:28](#); πληγή, [Revelation 16:21](#)).

2. predicated of rank, as belonging to a. persons, eminent for ability, virtue, authority, power; as God, and sacred personages: Θεός, [Titus 2:13](#) ((on which see Prof. Abbot, Note C. in Journ. See Biblical Literature, etc. i., p. 19, and cf. ἐπιφάνεια)); Ἄρτεμις, [Acts 19:27f, 34f](#); ἀρχιερεύς, [Hebrews 4:14](#); ποιμήν, [Hebrews 13:20](#); προφήτης, [Luke 7:16](#); absolutely, οἱ μεγάλοι, great men, leaders, rulers, [Matthew 20:25](#); [Mark 10:42](#); universally, eminent, distinguished: [Matthew 5:19](#); [Matthew 20:26](#); [Luke 1:15, 32](#); [Acts 8:9](#). μείζων is used of those who surpass others — either in nature and power, as God: [John 10:29](#) (here T Tr WH text give the neuter (see below)); [John 10:28](#); [Hebrews 6:13](#); [1 John 4:4](#); add, [John 4:12](#); [John 8:53](#); or in excellence, worth, authority, etc.: [Matthew 11:11](#); [Matthew 18:1](#); [Matthew 23:11](#); [Mark 9:34](#); [Luke 7:28](#); [Luke 9:46](#); [Luke 22:26](#); [John 13:16](#); [John 15:20](#); [1 Corinthians 14:5](#); δυνάμει μείζονες, [2 Peter 2:11](#); neuter μείζον, something higher, more exalted, more majestic than the temple, to wit the august person of Jesus the Messiah and his preeminent influence, [Matthew 12:6](#) L T Tr WH; (cf. [John 10:29](#) above); contextually equivalent to strict in condemning, of God, [1 John 3:20](#).

b. things to be esteemed highly for their importance, equivalent to Latingravis; of great moment, of great wight, important: ἐπαγγέλματα, [2 Peter 1:4](#); ἐντολή, [Matthew 22:36, 38](#); μυστηριον, [Ephesians 5:32](#); [1 Timothy 3:16](#); ἁμαρτία, [John 19:11](#); μείζων μαρτυρία, of greater proving power, [John 5:36](#) (see above at the beginning); [1 John 5:9](#) (μαρτυρίαν μείζω καί σαφεστεραν, Isocrates Archid. § 32). μέγας equivalent to solemn, sacred, of festival days (cf. [Isaiah 1:18](#),

the Sept.): **ἡμέρα**, [John 7:37](#); [John 19:31](#); **notable, august, ἡμέρα**, of the day of the final judgment, [Acts 2:20](#); [Jude 1:6](#); [Revelation 6:17](#); [Revelation 16:14](#). neuter **μέγα**, a great matter, thing of great moment: [1 Corinthians 9:11](#) ([Genesis 45:28](#); [Isaiah 49:6](#)); **οὐ μέγα**, [2 Corinthians 11:15](#).

**c.** a thing to be highly esteemed for its excellence, equivalent to **excellent**: [1 Corinthians 13:13](#) (cf. Winers Grammar, § 35, i. Buttmann, § 123, 13); **τά χαρίσματα τά μείζονα** (R G κρείττονα), [1 Corinthians 12:31](#) L T Tr WH.

**3.** splendid, prepared on a grand scale, stately: **δοχή**, [Luke 5:29](#) ([Genesis 21:8](#)); **δεῖπνον**, [Luke 14:16](#); [Revelation 19:17](#) (G L T Tr WH) ([Daniel 5:1](#) (Theod.)); **οἰκία**, [2 Timothy 2:20](#) ([Jeremiah 52:13](#); (οἶκος), [2 Chronicles 2:5, 9](#)).

**4.** neuter plural **μεγάλα**, **great things**: of God's preeminent blessings, [Luke 1:49](#) L T Tr WH (see **μεγαλειος**); of things which overstep the province of a created being, **proud (presumptuous) things, full of arrogance**, derogatory to the majesty of God: **λαλοῦν μεγάλα** joined with **βλασφημίας**, [Revelation 13:5](#); [Daniel 7:8, 11, 20](#); like **μέγα εἶπεῖν**, Homer, *Odyssey* 3, 227; 16, 243; 22, 288.

## Strong's Exhaustive Concordance

exceeding, great, large

(including the prolonged forms, feminine megale, plural megaloi, etc.; compare also [megistos](#), [meizon](#)); big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, X to years.

see GREEK [megistos](#)

see GREEK [meizon](#)

## ◀ Matthew 5:20 ▶

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">3004 [e]</a>	λέγω <a href="#">legō</a>	I say	<a href="#">V-PIA-1S</a>
<a href="#">1063 [e]</a>	γάρ <a href="#">gar</a>	for	<a href="#">Conj</a>
<a href="#">4771 [e]</a>	ὑμῖν <a href="#">hymīn</a>	to you,	<a href="#">PPro-D2P</a>
<a href="#">3754 [e]</a>	ὅτι <a href="#">hoti</a>	that	<a href="#">Conj</a>
<a href="#">1437 [e]</a>	ἐάν <a href="#">ean</a>	if	<a href="#">Conj</a>
<a href="#">3361 [e]</a>	μὴ <a href="#">mē</a>	not	<a href="#">Adv</a>
<a href="#">4052 [e]</a>	περισεύση <a href="#">perisseusē</a>	shall abound	<a href="#">V-ASA-3S</a>
<a href="#">4771 [e]</a>	ὑμῶν <a href="#">hymōn</a>	your	<a href="#">PPro-G2P</a>
<a href="#">3588 [e]</a>	ἡ <a href="#">hē</a>	-	<a href="#">Art-NFS</a>
<a href="#">1343 [e]</a>	δικαιοσύνη <a href="#">dikaiosynē</a>	righteousness	<a href="#">N-NFS</a>
<a href="#">4119 [e]</a>	πλεῖον <a href="#">pleion</a>	above [that]	<a href="#">Adj-ANS-C</a>
<a href="#">3588 [e]</a>	τῶν <a href="#">tōn</a>	of the	<a href="#">Art-GMP</a>

<a href="#">1122</a> [e]	γραμματέων <a href="#">grammateōn</a>	scribes	<a href="#">N-GMP</a>
<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">5330</a> [e]	Φαρισαίων, <a href="#">Pharisaiōn</a>	Pharisees,	<a href="#">N-GMP</a>
<a href="#">3756</a> [e]	οὐ <a href="#">ou</a>	no	<a href="#">Adv</a>
<a href="#">3361</a> [e]	μὴ <a href="#">mē</a>	not	<a href="#">Adv</a>
<a href="#">1525</a> [e]	εἰσέλθητε <a href="#">eiselthēte</a>	shall you enter	<a href="#">V-ASA-2P</a>
<a href="#">1519</a> [e]	εἰς <a href="#">eis</a>	into	<a href="#">Prep</a>
<a href="#">3588</a> [e]	τὴν <a href="#">tēn</a>	the	<a href="#">Art-AFS</a>
<a href="#">932</a> [e]	βασιλείαν <a href="#">basileian</a>	kingdom	<a href="#">N-AFS</a>
<a href="#">3588</a> [e]	τῶν <a href="#">tōn</a>	of the	<a href="#">Art-GMP</a>
<a href="#">3772</a> [e]	οὐρανῶν. <a href="#">ouranōn</a>	heavens.	<a href="#">N-GMP</a>

## Strong's Lexicon

**perisseuó:** To abound, to be in abundance, to overflow, to excel

**Original Word:** ΠΕΡΙΣΣΕÚΩ

**Part of Speech:** Verb

**Transliteration:** perisseuó

**Pronunciation:** pe-ris-syoo'-o

**Phonetic Spelling:** (per-is-syoo'-o)

**Definition:** To abound, to be in abundance, to overflow, to excel

**Meaning:** (a) intrans: I exceed the ordinary (the necessary), abound, overflow; am left over, (b) trans: I cause to abound.

**Word Origin:** From the Greek word περισσός (perissos), meaning "abundant" or "excessive."

**Corresponding Greek / Hebrew Entries:** While there is no direct Hebrew equivalent for "perisseuó," the concept of abundance is often expressed in the Old Testament with words like רָבָה (rabah, Strong's H7235) meaning "to multiply" or "to increase."

**Usage:** The verb "perisseuó" primarily conveys the idea of abundance or overflowing. It is used in the New Testament to describe situations where there is more than enough of something, whether it be material goods, spiritual gifts, or qualities such as love and grace. The term can also imply excelling or surpassing in a particular area.

**Cultural and Historical Background:** In the Greco-Roman world, abundance was often associated with prosperity and divine favor. The concept of abundance in the New Testament, however, frequently transcends material wealth, emphasizing spiritual richness and the overflowing nature of God's grace and love. The early Christian community was encouraged to abound in love, good works, and spiritual gifts, reflecting the transformative power of the Gospel.

## HELPS Word-studies

**4052** *perisseuō* (from **4012** /*peri*, "all-around" which indicates abundance or surplus) – properly, exceed, go beyond the expected measure, i.e. above and beyond ("more than . . ."); "what goes further (more), *surpasses*" (J. Thayer).

## NAS Exhaustive Concordance

**Word Origin**

from [perissos](#)

**Definition**

to be over and above, to abound

**NASB Translation**

abound (10), abounded (1), abounding (1), abundance (2), abundant (1), better (1), cause (1), cause\* (1), excel (2), has an abundance (1), have an abundance (3), have more than enough (1), having abundance (1), increasing (1), lavished (1), left over (4), leftover (1), live in prosperity (1), make...abound (1), overflowed (1), overflowing (2), surpasses (1), surplus (2).

## Thayer's Greek Lexicon

## STRONGS NT 4052: περισσεύω

**ΠΕΡΙΣΣΕΥΩ**; imperfect ἐπερίσσειον ([Acts 16:5](#)); future infinitive περισσεύσειν ([Philippians 4:12](#) Rec.bez); 1 aorist ἐπερίσσεισα; passive, present περισσεύομαι ([Luke 15:17](#), see below); 1 future 3 person singular περισσευθήσεται; (**περισσός**, which see);

**1.** intransitive and properly, **to exceed a fixed number or measure; to be over and above a certain number or measure:** μύριοι εἰσιν ἀριθμόν ... εἷς δέ περισσεύει, Hesiod from 14, 4 (clxix. (187), edition Götting); hence,

**a. to be over, to remain:** [John 6:12](#); τό περισσεῦον τῶν κλασμάτων, equivalent to τά περισσευοντα κλάσματα, [Matthew 14:20](#); [Matthew 15:37](#); περισσεύει μοι τί, [John 6:13](#) (Tobit 4:16); τό περισσεῦσαν τίνι, what remained over to one, [Luke 9:17](#).

**b. to exist or be at hand in abundance:** τίνι, [Luke 12:15](#); τό περισσεῦον τίνι, one's abundance, wealth ((R. V. **superfluity**); opposed to ὑστέρησις), [Mark 12:44](#); opposed to ὑστέρημα, [Luke 21:4](#); **to be great** (abundant), [2 Corinthians 1:5b](#); [2 Corinthians 9:12](#); [Philippians 1:26](#); περισσεύει τί εἰς τινα, "a thing comes in abundance, or overflows, unto one; something falls to the lot of one in large measure": [Romans 5:15](#); [2 Corinthians 1:5a](#); περισσεύω εἰς τί, **to redound unto, turn out abundantly for, a thing**, [2 Corinthians 8:2](#); ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσεισεν εἰς τὴν δόξαν αὐτοῦ, i. e. by my lie it came to pass that God's veracity became the more conspicuous, and becoming thus more thoroughly known increased his glory, [Romans 3:7](#); **to be increased**, τῷ ἀριθμῷ, [Acts 16:5](#).

**c. to abound, overflow, i. e. α. to be abundantly furnished with, to have in abundance, abound in** (a thing): absolutely (A. V. **to abound**), **to be in affluence**, [Philippians 4:18](#); opposed to ὑστερεῖσθαι; [Philippians 4:12](#); in spiritual gifts, [1 Corinthians 14:12](#); with a genitive of the thing in which one abounds (Winers Grammar, § 30, 8b.; (cf. Buttman, § 132, 12)): ἄρτων, [Luke 15:17](#) R G L T Tr marginal reading **β. to be pre-eminent, to excel** (cf. Buttman, § 132, 22): absolutely, [1 Corinthians 8:8](#); followed by ἐν with a dative of the virtues or the actions in which one excels (Buttman, § 132, 12), [1 Corinthians 15:13](#); [1 Corinthians 15:58](#); [2 Corinthians 3:9](#) (here L T Tr WH omit ἐν); ; [Colossians 2:7](#); περισσεύητε μᾶλλον, to excel still more, to increase in excellence, [1 Thessalonians 4:1, 10](#); μᾶλλον καὶ μᾶλλον περισσεύη, [Philippians 1:9](#); περισσεύση ... πλεῖον, **to excel more than** (A. V. **exceed**; cf. Buttman, § 132, 20 and 22), [Matthew 5:20](#),

(περισσεύειν ὑπὲρ τινα, 1 Macc.

3:30; τί ἐπερίσσευσεν ὁ ἄνθρωπος παρὰ τὸ κτήνος; [Ecclesiastes 3:19](#)).

2. by later Greek usage transitively (cf. Winers Grammar, p. 23; § 38,1), **to make to abound**, i. e.

**a. to furnish one richly so that he has abundance:** passive, [Matthew 13:12](#); [Matthew 25:29](#); with the genitive of the thing with which one is furnished, passive, [Luke](#)

[15:17](#) WH Tr text; τί εἰς τινα, to make a thing to abound unto one, to confer a thing abundantly upon one, [2 Corinthians 9:8](#); [Ephesians 1:8](#).

**b. to make abundant or excellent:** τί, [2 Corinthians 4:15](#); **to cause one to excel:** τινα, with a dative of the thing, [1 Thessalonians 3:12](#). (τάς ὥρας, to extend the hours beyond the prescribed time, Athen. 2, p. 42 b.) (Compare: ὑπερπερισσεύω.)

## Strong's Exhaustive Concordance

abound, have an abundance

From [perissos](#); to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel -- (make, more) abound, (have, have more) abundance (be more) abundant, be the better, enough and to spare, exceed, excel, increase, be left, redound, remain (over and above).

see GREEK [perissos](#)

## 4119. pleiṓn ►

### Strong's Lexicon

pleiṓn: More, greater, many

**Original Word:** πλείων

**Part of Speech:** Adjective

**Transliteration:** pleiṓn

**Pronunciation:** play-own'

**Phonetic Spelling:** (pli-own)

**Definition:** More, greater, many

**Meaning:** more, greater, of higher value.

**Word Origin:** Comparative form of the Greek word πολὺς (polus), meaning "much" or "many."

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent often used in similar contexts is רַב (rab), meaning "many" or "great."

**Usage:** The Greek word "pleiōn" is used in the New Testament to denote a comparative degree, often translated as "more" or "greater." It is used to describe quantity, degree, or extent, indicating an increase or superiority in number or quality.

**Cultural and Historical Background:** In the Greco-Roman world, comparisons were a common rhetorical device used to emphasize the superiority or abundance of one thing over another. The use of "pleiōn" in the New Testament reflects this cultural practice, often highlighting the greater value or importance of spiritual truths over earthly concerns.

## HELPS Word-studies

**4119 pleiōn** – the comparative ("-er" form) of [4183 /polýs](#) ("great in number") meaning "greater in quantity" (comparatively speaking); more than (numerically); abundant (greater in number).

## NAS Exhaustive Concordance

### Word Origin

cptv. of [polus](#), q.v.

## Thayer's Greek Lexicon

### STRONGS NT 4119: πλείων

**πλείων, πλείονος, ὁ, ἡ**, neuter **πλεῖον** (eighteen times) and (in [Luke 3:13](#); ([John 21:15](#) L T Tr WH); [Acts 15:28](#)) **πλέον** (cf. (WHs Appendix, p. 151); Matthiae, i., p. 333; Krüger, § 23, 7, 4; Kühner, § 156, 3; Passow, under the word **πολύς**, B. 1; (Liddell and Scott, under the word, B.)), plural **πλείονες** and contracted **πλείους**, accusative **πλείονας** and contracted **πλείους** (which forms are used indiscriminately in the N. T.), neuter **πλείονα** and (L T Tr WH in [Matthew 26:53](#); L T in [Luke 21:3](#)) contracted **πλείω**; (comparitive of **πολύς**); **more**, i. e.

**1. greater in quantity:** the object with which the comparison is made being added in the genitive, as **πλείονας τῶν πρώτων**, more in number than the first, [Matthew 21:36](#); **πλεῖον** (or **πλείω**) **πάντων**, more than all, [Mark 12:43](#); [Luke 21:3](#); **πλείονα ... τούτων**, more than these, [John 7:31](#) (here L T Tr WH omit the genitive (see below)); **πλείονα τῶν πρώτων**, more than the first, [Revelation 2:19](#); **πλεῖον τούτων**, more than these, [John 21:15](#); (**πλείονα τιμὴν ἔχειν τοῦ οἴκου**, [Hebrews 3:3b](#) (cf. Winer's Grammar, 190 (178), 240 (225))); **περισσεύειν πλεῖον**, **more than**, followed by a genitive

(A. V. **exceed**), [Matthew 5:20](#). *πλείονες* (*πλείους*) ἢ, [Matthew 26:53](#) R G (L *πλείω* (br. ἦ)); [John 4:1](#) (Tr marginal reading omits; WH brackets ἦ). *πλεῖον* ἢ, **more than**, [Luke 9:13](#); *πλέον πλήν* with a genitive [Acts 15:28](#); *πλέον παρὰ* (τί or τινα (see *παρὰ*, III. 2 b.)), [Luke 3:13](#); ([Hebrews 3:3a](#)); ἦ is omitted before numerals without change of construction: *ἐτῶν ἦν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος*, [Acts 4:22](#); *οὐ πλείους εἰσιν μοι ἡμέραι δεκαδύο*, [Acts 24:11](#) (here Rec. inserts ἦ); *ἡμέρας οὐ πλείους ὀκτώ ἢ δέκα* (Rec. *πλείους ἢ δέκα*), [Acts 25:6](#); add, [Acts 23:13, 21](#); as in Greek writings after a neuter: *πλείω* (Lachmann ἦ in brackets) *δώδεκα λεγεῶνας*, [Matthew 26:53](#) (T Tr WH (but T *λεγιωνων*)) (*πλεῖν* — Attic for *πλεῖον* — *ἑξακοσίους*, Aristophanes av.

1251; *ἔτη γεγωνῶς πλείω ἑβδομήκοντα*, Plato, Apology Socrates, p. 17 d.; see ἦ, 3 a.; on the omission of *quam* in Latin after *plus* and *amplius*, cf. Ramshorn, Latin Gram., p. 491; (Roby, Latin Gram. § 1273)). the objects with which the comparison is made are not added because easily supplied from the context: [John 4:41](#); ([John 7:31](#) (see above)); ; [Hebrews 7:23](#); *τό πλεῖον*, the more (viz., the greater debt mentioned), [Luke 7:43](#); *πλεῖον*, adverbially, **more**, i. e. **more earnestly**, [Luke 7:42](#); *ἐπί πλεῖον*, **more widely, further**, *διανέμεσθαι*, [Acts 4:17](#); (cf. [Acts 20:9](#) WH marginal reading (see below)); *προκόπτειν*, [2 Timothy 3:9](#); *ἐπί πλεῖον ἀσεβείας*, [2 Timothy 2:16](#); *ἐπί πλεῖον*, **longer** (than proper), [Acts 20:9](#) (not WH marginal reading (see above)); [Acts 24:4](#); plural *πλείονα*, **more**, i. e. a larger reward, [Matthew 20:10](#) (but L Tr WH *πλεῖον*); without comparison, used of an indefinite number, with a substantive: [Acts 2:40](#); [Acts 13:31](#); [Acts 18:20](#); [Acts 21:10](#); [Acts 24:17](#); [Acts 25:14](#); [Acts 27:20](#); [Acts 28:23](#); neuter *περὶ πλειόνων* (A. V. **of many things**), [Luke 11:53](#); with the article *οἱ πλείονες* (*πλείους*), **the more part, very many**: [Acts 19:32](#); [Acts 27:12](#); [1 Corinthians 9:19](#); [1 Corinthians 10:5](#); [1 Corinthians 15:6](#); [2 Corinthians 2:6](#); [2 Corinthians 4:15](#); [2 Corinthians 9:2](#); [Philippians 1:14](#).

**2. greater in quality, superior, more excellent**: followed by the genitive of comparison, [Matthew 6:25](#); [Matthew 12:41, 42](#); [Mark 12:33](#) (here T WH Tr text *περισσότερον*); [Luke 11:31, 32](#); [Luke 12:23](#); (*πλείονα θυσίαν ... παρὰ Κάϊν*, [Hebrews 11:4](#) (see *παρὰ*, as above). From Homer down.)

**STRONGS NT 4119: πλέονπλέον**, see *πλείων*.

more excellent, very great, many

Or neuter pleion (pli'-on), or pleon (pleh'-on) comparative of [polus](#); more in quantity, number, or quality; also (in plural) the major portion -- X above, + exceed, more excellent, further, (very) great(-er), long(-er), (very) many, greater (more) part, + yet but.

see GREEK [polus](#)

## 1343. dikaiosuné

### Strong's Lexicon

**dikaosuné: Righteousness, justice**

**Original Word:** δικαιοσύνη

**Part of Speech:** Noun, Feminine

**Transliteration:** dikaiosuné

**Pronunciation:** dee-kah-yos-oo'-nay

**Phonetic Spelling:** (dik-ah-yos-oo'-nay)

**Definition:** Righteousness, justice

**Meaning:** (usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.

**Word Origin:** Derived from δίκαιος (dikaios), meaning "righteous" or "just."

**Corresponding Greek / Hebrew Entries:** - צֶדֶק (tsedeq) - Strong's Hebrew 6664: Often translated as "righteousness" or "justice."

- צְדָקָה (tsedaqah) - Strong's Hebrew 6666: Refers to righteousness, justice, or acts of charity.

**Usage:** Dikaosuné primarily denotes the quality of being right or just. In the New Testament, it is often used to describe the righteousness that comes from God, which is imputed to believers through faith in Jesus Christ. It encompasses both the legal standing of being declared righteous before God and the ethical conduct that flows from this new status. The term is central to Pauline theology, emphasizing that righteousness is not achieved by human effort but is a gift from God through faith.

**Cultural and Historical Background:** In the Greco-Roman world, righteousness was often associated with fulfilling one's duties to gods and men, maintaining social harmony, and adhering to laws and customs. In Jewish thought, righteousness was closely linked to covenant faithfulness and obedience to the Law of Moses. The New Testament writers, particularly Paul, redefined righteousness in light of the life, death, and resurrection of Jesus Christ, presenting it as a divine gift rather than a human achievement.

## HELPS Word-studies

**1343** *dikaiosýnē* (from [1349](#) /*dikē*, "a judicial verdict") – properly, *judicial approval* (the *verdict of approval*); in the NT, *the approval of God* ("divine approval").

[1343](#) /*dikaiosýnē* ("divine *approval*") is the regular NT term used for *righteousness* ("God's *judicial approval*"). [1343](#) /*dikaiosýnē* ("the *approval of God*") refers to *what is deemed right by the Lord* (after His examination), i.e. *what is approved in His eyes*.

## NAS Exhaustive Concordance

### Word Origin

from [dikaios](#)

### Definition

righteousness, justice

### NASB Translation

right (1), righteousness (90).

## Thayer's Greek Lexicon

### STRONGS NT 1343: δικαιοσύνη

**δικαιοσύνη**, **δικαιοσύνης**, **ἡ** (**δίκαιος**); most frequently in the Sept. for דִּקְיָה and דִּקְיָהָ, rarely for דִּקְיָה; "the virtue or quality or state of one who is **δίκαιος**;"

**1.** in the broad sense, **the state of him who is such as he ought to be, righteousness** (German *Rechtbeschaffenheit*); **the condition acceptable to God** (German *Gottwohlgefalligkeit*);

**a.** universally: **λόγος τῆς δικαιοσύνης** (like **λόγος τῆς καταλλαγῆς**, **λόγος τοῦ στανουῶ**), the doctrine concerning the way in which man may attain to a state approved of God, [Hebrews 5:13](#); **βασιλεὺς δικαιοσύνης**, the king who himself has the approbation of God, and who renders his subjects acceptable to God, [Hebrews 7:2](#); cf. Bleek at the passage b. "integrity, virtue, purity of life, uprightness, correctness in thinking, feeling, and acting: [Matthew 3:15](#); [Matthew 5:6, 10, 20](#); [Matthew 6:1](#) G L T Tr, WH; [Acts 13:10](#); [Acts 24:25](#); [Romans 6:13, 16, 18-20](#) (opposed to **ἁμαρτία**, **ἀνομία**, and **ἀκαθαρσία**); [Romans 8:10](#) (opposed to **ἁμαρτία**); [Romans 14:17](#) (? (see c.)); [2 Corinthians 6:7, 14](#) (opposed to **ἀνομία**, as in Xenophon, mem. 1, 2, 24); [2 Corinthians 11:15](#); [Ephesians 5:9](#); [Ephesians 6:14](#); [Philippians 1:11](#); [1 Timothy 6:11](#); [2 Timothy 2:22](#); [2 Timothy 3:16](#); [2 Timothy 4:8](#); [Titus 3:5](#); [Hebrews 1:9](#); [Hebrews 12:11](#); [James 3:18](#); [1 Peter 3:14](#); [2 Peter 2:5, 21](#); [2 Peter 3:13](#), and very often in the O. T.; **ἐν ὁδῷ δικαιοσύνης**, walking in the way of righteousness equivalent to an upright, righteous, man, [Matthew 21:32](#); **τοῦ Θεοῦ**, the righteousness which God demands, [Matthew 6:33](#); [James 1:20](#); of righteousness which manifests itself in "beneficence: [2 Corinthians 9:9f](#) (cf. Tobit 14:11; Gesenius, Thesaurus iii., p. 1151; so Chaldean דִּקְיָה, [Daniel 4:24](#), and in the Talmud and rabbinical writings (Buxtorf. col. 1891 (p. 941, Fischer edition); cf. Winer's

Grammar, 32)); where **δίκαιος καὶ ὀσιότης** are connected — [Luke 1:75](#); [Ephesians 4:24](#), (Wis. 9:3; Clement of Rome, 1 Cor. 48, 4 [ET] and occasionally in secular writings) — the former denotes right conduct toward men, the latter piety toward God (cf. Plato, Gorgias, p. 507 b.; Grimm on Sap., p. 181f; (cf. Trench, § 88, p. 328f; for additional examples see Wetstein (1752) on Ephesians, the passage cited;

cf. **ὀσιος**); **εὐσέβεια καὶ δικαιοσύνη**, Diodorus 1, 2); **ποιεῖν τὴν δικαιοσύνην**, to do righteousness, to live uprightly: [1 John 2:29](#); [1 John 3:7](#); [1 John 3:10](#) (not Lachmann); and in [Revelation 22:11](#) according to the text now accepted; in like manner **ἐργάζεσθαι δικαιοσύνην**, [Acts 10:35](#); [Hebrews 11:33](#); **ζῆν τῇ δικαιοσύνη**, to live, devote the life, to righteousness, [1 Peter 2:24](#); **πληροῦν πᾶσαν δικαιοσύνην**, to perform completely whatever is right, [Matthew 3:15](#). When affirmed of Christ, **δικαιοσύνη** denotes his perfect moral purity, integrity, sinlessness: [John 16:8, 10](#); when used of God, his **holiness**: [Romans 3:5, 25f](#).

c. in the writings of Paul **ἡ δικαιοσύνη** has a peculiar meaning, opposed to the views of the Jews and Judaizing Christians. To understand this meaning, the following facts especially must be kept in view: the Jews as a people, and very many who had become converts from among them to Christianity, supposed that they secured the favor of God by works conformed to the requirements of the Mosaic law, as though by way of merit; and that they would thus attain to eternal salvation. But this law demands perfect obedience to all its precepts, and threatens condemnation to those who do not render such obedience ([Galatians 3:10, 12](#)). Obedience of this kind no one has rendered ([Romans 3:10](#)), neither Jews nor Gentiles ([Romans 1:24-2:1](#)) — for with the latter the natural law of right written on their souls takes the place of the Mosaic law ([Romans 2:14f](#)). On this account Paul proclaims the love of God, in that by giving up Christ, his Son, to die as an expiatory sacrifice for the sins of men he has attested his grace and good-will to mankind, so that they can hope for salvation as if they had not sinned. But the way to obtain this hope, he teaches, is only through faith (see **πίστις** (especially 1 b. and d.)), by which a man appropriates that grace of God revealed and pledged in Christ; and this faith is reckoned by God to the man as **δικαιοσύνη**; that is to say, **δικαιοσύνη** denotes "the state acceptable to God which becomes a sinner's possession through that faith by which he embraces the grace of God offered him in the expiatory death of Jesus Christ (see **δικαιόω**, 3 b.). In this sense **ἡ δικαιοσύνη** is used without an adjunct in [Romans 4:5f, 11](#); [Romans 5:17, 21](#); [Romans 9:30](#); [Romans 14:11](#) (? (see b.)); [1 Corinthians 1:30](#); [Galatians 5:5](#); **δικαιοσύνη Θεοῦ, ἡ τοῦ Θεοῦ δικαιοσύνη**, the righteousness which God ascribes, what God declares to be righteousness (Winer's Grammar, 186 (175)), [Romans 1:17](#); [Romans 3:21](#); [Romans 10:3](#); by a pregnant use, equivalent to that divine arrangement by which God leads men to a state acceptable to him, [Romans 10:4](#); as abstract for concrete, equivalent to those whom God accounts righteous, [2 Corinthians 5:21](#); **δικαιοσύνη Θεοῦ διὰ πίστεως**, [Romans 3:22](#); **ἡ δικαιοσύνη τῆς πίστεως**, which is acquired by faith, or seen in faith, [Romans 4:11, 13](#); **ἡ ἐκ Θεοῦ δικαιοσύνη** which comes from God, i. e. is adjudged, imputed, [Philippians 3:9](#) (where the addition **ἐπὶ τῇ πίστει** depends on **ἔχων**, having ... founded upon faith (cf. Winer's

Grammar, 137 (130); 392 (367); yet cf. Ellicott, at the passage)); ἡ ἐκ πίστεως δικαιοσύνη which comes from faith, [Romans 9:30](#); [Romans 10:6](#); ἡ διὰ πίστεως Χριστοῦ, [Philippians 3:9](#); ἡ κατὰ πίστιν δικαιοσύνη according to, appropriate to, faith, [Hebrews 11:7](#) (but it should be kept in mind that the conception of 'faith' in the Epistle to the Hebrews is broader than in Paul's writings (cf. e. g. Kurtz, at the passage)); Christ is called δικαιοσύνη, as being the one without whom there is no righteousness, as the author of righteousness, [1 Corinthians 1:30](#); εἰς δικαιοσύνην, unto righteousness as the result, to obtain righteousness, [Romans 10:4](#), [10](#); ἡ πίστις λογίζεται τίνι εἰς δικαιοσύνην, faith is reckoned to one for righteousness, i. e. is so taken into account, that righteousness is ascribed to it or recognized in it: [Romans 4:3](#), [6](#), [9](#), [22](#); [Galatians 3:6](#); [James 2:23](#); ἡ διακονία τῆς δικαιοσύνης (see διακονία, 2 b.), [2 Corinthians 3:9](#). Opposed to this δικαιοσύνη, arising from faith, is ἡ ἐκ νόμου δικαιοσύνη, a state acceptable to God which is supposed to result from obedience to the law, [Romans 10:5f](#); ἡ δικαιοσύνη ἐν νόμῳ relying on the law, i. e. on imaginary obedience to it, [Philippians 3:6](#); ἡ ἰδία δικαιοσύνη and ἡ ἐμὴ ἐδικαιοσυνη, such as one supposes that he has acquired for himself by his own works, [Romans 10:3](#) [Philippians 3:9](#), cf. [Galatians 2:21](#); [Galatians 3:21](#).

**2.** in a closer sense, **justice, or the virtue which gives each one his due**; it is said to belong to God and Christ, as bestowing ἰσότημον πίστιν upon all Christians impartially, [2 Peter 1:1](#); of judicial justice, [Romans 9:28](#) R G Tr marginal reading in brackets; κρίνειν ἐν δικαιοσύνῃ, [Acts 17:31](#); [Revelation 19:11](#). (See references under the word δικαίω at the end.)

## **Strong's Exhaustive Concordance**

righteousness.

From [dikaios](#); equity (of character or act); specially (Christian) justification -- righteousness.

see GREEK [dikaios](#)

## **[NIV Life Application Commentary:](#)**

**Matthew 5:17–20**

***Do NOT THINK that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. <sup>18</sup>I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.*** <sup>19</sup>Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. <sup>20</sup>For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

JOHN THE BAPTIST'S initial announcement of the forthcoming arrival of the kingdom of heaven brought tension between the religious establishment and the kingdom's projected activity (3:7–12). Jesus' implicit and explicit criticism of the religious establishment will bring increasing tension and outright opposition (12:22–32). At the center of that tension and opposition is the suspicion that Jesus is not fully orthodox in his commitment to the Old Testament.

Thus, in his first major discourse in this Gospel, Jesus makes clear his understanding of and commitment to the Old Testament.

But he will not simply affirm one of the interpretative schools of thought. He will not offer just another application of the ancient law to his contemporary circumstances. Instead, he will give the authoritative interpretation of the Old Testament's original intended meaning, elevating himself above all the rabbinic debates. These four verses provide the key to interpreting the SM, but also in many ways the key to understanding Jesus' inauguration of the kingdom, and by extension, the understanding of Matthew's purpose for writing his Gospel.

**Fulfilling the law (5:17).** Some might see Jesus' announcement of the arrival of the kingdom of heaven (4:17) as though he is starting a new work that will bring him into conflict with the Old Testament Scriptures. But Jesus categorically declares, "Do not think that I have come to abolish the Law or the Prophets." The expression "do not think" suggests that Jesus is countering a suspicion that he is attempting to set aside God's former revelation with his announcement of the arrival of the kingdom of God. Such an attempt would be the ultimate mark of a heretic.<sup>2</sup> So Jesus makes clear at the beginning of his teaching ministry that the arrival of the kingdom does not do away with God's prior revelation through the Law and the Prophets.

The "Law" or "Torah" refers to the first five books of the Old Testament, called the Books of Moses or the Pentateuch. The "Prophets" includes the major and minor prophets of the Old Testament. The expression "the Law and the Prophets" (cf. 7:12; 11:13; 22:40; Rom. 3:21) is a way of referring to the entire Hebrew Scriptures. This is similar to the expressions "the Law of Moses, the Prophets and the Psalms" (Luke 24:44) or simply "the Law" (Matt. 5:18; 1 Cor. 14:21). Instead of doing away with what God had revealed about his will for his people in the

Hebrew Scripture, Jesus' purpose for his earthly ministry is wrapped up in this formula: "I have come to fulfill them."

In Matthew's narrative, the term "fulfill" (*pleroo*) has already become an important indicator of Jesus' significance in God's historical program, because Jesus' life and ministry fulfill Old Testament prophecies and expectations (e.g., 1:22–23; 2:15, 17–18, 23; 4:14–16).

Throughout the New Testament, various other writers also point to the way that Jesus fulfills, for example, the Old Testament roles of prophet, priest,<sup>6</sup> and king. But here Jesus points in an additional direction when he declares that he has come to fulfill *all* of Old Testament Scripture.

The idea of "fulfillment" is more than his obedience (i.e., keeping the law), although that is included. The context, especially as worked out in the "antitheses" to follow (5:21–48), indicates that Jesus not only fulfills certain anticipated roles, but also that his interpretation of the Scriptures completes and clarifies God's intent and meaning through it. Everything that the Old Testament intended to communicate about God's will and hopes and future for humanity finds its fullest meaning in Jesus. Jesus has come to actualize the Scripture and take his disciples to a deeper understanding of its intended meaning—and this in distinction from many Jewish leaders, who have misunderstood and misapplied the Scripture's intent.

**The lasting validity of the Old Testament (5:18).** Jesus emphatically affirms the lasting validity of "the Law" (the entire Hebrew Scriptures) as the revealed will of God for his people until the end of this age brings a consummation of all that God has purposed. The two "until" clauses in 5:18 are parallel and essentially synonymous, used to emphasize the lasting validity of the Old Testament. "Until everything is accomplished" also seems to include some features of "fulfillment" that point to Jesus' consummation of specific Old Testament hopes; for example, in the antitheses Jesus reiterates the lasting validity of the Old Testament but does not make legally binding certain specific prescriptions (see comments on 5:33–37).

The Old Testament endures forever as a revelation of God's will for humans throughout history until all is "accomplished." While some elements of Scripture will be accomplished in Jesus' ministry, the Old Testament remains a valid principle. For example, the teaching of death and the shedding of blood to atone for sin is no longer expressed through temple sacrifices but rather has been "fulfilled/accomplished" once for all in Christ's atonement on the cross (cf. Heb. 9:11–14). Thus, this commandment from the Old Testament is no longer legally binding as a practice. Nevertheless, the Old Testament principle of penalty and payment for sin remains valid and needs to be taught and understood as God's will.

Therefore, Jesus confirms the full authority of the Old Testament as Scripture for all ages (cf. 2 Tim. 3:15–16), even down to the smallest components of the written text. Those components are the "smallest letter" (*iota*; KJV "jot") of the Hebrew alphabet (*yod*) and "the least stroke of a pen" (*keriaia*; KJV "tittle"), which most likely refers to a serif, a small hook or projection that differentiates various Hebrew letters.

This has implications for understanding Jesus' view of the inspiration of Scripture, which extends to the actual words, even letters and parts of letters. This is in accord with a "verbal plenary" view of inspiration; that is, the very words, and all of the words, of Scripture are inspired. Scripture does not simply contain the Word of God; the words of Scripture are the very Word of God.

**Doing and teaching the commandments (5:19).** The consequences of one's treatment of the Old Testament are immense. The rabbis recognized a distinction between "light" and

“weighty” Old Testament commandments and advocated obedience to both (*m. ’Abot* 2:1; 4:2). Light commandments are those such as the requirement to tithe on produce (cf. Lev. 27:30; Deut. 14:22), and weighty commandments are those such as profaning the name of God, misusing the Sabbath, or refusing to enact social justice (Ex. 20:2–8; Mic. 6:8). Since the Old Testament remains the valid expression of God’s will, even down to the “jot” and “tittle,” Jesus likewise demands a commitment to both the least of the commandments as well as the greatest, but at the same time condemns those who pervert the light into weighty (cf. Matt. 23:23).

Jesus directs his comments specifically to his own followers. The “least” and “great in the kingdom of heaven” are those who have responded to his announcement of the gospel of the kingdom. Jesus drives home the binding authority of Scripture. Since he does not “abolish” the Law and the Prophets but fulfills them (5:17), his disciples likewise must not “abolish” or “break” the commandments but must instead practice and teach them (5:19). The wordplay here warns his disciples how to conduct themselves with regard to the Old Testament *as he now fulfills it*. The entire Old Testament is the expression of God’s will, but it is to be obeyed and taught from the perspective of how Jesus “fulfills” it through his interpretation of its intent and meaning. A disciple’s status in the kingdom of heaven accords with whether one trifles with the revealed will of God or one obeys and teaches it as truly the Word of God.

The rank of “least” should not be taken to indicate exclusion from the kingdom, because in the next verse Jesus makes a distinction between those inside and outside of the kingdom. “Least” and “great” are ways to acknowledge in this present life those who have been faithful in word and deed to the revealed will of God as it is taught by Jesus.

**“Inside-out” righteousness (5:20).** From a warning and commendation to his disciples, Jesus next turns his attention to the broader audience—those who are not in the kingdom of heaven. “For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven” (5:20). This may have been Jesus’ most shocking statement, because the teachers of the law and the Pharisees were the epitome of ethical righteousness.

The “teachers of the law” or scribes (*grammateus*) were not only curators of the text of the Old Testament, but they also taught the Law (7:29), held themselves responsible to interpret and preserve the Law (Mark 7:5–8), elaborated doctrine from the Law (Matt. 17:10), and gathered around themselves disciples whom they could train to carry on the profession and their teachings. Today the equivalent might be a professor or scholar of biblical studies and theology. The “Pharisees” (see comment on 3:7) were members of the sect that was committed to fulfilling the demands of the Old Testament through their elaborate oral tradition. Their scrupulous adherence to the written and oral law was legendary in Israel, yet Jesus says that it does not gain them entrance to the kingdom of heaven.

But how could anyone possibly surpass their righteousness? If the scribes and the Pharisees had not gained entrance, what hope was there for anyone else? Does this mean an intensification of a doctrine of salvation by works? Does this mean that one must exceed the scribes and the Pharisees in performing all the 613 commandments and do them one better? No, replies Jesus. His disciples are called to a different *kind* and *quality* of righteousness, not an increased quantity. As was recognized in both Jesus’ interaction with John the Baptist (3:15) and the statement of the Beatitudes (5:6), righteousness in the preaching of Jesus is not

primarily a personal attainment of ethical purity. Righteousness belongs in the realm of grace. Jesus' proclamation of good news is that the kingdom of heaven is now available to those who respond to him. God's saving activity has arrived on the earthly scene to deliver his people, and this will produce a radical change in their lives.

The shock of that declaration strips away current precedents for gaining favor with God and serves both as an introduction to the "antitheses" to follow (5:21–48) and as a tacit disclosure of the central principle of life in the kingdom of heaven, namely, that kingdom righteousness operates from the inside-out, not from the outside-in. This is not a new principle, however. God's people knew that external acts of righteousness could not take away sin or gain favor with God unless they were preceded by a repentant heart. Psalm 51 is perhaps the archetype, where David seeks inner cleansing and purification of his heart after his dreadfully sinful affair with Bathsheba (Ps. 51:2, 7, 10). His understanding of the inside-out operation is explicit:

You do not delight in sacrifice, or I would bring it;  
you do not take pleasure in burnt offerings.  
The sacrifices of God are a broken spirit;  
a broken and contrite heart, O God, you will not despise. (Ps. 51:16–17)

David did later offer sacrifices and offerings and he did receive God's favor, but he knew they had to be preceded by inner repentance and God's work of cleansing and purification.

Yet throughout Israel's history there was a tendency to reverse the operation, as was the case with the scribes and Pharisees of Jesus' day. The assumption seemed to be that if one worked hard enough to clean up the outside, then the inside was automatically clean. Jesus later condemns this procedure explicitly when he says:

Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness. (Matt. 23:27–28).

Since entrance into the kingdom of heaven is not gained by external acts of righteousness, Jesus leads the audience to recognize that people must seek a different kind of righteousness—an inner righteousness that begins with a transformation of the heart, an undertaking David knew could only be accomplished by God (Ps. 51:10).

The arrival of the kingdom of heaven produces spiritual transformation in the disciple's heart, which will ultimately produce transformation in the disciple's external ethical life (see comments on 15:16–20). If entrance into the kingdom of heaven can only be accomplished by an inner work of transformation, so also personal growth within the kingdom must proceed from inside to out. That principle underlies the next series of examples Jesus uses to explain how he fulfills the Old Testament. His disciples themselves will fulfill God's intention and will (as revealed in Scripture) as they conform their inner life to his Word and then have that inner transformation guide their external behavior.

Without doubt, Jesus' declaration in 5:20 is an interpretive key to the entire Sermon on the Mount and, by extension, to life in the kingdom of heaven. It is the same reality that underlies Paul's understanding of justification and sanctification. So Jesus in no way sets aside or

abolishes the Law, but he affirms and fulfills its complete authority. In the antitheses to follow, Jesus contrasts his internal, spiritual interpretation with the external, legalistic interpretation of the Pharisees, which dead-ends in an external, superficial self-righteousness.

BASED ON THE stringent attitude toward God's law found in these words of Jesus, critical scholars have often tried to pit Matthew and Paul against each another, as though Paul advocated a gospel of grace that was antinomian, which Matthew intentionally countered with a gospel of law. But the contrast between Paul and Matthew is overplayed. While Matthew records Jesus' sayings that uphold the binding validity of the law (5:17–20), he also has strong language of rebuke for the Pharisees who legalistically applied the Old Testament in such a way that they were cutting people off from the kingdom of heaven (e.g., 23:13–15). Matthew also focuses on Jesus' message of transformation from the heart, not salvation by works (e.g., 15:1–20).

Paul likewise upholds the law as holy, righteous, and good (Rom. 7:12) and has strong words of condemnation for the Judaizing legalists (e.g., Gal. 1:8), focusing on salvation by grace alone (e.g., Eph. 2:8–9). Both Matthew and Paul go back to Jesus for the declaration that the Old Testament Scripture is the written, revealed will of God. The Old Testament is and will remain Scripture (2 Tim. 3:16), but Jesus brings it to its intended meaning and goal.

**Fulfilling the Law.** Matthew has prepared his readers well for Jesus' staggering pronouncement, "I have not come to abolish the Law and the Prophets ... but to fulfill them," by consistently pointing to the way that Jesus fulfills certain Old Testament prophecies or themes. Now comes the overwhelming pronouncement that Jesus fulfills *all* of the Old Testament. Rampant must have been the rumors that Jesus and his followers had set aside the Old Testament. So Matthew points out directly to his readers that Jesus *fulfills* the Old Testament.

But the way in which Jesus fulfills the Law here in 5:17–20 takes us in a slightly different direction than in prophecy-fulfillment in the first two chapters. There, specific Old Testament prophecies of a coming messianic deliverer were fulfilled in Jesus' life and ministry (1:22–23; 2:5–6, 15, 17–18, 23). Here Jesus brings to fulfillment all that the Old Testament had revealed about God's will for humanity. (1) This means that Jesus' life of perfect obedience to the will of God as revealed in the law enables him to be the perfect sacrifice for sins in his death. (2) Moreover, his obedience provides the means by which his disciples are able to live lives of obedience to God's law, because Jesus will soon assist his followers in understanding and obeying God's original intention of his law.

It will not be enough to conform one's behavior to an external obedience of any particular law. Rather, Jesus' disciples will understand the realities to which the Law pointed and will have a heart transformation and obedience that is accomplished through new covenant life in the Spirit. The pathway to greatness in the kingdom of heaven is through obeying and teaching his commands (5:19), which is an overarching characteristic of Great Commission disciples (28:19–20). "The command to live under God's dominion, first given to Adam and Eve at creation, can therefore be restored with the inauguration of the kingdom, since the power of God's presence in our midst is the dawning of the new creation. Jesus' demands flow from his gifts."

This is an increasingly clear indication of the arrival of those new covenant promises. The prophet Ezekiel had prophesied:

I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. (Ezek. 36:25–27; cf. Jer. 31:31–34)

Jesus guides his disciples into the true intention of God's law, which focuses on inner righteousness as opposed to mere external righteousness. They gain entrance to the kingdom by repenting and confessing their sins (cf. 3:1–6; 4:17), which allows the Spirit to enter into their life to bring purification through applying Jesus' atoning righteousness to their heart. In this way, Jesus' disciples are more righteous than the scribes and the Pharisees, because they have received regeneration as they enter the kingdom.

Moreover, Jesus' disciples progress in righteousness through their transformation into the image of Christ. This statement lays the foundation for the later New Testament doctrines of justification (imputed righteousness) and sanctification (imparted righteousness), which will be special emphases of the former "righteous" Pharisee, the apostle Paul.

Small wonder Paul, that most faultless of Pharisees (Phil. 3:4–6), when he came to understand the Gospel of Christ, considered his spiritual assets rubbish. His new desire was to gain Christ, not having a righteousness of his own that comes from the law, but one which is from God and by faith in Christ (Phil. 3:8f.).

**THE CHRISTIAN'S RELATION to the law.** The issues surrounding the Christian's relationship to the Old Testament Scripture (Law) are complex. Some contend that none of it applies to Jesus unless it is explicitly reaffirmed in the New Testament, while others say that all of the Old Testament applies unless it is explicitly revoked in the New Testament. Both of these extremes should be avoided in the light of Jesus' statements in 5:17–20. While these issues are beyond what we can address here, some basic principles can be suggested.

(1) The law is a revelation of God's will for humanity. It reveals a standard of God's perfect righteousness. We trifle with God's will if we set aside some aspects of his Word. For example, it may be commendable to oppose abortions, but when antiabortion activists resort to violence and murder, they have set aside God's commands.

(2) We need to understand God's purpose for giving his law if we are to rightly understand the law itself. The law had several purposes. It was designed to instruct God's people in his will so that they might fulfill his purpose for them as "a kingdom of priests and a holy nation" (Ex. 19:6). But they were not to rely on its requirements as the means of finding forgiveness (Ps. 51:14–17). The law was given to point out humanity's sinfulness and need for God (Rom. 7:7) and to lead humanity to Christ, by whom they will be justified by faith (Gal. 3:24).

(3) When reading the Gospels in general and the antitheses in particular (Matt. 5:21–48), we must keep in mind that Jesus is here objecting to misinterpretations of the law, not the law itself. A tendency existed in Pharisaic Judaism to make their interpretations and traditions just as binding as the law itself. Jesus rejected their practices, not the law. He continued to uphold the law as the will of God.

(4) Jesus fulfilled the law and proved to be the perfect God-man, who is therefore able to become the means of our justification or right standing with God (Matt. 5:17–20; Rom. 5:18–21; Heb. 5:7–10). Therefore, we are not under the law as a means of gaining salvation.

(5) At the same time, Jesus is the interpreter of the law, showing what is binding principle and what is the temporary symbolic ritual (Matt. 12:1–8; Heb. 9:11–10:13). We should seek Christ’s mind for a proper interpretation and application of the law and understand the Old Testament in the light of the new covenant he inaugurates. He emphasized that ultimately the law was given to aid humans to live life the way God intended it to be lived, not to keep us under a binding set of religious rules (Matt. 12:3–5, 9–14). As Jesus gives his interpretation of the law, he reveals its intent and motive that were lost behind the external legalism of the scribes and Pharisees. He then demonstrates how principles of the law are valid guidelines to show God’s will for his people (5:21–48).

(6) Jesus demonstrates that the entire Old Testament hangs on love for God and neighbor (22:38–39), which truly brings to fulfillment all of the Law. The “law of love” becomes an important key to determine how the Christian is to live out the will of God (5:21, 27, 38, etc.).

**Inside-out transformation.** The “inside-out” nature of Jesus’ teaching on kingdom life can be illustrated by thinking of his disciple as concentric layers that eventually penetrate to the core of the person. We are “soulish persons,” which indicates that we are a complex of immaterial and material realities. Our outermost layer consists of *social relations*. What I know first about a person are the relationships I share with or see the person engaged in, whether in a class, or in a family, or on the street. The next inward layer is the *body*, including what the person wears, how she carries herself, the way she talks, what she looks like, and so on. The next inward layer is the *mind* of the person. The mind is where the person reasons, considers emotions, and experiences spiritual realities. Then the innermost core of the person is the *heart*, which includes the person’s will and spirit.

The gospel Jesus preached was energized by the Spirit of God, penetrating through social relations and the body to the mind of the listener. Jesus’ teaching, logic, and appeal to the person were all at odds with those of the religious leaders who opposed him. At the same time, the Spirit of God convicts and draws the person, yet the forces of evil try to persuade the person that Jesus’ gospel message is a fraud. The battle is waged in the mind, but the war is for the heart. If the person says “yes” to Jesus in the will of his or her heart, the Word of God energized by the Spirit penetrates to the heart, bringing new covenant transformation—justification, regeneration, and renewal of life. The person has become a disciple of Jesus and entered the kingdom of heaven.

This attempts to illustrate what Jesus meant when he said that “unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven” (5:20). The innermost core of the disciple has experienced new covenant transformation, which includes justification (declared forensically righteous before God) and the beginnings of sanctification (the experience of personal growth in righteousness). This far surpasses the righteousness of the scribes and Pharisees, which was external and self-produced.

As the disciple continues to respond obediently to the Word of God taught and preached by Jesus and energized by the Spirit, the newly transformed heart directs the transformation of the person from the inside to the outside. The heart-will of the person in the power of the

indwelling Spirit directs the renewing of the mind (cf. Rom. 12:1–2), the disciplining of the body (1 Cor. 6:12–20), and the purifying of social relations (1 Cor. 5:9–13; Heb. 10:24–25) so that the disciple says “yes” to God with his or her entire “soulful person.” The disciple bears the fruit of the Spirit in a life given to God that is being transformed to be like Jesus.

The schematic on the following page attempts to illustrate these truths. This is the process of discipleship, in which the truth of the gospel sets a person free to become Jesus’ disciple. As he or she continues to compare the words of the world to the words of Jesus, the person is truly free to grow in discipleship to Jesus (John 8:31–32). The Spirit of God takes up residence in the life of the disciple, producing Christlike characteristics, including especially love (John 13:34–35) and the fruit of the Spirit (John 15:7–8). As we look at the SM unfold, this schematic will help us to appropriate Jesus’ teaching and promote growth to be transformed more and more like him.

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<sup>1</sup> Michael J. Wilkins, [Matthew](#), The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 2004), 227–238.

## MacArthur N.T. Commentary: Matthew

### 22

#### Christ and the Law—part 1 The Preeminence of Scripture (5:17)

**Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. (5:17)**

In a recent book titled *The Interaction of Law and Religion* (Nashville: Abingdon, 1974), Harold J. Berman, professor of law at Harvard University, has developed a significant thesis. He notes that Western culture has had a massive loss of confidence in law and in religion. One of the most important causes of this double loss of confidence is the radical separation that has been made between the two. Berman concludes that you cannot have workable rules for behavior without

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religion, because only religion provides an absolute base on which morality and law can be based. The author fears that western society is doomed to relativism in law because of the loss of an absolute. When men break away from the idea of an authoritative religion, and even from the concept of God, they break away from the possibility of absolute truth. Their only remaining resource is existential relativism, a slippery, unstable, and ever-changing base on which no authoritative system of law or morals can be built. Religionless law can never command authority.

In that book Professor Berman notes that “Thomas Franck of New York University [has observed that law] in contrast to religion ‘has become undisguisedly a pragmatic human process. It is made by men and it lays no claim to divine origin or eternal validity.’ ” (p. 27). Berman says that this observation

leads Professor Franck to the view that a judge, in reaching a decision, is not propounding a truth but is rather experimenting in the solution of a problem, and if his decision is reversed by a higher court or if it is subsequently overruled, that does not mean it was wrong but only that it was, or became in the course of time, unsatisfactory. Having broken away from religion, Franck states, law is now characterized by “existential relativism.” Indeed, it is now generally recognized “that no judicial decision is ever ‘final,’ that the law both follows the event (is not eternal or certain) and is made by man (is not divine or True).” (pp. 27–28)

Professor Berman goes on to ask, “If law is merely an experiment, and if judicial decisions are only hunches, why should individuals or groups of people observe those legal rules or commands that do not conform to their own interests?” (p. 28)

He is right. Rules without absolutes are rules without authority, except the authority of force and coercion. When God is abandoned, truth is abandoned; and when truth is abandoned, the basis for morals and law is abandoned. A consistent, coherent legal system cannot be built on philosophical humanism, on the principle that right and wrong fluctuate according to man’s ideas and feelings.

In an article in *Esquire* magazine titled “The Reasonable Right,” Peter Steinfeld asks, “How can moral principles be grounded and social institutions ultimately legitimized in the absence of a religiously based culture?” (13 February 1979). The obvious answer is that they cannot be.

If there is no religious absolute there can be no basis for real law. People will not respect or long obey laws that are only judicial guesses. An evil, godless society, floating about on a sea of relativism, realizes that it has no foundation, no anchor, no unmoving point of reference. Law becomes a matter of preference and order a matter of power. A democracy where power is ultimately vested in the people is particularly vulnerable to chaos.

Is there an absolute basis for truth, for law, for morals, for real right and wrong; and if so, what is it? Those questions are the essence of what Jesus teaches in Matthew 5:17–20. The absolute, He says, is the law of the eternally sovereign God. God has laid down His absolute, eternal, abiding law and made it known to men. And as God’s own Son, Jesus declared unequivocally that He did not come to teach or practice anything contrary to that law in even the slightest way, but to uphold it entirely.

We continually hear the idea that because times have changed the Bible does not fit our day. The truth, of course, is the opposite. The Bible always fits, because the Bible is God’s perfect,

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eternal, and infallible Word. It is the standard by which true “fit” is measured. It is the world that does not fit the Bible, and not because the world has changed but because the Bible has *not* changed. Outwardly the world has changed a great deal since biblical days, but in its basic nature and orientation it has always been opposed to God and has never conformed to His Word. The world has never fit Scripture.

The argument is also proposed that Scripture is but a collection of various men’s ideas about God and about right and wrong. One person’s interpretation of the Bible is therefore just as good as another’s, and there is no place for dogmatism. Men have been left free to believe or not believe, to follow or not follow, any or all of Scripture as it suits them. Each person becomes his own judge over Scripture, and the end result for most is to disregard it altogether.

It is impossible, however, to take Jesus seriously and not take Scripture seriously. It is impossible to believe Jesus spoke absolute truth and not to consider Scripture to be that absolute truth, because that is precisely what Jesus taught it to be. If Jesus was mistaken or deluded on this point, there would be no reason to accept anything else that He said. At the outset of His ministry He makes clear that His authority and Scripture’s authority are the same; His truth and Scripture’s truth are identical and inseparable.

God’s revealed Word, Jesus says, not only is truth, but is truth conveyed with absolute, inviolable authority. It is in that authority that He came to teach and to minister, and it is to that authority that He commands His kingdom citizens to bow and obey. “Let it speak,” He says. “Let it rebuke, correct, shatter, overturn all your evil ways and let it show the absolute, inerrant, and perfect will of God—and the way to eternal life.”

For thirty years Jesus lived in privacy and obscurity. Only Mary and intimates to the family would have remembered the miraculous events that surrounded His birth and early years. As far as His friends and neighbors were concerned, He was but a unique Jewish carpenter. It was when He began His ministry, when He was immersed in the Jordan by John the Baptist and started to preach, that all eyes suddenly turned on Him. At that point, even the leaders of Israel could not ignore Him.

Jesus’ meekness, humility, gentleness, and love marked Him out in great contrast to the proud, selfish, and arrogant scribes, Pharisees, Sadducees, and priests. His call to repentance and His proclamation of the gospel of the kingdom made people listen, even if they did not understand or agree. They wondered if He was just another prophet, a special prophet, or a false prophet. They wondered if He was a political or military revolutionary who might be the Messiah they anxiously awaited, who would break the yoke of Rome. He did not talk or act like anyone else they had ever heard or seen. He did not identify Himself with any of the scribal schools, or with any of the sects or movements of the time. Nor did He identify Himself with Herod or with Rome. Instead, Jesus openly and lovingly identified Himself with the outcast, the sick, the sinful, and the needy of every sort. He proclaimed grace and dispensed mercy. Whereas all the other rabbis and religious leaders talked only about the religious externals, He taught about the heart. They focused on ceremonies, rituals, and outward acts of every kind, whereas He focused on the heart. They set themselves above other men and demanded their service, while He set Himself below other men and became their Servant.

Of primary concern to every faithful Jew seeking to evaluate Jesus was, “What does He think of the law; what does He think of Moses and the prophets?” The leaders often confronted Jesus

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on matters of the law. Many Jews believed that the Messiah would radically revise or completely overturn the Mosaic law and establish His own new standards. They interpreted Jeremiah 31:31 as teaching that God's new promised covenant would annul the old covenant and start over on a completely new moral basis. Sickened of the demanding, hypocritical legalism of the Pharisees, many people hoped the Messiah would bring in a new day of freedom from the burdensome, mechanical, and meaningless demands of the traditional system.

Even the scribes and Pharisees realized God's revealed standards of righteousness were impossible to keep—which is one reason they invented traditions that were easier to keep than the law. The traditions were more involved, complicated, and detailed than God's law, but for the most part, they stayed within the bounds of human accomplishment, within what man could do in his own power and resources. Because of that, the traditions invariably and inevitably lowered the standards of God's scriptural teaching. The whole system of self-righteousness is built on reducing God's standards and elevating one's own imagined goodness.

It soon became obvious that Jesus fit none of the common molds of the religious leaders. He obviously had a high regard for the law, but at the same time He taught things completely contrary to the traditions. His teachings did not lower scriptural standards but upheld them in every way. He not only put God's standard at the height where it belonged but lived at that humanly impossible level.

**The Law and the Prophets** represent what we now call the Old Testament, the only written Scripture at the time Jesus preached (see Matt. 7:12; 11:13; 22:40; Luke 16:16; John 1:45; Acts 13:15; 28:23). It is therefore about the Old Testament that Jesus speaks in Matthew 5:17–20. Everything He taught directly in His own ministry, as well as everything He taught through the apostles, is based on the Old Testament. It is therefore impossible to understand or accept the New Testament apart from the Old.

As has been pointed out several times, each teaching in the Sermon on the Mount flows out of the teachings that have preceded it. Each beatitude logically follows the ones before it, and every subsequent teaching is related to previous teachings. What Jesus teaches in 5:17–20 also follows directly from what He has just said. Verses 3–12 depict the character of believers, who are kingdom citizens and children of God. Verses 13–16 teach the function of believers as God's spiritual salt and light in the corrupt and darkened world. Verses 17–20 teach the foundation for the inner qualities of the Beatitudes and for functioning as God's salt and light. That foundation is God's Word, the only standard of righteousness and of truth.

We cannot live the righteous life or be God's faithful witnesses by lowering His standards and claiming to follow a higher law of love and permissiveness. Whatever is contrary to God's law is beneath His law, not above it. No matter what the motive behind them, standards that are unbiblically permissive have no part either in God's love or His law, because His love and His law are inseparable. The key, and the only key, to a righteous life is keeping the Word of the living God.

Jesus' warning, **do not think**, indicates that most, if not all, of His hearers had a wrong conception about His teaching. Most traditionalistic Jews considered the rabbinic instructions to be the proper interpretations of the law of Moses, and they concluded that, because Jesus did not scrupulously follow those traditions, He obviously was doing away with the law or relegating it to minor importance. Because Jesus swept away the traditions of washings, special tithes,

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extreme Sabbath observance, and such things, the people thought He was thereby overthrowing God's law. From the outset, therefore, Jesus wanted to disabuse His hearers of any misconceptions about His view of Scripture.

Throughout the gospel of Matthew, more than in the other gospels, Jesus repeatedly uses Scripture to contradict and indict the superficial and hypocritical scribes and Pharisees. Though not always specifically identified as such, it is primarily their beliefs and practices that Jesus exposes in Matthew 5:21–6:18.

*Kataluō* (**abolish**) means to utterly overthrow or destroy, and is the same word used of the destruction of the Temple (Matt. 24:2; 26:61; etc.) and of the death of the physical body (2 Cor. 5:1). The basic idea is to tear down and smash to the ground, to obliterate completely. In several places, as here, the word is used figuratively to indicate bringing to naught, rendering useless, or nullifying (see Acts 5:38–39; Rom. 14:20). Doing that to God's law is the antithesis of the work and teaching of Jesus.

In the remainder of verse 17 Jesus focuses on the preeminence of Scripture as God's perfect, eternal, and wholly authoritative Word. By implication He suggests three reasons for that preeminence: it is authored by God, it is affirmed by the prophets, and it is accomplished by Christ.

#### AUTHORED BY GOD

By including the definite article (**the**) Jesus made clear to His Jewish audience what **Law** He was talking about—*the* Law of God. The giving of the Ten Commandments to Moses on Mt. Sinai was prefaced by the statement: "Then God spoke all these words, saying ..." (Ex. 20:1). That God gave the law personally and directly is emphasized repeatedly in verses 2–6 by the use of the first person pronouns I and Me. The law given there is the only law because the Lord is the only God. The Lord does not change (Mal. 3:6), and His law does not change. It does not change to meet the whims of society or even of theologians. It was not given to be adapted and modified but to be obeyed. It was not given to suit man's will but to reveal God's.

Jews of that day referred to the law in four different ways. In its most limited sense it was used of the Ten Commandments. In a broader sense it was used of the Pentateuch, the five books written by Moses. In a still broader sense it was used to speak of the entire Scriptures, what we now call the Old Testament.

The fourth and most common use of the term law, however, was in reference to the rabbinical, scribal traditions—the thousands of detailed and external requirements that obscured the revealed Word of God the traditions were supposed to interpret. Jesus sternly told the scribes and Pharisees that they "invalidated the word of God for the sake of [their] tradition" (Matt. 15:6). On the surface it seemed that the traditions made the law harder, but in reality they made it much easier, because observance was entirely external. Keeping the traditions demanded a great deal of effort, but it demanded no heart obedience and no faith in God.

God's law had always required inward as well as outward obedience. "This people draw near with their words and honor Me with their lip service, but they remove their hearts far from Me, and their reverence for Me consists of tradition learned by rote" (Isa. 29:13). During the Exile and

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especially during the intertestamental period, the traditions were greatly multiplied and covered almost every conceivable activity a person could be involved in.

The rabbis looked through Scripture to find various commands and regulations, and to those they would add supplemental requirements. To the command not to work on the Sabbath they added the idea that carrying a burden was a form of work. They then faced the question of determining exactly what constituted a burden. They decided that a burden is food equal to the weight of a fig, enough wine for mixing in a goblet, milk enough for one swallow, honey enough to put on a wound, oil enough to anoint a small member of the body, water enough to moisten eyesalve, paper enough to write a customs house notice, ink enough to write two letters of the alphabet, reed enough to make a pen, and so on and on. To carry anything more than those prescribed amounts on the Sabbath was to break the law.

Since it was not possible to anticipate or provide for every contingency, much time was spent arguing about such things as whether a tailor committed a sin if he went out on the Sabbath with a needle stuck in his robe, or whether moving a lamp from one place in a room to another was permissible. Some strict interpreters believed that even wearing an artificial leg or using a crutch on the Sabbath constituted work and argued about whether or not a parent could lift a child on the Sabbath. They decided that to heal was work, but made exceptions for grave situations. But only enough treatment to keep the patient from getting worse was allowed; he could not be fully treated until after the Sabbath.

It was the keeping of such external minutia that had become the essence of religion for the scribes and Pharisees and for many other Jews as well. To the strict orthodox Jew of Jesus' day the law was a plethora of extra-Scriptural rules and regulations.

The phrase *the Law and the Prophets*, however, was always understood to refer to the Jewish Scriptures themselves, not the rabbinical interpretations. The phrase is used in that sense some fifteen times in the New Testament (see Matt. 11:13; Luke 16:16; cf. 24:27, 44; etc.), reflecting the common Jewish understanding. Therefore when Jesus said, **Do not think that I came to abolish the Law or the Prophets**, His Jewish hearers knew He was speaking of the Old Testament Scripture.

The foundation of the Old Testament is the law given in the Pentateuch, which the prophets, psalmists, and other inspired writers preached, expounded, and applied. That law of God was composed of three parts: the moral, the judicial, and the ceremonial. The moral law was to regulate behavior for all men; the judicial law was for Israel's operation as a unique nation; and the ceremonial law was prescribed to structure Israel's worship of God. The moral law was based on the Ten Commandments, and the judicial and ceremonial laws were the subsequent legislation given to Moses. On the plains of Moab Moses reminded Israel that "He declared to you His covenant which He commanded you to perform, that is, the ten commandments; and He wrote them on two tablets of stone. And the Lord commanded me at that time to teach you statutes and judgments, that you might perform them in the land where you are going over to possess it" (Deut. 4:13–14).

Because Matthew does not qualify his use of **Law**, we are safe to say that it was God's whole law—the commandments, statutes, and judgments; the moral, judicial, and ceremonial—that Jesus came not to abolish but to fulfill. It was also the other Old Testament teachings based on the law, and all their types, patterns, symbols, and pictures that He came to fulfill. Jesus Christ

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came to accomplish every aspect and every dimension of the divinely authored Word (cf. Luke 24:44).

#### AFFIRMED BY THE PROPHETS

The law is also preeminent because it is affirmed by **the Prophets**. The prophets reiterated and reinforced the law. All of their warnings, admonitions, and predictions were directly or indirectly based on the Mosaic law. God's revelation to the prophets was an extension of His law. The prophets expounded the moral, the judicial, and the ceremonial law. They spoke on idolatry, adultery, lying, stealing, and all the other Ten Commandments. They warned the kings, the nobles, and the people in general about keeping the laws God had given for their government, their life-style, and their worship.

Though all the prophets did not have their mouths touched by God's own hand as did Jeremiah, they could all claim with him that the Lord had put His very words in their mouths (Jer. 1:9; Heb. 1:1). Clearly, the work of the prophet was to preach the law of God. Exodus 4:16 gives an excellent definition of a prophet when it records the word of the Lord to Moses regarding the service of Aaron: "He shall be as a mouth for you, and you shall be as God to him."

#### ACCOMPLISHED BY CHRIST

The culminating reason, however, for the law's preeminence was its fulfillment by Jesus Christ, God's own Son. **I did not come to abolish but to fulfill**. In His incarnation, in the work of His Holy Spirit through the church, and in His coming again Jesus would fulfill all of the law—moral, judicial, and ceremonial.

The Old Testament is complete; it is all God intended it to be. It is a wondrous, perfect, and complete picture of the coming King and His kingdom, and Jesus the King came to fulfill it in every detail. Five times in the New Testament we are told of Jesus' claiming to be the theme of the Old Testament: here, in Luke 24:27, 44; John 5:39; and in Hebrews 10:7.

Bible students have suggested a number of ways in which Jesus fulfilled the law. Some say He fulfilled it by His teaching. The law was the divine sketch or outline which He filled in with detail and color. In this view Jesus completed what was incomplete by giving it full dimension and meaning. There is a sense in which Jesus did that. Through His direct teaching in the gospels and through the apostles in the rest of the New Testament, Jesus elucidated more of the law of God than anyone ever had.

But that cannot be the primary meaning of **fulfill**, because that is not what the word means. It does not mean fill out but fill up. It does not mean to add to but to complete what is already present. Jesus did not add any basic new teaching but rather clarified God's original meaning.

Other commentators say that Jesus fulfilled the law by fully meeting its demands. In His life He perfectly kept every part of the law. He was perfectly righteous and did not violate the smallest part of God's law. Jesus, of course, did that. He was utterly flawless in His obedience, and He provided the perfect model of absolute righteousness.

But most importantly, as the Spirit surely intends to emphasize here, Jesus fulfilled the Old Testament by *being* its fulfillment. He did not simply teach it fully and exemplify it fully—He *was*

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it fully. He did not come simply to teach righteousness and to model righteousness; He came *as* divine righteousness. What He said and what He did reflected who He *is*.

#### JESUS FULFILLED THE MORAL LAW

The moral law was God's foundational code. As already mentioned, Jesus fulfilled that law by His perfect righteousness. Every commandment He obeyed, every requirement He met, every standard He lived up to.

Because keeping the Sabbath is one of the Ten Commandments, it may be helpful to comment on that part of the moral law. The essence of Sabbath observance was holiness, not resting or refraining from work. It was a provision meant to remove the heart from earthly endeavors and to turn it toward God. Because Christ fulfilled all righteousness and has become our righteousness, the purpose of Sabbath observance ended at the cross. Christians possess the reality, and so no longer need the symbol. All believers have entered into permanent salvation rest, as the writer of Hebrews carefully points out (4:1–11). Every day has become holy to the Lord.

In demonstration of that fact the early church met together every day for worship (Acts 2:46). But before long their primary worship meetings were held on the first day of the week (see 1 Cor. 16:2), which came to be called the Lord's Day (Rev. 1:10) because of its association with Jesus' resurrection. That day was to stimulate them to holiness every other day as well (Heb. 10:24–25). As Paul made clear, however, there is no longer any special day of worship (Rom. 14:5–6; Col. 2:16–17). Worship on Tuesday, Thursday, or any other day of the week is no less biblical or spiritual than worship on the Lord's Day. Sunday is not the "Christian Sabbath," as some claim, but is simply the day of worship most Christians have observed since New Testament times, a special time set aside for spiritual exercises. The moral aspect inherent in the Sabbath law is the heart of true worship.

#### JESUS FULFILLED THE JUDICIAL LAW

God's judicial law was given to provide unique identity for Israel as a nation that belonged to Jehovah. The laws relating to agriculture, settlement of disputes, diet, cleanliness, dress, and such things were special standards by which His chosen people were to live before the Lord and apart from the world. That judicial law Jesus fulfilled on the cross. His crucifixion marked Israel's ultimate apostasy in the final rejection of her Messiah (see Matt. 27:25; John 19:15) and the interruption of God's dealing with that people as a nation. With that the judicial law passed away, because Israel no longer served as His chosen nation. Before His crucifixion Jesus warned the Jews, "I say to you, the kingdom of God will be taken away from you" (Matt. 21:43). Praise God, He will someday redeem and restore Israel (Rom. 9–11), but in the meanwhile the church is His chosen body of people on earth (1 Pet. 2:9–10). All the redeemed—those who receive the work of His cross—are His chosen ones.

#### JESUS FULFILLED THE CEREMONIAL LAW

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The ceremonial law governed the form of Israel's worship. When Jesus died on the cross He fulfilled that law as well as the judicial. Sacrifice was the heart of all Old Testament worship, and as the perfect Sacrifice, Jesus brought all the other sacrifices to an end. While He was on the cross "the veil of the temple was torn in two from top to bottom" (Matt. 27:51). Christ Himself was the new and perfect way into the Holy of Holies, into which any man could come by faith. "Since therefore, brethren, we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, let us draw near with a sincere heart in full assurance of faith" (Heb. 10:19–22). The Levitical, priestly, sacrificial system ended. Though the Temple was not destroyed until A.D. 70, every offering made there after Jesus died was needless.

Symbolically they had no more significance. The Tabernacle and Temple sacrifices even before Christ's death *never* had power to cleanse from sin. They were only pictures of the Messiah-Savior's work of cleansing, pictures that pointed to that supreme manifestation of God's mercy and grace. "When Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption" (Heb. 9:11–12).

The ceremonial law ended because it was fulfilled. Because the reality had come, the pictures and symbols had no more place or purpose. On the final Passover night of our Lord's life, He instituted new symbols to commemorate His death. (The Prophet Ezekiel points to a future time in the kingdom when Old Testament symbols will be a renewed part of worship by the redeemed; see Ezek. 40–48.)

Aaron was the first and foremost high priest of the Old Covenant, but he could not compare with the great High Priest of the New Covenant. Aaron entered the earthly tabernacle, but Christ entered the heavenly. Aaron entered once a year, Christ once for all time. Aaron entered beyond the veil, Christ tore the veil in two. Aaron offered many sacrifices, Christ only one. Aaron sacrificed for his own sin, Christ only for the sins of others. Aaron offered the blood of bulls, Christ His own blood. Aaron was a temporary priest, Christ is an eternal one. Aaron was fallible, Christ infallible. Aaron was changeable, Christ unchangeable. Aaron was continual, Christ is final. Aaron's sacrifice was imperfect, Christ's was perfect. Aaron's priesthood was insufficient, Christ's is all-sufficient.

Nor could the Tabernacle and Temple compare with Christ. They each had a door, whereas Christ is the door. They had a brazen altar, but He is the altar. They had a laver, but He Himself cleanses from sin. They had many lamps that continually needed filling; He is the light of the world that shines eternally. They had bread that had to be replenished, but Christ is the eternal bread of life. They had incense, but Christ's own prayers ascend for His saints. They had a veil, but His veil was His own body. They had a mercy seat, but He is now the mercy seat.

Nor could the offerings compare with Christ. The burnt offering spoke of perfection, but Christ was perfection incarnate. The meal offering spoke of dedication, but Jesus was Himself wholly dedicated to the Father. The peace offering spoke of peace, but Jesus is Himself our peace. The sin and trespass offerings spoke of substitution, but He is our Substitute.

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Nor could the feasts compare to Christ. The Passover spoke of deliverance from physical death, whereas Christ is our Passover who delivers from spiritual death. The unleavened bread spoke of holiness, but Christ fulfilled all holiness. The first fruits spoke of harvest, but Jesus rose from the dead and became “the first fruits of those who are asleep” (1 Cor. 15:20). The feast of Tabernacles spoke of reunion, but only Christ is able one day to gather all of His people together in His heavenly house forever.

From Genesis 1:1 through Malachi 4:6, the Old Testament is Jesus Christ. It was inspired by Christ, it points to Christ, and it is fulfilled by Christ.

Over and over the New Testament tells us that the law could not make anyone righteous. Jesus had to do what the law could not. “Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith” (Gal. 3:24). The law only pointed to righteousness, but Christ gives us righteousness, His own righteousness.

The judicial law and the ceremonial law were fulfilled and set aside. They ended at the cross. But the moral law fulfilled by Christ is still being fulfilled through His disciples. Because Christ fulfilled the law, so can those who belong to Him. God sent “His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit” (Rom. 8:3–4). When we walk in the Spirit we fulfill the righteousness of the law, because Christ in us fulfills it with His own righteousness which He has given to us.

## 23

### **Christ and the Law—part 2 The Permanence of Scripture (5:18)**

**For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. (5:18)**

The honest Jew of Jesus’ day knew he could not fulfill all the requirements of the Mosaic law, and that he could not even keep all the traditions developed over the years by the rabbis and scribes. Many hoped the Messiah would bring God’s standards down to a level they could manage.

But as indicated in previous chapters, Jesus made it clear in His first major sermon that God’s true standard was even higher than the traditions, and that, as the Messiah, He had not come to diminish the law in the least bit, but to uphold and fulfill it in every detail.

By introducing His statement with **truly I say to you**, Jesus confirmed the special importance of what He was about to say. *Amēn* (**truly**) was a term of strong, intense affirmation. Jesus was saying, “I say this to you absolutely, without qualification and with the fullest authority.”

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His teaching not only was absolute but was permanent. **Until heaven and earth pass away** represents the end of time as we know it, the end of earthly history. As God's Word, the law would outlast the universe, which someday will cease to exist. "The present heavens and earth by His word are being reserved for fire, kept for the day of judgment and destruction of ungodly men" (2 Pet. 3:7; cf. v. 10). Even the psalmist knew that "Of old Thou didst found the earth; and the heavens are the work of Thy hands. Even they will perish, but Thou dost endure; and all of them will wear out like a garment; like clothing Thou wilt change them, and they will be changed. But Thou art the same, and Thy years will not come to an end" (Ps. 102:25–26). Isaiah said, "Lift up your eyes to the sky, then look to the earth beneath; for the sky will vanish like smoke, and the earth will wear out like a garment, and its inhabitants will die in like manner, but My righteousness shall not wane" (Isa. 51:6; cf. 34:4; Rev. 6:13–14).

Jesus equated His own words with the Word of God: "Heaven and earth will pass away, but My words shall not pass away" (Matt. 24:35). What was true of the law, in its fullest meaning as the Old Testament, was also true of Jesus' teaching. It is timeless.

It is incredibly foolish to ask, "What does the Bible, a two-thousand-year-old book, have to say to us today?" The Bible is the eternal Word of the eternal God. It "is living and active and sharper than any two-edged sword" (Heb. 4:12). It has long preceded and will long outlast every person who questions its validity and relevancy.

**Not the smallest letter or stroke shall pass away from the Law**, Jesus continued. **The smallest letter** translates the word *iōta*, the smallest letter of the Greek alphabet. To Jesus' Jewish hearers it would have represented the *yodh*, the smallest letter of the Hebrew alphabet, which looks something like an apostrophe. A **stroke** (*keraiā*) literally means "little horn" and refers to the small marks that help distinguish one Hebrew letter from another. It was a small extension of a letter similar to a serif in modern typefaces.

In other words, not only will the smallest letter not be erased, but even the smallest part of a letter will not be erased **from the Law**. Not even the tiniest, seemingly most insignificant, part of God's Word will be removed or modified **until all is accomplished**.

As discussed in the last chapter, Jesus brought to completion all the judicial and ceremonial law and certain parts of the moral law, such as Sabbath observance. But God's basic moral law, centered in the Ten Commandments, is still every bit as valid today as when God gave it to Moses at Sinai. During His earthly ministry, death, resurrection, and ascension, Jesus fulfilled many of the prophecies of the Old Testament. Others, such as the coming of the Holy Spirit at Pentecost, would be fulfilled in later New Testament times. Still other prophecies, both of the Old and New Testaments, are yet to be fulfilled. But without the smallest exception, every commandment, every prophecy, every figure and symbol and type would be **accomplished**.

No other statement made by our Lord more clearly states His absolute contention that Scripture is verbally inerrant, totally without error in the original form in which God gave it. That is, Scripture is God's own Word not only down to every single written word, but down to every letter and the smallest part of every letter.

"Fulfill" in verse 17 has the idea of completion, of filling up. **Accomplished** (from *ginomai*) has the similar meaning of becoming or taking place. Arthur Pink comments, "Everything in the Law must be fulfilled [or accomplished]: not only its prefigurations and prophecies, but its precepts and penalty: fulfilled, first, personally and vicariously, by and upon the Surety; fulfilled, second

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and evangelically, in and by His people; and fulfilled, third, in the doom of the wicked, who shall experience its awful curse forever and ever. Instead of Christ's being opposed to the law of God, He came here to magnify it and render it honourable.... And rather than His teachings being subversive thereof, they confirmed and enforced it" (*An Exposition of the Sermon on the Mount* [Grand Rapids: Baker, 1950], p. 57).

Jesus referred to the Old Testament at least sixty-four times, and always as authoritative truth. In the course of defending His messiahship and divinity before the unbelieving Jewish leaders in the Temple, He said, "The Scripture cannot be broken" (John 10:35).

When the Sadducees tried to trip Him up by asking which of seven successive husbands would be a woman's husband in the resurrection, that is in heaven, He replied, "You are mistaken, not understanding the Scriptures, or the power of God" (Matt. 22:29). The question itself was foolish, He said, because its very premise was wrong, "For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven" (v. 30). He then went on to correct the Sadducees' view of resurrection, in which they did not believe. "But regarding the resurrection of the dead, have you not read that which was spoken to you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not the God of the dead but of the living" (vv. 31–32).

In that confrontation with the Sadducees, Jesus' whole argument is based on a single verb tense. In the book of Exodus, which He was here quoting, God told Moses that He *is*, not *was*, "the God of Abraham, the God of Isaac, and the God of Jacob" (3:6). Hundreds of years after those patriarchs had died, the Lord was still their God. Obviously those men were still alive. God's Word is therefore authoritative not only down to the smallest part of every letter, but also to the grammatical forms of every word. Because Scripture itself is without error, when it is believed and obeyed it will save us from error.

Over and over again, Jesus confirmed the accuracy and the authenticity of the Old Testament. He confirmed the standard of marriage that God established in the Garden of Eden (Matt. 19:4), the murder of Abel (Luke 11:51), Noah and the flood (Matt. 24:38–39), Abraham and his faith (John 8:56), Sodom, Lot, and Lot's wife (Luke 17:29), the call of Moses (Mark 12:26), the manna from heaven (John 6:31, 58), and the bronze serpent (John 3:14).

Jesus also made clear that Scripture was given to lead men to salvation. In Jesus' parable of the rich man and Lazarus, Abraham told the rich man that if his brothers, whom he hoped to save from hell, "do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead" (Luke 16:31). In other words, they had God's Word, which was sufficient to bring them to God and to salvation—if they would believe it.

Jesus also used Scripture in His own defense. When He was tempted by Satan in the wilderness at the outset of His ministry, Jesus countered each temptation with quotations from Deuteronomy (Matt. 4:4, 7, 10; cf. Deut. 8:3; 6:16, 13). He could have challenged the devil in the power and authority of new words spoken simply for that occasion. But in quoting the Scriptures, He testified to their divine origin and authority.

I heard a preacher once say, "The one thing I've learned is that when you get into the pulpit you've got to somehow communicate without using the Bible, because the Bible turns people off. I've spent a long time developing the ability to communicate to people without ever using the Bible. I started out in my ministry saying this verse says this and this verse says that, and I

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finally realized that wouldn't get me anywhere. Now I say it in my own way and people will accept it."

What that preacher said is true. Many people today are very much turned off by the Bible. But men's being turned off by God's Word is hardly a new phenomenon. It has been turning off unbelievers for thousands of years. Many people today, just as in Jesus' day—and in the days of Moses and of the prophets—would much rather hear the opinions of men than the Word of God. But those opinions cannot lead them to the truth or to salvation. Opinions that do not square with Scripture will often leave men superficially contented and satisfied, but they will also leave them in darkness and sin.

Shortly after His temptation, Jesus went into the synagogue at Nazareth "on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, 'The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord.' And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him. And He began to say to them, 'Today this Scripture has been fulfilled in your hearing' " (Luke 4:16–21; cf. Isa. 61:1).

The Lord used Scripture's authority to establish His own. When John the Baptist sent some of his disciples to ask Jesus, "Are You the Expected One, or shall we look for someone else?... Jesus answered and said to them, 'Go and report to John what you hear and see: the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them'" (Matt. 11:3–5). In that reply Jesus again referred to the same passage from Isaiah which predicted the Messiah and His work.

When He cleansed the Temple on returning to Jerusalem for the last time, Jesus defended His action on the basis of Scripture. "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a robbers' den" (Mark 11:17).

It is impossible to accept Christ's authority without accepting Scripture's authority, and vice versa. They stand together. To accept Jesus Christ as Savior and Lord is to accept what He taught about Scripture as binding. To be a kingdom citizen is to accept what the King says about God's Word. To have a kingdom character and a kingdom testimony is to obey the King's manifesto, the Scriptures. Scripture's authority is Christ's authority, and to obey the Lord is to obey His Word. "He who is of God hears the words of God; for this reason you do not hear them, because you are not of God" (John 8:47). To trust in Christ is to say of Him as Peter did, "You have words of eternal life" (John 6:68).

If the Old Testament contains any errors we must conclude one of two things about Jesus Christ. One possibility is that He was ignorant of those errors, in which case He was not omniscient and was therefore not God. The other possibility is that He knew of the errors but denied them, in which case He would have been a liar and a hypocrite, and therefore not holy God.

If not a single letter or stroke or tense of God's Word is going to pass away, we first should receive it for what it is, "the word implanted, which is able to save [our] souls" (James 1:21). We should receive it because of the infinite majesty of the Author and His authoritative statements about it. We should receive it because of the price that God paid to get it to us, and because it is

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the standard of truth, joy, blessing, and salvation. And we should receive it because not to receive it brings judgment.

Second, we are called to honor God's Word. "How sweet are Thy words to my taste!" said the psalmist, "Yes, sweeter than honey to my mouth!" (Ps. 119:103). Charles Spurgeon said, "They called George Fox a Quaker. Why? Because when he spoke he would quake exceedingly through the force of the truth he so thoroughly apprehended." He went on to say, "It were better to break stones on a road than to be a preacher, unless God had given the Holy Spirit to sustain him. The heart and soul of a man who speaks for God will know no ease, for he hears in his ears that warning admonition, 'If the watchman warned them not, they perished, but their blood will I require at the watchman's hands.' Is the infallible revelation of the infallible Jehovah to be moderated, to be shaped, to be toned down to the fancies and fashions of the hour? God forbid us if we ever alter His Word."

Martin Luther never feared men, but when he stood up to preach he often felt his knees knock together under a sense of great responsibility to be true to the Word of God.

Third, we should obey God's Word. We should be diligent to present ourselves approved to God as workmen who do "not need to be ashamed, handling accurately the word of truth" (2 Tim. 2:15). Like Jeremiah, we should find God's words and eat them (Jer. 15:16), and "let the word of Christ richly dwell within" us (Col. 3:16).

Fourth, we must defend God's Word. We are to "contend earnestly for the faith which was once for all delivered to the saints" (Jude 3). Like Jude, we should fight for the integrity, purity, and authority of Scripture. Spurgeon said, "The everlasting gospel is worth preaching even if one stood on a burning fagot and addressed the crowds from a pulpit of flames. The truths revealed in Scripture are worth living for and they are worth dying for. I count myself thrice happy, to bear reproach for the sake of the faith. It is an honor of which I feel myself to be unworthy, and yet most truly I can say the words of our hymn, 'Shall I to soothe the unholy throng, soften Thy truths and smooth my tongue to gain earth's gilded toys, or flee the cross endured my God by Thee?' "

Finally, we live to proclaim God's Word. Says Spurgeon again, "I cannot speak out my whole heart on this theme which is so dear to me, but I would stir you all up to be instant in season and out of season in telling out the gospel message, especially to repeat such a word as this: 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish but have everlasting life.' Whisper it in the ear of the sick, shout it in the corner of the streets, write it on your tablet, send it forth from the press, but everywhere let this be your great motive and warrant. You preach the gospel because the mouth of the Lord hath spoken it."<sup>1</sup>

## What is biblical typology?

**Typology is a special kind of symbolism.** (A symbol is something that represents something else.)

We can define a type as a “prophetic symbol” because all types are representations of something yet future.

**More specifically, a type in Scripture is a person or thing in the Old Testament that foreshadows a person or thing in the New Testament. For example, the flood of Noah’s day ([Genesis 6—7](#)) is used as a type of baptism in [1 Peter 3:20–21](#). The word for “type” that Peter uses is *figure*.**

When we say that someone is a type of Christ, we are saying that a person in the Old Testament behaves in a way that corresponds to Jesus’ character or actions in the New Testament.

*When we say that something is “typical” of Christ, we are saying that an object or event in the Old Testament can be viewed as representative of some quality of Jesus.*

[Scripture itself identifies several Old Testament](#)

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events as types of Christ's redemption, including the tabernacle, the sacrificial system, and the Passover.

The Old Testament tabernacle is identified as a type in [Hebrews 9:8-9](#): “The first tabernacle . . . which was a figure for the time then present.” **THE HIGH PRIEST’S ENTRANCE INTO THE HOLIEST PLACE ONCE A YEAR PREFIGURED THE MEDIATION OF CHRIST, OUR HIGH PRIEST.**

Later, **THE VEIL OF THE TABERNACLE IS SAID TO BE A TYPE OF CHRIST (HEBREWS 10:19-20) IN THAT HIS FLESH WAS TORN,** (as the veil was when He was crucified) in order to provide entrance into God’s presence for those who are covered by His sacrifice.

**THE WHOLE SACRIFICIAL SYSTEM IS SEEN AS A TYPE IN [Hebrews 9:19-26](#).** The articles of the “[first testament](#)” were dedicated with the blood of sacrifice; these articles are called “the patterns of things in the heavens” and “figures of the true” (verses 23-24). This passage teaches that **THE OLD TESTAMENT SACRIFICES TYPIFY CHRIST’S FINAL SACRIFICE FOR THE SINS OF THE WORLD.**

**THE PASSOVER IS ALSO A TYPE OF CHRIST, ACCORDING TO [1 Corinthians 5:7](#), “*Christ our passover is sacrificed for us.*”**

Discovering exactly what the events of the Passover teach us about Christ is a rich and rewarding study.

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## We should point out the difference between an illustration and a type.

A type is always identified as such in the New Testament. A Bible student finding correlations between an Old Testament story and the life of Christ is simply finding illustrations, not types. In other words, typology is determined by Scripture. The Holy Spirit inspired the use of types; illustrations and analogies are the result of man's study. For example, many people see parallels between Joseph ([Genesis 37-45](#)) and Jesus. The humiliation and subsequent glorification of Joseph seem to correspond to the death and resurrection of Christ. However, the New Testament never uses Joseph as a model of Christ; therefore, Joseph's story is properly called an illustration, but not a type, of Christ.

(NOTE: such distinction as is made in the paragraph above is not agreed to by Pastor Jeff... Ironically, the distinction made is not included in the Bible, thus making it "man made." In my view, if the scenario and parallel points to Christ and fits the definition of a biblical "type," than it is an example of biblical typology (i.e. The Ark, David as he slays Goliath, etc.). - JDP

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# The Top 40 Messianic Prophecies

The Hebrew Scriptures were key to Jesus' self-understanding.

by Rich Robinson | August 04 2020

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## Introduction

**There are probably no other persons in history** whose life has raised as many questions as that of Jesus (Yeshua). His life, teaching, and deeds were of such a nature that his first disciples and closest followers were often baffled by him. But for Jesus himself, the Hebrew Scriptures were the key by which he understood his vocation as Israel's Messiah.

*For Jesus himself, the Hebrew Scriptures were the key by which he understood his vocation.*

A clear example of this comes at the end of Luke's gospel. **After Jesus was crucified, his followers were crushed. They had hoped that he would be the Messiah who would destroy the tyranny of Rome and restore the kingdom of Israel. But their idea of the Messiah was not God's idea.** To his disappointed followers, Jesus said:

***“How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?” And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.”*** (Luke 24:25–27 NIV)

For Jesus, the idea that he had to first die as an atonement for our sins, and then rise from the dead, made perfect sense—and was, in fact, necessary—as the fulfillment of what the prophets of the Hebrew Bible had said. This was how he understood himself, and he argued that this was the only way his followers could understand him.

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But **what does it mean to fulfill the Scriptures?** This is not as simple as it may sound. Often, the New Testament writers say that Jesus has fulfilled the Scriptures when something in his life is literally predicted by the prophets. For instance, the idea that the Messiah would be born in Bethlehem. **Other times, fulfillment is not about prediction but pattern.** In his role as Israel's Messiah, Jesus fulfills the Scriptures when he relives Israel's story through his own life—when he suffers their pains, endures their hardships, and lives a life of perfect obedience to God's law.

**So, we invite you to explore these passages below** from the Jewish Scriptures and their fulfillments in the life of Jesus.

## The Prophecies

### 1) The Messiah would be resurrected

Hebrew Scriptures reference: [Psalm 16:8-11](#)

New Testament citations: [Acts 13:35-37](#)

**Commentary:** King David may have seen ahead to his own resurrection—but David's resurrection was only possible because of the resurrection of his descendant, the Messiah. His vision of his own resurrection and that of the Messiah's could well have blended into one glimpse of the future. [Continue reading commentary >](#)

**Related Topics:**

- [What proof do you have that Jesus is the Messiah?](#)

- [Two Messiahs in Judaism: Ben David and Ben Joseph](#)

## 2) The Messiah would bring in a new covenant

Hebrew Scriptures reference: [Jeremiah 31:31](#)

New Testament citations: [Matthew 26:28](#), [Luke 22:20](#); [2 Corinthians 3:6](#), [Hebrews 8:6-13](#), [Hebrews 9:15](#), [Hebrews 12:24](#)

**Commentary:** The expression “new covenant” appears seven times in the New Testament, and the new covenant is even more frequently referred to simply as the “covenant,” with the context showing what is meant. The first big question is, when will this covenant begin to take effect? [Continue reading commentary >](#)

Related Topics:

- [Overview of the Major Prophets](#)

## 3) The Messiah would be forsaken and pierced, but vindicated

Hebrew Scriptures reference: [Psalm 22:1-31](#)

New Testament citations: [Matthew 27:35, 39, 43-44,46](#); [Mark 15:34](#); [John 19:23-24](#), [Hebrews 2:11-12](#)

**Commentary:** The first half of Psalm 22 is the psalm of a righteous sufferer, derided by his enemies and feeling forsaken by God. From verse 22 (Hebrew, 23) on, the tone changes radically as the sufferer is vindicated by God and the Lord reigns over all the earth. Beginning with a despondent tone, the psalm ends on a note of triumph. [Continue reading commentary >](#)

Related Topics:

- [Jesus' References to Old Testament Scriptures](#)

## 4) The Messiah would be the rejected cornerstone

Hebrew Scriptures reference: [Psalm 118:22-24](#)

New Testament citations: [Mark 12:10-11](#), [Acts 4:9-12](#), [Ephesians 2:20](#); [1 Peter 2:6-8](#),

**Commentary:** The word “cornerstone” may refer either to the foundation stone or to the keystone holding together an arch. So Jesus is either the foundation or the “stone” holding together the entire structure of Israel. [Continue reading commentary >](#)

Related Topics:

- [Jesus' References to Old Testament Scriptures](#)

## 5) The Messiah would do life-affirming redemptive deeds

Hebrew Scriptures reference: [Isaiah 61:1-2](#)

New Testament citations: [Luke 4:16-21](#)

**Commentary:** “The Spirit of the Lord God is upon me,” writes Isaiah, “because the Lord has anointed me.” Commentators have often wondered who the “me” is in this passage. Is it the prophet? Is it the “Servant of the Lord” with whom we meet in earlier chapters? [Continue reading commentary >](#)

Related Topics:

- [What proof do you have that Jesus is the Messiah?](#)
- [Two Messiahs in Judaism: Ben David and Ben Joseph](#)

## 6) The Messiah would be born of a virgin

Hebrew Scriptures reference: [Isaiah 7:14](#)

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**New Testament citations:** [Matthew 1:22–23](#), [Luke 1:31–35](#)

**Commentary:** More than most others, this prophecy has occasioned seemingly unending debate: was it fulfilled in Isaiah’s time, or was it for a later time? Does the Hebrew word *almah* refer to a virgin or a young woman? Was Matthew in the New Testament misquoting it and distorting its meaning? [Continue reading commentary >](#)

**Related Topics:**

- [The Genealogy of the Messiah](#)
- [Almah: Virgin or Young Maiden?](#)

## 7) The Messiah would come according to a timetable

**Hebrew Scriptures reference:** [Daniel 9:24–27](#)

**New Testament citations:** [Matthew 24:15-16](#), [Mark 13:14-15](#), [Galatians 4:4](#)

As Daniel prayed, the angel Gabriel appeared to him to bring an announcement: Gabriel tells Daniel not about the 70 years of captivity (which Daniel knew were coming to an end) but about “seventy sevens,” or a period of 490 years, climaxing not merely in the return from Babylon but in the messianic age. [Continue reading commentary >](#)

**Related Topics:**

- [The Messianic Time Table According to Daniel the Prophet](#)

## 8) The Suffering Servant of Isaiah 53

**Hebrew Scriptures reference:** [Isaiah 52:13–53:12](#)

**New Testament citations:** [Matthew 8:16–17](#), [Matthew 20:28](#), [Matthew 26:28](#), [Matthew 27:59–60](#), [Mark 10:45](#), [Mark 14:24](#), [Luke 22:20](#), [John 12:37–38](#), [Acts 8:32–35](#), [Romans 10:16](#), [Hebrews 9:28](#); [1 Peter 2:21–25](#)

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**Commentary:** Isaiah 52:13–53:12 has been a contentious passage between Jews and Christians over the centuries. Is it about Israel? Is it about the Messiah? Is it about someone else? Because of this, and also because the passage has been so influential for many Jewish people who have come to believe in Jesus, we will expand the usual short commentary into a longer four-part article. [Continue reading commentary >](#)

**Related Topics:**

- [Who's the Subject of Isaiah 53? You Decide!](#)
- [The Rabbis' Dilemma: A Look at Isaiah 53](#)

## 9) The Messiah would bear our sins and suffer in our place

**Hebrew Scriptures reference:** [Isaiah 52:13–53:12](#)

**New Testament citations:** [Matthew 8:16–17](#), [Matthew 20:28](#), [Matthew 26:28](#), [Matthew 27:59–60](#), [Mark 10:45](#), [Mark 14:24](#), [Luke 22:20](#), [John 12:37–38](#), [Acts 8:32–35](#), [Romans 10:16](#), [Hebrews 9:28](#); [1 Peter 2:21–25](#)

**Commentary:** Prophecies 8, 9, and 10 share the same extended commentary on the suffering servant. [Read the commentary >](#)

**Related Topics:**

- [Why Did Jesus Need to “Die for Our Sins?”](#)
- [The Ultimate Scapegoat](#)

## 10) The Messiah would not remain dead, but see his seed, prolong his days and be exalted

**Hebrew Scriptures reference:** [Isaiah 53:10–53:12](#)

**New Testament citations:** [Hebrews 9:28](#); [1 Peter 2:21–25](#), [Luke 9:22](#)

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**Commentary:** Prophecies 8, 9, and 10 share the same extended commentary on the suffering servant. [Read the commentary >](#)

**Related Topics:**

- [Resurrection: Rabbinic Judaism, Hebrew Scripture and the New Testament](#)
- [First Fruits in the Bible: What Does it Have to Do with Resurrection from the Dead?](#)

## 11) The Messiah would be preceded by Elijah the prophet

**Hebrew Scriptures reference:** Malachi 4:5–6 [Hebrew Bible, verses 3:23–24]

**New Testament citations:** Matthew 11:14–15, Matthew 16:14, Matthew 17:9–13, Mark 6:14–16, Mark 9:11–13, Luke 1:16–17, John 1:21

**Commentary:** This is the third “forerunner” prophecy. Isaiah 40:3–4 spoke of a voice crying out to [prepare the way of the Lord](#) in the desert; Malachi 3:1 [prophesied of a messenger](#) preparing God’s way and now in Malachi 4:5–6, God sends the prophet Elijah before the “great and awesome day of the Lord comes.” Elijah’s mission is to bring about reconciliation... [Continue reading commentary >](#)

**Related Topics:**

- [Jesus and Elijah: Comparisons and Contrasts](#)
- [Guess Who’s Coming to the Seder?](#)

## 12) The Messiah would be a prophet like Moses

**Hebrew Scriptures reference:** Deuteronomy 18:15–19

**New Testament citations:** Matthew 13:57, Matthew 21:46, Luke 24:19, John 1:21, John 1:25, John 6:14, John 7:40, Acts 3:22, Acts 7:37

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**Commentary:** This prophecy comes in the context of a warning by Moses against false prophets. In contrast to false prophets, the **“prophet like me”** will speak what is true. Moreover, according to [verse 16](#), the prophet would speak for God so that the Israelites would not need to hear God’s voice directly, which was a fearsome prospect. In this way, the prophet would be a mediator between God and the people. [Continue reading commentary >](#)

**Related Topics:**

- [A Prophet Like Unto Moses](#)

## 13) The Messiah would be pierced

**Hebrew Scriptures reference:** [Zechariah 12:10](#)

**New Testament citations:** [Matthew 24:30](#), [John 19:31–37](#), [Revelation 1:7](#)

**Commentary:** In Zechariah 12 we find a prophecy of Judah’s victory over the nations—a victory possible because God has extended his protection to them. At that time also, according to verse 10, a “spirit of grace” will come on the people as they look on (apparently) God himself, “whom they have pierced,” and as they are mourning “as one weeps over a firstborn.” [Continue reading commentary >](#)

**Related Topics:**

- [Jewish Messianic Interpretations of Zechariah 12:10](#)
- [Two Messiahs in Judaism: Ben David and Ben Joseph](#)

## 14) The Messiah would come riding on a donkey

**Hebrew Scriptures reference:** [Zechariah 9:9](#)

**New Testament citations:** [Matthew 21:1–7](#)

**Commentary:** Zechariah 9:9 was therefore understood messianically. According to this Talmudic discussion, if we are worthy, the Messiah will come in the clouds. But if we are unworthy, he will come riding on a donkey. [Continue reading commentary >](#)

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## Related Topics:

- [Two Messiahs in Judaism: Ben David and Ben Joseph](#)
- [Jesus as Messiah in the Gospels](#)

## 15) The Messiah would be called out of Egypt

Hebrew Scriptures reference: [Hosea 11:1](#)

New Testament citations: [Matthew 2:13–15](#)

**Commentary:** Herod had already plotted to murder all the boys in Bethlehem two years of age and under. (This actually likely amounted to about twenty children; [see commentary on Jeremiah 31:15](#).) Warned by an angel, Joseph, Mary and Jesus flee to Egypt. This was not a random location. [Continue reading commentary >](#)

## Related Topics:

- [The Son of God](#)

## 16) The Messiah would be called God's Son

Hebrew Scriptures reference: [Psalm 2:1–12](#)

New Testament citations: [Mark 1:11](#), [Luke 3:22](#), [Acts 4:25–28](#), [Acts 13:33](#), [Hebrews 1:5](#), [Hebrews 5:5](#)

**Commentary:** Psalm 2 speaks of the nations of the world plotting against both God himself and his “Anointed.” Originally, this referred to the Davidic king, but the scope of what is described here, as well as later Jewish tradition, understood this to be referring to the Messiah, God’s Ultimate “Anointed.” In verse 7, God specifically calls the Anointed “my Son” and promises worldwide rule in the face of the laughable opposition of the nations who counsel rebellion against God. [Continue reading commentary >](#)

## Related Topics:

- 
- [The Son of God](#)

## 17) The Messiah would be betrayed for thirty pieces of silver

Hebrew Scriptures reference: [Zechariah 11:12-13](#)

New Testament citations: [Matthew 26:14-15](#), [Matthew 27:3](#), [Matthew 27:9-10](#)

**Commentary:** Jesus, in the tradition of the prophets of Israel, had rebuked the current leadership of Israel for being false shepherds. Yet the true shepherd, Jesus himself, was rejected by the people and valued as lowly and worthless, just as thirty pieces of silver was the price of a slave. [Continue reading commentary >](#)

Related Topics:

- [A Comparison between Joseph and Jesus](#)

## 18) The Messiah would be the Son of Man

Hebrew Scriptures reference: [Daniel 7:13-14](#)

New Testament citations: [Matthew 9:6](#), [Matthew 12:8](#), [Matthew 13:41](#), [Matthew 16:13](#), [Matthew 16:27](#), [Mark 8:31](#), [Luke 6:22](#), [Luke 9:22](#), [John 1:51](#), [John 3:13-14](#), [Acts 7:56](#) and many others

**Commentary:** “Son of Man” is the way Jesus referred to himself numerous times in the gospels. While “Son of Man” may sound like it emphasizes Jesus’ humanity, it is actually one that speaks about his deity and his exalted nature. It derives from [Daniel 7:13-14](#), where Daniel receives a vision at night. On the “clouds of heaven” he sees “one like a son of man,” who appears before God—the “Ancient of Days.” [Continue reading commentary >](#)

Related Topics:

- [Is the Messiah Divine?](#)

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## 19) The Messiah would be a willing sacrifice

Hebrew Scriptures reference: [Genesis 22:1-18](#)

New Testament citations: [John 3:16](#), [Hebrews 11:17-19](#)

**Commentary:** As Abraham loved God and so obeyed Him, God loved the world. The sparing of Isaac at the end of the story enabled God's promises to continue to be fulfilled through Isaac and through Isaac's son Jacob. For if Isaac had indeed been sacrificed, the promises God made to Abraham in Genesis 12:3 could never have been fulfilled. In a twist on that, it was because Jesus actually was sacrificed that those promises are now fulfilled for the entire world. [Continue reading commentary >](#)

Related Topics:

- [Ram or Lamb?](#)

## 20) The Messiah would be the Passover lamb

Hebrew Scriptures reference: [Exodus 12:1-51](#)

New Testament citations: [John 1:29](#), [John 1:36](#), [John 19:33](#), [John 19:36](#); [1 Corinthians 5:7-8](#); [1 Peter 1:19](#)

**Commentary:** One of the most pervasive images in the New Testament is that of Jesus as our Passover lamb. Recall the story from the book of Exodus. A perfect lamb had to be selected, set aside for several days, then killed and its blood put on the doorposts of the Israelites' homes so that they would be spared the tenth plague: death of the firstborn. John the Baptist twice referred to Jesus as a "lamb." [Continue reading commentary >](#)

## 21) The Messiah would be the star coming out of Jacob

**Hebrew Scriptures reference:** [Numbers 24:17](#)

**New Testament citations:** [Matthew 2:2](#), [Revelation 22:16](#)

**Commentary:** The Greek translation of the Hebrew Bible, the Septuagint, speaks of the “rise” of a star from Jacob, echoed in the New Testament’s star that “rose” ([Matthew 2:2, 9](#)), using the same Greek word. At the other end of the New Testament, in Revelation 22:16, Jesus calls himself the “bright morning star.” [Continue reading commentary >](#)

## 22) The Messiah would be born in Bethlehem

**Hebrew Scriptures reference:** [Micah 5:2](#) [Hebrew Bible verse 1]

**New Testament citations:** [Matthew 2:1–6](#), [John 7:40–43](#)

**Commentary:** In agreement with the thought that the Messiah would be born in Bethlehem, we find first that Jesus was actually born there, though he grew up in Nazareth. Second, the “chief priests and scribes” cited the prophet Micah in support of this idea. [Continue reading commentary >](#)

## 23) The Messiah would be greater than David

**Hebrew Scriptures reference:** [Psalm 110:1–4](#)

**New Testament citations:** [Matthew 22:41–45](#), [Mark 12:35–37](#), [Luke 20:41–44](#), [Acts 2:34–36](#); [1 Corinthians 15:25–28](#), [Hebrews 1:3](#), [Hebrews 1:13](#), [Hebrews 4:14–5:10](#)

**Commentary:** Rabbinic argumentation often centered on resolving two apparently contradictory Bible passages. Here, Jesus does something similar.

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From a multitude of passages we know that the Messiah had to be the son (that is, a descendant) of David. In that case, how can David address him as “Lord”? How can the Messiah be David’s son and at the same time his Lord? [Continue reading commentary >](#)

**Related Topics:**

- [The Genealogy of the Messiah](#)

## 24) The Messiah would be a descendant of David

Hebrew Scriptures reference: [2 Samuel 7:12-16](#)

New Testament citations: [Matthew 1:1](#), [Luke 1:32-33](#), [Acts 15:15-16](#), [Hebrews 1:5](#)

**Commentary:** The prophets of ancient Israel looked for a day when this promise would be fulfilled in an ultimate descendant of David—the Messiah—who would rule over the nation. [Isaiah 11:1](#), [in a great messianic passage](#), tells us that ***“there shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit.”*** Jesse, as we learn elsewhere, was the father of David. [Continue reading commentary >](#)

## 25) The Messiah is spoken of throughout the Hebrew Bible

Hebrew Scriptures reference: [Hebrew Bible](#)

New Testament citations: [Luke 24:25-27](#), [Luke 24:32](#)

**Commentary:** Jesus points them to the prophets of the Bible and reiterates what he had told them numerous times before: ***“Was it not necessary that the Messiah should suffer these things and***

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***enter into his glory?***” To paraphrase this, Jesus was asking, “Wasn’t it by God’s plan that the Messiah had to suffer, die, and then be resurrected?” The Greek “necessary” implies that there was no choice; this is how things *had* to be to redeem Israel and the world. [Continue reading commentary >](#)

## **26) The Messiah would be the Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace**

**Hebrew Scriptures reference:** [Isaiah 9:6–7](#) [Hebrew Bible 9:5-6]

**New Testament citations:** [Luke 1:32-33](#), [Luke 1:79](#), [John 14:27](#), [Acts 10:36](#), [Romans 9:5](#), [Philippians 4:7](#), [Colossians 2:3](#); [2 Thessalonians 3:3](#)

**Commentary:** In these verses, a child is at the forefront of Isaiah’s prophecies, as it was in Isaiah 7:14 ([see comments on that verse](#)). This time, the child is given a name consisting of four exalted titles. This name has generated much discussion. Is it a description of the child himself? [Continue reading commentary >](#)

## **27) The Messiah would be preceded by a messenger**

**Hebrew Scriptures reference:** [Malachi 3:1](#)

**New Testament citations:** [Matthew 11:10](#), [Mark 1:2](#), [Luke 1:76](#)

**Commentary:** Malachi is speaking to Jewish people who had returned to the land of Israel from exile in Babylon and who had rebuilt the temple. Yet the promises of God’s glory filling the temple had apparently not materialized. To a dispirited people, Malachi prophecies that God will indeed come to the temple, preceded by a “messenger.” [Continue reading commentary >](#)

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## Related Topics:

- [Overview of the Minor Prophets](#)
- 

## 28) The Messiah would be the coming one to whom the scepter belongs

**Hebrew Scriptures reference:** [Genesis 49:10](#)

**New Testament citations:** [Matthew 2:6](#), [Matthew 2:11](#), [Romans 1:5](#), [Romans 15:18](#), [Romans 16:26](#), [Hebrews 7:14](#), [Revelation 5:5](#)

**Commentary:** This prophecy is part of Jacob's prophetic blessings on his sons; the full blessing on Judah is found in Genesis 49:9–12, in which Jacob speaks of the preeminence of that tribe. We can mention three highlights of the prophecy blessing: 1. The promise of the "scepter" and "ruler's staff" indicates that Judah would exercise rulership. [Continue reading commentary >](#)

## Related Topics:

- [Jacob's Prophecies](#)
- 

## 29) The Messiah would be acclaimed

**Hebrew Scriptures reference:** [Psalm 118:25–29](#)

**New Testament citations:** [Matthew 21:9](#); [Mark 11:9–10](#); [Luke 13:34–35](#), [19:38](#), [John 12:13](#)

**Commentary:** [Psalm 118 was one of the Hallel Psalms \(Psalms of Praise\) recited at Passover time. All four Gospels record that as Jesus entered Jerusalem in the days leading up to Passover, crowds gathered,](#)

acclaiming Jesus as the one *“who comes in the name of the Lord”* (Psalm 118:26). [Continue reading commentary >](#)

## 30) The Messiah would be the seed of the woman

Hebrew Scriptures reference: [Genesis 3:15](#)

New Testament citations: [Romans 16:20](#), [Galatians 4:4](#), [Hebrews 2:14](#); [Revelation 12:9, 17](#)

Commentary: The singular **“he** shall bruise your head” suggests a particular individual; the contrast between head and heel may suggest that the blow against Satan and evil will be lethal, but not so the blow against the individual. Just as Genesis sets the stage for everything that follows in the Bible, this verse sets the stage for the coming of someone who would inflict a death blow on Satan and on evil. As a result, many understand this to be the first hint of a coming one who will be victorious over evil. [Continue reading commentary >](#)

## 31) The Messiah would be the descendant of Abraham through whom all nations would be blessed

Hebrew Scriptures reference: [Genesis 12:3](#)

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**New Testament citations:** [Acts 3:24-26](#)

**Commentary:** It has always been the biblical hope that one day the nations of the world would join with Israel in worshipping the God of Abraham, Isaac, and Jacob. One can make a good case that through Jewish doctors, lawyers, scientists, and the world-renowned Israeli technology sector, great blessing has already come to the world. But as the Bible shows us, the ultimate fulfillment is that through Jesus. [Continue reading commentary >](#)

## 32) The Messiah would be lifted up

**Hebrew Scriptures reference:** [Numbers 21:6-9](#)

**New Testament citations:** [John 3:14-18](#)

**Commentary:** In John 3, Jesus is in conversation with a leading Pharisee, Nicodemus. At one point he remarks, ***“As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life”*** ([John 3:14](#)). Jesus had his own crucifixion in mind when he was “lifted up” on another pole at his crucifixion; he says as much in [John 12:32](#). [Continue reading commentary >](#)

## 33) The Messiah would be our Kinsman-Redeemer

**Hebrew Scriptures reference:** [Ruth 4:4-9](#)

**New Testament citations:** [Luke 1:50, 58, 68, 72, 78](#); [John 10:17-18](#); [Romans 5:7-8](#); [Ephesians 1:7](#); [Colossians 1:4](#); [Hebrews 2:11-12, 17](#)

**Commentary:** In the book of Ruth, the idea of *chesed*, often translated *lovingkindness* or *mercy*, lies behind the action of the redeemer (Hebrew, *go'el*). *Chesed* implies acting to meet the deep needs of others based on relationship of commitment and covenant. Because of this, it also implies that a more powerful person will be the one showing *chesed* to one who is weaker, and it is done voluntarily. In the same way, God's *chesed* lies behind His acts of mercy on behalf of His people Israel. [Continue reading commentary >](#)

## **34) The Messiah would be the righteous sufferer**

**Hebrew Scriptures reference:** [Psalm 69](#)

**New Testament citations:** [Matthew 27:33–34, 48; John 2:17, 15:25, 19:28–30](#)

**Commentary:** Like Psalm 22, this is also about a righteous sufferer. Psalm 22 impresses us in its very graphical fulfillment in the sufferings and resurrection of Jesus. [Psalm 69 impresses us by being the most-quoted psalm in the New Testament applied to Jesus.](#) [Continue reading commentary >](#)

## **35) The Messiah would be the great light**

**Hebrew Scriptures reference:** [Isaiah 9:1–2](#) [Hebrew Bible 8:23–9:1]

**New Testament citations:** [Matthew 4:13–16, Luke 1:76–79, 2:32; John 1:4–5, 8:12, 9:5, 12:46](#)

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**Commentary:** Galilee, represented here by the tribal areas of Zebulun and Naphtali, were the first to be taken into captivity by Assyria in the eighth century BC. Here, Isaiah promises that they will see a reversal of this tragedy, for God’s light will shine on them—an emblem of His presence and guidance. Matthew chapter 4 portrays Jesus’ ministry in Galilee as the ultimate fulfillment of this prophecy. Galilee, though inhabited by Jews, was also a populous area for Gentiles, hence the designation “Galilee of the Gentiles”—with a hint that **Jesus’ ministry will impact not only the Jewish nation but others as well.** [Continue reading commentary >](#)

## 36) The Messiah would be called a Nazarene

**Hebrew Scriptures reference:** [Isaiah 11:1](#), [Isaiah 53:3](#)

**New Testament citations:** [Matthew 2:23](#)

**Commentary:** Matthew’s Gospel cites many Old Testament prophets about the Messiah, but only in 2:23 does he use the plural “prophets” as opposed to a particular prophet: ***“And he went and lived in a city called Nazareth, so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene.”*** Moreover, whereas in other citations he uses the word “saying” (Greek, *legontos*), here he uses the word “that” (Greek, *hoti*), suggesting that it is not a direct quote. Rather, it represents a summary of what several prophets have said. What did they say then? [Continue reading commentary >](#)

## 37) The Messiah would perform signs of healing

**Hebrew Scriptures reference:** [Isaiah 35:5–6](#)

**New Testament citations:** [Matthew 11:4–6](#), [Luke 7:20–23](#)

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**Commentary:** In Matthew 11, John the Baptist has just been imprisoned. In his perplexity—if the Messiah has come, how could this be?—he sends his disciples to ask Jesus if he really is the Coming One. Jesus responds in this way: “Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is the one who is not offended by me.” [Continue reading commentary >](#)

## 38) The Messiah would be preceded by a forerunner

**Hebrew Scriptures reference:** [Isaiah 40:3–5](#)

**New Testament citations:** [Matthew 3:1–3](#); [Mark 1:1–3](#); [Luke 1:76, 3:1–6](#); [John 1:22–23](#)

**Commentary:** As Malachi 3:1 does (see [commentary on that verse](#)), Isaiah 40:3–5 speaks of someone coming to prepare God’s way. Where Malachi talks about a *messenger* coming to *bring God back to His Temple*, Isaiah speaks of a *voice* crying out to prepare God’s way *in the desert*. [Continue reading commentary >](#)

## 39) The Messiah would be a light for the nations of the world

**Hebrew Scriptures reference:** [Isaiah 42:1–7](#)

**New Testament citations:** [Matthew 12:15–21](#); [Luke 2:27–32](#); [John 8:12](#); [Revelation 21:23–24](#)

**Commentary:** In [Isaiah 42:6](#), we read that *the servant will be “a light for the nations.”* This actually helps us to understand what kind of justice ([Matthew 12:18, 20](#)) God will bring to the Gentiles (the nations of the

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world), and what kind of “hope” Isaiah says they will have. As the following **New Testament verses show, the servant’s light will provide revelation, life, and direction or guidance.** [Continue reading commentary >](#)

## **40) The Messiah would be the object of a murderous plot, but hope lies ahead**

Hebrew Scriptures reference: [Jeremiah 31:15](#)

New Testament citations: [Matthew 2:16–18](#)

Commentary: **Herod’s murder of the male children in Bethlehem who were two years old and under is part of a pattern in Scripture in which evil rulers attempt to destroy Israel. We remember that Pharaoh asked the midwives to kill the male babies of the Hebrews. We recall that Assyria and Babylon ripped Israelites from their land and brought them into captivity. We think about how Haman tried to commit genocide against the Jewish people. Now in Matthew, Herod is seeking to destroy someone that he views as a competitor, as another king.** [Continue reading commentary >](#)

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## Signs of the Messiah Fulfilled in the New Testament

Revelation 21:23-24: "The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its light. The nations will walk by its light and the kings of the earth will bring their splendor into it..."

Revelation 22:2: "On each side of the river stood the tree of life, bearing 12 crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations."

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What is the difference between the ceremonial law, the moral law, and the judicial law in the Old Testament?

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The law of God given to Moses is a comprehensive set of guidelines to ensure that the Israelites' behavior reflected their status as God's chosen people. It encompasses moral behavior, their position as a godly example to other nations, and systematic procedures for acknowledging God's holiness and mankind's sinfulness. In an attempt to better understand the purpose of these laws, Jews and Christians categorize them. This has led to the distinction between moral law, ceremonial law, and judicial law.

### **Moral Law**

The moral laws, or *mishpatim*, relate to justice and judgment and are often translated as "ordinances." *Mishpatim* are said to be based on God's holy nature. As such, the ordinances are holy, just, and unchanging. Their purpose is to promote the welfare of those who obey. The value of the laws is considered obvious by reason and common sense. The moral law encompasses regulations on justice, respect, and sexual conduct, and includes the Ten Commandments. It also includes penalties for failure to obey the ordinances. Moral law does not point people to Christ; it merely illuminates the fallen state of all mankind.

Modern Protestants are divided over the applicability of *mishpatim* in the church age. Some believe that Jesus' assertion that the law will remain in effect until the earth passes away ([Matthew 5:18](#)) means that believers are still bound to it. Others, however, understand that Jesus fulfilled this requirement ([Matthew 5:17](#)), and that we are instead under the law of Christ ([Galatians 6:2](#)), which is thought to be "love God and love others" ([Matthew 22:36-40](#)). Although many of the moral laws in the Old Testament give excellent examples as to how to love God and love others, and freedom from the law is not license to sin ([Romans 6:15](#)), we are not specifically bound by *mishpatim*.

### **Ceremonial Law**

The ceremonial laws are called *hukkim* or *chuqqah* in Hebrew, which literally means "custom of the nation"; the words are often translated as "statutes." These laws seem to focus the adherent's attention on God. They include instructions on regaining right standing with God (e.g., sacrifices and other ceremonies regarding "uncleanness"), remembrances of God's work in Israel (e.g., feasts and festivals), specific regulations meant to distinguish Israelites from their pagan neighbors (e.g., dietary and clothing restrictions), and signs that point to the coming Messiah (e.g., the Sabbath, circumcision, Passover, and the redemption of the firstborn). Some Jews believe that the ceremonial law is not fixed. They hold that, as societies evolve, so do God's expectations of how His followers should relate to Him. This view is not indicated in the Bible.

Christians are not bound by ceremonial law. Since the church is not the nation of Israel, memorial festivals, such as the Feast of Weeks and Passover, do not apply. [Galatians](#)

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[3:23-25](#) explains that since Jesus has come, Christians are not required to sacrifice or circumcise. There is still debate in Protestant churches over the applicability of the Sabbath. Some say that its inclusion in the Ten Commandments gives it the weight of moral law. Others quote [Colossians 2:16-17](#) and [Romans 14:5](#) to explain that Jesus has fulfilled the Sabbath and become our Sabbath rest. As [Romans 14:5](#) says, "Each one should be fully convinced in his own mind." The applicability of the Old Testament law in the life of a Christian has always related to its usefulness in loving God and others. If someone feels observing the Sabbath aids him in this, he is free to observe it.

### **Judicial/Civil Law**

The Westminster Confession adds the category of judicial or civil law. These laws were specifically given for the culture and place of the Israelites and encompass all of the moral law except the Ten Commandments. This includes everything from murder to restitution for a man gored by an ox and the responsibility of the man who dug a pit to rescue his neighbor's trapped donkey ([Exodus 21:12-36](#)). Since the Jews saw no difference between their God-ordained morality and their cultural responsibilities, this category is used by Christians far more than by Jewish scholars.

The division of the Jewish law into different categories is a human construct designed to better understand the nature of God and define which laws church-age Christians are still required to follow. Many believe the ceremonial law is not applicable, but we are bound by the Ten Commandments. *All* the law is useful for instruction ([2 Timothy 3:16](#)), and nothing in the Bible indicates that God intended a distinction of categories. Christians are not under the law ([Romans 10:4](#)). Jesus fulfilled the law, thus abolishing the difference between Jew and Gentile "so that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross..." ([Ephesians 2:15-16](#)).

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# What does it mean that heaven and earth will pass away?

The Bible consistently warns us that this world will not last forever. “Heaven and earth will pass away,” Jesus said in [Matthew 24:35](#). His statement was in the context of end times’ prophecies and the eternal nature of Jesus’ words: “My words will never pass away.” This means that trusting Jesus is wiser than trusting anything in this world.

Jesus also refers to the passing away of heaven and earth in [Matthew 5:18](#).

**In Revelation 21:1, John writes of a new heaven and a new earth in the eternal state, having seen that “the first heaven and the first earth had passed away” (cf. Isaiah 65:17 and 2 Peter 3:13).**

To “pass away” is to disappear or be no more. This refers to the *physical* heaven and earth—the material world and all it contains—but not to the spirits/souls of the inhabitants of those places.

Scripture is clear that people will outlast the current material universe, some in a state of [eternal bliss](#) and some in a state of [eternal misery](#), and that the current universe will be replaced by another that will never know the contamination of sin.

**The method of this world’s destruction is revealed in [2 Peter 3:10–12](#):**

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*“The day of the Lord will come like a thief.  
The heavens will disappear with a roar;  
the elements will be destroyed by fire. . . .  
That day will bring about the destruction  
of the heavens by fire, and the elements  
will melt in the heat.”*

In Noah’s day, the world was destroyed with water, but God promised to send no more global floods ([Genesis 9:11](#)). In the [Day of the Lord](#), the universe will be destroyed by fire.

The prophet Isaiah foretold the passing away of heaven and earth, too. “All the stars in the sky will be dissolved and the heavens rolled up like a scroll; all the starry host will fall like withered leaves from the vine, like shriveled figs from the fig tree” ([Isaiah 34:4](#)). The Lord assures His people that, even as the heaven and earth are passing away, His salvation is secure: “The heavens will vanish like smoke, the earth will wear out like a garment and its inhabitants die like flies. But my salvation will last forever, my righteousness will never fail” ([Isaiah 51:6](#)).

Knowing that heaven and earth will pass away gives us perspective in life. *This world is not our home. “We are looking forward to a new heaven and a new earth, where righteousness dwells”*

**([2 Peter 3:13](#))**. Jesus tells us to have the proper priorities: “Do not store up for yourselves treasures on earth. . . . But store up for yourselves treasures in heaven”

([Matthew 6:19–20](#)). **And Peter, after reminding us of the temporary nature of this world, says, “Dear friends, since you are looking forward to this, make every effort to be found spotless, blameless and at peace with him” ([2 Peter 3:14](#)).**

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AI Overview  
Learn more

When Jesus said "not until heaven and earth pass away," He was emphasizing the permanence and unchangeability of God's law. He meant that the essential principles of God's law, as outlined in the Old Testament (Torah), would remain in effect until the complete transformation of the heavens and the earth at the end of time. This is not a literal prediction of the end of the world, but rather a figurative way of expressing the unwavering nature of God's law.

Here's a more detailed explanation:

- **The Law's Permanence:**

Jesus was reaffirming that the fundamental principles of God's law, like the Ten Commandments, would not be abolished or changed. He was not suggesting that the law would be nullified by His own actions, but rather that it would continue to be relevant until a new creation.

- **Hyperbole and Exaggeration:**

The phrase "until heaven and earth pass away" is a type of hyperbole, a figure of speech that uses exaggeration for emphasis. It highlights the immutability of God's law, implying that it will remain in effect as long as the current world exists.

- **Fulfillment, Not Abolition:**

Jesus came to "fulfill" the law, not abolish it. He brought the law to its ultimate meaning and purpose through His sacrifice and teachings. However, He did not invalidate the law, but rather revealed its deeper spiritual significance and eternal relevance.

- **New Creation:**

The phrase "heaven and earth pass away" is often linked to the end times and the creation of a new heaven and a new earth. This is a theological concept that refers to a complete restoration and transformation of the universe, where God's law will be fully realized.

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**Isaiah 52:6 – 54:3** <sup>6</sup>Therefore my people shall know my name. Therefore in that day they shall know that it is I who speak; here I am.”

<sup>7</sup>How beautiful upon the mountains  
are the feet of him who brings good news,  
who publishes peace, who brings good news of happiness,  
who publishes salvation,  
who says to Zion, “Your God reigns.”

<sup>8</sup>The voice of your watchmen—they lift up their voice;  
together they sing for joy;  
for eye to eye they see  
the return of the LORD to Zion.

<sup>9</sup>Break forth together into singing,  
you waste places of Jerusalem,  
for the LORD has comforted his people;  
he has redeemed Jerusalem.

<sup>10</sup>The LORD has bared his holy arm  
before the eyes of all the nations,  
and all the ends of the earth shall see  
the salvation of our God.

<sup>11</sup>Depart, depart, go out from there;  
touch no unclean thing;  
go out from the midst of her; purify yourselves,  
you who bear the vessels of the LORD.

<sup>12</sup>For you shall not go out in haste,  
and you shall not go in flight,  
for the LORD will go before you,  
and the God of Israel will be your rear guard.

### ***He Was Pierced for Our Transgressions***

<sup>13</sup>Behold, my servant shall act wisely;<sup>b</sup>  
he shall be high and lifted up,  
and shall be exalted.

<sup>14</sup>As many were astonished at you—  
his appearance was so marred, beyond human semblance,  
and his form beyond that of the children of mankind—

<sup>15</sup>so shall he sprinkle<sup>c</sup> many nations.  
Kings shall shut their mouths because of him,  
for that which has not been told them they see,  
and that which they have not heard they understand.

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# Isaiah 53

English Standard Version

Par ▼

**1**Who has believed what he has heard from us?<sup>a</sup>  
And to whom has the arm of the LORD been revealed?

**2**For he grew up before him like a young plant,  
and like a root out of dry ground;  
he had no form or majesty that we should look at him,  
and no beauty that we should desire him.

**3**He was despised and rejected<sup>b</sup> by men,  
a man of sorrows<sup>c</sup> and acquainted with<sup>d</sup> grief;<sup>e</sup>  
and as one from whom men hide their faces<sup>f</sup>  
he was despised, and we esteemed him not.

**4**Surely he has borne our griefs  
and carried our sorrows;  
yet we esteemed him stricken,  
smitten by God, and afflicted.

**5**But he was pierced for our transgressions;  
he was crushed for our iniquities;  
upon him was the chastisement that brought us peace,  
and with his wounds we are healed.

**6**All we like sheep have gone astray;  
we have turned—every one—to his own way;  
and the LORD has laid on him  
the iniquity of us all.

**7**He was oppressed, and he was afflicted,  
yet he opened not his mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that before its shearers is silent,  
so he opened not his mouth.

**8**By oppression and judgment he was taken away;  
and as for his generation, who considered  
that he was cut off out of the land of the living,  
stricken for the transgression of my people?

**9**And they made his grave with the wicked  
and with a rich man in his death,  
although he had done no violence,  
and there was no deceit in his mouth.

**10**Yet it was the will of the LORD to crush him;  
he has put him to grief;<sup>g</sup>  
when his soul makes<sup>h</sup> an offering for guilt,  
he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in

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his hand.

**11** Out of the anguish of his soul he shall see<sup>i</sup> and be satisfied;  
by his knowledge shall the righteous one, my servant,  
make many to be accounted righteous,  
and he shall bear their iniquities.

**12** Therefore I will divide him a portion with the many,<sup>i</sup>  
and he shall divide the spoil with the strong,<sup>k</sup>  
because he poured out his soul to death  
and was numbered with the transgressors;  
yet he bore the sin of many,  
and makes intercession for the transgressors

## Isaiah 54

English Standard Version

Par ▼

### *The Eternal Covenant of Peace*

**1** “Sing, O barren one, who did not bear;  
break forth into singing and cry aloud,  
you who have not been in labor!

For the children of the desolate one will be more  
than the children of her who is married,” says the LORD.

**2** “Enlarge the place of your tent,  
and let the curtains of your habitations be stretched out;  
do not hold back; lengthen your cords  
and strengthen your stakes.

**3** For you will spread abroad to the right and to the left,  
and your offspring will possess the nations  
and will people the desolate cities.

**4** “Fear not, for you will not be ashamed;  
be not confounded, for you will not be disgraced;  
for you will forget the shame of your youth,  
and the reproach of your widowhood you will remember no more.

**5** For your Maker is your husband,  
the LORD of hosts is his name;  
and the Holy One of Israel is your Redeemer,  
the God of the whole earth he is called.

**6** For the LORD has called you  
like a wife deserted and grieved in spirit,  
like a wife of youth when she is cast off,  
says your God.

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[7](#)For a brief moment I deserted you,  
but with great compassion I will gather you.  
[8](#)In overflowing anger for a moment  
I hid my face from you,  
but with everlasting love I will have compassion on you,”  
says the LORD, your Redeemer.

[9](#)“This is like the days of Noah<sup>a</sup> to me:  
as I swore that the waters of Noah  
should no more go over the earth,  
so I have sworn that I will not be angry with you,  
and will not rebuke you.

[10](#)For the mountains may depart  
and the hills be removed,  
but my steadfast love shall not depart from you,  
and my covenant of peace shall not be removed,”  
says the LORD, who has compassion on you.