

“Christ Defines Christ-likeness!”

(CHRISTIANITY 101)

Matthew 10:24-25

March 8, 2026

INTRO: 3 defining questions for all professing Christians...

1. What invitation, inspection, & inspiration did you receive & how **ARE** you respond-**ING** to them?
2. **How important is question #1?**
3. **WHAT IF YOU GET QUESTION #1 OR #2 WRONG?**

PRAYER

CONTEXT:

- Gospel of Matthew & The Gospel of Jesus Christ
- **Matthew's 5 major discourses...**
- Jesus will set standards & manage expectations!

BIG IDEA: Christ's call is to Christ-likeness!

The only & always call of Christ is to **BE LIKE CHRIST.**
– no more, no less, no matter what!

PREVIEW:

1. INFORMED Christ-likeness
2. INSPECTED Christ-likeness
3. INSPIRED Christ-likeness

- T/S:** We need to do a deeper dive into the CONTEXT...
- Matthew's structured with 5 major discourses
 - Ch.5-7; Ch.10; Ch.13; Ch.18; Ch.24-25
 - We MUST connect 10:16-25 with 28:18-20
 - See the "sandwiching" "book ends"
 - See what is in between the borders...
 - *The center always defines the sandwich!*

TEXT: Matthew 10:24-25

²⁴"A disciple is not above his teacher, nor a slave above his master. ²⁵"It is enough for the disciple that he become like his teacher, and the slave like his master. If they (the wolves) have called the head of the house Beelzebul, how much more (will they malign) the members of his household!

The truly Christ-like love & live LIKE-Christ!
(NOT PERFECTLY... BUT PASSIONATELY)

T/S: Today's passage shares Jesus the Christ
SETTING STANDARDS & MANAGING EXPECTATIONS
as He disciplines His disciples... in their preparation for
going out to make disciples who will make disciples...

(Again, what invitation, inspection, & inspiration are you responding to?)

I. INFORMED *Christ-likeness*

A. Jesus to them in the **PAST**:

- *"Fulfilling..."*
- *"Follow Me..."*
- *"Count the cost..."*
- *"You'll be slandered, hated, betrayed, persecuted, killed..."*

B. Jesus to them in the **PRESENT**: ([Christ to Christians...](#))

○ 12 Defining Terms:

- **"DISCIPLE"** = learner, *"mini-me,"* follower...
- **"NOT ABOVE"** = *"huper" (hoop-pa)*
 - Positionally elevated in any way
 - Greater ____ or Worthy of greater ____
 - In privilege, prestige, power...
- **"TEACHER"** = *Instructor/information-expert*
- **"SLAVE/doulos"** = owned; without autonomy
- **"MASTER/Lord"** = Owner & Authority
- **vv.25: "ENOUGH/SUFFICIENT"**
 - What do you want, think, & believe?
 - Satisfies the standard of measure...
- **"BE-LIKE/BECOME"**
 - Miraculously / Mechanically / Manipulatively
 - *Sheep* **GOAT** **Wolf**
- **"BEELEZEBUB/L"** = their ref to Satan/dung
- **"MORE"** = exceedingly, to a greater extent...
- **"MEMBERS"** = Family, Citizens, Body parts
- **"HIS"**
 - The LORD is the Head of His Household
 - The LORD is the Head of His Body.
- **"HOUSEHOLD"**
 - Christ's oikos is His only Church!

II. INSPECTED *Christ-likeness*

(Describing Truths & Determining Tests)

A. DESCRIBING TRUTHS (HERE, HOLY, HEALTHY, HHH)

○ HERE?

12 Describing Terms?

- *“DISCIPLE”* (John 6:66 vs. Matt. 10:22)
- *“ABOVE”* *“It’s NOT about you!”*
- *“TEACHER”* *2 Timothy 3:16-17*
- *“SLAVE”* contrast the Rich Young Ruler
- *“MASTER/LORD”* more than a boss...
- *“ENOUGH/SUFFICIENT”* (passes the test)
- *“BE-LIKE/BECOME”* (BE 2 Cor. 5:17-20)
- *“BEELEZEBUB/L”* They called God the Devil.
- *“MORE”* Take Luke 14:27 to heart!
- *“MEMBERS”* “card-carriers” vs. *cross-carriers*
- *“HIS”* The TRUE Owner & Christ
- *“HOUSEHOLD”* *His TRUE family/Church*

○ HOLY?

- **BEatitudes: Blessed are...**
 - *Poor in spirit*
 - *Mourn*
 - *Meek*
 - *Hunger & thirst after righteousness*
 - *Merciful*
 - *Pure-hearted*
 - *Peace-makers*
 - *Persecuted*

○ HEALTHY

▪ Fruit of the Spirit:

- *Love*
- *Joy*
- *Peace*
- *Patience*
- *Kindness*
- *Goodness*
- *Faithfulness*
- *Gentleness*
- *Self-control*

Christians don't just "go-to" and "attend" church. No! Healthy, biblical, & missional Christians **ARE** The Church – the one, true, miraculously ATTACHED to Christ, supernaturally-unified, Acts 1:8 Church!

○ HEAD, HEART, & HANDS?

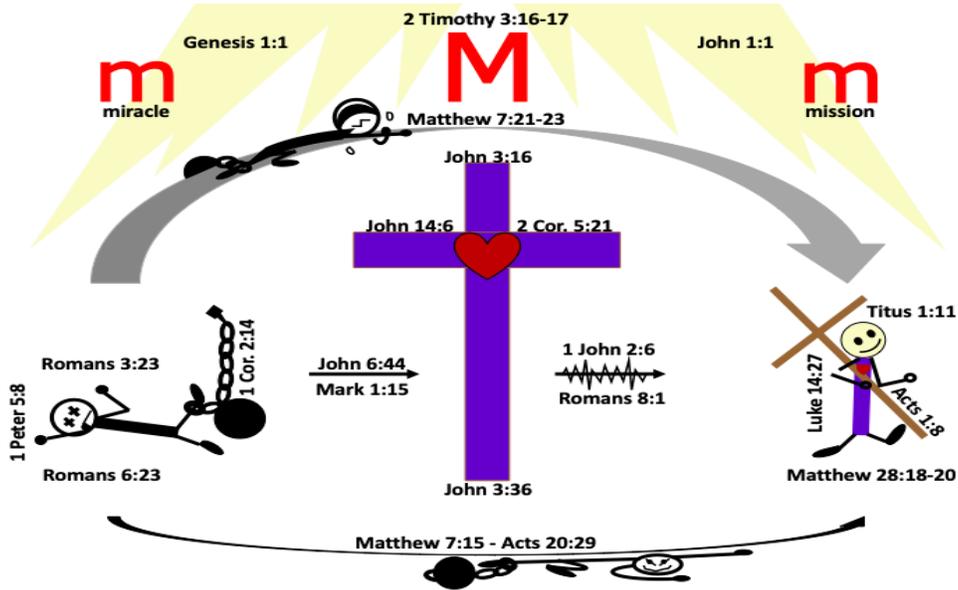
▪ **J.E.S.U.S.'S. P. S.W.O.R.D.**

- Journaling
- Eating-nothing (Fasting)
- Scripture-intake
- Understudy of Scripture
- Solitude
- Stewardship
- Prayer
- Servitude
- Worship
- Outreach
- Relationships
- Devoted to Development

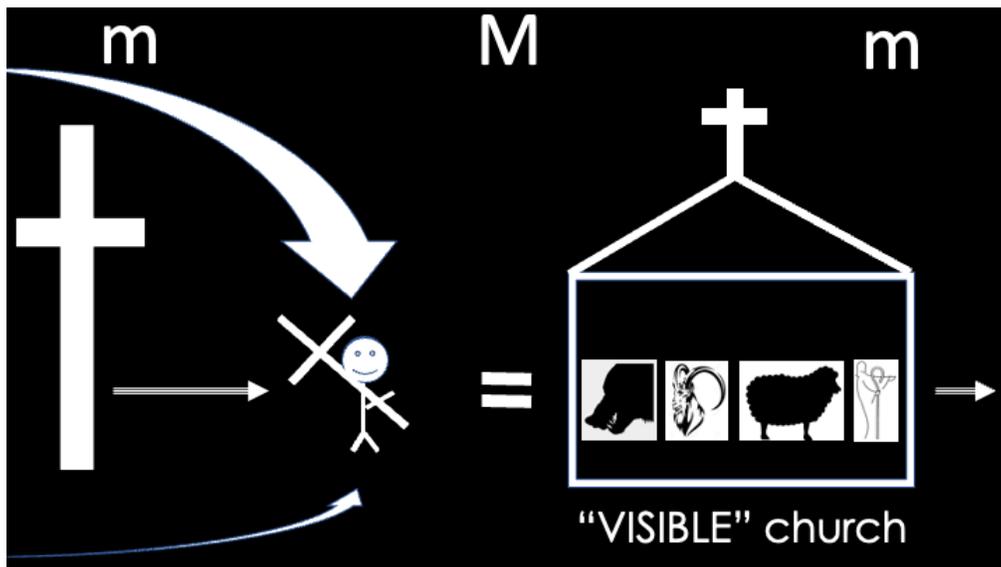
B. DETERMINING TESTS:

- 2 Timothy 3:16-17: God's Word, will, & way
- 2 Corinthians 13:5 We're commanded to test
- 1 Timothy 4:16 Doctrine defines disciples
- 1 John 3:18 Lips lie & talk is cheap!

STICKMAN GOSPEL



STICKMAN CHURCH



24 DISTINCTIVES



One FAITH. One FAMILY. One FOCUS.

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

One Question: WHAT DO YOU WANT?

One Offer: COME AND SEE.

One Promise: TRUTH IN LOVE!

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

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

III. INSPIRED *Christ-likeness*

A. FAITHFUL:

- John 6:44... Ephesians 2:1-10... 2 Cor. 5:17-21...
- Matthew 10:22... Revelation 2:1-5... 2 Cor. 13:5...
- **John 20:21... 14:15... 3:36... 1:1**

B. FUTURE

- John 17's missional prayer
- Matthew 28:18-20 & Acts 1:8

C. FOREVER

- John 3:16 (**See The gift & Giver of eternal life!**)

John 3:16

*For God so loved the world that He gave His only Son, so that **whosoever believes** in Him will not perish, but will have eternal life.*

12 Inspirational Christ-likenesses

- We LOVE in TRUTH
- We LOVE like the LORD
- We love GLOBALLY, the whole world
- We love SACRIFICIALLY, giving our best
- We love UNIQUELY, only
- We love WITHOUT PREJUDICE, whosoever
- We love FAITHFULLY BELIEVING
- We love BELIEVING & BE-ing IN CHRIST
- We love ETERNALLY, without ever perishing
- We love in & thru GOD's GUARANTEES
- We love BOLDLY & COURAGEOUSLY
- **We love by Christ's CROSS & carrying ours.**

REVIEW:

Back to our 3 defining questions for all professing Christians:

1. What invitation, inspection, & inspiration did you receive & how **ARE** you respond-**ING** to them?
2. **How important is question #1?**
3. **WHAT IF YOU GET QUESTION #1 OR #2 WRONG?**

Christ defines, describes, & determines
Christ-likeness per His Word, will, & ways!
(cf. Matthew 7:21-23 & 2 Timothy 3:16-17)

NEVER FORGET:

- *Your cross doesn't weigh you down, it lifts you up!*
- *It doesn't drain strength, it's a conduit of strength!*
- *Christlike pouring out doesn't empty us, it fills us!*
- **Philippians 4:13; 2 Peter 1:3; Romans 8:37**
 - *Blessed to be slandered, hated, & persecuted*
 - *Blessed to be deemed worthy to suffer* (Acts 5:41)
 - *Blessed to BE ambassadors* (2 Cor. 5:17-21)

If you've been offered ANY other invitation or presentation of Christianity it's a lie!

If you've heard of a "love" or "grace" that is so great that it eliminates human responsibility or the reality of hell... it too is a lie! (1 Cor. 3:13-15)

T/S: So, what is biblical Christ-likeness???

The truly Christ-like love & live like Christ! (NOT PERFECTLY... BUT PASSIONATELY)

- Gospel GRACE is lived out for God's glory!
- BE-ing Truth IN Love witnesses to the world
- Loving & faithful obedience in "fulfilling"
 - *The Law*
 - *The Prophets*
 - *ALL righteousness*
 - *Making disciples who make disciples...*
- BE-ing the blessed beatitudes ambassadors
- BEing sanctified Sermon on the Mount saints
- BEing miraculously-Messianic missionaries
 - *Sent sheep in the midst of wolves...*
 - *Shrewd & innocent w/ world's wolves...*
 - *Discipling with truth in love like Christ...*
 - *Faithfully obeying our Messiah & Master.*

Beware the cheap & easy, flesh-messaging messages that champion the love-LESS, Laodicean lukewarmness of the cultural crowds (the so-called churches).

Christ's faithful followers are not afraid
to love & live like Christ.
(Rev. 21:8 & Matt. 10:22)

**True, tough, & tested Christians
are to BE... and BE READY... no matter what!**

CLOSE:

Christ calls His Church
to realize & remember that Christians **are &
are to BE** miraculously & missionally Christ-like...
no matter what!

Beware any invitation or presentation of Christ, His Gospel,
or His Church that does not **disrupt your life & lifestyle!**
(Galatians 2:20)

**CHRISTIANS WILL BE TREATED LIKE CHRIST...
& ARE CALLED TO RESPOND WITH CHRIST-LIKENESS!**

**Beware any & all “christian” invitations or
presentations that offer “small crosses”
or “optional” cross-carrying!**
(Luke 14:27)

**ANY CROSS-ELIMINATING OR CROSS-REDUCING
CHRISTIANITY IS A COUNTERFEIT CHRISTIANITY...
TO LIVE IN THAT IS TO LIVE IN SINFUL REBELLION!**

Christ’s call is to Christ-likeness!
– no more, no less, no matter what!

PRAYER

STUDY NOTES:

Matthew 10:16-42 (ESV)

Persecution Will Come

[16](#)“Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves. [17](#)Beware of men, for they will deliver you over to courts and flog you in their synagogues, [18](#)and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. [19](#)When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. [20](#)For it is not you who speak, but the Spirit of your Father speaking through you. [21](#)Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death, [22](#)and you will be hated by all for my name’s sake. But the one who endures to the end will be saved. [23](#)When they persecute you in one town, flee to the next, for truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes.

[24](#)“A disciple is not above his teacher, nor a servant^f above his master. [25](#)It is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much more will they malign^a those of his household.

Matthew 10:24:

Matthew 10:24 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
3756 [e]	Οὐκ Ouk	Not	Adv
1510 [e]	ἔστιν estin	is	V-PIA-3S
3101 [e]	μαθητῆς mathētēs	a disciple	N-NMS

5228 [e]	ὑπὲρ hyper	above	Prep
3588 [e]	τὸν ton	the	Art-AMS
1320 [e]	διδάσκαλον didaskalon	teacher,	N-AMS
3761 [e]	οὐδὲ oude	nor	Conj
1401 [e]	δοῦλος doulos	a servant	N-NMS
5228 [e]	ὑπὲρ hyper	above	Prep
3588 [e]	τὸν ton	the	Art-AMS
2962 [e]	κύριον kyrion	master	N-AMS
846 [e]	αὐτοῦ. autou	of him.	PPro-GM3S

DISCIPLE:

3101. mathétés ►

Lexical Summary

mathétés: Disciple, learner, pupil

Original Word: μαθητής

Part of Speech: Noun, Masculine

Transliteration: mathētés

Pronunciation: ma-thay-TAYS

Phonetic Spelling: (math-ay-tes')

KJV: disciple

NASB: disciples, disciple, disciples', pupil

Word Origin: [from G3129 (μανθάνω - learn)]

1. a learner, i.e. pupil

Strong's Exhaustive Concordance

disciple.

From [manthano](#); a learner, i.e. Pupil -- disciple.

see GREEK [manthano](#)

HELPS Word-studies

3101 *mathētés* (from *math-*, the "mental effort needed to think something through") – properly, a learner; a disciple, a follower of Christ who learns the doctrines of Scripture and the lifestyle they require; someone catechized with proper instruction from the Bible with its necessary follow-through (life-applications). See also **3100** /*mathēteúō* ("to disciple").

NAS Exhaustive Concordance

Word Origin

from [manthanó](#)

Definition

a disciple

NASB Translation

disciple (26), disciples (233), disciples' (1), pupil (1).

Thayer's Greek Lexicon

STRONGS NT 3101: μαθητής

μαθητής, μαθητοῦ, ὁ (μανθάνω), a learner, pupil, disciple: universally, opposed to **διδάσκαλος**, [Matthew 10:24](#); [Luke 6:40](#); **τίνος**, one who follows one's teaching: **Ἰωάννου**, [Matthew 9:14](#); [Luke 7:18](#) (19); [John 3:25](#); **τῶν Φαρισαίων**, [Matthew 22:16](#); [Mark 2:18](#); [Luke 5:33](#); **Μωϋσέως**, [John 9:28](#); of Jesus — in a wide sense, in the Gospels, those among the Jews who favored him, joined his party, became his adherents: [John 6:66](#); [John 7:3](#); [John 19:38](#); **ὄχλος μαθητῶν αὐτοῦ**, [Luke 6:17](#); **οἱ μαθητοὶ αὐτοῦ ἱκανοί**, [Luke 7:11](#); **ἅπαν τό πλήθος τῶν μαθητῶν**, [Luke 19:31](#); but especially **the twelve apostles**: [Matthew 10:1](#); [Matthew 11:1](#); [Matthew 12:1](#); [Mark 8:27](#); [Luke 8:9](#); [John 2:2](#); [John 3:22](#), and very often; also simply **οἱ μαθηταί**, [Matthew 13:10](#); [Matthew 14:19](#); [Mark 10:24](#); [Luke 9:16](#); [John 6:11](#) (Rec.), etc.; in the

Acts οἱ μαθηταί are all those who confess Jesus as the Messiah, Christians: [Acts 6:1f, 7](#); [Acts 9:19](#); [Acts 11:26](#), and often; with τοῦ κυρίου added, [Acts 9:1](#). The word is not found in the O. T, nor in the Epistles of the N. T., nor in the Apocalypse; in Greek writings from (Herodotus), Aristophanes, Xenophon, Plato down.

Topical Lexicon

Scope and Range of the Term

Μαθητής designates a learner who binds himself to a teacher in order to embrace that teacher's worldview and way of life. In the New Testament the noun describes (1) the inner circle of the Twelve, (2) the wider company that followed Jesus during His earthly ministry, and (3) the ever-expanding community of believers after Pentecost. In every case the term is relational and transformational: to be a disciple is to belong to Jesus and to be changed by Him.

Disciples around Jesus during His Galilean and Judean Ministry

The Synoptic Gospels repeatedly distinguish Jesus' μαθηταί from the curious crowds. When He “went up on the mountain...His disciples came to Him” ([Matthew 5:1](#)), underlining their privileged access to kingdom revelation. They accompany Him in travel ([Matthew 8:23](#)), receive private explanations of parables ([Matthew 13:10](#), [Mark 4:34](#)), and participate in feeding miracles ([Matthew 14:19](#); [15:36](#)). Luke stresses the numerical breadth of this circle: after a night of prayer Jesus “called His disciples and chose twelve of them” ([Luke 6:13](#))—implying a larger company already formed.

The Twelve as Representative Disciples

Within the broader group stand the Twelve ([Matthew 10:1–4](#); [Mark 3:14–19](#); [Luke 6:13–16](#)). They symbolize the new Israel, are appointed “to be with Him” ([Mark 3:14](#)) and are trained for mission. Their failures ([Matthew 17:19–20](#)), misunderstandings ([Mark 8:17–21](#)), and eventual restoration ([John 20:19–23](#)) serve as pastoral encouragement: genuine disciples may falter, yet grace prevails.

Hallmarks of Genuine Discipleship

1. Obedience to Christ's word—“If you remain in My word, you are truly My disciples” ([John 8:31](#)).
2. Love for one another—“By this everyone will know that you are My disciples, if you love one another” ([John 13:35](#)).
3. Fruitfulness—“By this My Father is glorified, that you bear much fruit and prove to be My disciples” ([John 15:8](#)).
4. Cross-bearing self-denial—“Whoever does not carry his cross and follow Me cannot be My disciple” ([Luke 14:27](#)).
5. Willingness to forsake all earthly claims—[Luke 14:33](#).

Contrast with Rabbinic Disciples

First-century rabbis gathered μαθηταί who adopted legal interpretations. Jesus' pattern is both similar (itinerant instruction, memorization of sayings) and radically different: He claims absolute authority ("You have one Teacher, the Christ," [Matthew 23:10](#)), demands personal allegiance above all relationships ([Luke 14:26](#)), and promises indwelling life through union with Himself ([John 6:56](#)).

From Disciples to Apostles to Witnesses

The term fades in Acts after chapter 21, giving way to "brothers," "saints," and "believers," yet μαθηταί in [Acts 6:1](#), [6:7](#), [9:1](#), [11:26](#), etc., shows that the early church understood every convert as a disciple. Antioch, where "the disciples were first called Christians" ([Acts 11:26](#)), illustrates the progression: discipleship becomes the defining identity of the redeemed community irrespective of ethnicity.

The Great Commission and Perpetuity of Discipleship

"Go therefore and make disciples of all nations" ([Matthew 28:19](#)). The participle "make disciples" extends the μαθητής concept to the ends of the earth. Baptism and ongoing teaching ("teaching them to observe all that I have commanded you") mark the disciple-making task until the end of the age. The risen Lord's universal authority guarantees the success of this mandate.

Cost and Reward

Jesus soberly warns prospective followers to "count the cost" ([Luke 14:28](#)) yet affirms abundant reward: "everyone who has left houses or brothers or sisters...for My name's sake will receive a hundredfold and will inherit eternal life" ([Matthew 19:29](#)).

Women as Disciples

Though first-century culture seldom applied μαθητής to women, Luke notes female discipleship explicitly ([Luke 8:1-3](#); [Acts 9:36](#)). John identifies Mary Magdalene as the first commissioned witness of the resurrection ([John 20:17-18](#)), showing the inclusive reach of true discipleship.

Legacy in the Early Church

[Acts 6:7](#) reports, "the word of God continued to spread, and the number of disciples in Jerusalem grew rapidly." Disciples multiply in urban centers ([Acts 14:21-23](#)), are strengthened through teaching and pastoral visitation ([Acts 18:23](#); [20:1](#)), and become the seedbed for new leadership ([Acts 16:1](#)). Thus μαθητής functions as the ordinary designation for believers tasked with advancing the gospel.

Contemporary Implications

Biblical discipleship involves more than initial faith; it is lifelong apprenticeship under Jesus' lordship, expressed in local church fellowship, disciplined learning, sacrificial service, and gospel witness. Any ministry that neglects the formation of μαθηταί departs from the pattern modeled in Scripture.

ABOVE:

5228. huper ►

Lexical Summary

huper: for, on behalf of, above, beyond, more than

Original Word: ὑπέρ

Part of Speech: Preposition

Transliteration: huper

Pronunciation: hoo-per'

Phonetic Spelling: (hoop-er')

KJV: (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very In the comparative, it retains many of the above applications

NASB: behalf, sake, about, more than, above, beyond, concerning

Word Origin: [a primary preposition]

1. "over"
2. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding
3. (with the accusative case) superior to, more than

Strong's Exhaustive Concordance

on behalf of, beyond

A primary preposition; "over", i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

HELPS Word-studies

5228 *hypér* (a preposition) – properly, beyond (above); (figuratively) to extend *benefit* (*help*) that reaches beyond the present situation.

5228 /hypér ("beyond") is usually best translated "for the *betterment* (*advantage*) of," i.e. focusing on *benefit*. M. Vincent, "5228 (*hypér*) signifies something like 'in the interests of the truth . . . concerning.' J. B. Lightfoot (on Gal 1:4) . . . remarks that *hypér* has 'a sense of *interest in*, ' which is wanting to *peri*" (*WS*).

[5228 (*hypér*) naturally expresses *conferring benefit*, i.e. for the sake of "*betterment*" (improvement, extending benefit).]

NAS Exhaustive Concordance

Word Origin

a prim. preposition

Definition

over, beyond, fig. on behalf of, for the sake of, concerning

NASB Translation

about (5), above (4), behalf (22), beyond (4), concerning (3), exceed (1), more so (1), more than (5), over (2), regard (1), sake (9), sakes (1), than (3).

Thayer's Greek Lexicon

STRONGS NT 5228: ὑπέρ

ὑπέρ (cf. English **up**, **over**, etc.), Latin *super*, over, a preposition, which stands before either the genitive or the accusative according as it is used to express the idea of state and rest or of motion over and beyond a place.

I. with the genitive; cf. Winer's Grammar, 382f (358f).

1. properly, of place, i. e. of position, situation, extension: **over**, **above**, **beyond**, **across**. In this sense it does not occur in the N. T.; but there it always, though joined to other classes of words, has a tropical signification derived from its original meaning.

2. equivalent to Latin *pro*, **for**, i. e. **for one's safety**, **for one's advantage or benefit** (one who does a thing for another, is conceived of as standing or bending 'over' the one whom he would shield or defend (cf. Winer's Grammar, as above)): *προσεύχεσθε ὑπέρ τῶν* ..., [Matthew 5:44](#); [Luke 6:28](#) (T Tr marginal reading WH *περί* (see 6 below)); [Colossians 1:3](#) L Tr WH marginal reading (see 6 below); ([James 5:16](#) L Tr marginal reading WH text), 9; *εὐχομαι*, [James 5:16](#) (R G T Tr text WH marginal reading); after *δέομαι*, [Acts 8:24](#); and nouns denoting prayer, as *δέησις*, [Romans 10:1](#); [2 Corinthians 1:11](#); [2 Corinthians 9:14](#); [Philippians 1:4](#); [Ephesians 6:19](#); *προσευχή*, [Acts 12:5](#) (here L T Tr WH *περί* (see 6 below)); [Romans 15:30](#); [1 Timothy 2:1, 2](#); *εἶναι ὑπέρ τίνος* (opposed to *κατά τίνος*), **to be for one** i. e. to be on one's side, to favor and further one's cause, [Mark 9:40](#); [Luke 9:50](#); [Romans 8:31](#), cf. [2 Corinthians 13:8](#); *τό ὑπέρ τίνος* that which is for one's advantage, [Philippians 4:10](#) (but see *ἀναθάλλω* and *φρονέω*, at the end); *ἐντυγχάνω* and *ὑπερεντυγχάνω*, [Romans 8:26](#) R G, 27,34; [Hebrews 7:25](#),

cf. Hebrews 9:24; λέγω, Acts 26:1 R WH text (see 6 below); μερίμνω, 1 Corinthians 12:25; ἀγρούπνω, Hebrews 13:17; ἀγωνίζομαι ἐν ταῖς προσευχαῖς, Colossians 4:12, cf. Romans 15:30; πρεσβεύω, Ephesians 6:20; 2 Corinthians 5:20; with a substantive: ζῆλος, 2 Corinthians 7:7; (Colossians 4:13 Rec.); πόνος, Colossians 4:13 (G L T Tr WH); σπουδή, 2 Corinthians 7:12; 2 Corinthians 8:16; διάκονος, Colossians 1:7; to offer offerings for, Acts 21:26; to enter the heavenly sanctuary for (used of Christ), Hebrews 6:20; ἀρχαιρεα καθίστασθαι, Hebrews 5:1; after the ideas of suffering, dying, giving up life, etc.: Romans 9:3; Romans 16:4; 2 Corinthians 12:15; after τὴν ψυχὴν τιθέναι (ὑπὲρ τίνος), in order to avert ruin, death, etc., from one, John 10:11; John 13:37f; of Christ dying to procure salvation for his own, John 10:15; John 15:13; 1 John 3:16; Christ is said τό αἷμα αὐτοῦ ἐκχύνειν, passive, Mark 14:24 L T Tr WH (see 6 below); Luke 22:20 (WH reject the passage); ἀπολέσθαι, John 18:14 Rec.; ἀποθνήσκειν, John 11:50ff; (L T Tr WH); Acts 21:13; Romans 5:7; of Christ undergoing death for man's salvation, Romans 5:6, 8; Romans 14:15; 1 Thessalonians 5:10 (here T Tr WH text περί (see 6 below)); 1 Peter 3:18 L T Tr WH text); γέυεσθαι θανάτου, Hebrews 2:9; σταυρωθῆναι, 1 Corinthians 1:13 (here L text Tr marginal reading WH marginal reading περί (see 6 below)); (of God giving up his Son, Romans 8:32); παραδιδόναι τινα ἑαυτόν, Galatians 2:20; Ephesians 5:2, 25; δίδοναι ἑαυτόν, Titus 2:14; with a predicate accusative added, ἀντίλυτρον, 1 Timothy 2:6; τό σῶμα αὐτοῦ δίδοναι, passive, Luke 22:19 (WH reject the passage), cf. 1 Corinthians 11:24; τυθῆναι (θυθῆναι, see θύω, at the beginning), 1 Corinthians 5:7; παθεῖν, 1 Peter 2:21; 1 Peter 3:18 (R G WH marginal reading; 4:1 R G); ἀγιάζειν ἑαυτόν, John 17:19. Since what is done for one's advantage frequently cannot be done without acting in his stead (just as the apostles teach that the death of Christ inures to our salvation because it has the force of an expiatory sacrifice and was suffered in our stead), we easily understand how ὑπὲρ, like the Latin pro and our for, comes to signify

3. in the place of, instead of (which is more precisely expressed by ἀντί; hence, the two prepositions are interchanged by Irenaeus, adv. haer. 5,

1, τῷ ἰδίῳ αἵματι λυτρωσαμένου ἡμᾶς τοῦ κυρίου καὶ δόντος τὴν ψυχὴν ὑπὲρ τῶν ἡμετέρων ψυχῶν καὶ τὴν σάρκα τὴν ἑαυτοῦ ἀντὶ τῶν ἡμετέρων σαρκῶν): ἵνα ὑπὲρ σου μοι διακονῆ, Philemon

1:13; ὑπὲρ τῶν νεκρῶν βαπτίζεσθαι (see βαπτίζω, at the end), 1 Corinthians 15:29; (add, Colossians 1:7 L text Tr text WH text); in expressions concerning the death of

Christ: εἷς ὑπὲρ πάντων ἀπέθανεν (for the inference is

drawn ἄρα οἱ πάντες ἀπέθανον, i. e. all are reckoned as dead), 2 Corinthians 5:14(15),15; add, 21; Galatians 3:13. (On this debated sense of ὑπὲρ, see Meyer and Van Hengel on Romans

5:6; Ellicott on Galatians and Philemon, the passages cited; Wieseler on [Galatians 1:4](#); Trench, Synonyms, § lxxxii.; Winer's Grammar, 383 (358) note.) Since anything, whether of an active or passive character which is undertaken on behalf of a person or thing, is undertaken 'on account of' that person or thing, **ὑπέρ** is used

4. of the impelling or moving cause; **on account of, for the sake of**, any person or thing: **ὑπέρ τῆς τοῦ κόσμου ζωῆς**, to procure (true) life for mankind, [John 6:51](#); **to do or suffer anything ὑπέρ τοῦ ὀνόματος Θεοῦ, Ἰησοῦ, τοῦ κυρίου: [Acts 5:41](#); [Acts 9:16](#); [Acts 15:26](#); [Acts 21:13](#); [Romans 1:5](#); 3 [John 1:7](#); **πάσχειν ὑπέρ τοῦ Χριστοῦ**, [Philippians 1:29](#); **ὑπέρ τῆς βασιλείας τοῦ Θεοῦ**, 2 [Thessalonians 1:5](#); **στενοχωρῆσαι ὑπέρ τοῦ Χριστοῦ**, 2 [Corinthians 12:10](#) (it is better to connect **ὑπέρ** etc. here with **εὐδοκῶ**); **ἀποθνήσκειν ὑπέρ Θεοῦ**, Ignatius ad Rom. 4 [ET]. examples with a genitive of the thing are, [John 11:4](#); [Romans 15:8](#); 2 [Corinthians 1:6](#); 2 [Corinthians 12:19](#); **ὑπέρ τῆς εὐδοκίας**, to satisfy (his) good-pleasure, [Philippians 2:13](#); with a genitive of the person, 2 [Corinthians 1:6](#); [Ephesians 3:1, 13](#); [Colossians 1:24](#); **δοξάζειν, εὐχαριστεῖν ὑπέρ τίνος** (genitive of the thing), [Romans 15:9](#); 1 [Corinthians 10:30](#); **ὑπέρ πάντων**, for all favors, [Ephesians 5:20](#); **ἐνηξαρίσκειν ὑπέρ** with a genitive of the person, [Romans 1:8](#) (here L T Tr WH **περί** (see 6 below)); 2 [Corinthians 1:11](#); [Ephesians 1:16](#); **ἀγῶνα ἔχειν ὑπέρ** with a genitive of the person [Colossians 2:1](#) L T Tr WH (see 6 below); **ὑπέρ (τῶν) ἀμαρτιῶν** (or **ἀγνοημάτων**), **to offer sacrifices**, [Hebrews 5:1, 3](#) (here L T Tr WH **περί** (see 6 below)); ; **ἀποθανεῖν**, of Christ, 1 [Corinthians 15:3](#); **ἑαυτὸν δοῦναι**, [Galatians 1:4](#) R WH text (see 6 below).**

5. Like the Latin *super* (cf. Klotz, HWB, d. Latin Spr. ii, p. 1497b; (Harpers' Latin Dict. under the word, II. B. 2 b.)), it frequently refers to the object under consideration, **concerning, of, as respects, with regard to** ((cf. Buttman, § 147, 21); examples from secular authors are given in Winer's Grammar, 383 (358f)); so after **καυχᾶσθαι, καύχημα, καύχησις** (R. V. on behalf of): 2 [Corinthians 5:12](#); 2 [Corinthians 7:4, 14](#); 2 [Corinthians 8:24](#); 2 [Corinthians 9:2](#); 2 [Corinthians 12:5](#); 2 [Thessalonians 1:4](#) (here L T Tr WH **εγ(** (or **εν(** **καυχᾶσθαι**); **φυσιοῦσθαι**, 1 [Corinthians 4:6](#) (others refer this to 4 above; see Meyer edition Heinrici (cf. **φυσιώω**, 2 at the end)); **ἐλπίζω**, 2 [Corinthians 1:7](#) (6); **ἀγνοεῖν**, 8 (here L T Tr WH marginal reading **περί** (see 6 below)); **φρονεῖν**, [Philippians 1:7](#) (2 Macc. 14:8); **ἔρωτᾶν**, 2 [Thessalonians 2:1](#); **κράζειν**, to proclaim concerning, [Romans 9:27](#); (**παρκαλεῖν**, 1 [Thessalonians 3:2](#) G L T Tr WH (see 6 below)); after **εἰπεῖν**, [John 1:30](#) L T Tr WH (see 6 below); (so after verbs of saying, writing, etc., 2 [Samuel 18:5](#); 2 [Chronicles 31:9](#); [Joel 1:3](#); [Judith 15:4](#); 1 [Esdr. 4:49](#); 2 [Macc.](#)

11:35); εἴτε ὑπέρ Τίτου, whether inquiry be made about Titus, [2 Corinthians 8:23](#); ὑπέρ τούτου, concerning this, [2 Corinthians 12:8](#).

6. In the N. T. manuscripts, as in those of secular authors also, the prepositions ὑπέρ and περὶ are confounded (cf. Winer's Grammar, 383 (358) note; § 50, 3; Buttmann, § 147, 21; Kühner, § 435, I. 2 e.; Meisterhans, § 49, 12; also Wieseler or Ellicott on Galatians, as below; Meyer on [1 Corinthians 15:3](#) (see περὶ, the passage cited δ.)); this occurs in the following passages: [Mark 14:24](#); ([Luke 6:28](#)); [John 1:30](#); [Acts 12:5](#); [Acts 26:1](#); [Romans 1:8](#); [1 Corinthians 1:13](#); [2 Corinthians 1:8](#); [Galatians 1:4](#); [Colossians 1:3](#); [Colossians 2:1](#); ([1 Thessalonians 3:2](#); [1 Thessalonians 5:10](#)); [Hebrews 5:3](#).

(For ὑπέρ ἐκ περισσοῦ or ὑπέρ ἐκπερισσοῦ, see ὑπερεκπερισσοῦ.)

II. with the accusative (cf. Winer's Grammar, § 49, e.); **over, beyond, away over; more than;**

1. properly, of the place 'over' or 'beyond' which, as in the Greek writings from Homer down; not thus used in the N. T., where it is always

2. metaphorically, of the measure or degree exceeded (cf. Buttmann, § 147, 21);

a. universally: εἶναι ὑπέρ τινα, to be **above** i. e. superior to one, [Matthew 10:24](#); [Luke 6:40](#); τό ὄνομα τό ὑπέρ πᾶν ὄνομα namely, ὄν, the name superior to every (other) name, [Philippians 2:9](#); κεφαλὴν ὑπέρ πάντα namely, οὐραν, the supreme head or lord (A. V. **head over all things**), [Ephesians 1:22](#); ὑπέρ δούλον ὄντα, more than a servant, [Philemon 1:16](#); **more than** (R. V. **beyond**), [Philemon 1:21](#); ὑπέρ πάντα, **above** (i. e. more and greater than) all, [Ephesians 3:20a](#); ὑπέρ τὴν λαμπρότητα τοῦ ἡλίου, above (i. e. surpassing) the brightness of the sun, [Acts 26:13](#); **more (to a greater degree) than**, φιλεῖν τινα ὑπέρ τινα, [Matthew 10:37](#) (examples from secular authors are given by Fritzsche at the passage); **beyond**, [1 Corinthians 4:6](#); [2 Corinthians 12:6](#); ὑπέρ ὃ δύνασθε, beyond what ye are able, beyond your strength, [1 Corinthians 10:13](#) (cf. Winer's Grammar, 590 (549)); also ὑπέρ δύναμιν, [2 Corinthians 1:8](#); opposed to κατὰ δύναμιν (as in Homer, *Iliad* 3, 59 κατ' Αἰσαν, οὐδ' ὑπέρ Αἰσαν, cf. 6, 487; 17, 321. 327), [2 Corinthians 8:3](#) (where L T Tr WH παρὰ δύναμιν).

b. with words implying comparison: προκόπτειν, [Galatians 1:14](#); of the measure beyond which one is reduced, ἡττασθαι, [2 Corinthians 12:13](#) (Winer's Grammar, § 49 e.), ([πλεονάζω](#), [1 Esdr. 8:72](#); [περισεύω](#), [1 Macc. 3:30](#); [ὑπερβάλω](#), [Sir. 25:11](#)); after comparatives equivalent to **than**, [Luke 16:8](#); [Hebrews 4:12](#) ([Judges 11:25](#); [1 Kings 19:4](#); [Sir. 30:17](#)); cf. Winer's Grammar, § 35, 2; (Buttmann, § 147, 21).

c. **ὑπέρ** is used adverbially; as, **ὑπέρ ἐγώ** (L **ὑπερεγώ** (cf. Winer's Grammar, 46 (45)), WH **ὑπέρ ἐγώ** (cf. Winer's Grammar, § 14, 2 Note)), much more (or in a much greater degree) I, **2 Corinthians 11:23**; cf. Kypke at the passage; Winer's Grammar, 423 (394). (For **ὑπέρ λίαν** see **ὑπερλίαν**.)

III. In Composition **ὑπέρ** denotes

1. over, above, beyond: **ὑπεράνω, ὑπερέκεινα, ὑπερεκτείνω.**

2. excess of measure, more than: **ὑπερεκπερισσοῦ, ὑπερνικάω.**

3. aid, for; in defense of: **ὑπερεντυγχάνω.** Cf. Viger. edition Hermann, p. 668; Fritzsche on Romans, vol. i., p. 351; (Ellicott on **Ephesians 3:20**).

Topical Lexicon

Overview of ὑπὲρ in Scripture

ὑπὲρ is the New Testament's primary preposition for conveying the ideas "on behalf of," "for the sake of," "instead of," and "above/beyond." In its 155 uses it describes Christ's atoning work, apostolic intercession, sacrificial ministry, surpassing greatness, and super-abundant grace. The term creates a rich tapestry that unites doctrine and discipleship, anchoring substitutionary atonement while motivating believers to pray, suffer, and serve for the good of others and the glory of God.

Substitution and Sacrificial Atonement

The heart of the Gospel is expressed with ὑπὲρ. Jesus speaks of His blood poured out "for many" (**Mark 14:24**). John records, "The good shepherd lays down His life for the sheep" (**John 10:11**). Paul declares, "Christ died for us" (**Romans 5:8**) and summarizes the message he "received" and "passed on" that "Christ died for our sins" (**1 Corinthians 15:3**). These texts show ὑπὲρ marking true substitution—the innocent taking the place of the guilty—fulfilling Isaiah's prophecy of the Suffering Servant. The same preposition grounds Christ's priestly offering in **Hebrews 9:24–28**: He appears "in God's presence on our behalf," presenting His once-for-all sacrifice.

Intercession and Representation

ὑπὲρ frames the ongoing ministry of prayer. Jesus prays "for them" in **John 17:9**, and He "always lives to intercede for them" (**Hebrews 7:25**). Paul urges "petitions, prayers, intercessions, and thanksgiving be made for everyone—for kings and all who are in authority" (**1 Timothy 2:1-2**). In **Romans 8:27** the Spirit Himself intercedes ὑπὲρ τοῦ ἁγίου "for the saints." These occurrences

highlight a heavenly and earthly partnership of advocacy in which Christ, the Spirit, and believers labor together.

Service and Ministry on Behalf of Others

Apostolic life is consistently described with ὑπὲρ. Paul writes that he “will most gladly spend and be spent for your souls” (2 Corinthians 12:15). Epaphroditus “nearly died for the work of Christ, risking his life” (Philippians 2:30). Aquila and Priscilla risked their necks ὑπὲρ Paul (Romans 16:4). Such statements move beyond sentiment; they model sacrificial discipleship.

Superiority and Exceeding Nature

When ὑπὲρ modifies comparatives it means “above” or “beyond.” The Father “placed all things under His feet and appointed Him to be head over everything for the church” (Ephesians 1:22). God is “for us” (Romans 8:31); therefore no adversary can prevail. The compounded adverbs ὑπερεκπερισσοῦ (Ephesians 3:20; 1 Thessalonians 3:10; 1 Thessalonians 5:13) and ὑπερλίαν (2 Corinthians 11:5; 2 Corinthians 12:11) intensify this sense, stressing God’s ability to do “exceedingly, abundantly beyond all we ask or imagine.”

Perseverance and Suffering for Christ

Jesus warns His followers they will suffer ὑπὲρ His name (Acts 9:16; Philippians 1:29). The apostles rejoice that they were “counted worthy to suffer dishonor for the Name” (Acts 5:41). Suffering ὑπὲρ Χριστοῦ is not punitive but participatory, sharing in His afflictions (Colossians 1:24) and displaying the surpassing worth of the Gospel.

Evangelism and Mission

Paul identifies himself as “an ambassador... imploring you on Christ’s behalf: Be reconciled to God” (2 Corinthians 5:20). The language roots evangelism in substitution: ambassadors speak in the place of their Sovereign. Apollos, Timothy, Tychicus, Epaphras, and others minister ὑπὲρ the churches, multiplying Gospel witness (Colossians 1:7; 4:12).

Prayer and Thanksgiving

Believers persistently pray ὑπὲρ one another (Ephesians 6:18–20). Paul “always thanks” God ὑπὲρ the churches (Ephesians 1:16; Philippians 1:3–4). Intercessory prayer knits the Body together and calls down grace greater than any threat.

Christological Significance

Every strand of ὑπὲρ theology converges on Christ—His substitutionary death, His exaltation over all, His continual intercession, and His life reproduced in believers who love “not in word but in deed and in truth” (1 John 3:18), even to the point of laying down their lives ὑπὲρ the brethren (1 John 3:16).

Pauline Theology

Paul employs ὑπὲρ 91 times, shaping soteriology (“delivered up for our trespasses,” [Romans 4:25](#)), ethics (“do not destroy your brother for whom Christ died,” [Romans 14:15](#)), ecclesiology (“for the equipping of the saints,” [Ephesians 4:12](#)), and eschatology (“through Christ we are more than conquerors,” [Romans 8:37](#) implied).

Petrine and Johannine Contributions

Peter emphasizes exemplary suffering: “Christ also suffered once for sins, the righteous for the unrighteous” ([1 Peter 3:18](#)). John underscores the motive of love: “Greater love has no one than this, that he lay down his life for his friends” ([John 15:13](#)).

Hebrews and the High Priestly Ministry

Hebrews concentrates ὑπὲρ in temple imagery: priests are appointed “to act on behalf of men” ([Hebrews 5:1](#)). Jesus enters “heaven itself, now to appear in the presence of God on our behalf” ([Hebrews 9:24](#)), guaranteeing an eternal redemption.

Practical Applications for Believers

- Embrace intercessory prayer, lifting others before God.
- Pursue sacrificial service that benefits others even at personal cost.
- Stand firm in suffering, counting it honor to suffer ὑπὲρ Christ.
- Proclaim reconciliation, speaking ὑπὲρ Christ as faithful ambassadors.
- Overflow with thanksgiving ὑπὲρ God’s people and His surpassing grace.

Summary

ὑπὲρ weaves through the New Testament as the linguistic thread tying together substitution, intercession, superiority, and sacrifice. Through it Scripture proclaims a Savior who died and lives “for us,” summons a church that prays and serves “for one another,” and promises a victory secured by a God who is forever “for us.”

TEACHER:

1320. didaskalos ►

Lexical Summary

didaskalos: Teacher, Master

Original Word: διδάσκαλος

Part of Speech: Noun, Masculine

Transliteration: didaskalos

Pronunciation: dee-DAS-kah-los

Phonetic Spelling: (did-as'-kal-os)

KJV: doctor, master, teacher

NASB: Teacher, teachers

Word Origin: [from G1321 (διδάσκω - teaching)]

1. a teacher, an instructor
2. (figuratively, with reverence) master
{genitive case or specially}

Strong's Exhaustive Concordance

doctor, master, teacher.

From [didasko](#); an instructor (genitive case or specially) -- doctor, master, teacher.

see GREEK [didasko](#)

HELPS Word-studies

Cognate: 1320 *didáskalos* (a masculine noun derived from 1321 /*didáskō*, "to teach") – a teacher, an instructor acknowledged for their mastery in their field of learning; in Scripture, a Bible teacher, competent in theology. [See 1319](#) (*didaskalia*).

NAS Exhaustive Concordance

Word Origin

from [didaskó](#)

Definition

an instructor

NASB Translation

Teacher (41), teacher (10), teachers (8).

Thayer's Greek Lexicon

STRONGS NT 1320: διδάσκαλος

διδάσκαλος, *διδασκαλου*, *ὁ* (*διδάσκω*), a **teacher**; in the N. T. one who teaches concerning the things of God, and the duties of man:

1. of one who is fitted to teach, or thinks himself so: [Hebrews 5:12](#); [Romans 2:20](#).

2. of the teachers of the Jewish religion: [Luke 2:46](#); [John 3:10](#); hence, the Hebrew רב is rendered in Greek διδάσκαλος: [John 1:38](#) (); ; cf. below, under ῥαββί, and Pressel in Herzog xii., p. 471f; (Campbell, Dissert. on the Gospels, diss. vii. part 2).
3. of those who by their great power as teachers drew crowds about them;
 - a. of John the Baptist: [Luke 3:12](#).
 - b. of Jesus: [John 1:38](#) (); ; often in the first three Gospels.
4. by preeminence used of Jesus by himself, as the one who showed men the way of salvation: [Matthew 23:8](#) L T Tr WH.
5. of the apostles: ὁ διδάσκαλος τῶν ἐθνῶν, of Paul, [1 Timothy 2:7](#); [2 Timothy 1:11](#).
6. of those who in the religious assemblies of Christians undertake the work of teaching, with the special assistance of the Holy Spirit: [1 Corinthians 12:28](#); [Ephesians 4:11](#); [Acts 13:1](#), cf. [James 3:1](#).
7. of false teachers among Christians: [2 Timothy 4:3](#). (Homer (h. Merc. 556), Aeschylus, others)

Topical Lexicon

Origins and Scope of the Term

Didaskalos designates one who instructs with authority in matters of faith, morals, and Scripture. In first-century Judea it corresponded to the Hebrew “rabbi,” yet the New Testament expands the idea beyond rabbinic circles to embrace the unique authority of Jesus Christ and the Spirit-gifted role of teachers in the Church.

Jesus as the Supreme Teacher

From the outset of the Gospels the word serves chiefly as a title for Jesus. Crowds, seekers, disciples, adversaries, and even demons acknowledge Him with “Teacher” (for example, [Matthew 8:19](#); [Mark 10:17](#); [Luke 20:21](#)). His teaching is distinguished by:

- Authority: “He was teaching them as one who had authority, and not as their scribes” ([Matthew 7:29](#)).
- Divine insight: He reveals the mysteries of the kingdom ([Matthew 13:11](#)).
- Compassion: He “taught them many things” because He saw them as sheep without a shepherd ([Mark 6:34](#)).
- Finality: “You call Me Teacher and Lord, and rightly so, for that is what I am” ([John 13:13](#)).

When opponents address Him as Teacher ([Matthew 22:16](#); [Luke 11:45](#)), their hypocrisy only underscores the authenticity of His instruction.

Discipleship Under the Teacher

The didaskalos–mathetes (teacher–disciple) relationship frames Christian discipleship. Jesus insists, “A disciple is not above his teacher, but everyone who is fully trained will be like his teacher” ([Luke 6:40](#)). The goal is conformity to Christ’s character and doctrine, not mere accumulation of information.

Teachers within Israel

While Jesus alone fulfills the role flawlessly, other teachers appear in the Gospel narrative:

- Jewish religious authorities—Nicodemus, called “the teacher of Israel” ([John 3:10](#)), illustrates the limitations of traditional instruction absent spiritual rebirth.
- John the Baptist—though never given the formal title, his ministry of proclamation functions pedagogically ([Luke 3:12](#)).
- The scribes—frequently rebuked because their teaching nullified the word of God ([Mark 7:13](#)).

These contrasts elevate the necessity of truth-anchored teaching.

The Spiritual Gift and Office of Teaching

Post-resurrection usage broadens to the ecclesial setting. God “appointed first of all apostles, second prophets, third teachers” ([1 Corinthians 12:28](#)). The Antioch church lists teachers alongside prophets ([Acts 13:1](#)), showing that doctrinal instruction stands at the heart of missionary advance. [Ephesians 4:11](#) links pastors and teachers, implying shepherding through doctrinal care.

Paul repeatedly applies the title to himself ([1 Timothy 2:7](#); [2 Timothy 1:11](#)), highlighting:

- A commission—“a teacher of the Gentiles in faith and truth.”
- A necessity—sound teaching guards the gospel deposit ([2 Timothy 1:13-14](#)).

Qualifications and Accountability

Scripture attaches sobering weight to the role. “Not many of you should become teachers, my brothers, because you know that we who teach will be judged more strictly” ([James 3:1](#)). Hebrews laments believers who “ought to be teachers” yet still need elementary truths ([Hebrews 5:12](#)). Thus, spiritual maturity precedes public instruction.

True and False Teachers

End-time warnings sharpen the contrast:

- True teachers impart “sound doctrine” (2 Timothy 4:2).
- False teachers cater to “itching ears” (2 Timothy 4:3), introduce destructive heresies (2 Peter 2:1), and must be silenced for the Church’s protection (Titus 1:11).

Didaskalos therefore carries both honor and hazard; fidelity to apostolic truth is the dividing line.

Authority of the One Teacher

Matthew 23:8 crystallizes the theology of teaching: “But you are not to be called ‘Rabbi,’ for you have one Teacher, and you are all brothers.” All human teaching is derivative; Christ alone is the ultimate source. Authentic Christian teachers lead others to submit to His words, never to their own.

Eschatological Dimension

Jesus foretells a time when deceptive teachers will proliferate (Matthew 24:11). Vigilant discernment anchored in Scripture is thus integral to perseverance.

Practical Ministry Implications

1. Ground teaching in the whole counsel of God (Acts 20:27).
2. Cultivate Christlike character to match doctrinal precision.
3. Equip the saints for ministry, aiming for unity in the faith (Ephesians 4:12-13).
4. Guard against self-promotion; authority rests in the word, not personality.
5. Accept accountability before God and the Church for every word taught.

Summary

Strong’s 1320 encapsulates a calling that reaches its apex in Jesus Christ and continues through Spirit-enabled servants who faithfully expound Scripture. The health of the Church in every generation rises or falls with the integrity of its teachers.

SERVANT/SLAVE:

1401. doulos ►

Lexical Summary

doulos: slave, slaves, bond-servants

Original Word: δούλος

Part of Speech: Adjective; Noun, Feminine; Noun, Masculine

Transliteration: doulos

Pronunciation: DOO-los

Phonetic Spelling: (doo'-los)

KJV: bond(-man), servant

NASB: slave, slaves, bond-servants, bond-servant, bondslaves, both men and women, bondslave

Word Origin: [from G1210 (δέω - bound)]

1. (involuntarily) a slave
2. (of necessity) a bond-servant
3. (figuratively) a voluntary, fully devoted servant
{literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency}

Strong's Exhaustive Concordance

bondman, servant, slave

From [deō](#); a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

see GREEK [deō](#)

HELPS Word-studies

1401 *doúlos* (a masculine noun of uncertain derivation) – properly, someone who belongs to another; a *bond-slave*, without *any ownership rights* of their own.

Ironically, **1401** /*doúlos* ("bond-slave") is used with the *highest dignity* in the NT – namely, of believers who *willingly* live under Christ's authority as His devoted followers.

NAS Exhaustive Concordance

Word Origin

of uncertain derivation

Definition

a slave

NASB Translation

bond-servant (11), bond-servants (12), bondslave (3), bondslaves (8), both men and women (8), servants (1), slave (58), slave's (1), slaves (39).

Thayer's Greek Lexicon

STRONGS NT 1401: δούλος

δούλος, δούλη, δούλον (derived by most from [δέω](#), to tie, bind; by some from [ΔΑΛΩ](#), to ensnare, capture ((?) others besides; cf. Vanicek, p. 322)); **servant, subject**

to: [παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ](#), [Romans 6:19](#). Then substantively, [ἡ δούλη](#), **a female slave, bondmaid, handmaid:** [τοῦ Θεοῦ, τοῦ κυρίου](#), one

who worships God and submits to him, [Acts 2:18](#) (from [Joel 2:29](#) ()); [Luke 1:38, 48](#). ὁ δοῦλος, the Sept. for דָּבָר;

1. a slave, bondman, man of servile condition;

a. properly: opposed to ἐλεύθερος, [1 Corinthians 7:21](#); [1 Corinthians 12:13](#); [Galatians 3:28](#); [Ephesians 6:8](#); [Colossians 3:11](#); [Revelation 6:15](#); [Revelation 13:16](#); [Revelation 19:18](#); opposed to κύριος, δεσπότης, οἰκοδεσπότης, [Matthew 10:24](#); [Matthew 13:27](#); [Luke 12:46](#); [John 15:15](#) [Ephesians 6:5](#); [Colossians 3:22](#); [Colossians 4:1](#); [1 Timothy 6:1](#); [Titus 2:9](#), and very often.

b. metaphorically, *α.* one who gives himself up wholly to another's will, [1 Corinthians 7:23](#); or dominion, τῆς ἀμαρτίας, [John 8:34](#); [Romans 6:17, 20](#); τῆς φθορᾶς, [2 Peter 2:19](#), (τῶν ἡδονῶν, [Athen. 12](#), p. 531 c.; τῶν χρημάτων, [Plutarch](#), [Pelop c.](#) 3; τοῦ πίνειν, [Aelian v. h. 2](#), 41). *β.*

the δοῦλοι Χριστοῦ, τοῦ Χριστοῦ, Ἰησοῦ Χριστοῦ, are those whose service is used by Christ in extending and advancing his cause among men: used of apostles, [Romans 1:1](#); [Galatians 1:10](#); [Philippians 1:1](#); [2 Timothy 2:24](#); [Titus 1:1](#); [James 1:1](#); [2 Peter 1:1](#); of other preachers and teachers of the gospel, [Colossians 4:12](#); [2 Timothy 2:24](#); [Jude 1:1](#); of the true worshippers of Christ (who is κύριος πάντων, [Acts 10:36](#)), [Ephesians 6:6](#).

The δοῦλοι τοῦ Θεοῦ, יְהוָה לַעֲבָדָיו, are those whose agency God employs in executing his purposes: used of apostles, [Acts 4:29](#); [Acts 16:17](#); of Moses ([Joshua 1:1](#)), [Revelation 15:3](#); of prophets ([Jeremiah 7:25](#); [Jeremiah 25:4](#)), [Revelation 1:1](#); [Revelation 10:7](#); [Revelation 11:18](#); of all who obey God's commands, his true worshippers, [Luke 2:29](#); [Revelation 2:20](#); [Revelation 7:3](#); [Revelation 19:2, 5](#); [Revelation 22:3, 6](#); ([Psalm 33:23](#) ()); ([Psalm 68:37](#) ()); ([Psalm 88:4, 21](#) ()). *γ.* δοῦλος τίνος, devoted to another to the disregard of one's own interests: [Matthew 20:27](#); [Mark 10:44](#); strenuously laboring for another's salvation, [2 Corinthians 4:5](#).

2. a servant, attendant, (of a king): [Matthew 18:23, 26ff.](#) (Synonym: see διάκονος.)

Topical Lexicon

Overview

Strong's Greek 1401 refers to a person who belongs to another and lives under his authority. The term appears one hundred twenty-six times in the New Testament and is variously rendered "slave," "bondservant," or "servant." It can describe literal slaves, hired servants, disciples, and, most profoundly, a believer's relationship to God through Jesus Christ.

Old Testament Background

Although Greek is employed in the New Testament, the idea is rooted in the Hebrew עֶבֶד ('ebed). Israel's patriarchs, prophets, and kings were frequently called "servants of the LORD," marking total allegiance to Yahweh (for example, [Joshua 24:29](#); [2 Samuel 7:5](#)). This background informs every New Testament use: servanthood signifies ownership, loyalty, and covenant faithfulness, not merely menial labor.

Historical Setting in the First Century

Within the Greco-Roman world, perhaps one-third of the population lived as slaves. Some were household managers; others performed hard labor. Manumission was possible yet uncertain. Into this social order the gospel brought a radically different valuation of the slave, insisting on equal standing in Christ ([Galatians 3:28](#); [Colossians 3:11](#)) while exhorting believing masters to treat slaves "with justice and fairness" ([Colossians 4:1](#)).

Usage in the Ministry of Jesus

1. Parabolic teaching: Jesus repeatedly cast "slaves" or "servants" in kingdom parables to illustrate accountability and reward ([Matthew 18:23-35](#); [24:45-51](#); [25:14-30](#); [Luke 12:35-48](#); [19:11-27](#)). The faithful servant awaits his master's return, demonstrating vigilance and stewardship.
2. Personal mission: In [Mark 10:45](#) Jesus identified Himself as one who "did not come to be served, but to serve, and to give His life as a ransom for many," providing the supreme pattern.
3. Discipleship ethic: "The greatest among you shall be your servant" ([Matthew 23:11](#)). Authority in the kingdom is expressed through sacrificial service.

Pauline Theology of Bondservice

1. New Mastery through Grace. [Romans 6](#) develops a contrast between bondage to sin and bondage to righteousness. "Having been freed from sin, you became slaves to righteousness" ([Romans 6:18](#)). Liberation from sin is simultaneously enrollment into God's service.
2. Apostolic self-designation. Paul opens four Epistles with "Paul, a slave of Christ Jesus" ([Romans 1:1](#); [Philippians 1:1](#); [Titus 1:1](#); [Galatians 1:10](#)). The title underscores divine ownership, apostolic authority derived from Christ, and personal humility.
3. Social counsel. [Ephesians 6:5-9](#) and [Colossians 3:22-4:1](#) instruct earthly slaves to obey "with sincerity of heart, as to Christ," while masters remember their own heavenly Master. Paul does not overthrow Roman structures by force but plants gospel seeds that ultimately erode slavery's moral foundations (see the letter to Philemon).

Christological Significance

[Philippians 2:6-7](#) states that the eternal Son "emptied Himself, taking the form of a slave." The incarnation is framed as voluntary servitude, culminating in the cross. By taking the lowest position, He secures exaltation "so that at the name of Jesus every knee should bow" ([Philippians 2:10](#)). The believer's servanthood is patterned after this descent and ascent.

Servanthood and Apostolic Community

Other New Testament authors adopt the title: [James 1:1](#); [2 Peter 1:1](#); [Jude 1:1](#); [Revelation 1:1](#). It binds the writers together as owned by Christ and responsible to transmit His revelation. In [Acts 4:29](#) the early church prays, “enable Your servants to speak Your word with complete boldness,” linking servanthood with Spirit-empowered witness.

Eschatological Dimension

Revelation calls believers “His bondservants” who are sealed ([Revelation 7:3](#)), vindicated ([Revelation 19:2](#)), invited to the marriage supper ([Revelation 19:9](#)), and destined to “serve Him” forever in the New Jerusalem ([Revelation 22:3](#)). Their final reward is unhindered worship in God’s presence.

Ethical Implications Today

1. Absolute allegiance: The believer’s primary identity is that of Christ’s slave, overruling every earthly claim.
2. Humility and service: Leadership in church and home imitates the servant King ([John 13:13-17](#)).
3. Social justice: The intrinsic worth of every person, including the marginalized and oppressed, is affirmed by the fact that Christ died to claim them as His own.
4. Mission: Servants obey the Master’s command to make disciples of all nations, confident that authority rests in Him alone ([Matthew 28:18-20](#)).

Select Key Passages

[Matthew 25:21](#) – “His master replied, ‘Well done, good and faithful servant! You have been faithful over a few things; I will put you in charge of many things. Come and share your master’s happiness!’”

[John 15:15](#) – “No longer do I call you servants, because a servant does not understand what his master is doing. But I have called you friends, because everything I have learned from My Father I have made known to you.”

[Romans 6:22](#) – “But now that you have been set free from sin and have become slaves to God, the fruit you reap leads to holiness, and the outcome is eternal life.”

[Revelation 22:3](#) – “No longer will there be any curse. The throne of God and of the Lamb will be in the city, and His servants will serve Him.”

Conclusion

Strong’s Greek 1401 captures the paradox of Christian freedom through bondage. The disciple is liberated from sin’s tyranny only to be joyfully bound to Christ, sharing His mission in the present age and His glory in the age to come.

MASTER:

2962. kurios ▶

Lexical Summary

kurios: Lord, master, owner

Original Word: κύριος

Part of Speech: Noun, Masculine

Transliteration: kurios

Pronunciation: koo'-ree-os

Phonetic Spelling: (koo'-ree-os)

KJV: God, Lord, master, Sir

NASB: Lord, master, Lord's, sir, masters, owner

Word Origin: [from kuros "supremacy"]

1. supreme in authority
2. (as noun) controller
3. (by implication) Master (as a respectful title)

Strong's Exhaustive Concordance

God, Lord, master, Sir.

From kuros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

HELPS Word-studies

2962 *kýrios* – properly, a person exercising *absolute ownership rights*; *lord (Lord)*.

[In the papyri, **2962** (*kýrios*) likewise denotes an *owner (master)* exercising full rights.]

NAS Exhaustive Concordance

Word Origin

from kuros (authority)

Definition

lord, master

NASB Translation

lord (10), Lord (626), Lord of lords (2), Lord's (12), lords (1), master (38), master's (3), masters (8), masters' (1), owner (6), owners (1), sir (11), sirs (1).

Thayer's Greek Lexicon

STRONGS NT 2962: κύριος

κύριος, κυρίου, ὁ (properly, an adjective κύριος, κυρία, κύριον, also of two term.; properly equivalent to ὁ ἔχων κῦρος, having power or authority) (from Pindar down), **he to**

(and below); κύριος ὁ Θεός ὁ παντοκράτωρ, Revelation 4:8; κύριος σαβαώθ, Romans 9:29; ἄγγελος and ὁ ἄγγελος κυρίου, Matthew 1:20; Matthew 2:13, 19; Matthew 28:2; Luke 1:11; Luke 2:9; Acts 5:19; Acts 8:26; Acts 12:7; πνευμα κυρίου, Luke 4:18; Acts 8:39; with prepositions: ὑπό (R G add the article) κυρίου, Matthew 1:22; Matthew 2:15; παρὰ κυρίου, Matthew 21:42 and Mark 12:11, from Psalm 117:23 (); παρὰ κυρίῳ, 2 Peter 3:8. β. to the Messiah; and that αα. to the Messiah regarded universally: Luke 1:43; Luke 2:11; Matthew 21:3; Matthew 22:45; Mark 11:3; Mark 12:36; Luke 19:34; Luke 20:44. ββ. to Jesus as the Messiah, since by his death he acquired a special ownership in mankind, and after his resurrection was exalted to a partnership in the divine administration (this force of the word when applied to Jesus appears especially in Acts 10:36; Romans 14:8; 1 Corinthians 7:22; 1 Corinthians 8:6; Philippians 2:9-11); Ephesians 4:5; with the article ὁ κύριος, Mark 16:19; Acts 9:1; Romans 14:8; 1 Corinthians 4:5; 1 Corinthians 6:13; 1 Corinthians 7:10, 12, 34; 1 Corinthians 9:5, 14; 1 Corinthians 10:22; 1 Corinthians 11:26; (G L T Tr WH); Philippians 4:5; (2 Timothy 4:22 T Tr WH); Hebrews 2:3 (cf. Hebrews 2:7ff); James 5:7, etc. after his resurrection Jesus is addressed by the title ὁ κύριος μου καὶ ὁ Θεός μου, John 20:28. ἀπό τοῦ κυρίου, 1 Corinthians 11:23; 2 Corinthians 5:6; πρὸς τὸν κύριον 2 Corinthians 5:8; ὁ κύριος Ἰησοῦς, Acts 1:21; Acts 4:33; Acts 16:31; Acts 20:35; 1 Corinthians 11:23; (1 Corinthians 16:23 T Tr WH); 2 Corinthians 1:14; (2 Timothy 4:22 Lachmann); Revelation 22:20; ὁ κύριος Ἰησοῦς Χριστός, 1 Corinthians 16:22 (R; 23 R G L); 2 Corinthians 13:13 (14) (WH brackets Χριστός); Ephesians 1:2; 2 Timothy 4:22 (R G), etc.; κύριος ἡμῶν, 1 Timothy 1:14; 2 Timothy 1:8; Hebrews 7:14; 2 Peter 3:15; Revelation 11:15, etc.; with Ἰησοῦς added (L T Tr WH in 1 Thessalonians 3:11 and 13); Hebrews 13:20; Revelation 22:21 (L T Tr (yet without ἡμῶν)); so with Χριστός, Romans 16:18 (G L T Tr WH); and Ἰησοῦς Χριστός, 1 Thessalonians 1:3 (cf. Buttmann, 155 (136)); 1 Thessalonians 3:11 (R G), (Rec.); ; 2 Thessalonians 2:1, 14, 16; 2 Thessalonians 3:6 ((ἡμῶν)); 1 Corinthians 1:2; 2 Corinthians 1:3; Galatians 6:18 (WH brackets ἡμῶν); Ephesians 1:3; Ephesians 6:24; Romans 16:24 (R G); 1 Timothy 6:3, 14; Philemon 1:25 (T WH omit ἡμῶν); Philippians 4:23 (G L T Tr WH omit ἡμῶν), etc.; Ἰησοῦς Χριστός ὁ κύριος ἡμῶν, Romans 1:4; and Χριστός Ἰησους ὁ κύριος (ἡμῶν), Colossians 2:6; Ephesians 3:11; 1 Timothy 1:2; 2 Timothy 1:2; ὁ κύριος καὶ ὁ σωτήρ, 2 Peter 3:2 (cf. Buttmann, 155 (136)); with Ἰησοῦς Χριστός added, 2 Peter 3:18; without the article, simply κύριος: 1 Corinthians 7:22, 25; 1 Corinthians 10:21; 1 Corinthians 16:10; 2 Corinthians 3:17; 2 Corinthians 12:1; 2 Timothy 2:24; James 5:11; 2 Peter 3:10; κύριος κυρίων, i. e. Supreme Lord (cf. Winers Grammar, § 36, 2; (Buttmann, § 123, 12)); Revelation 19:16 (cf. in α. above; of God, Deuteronomy 10:17); with prepositions: ἀπό κυρίου, Colossians 3:24; κατὰ κύριον, 2 Corinthians 11:17; πρὸς κύριον, 2 Corinthians 3:16; σύν κυρίῳ, 1

Thessalonians 4:17; ὑπὸ κύριον, 2 Thessalonians 2:13; on the phrase ἐν κυρίῳ, frequent in Paul, and except in his writings found only in Revelation 14:13, see ἐν, I. 6 b., p. 211b. The appellation ὁ κύριος, applied to Christ, passed over in Luke and John even into historic narrative, where the words and works of Jesus prior to his resurrection are related: Luke 7:13; Luke 10:1; Luke 11:39; Luke 12:42; Luke 13:15; Luke 17:5; Luke 22:31 (R G L Tr brackets); John 4:1 (here T Tr marginal reading Ἰησοῦς); John 6:23; John 11:2. There is nothing strange in the appearance of the term in the narrative of occurrences after his resurrection: Luke 24:34; John 20:2, 18, 20, 25; John 21:7, 12.

d. There are some who hold that Paul (except in his quotations from the O. T. viz. Romans 4:8; Romans 9:28; Romans 11:34; 1 Corinthians 1:31; 1 Corinthians 2:16; 1 Corinthians 3:20; 1 Corinthians 10:26; 2 Corinthians 6:17; 2 Corinthians 10:17; 2 Timothy 2:19) uses the title κύριος everywhere not of God, but of Christ. But, to omit instances where the interpretation is doubtful, as 1 Corinthians 7:25; 2 Corinthians 8:21; 1 Thessalonians 4:6; 2 Thessalonians 3:16 (ὁ κύριος τῆς ειρήνης, cf. ὁ Θεός τῆς ειρήνης, 1 Thessalonians 5:23; but most of the blessings of Christianity are derived alike from God and from Christ), it is better at least in the words ἐκάστῳ ὡς ὁ κύριος ἔδωκεν, 1 Corinthians 3:5, to understand God as referred to on account of what follows, especially on account of the words κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσαν μοι in 1 Corinthians 3:10. On the other hand, κρινόμενοι ὑπὸ τοῦ κυρίου in 1 Corinthians 11:32 must certainly, I think, be taken of Christ, on account of 1 Corinthians 10:22, cf. 1 Corinthians 10:21. Cf. Gabler, Kleinere theol. Schriften, Bd. i., p. 186ff; Winer, De sensu vocum κύριος et ὁ κύριος in actis et epistolis apostolorum. Erlang. 1828; Wesselus Scheffer, diss. theol. exhibens disquisitionem de vocis κύριος absolute positae in N. T. usu. Lugd. 1846 (a monograph I have not seen); (Stuart in the Bib. Repos. for Oct. 1831, pp. 733-776; cf. Weiss, Biblical Theol. d. N. T. § 76; Cremer, Biblical-theol. Lex. under the word; Abbot in the Journal of the Society for Biblical Literature and Exegesis for June and December, 1881, p. 126ff, June and December, 1883, p. 101f On the use of a capital initial, see WH. Introductory § 414). The word does not occur in the (Epistle to Titus (critical editions), the) First Epistle of John (nor in the Second or the Third; for in 2 John 1:3 κυρίου is dropped by the critical editors. Synonym: see δεσπότης, at the end).

Topical Lexicon

Old Testament Background and Septuagint Influence

In the Septuagint κύριος almost universally renders the divine name YHWH, emphasizing covenant faithfulness and sovereign rule (for example, Psalm 110:1 LXX, quoted in Matthew 22:44). Thus, when the New Testament writers employ κύριος, they draw on an established scriptural pattern that ascribes absolute authority, covenant commitment, and saving power to the One so named.

Divine Sovereignty and Covenant Lordship

Throughout the New Testament κύριος designates God's unrivaled authority over creation, history, and redemption. [Luke 2:11](#) declares, "Today in the city of David a Savior has been born to you. He is Christ the Lord." The title binds the incarnation to the covenant promises of the Old Testament and presents Jesus as the sovereign Deliverer who fulfills them. In [Acts 17:24](#) Paul affirms, "The God who made the world and everything in it is the Lord of heaven and earth," underscoring universal ownership and governance.

Title of Jesus Christ in the Gospels

The Gospels employ κύριος both as respectful address ("Sir") and as a confession of messianic authority. The leper petitions, "Lord, if You are willing, You can make me clean" ([Matthew 8:2](#)). After stilling the storm the disciples ask, "What kind of man is this? Even the winds and the sea obey Him!" ([Matthew 8:27](#)), implicitly recognizing His lordship over nature. Post-resurrection appearances intensify the title's significance: Thomas exclaims, "My Lord and my God!" ([John 20:28](#)), joining κύριος with explicit deity.

Post-Resurrection Lordship and Apostolic Proclamation

The book of Acts anchors the church's preaching in Jesus' exaltation as κύριος. Peter proclaims, "God has made this Jesus, whom you crucified, both Lord and Christ" ([Acts 2:36](#)). The title becomes the centerpiece of missionary preaching ([Acts 10:36](#); [Acts 16:31](#)). Paul's Damascus-road encounter is framed by the question, "Who are You, Lord?" and the answer, "I am Jesus" ([Acts 9:5](#)), establishing apostolic authority under Christ's direct sovereignty.

The Confession "Jesus is Lord"

[Romans 10:9](#) articulates saving faith: "If you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised Him from the dead, you will be saved." [Philippians 2:11](#) climaxes the Christ-hymn: "Every tongue confess that Jesus Christ is Lord, to the glory of God the Father." The confession functions as baptismal creed, boundary marker of the true church, and touchstone of orthodoxy ([1 Corinthians 12:3](#)).

Worship and Prayer Address

New Testament prayer regularly begins with κύριε ("Lord"). The disciples appeal, "Lord, teach us to pray" ([Luke 11:1](#)). Corporate prayer in Acts opens, "Lord, You are the One who made the heaven and the earth" ([Acts 4:24](#)). The final cry of Scripture is worshipful petition: "Amen. Come, Lord Jesus!" ([Revelation 22:20](#)).

Ethical and Relational Uses

κύριος frames the believer's daily conduct. Household codes instruct wives, children, and slaves to live "in the Lord" ([Ephesians 5:22](#); [6:1](#); [6:5](#)), while earthly masters must remember they too

“have a Master in heaven” ([Colossians 4:1](#)). Paul’s frequent phrases “in the Lord” and “of the Lord” ground ethics in relationship to the risen Christ ([Romans 14:8](#); [1 Thessalonians 4:1](#)).

Social Hierarchies: Human Masters

κύριος may denote human masters ([Matthew 18:25](#); [Ephesians 6:5](#)). Such usage highlights temporal authority yet is relativized by Christ’s supreme lordship. The parables of Jesus frequently employ an earthly “lord” to illustrate divine realities ([Matthew 25:14-30](#)).

Eschatological Lordship

The title “Lord of lords” ([Revelation 19:16](#)) affirms absolute supremacy at the consummation. The eschatological hope is bound to His return: “We who are alive and remain will be caught up... to meet the Lord in the air” ([1 Thessalonians 4:17](#)). Judgment scenes ([Matthew 7:21-23](#)) warn that verbal profession of “Lord, Lord” without obedience is futile.

Doxological and Liturgical Formulae

Apostolic letters close with benedictions such as “The grace of the Lord Jesus Christ be with you” ([Revelation 22:21](#)), integrating κύριος into worship. Early Christian hymns ([Philippians 2:5-11](#); [Revelation 15:3-4](#)) magnify the Lord’s works, echoing Exodus songs yet centering on the Lamb.

Pastoral Significance for Ministry

Recognition of Jesus as κύριος shapes preaching ([2 Corinthians 4:5](#)), discipleship (“why do you call Me ‘Lord, Lord’ and do not do what I say?” [Luke 6:46](#)), and perseverance in suffering (“consider it all joy... the coming of the Lord is near” [James 5:8](#)). Ministry gifts operate under His direction ([Acts 13:2](#)), and shepherds serve as under-lords accountable to the Chief Shepherd ([1 Peter 5:4](#)).

Historical Reception in the Early Church

Early creeds, baptismal formulas, and martyr testimonies pivoted on κύριος. Refusal to confess “Caesar is Lord” and exclusive allegiance to Jesus distinguished believers in the Roman world. The title affirmed both monotheistic continuity with Israel and the exalted deity of Christ, fostering Trinitarian reflection while maintaining scriptural monotheism.

Key Theological Themes

1. Sovereignty: Christ exercises universal authority ([Matthew 28:18](#)).
2. Salvation: He is the covenant-keeping Lord who redeems ([Acts 15:11](#)).
3. Worship: Exclusive devotion is owed to Him ([Matthew 4:10](#)).
4. Obedience: True confession entails submission ([John 13:13-17](#)).
5. Hope: His return as conquering Lord anchors eschatological expectation ([Titus 2:13](#)).

Thus κύριος threads through Scripture as the comprehensive title that binds creation, redemption, worship, ethics, and consummation to the person of Jesus Christ, the eternal, sovereign, and saving Lord.

Ellicott's Commentary for English Readers

(24) **The disciple is not above his master.**—The proverb was probably a common one, and is used by our Lord (as in [Luke 6:40](#); [John 13:16](#); [John 15:20](#)) with more than one application. Here the thought is, “Be not amazed or cast down at these prophecies of evil days; in all your sufferings you will but be following in My footsteps; what they have said and done with Me, they will say and do with you also.”

Benson Commentary

Matthew 10:24-26. *The disciple is not above his master* — As if he had said, As for the unkind usage I have warned you to expect, you have no reason to be surprised at it, considering what I have intimated respecting the persecutions awaiting my disciples *for righteousness' sake*. See [Matthew 5:10-12](#). And, that you may bear all with a becoming fortitude, consider that they have calumniated, traduced, and persecuted me your Master, for which cause you, my disciples, cannot think it hard if they shall calumniate and persecute you: *for if they have called the master, Beelzebub, how much more, &c.* — This cannot refer to the quantity of reproach and persecution; (for in this the servant cannot be above his Lord;) but only to the certainty of it. *Fear them not therefore* — Be not afraid of their calumnies, however false or malicious, for ye have only the same usage that your Lord has: and neither shall their wickedness nor your innocence be always concealed: both shall be manifested, at least, in the day of judgment. *For there is nothing covered that shall not be revealed, &c.* — “The words,” says Whitby, “are capable of two good senses: 1st, Let not the dread of these persecutors deter you from preaching the gospel, as despairing of the success of it; for, though at present it seems to be hidden from the world, and it is likely to be obscured for a while by the calumnies of the Jews and others, I will cause it to shine through all the world, and dissipate all the clouds they cast over it, and will render it *mighty to cast down whatever exalts itself against the knowledge of God, &c.* Or, 2dly, thus, Fear not the calumnies with which they shall load you, as they did your Master, for I will make the innocence and the excellence of your doctrine as clear as the light; and your integrity in the dispensing of it, and your patience in suffering for it, to redound to your praise, honour, and glory, throughout all ages, and especially at my revelation from heaven, [1 Peter 1:7](#).”

Matthew Henry's Concise Commentary

10:16-42 Our Lord warned his disciples to prepare for persecution. They were to avoid all things which gave advantage to their enemies, all meddling with worldly or political concerns, all appearance of evil or selfishness, and all underhand measures. Christ foretold troubles, not only that the troubles might not be a surprise, but that they might

confirm their faith. He tells them what they should suffer, and from whom. Thus Christ has dealt fairly and faithfully with us, in telling us the worst we can meet with in his service; and he would have us deal so with ourselves, in sitting down and counting the cost. Persecutors are worse than beasts, in that they prey upon those of their own kind. The strongest bonds of love and duty, have often been broken through from enmity against Christ. Sufferings from friends and relations are very grievous; nothing cuts more. It appears plainly, that all who will live godly in Christ Jesus must suffer persecution; and we must expect to enter into the kingdom of God through many tribulations. With these predictions of trouble, are counsels and comforts for a time of trial. The disciples of Christ are hated and persecuted as serpents, and their ruin is sought, and they need the serpent's wisdom. Be ye harmless as doves. Not only, do nobody any hurt, but bear nobody any ill-will. Prudent care there must be, but not an anxious, perplexing thought; let this care be cast upon God. The disciples of Christ must think more how to do well, than how to speak well. In case of great peril, the disciples of Christ may go out of the way of danger, though they must not go out of the way of duty. No sinful, unlawful means may be used to escape; for then it is not a door of God's opening. The fear of man brings a snare, a perplexing snare, that disturbs our peace; an entangling snare, by which we are drawn into sin; and, therefore, it must be striven and prayed against. Tribulation, distress, and persecution cannot take away God's love to them, or theirs to him. Fear Him, who is able to destroy both soul and body in hell. They must deliver their message publicly, for all are deeply concerned in the doctrine of the gospel. The whole counsel of God must be made known, Ac 20:27. Christ shows them why they should be of good cheer. Their sufferings witnessed against those who oppose his gospel. When God calls us to speak for him, we may depend on him to teach us what to say. A believing prospect of the end of our troubles, will be of great use to support us under them. They may be borne to the end, because the sufferers shall be borne up under them. The strength shall be according to the day. And it is great encouragement to those who are doing Christ's work, that it is a work which shall certainly be done. See how the care of Providence extends to all creatures, even to the sparrows. This should silence all the fears of God's people; Ye are of more value than many sparrows. And the very hairs of your head are all numbered. This denotes the account God takes and keeps of his people. It is our duty, not only to believe in Christ, but to profess that faith, in suffering for him, when we are called to it, as well as in serving him. That denial of Christ only is here meant which is persisted in, and that confession only can have the blessed recompence here promised, which is the real and constant language of faith and love. Religion is worth every thing; all who believe the truth of it, will come up to the price, and make every thing else yield to it. Christ will lead us through sufferings, to glory with him. Those are best prepared for the life to come, that sit most loose to this present life. Though the kindness done to Christ's disciples be ever so small, yet if there be occasion for it, and ability to do no more, it shall be accepted. Christ does not say that they deserve a reward; for we cannot merit any thing from the hand of God; but they shall receive a reward from the free gift of God. Let us boldly confess Christ, and show love to him in all things.

The disciple is not above his master ... - That is, you must expect the same treatment which I have received. They have called me, your Master and Teacher, Beelzebub, the prince of the devils (see [Matthew 12:24](#); [Luke 11:15](#); [John 8:48](#)), and you must expect that they will call all of the family by the same name. "Beelzebub" was a god of the Ekronites. See [2 Kings 1:2](#). The word literally means "the god of flies," so called because this idol was supposed to protect them from the numerous swarms of flies with which that country abounded. The correct reading here, as in [Luke 11:15](#), [Luke 11:18-19](#); [Mark 3:22](#), is supposed to be, not "Beelzebub," but "Beelzebub" (Griesbach, Hahn, Robinson, Lexicon) an Aramean form of the word meaning the "god of dung" or "filth." The name, thus altered by the Jews by changing a single letter, was given to Satan to express supreme contempt and aversion. The Jews seem to have first given to Satan the name of a pagan god, and then, to express their sense of the character of Satan, to have changed that name by altering a single letter so as to express their aversion in the most emphatic manner. By giving the name to Christ, they poured upon him the greatest possible abuse and contempt.

Jamieson-Fausset-Brown Bible Commentary

24. The disciple is not above his master—teacher.

nor the servant above his lord—another maxim which our Lord repeats in various connections ([Lu 6:40](#); [Joh 13:16](#); [15:20](#)).

Matthew Poole's Commentary

See Poole on "[Matthew 10:25](#)".

Gill's Exposition of the Entire Bible

The disciple is not above his master,.... So far from it, that he is inferior to him; as in knowledge, so in reputation and character; and cannot expect the same honour to be given him, and the same respect shown to him, as to his master; and therefore if his master is not used with that decency, and in that becoming manner he ought to be, he must not think it any hardship if he is treated in the same way. Our Lord hereby intends to fortify the minds of his disciples against all the reproach and persecution they were to meet with from the world, by observing to them the treatment he himself met with; wherefore, if he who was their master, a teacher that came from God, and taught as never man did, and was worthy of the utmost deference that could be paid, was maligned and evilly treated by men, it became them who were his disciples, to look for, and patiently bear such indignities; since they could expect no better usage than he himself had: the same doctrine is suggested in the next clause,

nor the servant above his Lord; and both seem to be proverbial expressions. The Jews have a saying (h) much like unto them, , "no servant is worthier than his master"; and Christ might make use of such common, well known expressions, that he might be the more easily understood, and in the most familiar manner convey what he intended, into the minds of his disciples; as, that since he was their Lord, and they were his servants, if

his superior character and dignity did not secure him from the obloquy and insults of men, it could not be thought by them, who were inferior to him, that they should escape them.

(h) T. Hieros. Maaser Sheni, fol. 55. 1.

Geneva Study Bible

The disciple is not above his master, nor the servant above his lord.

Meyer's NT Commentary

[Matthew 10:24](#). Similarly, what follows from here on to the close consists of anticipations of later utterances. Comp. as far as [Matthew 10:33](#); [Luke 12:1](#) ff., and from [Matthew 10:34](#) onward; [Luke 12:49](#) ff.

Do not be surprised at such intimations beforehand of the sad troubles that await you; for (as the proverb has it) you need not expect a better fate than that which befalls your Lord and Master. Comp. [John 5:20](#); Rabbinical passages in Schoettgen, p. 98.

Expositor's Greek Testament

[Matthew 10:24-25](#) point to another source of consolation—companionship with the Master in tribulation. A hard lot, but mine as well as yours; you would not expect to be better off than the Master and Lord.

Cambridge Bible for Schools and Colleges

24. *The disciple is not above his master*] The disciples of Jesus can expect no other treatment than that which befell their Master Christ. **The same proverb occurs in a different connection [Luke 6:40](#)**, where Christ is speaking of the responsibility of the Apostles as *teachers*; **"as they are, their disciples shall be."**

Pulpit Commentary

Verses 24-33. - **Fellowship with me in suffering is essential to fellowship with me in glory.**

(1) Fellowship in suffering (vers. 21-31).

(2) The result of confessing or of denying Christ (vers. 32, 33).

(1) **Fellowship in suffering** (vers. 24-31).

(a) You must not expect better treatment than your Master (vers 21, 25).

(b) But opponents are not to be feared (vers. 26-28), because

(α) they are powerless to really injure (vers. 26-28a);

(β) there is a greater Object of fear (ver. 28b).

(γ) Who cares minutely for all his creatures, and much more for you (vers. 29-31). Verses 24, 25. - Matthew only; but comp. [John 13:16](#) and John 15:18-21; the latter passage is a commentary. In [Luke 6:40](#) there is close verbal similarity, but the thought is completely different. For there our Lord means that a disciple shall not escape the moral loss that his teacher incurs; on the contrary, when fully instructed, he shall be as his teacher is, in the same evil state. But here he is giving encouragement - whatever treatment a disciple receives he is, if his Teacher received it also, not to count it a strange thing ([1 Peter 4:12](#)). Verse 24. - **The** (a, Revised Version) **disciple**. The absence of the article lays more stress on the man's position as disciple. **Is not above**. The emphasis of the sentence is upon the denial of such a possibility (οὐκ ἔστιν ὀ μαθητῆς). **His master; teacher** (Revised Version margin); διδάσκαλον. **Nor the** (a, Revised Version) **servant** (**bondservant**, Revised Version margin) **above his lord**. Matthew 10:24

[Matthew 10:25](#)

Matthew 10:25 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
713 [e]	ἀρκετὸν arketon	[It is] sufficient	Adj-NNS
3588 [e]	τῷ tō	for the	Art-DMS

3101 [e]	μαθητῆ mathētē	disciple	N-DMS
2443 [e]	ἵνα hina	that	Conj
1096 [e]	γένηται genētai	he become	V-ASM-3S
5613 [e]	ὡς hōs	as	Adv
3588 [e]	ὁ ho	the	Art-NMS
1320 [e]	διδάσκαλος didaskalos	teacher	N-NMS
846 [e]	αὐτοῦ, autou	of him,	PPro-GM3S
2532 [e]	καὶ kai	and	Conj
3588 [e]	ὁ ho	the	Art-NMS
1401 [e]	δοῦλος doulos	servant	N-NMS
5613 [e]	ὡς hōs	as	Adv
3588 [e]	ὁ ho	the	Art-NMS

2962 [e]	κύριος kyrios	master	N-NMS
846 [e]	αὐτοῦ. autou	of him.	PPro-GM3S
1487 [e]	εἰ ei	if	Conj
3588 [e]	τὸν ton	the	Art-AMS
3617 [e]	οἰκοδεσπότην oikodespotēn	master of the house	N-AMS
954 [e]	Βεελζεβούλ Beelzeboul	Beelzebul	N-AMS
1941 [e]	ἐπεκάλεσαν, epekalesan	they called,	V-AIA-3P
4214 [e]	πόσῳ posō	how much	IPro-DNS
3123 [e]	μᾶλλον mallon	more	Adv
3588 [e]	τούς tous	those	Art-AMP
3615 [e]	οἰκιακούς oikiakous	house members	N-AMP
846 [e]	αὐτοῦ. autou	of him!	PPro-GM3S

SUFFICIENT:

713. arketos ►

Lexical Summary

arketos: Sufficient, enough

Original Word: ἄρκετός

Part of Speech: Adjective

Transliteration: arketos

Pronunciation: ar-ke-TOS

Phonetic Spelling: (ar-ket-os')

KJV: enough, suffice (-ient)

NASB: enough, sufficient

Word Origin: [from G714 (ἀρκέω - content)]

1. satisfactory

Strong's Exhaustive Concordance

enough, sufficient.

From [arkeo](#); **satisfactory -- enough, suffice** (-ient).

see GREEK [arkeo](#)

NAS Exhaustive Concordance

Word Origin

from [arkeó](#)

Definition

sufficient

NASB Translation

enough (2), sufficient (1).

Thayer's Greek Lexicon

STRONGS NT 713: ἄρκετός

ἄρκετός, ἄρκετη, ἄρκετόν (ἀρκέω), **sufficient:** [Matthew 6:34](#) (where the meaning is, 'Let the present day's trouble suffice for a man, and let him not rashly increase it by anticipating the cares of days to come'; (on the neuter

cf. Winers Grammar, § 58, 5; Buttmann, 127 (111)); ἀρκετόν τῷ μαθητῇ (A. V. **it is enough for the disciple** i. e.) let him be content etc., followed by ἵνα, [Matthew 10:25](#); followed by an infinitive, [1 Peter 4:3](#). (Chrysippus of Tyana quoted in Athen. 3, 79, p. 113b.)

Topical Lexicon

Overview of the Concept of Sufficiency

Strong's Greek 713 highlights the idea of what is “enough” or “adequate.” In each inspired context **THE TERM PRESSES BELIEVERS TO RECOGNIZE GOD-APPOINTED LIMITS**—whether in daily cares, expectations of discipleship, or time allotted to sin—**AND TO RESPOND WITH FAITH-FILLED CONTENTMENT AND RESOLVE.**

3 Occurrences in the New Testament

1. • [Matthew 6:34](#): *“Today has enough trouble of its own.”*
2. • [Matthew 10:25](#): *“It is enough for a disciple to be like his teacher, and a servant like his master.”*
3. • [1 Peter 4:3](#): *“For you have spent enough time in the past carrying out the same desires of the pagans...”*

Theological Emphases

1. Divine Provision. In [Matthew 6:34](#) the Lord Jesus assures His followers that each day's “trouble” is bounded by the Father's sovereign care. The term rebukes anxiety and commends confident dependence on God's daily grace.

2. Christ-Centered Identity. [Matthew 10:25](#) ties “enough” to conformity with Jesus Himself. The goal of likeness to the Master overshadows lesser ambitions; the disciple finds completeness in shared suffering and mission.

3. Break with Sin. In [1 Peter 4:3](#) the word draws a clear line: **believers have already logged “enough” hours in pagan living.** The gospel calls for a decisive shift from past indulgence to present holiness, underscoring the sufficiency of prior experience in sin as more than ample.

Moral and Discipleship Implications

- **Contentment:** Recognizing God-ordained sufficiency frees the heart from the ceaseless grasping that marks unbelief (compare [Hebrews 13:5](#)).
- **Expectation Management:** Ministry workers should deem Christ-likeness—not status or comfort—“enough,” embracing hardship as part of the apprenticeship to Jesus ([Philippians 3:10](#)).
- **Repentant Urgency:** Peter’s use demands that Christians view time as a stewardship; lingering in former vices is no longer an option ([Ephesians 5:15-16](#)).

Historical Background

In everyday Koine Greek arketos signified a level that met requirements.

First-century hearers would have understood Jesus' and Peter's statements as practical calls to recognize limits set by wisdom or circumstance.

Against the backdrop of Roman patronage systems, where endless striving for honor was common, the gospel's summons to find sufficiency in God's provision and in conformity to Christ was counter-cultural.

Pastoral Application

- Counseling Anxiety: [Matthew 6:34](#) offers a concise, Spirit-inspired antidote to worry; pastors can guide believers to pray over each day's "enough" rather than borrowing tomorrow's cares.
- Training Leaders: [Matthew 10:25](#) reminds ministry trainees that **resemblance to Christ—often including misunderstanding and persecution—is not merely acceptable but sufficient.**
- Preaching Repentance: [1 Peter 4:3](#) provides a clear pivot point for sermons calling believers to forsake lingering sin, urging them to agree with Scripture that they have spent "enough time" in darkness.

Intercanonical Connections

The theme of sufficiency resonates with Old Testament wisdom: ***"Give me neither poverty nor riches... lest I be full and deny You or lest I be poor and steal"*** ([Proverbs 30:8-9](#)).

Paul echoes it: ***"My grace is sufficient for you"*** ([2 Corinthians 12:9](#)).

TOGETHER THESE PASSAGES WEAVE A BIBLICAL TAPESTRY IN WHICH GOD HIMSELF IS THE

BELIEVER'S ADEQUACY, RENDERING EARTHLY EXCESS OR ANXIETY UNNECESSARY.

Summary

Strong's 713

(SUFFICIENT) consistently anchors the believer's heart to divine sufficiency—curbing worry, redefining success as Christ-likeness, and marking a clean break with former sin.

Embraced, it nurtures contented, holy, mission-focused disciples who rest in the adequacy of God's daily grace.

BECOME LIKE / LIKENESS:

1096. ginomai ►

Lexical Summary

ginomai: to become, to come into being, to happen, to be made, to be done

Original Word: γίνομαι

Part of Speech: Verb

Transliteration: ginomai

Pronunciation: GHEE-no-my

Phonetic Spelling: (ghin'-om-ahee)

KJV: arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought

NASB: become, became, happened, came, done, occurred, come

Word Origin: [a prolongation and middle voice form of a primary verb]

1. to cause to be ("gen"-erate)
2. (reflexively) to become (come into being)
{used with great latitude (literal, figurative, intensive, etc.)}

Strong's Exhaustive Concordance

be brought to pass, happen

A prolongation and middle voice **form of a primary verb; to cause to be ("gen"-erate)**, i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.) -- arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

HELPS Word-studies

1096 *ginomai* – properly, **to emerge, become, transitioning** from one point (realm, condition) to another. 1096 (*ginomai*) fundamentally means "become" (becoming, became) so **it is not an exact equivalent to the ordinary equative verb "to be"** (*is, was, will be*) as with 1510 /*eimi* (1511 /*einai*, 2258 /*ēn*).

1096 (*ginomai*) means "to become, and signifies a change of condition, state or place" (Vine, Unger, White, *NT*, 109).

M. Vincent, "1096 (*ginomai*) **means to come into being/manifestation implying motion, movement, or growth**" (at 2 Pet 1:4). Thus it is used for *God's* actions as emerging from eternity and becoming (showing themselves) in time (physical space).

NAS Exhaustive Concordance

Word Origin

from a prim. root **gen-**

Definition

to come into being, to happen, to become

NASB Translation

accomplished (1), appeared (3), arise (1), arises (2), arose (6), arrived (3), became (53), become (83), becomes (8), becoming (2), been (12), been brought (1), been done (1), been made (2), been...came (1), began (1), behaved (1), being (2), come into being (1), being carried (1), being done (2), being made (2), born (5), breaking* (1), came (45), came into being (2), came to pass (2), come (16), comes (1), comes to pass (1), coming (1), dawn (1), decided* (1), developing (1), done (20), drawing (1), during (1), elapsed (1), existed* (1), falling (1), feeling (1), fell (6), finished (1), followed (1), formed (3), found (2), get (4), give (1), got (1), granted (1), grown* (1), had (1), happen (6), happened (46), happening (5), happens (3), has (3), join* (1), joined (3), made (15), occur (3), occurred (18), performed (4), prove (7), proved (6), proving (1), put (1), reached (2), realized (1), results (2), show (1), spent (1), split (1), spoken (1), starting (1), take place (16), taken (2), taken place (5), takes place (1), taking place (3), there arose (1), thundered* (1), took place (7), turned (1), turns (3), would (1).

Thayer's Greek Lexicon

STRONGS NT 1096: γίνομαι

γίνομαι (in Ionic prose writings and in common Greek from Aristotle, on for Attic **γίγνομαι**); (imperfect **ἐγινόμην**); future **γενήσομαι**; 2 aorist **ἐγενόμην** (often in 3 person singular optative **γένουτο**; (participle **γενόμενος**, [Luke 24:22](#) Tdf. edition 7)), and, with no difference in significance, 1 aorist passive **ἐγενήθην**, rejected by the Atticists (cf. Lob. ad Phryn., p. 108f; (Thomas Magister, Ritschl edition, p. 75, 6f)), not rare in later Greek, common in the Sept. ([Acts 4:4](#); [1 Thessalonians 2:14](#); [1 Corinthians 15:10](#), etc.), imperative **γενήθητω** ([Matthew 6:10](#); [Matthew 15:28](#), etc.); perfect **γεγέννημαι** and **γέγονα**, 3 person plural **γέγοναν** L T Tr WH in [Romans 16:7](#) and [Revelation 21:6](#) (cf. (Tdf. Proleg., p. 124; WHs Appendix, p. 166; Sophocles Lexicon, p. 37f; Curtius, Das Verbum, 2:187); Winers Grammar, 36 and 76f (73f); Mullach, p. 16; Buttmann, 43 (37f)), (participle **γεγονώς**); pluperfect 3 person singular **ἐγεγόνει** ([John 6:17](#) (not Tdf.); [Acts 4:22](#) (where L T Tr WH **γεγόνει**, cf. Winers Grammar, § 12, 9; Buttmann, 33 (29); Tdf.s note on the passage)); **to become**, and

1. to become, i. e. to come into existence, begin to be, receive being: absolutely, [John 1:15, 30](#) (ἔμπροσθεν μου γέγονεν); [John 8:58](#) (πρὶν Ἀβραάμ γενέσθαι); [1 Corinthians 15:37](#) (τό σῶμα τό γενησόμενον); ἐκ τίνος, **to be born**, [Romans 1:3](#) (ἐκ σπέρματος Δαβίδ); [Galatians 4:4](#) (ἐκ γυναικός); [Matthew 21:19](#) (μηκέτι ἐκ σου καρπός γένηται, **come from**); of the origin of all things, [Hebrews 11:3](#); διὰ τίνος, [John 1:3, 10](#). **to rise, arise, come on, appear**, of occurrences in nature or in life: as [γίνεται βροντή](#), [John 12:29](#); [ἀστραπή](#), [Revelation 8:5](#); [σεισμός](#), [Rev. 0](#); ; [γαλήνη](#), [Matthew 8:26](#); [Mark 4:39](#); [Luke 8:24](#); [λαίλαψ](#), [Mark 4:37](#); [γογγυσμός](#), [Acts 6:1](#); [ζήτησις](#), [John 3:25](#) (followed by ἐκ of origin; [στάσις καί ζήτησις](#)), [Acts 15:2](#) (Griesbach questions [ζήτησις](#), Rec. reads [συζήτησις](#)); [πόλεμος](#), [Revelation 12:7](#); [ἡ βασιλεία](#) (or [αἱ βασιλεῖαι](#)) κτλ., [Revelation 11:15](#); [Revelation 12:10](#); [χαρά](#), [Acts 8:8](#), and in many other examples Here belong also the phrases [γίνεται ἡμέρα](#) **it becomes day, day comes on**, [Luke 4:42](#); [Luke 6:13](#); [Luke 22:66](#); [Acts 12:18](#); [Acts 16:35](#); [Acts 23:12](#); [Acts 27:29, 33, 39](#); [γίνεσθαι ὄψέ](#) **evening comes**, [Mark 11:19](#), equivalent to [γίνεσθαι ὄψια](#), [Matthew 8:16](#); [Matthew 14:15, 23](#); [Matthew 16:2](#) (T brackets WH reject the passage); ; [Mark 14:17](#); [John 6:16](#), etc.; [πρωΐα](#), [Matthew 27:1](#); [John 21:4](#); [νύξ](#), [Acts 27:27](#) (cf. under the word [ἐπιγίνομαι](#) 2); [σκοτία](#), [John 6:17](#) (not Tdf.). Hence,

2. to become equivalent to to come to pass, happen, of events;

a. universally: [Matthew 5:18](#); [Matthew 24:6, 20, 34](#); [Luke 1:20](#); [Luke 12:54](#); [Luke 21:28](#); [John 1:28](#); [John 13:19](#), etc.; [τοῦτο γέγονεν, ἵνα](#) etc. **this hath come to pass** that etc., [Matthew 1:22](#); [Matthew 21:4](#); [Matthew 26:56](#); [τά γενόμενα](#) or [γινόμενα](#), [Matthew 18:31](#); [Matthew 27:54](#); [Matthew 28:11](#); [Luke 23:48](#); (cf. [τά γενόμενα ἀγαθά](#), [Hebrews 9:11](#) L WH text Tr marginal reading); [τό γενόμενον](#), [Luke 23:47](#); [τό γεγονός](#), [Mark 5:14](#); [Luke 24:12](#) (T omits; L Tr brackets; WH reject the verse); [Acts 4:21](#); [τό ῥῆμα τό γεγονός](#), [Luke 2:15](#); [τά μέλλοντα γίνεσθαι](#), [Luke 21:36](#); [Acts 26:22](#); [τὴν ἀνάστασιν ἤδη γεγονέναι](#), [2 Timothy 2:18](#); [θανάτου γενομένου](#) a death having taken place (German nacherfolgetemTode), [Hebrews 9:15](#). [μὴ γένοιτο](#), a formula especially frequent in Paul (and in Epictetus, cf. Schweigh. Index Graec. in Epictetus, p. 392), "Far be it! God forbid!" (cf. Morison, Exposition of [Romans 3](#), p. 31f): [Luke 20:16](#); [Romans 3:4, 6, 31](#); [Romans 6:2, 15](#); [Romans 7:7, 13](#); [Romans 9:14](#); [Romans 11:1, 11](#); [1 Corinthians 6:15](#); [Galatians 2:17](#); [Galatians 3:21](#) (equivalent to [נִלְוָה](#), [Joshua 22:29](#), etc.); cf. Sturz, De dial. Maced. etc., p. 204f; [τί γέγονεν, ὅτι](#) etc. **what has come to pass, that** etc. equivalent to for what reason, why? [John 14:22](#) ([τί ἐγένετο, ὅτι ...](#) [Ecclesiastes 7:11](#) (10); [τί ἐστίν, ὡς](#) etc., Euripides, [Troas](#). 889).

b. Very common in the first three Gospels, especially that of Luke, and in the Acts, is the phrase **καί ἐγένετο** (ⲓⲛⲓ followed by ⲓ); cf. Winer's Grammar, § 65, 4 e. (also § 44, 3 c.), and especially Buttman, § 141, 6. (a.) **καί ἐγένετο καί** with a finite verb: **Mark 2:15** ((Tr text **καί γίνεταί**), T WH **καί γίνεταί** (followed by the accusative and infinitive)); **Luke 2:15** (R G L brackets Tr brackets); (WH brackets **καί**); followed by **καί ἰδού**, **Matthew 9:10** (T omits **καί** before **ἰδού**; **Luke 24:4**. (b.) much more often **καί** is not repeated: **Matthew 7:28**; **Mark 4:4**; **Luke 1:23**; 2:(T WH), ; . (g.) **καί ἐγένετο** followed by the accusative with an infinitive: **Mark 2:23** (Winer's Grammar, 578 (537) note); **Luke 6:1, 6** (R G **ἐγένετο δέ καί**).

c. In like manner **ἐγένετο δέ** (a.) followed by **καί** with a finite verb: **Luke 5:1**; **Luke 9:28** (WH text omits; L brackets **καί**, ; R G T, L Tr marginal reading brackets **καί**); **Acts 5:7**. (b.) **ἐγένετο δέ** followed by a finite verb without **καί**: **Luke 1:8**; **Luke 2:1, 6**; (R G L); (WH Tr text omit **ἐγένετο**); . **γ. ἐγένετο δέ** followed by the accusative with an infinitive: **Luke 3:21**; (**Luke 6:1, 6** L T Tr WH, T Tr WH); ; **Acts 4:5**; **Acts 9:3** (without **δέ**), ; R G ; (); (). (d.) **ἐγένετο δέ (ὡς δέ ἐγένετο)** followed by **τοῦ** with an infinitive: **Acts 10:25** (Rec. omits **τοῦ**), cf. Meyer at the passage and Winer's Grammar, 328 (307); (Buttmann, 270 (232)).

d. with the dative of person **to occur or happen to one, befall one**: followed by an infinitive, **Acts 20:16**; **ἐάν γένηται** (namely, **αὐτῷ**) **εὐρεῖν αὐτό**, if it happen to him, **Matthew 18:13**; **ἐμοί δέ μή γένοιτο καυχᾶσθαι** **far be it from me to glory**, **Galatians 6:14** (**Genesis 44:7, 17**; **1 Kings 20:3** ()); Alciphron, epistles 1, 26); followed by the accusative with an infinitive **it happened to me, that** etc.: **Acts 11:26** L T Tr WH (but the accusative implied); (cf. Winer's Grammar, 323 (303); Buttman, 305 (262)); with adverbs, **go, fare** (German *ergehen*): **εὖ**, **Ephesians 6:3** (**μή γένοιτο σοι οὕτω κακῶς**, Aelian v. h. 9, 36). with specification of the thing befalling one: **τί γέγονεν** (L T Tr text WH **ἐγένετο**) **αὐτῷ**, **Acts 7:40** (from **Exodus 32:1**); **ἐγένετο** (L T Tr WH **ἐγίνετο**) **πάση ψυχῇ φόβος** fear came upon, **Acts 2:43**. — **Mark 4:11**; **Mark 9:21**; **Luke 19:9**; **John 5:14**; **John 15:7**; **Romans 11:25**; **1 Corinthians 4:5**; **2 Corinthians 1:8** (G L T Tr WH omit the dative); **2 Timothy 3:11**; **1 Peter 4:12**; with the ellipsis of **ἡμῖν**, **John 1:17**. **ἐγένετο (αὐτῷ) γνώμη** a purpose occurred to him, he determined, **Acts 20:3** (Buttmann, 268 (230), but T Tr WH read **ἐγένετο γνώμης**; see below, 5 e. (a.)). followed by prepositions: **ἐπ' αὐτῆ** **upon** (German *bei oran*) **her**, **Mark 5:33** (R G L brackets); **εἰς τινα**, **Acts 28:6**.

3. to arise, appear in history, come upon the stage: of men appearing in public, [Mark 1:4](#); [John 1:6](#) (on which two passages compare Winers Grammar, 350 (328); Buttman, 308f (264f)); [2 Peter 2:1](#); [γεγόνασι](#), have arisen and now exist, [1 John 2:18](#).

4. to be made, done, finished: [τά ἔργα](#), [Hebrews 4:3](#); [διά χειρῶν](#), of things fabricated, [Acts 19:26](#); of miracles **to be performed, wrought:** [διά τῶν χειρῶν τίνος](#), [Mark 6:2](#); [διά τίνος](#), [Acts 2:43](#); [Acts 4:16, 30](#); [Acts 12:9](#); [ὑπό τίνος](#), [Luke 9:7](#) (R L (but the latter brackets [ὑπ' αὐτοῦ](#))); [Luke 13:17](#); [Luke 23:8](#); [γενόμενα εἰς τὴν Καφαρναοῦμ](#) done unto (on) Capernaum i. e. for its benefit (Winers Grammar, 416 (388); (cf. Buttman, 333 (286))), [Luke 4:23](#) (Rec. [ἐν τῇ Καφαρναοῦμ](#)) of commands, decisions, purposes, requests, etc. **to be done, executed:** [Matthew 6:10](#); [Matthew 21:21](#); [Matthew 26:42](#); [Mark 11:23](#); [Luke 14:22](#); [Luke 23:24](#); [Acts 21:14](#); [γενήσεται ὁ λόγος](#) will be accomplished the saying, [1 Corinthians 15:54](#). joined to nouns implying a certain action: [ἡ ἀπώλεια γέγονε](#), [Mark 14:4](#); [ἀπογραφὴ](#), [Luke 2:2](#); [ἐπαγγελία γενομένη ὑπὸ Θεοῦ](#) given by God, [Acts 26:6](#); [ἀνάκρισις](#), [Acts 25:26](#); [νόμου μετάθεσις](#), [Hebrews 7:12](#); [ἄφεσις](#), [Hebrews 9:22](#). of institutions, laws, etc. **to be established, enacted:** [τό σάββατον ἐγένετο](#), the institution of the Sabbath, [Mark 2:27](#); [ὁ νόμος](#), [Galatians 3:17](#); [οὗ γέγονεν οὕτως](#) hath not been so ordained, [Matthew 19:8](#). of feasts, marriages, entertainments, **to be kept, celebrated:** [τό πάσχα](#), [Matthew 26:2](#) (equivalent to [2, 𐤀𐤒𐤕𐤍 Kings 23:22](#)); [τό σάββατον](#), [Mark 6:2](#); [τά ἐγκαίνια](#), [John 10:22](#); ([γενεσίαις γενομένοις](#) (cf. Winers Grammar, § 31, 9 b.; R G [γενεσίων ἀγομένων](#)), [Matthew 14:6](#)) ([τά Ὀλυμπια](#), Xenophon, Hell. 7, 4, 28; [Ἰσθμια](#), 4, 5, 1); [γάμος](#), [John 2:1](#). [οὕτως γένηται ἐν ἐμοί](#) so done with me, in my case, [1 Corinthians 9:15](#).

5. to become, be made, "in passages where it is specified who or what a person or thing is or has been rendered, as respects quality, condition, place, rank, character" (Wahl, Clavis Apocr. V. T., p. 101).

a. with a predicate added, expressed by a substantive or an adjective: [οἱ λίθοι οὗτοι ἄρτοι γένωνται](#), [Matthew 4:3](#); [Luke 4:3](#); [ὑδωρ οἶνον γεγενημένον](#), [John 2:9](#); [ἀρχιερεὺς γενόμενος](#), [Hebrews 6:20](#); [διάκονος](#), [Colossians 1:25](#); [ὁ λόγος σὰρξ ἐγένετο](#), [John 1:14](#); [ἀνὴρ](#), [1 Corinthians 13:11](#), and many other examples; [χάρις οὐκέτι γίνεται χάρις](#) grace ceases to have the nature of grace, can no longer be called grace, [Romans 11:6](#); [ἄκαρπος γίνεται](#), [Matthew 13:22](#); [Mark 4:19](#); — in [Matthew 17:2](#); [Luke 8:17](#); [John 5:6](#), and many other places. contextually, **to show oneself, prove oneself:** [Luke 10:36](#); [Luke 19:17](#); [Luke 24:19](#); [Romans 11:34](#); [Romans 16:2](#); [2 Corinthians 1:18](#) Rec.; [1 Thessalonians 1:6](#); [1 Thessalonians 2:7](#); [Hebrews 11:6](#), etc.; especially in exhortations: [γίνεσθε](#), [Matthew](#)

10:16; Matthew 24:44; Luke 6:36; Ephesians 4:32; Colossians 3:15; μή γίνου, John 20:27; μή γίνεσθε, Matthew 6:16; Ephesians 5:7, 17; 1 Corinthians 10:7; μή γινώμεθα, Galatians 5:26; hence, used declaratively, equivalent to **to be found, shown**: Luke 13:2 (that it was shown by their fate that they were sinners); Romans 3:4; 2 Corinthians 7:14; — γίνομαι τίνι τίς to show oneself (to be) someone to one: 1 Corinthians 9:20, 22.

b. with an interrogative pronoun as predicate: τί ὁ Πέτρος ἐγένετο what had become of Peter, Acts 12:18 (cf. use of τί ἐγένετο in Act. Phil. in Hell. § 23, Tdf. Acta apost. apocr., p. 104).

c. γίνεσθαι ὡς or ὡσεὶ τινα to become as or like to one: Matthew 10:25; Matthew 18:3; Matthew 28:4; Mark 9:26; Luke 22:44 (L brackets WH reject the passage); Romans 9:29 (from Isaiah 1:9); 1 Corinthians 4:13; Galatians 4:12.

d. γίνεσθαι εἰς τί to become i. e. be changed into something, come to be, issue in, something (German zuetwaswerden): ἐγενήθη εἰς κεφαλὴν γωνίας, Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Peter 2:7 — all after Psalm 117:22 (). Luke 13:19 (εἰς δένδρον μέγα); John 16:20; Acts 5:36; Romans 11:9 (from Psalm 68: (69) 23); 1 Thessalonians 3:5; Revelation 8:11; Revelation 16:19, etc. (equivalent to הָיָה לְ; but the expression is also classic; cf. Winers Grammar, § 29, 3 a.; Buttmann, 150 (131)).

e. γίνεσθαι with Cases; (a.) with the genitive to become the property of anyone, to come into the power of a person or thing (cf. Winers Grammar, § 30, 5; especially Buttmann, 162 (142)): Luke 20:14 (L marginal reading ἔσται), 33; Revelation 11:15; (γνώμης, Acts 20:3 T Tr WH (cf. ἐλπίδος μεγάλης γίνεσθαι Plutarch, Phocylides, 23, 4)); προφητεία ἰδίας ἐπιλύσεως οὐ γίνεται no one can explain prophecy by his own mental power (it is not a matter of subjective interpretation), but to explain it one needs the same illumination of the Holy Spirit in which it originated, for etc. 2 Peter 1:20. γενέσθαι with a genitive indicating one's age (to be) so many years old: Luke 2:42; 1 Timothy 5:9. (b.) with the dative (cf. W 210f (198)): γίνεσθαι ἀνδρί to become a man's wife, Romans 7:3f (הָיָה וְאִשָּׁה, Leviticus 22:12; Ruth 1:12, etc.).

f. joined to prepositions with their substantives; ἐν τίνι, to come or pass into a certain state (cf. Buttmann, 330 (284)): ἐν ἀγωνία, Luke 22:44 (L brackets WH reject the passage); ἐν ἐκστάσει, Acts 22:17; ἐν πνεύματι, Revelation 1:10; Revelation 4:2; ἐν δόξῃ (R. V. came with (in) glory), 2 Corinthians 3:7; ἐν παραβάσει, 1 Timothy 2:14; ἐν ἑαυτῷ, to come to himself, recover reason, Acts 12:11 (also in Greek writings; cf. Hermann ad Vig., p. 749); ἐν Χριστῷ, to be brought to the fellowship of Christ, to become a

Christian, [Romans 16:7](#); ἐν ὁμοιώματι ἀνθρώπων, to become like men, [Philippians 2:7](#); ἐν λόγῳ κολακείας (R. V. were we found using) flattering speech, [1 Thessalonians 2:5](#). ἐπάνω τίνος to be placed over a thing, [Luke 19:19](#). μετὰ τίνος or σύν τίνι to become one's companion, associate with him: [Mark 16:10](#); [Acts 7:38](#); [Acts 20:18](#); ὑπό τινα to be made subject to one, [Galatians 4:4](#). (Cf. h. below.) g. with specification of the terminus of motion or the place of rest: εἰς with the accusative of place, to come to some place, arrive at something, [Acts 20:16](#); [Acts 21:17](#); [Acts 25:15](#); ὡς ἐγένετο ... εἰς τὰ ὦτα μου when the voice came into my ears, [Luke 1:44](#); εἰς with the accusative of person, of evils coming upon one, [Revelation 16:2](#) R G; of blessings, [Galatians 3:14](#); [1 Thessalonians 1:5](#) (Lachmann πρὸς; [Acts 26:6](#) L T Tr WH); γενέσθαι ἐπὶ τοῦ τόπου, [Luke 22:40](#); ἐπὶ τῆς γῆς, [John 6:21](#) (Tdf. ἐπὶ τὴν γῆν); ὧδε, [John 6:25](#) (ἐκεῖ, Xenophon, an. 6, 3 (5), 20; (cf. Buttman, 71)); ἐπὶ with the accusative of place, [Luke 24:22](#); [Acts 21:35](#); ([John 6:21](#) Tdf.); ἐγένετο διωγμός ἐπὶ τὴν ἐκκλησίαν, [Acts 8:1](#); ἐγένετο φόβος or θάμβος ἐπὶ πάντας, [Luke 1:65](#); [Luke 4:36](#); [Acts 5:5](#), 11; (ἔκστασις, [Acts 10:10](#) (Rec. ἐπέπεσεν)); ἔλκος κακόν καὶ πονηρόν ἐπὶ τοὺς ἀνθρώπους, [Revelation 16:2](#) L T Tr WH; ἐγένετο ... ῥῆμα ἐπὶ τινα, λόγος or φωνὴ πρὸς τινα (came to): [Luke 3:2](#); [John 10:35](#); [Acts 7:31](#) (Rec.); ([Genesis 15:1, 4](#); [Jeremiah 1:2, 11](#); [Jeremiah 13:8](#); [Ezekiel 6:1](#); [Hosea 1:1](#)); (ἐπαγγελία, [Acts 13:32](#); [Acts 26:6](#) Rec.); κατὰ with the accusative of place, [Luke 10:32](#) (Tr WH omit); [Acts 27:7](#), (Xenophon, Cyril 7, 1, 15); κατὰ with the genitive: τό γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας the matter the report of which spread throughout all Judaea, [Acts 10:37](#); πρὸς τινα, [2 John 1:12](#) (Rec. ἐλθεῖν); [1 Corinthians 2:3](#); σύν τίνι, to be joined to one as an associate, [Luke 2:13](#) (Xenophon, Cyril 5, 3, 8); ἐγγύς γίνεσθαι, [Ephesians 2:13](#); τίνος, [John 6:19](#); (h.) (with ἐκ of the source (see above): [Mark 1:11](#) (Tdf. omits ἐγένετο); (T Tr marginal reading WH); [Luke 3:22](#); [Luke 9:35](#); [Acts 19:34](#)); γίνεσθαι ἐκ μέσου, to be taken out of the way, [2 Thessalonians 2:7](#); γενέσθαι ὁμοθυμαδόν, of many come together in one place, [Acts 15:25](#) cf. [Acts 2:1](#) (but only in R G; γενομένοις ὁμοθυμαδόν in may mean either **having become of one mind**, or possibly **having come together with one accord**. On the alleged use of γίνομαι in the N. T. as interchangeable with εἰμί see Fritzsche. Opuscc., p. 284 note.

Compare: ἀπογίνομαι, διαγίνομαι, ἐπιγίνομαι, παραγίνομαι, συγγίνομαι παρ' αὐτῶν, ἀγίνομαι, προγίνομαι.)

Topical Lexicon

God's Creative Acts

The opening verses of the Gospel of John establish γίνομαι at the very foundation of reality: *“All things came into being through Him, and apart from Him not one thing came into being that has come into being”* (John 1:3).

The verb marks creation ex nihilo and underscores that the universe owes its existence to the Word. Hebrews echoes this cosmic perspective:

“By faith we understand that the universe was formed by the word of God, so that what is seen was not made out of what was visible” (Hebrews 11:3). γίνομαι **THUS TIES EVERY CREATED THING TO GOD'S SOVEREIGN INITIATIVE.**

Fulfillment of Prophecy and Redemptive History

Matthew repeatedly links fulfilled prophecy to γίνομαι: *“All this took place to fulfill what the Lord had spoken through the prophet”* (Matthew 1:22; cf. 26:56). The phrase shows that historical events “came to pass” exactly as foretold, displaying Scripture’s trustworthiness and God’s meticulous oversight of history.

Christological “Becoming”

The verb articulates key moments in the life and work of Jesus Christ:

- Incarnation— *“The Word **became** flesh and tabernacled among us”* (John 1:14).
- Sin-bearing sacrifice— *“Christ redeemed us from the curse of the Law, **having become** a curse for us”* (Galatians 3:13).

- Exaltation— *“Having become as much superior to the angels as the name He has inherited is excellent beyond theirs”* (Hebrews 1:4).

γίνομαι communicates real transition: the eternal Son truly took on humanity, truly bore sin, and truly entered exalted glory.

CONVERSION AND SANCTIFICATION

Believers experience radical change expressed by γίνομαι. *“If anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come”* (2 Corinthians 5:17).

The perfect tense intensifies the permanence of the new state. Paul testifies personally, *“By the grace of God I am what I am, and His grace to me was not in vain; no, I worked harder than all of them—yet not I, but the grace of God that was with me”* (1 Corinthians 15:10).

Grace “made” Paul a servant
& sustains him in ministry.

Ecclesiological Identity

At Antioch “the disciples were first called Christians” (Acts 11:26).

THE CHURCH “BECAME” A DISTINCT, SPIRIT-FORMED PEOPLE, FULFILLING PROMISES OF A NEW COVENANT COMMUNITY.

Gentiles who “were far away have been brought near by the blood of Christ” (Ephesians 2:13), showing how γίνομαι depicts incorporation into God's household.

Pastoral Exhortation to Become

IMPERATIVES BUILT ON γίνομαι CALL BELIEVERS TO PROGRESSIVE LIKENESS TO CHRIST:

- *“Become imitators of me, as I am of Christ”* (1 Corinthians 11:1).
- *“Become kind to one another, tender-hearted, forgiving each other”* (Ephesians 4:32).
- *“Become doers of the word, and not hearers only”* (James 1:22).

Such commands stress ongoing transformation rather than mere acquisition of information.

Historical Narrative Marker

Luke especially employs ***“and it came to pass”*** (ἐγένετο) to advance narrative (e.g., Luke 2:1, 2:13; Acts 2:2). The formula frames events as factual history unfolding under divine direction and provides a rhythmic link between prophecy and realization.

Doctrinal Guardrails: The Pauline Μὴ γένοιτο

Paul's vigorous denial ***“May it never be!”*** (e.g., [Romans 6:2](#); [Galatians 6:14](#)) uses the optative of γίνομαι to reject conclusions that would compromise the gospel.

THE EXPRESSION FUNCTIONS AS A THEOLOGICAL SAFEGUARD, PRESERVING THE PURITY OF GRACE, THE JUSTICE OF GOD, AND THE NECESSITY OF HOLINESS.

Prayer and Submission

γίνομαι appears in petitions of humble surrender: ***“Your kingdom come, Your will be done on earth as it is in heaven”*** ([Matthew 6:10](#)); ***“Father, if You are willing, take this cup from Me. Yet not My will, but Yours be done”*** ([Luke 22:42](#)).

Setting God's purposes above personal preference is central to faithful discipleship.

Eschatological Realization

Revelation repeatedly declares what “came to pass” and what “will come to pass” (e.g., [Revelation 1:1](#); [16:18](#); [21:6](#)). The perfect “They are done” ([21:6](#)) celebrates the **consummation of God's plan, assuring believers that promised glory will indeed become reality.**

Summary

Strong's Greek 1096 threads through creation, covenant history, the life of Christ, the birth and growth of the church, personal transformation, doctrinal purity, and the final renewal of all things. Each occurrence, whether narrative, doctrinal, or imperative, testifies that whatever God purposes unfailingly comes to be—and that He graciously calls His people to become what He has ordained.

AS/LIKE:

5613. hós ▶

Lexical Summary

hós: as, like, when, while, since, because

Original Word: ὡς

Part of Speech: Adverb

Transliteration: hós

Pronunciation: hoce

Phonetic Spelling: (hoce)

KJV: about, after (that), (according) as (it had been, it were), as soon (as), even as (like), for, how (greatly), like (as, unto), since, so (that), that, to wit, unto, when(-soever), while, X with all speed

NASB: like, when, about, how, though, if, while

Word Origin: [probably adverb of comparative from [G3739](#) (ὅς - which)]

1. which **how, i.e. in that manner** (very variously used, as follows)

Strong's Exhaustive Concordance

as, that about, how

Probably adverb of comparative from [hos](#); which how, i.e. In that manner (very variously used, as follows) -- about, after (that), (according) as (it had been, it were), as soon (as), even as (like),

for, how (greatly), like (as, unto), since, so (that), that, to wit, unto, when(-soever), while, X with all speed.

see GREEK [hos](#)

NAS Exhaustive Concordance

Word Origin

adverb from [hos](#),

Definition

as, like as, even as, when, since, as long as

NASB Translation

about (20), according (2), affected (1), after (2), appear* (1), appeared (1), effect (1), how (20), however* (1), if (10), just (6), just like (1), like (106), like* (1), namely (1), one (2), same way (1), seeing (1), since (2), size (1), so (3), so* (1), though (15), way (1), when (53), whenever* (1), where (1), while (10).

Thayer's Greek Lexicon

STRONGS NT 5613: ὡς

ὡς (Treg. (by mistake) in [Matthew 24:38](#) ὡς; cf. Winer's Grammar, 462 (431); Chandler § 934, and references in Ebeling, Lex. Homer, under the word, p. 494b bottom), an adverbial form of the relative pronoun ὅς, ἧ, ὅ which is used in comparison, **as, like as, even as, according as, in the same manner as**, etc. (German wie); but it also assumes the nature of a conjunction, of time, of purpose, and of consequence. On its use in the Greek writings cf. Klotz ad Devar. 2:2, chapter xxxv., p. 756ff; (Liddell and Scott, under the word).

I. ὡς as an adverb of comparison;

1. It answers to some demonstrative word (οὕτως, or the like), either in the same clause or in another member of the same sentence (cf. Winer's Grammar, § 53, 5): οὕτως ... ὡς, [John 7:46](#) (L WH omit; Tr brackets ὡς etc.); [1 Corinthians 3:15](#); [1 Corinthians 4:1](#); [1 Corinthians 9:26](#); [Ephesians 5:28, 33](#); [James 2:12](#); οὕτως ... ὡς ἐάν (T Tr WH omit ἐάν (cf. English **as should a man cast** etc.)) ... βάλῃ, **so etc. ... as if** etc. [Mark 4:26](#); ὡς ... οὕτως, [Acts 8:32](#); [Acts 23:11](#); [1 Corinthians 7:17](#); [2 Corinthians 11:3](#) (R G); [1 Thessalonians 5:2](#); ὡς ἄν (ἐάν) followed by subjunctive ((cf. ἄν, II. 2 a. at the end)) ... οὕτως, [1 Thessalonians 2:7f](#); ὡς ... οὕτω καί, [Romans 5:15](#) (here WH brackets καί), 18; [2 Corinthians 1:7](#) L T Tr WH; ; ὡς (T Tr WH καθώς) ... κατὰ τὰ αὐτά (L G ταῦτα, Rec. ταῦτα), [Luke 17:28-30](#); ἴσος ... ὡς καί, [Acts 11:17](#); sometimes in the second member of the sentence the demonstrative word (οὕτως, or the like) is omitted and must be supplied by the mind, as [Matthew 8:13](#); [Colossians 2:6](#); ὡς ... καί (where οὕτω καί might have been expected (Winer's Grammar, as

above; Buttman, § 149, 8 c.)), [Matthew 6:10](#); [Luke 11:2](#) (here G T Tr WH omit; L brackets the clause); [Acts 7:51](#) (Lachmann καθώς); [Galatians 1:9](#); [Philippians 1:20](#) (see [καί](#), II. 1 a.); to this construction must be referred also [2 Corinthians](#)

[13:2](#) ὡς παρών τό δεύτερον, καί ἀπόν νῦν, as when I was present the second time, so now being absent ((cf. p. 317a top); others render (cf. R. V. marginal reading) **as if I were present the second time, even though I am now absent**).

2. ὡς with the word or words forming the comparison is so subjoined to a preceding verb that οὕτως must be mentally inserted before the same. When thus used ὡς refers a. to the manner ('form') of the action expressed by the finite verb, and is equivalent to **in the same manner as, after the fashion of**; it is joined in this way to the subject (nominative) of the verb: [Matthew 6:29](#); [Matthew 7:29](#); [Matthew 13:43](#); [1 Thessalonians 2:11](#); [2 Peter 2:12](#); [Jude 1:10](#), etc.; to an accusative governed by the verb:

as ἀγαπᾶν τόν πλησίον σου ὡς σεαυτόν, [Matthew 19:19](#); [Matthew 22:39](#); [Mark 12:31, 33](#); [Luke 10:27](#); [Romans 13:9](#); [Galatians 5:14](#); [James 2:8](#); add, [Philemon 1:17](#); [Galatians 4:14](#); (here many (cf. R. V. marginal reading) would bring in also [Acts 3:22](#); [Acts 7:37](#) (cf.

c. below)); or to another oblique case: as [Philippians 2:22](#); to a substantive, with a preposition: as ὡς ἐν κρύπτῳ, [John 7:10](#) (Tdf. omits ὡς); ὡς ἐν ἡμέρα σφαγῆς, [James 5:5](#) (R G; others omit ὡς); ὡς διά ξηρᾶς, [Hebrews 11:29](#); add, [Matthew 26:55](#); [Mark 14:48](#); [Luke 22:52](#); [Romans 13:13](#); [Hebrews 3:8](#); when joined to a nominative or an accusative it can be rendered **like, (like) as** (Latin *instar, veluti*): [Matthew 10:16](#); [Luke 21:35](#); [Luke 22:31](#); [1 Corinthians 3:10](#); [1 Thessalonians 5:4](#); [2 Timothy 2:17](#); [James 1:10](#); [1 Peter 5:8](#); [2 Peter 3:10](#); καλεῖν τά μή ὄντα ὡς ὄντα (see [καλέω](#), 1 b. β. under the end), [Romans 4:17](#).

b. ὡς joined to a verb makes reference to the 'substance' of the act expressed by the verb, i. e. the action designated by the verb is itself said to be done ὡς, **in like manner (just) as**, something else: [John 15:6](#) (for τό βάλλεσθαι ἔξω is itself the very thing which is declared to happen (i. e. the unfruitful disciple is 'cast forth' just as the severed branch is 'cast forth')); [2 Corinthians 3:1](#) (Lachmann ὡς (περ)); generally, however, the phrase ὡς καί is employed (Winer's Grammar, § 53, 5), [1 Corinthians 9:5](#); [1 Corinthians 16:10](#) (here WH text omits καί); [Ephesians 2:3](#); [1 Thessalonians 5:6](#) (L T Tr WH omit καί); [2 Timothy 3:9](#); [Hebrews 3:2](#); [2 Peter 3:16](#).

c. ὡς makes reference to similarity or equality, in such expressions as εἶναι ὡς τινα, i. e. 'to be like' or 'equal to' one, [Matthew 22:30](#); [Matthew 28:3](#); [Mark 6:34](#); [Mark 12:25](#); [Luke 6:40](#); [Luke 11:44](#); [Luke 18:11](#); [Luke 22:26](#); [Romans 9:27](#); [1 Corinthians 7:7, 29-31](#); [2 Corinthians 2:17](#); [1 Peter 1:24](#); [2 Peter 3:8](#); ἵνα μή ὡς κατ' ἀνάγκην τό ἀγαθο σου ἦ, that thy benefaction may not be like something extorted by force, [Philemon 1:14](#); γίνεσθαι ὡς τινα, [Matthew 10:25](#); [Matthew 18:3](#); [Luke 22:26](#); [Romans 9:29](#); [1 Corinthians 4:13](#); [1 Corinthians 9:20-22](#) (in 9:22 T Tr WH omit; L Tr marginal reading

brackets ὡς); Galatians 4:12; μένειν ὡς τινα, 1 Corinthians 7:8; ποιεῖν τινα ὡς τινα, Luke 15:19; passages in which ἐστίν, ἦν, ὄν (or ὁ ὄν) is left to be supplied by the reader: as ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὕδατος, Revelation 1:15; ὀφθαλμούς, namely, ὄντας, Revelation 2:18; πίστιν namely, οὖσαν, Matthew 17:20; Luke 17:6; add, Revelation 4:7; Revelation 9:2, 5, 7-9, 17; Revelation 10:1; Revelation 12:15; Revelation 13:2; Revelation 14:2; Revelation 20:8; Revelation 21:21; Acts 3:22; Acts 7:37 (many (cf. R. V. marginal reading) refer these last two passages to a. above); , etc.; before ὡς one must sometimes supply τί, 'something like' or 'having the appearance of' this or that: thus ὡς θάλασσα, i. e. something having the appearance of (R. V. **as it were**) a sea, Revelation 4:6 G L T Tr WH; (so in imitation of the Hebrew ׀, cf. Deuteronomy 4:32; Daniel 10:18; cf. Gesenius, Thesaurus, p. 648b (Sophocles' Lexicon, under the word, 2)); passages where the comparison is added to some adjective: as, ὑγιῆς ὡς, Matthew 12:13; λευκά ὡς, Matthew 17:2; Mark 9:3 (R L); add, Hebrews 12:16; Revelation 1:14; Revelation 6:12; Revelation 8:10; Revelation 10:9; Revelation 21:2; Revelation 22:1.

d. ὡς so makes reference to the quality of a person, thing, or action, as to be equivalent to **such as, exactly like, as it were**. German *als*; and **α.** to a quality which really belongs to the person or thing: ὡς ἐξουσίαν ἔχων, Matthew 7:29; Mark

1:22; ὡς μονογενοῦς παρὰ πατρός, John 1:14; add ((L T Tr WH in Matthew 5:48; Matthew 6:5, 16)); Acts 17:22; Romans 6:13 (here L T Tr WH ὡσεῖ); ; 1 Corinthians 3:1; 1 Corinthians 7:25; 2 Corinthians 6:4; 2 Corinthians 11:16; Ephesians 5:1, 8, 15; Colossians 3:12; 1 Thessalonians 2:4; 1 Timothy 5:1; 2 Timothy 2:3; Titus 1:7; Philemon 1:9, 16 (where cf. Lightfoot); Hebrews 3:5; Hebrews 6:19; Hebrews 11:9; Hebrews 13:17; 1 Peter 1:14, 19; 1 Peter 2:2, 5, 11; 1 Peter 3:7; 1 Peter 4:10, 15, 19 (R G); 2 Peter 1:19; 2 John 1:5; James 2:12; Revelation 1:17; Revelation 5:6; Revelation 16:21; Revelation 17:12,

etc.; ὡς οὐκ ἀδήλως namely, τρέχων, as one who is not running etc. 1 Corinthians 9:26;

concisely, ὡς ἐξ εἰλικρινείας and ἐκ Θεοῦ namely, λαλοῦντες, borrowed from the neighboring λαλοῦμεν, 2 Corinthians 2:17; τινα ὡς τινα or τί after verbs of esteeming, knowing, declaring, etc. (Winer's Grammar, §§ 32, 4 b.; 59, 6): as,

after λογιζεῖν, λογιζεσθαι, Romans 8:36; 1 Corinthians 4:1 (where οὕτως precedes); 2 Corinthians 10:2; ἠγεῖσθαι, 2 Thessalonians 3:15; ἔχειν, Matthew 14:5; Matthew 21:26, 46 (but here L T Tr WH read εἰς (cf. ἔχω, I. 1 f.)) (τινας ὡς Θεούς, Ev. Nicod. c.

5); ἀποδεικνύναι, 1 Corinthians 4:9; παραβάλλειν (or ὁμοῖον (which see)), Mark 4:31; διαβάλλειν, passive, Luke 16:1; ἐλέγχειν, passive, James 2:9; εὐρίσκειν,

passive, Philippians 2:7 (8). **β.** to a quality which is supposed, pretended, reigned,

assumed: ὡς ἁμαρτωλός κρίνομαι, Romans 3:7; ὡς πονηρόν, Luke 6:22; add, 1 Corinthians 4:7; 1 Corinthians 8:7; 2 Corinthians 6:8-10; 2 Corinthians 11:15; 2 Corinthians 13:7; 1 Peter 2:12; frequently it can be rendered **as if, as though**, Acts 3:12; Acts 23:15, 20; Acts 27:30; 1 Corinthians 5:3; 2 Corinthians 10:14; 2 Corinthians 11:17; Colossians 2:20; Hebrews

11:27; Hebrews 13:3; ἐπιστολῆς ὡς δι' ἡμῶν, namely, γεγραμμένης, 2 Thessalonians 2:2.

3. ὡς with the genitive absolute presents the matter spoken of — either as the belief of the writer, 2 Corinthians 5:20; 2 Peter 1:3; or as someone's erroneous opinion: 1 Corinthians 4:18; 1 Peter 4:12; cf. Winers Grammar, § 65, 9; (Buttmann, § 145, 7; especially § 144, 22). In general, by the use of ὡς the matter spoken of is presented — either as a mere matter of opinion: as in ὡς ἐξ ἔργων namely, ὁ Ἰσραὴλ νόμον δικαιοσύνης ἐδίωξεν, Romans 9:32 (where it marks the imaginary character of the help the Israelites relied on, they thought to attain righteousness in that way (A. V. **as it were by works**)); — or as a purpose: πορεύεσθαι ὡς ἐπὶ θάλασσαν, that, as they intended, he might go to the sea, Acts 17:14, cf. Meyer at the passage; Winers Grammar, 617 (573f) (but L T Tr WH read ἕως, **as far as** to etc.); — or as merely the thought of the writer: Galatians 3:16; before ὅτι, 2 Corinthians 11:21; — or as the thought and pretence of others: also before ὅτι, 2 Thessalonians 2:2: cf. Winers Grammar, as above; (Buttmann, § 149, 3; on ὡς ὅτι in 2 Corinthians 5:19 (A. V. **to wit**) see Winers Grammar, and Buttmann's Grammar, at the passages cited (cf. Esther 4:14; Josephus, contra Apion 1, 11, 1 and Müller's note; Liddell and Scott, under the word, G. 2; Sophocles' Lexicon, under the word, 7)); ὡς ἄν, **as if, as though**, 2 Corinthians 10:9 (cf. Winers Grammar, 310 (291); but cf. Sophocles Lexicon, under the word, 1, and see ἄν, IV.).

4. ὡς has its own verb, with which it forms a complete sentence;

a. ὡς with a finite verb is added by way of illustration, and is to be translated **as, just as** (Latinsicut, eo modo quo): Ephesians 6:20; Colossians 3:18; Colossians 4:4; 1 Peter 3:6; 2 Peter 2:1; 1 John 1:7; Revelation 2:28 () (this example is referred by some (cf. R. V. marginal reading) to 2 a. above); (here ὡς καί; the example seems to belong under 2 b. above). in phrases in which there is an appeal—either to the O. T. (ὡς γέγραπται), Mark 1:2 (here T Tr WH καθὼς); ; Luke 3:4; Acts 13:33; or in general to the testimony of others, Acts 17:28; Acts 22:5; Acts 25:10; Romans 9:25; 1 Corinthians 10:7 R G (cf. ὡσπερ, b.). in phrases like ποιεῖν ὡς προσέταξεν or συνέταξεν, etc.: Matthew 1:24; Matthew 26:19; Matthew 28:15; Luke 14:22 (here T Tr text WH ὁ); Titus 1:5; likewise, Matthew 8:13; Matthew 15:28; Revelation 10:7; namely, γενηθήτω μοι, Matthew 26:39. in short parenthetic or inserted sentences: ὡς εἰώθει, Mark 10:1; ὡς ἐνομίζετο, Luke 3:23; ὡς λογιζομαι, 1 Peter 5:12; ὡς ὑπολαμβάνετε, Acts 2:15; ὡς λέγουσιν, Revelation 2:24; ὡς ἄν ἦγεσθε (R. V. **howsoever ye might be led**) utcunque agebamini (cf. Buttmann, § 139, 13; 383f (329); Winer's Grammar, § 42, 3 a.), 1 Corinthians 12:2. ὡς serves to add an explanatory extension (and is rendered in A.

V. **how** (that)): [Acts 10:38](#); τήν ... ὑπακοήν, ὡς etc. [2 Corinthians 7:15](#); τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ, [Luke 22:61](#); τοῦ ῥήματος, ὡς ἔλεγεν, [Acts 11:16](#) (Xenophon, Cyril 8, 2, 14; an. 1, 9, 11); cf. Bornemann Schol. ad Luc., p. 141.

b. ὡς is used to present, in the form of a comparison, a motive which is urged upon one — as ἄφες ὑμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν (R G ἀφίεμεν) κτ λ. (for which [Luke 11:4](#) gives καὶ γάρ αὐτοὶ ἀφίομεν), [Matthew 6:12](#) — or which actuates one, as χάριν ἔχω τῷ Θεῷ ... ὡς ἀδιαλεπτον ἔχω τήν περί σου μνησίαν, [2 Timothy 1:3](#) (for the dear remembrance of Timothy moves Paul's gratitude to God); (cf. [John 19:33](#) (cf. II.

a. below)); in these examples ὡς has almost the force of a causal particle; cf. Klotz ad Devar. 2:2, p. 766; (Liddell and Scott, under the word, B. IV.; Winer's Grammar, 448 (417)).

c. ὡς adds in a rather loose way something which serves to illustrate what precedes, and is equivalent to **the case is as though** (R. V. **it is as when**): [Mark 13:34](#), where cf. Fritzsche, p. 587; unless one prefer, with Meyer, et al., to make it an instance of anantapodoton (cf. A. V. 'For the Son of Man is as a man' etc.); see ὡσπερ, a. at the end.

5. according as: [Romans 12:3](#); [1 Corinthians 3:5](#); [Revelation 22:12](#).

6. ὡς, like the German wie, after verbs of reading, narrating, testifying, and the like, introduces that which is read, narrated, etc.; hence, it is commonly said to be equivalent to ὅτι (cf. Klotz ad Devar. ii. 2, p. 765); but there is this difference between the two, that ὅτι expresses the thing itself, ὡς the mode or quality of the thing (hence, usually rendered **how**) (cf. Winer's Grammar, § 53, 9; (Meyer on [Romans 1:9](#); cf. Liddell and Scott, under the word, B. I.)); thus after ἀναγινώσκειν, [Mark 12:26](#) (where T Tr WH πῶς); [Luke 6:4](#) (here Tr WH brackets ὡς; L text reads πῶς); μνησθῆναι, [Luke 24:6](#) (L marginal reading ὅσα); θεάσθαι, [Luke 23:55](#); Ὑπομνήσαι, [Jude 1:5](#) (here ὅτι (not ὡς) is the particle), 7 (others regard ὡς here as introducing a confirmatory illustration of what precedes (A. V. **even as** etc.); cf. Huther, or Brückner's DeWette, ad loc.); εἰδέναι, [Acts 10:38](#); [Romans 11:2](#); [1 Thessalonians 2:11](#); ἐπίστασθαί, [Acts 10:28](#) (here many (cf. R. V. marginal reading) connect ὡς with the adjective immediately following (see 8 below)); ; ἀπαγγέλλειν, [Luke 8:47](#); ἐξηγεῖσθαι, [Luke 24:35](#); μάρτυς, [Romans 1:9](#) (here others connect ὡς with the word which follows it (cf. 8 below)); [Philippians 1:8](#).

7. ὡς before numerals denotes **nearly, about**: as, ὡς δισχίλιοι, [Mark 5:13](#); add, [Mark 8:9](#); [Luke 2:37](#) (here L T Tr WH ἕως); ; [John 1:39](#)(40); ([John 4:6](#) L T Tr WH); [John 6:19](#) (here

Lachmann ὡσεὶ); [John 11:18](#); ([John 19:39](#) G L T Tr WH); ; [Acts 1:15](#) (Tdf. ὡσεὶ); [John 5:7](#),(36 L T Tr WH); [John 13:18](#) (yet not WH text); cf. [καί](#), I. 2 f.), 20; [John 19:34](#) (WH ὡσεὶ); [Revelation 8:1](#) (1 ,Ϛ [Samuel 11:1](#); [1 Samuel 14:2](#), etc.); for examples from Greek writings see Passow, under the word, vol. ii., p. 2631b; (Liddell and Scott, under the word, E; Sophocles' Lexicon, under the word, 3).

8. ὡς is prefixed to adjectives and adverbs, and corresponds to the

Latin *quam*, **how**, German *wie* (so from Homer down): ὡς ὠραῖοι, [Romans 10:15](#);

add, [Romans 11:33](#); ὡς ὀσίως, [1 Thessalonians 2:10](#) ([Psalm 72:1](#) ()); with a superlative, **as much as can be**: ὡς τάχιστα, **as quickly as possible** (very often in secular authors), [Acts 17:15](#); cf. Viger., Hermann edition, pp. 562, 850; Passow, 2:2, p. 2631b bottom; (Liddell and Scott, under Ab. III.).

II. ὡς as a particle of time;

a. as, when, since; Latin *ut*, *cum*, (Winer's Grammar, § 41 b. 3,1; § 53, 8): with the

indicative, ὡς δὲ ἐπορεύοντο, [Matthew 28:8](#) (9); [Mark 9:21](#) (Tr marginal

reading ἐξ οὗ); [Luke 1:23](#), 41, 44; [Luke 2:15](#), 39; [Luke 4:25](#); [Luke 5:4](#); [Luke 7:12](#); [Luke 11:1](#); [Luke 15:25](#); [Luke 19:5](#), 29; [Luke 22:66](#); [Luke 23:26](#); [Luke 24:32](#); [John 2:9](#), 23; [John 4:1](#), 40,(Tdf.); ; (cf. [John 19:33](#) (see I. 4b. above)); ; [Acts 1:10](#); [Acts 5:24](#); [Acts 7:23](#); [Acts 8:36](#); [Acts 9:23](#); [Acts 10:7](#), 17, 25; [Acts 13:25](#), 29 ([Acts 13:18](#) WH text (see I. 7 above)); , (Homer, *Iliad* 1, 600; 2, 321; 3, 21; Herodotus 1, 65, 80; Xenophon, *Cyril* 1, 4, 4. 8. 20; often in the O. T. Apocrypha especially 1 Macc.; cf. Wahl, *Clavis apocr.* V. T., under the word, IV. e., p. 507f).

b. while, when (Latin *quomodo*, *quando*): [Luke 20:37](#); **as long as, while**, John (Tr marginal

reading WH marginal reading (cf. ἕως, I. 2)); ;(), L T Tr WH ((cf. ἕως, as above)); [Luke 12:58](#); [Galatians 6:10](#) (here A. V. **as** (so R. V. in Luke, the passage cited); T WH read the subjunctive (as we may have etc.); Meyer (on [John 12:35](#); [Galatians](#), the passage cited) everywhere denies the meaning **while**; but cf. Liddell and Scott, under the word, B. V. 2.; Lightfoot on [Galatians](#), the passage cited).

c. ὡς ἄν, **as soon as**: with the subjunctive present [Romans 15:24](#) (A. V. here **whenever**); with the 2 aorist subjunctive having the force of the future perfect, [1 Corinthians 11:34](#) (R. V. **whenever**); [Philippians 2:23](#). (Cf. Buttman, 232 (200); Winer's Grammar, § 42, 5 a.; Sophocles' Lexicon, under the word 6.).

III. ὡς as a final particle (Latin *ut*), **in order that, in order to** (cf. Glidersleeve in *American Journ. of Philol.* No. 16, p. 419f): followed by an infinitive ((cf. Buttman, 244 (210); Winer's Grammar, 318 (299); Krüger, § 65, 3, 4), [Luke 9:52](#) L marginal reading WH); [Acts](#)

20:24 (3Macc. 1:2; 4 Macc. 14:1); ὡς ἔπος εἰπεῖν, **so to say** (see εἶπον, 1 a.), [Hebrews 7:9](#) (L marginal reading εἶπεν).

IV. ὡς as a consecutive particle, introducing a consequence, **so that**: so (according to the less frequent usage) with the indicative (Herodotus 1, 163; 2, 135; Winer's Grammar, 462 (431)), [Hebrews 3:11](#); [Hebrews 4:3](#) (Hebrew וְכִי, [Psalm 94:11](#) ()); (but many interpretations question this sense with the indicative (the examples from Herodotus are not parallel), and render ὡς in Heb. the passages cited **as** (so R. V.)).

Topical Lexicon

Comparative Function in Scripture

The particle ὡς **MOST OFTEN MARKS ANALOGY OR LIKENESS, INVITING READERS TO DISCERN SPIRITUAL TRUTH THROUGH COMPARISON.**

Jesus employs it repeatedly in parables: *“The kingdom of heaven is like (ὡς) a mustard seed”* ([Matthew 13:31](#)), or *“as (ὡς) a man who went on a journey”* ([Mark 13:34](#)).

Such usage calls disciples to move from the known to the unknown, from everyday scenes to eternal realities.

Likewise, *Paul presents the Church's ministers “as (ὡς) servants of Christ and stewards of the mysteries of God”* ([1 Corinthians 4:1](#)), **framing ministry identity by analogy to household management.**

Approximation and Hyperbole

ὥς can signal an estimate rather than an exact count: “about (ὥς) five thousand men” ([Mark 8:9](#)). It can also introduce vivid hyperbole: after Christ’s resurrection “his appearance was like (ὥς) lightning” ([Matthew 28:3](#)). These expressions heighten narrative force without undermining factual accuracy; the comparison clarifies that the inspired authors describe realities beyond ordinary categories.

Temporal Usage

Several passages set events in relation to time: “And it happened that while he blessed him, he returned home, after the days of his service were completed” ([Luke 1:23](#), lit. “as the days were fulfilled”). Such turns of phrase present sequence, highlighting God’s providential timing within salvation history.

Causal and Purpose Nuances

The conjunction sometimes introduces motive or result. Peter explains that Christ died “so that (ὥς) He might bring us to God” ([1 Peter 3:18](#)). Here ὥς bridges action to purpose, underscoring redemptive intent embedded in every facet of the Passion narrative.

Christological Insights

Comparisons framed by ὥς illuminate the mystery of the Incarnation. John testifies, “We beheld His glory, glory as (ὥς) of the only begotten from the Father” ([John 1:14](#)). The term guards both likeness and uniqueness: Jesus’ glory is comparable to, yet distinct from, any earthly glory. In Revelation, apocalyptic visions employ ὥς to safeguard transcendence: His voice roars “like (ὥς) many waters” ([Revelation 1:15](#)). The comparisons protect readers from collapsing heavenly realities into mere earthly equivalents while confirming their concrete certainty.

Ethical and Pastoral Applications

New-covenant ethics frequently hinge on ὥς. Husbands are to love their wives “as (ὥς) their own bodies” ([Ephesians 5:28](#)). Believers are called to “receive one another, just as (ὥς) Christ also received you” ([Romans 15:7](#)). Such parallels root moral exhortation in divine precedent; imitation flows from redemption. Pastoral counsel likewise uses familial analogies: Paul cared for the Thessalonians “as (ὥς) a nursing mother” and exhorted them “as (ὥς) a father” ([1 Thessalonians 2:7-11](#)), modeling holistic ministry.

Eschatological Pictures

End-time imagery brims with ὥς: the day of the Lord will come “like (ὥς) a thief in the night” ([1 Thessalonians 5:2](#)); stars fall “like (ὥς) unripe figs” ([Revelation 6:13](#)). These similes evoke suddenness and cosmic upheaval, urging watchfulness and hope.

Implications for Biblical Interpretation

Because ὡς flexibly signals likeness, degree, purpose, or estimation, careful context-reading is essential. Neglect may blur genre distinctions, as when metaphor ([Revelation 9:7](#) “shapes like horses”) is mistaken for literal zoology. Conversely, ignoring ὡς in ethical texts can empty imperatives of their Christ-centered foundation. Sound exegesis therefore attends to each nuance, maintaining both the unity and diversity of Scriptural witness.

Historical and Ministry Significance

Early Greek-speaking believers would immediately recognize ὡς as a versatile connective. Its prominence (over five hundred New Testament occurrences) reveals a Spirit-guided strategy: anchoring divine revelation in everyday speech patterns so that truth travels readily across cultures. For preachers, the particle models effective communication—rooting doctrine in illustration, admonition in analogy, and future hope in present experience. Catechists have long drawn on its similes to teach children (mustard seed faith), instruct converts (like newborn infants, [1 Peter 2:2](#)), and comfort the persecuted (shining “like the sun,” [Matthew 13:43](#)). Every ὡς invites the Church to contemplate what earthly reality best mirrors heavenly grace, and then to embody that grace in the world.

Key Representative Passages

[Matthew 6:10](#) “Your will be done on earth as (ὡς) it is in heaven.”

[Luke 10:3](#) “Go; behold, I am sending you out like (ὡς) lambs among wolves.”

[John 11:33](#) “He was deeply moved in spirit and troubled, and He asked, ‘Where have you laid him?’ They told Him, ‘Lord, come and see.’ Jesus wept.” (sense: moved “as” one sharing their grief).

[Romans 12:3](#) “I say to every one of you not to think of himself more highly than he ought, but to think with sober judgment, as (ὡς) God has allotted to each a measure of faith.”

[2 Corinthians 6:9-10](#) “as (ὡς) unknown yet well-known; as (ὡς) dying and yet we live... as (ὡς) having nothing and yet possessing everything.”

[1 Peter 5:8](#) “Your adversary the devil prowls around like (ὡς) a roaring lion, seeking someone to devour.”

[Revelation 4:6](#) “Around the throne, on each side, were four living creatures, full of eyes in front and behind. The first creature was like (ὡς) a lion, the second was like (ὡς) an ox, the third had a face like (ὡς) a man, and the fourth was like (ὡς) a flying eagle.”

Through these and hundreds of other uses, ὡς trains readers to see correspondence between the visible and the invisible, urging faith that perceives the greater reality to which every comparison points.

MORE:

3123. mallon ►

Lexical Summary

mallon: More, rather, instead

Original Word: μάλλον

Part of Speech: Adverb

Transliteration: mallon

Pronunciation: MAHL-lon

Phonetic Spelling: (mal'-lon)

KJV: + better, X far, (the) more (and more), (so) much (the more), rather

NASB: more, rather, instead, all the more, much, still more, especially

Word Origin: [neuter of the comparative of the same as [G3122](#) (μάλιστα - especially)]

1. (adverbially) more (in a greater degree) or rather

Strong's Exhaustive Concordance

more, rather

Neuter of the comparative of the same as [malista](#); (adverbially) more (in a greater degree) or rather -- + better, X far, (the) more (and more), (so) much (the more), rather.

see GREEK [malista](#)

HELPS Word-studies

3123 *mállon* – the comparative ("-er") form of *malla* ("very") meaning "rather, more than," i.e. *more than* what it is compared to. **3123** /*mállon* ("more than, better rather") is

a comparative adverb so it refers to what is better as compared to what is merely "good." This involves prioritizing or ranking to elevate the better over the good, i.e. the higher priority (the more important) over the less-important.

NAS Exhaustive Concordance

Word Origin

cptv. of the same as [malista](#)

Definition

more

NASB Translation

all the more (3), better* (2), especially (1), even farther (1), greater (1), instead (4), less (1), more (35), much (2), rather (25), still more (2), truer (1).

Thayer's Greek Lexicon

STRONGS NT 3123: μᾶλλον

μᾶλλον (comparitive of **μάλα**, very, very much) (from Homer down), adverb, **more, to a greater degree; rather;**

1. added to verbs and adjectives, it denotes increase, a greater quantity, a larger measure, a higher degree, **more, more fully** (German in höherem Grade, Maasse);

a. words defining the measure or size are joined to it in the ablative (dative): **πολλῶ** **much, by far**, [Mark 10:48](#); [Luke 18:39](#); [Romans 5:15, 17](#) (in both these verses the underlying thought is, the measure of salvation for which we are indebted to Christ is far greater than that of the ruin which came from Adam; for the difference between the consequences traceable to Adam and to Christ is not only one of quality, but of quantity also; cf. Rückert, Commentary on Romans, vol. i. 281f (others (from Chrysostom to Meyer and Godet) content themselves here with a logical increase, **far more certainly**)); [2 Corinthians 3:9, 11](#); [Philippians 2:12](#); **πόσῳ** **how much**, [Luke 12:24](#); [Romans 11:12](#); [Philemon 1:16](#); [Hebrews 9:14](#); **τοσοῦτῳ** **by so much**, **ὅσῳ** **by as much** (namely, **μᾶλλον**), [Hebrews 10:25](#).

b. in comparison it often so stands that **than before** must be mentally added (A. V. **the more, so much the more**), as [Matthew 27:24](#) (**μᾶλλον θόρυβος γίνεται** (but others refer this to 2

b. ᾶ. below)); [Luke 5:15](#) (**διήρχετο μᾶλλον**); [John 5:18](#) (**μᾶλλον ἐζήτουν**); ; [Acts 5:14](#); [Acts 9:22](#); [Acts 22:2](#); [2 Corinthians 7:7](#); [1 Thessalonians 4:1, 10](#); [2 Peter 1:10](#); **ἔτι μᾶλλον καί μᾶλλον**, [Philippians 1:9](#); or the person or thing with which the comparison is made is evident from what precedes, as [Philippians 3:4](#); it is added to comparatives, [Mark 7:36](#); [2 Corinthians 7:13](#); **πολλῶ μᾶλλον κρείσσον**, [Philippians 1:23](#); see (Wetstein on Philippians, the passage cited); Winer's Grammar, § 35, 1 cf. 603 (561); (Buttmann, § 123, 11); to verbs that have a comparative force, **μᾶλλον διαφέρειν τίνος**, to be of much more value than one, [Matthew 6:26](#). **μᾶλλον ἢ**, **more than**, [Matthew 18:13](#); **μᾶλλον** with the genitive, **πάντων ὑμῶν**, [1 Corinthians 14:18](#) (Xenophon, mem. 3, 17, 1). joined to positive terms it forms a periphrasis for a comparative (cf. Winer's Grammar, § 35, 2 a.), followed by ἢ, as **μακάριον, μᾶλλον** for **μακαριωτερον**, [Acts 20:35](#); add, [1 Corinthians 9:15](#); [Galatians 4:27](#); **πολλῶ μᾶλλον ἀναγκαῖά**, [1 Corinthians 12:22](#);

sometimes **μᾶλλον**, seems to be omitted before ἤ; see under ἤ, 3 f. c. **μᾶλλον δέ**, **what moreover is of greater moment** (A. V. **yea rather**): [Romans 8:34](#) (2 Macc. 6:23).

2. it marks the preference of one thing above another, and is to be rendered **rather, sooner** (German *eher, vielmehr, lieber*);

a. it denotes that which occurs more easily than something else, and may be rendered **sooner** (German *eher*): thus **πολλῶ μᾶλλον** in arguing from the less to the greater, [Matthew 6:30](#); [Romans 5:9](#); [Hebrews 12:9](#) (here L T Tr WH **πολι μᾶλλον**); also **πολύ** (R G **πολλῶ**) **μᾶλλον** namely, **οὐκ ἐκφευξόμεθα**, i. e. much more shall we not escape (cf. Winer's Grammar, p. 633 (588) note (Buttmann, § 148, 3 b.)), or even **ἔνδικον μισθαποδοσίαν ληψόμεθα** ([Hebrews 2:2](#)), or something similar (cf. Matthiae, § 634, 3), [Hebrews 12:25](#). **πόσω μᾶλλον**, [Matthew 7:11](#); [Matthew 10:25](#); [Luke 12:28](#); [Romans 11:12, 24](#); [Philemon 1:16](#). in a question, **οὐ μᾶλλον**; (Latin *nonne potius?*) (**do not ... more**), [1 Corinthians 9:12](#).

b. it is opposed to something else and does away with it; accordingly it may be rendered **the rather** (German *vielmehr*); **α.** after a preceding negative or prohibitive sentence: [Matthew 10:6, 28](#); [Matthew 25:9](#); [Mark 5:26](#); [Romans 14:13](#); [1 Timothy 6:2](#); [Hebrews 12:13](#); **μᾶλλον δέ**, [Ephesians 4:28](#); [Ephesians 5:11](#). **οὐχί μᾶλλον**; (*nonne potius?*) **not rather** etc.? [1 Corinthians 5:2](#); [1 Corinthians 6:7](#). **β.** so that **μᾶλλον** belongs to the thing which is preferred, consequently to a noun, not to a verb: [John 3:19](#) (**ἠγάπησαν μᾶλλον τό σκότος ἢ τό φῶς**, i. e. when they ought to have loved the light they (hated it, and) loved the darkness, [John 3:20](#)); ; [Acts 4:19](#); [Acts 5:29](#); [2 Timothy 3:4](#) that which it opposes and sets aside must be learned from the context (cf. Winer's Grammar, § 35, 4): [Mark 15:11](#) (namely, **ἤ τόν Ἰησοῦν**); [Philippians 1:12](#) (where the meaning is, 'so far is the gospel from suffering any loss or disadvantage from my imprisonment, that the number of disciples is increased in consequence of it'). **γ.** by way of correction, **μᾶλλον δέ**, **nay rather; to speak more correctly**: [Galatians 4:9](#) (Josephus, Antiquities 15, 11, 3; Aelian v. h. 2, 13 and often in secular authors; cf. Grimm, Exeg. Hdbch. on Sap., p. 176f).

c. it does not do away with that with which it is in opposition, but marks what has the preference: **more willingly, more readily, sooner** (German *lieber*), **θέλω μᾶλλον** and **εὐδοκῶ μᾶλλον**, **to prefer**, [1 Corinthians 14:5](#); [2 Corinthians 5:8](#) (**βούλομαι μᾶλλον**, Xenophon, Cyril 1, 1, 1); **ζηλουν**, [1 Corinthians 14:1](#) (**μᾶλλον** namely, **ζηλοῦτε**); **χρωμαι**, [1 Corinthians 7:21](#).

Topical Lexicon

Meaning and Semantic Range

μᾶλλον marks a comparison: “more,” “rather,” “instead,” “better,” “all the more.”

Its force may be quantitative (greater degree), qualitative (superior value), or volitional (preferred course of action).

In Greek rhetoric it strengthens argument by shifting from the lesser to the greater or by redirecting attention to the preferred alternative.

Frequency and Distribution

Eighty-one occurrences span every major New Testament corpus—Gospels, Acts, Paul, General Epistles, Hebrews—showing its usefulness in didactic, narrative, and exhortational settings.

Teaching of Jesus: From Lesser to Greater

Jesus turns ordinary observations into assurances of the Father’s care:

- “Are you not much more valuable than they?” ([Matthew 6:26](#)).
- “Will He not much more clothe you?” ([Matthew 6:30](#)).
- “How much more will your Father in heaven give good things to those who ask Him!” ([Matthew 7:11](#)).

The adverb supports the rabbinic qal vahomer pattern: if the lesser is true (birds, grass, earthly parents), the greater (believer, eternal Father) is certainly true. It also redirects fear: “Instead, fear the One who can destroy both soul and body in hell” ([Matthew 10:28](#)).

Apostolic Witness: OBEDIENCE OVER COMPROMISE

“Peter and the other apostles replied: **‘We must obey God rather than men’**” ([Acts 5:29](#)).

μᾶλλον becomes the watchword of courageous allegiance whenever human authority conflicts with divine mandate ([Acts 4:19](#); [27:11](#)).

Pauline Theology: The ‘Much More’ of Redemption

Romans 5:9-17 stacks five “*how much more*” clauses, demonstrating the super-abounding reach of Christ’s grace over Adam’s fall.

- “Having now been justified by His blood, how much more shall we be saved from wrath through Him!” (verse 9).
- “If...we were reconciled...through the death of His Son, how much more...shall we be saved through His life!” (verse 10).

Paul uses μάλλον to magnify every stage of salvation—justification, reconciliation, preservation—and to anchor the believer’s assurance.

Ethical Exhortations: The Better Choice

1 Corinthians 6:7 urges believers to accept loss rather than bring lawsuits: “Why not rather be wronged?” Ephesians 4:28 turns thieves into benefactors: “but rather must labor, performing with his hands what is good.” The adverb presses the Christian to choose the morally superior path whenever alternatives arise.

Community Life: Edification Above Display

In the discussion of spiritual gifts μάλλον guides priorities:

- “Pursue love, and earnestly desire the spiritual gifts, but especially that you may prophesy” (1 Corinthians 14:1).
- “I would rather speak five intelligible words...so that I might instruct others...” (14:19 implied).

Mutual upbuilding outweighs personal exhibition.

Pastoral Consolation and Discipline

2 Corinthians 2:7 calls the church to “forgive and comfort him, so that he will not be overwhelmed by excessive sorrow,” showing that restoration is “more” fitting than perpetual exclusion.

Hebrews 10:25 tells believers to meet “*all the more as you see the Day approaching,*” **URGING INTENSIFIED FELLOWSHIP UNDER ESCHATOLOGICAL PRESSURE.**

Assurance and Hope

The writer of Hebrews advances from animal sacrifices to Christ’s perfect offering: “How much more will the blood of Christ...cleanse our consciences” ([Hebrews 9:14](#)).

[2 Peter 1:10](#) exhorts, “be all the more eager to make your calling and election sure,” yoking diligence to certainty.

Historical and Ministry Significance

From the first century the church read $\mu\tilde{\alpha}\lambda\lambda\omicron\nu$ as a summons to:

1. Confidence—trusting the Father’s superlative provision.
2. Boldness—placing divine command above civil pressure.
3. Holiness—choosing the better moral path.
4. Perseverance—deepening commitment as the end draws near.

Preachers through the centuries (e.g., Chrysostom on [Romans 5](#), Calvin on [Hebrews 9](#)) emphasized its rhetorical surge to lead congregations from principle to conviction.

Contemporary Application

- Counseling: Encourage believers trapped in regret that God’s grace “much more” abounds.
- Mission: Choose obedience “rather than men” when gospel witness is restricted.
- Worship Planning: Highlight songs and readings that contrast the lesser with the greater, reinforcing assurance.
- Discipleship: Train new believers to adopt the “better” option in ethical dilemmas, following Paul’s and James’s practical use of $\mu\tilde{\alpha}\lambda\lambda\omicron\nu$.

Summary

$\mu\tilde{\alpha}\lambda\lambda\omicron\nu$ is the New Testament’s hinge word of greater worth: it reassures, redirects, prioritizes, and intensifies. Whether expressing divine generosity, ethical superiority, or eschatological urgency, it consistently lifts the reader’s gaze from the lesser to the greater, from the temporary to the eternal.

Ellicott's Commentary for English Readers

(25) ***It is enough.***—Here also we note a tone of grave and tender sympathy, not without the gentle play of feeling which the words seem to betoken. To be as their Master in anything, even in shame and suffering, might well be enough for any scholar.

Beelzebub.—The Greek gives the form *Beel-zebul*. Its history illustrates some interesting phases of Jewish thought. (1.) It appears in the form *Baal-zebul*, the “Lord of flies” (probably as sending or averting the swarms of flies or locusts that are one of the plagues of the East), as the name of a god worshipped by the Philistines at Ekron, and consulted as an oracle (2Kings 1:2) in cases of disease. (2.) Later Jews, identifying all heathen deities with evil spirits, saw in the god of their nearest and most hated neighbours the chief or prince of those “demons,” and in their scorn transformed the name into *Baal-zebel*, which would mean “Lord of dung,” or *Baal-zebul*, “Lord of the dwelling”—*i.e.*, of the house of the evil spirits who are the enemies of God.

Our Lord's connection of the name with “the master of the house” seems to point to the latter meaning as that present to our Lord's thoughts. The reference is clearly made to the charge that had already been implied in [Matthew 9:34](#). We do not indeed find the name of Beelzebub there, nor indeed do we meet with the direct application of that name to our Lord anywhere in the Gospel history; but there was obviously but a single step, easily taken, between the language they had actually used and that which is here reported of them.

Barnes' Notes on the Bible

The disciple is **not above** his master ... - That is, **you must expect the same treatment** which I have received. They have called me, your Master and Teacher, Beelzebub, the prince of the devils (see [Matthew 12:24](#); [Luke 11:15](#); [John 8:48](#)), and you must expect that they will call all of the family by the same name.

"Beelzebub" was a god of the Ekronites. See 2 Kings 1:2.

The word literally means "the god of flies," so called because this idol was supposed to protect them from the numerous swarms of flies with which that country abounded.

The correct reading here, as in [Luke 11:15](#), [Luke 11:18-19](#); [Mark 3:22](#), is supposed to be, not "Beelzebub," but "Beelzebul" (Griesbach, Hahn, Robinson, Lexicon) an Aramean form of the word meaning the "god of dung" or "filth."

The name, thus altered by the Jews by changing a single letter, was given to Satan to express supreme contempt and aversion. The Jews seem to have first given to Satan the name of a pagan god, and then, to express their sense of the character of Satan, to have changed that name by altering a single letter so as to express their aversion in the most emphatic manner.

By giving the name to Christ, they poured upon him the greatest possible abuse and contempt.

Jamieson-Fausset-Brown Bible Commentary

25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub—All the Greek manuscripts, write "Beelzebul," which undoubtedly is the right form of this word. The other reading came in no doubt from the Old Testament "Baalzebub," the god of Ekron (2Ki 1:2), which it was designed to express. As all idolatry was regarded as devil worship (Le 17:7; De 32:17; Ps 106:37; 1Co 10:20), so there seems to have been something peculiarly satanic about the worship of this hateful god, which caused his name to be a synonym of Satan. Though we nowhere read that our Lord was actually called "Beelzebul," He was charged with being in league with Satan under that hateful name (Mt 12:24, 26), and more than once Himself was charged with "having a devil" or "demon" (Mr 3:30; Joh 7:20; 8:48). Here **it is used to denote the most opprobrious**

language which could be applied by one to another.

how much more shall they call them of his household—"the inmates."

Three relations in which Christ stands to His people are here mentioned: He is their Teacher—they His disciples; He is their Lord—they His servants; He is the Master of the household—they its inmates.

IN ALL THESE RELATIONS, HE SAYS HERE, HE AND THEY ARE SO BOUND UP TOGETHER THAT THEY CANNOT LOOK TO FARE BETTER THAN HE, AND SHOULD THINK IT ENOUGH IF THEY FARE NO WORSE.

Matthew Poole's Commentary

Ver. 24,25. As much as if he had said, "Think not much if you meet with persecutions: I am your Lord and Master, you are my servants and household; you have no reason to look for better measure from the world than I your Lord meet with; **it is honour enough for you to be used as well as I am.** You know they have persecuted me, they call me Beelzebub, saying that I cast out devils by Beelzebub, the prince of devils. Why should you expect better?"

Our Saviour used the same argument, Luke 6:40.

Beelzebub was the idol of Ekron, **2 Kings 1:2**. The word signifies, the lord of flies; either because they invoked his help against the flies, or (as others say) the name was in derision to that idol given by the Jews to the prince of the devils, because the places herein they sacrificed to it were infested with flies, which they say God's temple at Jerusalem never was, notwithstanding the multitude of sacrifices which were there killed. Certain it is they understood by it the prince of devils.

Gill's Exposition of the Entire Bible

It is enough for the disciple that he be as his master,... A disciple should think himself very well off, be entirely satisfied, yea, abundantly thankful, if he meets with no worse treatment than his master; if he has the same honour done him his master has, this is more than could be expected by him; and if he has the same ill usage with his master, he need not wonder at it, but should solace himself with this consideration, that it is no

other, nor worse than his master had before him: and the same is equally true in the other case,

and the servant as his Lord: these expressions, as before, were proverbs, or common sayings among the Jews, which our Lord chose to make use of, and adapt to his present purpose; , "vel" , "it is enough for the servant, that he be as his master", is a saying often to be met with in their writings (i); which our Lord applies, and reasons upon, in the following manner:

if they have called the master of the house Beelzebub, how much more shall they call them of the household? By "the master of the household"; he means himself, who is master of the family both in heaven and in earth; who is son over his own house, the high priest over the house of God, the lord and governor of all the household of faith; who takes care of, provides for, and protects all that are of God's household: and yet, though in such an high office, and of such great usefulness, he did not escape the severest lashes of the tongues of the wicked Jews; who called him by the most opprobrious names they could think of, and among the rest Beelzebub; see [Matthew 12:24](#). This was the god of the Ekronites, [2 Kings 1:2](#). The word signifies "a masterfly" or the "lord of a fly": and so the Septuagint there call him , "Baal the fly", the god of the Ekronites. And this idol was so called, either because it was in the form of a fly: or else from the abundance of flies about it, by reason of the sacrifices, which it was not able to drive away; and therefore the Jews contemptuously gave it this name. They observe (k), that in the temple, notwithstanding the multitude of sacrifices offered up there, there never was seen a fly in the slaughter house: or else this deity was so called from its being invoked to drive away flies, and the same with Myiodes, the god of flies, mentioned by Pliny (l), or Myagros, which the same author (m) speaks of; so Jupiter was called a driver away of flies; as was also Hercules (n); and were worshipped by some nations on this account. In most copies, and so in the Arabic version, it is read Beelzebub; that is, as it is commonly rendered, the "lord of dung", or a dunghill god; and it is generally thought the Jews called the god of the Ekronites so, by way of contempt; as it was usual with them to call an idol's temple "zebul", "dung", and worshipping of idols "dunging" (o): but I must own, that I should rather think, that as Beelsamin, the god of the Phoenicians, is the same with Beelzebub, the god of the Ekronites, so it signifies the same thing: now , "Beelsamin", is "the lord of the heavens", and so is Beelzebub; for "Zebul", signifies "heaven"; so the word is used in [Habakkuk 3:11](#) "the sun and the moon stood still", "in their habitation"; by which, as a Jewish (p) writer observes, , "is meant the heavens"; for they are the habitation of the sun and moon: see also [Isaiah 63:15](#) and so among the seven names of the heavens, reckoned up by them, this is accounted one (q). Now as the Jews looked upon all the deities of the Gentiles as demons, or devils; and since Beelzebub was the chief of them, they thought they could not fix upon a more reproachful name, to give to Christ, than this: and our Lord suggests, that since the great master of the family was called in such an abusive manner, it should be no cause of stumbling and offence, if those of a lower class in the family should be so stigmatized; if Christians are called by ever such hard names, even devils, they should not be disturbed at it; since their lord and master was called the prince of them.

(i) T. Bab. Beracot, fol. 58. 2. Bereshit Rabba, fol. 43. 3. Juchasin, fol. 93. 1. Tzeror Hammor, fol. 64. 2. Aben Ezra in Hos. i. 2. ((k) Pirke Abot, c. 5. sect. 5. (l) Nat. Hist. 1. 29. sect. 6. (m) Ib. 1. 10. c. 28. (n) Pausanias, 1. 5. p. 313. & 1. 8. p. 497. Clement. Alex. ad Gentes, p. 24. (o) T. Hieros. Beracot, fol. 13. 2. ((p) R. Sol. Urbinas in Ohel Moed, fol. 100. 1. ((q) T. Bab. Chagiga, fol. 12. 2.

Geneva Study Bible

It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house {k} Beelzebub, how much more *shall they call* them of his household?

(k) It was the idol of the Acronites, which we call the god of flies.

Meyer's NT Commentary

Matthew 10:25. Ἀρκετὸν τῷ μαθητῇ, ἵνα, κ.τ.λ.] *It is enough for the disciple he should be as his Master, i.e.* let him satisfy himself with being destined to share the same fate; a better he cannot claim. For ἵνα, comp. [John 6:29](#) and the note upon it.

καὶ ὁ δούλος, κ.τ.λ.] by attraction for καὶ τῷ δούλῳ, ἵνα γένηται ὡς ὁ Κύριος αὐτοῦ. Winer, p. 583 [E. T. 783].

Βεελζεβούλ, name of the *devil*, which the majority of modern critics (Kuinoel, Fritzsche, de Wette, Bleek, Grimm) agree, with Lightfoot and Buxtorf, in deriving from **בַּעַל** and **זְבוּל**, dominus stercoris, an expression intended to designate with loathing the prince of all moral impurity. It is supposed, at the same time, that the name Beelzebub, the Philistine god of flies, by being changed into Beelzebul (god of dung), came to be employed, in a jocular way, as a name for the devil. See below on the reading **Βεελζεβούβ**. But, as against the meaning god of dung, there is (1) the form of the name itself, which, if derived from **זְבוּל**, should have been spelt **Βεελζαβήλ**, or **Βεελζάβελ**, according to the analogy of **Ἰεζαβήλ** (**יְזַבְיָל**), or **Ἰεζάβελ** ([Revelation 2:20](#)). (2) The fact that Jesus' own designation of Himself as **οἰκοδεσπότης** is evidently chosen with reference to the meaning of **Βεελζεβούλ**, as indeed is clear from **δεσπότης** = **בַּעַל**, and that, accordingly, the name **Βεελζεβούλ** must contain something corresponding to **οἶκος** as well. This being so, it is preferable to derive the word from **בַּעַל** and **זְבוּיָל**, a dwelling (Gusset, Michaelis, Paulus, Jahn, Hitzig, Philistäer, p. 314; Hilgenfeld, Volkmar), according to which the devil, as lord of his domain, in which the evil spirits dwell, was called Dominus domicilii (but neither tartari, as Paulus, nor domicilii coelestis, as Hilgenfeld, Keim, suppose). Jesus was, in relation to His disciples (**τοὺς οἰκιακοὺς αὐτοῦ**), the Herus domesticus, **בַּעַל הַבַּיִת** (Buxtorf, Lex. Talm. p.

333); but, in malicious jest, they applied to Him the corresponding name of the devil: Herus domicilii. Jerome wrote **Βεελζεβούβ**, from **בְּבַיָּ**, musca, i.e. Dominus muscarum. Such was the name given to a fortune-telling divinity of the Ekronites ([2 Kings 1:2](#); [2 Kings 1:16](#)), which during an illness was consulted by King Ahaziah, and to which, in connection with the very ancient heathen worship of flies, was ascribed the dominion over those insects, and which therefore was supposed, at the same time, to have the power of averting this scourge of the East. Plin. N. H. x. 28; Pausan. viii. 26, 27; Aelian. H. A. v. 17; Solin. Polyh. 1. But critical testimony most decidedly preponderates in favour of the reading **Βεελζεβούλ**, which might easily have been changed into **Βεελζεβούβ**, on account of what is found in [2 Kings 1](#); and the greater the correspondence between the meaning of the former name and that of **οἰκοδεσπότης**, it is also the more likely to be the correct form.

That the Jews really called Jesus **Βεελζεβούλ**, is not elsewhere stated in any of the Gospels, though from our present passage the fact cannot be doubted, while it is probably connected with the accusation in [Matthew 9:34](#), [Matthew 12:34](#), though going rather further.

Expositor's Greek Testament

[Matthew 10:25](#). **ἀρκετόν**, not as in [Matthew 6:34](#) a neuter adjective used as a noun, but a predicate qualifying the clause **ἵνα γεν.**, etc., as noun to verb **ἔστι** understood. **ἵνα γένηται** instead of the infinitive; **ὁ δούλος** instead of **τῷ δούλῳ** dependent like **τῷ μαθητῇ** on **ἀρκετόν**, by attraction of the nearer word **γένηται** [*vide* Winer, § 66, 5).—**οἰκοδεσπότην** (-τη, [65].) points to a more intimate relation between Jesus and the Twelve, that of a head of a house to a family, implying greater honour for the latter, and suggesting an added motive for patient endurance of the common lot.—**οἰκοδεσπότης** is a late form. Earlier writers said **οἰκίας δεσπότης**, Lob., Phryn., p. 373.—**Βεελζεβούλ**: an opprobrious epithet; exact form of the word and meaning of the name have given more trouble to commentators than it is all worth. Consult Meyer *ad loc.* Weiss (Meyer) remarks that the name of the Prince of the demons is not yet sufficiently explained. A question of interest is: did the enemies of Jesus call Him Beelzebul (or Beelzebub), or did they merely reproach Him with connection with Beelzebub? Weiss, taking [Matthew 10:25](#) b as an explanatory gloss of the evangelist, based on [Matthew 9:3](#), [Matthew 12:24](#), adopts the latter view; De Wette and Meyer the former. The reading of Codex [66], **οἰκοδεσπότη**, favours the other alternative. The dative requires the verb **ἐπεκάλεσαν** to be taken in the sense of to cast up to one. Assuming that the evangelist reports words of Jesus instead of giving a comment of his own, they may quite well contain the information that, among the contemptuous epithets applied to Jesus by His enemies, was this name. It may have been a spiteful pun upon the name, master of the house.—**πόσῳ**

μᾶλλον implies that still worse names will be applied to the Twelve. *Dictis respondet eventus*, remarks Grotius, citing in proof the epithets γόητας, impostores, applied to the apostles and Christians by Celsus and Ulpian, and the words of Tacitus: *convictos in odio humani generis*, and the general use of ἄθεοι as a synonym for Christians.— οἰκιακούς (again in [Matthew 10:36](#)), those belonging to a household or family (from οἰκία, whence also the more common οἰκειῖος bearing a similar meaning).

[65] Codex Vaticanus (sæc. iv.), published in photographic facsimile in 1889 under the care of the Abbate Cozza-Luzi.

[66] Codex Vaticanus (sæc. iv.), published in photographic facsimile in 1889 under the care of the Abbate Cozza-Luzi.

Cambridge Bible for Schools and Colleges

25. *Beelzebub*] The MSS. vary between Beelzebul and Beelzebub.

Beelzebub, or Baal Zebub= “Lord of flies,” i. e. “averter of flies,” a serious plague in hot countries. By a slight change of letter the Jews threw contempt on their enemies’ god, calling him Baal Zebel—“Lord of mire”—and lastly identified him with Satan. The changes from Bethel (“House of God”) to Bethaven (“House of naught or evil”), ([Hosea 4:15](#)), from Nahash (“serpent”) to Nehushtan ([2 Kings 18:4](#)), and from the name Barcochab (“Son of a star”), assumed by a false Messiah, to Barcozab (“Son of a lie”), are instances of the same quaint humour.

Another derivation of Beelzebul makes it equivalent to “Lord of the dwelling,” i. e. of the abode of evil spirits. This meaning would be very appropriate in relation to “the master of the house;” and the form Baalzebul is a nearer approach to the Greek word in the text than Baalzebel.

Bengel's Gnomon

[Matthew 10:25](#). Ὁ δούλος, κ.τ.λ., *the servant*, etc.) *i.e.* ἵνα ὁ δούλος γένηται ὡς ὁ κύριος αὐτοῦ, ἀρκετὸν αὐτῷ ἐστίν, *that the servant he as his lord, is sufficient for him*. An instance of *Zeugma*.—οἰκοδεσπότην, *master of the household*[485])

Jesus was indeed the Master of a household, and brought up a large family of disciples (see [Luke 22:35](#)), affording the most perfect example of a domestic, as well as a solitary life; and He is also Master of the household of the whole Church.—

Βεελζεβούλ, *Beelzebub*) Beelzebub was a god of Ekron; see [2 Kings 1:2](#). As the Greeks, however, seem to have been unable to pronounce the word *Beelzebub*, the LXX.

rendered it Βααλζεβούβ (Baalmwian): and the Evangelists also wrote it in Greek with a λ (*l*), instead of a β (*b*), as the final letter, on account, apparently, not of the derivation,

but the pronunciation; just as the LXX. wrote **Μελχὸλ** (*Melchol*) for Michal. As this reason, however, did not hold good in other languages, translators have restored the original sound of the Hebrew word. The Jews, however, frequently employ the term **זָבַל**, [486] in contempt of idols; but the compound, **בעל-זָבַל**, is not found in Hebrew, although it is credible that the Hebrews who spoke Greek may have said **ΒΕΕΛΖΕΒΟΥΛ** for **ΒΕΕΛΖΕΒΟΥΒ** the more willingly, on account of its resemblance to **זָבַל**. [487] Tertullian, when quoting Luke 11, in his work against Marcion, book iv., ch. 26, writes it, Beelzebul.—**ἘΚΑΛΕΣΑΝ, Κ.Τ.Λ.**, *have called*, etc.) See ch. [Matthew 9:34](#) and [Mark 3:22](#). They called Him Beelzebub, that is, the ally of Beelzebub.—**πόσω μᾶλλον**, *how much more*) The world hated Christ most and first; and it was the duty of His disciples to feel that they ought much more to endure that hatred, much less to refuse it. [488]—**ΤΟΥΣ Οἰκιακοῦς Αὐτοῦ**, *his domestics*) *i.e.* they shall call them the domestics of Beelzebub.

[485] In the original the word used is *pater-familias*, which is employed throughout the whole sentence.—(I. B.)

[486] **זָבַל**—(1) properly in my opinion, *i q.* **זָבַל** to be round, to make round, whence the Talmudic **זָבַל**, **זָבַל**, round or globular dung, such as that of goats or camels.—GESENIUS.—(I. B.)

[487] **זָבַל** with the Kibbutz = **זָבַל** with the Shureq.—(I. B.)

[488] Those of Christ's household have less of the power which characterized their Master; and besides, they are not, as He was, without blemishes, and these last the world knows well how to upbraid them with.—V. g.

Pulpit Commentary

Verse 25. - *It is enough* (ἀρκετόν); [Matthew 6:34](#), note. It will quite content him; it is sufficient for his aims and wishes ([Hebrews 13:5](#); [John 14:8](#)). So Talm. Bab., 'Berach.,' 58b, R. Ula comforts Rub Hisda for the desolation of a friend's house which he formerly knew in its prosperity, by reminding him that the temple too is in ruins, and "It is sufficient for the servant that he be as his master (דיו לעבד שיהא כרבו)." *For the disciple.* Here (unlike ver. 24) pictured before the mind. *That he be.* Eventually (ἵνα γένηται). (For the weakened relic force of ἵνα here, cf. Ellicott on [1 Corinthians 4:3](#).) *As his master, and the servant as his lord.* That the pronoun was added to "lord" in ver. 24 was perhaps due to the unconscious desire on the part of the reporter to, avoid any possible ambiguity arising from the familiar phrase ὁ κύριος: in these two clauses the insertion of the pronoun is rather due to the fact that "disciple" and "servant" are both defined by the article. *If they have called.* **A typical example of the treatment his disciples will sometimes receive - complete rejection of**

their message, with deliberate accusation of the worst of crimes. Observe that it is implied that the opprobrious term had already been used of our Lord, although St. Matthew has not yet related it (Matthew 12:24). (On Matthew 9:34, cf. note there.)

Called. By no mere chance expression, but by purposely giving him the title (ἐπεκάλεσαν); cf. Hebrews 11:16. **The master of the house.** Hebrews 3:2-6 may be compared, even though not Christ but God is there probably spoken of as the owner of the house. **Beelzebub**; "Gr. Beel-**zebul**; and so elsewhere" (Revised Version margin). The original meaning of the title was probably "Lord of flies" (**zebul**, 2 Kings 1:3), or possibly "of bees" (**zebul**, equivalent to **zebar**, cf. Neubauer, 'Stud. Bibl.', 1st series, p. 55); but there cannot but be here a play upon the sense, "Lord of the dwelling" (**zebul**, e.g. Isaiah 63:15), and probably a further reference to the similar sound **zebel**, Neo-Hebr. for "dung" (cf 2 Kings 17:12, and Wetstein's curious note in Delitzsch, on REFERENCE_WORK:Keil & DelitzschJob 30:12). Matthew 10:25

Vincent's Word Studies

Beelzebub (βεελζεβούλ, Beelzebul)

There is a coarse witticism in the application of the word to Christ.

Jesus calls himself "the Master of the house," and the Jews apply to him the corresponding title of the Devil, Hebrews, Beelzebul, Master of the dwelling.

(The phrase reappears in German, where the Devil is sometimes called Herr vom Haus. See Goethe, "Faust," sc. xxi.). Dr. Edersheim's explanation, though ingenious, seems far-fetched. He says that szebuhl, in Rabbinic language, means, not any ordinary dwelling, but specifically the temple ; so that Beelzebul would be Master of the Temple, an expression having reference to the claims of Jesus on his first purification of the temple. He then conceives a play between this word and Beelzibbul, meaning Lord of idolatrous sacrifice, and says: "The Lord of the temple was to them the chief of idolatrous worship; the representative of God, that of the worst of demons. Beelzebul was Beelzibbul. What, then, might his household expect at their hands?" ("Life and Times of Jesus").

Matthew 10:24-42 (NASB)

The Meaning of Discipleship (Amplified title as well)

FACE-IT

[24](#)“A disciple is not above his teacher, nor a slave above his master. [25](#)“It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more *will they malign* the members of his household!

FEAR

[26](#)“Therefore do not fear them, for there is nothing concealed that will not be revealed, or hidden that will not be known. [27](#)“What I tell you in the darkness, speak in the light; and what you hear *whispered* in *your* ear, proclaim upon the housetops. [28](#)“Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell. [29](#)“Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father. [30](#)“But the very hairs of your head are all numbered. [31](#)“So do not fear; you are more valuable than many sparrows.

FAITHFULNESS

[32](#)“Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven. [33](#)“But whoever denies Me before men, I will also deny him before My Father who is in heaven.

FIGHT

[34](#)“Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.

FAMILY

[35](#)“For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; [36](#)and A MAN’S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD.

[37](#)“He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.

FOLLOWING

[38](#)“And he who does not take his cross and follow after Me is not worthy of Me.

FOUND-FIND

[39](#)“He who has found his life will lose it, and he who has lost his life for My sake will find it.

FINALE

The Reward of Service

[40](#)“He who receives you receives Me, and he who receives Me receives Him who sent Me. [41](#)“He who receives a prophet in *the* name of a prophet shall receive a prophet’s reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man’s reward.

FOREVER

[42](#)“And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward.”

- Our Lord warned his disciples to prepare for persecution.
- They were to avoid all things which gave advantage to their enemies, all meddling with worldly or political concerns, all appearance of evil or selfishness, and all underhand measures.
- Christ foretold troubles, not only that the troubles might not be a surprise, but that they might confirm their faith.
- He tells them what they should/will suffer, and from whom.

Thus, Christ has dealt fairly and faithfully with us, in telling us the worst we can meet with in his service; and **HE WOULD HAVE US DEAL SO WITH OURSELVES, IN SITTING DOWN AND COUNTING THE COST.**

Persecutors are worse than beasts, in that they prey upon those of their own kind. The strongest bonds of love and duty, have often been broken through from enmity against Christ. Sufferings/attacks from friends and relations are very grievous; nothing cuts more.

It appears plainly, that all who will live godly in Christ Jesus must suffer persecution; and we must expect to enter into the kingdom of God through many tribulations.

With these predictions of trouble, are counsels and comforts for a time of trial. The disciples of Christ are hated and persecuted as serpents, and their ruin is sought, and they need the serpent's wisdom. Be ye harmless as doves. Not only, do nobody any hurt, but bear nobody any ill-will. Prudent care there must be, but not an anxious, perplexing thought; let this care be cast upon God. The disciples of Christ must think more how to do well, than how to speak well. In case of great peril, the disciples of Christ may go out of the way of danger, though they must not go out of the way of duty. No sinful, unlawful means may be used to escape; for then it is not a door of God's opening. The fear of man brings a snare, a perplexing snare, that disturbs our peace; an entangling snare, by which we are drawn into sin; and, therefore, it must be striven and prayed against. Tribulation, distress, and persecution cannot take away God's love to them, or theirs to him. Fear Him, who is able to destroy both soul and body in hell. They must deliver their message publicly, for all are deeply concerned in the doctrine of the gospel. The whole counsel of God must be made known, Ac 20:27. Christ shows them why they should be of good cheer. Their sufferings witnessed against those who oppose his gospel. When God calls us to speak for him, we may depend on him to teach us what to say. A believing prospect of the end of our troubles, will be of great use to support us under them. They may be borne to the end, because the sufferers shall be borne up under them. The strength shall be according to the day. And it is great encouragement to those who are doing Christ's work, that it is a work which shall certainly be done. See how the care of Providence extends to all creatures, even to the sparrows. This should silence all the fears of God's people; Ye are of more value than many sparrows. And the very hairs of your head are all numbered. This denotes the account God takes and keeps of his people. It is our duty, not only to believe in Christ, but to profess that faith, in suffering for him, when we are called to it, as well as in serving him. That denial of Christ only is here meant which is persisted in, and that confession only can have the blessed recompence here promised, which is the real and constant language of faith and love. Religion is worth every thing; all who believe the truth of it, will come up to the price, and make every thing else yield to it. Christ will lead us through sufferings, to glory with him. Those are best prepared for the life to come, that sit most loose to this present life. Though the kindness done to Christ's disciples be ever so small, yet if there be occasion for it, and ability to do no more, it shall be accepted. Christ does not say that they deserve a reward; for we cannot merit any thing from the hand of

God; but they shall receive a reward from the free gift of God. Let us boldly confess Christ, and show love to him in all things.