

“The Sword In His Cross”

Matthew 10:34-39

Resurrection Sunday April 5, 2026

INTRO: Welcome to our Resurrection Sunday worship!

Let me ask: **What & how is your life speaking?**

“How radically are you ready to celebrate?”

- ...Not “massive Easter egg hunt” radical...
- ...Not “every one gets a Peace lily” radical...

I’m talking...

**“EMPTY TOMB... AS PROMISED... 3 DAYS LATER...
SWORD-WIELDING... RESURRECTION SUNDAY”
RADICAL!**

PRAYER

CONTEXT:

- Today *we are celebrating Resurrection Sunday!*
- *That means we’re building on Good Friday’s “fruit”*
- We are doing so in the Gospel of Matthew (ch.10)
- We are focused on **Christianity’s crown Jewel...**

BIG IDEA: Christ’s cross is the sword
that killed **death & defeated the Devil**
(ON FRIDAY)... AND
the same sword that divides **SUNDAY’S**
ETERNAL, EMPTY-TOMB living from
the **forever dead.**

PREVIEW:

1. Do Not Think...
2. Count The Cost.
3. KNOW This Truth! *(It is finished! & He IS risen!)*

TEXT:

I. Do Not Think...

Today's passage & recognition may be the best examples of the importance & role of context in human history...

- Think "remez" (the contextual literary tool...)
- Jesus is building (remez) on Genesis 3:15ff...
- Jesus is paving the way for Revelation's end...

Do NOT think that God's plan is a cheap & easy one!

³⁴*"Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.*

DID YOU HEAR THESE RADICAL WORDS/TERMS?

- *"Do not THINK"*
- *"I came to bring peace on earth"*
- *"I did NOT come to bring peace"*
- *"BUT a sword."*

- See our Good Friday sermon on this Scripture...
- Hear the command... “Do NOT think...”
- Hear Christ’s radical confrontation & correction.
- Hear more of God’s eternal “both/and” truths
- **Did Jesus come to bring “peace?”**
 - Both/And...
 - Yes... vertically through His cross.
 - No... horizontally in soul-defining sin.
- **Is Christ’s “sword” dividing or unifying?**
 - Both/And...
 - **Dividing** (cf. [Luke 12:49-56](#))

49“I have come to cast fire upon the earth; and how I wish it were already kindled! **50**But I have a baptism to undergo, and how distressed I am until it is accomplished! **51****Do you think that I came to provide peace on earth? No, I tell you, but rather division;** **52**for from now on five members in one household will be divided, three against two and two against three. **53**They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.”

54And He was also **saying to the crowds**, “Whenever you see a cloud rising in the west, you immediately say, ‘A shower is coming,’ and so it turns out. **55**And whenever you feel a south wind blowing, you say, ‘It will be a hot day,’ and it turns out that way. **56****You hypocrites!** You know how to analyze the appearance of the earth and the sky, but how is it that **you do not know how to analyze this present time?**

· **Unifying** ([John 3:17; 14:27; ch.17](#))

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

- The sword of the cross defines EVERYONE!
- The sword of the cross divides EVERYTHING!
- The sword of the cross delivers EVERY Christian!

**THE SWORD OF THE CROSS UNIFIES
CHRISTIANS TO CHRIST & HIS TRUE CHURCH.**

***Peace I leave with you; My peace I give to you.
Not as the world gives do I give to you. Let not
your hearts be troubled, neither let them be afraid.***

*** Complimentary verses on peace

- Luke 12:49ff Fire, per Jesus, consumes/burns up/off impurities like chaff AND purifies the precious like gold & silver... (sin & evil will be eliminated in creation when the Fire comes... and that will bring ultimate peace)
- Christ's first "baptism" happened in the Jordan... THIS BAPTISM that Jesus now references will "fulfill all righteousness" (His faithful obedience to fulfill the Father's will - "It was the Father's will to crush Him..." - Isaiah)
- Jesus lived to fulfill & obey the Father's will (see His prayer in Gethsemane).
- By His wounds we were healed (sacrificial atonement!)

- ***** 2 Cor. 5:21 *****
- His birth brought peace's availability to earth....
- Isaiah told us Messiah would be The... Prince of Peace!
- Blessed are the peacemakers. – Jesus (Matthew 5)
- Luke 19... Jerusalem did not recognize Him & His peace
- Paul describes 2 Cor 5:19 & Colossians 1 the term “reconciles” & “making peace thru His blood shed on the cross”
- Jesus said: “My peace I give you...” & “I will give you rest...”. AND... so many letters begin & end with “grace & PEACE to you...”
- Such peace is in the heart of the truly & miraculously-confessing, Spirit-filled, selected, set apart, sent & sacrificing slaves...
- Such peace is the peace that passes understanding
- His peace is a fruit of the Spirit...

*** Sword:

- Word of God (Ephesians 6) = offensive & defensive weapon in God's armor/armory
- Hebrews 4:12 = DIVIDES!
- See creation account of God dividing by design...
- See Matt. 25 dividing sheep & wolves... wheat & weeds, heaven & hell.

The PEACE Christ brought is VERTICLE for the true children of God... The SWORD He brought is for the HORIZONTAL, SIN-FILLED rebels who reject Jesus as LORD!

T/S: Without crucifixion Friday...
there could be no resurrection Sunday...
That's as true for you & me as it was for Jesus.

II. Count The Cost.

This is another **"No matter what!"** section of God's Word.

35 *"For I came to* (Micah 7:6) 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.*

38 *"And he who does not take his cross and follow after Me is not worthy of Me.*

(Did you hear these radical words/terms?)

- More **"came to"**
- **"set against"** (= cut & severe... only used here in NT)
- **"enemies"**
- **"loves more"**

- *“takes up cross”*
- *“follows Me”*
- *“not worthy”*
- *“of Me”*

- **(3X)** *Not worthy, Not worthy, Not worthy...*
 - = Loving anything/anyone more than Jesus
 - World’s people (humanity)
 - Family people (home)
 - One’s self (heart)

******* “Not worthy of Me” = Luke 14:27!!! *******

“Whoever does not carry his own cross and come after Me cannot be My disciple.” - Jesus The Christ

NOT CROSS CARRYING = “NOT WORTHY”

How radically are you ready to worship & celebrate Christ?

- So much for “family first”
- Your family is NOT your first obligation, responsibility, ministry...
- Christ comes FIRST! No matter what!
- If EVERYTHING but family comes first, then your family is, by definition, your IDOL.
- Your excuse, (WHATEVER it is) is in reality your idol... your trap-door to hell.
- See the Rich Young Ruler

- See the closing of Christ's Sermon On The Mount
- See Jesus [HERE](#) in Matthew 10
- See Jesus again & again... (next...)

*No one who lived a life of ease
lived a life worth remembering.* – Theodore Roosevelt

Healthy, biblical-disciples of Christ have a passion & zeal for Him & His cause that overcomes their fear of any cost!

Christ-like discipleship demands dedicated devotion - no matter what! And it's the sword of the Spirit that divides the walkers & talkers, the real & the fakes, the confessors & deniers - the sheep & the goats.

NOT WANTING FAMILY STRIFE (FOR CHRIST OR ANYTHING ELSE) IS VIRTUOUS & CHRIST-LIKE... BUT, NOT BEING WILLING TO EMBRACE FAMILY STRIFE FOR CHRIST IS SINFUL & DAMNABLE... CHRIST-DENYING!

If our Gospel is received in peace,
it's not the true Gospel (we're sharing).

- Martin Luther

*** The 1st sword to drop in the family was between God & Adam... the second was between outer Garden people & God's Garden... the 3rd was between killer Cain & righteous Abel...

- If you do not follow Him, you will not and cannot join Him in fulfilling all righteousness.
- If you do not follow Him, you will not and cannot join Him in fulfilling all Scripture (“the Law and the Prophets”).
- If you do not follow Him, you are not confessing Him before men.
- If you do not follow Him, you are actively denying Him before men.
- If you do not follow Him you will not BE His fishers of men. If you do not follow Him in crucifixion, you cannot and will not follow Him in resurrection!

NOW... HOW RADICAL DO YOU THINK JESUS IS?

- How radical is His inspiration? (2 Timothy 3:16-17; Gen. 1&3; John 1&3; etc.)
- How radical is His meta-narration? (His biblical world-view?)
- How radical is His glorification? (ALL that IS & all that exists is for His glory!)
- How radical is His creation?
- How radical is His corruption?
- How radical is His mission?

- How radical is His confrontation?
- How radical is His conviction?
- How radical is His correction?
- How radical is His separation? (Creation process & His created purposes...)
- How radical is His corruption? (Sin, Satan, sinners...)
- How radical is His incarnation?
- How radical is His dedication?
- How radical is His passion?
- How radical is His crucifixion? (Pain in prep; Physical & Spiritual; cup+; etc.)
- How radical is His assassination? (No big deal?)
- How radical is His substitution? (He paid His assassin's debt/judgment!)
- How radical is His expectation?
- How radical is His disruption?
- How radical is His distribution? (internally & externally... Head, Heart, Hands & locally, regionally, globally)
- How radical is His examination?
- How radical is His filtration? (Assessment/judgment/determination)
- How radical is His resurrection?
- How radical is His ascension?
- How radical is His intercession? (Praying for us in heaven!)
- How radical is His impartation? (It is better for you that I go...)

- How radical is His justification? (He is both just & Justifier... & Eph. 2:1-10)
- How radical is His confession? (BOTH for salvation & sanctification)
- How radical is His change-of-direction? (Repentance)
- How radical is His reception? (to believe & receive miraculously)
- How radical is His restriction? (only 1 way!)
- How radical is His selection? (My ways are not your ways...)
- How radical is His election? (Jeremiah 1:5; Ephesians 1:5ff)
- How radical is His separation? (HELL!)
- How radical is His invitation? (John 3:36)
- How radical is His inversion? (upside down compared to the world)
- How radical is His inspection?
- How radical is His inspiration?
- How radical is His inclusion?
- How radical is His exclusion?
- How radical is His restoration?
- How radical is His declaration?
- How radical is His sanctification?
- How radical is His purification? (2 Corinthians 5:17-21)
- How radical is His saturation/marination? (All-in or all-out; no part-timers...)
- How radical is His contextualization? (Timeless & boundless...)

- How radical is His anti-humanization? (It's not about you/culture!)
- How radical is His definition? (per The Word vs. the world...)
- How radical is His description? (Christ-likeness OR Sin – period!)
- How radical is His unification? (ecclesia in koinonia & homothoomadon)
- How radical is His damnation? (Hell's reality cannot be fully grasped!)
- How radical is His glorification? (Even more... heaven's fullest blessings...)
- How radical is His eternal extension? (Forever and ever and ever...)
- How radical is His summation? (sentence; paragraph; section; book; N.T.; Bible; ...mMm & John 3:36)

NOW...

- How radical is your/our...
 - Confession (witness)
 - Crucifixion (Galatians 2:20; John 14:15; 20:21...)
 - Resurrection (Galatians 2:20 &
 - Transformation (2 Corinthians 5:17-20)
 - Reflection (Beatitudes; Fruit of Spirit; Love ch.; Armor of God...)

- Representation (2 Corinthians 5:17-20 – sov. Grace & hum. resp.)
- Continuation (“...to the end, will BE saved.” – Jesus)
- Dedication (No matter what! Perseverance)
- Appreciation...

The blood of the martyrs
is the seed of the Church.

- Tertullian

One true God.

Truth IN Love...

God's Word says...

Here He comes!

Watch Him bleed!

It is finished!

He is risen!

Jesus IS Lord!

Go and tell!

No matter what!

III. KNOW This TRUTH!

39 "He who has found his life will lose it, and he who has lost his life for My sake will find it."

(Did you hear these radical words/terms?)

- ***"found"***
- ***"lose"***
- ***"(their) life"***
- ***"My sake"***
- ***"lost"***
- ***"find"***

- Great Friday's CROSS & Christ's Crucifixion PAID the PRICE for eternal life.
- LOVE This LORD (Confess & Repent... Believe & Receive... Pray & Obey (His Word, will, & way)... Go & Repeat (making disciples who make disciples who make disciples... Head, Heart, Hands... Locally, Regionally, & Globally...
- Resurrection Sunday & Christ's empty tomb are PROOF of LIFE - eternal life.

******* The Sword In His Cross *******

CHRIST'S CROSS DIVIDES:

- Life vs. Death
- Truth vs. Lies
- Heaven vs. Hell

THUS... CROSS-CARRYING DIVIDES:

- Truth vs. Lies (from the Garden to Golgotha)
- Christians vs. christians (authentic vs. counterfeits... the sheep from the goats... the wheat from the weeds... the shepherds vs. the wolves)
- Faithful Obedience vs. Devilish Rebellion
- Confessing Christ vs. Denying Him
- Eternal Life vs. Eternal Fire
- Heaven vs. Hell

Where & when the BIBLICAL Christ is proclaimed, He & His name will divide the crowd & unify the Church!

Nowhere in the NT will you find a call to “make a decision” for Christ. What He commands & commissions in the NT is the “making of disciples” for Christ!

***** Greater test than family comes in v.38-39 SELF!
(as evidenced by the test of cross-carrying) *****

*** When Jesus said unless you carry your cross you are not worthy of Him, that was a profound call to death to self - period. AND... that's because that's where life in Christ begins (ie. “born AGAIN” - see John 3:3)

*** v.39

- Jesus is saying that anyone who pursues & “finds” (aka prioritizes & protects) their life in “this world” is on a suicide mission... BUT...
- By contrast, everyone/whoever dies in Christ & for Christ will have His promised & blood-bought, cross-bought... eternal life.

*** See Sumanta’s example & fulfillment of Christ’s promise of church, government, family, & culture’s persecution (no rice or rights) for being Christian... division per the Sword!

REVIEW:

Christ’s cross is the sword
that killed **death & defeated the Devil**
(ON FRIDAY)... AND
the same sword that divides **SUNDAY’S**
ETERNAL, **EMPTY-TOMB** living from
the **forever dead**.

*Without crucifixion Friday there’s no resurrection
Sunday... That’s as true for you & me as it was for Jesus.*

CLOSE:

The biblical “sword”

- Defines (Hebrews)
- Divides (Matthew)
- Delivers (Revelation)

EMPTY & PARTIAL CONFESSIONS ARE FULL DENIALS!

As the Author & Creator of ALL creatures & creation, Christ's definitions & descriptions are reality's Authority!

Per Creator-Christ, you are either miraculously Christ-like OR missionally Christ-LESS... you will either BE eternally with Him in heaven OR eternally separated from Him in hell. Moreover, how you respond-to-Him and relate-FOR-Him down here... will tell your heaven or hell story... forever & ever... Amen!

Broken But Blessed

Life's got a way of breaking you down
But I found out something in that pain

When you're broken, that's when God can bless you best

I've walked through shadows, cried through the night
Lost my peace and my will to fight

But through the cracks of my wounded soul
His mercy poured in and made me whole

I thought I was finished, thought I was done
But grace picked me up, when the devil won
Now every scar, is a story told
Of a savior's love, that don't grow old

I'M BROKEN BUT I'M BLESSED

I've been bruised but not destroyed
In my weakness I found his joy

I'M BROKEN BUT I'M BLESSED

I tried to hide behind my pain
But Jesus called me by my name
He said, "Son, those tears you cry
Are water for the seeds inside"

Now I stand on this gospel ground
What was lost has now been found
I'm not perfect, no, not yet
But he ain't finished with me yet

I'M BROKEN BUT I'M BLESSED

Took my shame turned it into praise
I'm singing mercy all my days

You gave me beauty for my pain
Hallelujah to your name (I'm broken but blessed)

Now every valley taught me to pray
Every storm showed me the way

He turned my mourning into song
Gave me faith to keep moving on

So if you're weary (oh), feeling small
Remember God (oh), can use it all

I'M BROKEN BUT I'M BLESSED

Even in pain, I've been caressed

YES, I'M BROKEN... BUT I'M BLESSED

'Cause the same God who broke me
He's the one who blessed me

THANK YOU JESUS!

- If you're living & feeling your version of Christ's Friday... remember, His Sunday's coming! OUR Sunday's coming - Amen & AMEN!

***** Wed got us to Fri... Fri to Sun... Sun for the rest of our life or until Jesus returns!

Christ came... Christ came to His cross to cut asunder, to divide truth from lies, good from evil, heaven's eternal occupants from hell's forever-tormented weepers & teeth gnashers...

Christ came to divide Christians from the wrath that we deserve & to unify us thru a blood bought adoption (that we don't deserve)... into the supernaturally unified family of Almighty God!

- Look at what God did with/thru Christ's cross...
- Don't underestimate what He might do with/thru yours!

It is finished!

He is risen!

Go and tell!

PRAYER

WORSHIP:

"Broken But Blessed" & "He's Alive!"

STUDY NOTES:

Matthew 10:34 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
3361 [e]	Μὴ Mē	Not	Adv
3543 [e]	νομίσητε nomisēte	think	V-ASA-2P
3754 [e]	ὅτι hoti	that	Conj
2064 [e]	ἦλθον ēlthon	I came	V-AIA-1S
906 [e]	βαλεῖν balein	to bring	V-ANA
1515 [e]	εἰρήνην eirēnēn	peace	N-AFS
1909 [e]	ἐπὶ epi	to	Prep
3588 [e]	τὴν tēn	the	Art-AFS
1093 [e]	γῆν· gēn	earth;	N-AFS
3756 [e]	οὐκ ouk	not	Adv

2064 [e]	ἦλθον ēlthon	I came	V-AIA-1S
906 [e]	βαλεῖν balein	to bring	V-ANA
1515 [e]	εἰρήνην eirēnēn	peace,	N-AFS
235 [e]	ἀλλὰ alla	but	Conj
3162 [e]	μάχαιραν. machairan	a sword.	N-AFS

3543. nomizó

Lexical Summary

nomizó: To think, suppose, assume, consider, or believe.

Original Word: νομίζω

Part of Speech: Verb

Transliteration: nomizó

Pronunciation: no-MEE-zo

Phonetic Spelling: (nom-id'-zo)

KJV: suppose, thing, be wont

NASB: supposed, think, supposing, thought, suppose, thinks

Word Origin: [from [G3551](#) (νόμος - Law)]

1. (properly) to do by law
2. (commonly) to accustom, to make a habit or practice
3. (passively) to be usual, to be a habit
4. (by extension) to deem or regard

Strong's Exhaustive Concordance

suppose

From [nomos](#); properly, to do by law (usage), i.e. To accustom (passively, be usual); by extension, to deem or regard -- suppose, thing, be wont.

see GREEK [nomos](#)

HELPS Word-studies

3543 *nomízō* (from [3551](#) /*nómos*, "law") – properly, to suppose (assume) that something applies (or is derived from); to assume a *prevailing custom* (law, practice).

NAS Exhaustive Concordance

Word Origin

from [nomos](#)

Definition

to practice, consider

NASB Translation

suppose (1), supposed (4), supposing (3), think (4), thinks (1), thought (2).

Thayer's Greek Lexicon

STRONGS NT 3543: νομίζω

νομίζω; imperfect **ἐνόμιζον**; 1 aorist **ἐνομίσα**; imperfect passive **ἐνομιζομην**; (**νόμος**); as in Greek authors from Aeschylus and Herodotus down;

1. to hold by custom or usage, own as a custom or usage; to follow custom or usage; passive **νομίζεται** **it is the custom, it is the received**

usage: οὗ ἐνομίζετο προσευχή εἶναι, where according to custom was a place of prayer, [Acts 16:13](#) (but L T Tr WH read οὗ ἐνομιζομεν προσευχήν εἶναι, **where we supposed there was**, etc.; cf. 2 below), (2 Macc. 14:4).

2. to deem, think, suppose: followed by an infinitive, [Acts 8:20](#); [1 Corinthians 7:36](#); followed by an accusative with an infinitive, [Luke 2:44](#); [Acts 7:25](#); [Acts 14:19](#); [Acts 16](#):(18 (see 1 above)), [Acts 16:27](#); [Acts 17:29](#); [1 Corinthians 7:26](#); [1 Timothy 6:5](#); followed by **ὅτι**, [Matthew 5:17](#); [Matthew 10:34](#) (Winer's Grammar, § 56, 1 b.); [Matthew 20:10](#); [Acts 21:29](#); **ὡς ἐνομίζετο**, as was accustomed to be supposed, [Luke 3:23](#). (Synonym: see **ἠγέομαι**, at the end.)

Topical Lexicon

Overview of Use in Scripture

In the New Testament the verb translated “suppose,” “consider,” or “presume” appears fifteen times (for example, [Matthew 5:17](#); [Acts 17:29](#); [1 Timothy 6:5](#)). It marks points where human expectation meets divine reality, exposing the limits of natural reasoning and the need for revelation.

Assumptions Challenged by Christ

Jesus twice warns His hearers not to form the wrong conclusions about His mission: “Do not think that I have come to abolish the Law or the Prophets” ([Matthew 5:17](#)) and “Do not think that I came to bring peace on the earth” ([Matthew 10:34](#)). The verb highlights widespread but faulty expectations that He immediately corrects with authoritative truth.

Everyday Presumptions in the Gospels

Luke shows how ordinary assumptions can hide extraordinary realities. Joseph and Mary “supposed that He was in their company” ([Luke 2:44](#)), yet the boy Jesus was back in the temple. Later, Jesus “was, as was supposed, the son of Joseph” ([Luke 3:23](#)), pointing to the incarnation’s hidden mystery.

Tension Between Custom and Revelation in Acts

Eight uses in Acts illustrate the early church’s collision with common opinion:

- Stephen “thought his brothers would understand” God’s deliverance ([Acts 7:25](#)), but they did not.
- Simon Magus “thought” God’s gift could be purchased ([Acts 8:20](#)).
- In Lystra, enemies stoned Paul, “supposing him to be dead” ([Acts 14:19](#)).
- Missionaries went where they “supposed there was a place of prayer” ([Acts 16:13](#)), respecting local practice.
- The Philippian jailer “supposed the prisoners had escaped” ([Acts 16:27](#)), nearly ending his life.
- Paul in Athens argues that we ought not to “suppose that the Divine Being is like gold or silver” ([Acts 17:29](#)).
- Jerusalem crowds rioted, “supposing Paul had brought Greeks into the temple” ([Acts 21:29](#)).

These snapshots show how untested assumptions can threaten gospel work, whereas Spirit-led discernment advances it.

Apostolic Counsel

In [1 Corinthians 7](#) Paul uses the verb for pastoral judgments: “I think then that it is good because of the present distress” (verse 26) and “If anyone thinks he is acting improperly toward his betrothed” (verse 36). Here the word signals thoughtful, Spirit-guided opinion. Paul also warns against those “who suppose that godliness is a means of gain” ([1 Timothy 6:5](#)), exposing mercenary motives.

Theological Implications

1. Human reasoning, even when sincere, is limited ([Acts 7:25](#); [Luke 2:44](#)).
2. Divine revelation corrects error ([Matthew 5:17](#); 10:34).
3. Presumption can harden into sin when it resists grace ([Acts 8:20](#); [1 Timothy 6:5](#)).
4. Mature leadership exercises humble judgment where explicit command is absent ([1 Corinthians 7](#)).

Historical and Cultural Setting

The term often described what custom or law regarded as normal. New Testament writers adopt this everyday word to confront prevailing social, religious, and philosophical conventions, contrasting them with the new order in Christ.

Ministry Applications

- Test popular assumptions against Scripture, following Jesus' "Do not think" pattern.
- Guard against exploiting ministry for personal gain.
- Correct misinformation patiently and truthfully.
- Respect local customs without surrendering gospel convictions ([Acts 16:13](#)).
- Offer prayerful counsel when a direct biblical mandate is lacking, modeling Paul's approach.

Pastoral Reflection

Every occurrence of this verb invites believers to evaluate the gap between what they presume and what God has revealed. Moving from presumption to obedience aligns the mind with truth, fulfilling the call to "take every thought captive to make it obedient to Christ" ([2 Corinthians 10:5](#)).

◀ 2064. erchomai ▶

Lexical Summary

erchomai: To come, to go

Original Word: ἔρχομαι

Part of Speech: Verb

Transliteration: erchomai

Pronunciation: ER-khom-ahee

Phonetic Spelling: (er'-khom-ahee)

KJV: accompany, appear, bring, come, enter, fall out, go, grow, X light, X next, pass, resort, be

set

NASB: came, come, coming, comes, went, expected, entered

Word Origin: [middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred (middle voice) eleuthomai el-yoo'-thom-ahee, or (active) eltho el'-tho, which do not otherwise occur)]

1. to come or go

{in a great variety of applications, literally and figuratively}

Strong's Exhaustive Concordance

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

Middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred (middle voice) eleuthomai el-yoo'-thom-ahee, or (active) eltho el'-tho, which do not otherwise occur) to come or go (in a great variety of applications, literally and figuratively) -- accompany, appear, bring, come, enter, fall out, go, grow, X light, X next, pass, resort, be set.

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to come, go

NASB Translation

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

Thayer's Greek Lexicon

STRONGS NT 2064: ἔρχομαι

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

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

pluperfect **ἐληλύθειν**; 2 aorist **ἦλθον** and (occasionally by L T Tr WH (together or severally) — as [Matthew 6:10](#); ([Matthew 7:25, 27](#); [Matthew 10:13](#); [Matthew 14:34](#); [Matthew 25:36](#); [Mark 1:29](#); [Mark 6:29](#); [Luke 1:59](#); [Luke 2:16](#); [Luke 5:7](#); [Luke 6:17](#); [Luke 8:35](#); [Luke 11:2](#); [Luke 23:33](#); [Luke 24:1, 23](#)); John ([John 1:39](#) ()); ; ([John 12:9](#)); [Acts 12:10](#); ([Acts 14:24](#)); f etc.) in the Alexandrian form **ἦλθα** (see **ἀπέρχομαι** at the beginning for references); the Sept. for **בָּרַח**, rarely for **הִלָּךְ** and **הִלָּךְ**; (from Homer down);

I. to come;

1. properly,

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

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

in which Christ as the divine *λόγος* appeared among men: [1 John 4:2, 3](#) (Rec.); [2 John 1:7](#). of the return of Jesus hereafter from heaven in majesty: [Matthew 10:23](#); [Acts 1:11](#); [1 Corinthians 4:5](#); [1 Corinthians 11:26](#); [1 Thessalonians 5:2](#); [2 Thessalonians 1:10](#); with *ἐν τῇ δόξῃ αὐτοῦ* added, [Matthew 16:27](#); [Matthew 25:31](#); [Mark 8:38](#); [Luke 9:26](#); *ἐπί τῶν νεφελῶν* (borne on the clouds) *μετά δυνάμεως καί δόξης*, [Matthew 24:30](#); *ἐν νεφέλαις, ἐν νεφέλῃ κτλ.*, [Mark 13:26](#); [Luke 21:27](#); *ἐν τῇ βασιλείᾳ αὐτοῦ* (see *ἐν*, I. 5 c., p. 210b top), [Matthew 16:28](#); [Luke 23:42](#) (*εἰς τὴν βασιλείαν* L marginal reading Tr marginal reading WH text)

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

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

2. metaphorically,

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

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

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

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

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

[SYNONYMS: *ἔρχεσθαι (βαίνειν) πορεύεσθαι, χωρεῖν* with the N. T. use of these verbs and their compounds it may be interesting to compare the distinctions ordinarily recognized in classic Greek, where *ἔρχεσθαι* denotes motion or progress generally, and of any

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

Topical Lexicon

Overview

The verb commonly rendered “come” or “go” pervades the New Testament, threading together the movement of God toward humanity, the advance of the gospel, and the responsive approach of people to the Lord. Its 637 occurrences range from the Incarnation to the consummation of all things, giving the word a sweeping theological and pastoral weight.

Incarnation: God Comes to Us

At the heart of salvation history stands the fact that God the Son “came” into the world. “He came to His own, but His own did not receive Him” ([John 1:11](#)). The verb marks the fulfillment of ancient promise: “When the fullness of time had come, God sent His Son” ([Galatians 4:4](#)). Each Christmas narrative is framed by the same motion of divine initiative—“Jesus came from Nazareth in Galilee” ([Mark 1:9](#))—declaring that redemption is God-driven from the first moment.

Purpose Statements of Jesus’ Coming

The Lord repeatedly explains why He has come:

- “I have come that they may have life and have it in all its fullness” ([John 10:10](#)).
- “The Son of Man came to seek and to save the lost” ([Luke 19:10](#)).
- “I have not come to abolish the Law or the Prophets, but to fulfill them” ([Matthew 5:17](#)).
- “The Son of Man did not come to be served, but to serve, and to give His life as a ransom for many” ([Mark 10:45](#)).

These declarations ground Christian doctrine in the self-disclosure of Christ’s mission.

Jesus’ Movement in Ministry

Gospel writers track the Lord’s physical travel with the same verb. Whether He “came” to Capernaum ([Matthew 9:1](#)), to the disciples walking on the water ([Matthew 14:25](#)), or to Bethany after Lazarus’ death ([John 11:17, 32](#)), every arrival reveals compassion, authority, and

fulfillment of prophecy. The simple motion word becomes a theological signpost: wherever Jesus comes, the kingdom is present.

Invitation and Discipleship

Jesus also employs the verb as a call: “Come, follow Me” ([Matthew 16:24](#)), “Come and see” ([John 1:39](#)). The same term that tells of divine initiative becomes an imperative for human response. Discipleship is pictured as continual coming to Christ ([John 6:37](#)).

The Holy Spirit’s Coming

Jesus promises, “When He, the Spirit of truth, comes, He will guide you into all truth” ([John 16:13](#)). Pentecost fulfills this pledge as the Spirit “comes” with power ([Acts 2](#)). The term underscores continuity between the bodily presence of Christ and the abiding presence of the Spirit.

Apostolic and Missionary Arrivals

Acts records Paul and his companions repeatedly “coming” to new cities ([Acts 16:7](#); 18:1). Each arrival signals gospel advance, church planting, and the unstoppable spread of the word. Letters then speak of anticipated visits—“I hope to come to you” ([Philippians 2:24](#))—linking personal presence with pastoral care.

The Kingdom of God Coming

Believers pray, “Your kingdom come” ([Luke 11:2](#)). The verb encapsulates both present reality (“the kingdom of God has come upon you,” [Matthew 12:28](#)) and future hope (“the Son of Man will come in His glory,” [Matthew 25:31](#)). It binds inaugurated and consummated eschatology in one term.

Eschatological Hope: The Second Coming

New Testament expectation climaxes in Christ’s promised return. Angels affirm, “This same Jesus... will come back” ([Acts 1:11](#)). Revelation echoes, “Behold, He is coming with the clouds” ([Revelation 1:7](#)) and concludes, “Yes, I am coming soon” ([Revelation 22:20](#)). The verb becomes the anchor of Christian hope, assuring judgment for the wicked and rest for the saints ([2 Thessalonians 1:10](#)).

Warning Against False Claimants

Because the genuine coming of Christ is pivotal, deception arises: “Many will come in My name, claiming, ‘I am the Christ,’ and will deceive many” ([Matthew 24:5](#)). Discernment is demanded, distinguishing true divine initiative from counterfeit claims.

Personal Approach to God

The prodigal “came to his father” ([Luke 15:20](#)), the bleeding woman “came up behind Him” ([Mark 5:27](#)), and countless others draw near. The same verb languages repentance, faith, prayer, and worship. Hebrews exhorts, “Let us then approach the throne of grace” (implicitly using the term’s concept), highlighting the believer’s ongoing privilege.

Arrival of Judgment and Salvation Events

Storms “came” ([Matthew 7:25](#)), famine “came” ([Acts 7:11](#)), and the day of the Lord “will come like a thief” ([2 Peter 3:10](#)). Redemptive history and cosmic upheaval alike are expressed with the same motion word, portraying God’s sovereign timing over all events.

Liturgical Echoes

Early worship retained the language: “Marana tha—Come, Lord!” ([1 Corinthians 16:22](#)). The Church’s liturgy and hymnody continue to plead for and celebrate the Lord’s coming, both sacramentally and eschatologically.

Pastoral Application

1. Assurance: The verb’s frequency certifies God’s active engagement; He has come, is coming, and will come.
2. Urgency: Because the return is imminent, believers live watchfully ([Mark 13:35-37](#)).
3. Mission: As the apostles went, so the Church goes, carrying the presence of Christ to the nations.
4. Invitation: Every proclamation of the gospel echoes, “Come to Jesus,” extending His gracious initiative.

Representative Passages

[Matthew 25:31](#); [Mark 10:45](#); [Luke 19:10](#); [John 10:10](#); [John 12:46](#); [Acts 1:11](#); [Romans 15:29](#); [1 Corinthians 11:26](#); [Philippians 2:24](#); [1 Thessalonians 1:10](#); [2 Peter 3:10](#); [Revelation 22:17, 20](#).

Conclusion

The New Testament’s pervasive use of this verb traces a grand arc: God comes to redeem, His Spirit comes to indwell, His servants go forth, and Christ will come again to reign. Every occurrence, whether humble travel note or lofty prophecy, ultimately testifies that the living God moves toward His people and draws them to Himself.

◀ 906. balló ▶

Lexical Summary

balló: To throw, cast, put, place

Original Word: βάλλω

Part of Speech: Verb

Transliteration: balló

Pronunciation: BAL-lo

Phonetic Spelling: (bal'-lo)

KJV: arise, cast (out), X dung, lay, lie, pour, put (up), send, strike, throw (down), thrust

NASB: thrown, put, throw, cast, threw, poured, putting

Word Origin: [a primary verb]

1. to throw

{in various applications, more or less violent or intense}

Strong's Exhaustive Concordance

cast out, send, throw down, thrust

A primary verb; to throw (in various applications, more or less violent or intense) -- arise, cast (out), X dung, lay, lie, pour, put (up), send, strike, throw (down), thrust. Compare [rhipto](#).

see GREEK [rhipto](#)

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

to throw, cast

NASB Translation

bring (2), cast (15), casting (3), casts (3), contributors (1), laid (1), lying (3), lying sick (1), place (1), poured (4), put (22), puts (2), putting (4), rushed (1), swung (2), threw (12), throw (16), thrown (27), tossing (1).

Thayer's Greek Lexicon

STRONGS NT 906: βάλλω

βάλλω; future βάλω; perfect βέβληκα; 2 aorist ἔβαλον (3 person

plural ἔβαλον in [Luke 23:34](#); [Acts 16:23](#), ἔβαλαν, the Alex. form, in [Acts 16:37](#) L T Tr WH;

([Revelation 18:19](#) Lachmann, see WH's Appendix, p. 165 and) for references ἀπέρχομαι at

the beginning); passive (present βάλλομαι); perfect βέβλημαι; pluperfect ἔβεβλημην; 1

aorist ἐβλήθην; 1 future βληθήσομαι; **to throw** — either with force, or without force yet with a purpose, or even carelessly;

1. with force and effort: βάλλειν τινα ῥαπισμασι to smite one with slaps, to buffet, [Mark 14:65](#) Rec. (an imitation of the phrases, τινα βάλλειν λίθοις, βελεσι, τόξοις, etc., κακοῖς, ψόγω, σκωμμασι, etc., in Greek writings; cf. Passow, i., p. 487; (Liddell and Scott, under the word I. 1 and 3); for the Rec. ἔβαλλον we must read with Fritzsche and Schott ἔβαλον, from which arose ἔλαβον, adopted by L T Tr WH; βαλεῖν and λαβεῖν are often confounded in manuscripts; cf. Grimm on 2 Macc. 5:6; (Scrivener, Introduction, p. 10)); βάλλειν λίθους ἐπί τίνι or τινα, [John 8:\(\)](#); χοῦν ἐπί τὰς κεφαλὰς, [Revelation 18:19](#) (WH marginal reading ἐπέβαλον); κονιορτόν εἰς τὸν ἀέρα, [Acts 22:23](#); τί εἰς τὴν θάλασσαν, [Mark 9:42](#); [Revelation 8:8](#); [Revelation 18:21](#); εἰς τό πῦρ, [Matthew 3:10](#); [Matthew 18:8](#); [Luke 3:9](#); [Mark 9:22](#); [John 15:6](#); εἰς κλίβανον, [Matthew 6:30](#); [Luke 12:28](#); εἰς γηνναν, [Matthew 5:\(29\),30](#) (R G); [Mark 9:47](#); εἰς τὴν γῆν, [Revelation 8:5, 7](#); [Revelation 12:4, 9, 13](#); εἰς τὴν ληνόν, [Revelation 14:19](#); εἰς τὴν λίμνην, [Revelation 19:20](#); [Revelation 20:10, 14f](#); εἰς τὴν ἄβυσσον, [Revelation 20:3](#); absolutely and in the passive to be violently displaced from a position gained, [Revelation 12:10](#) L T Tr WH. an attack of disease is said βάλλειν τινα εἰς κλίνην, [Revelation 2:22](#); passive **to lie sick abed, be prostrated by sickness**: βέβλημαι ἐπί κλίνης, [Matthew 9:2](#); [Mark 7:30](#) (R G L marginal reading); with ἐπί κλίνης omitted, [Matthew 8:6, 14](#), cf. [Luke 16:20](#); τινα εἰς φυλακὴν, to cast one into prison, [Matthew 5:25](#); [Matthew 18:30](#); [Luke 12:58](#); [Luke 23:19](#) (R G L),25; [John 3:24](#); [Acts 16:23f, 37](#); [Revelation 2:10](#); (βάλλειν ἐπί τινα τὴν χεῖρα or τὰς χεῖρας **to lay hand or hands on one**, apprehend him, [John 7:44](#) L Tr WH, also 30 L marginal reading); δρέπανον εἰς γῆν to apply with force, **thrust in**, the sickle, [Revelation 14:19](#); μάχαιραν βάλλειν (**to cast**, send) ἐπί τὴν γῆν, [Matthew 10:34](#), which phrase gave rise to another found in the same passage, viz., βάλλειν εἰρήνην ἐπί τὴν γῆν, to cast (send) peace; ἔξω, **to cast out or forth**: [Matthew 5:13](#); [Matthew 13:48](#); [Luke 14:35](#) (34); [1 John 4:18](#); [John 15:6](#); ἑαυτὸν κάτω **to cast oneself down**: [Matthew 4:6](#); [Luke 4:9](#); ἑαυτὸν εἰς τὴν θάλασσαν, [John 21:7](#); passive in a reflexive sense (Buttmann, 52 (45)), βλήθητι, [Matthew 21:21](#); [Mark 11:23](#); τί ἀφ' ἑαυτοῦ to cast a thing from oneself, throw it away: [Matthew 5:29](#); [Matthew 18:8](#); ὕδωρ ἐκ τοῦ στόματος, [Revelation 12:15f](#) (**cast out of his mouth**, LutherschossausihremMunde); ἐνώπιον with the genitive of place, **to cast before** (eagerly lay down), [Revelation 4:10](#); of a tree casting its fruit because violently shaken by the wind, [Revelation 6:13](#). Intransitive, **to rush (throw oneself** (cf. Winers Grammar,

251 (236); 381 (357) note{1}; Buttmann, 145 (127)): [Acts 27:14](#); (Homer, Iliad 11, 722; 23, 462, and other writings; (cf. Liddell and Scott, under the word III. 1)).

2. without force and effort; **to throw or let go of a thing without caring where it**

falls: κλήρον to cast a lot into the urn (B. D. under the word Lot), [Matthew 27:35](#); [Mark 15:24](#); [Luke 23:34](#); [John 19:24](#) from [Psalm 21:19](#) (); (κυβους, Plato, legg. 12, p. 968 e. and in other writings). **to scatter:** κοπρία (Rec.st] κοπρίαν), [Luke 13:8](#); seed ἐπί τῆς γῆς, [Mark 4:26](#); εἰς κῆπον, [Luke 13:19](#). **to throw, cast,**

into: ἀργύριον εἰς τόν κορβανᾶν (L marginal reading Tr marginal reading κορβᾶν), [Matthew 27:6](#); χαλκόν, δῶρα, etc., εἰς τό γαζοφυλάκιον, [Mark 12:41-44](#); [Luke 21:1-4](#), cf. [John 12:6](#). βάλλειν τί τίνι, **to throw, cast, a thing** **to:** τόν ἄρτον τοῖς κυναρίοις, [Matthew 15:26](#); [Mark 7:21](#); ἔμπροσθεν τίνος, [Matthew 7:6](#); ἐνώπιον τίνος, [Revelation 2:14](#) (see σκάνδαλον, b. β.); **to give over to one's care uncertain about the result:** ἀργύριον τοῖς τραπεζίταις, to deposit, [Matthew 25:27](#). of fluids, **to pour, to pour in:** followed by εἰς, [Matthew 9:17](#); [Mark 2:22](#); [Luke 5:37](#); [John 13:5](#) (οἶνον εἰς τόν πιθον, Epictetus 4, 13, 12; of rivers, ῥων εἰς ἄλα, Ap. Rhod. 2, 401, etc.; the Sept. [Judges 6:19](#) (Ald., Complutensian)); **to pour out,** ἐπί τίνος, [Matthew 26:12](#).

3. to move, give motion to, not with force yet with attention and for a purpose; εἰς τί, **to put into, insert:** [Mark 7:33](#) (τούς δακτύλους εἰς τά ὦτα); [John 20:25, 27](#); [John 18:11](#); χαλινούς εἰς τό στόμα [James 3:3](#); **to let down, cast down:** [John 5:7](#); [Matthew 4:18](#) (cf. [Mark 1:16](#) Rec.); [Matthew 17:27](#). Metaphorically: εἰς τήν καρδίαν τίνος, **to suggest,** [John 13:2](#) (τί ἐν θυμῷ τίνος, Homer, Odyssey 1, 201; 14, 269; εἰς νοῦν, schol. ad Pindar Pythagoras 4, 133; others; ἐμβάλλειν εἰς νοῦν τίνι, Plutarch, vit. Timol c. 3). (Compare: ἀμφιβάλλω, ἀναβάλλω, ἀντιβάλλω, ἀποβάλλω, διαβάλλω, ἐκβάλλω, ἐμβάλλω, παρεμβάλλω, ἐπιβάλλω, καταβάλλω, μεταβάλλω, παραβάλλω, περιβάλλω, προβάλλω, συμβάλλω, ὑπερβάλλω, ὑποβάλλω.)

Topical Lexicon

Scope of Usage

Strong's Greek 906 appears one hundred twenty-four times, stretching from the opening scenes of Gospel ministry ([Mark 1:16](#)) to the final vision of the Lake of Fire ([Revelation 20:15](#)). The verb describes an intentional motion—"to cast, hurl, place, pour, let fall"—and is employed for actions both mundane and momentous, literal and figurative. Because the word can denote either

violent expulsion or deliberate placement, context determines whether the act is destructive, salvific, ritual, or ordinary.

Everyday Actions and Ministry Scenes

1. Fishing and Provision

- [Mark 1:16](#); [Matthew 4:18](#); [John 21:6-8](#) portray fishermen “casting” (βάλλοντας / Βάλετε) their nets. The Lord’s command to “Cast the net on the right side of the boat” ([John 21:6](#)) turns a common task into a sign of His resurrected authority and care.

2. Hospitality and Service

- Martha “pours” water over the disciples’ feet through the action of the servant Jesus ([John 13:5](#)). The same term covers pouring wine into wineskins ([Matthew 9:17](#)) and coins into the treasury ([Mark 12:41-44](#)), highlighting that routine ministry tasks require thoughtful placement, not careless disposal.

Symbolism of Stumbling and Self-Denial

Jesus repeatedly uses the verb to demand radical amputation of sin: “If your right eye causes you to sin, tear it out and throw it away” ([Matthew 5:29](#)). The willful hurling of the offending member teaches that discipleship entails decisive, once-for-all action against personal wickedness. The alternative—being “thrown into hell”—sharpens the warning ([Matthew 18:9](#); [Mark 9:47](#)).

Parabolic Teaching

1. Wine and Skins

New wine must not be “put into” old wineskins ([Matthew 9:17](#)). The incompatibility between the new covenant and old structures is dramatized by βάλλω.

2. Salt and Soil

Worthless salt is “thrown out” ([Matthew 5:13](#); [Luke 14:35](#)), portraying loss of witness.

3. The Dragnet

In [Matthew 13:47-48](#) a net is “thrown into the sea,” collecting every kind; the later sorting prefigures final judgment.

Miracles and Acts of Deliverance

1. Demonic Affliction

The boy whom a spirit often “throws into the fire or into the water” ([Mark 9:22](#)) illustrates Satanic cruelty; Christ’s rebuke restores order.

2. Healing Touch

Jesus “laid” (ἔβαλεν) His hands on the deaf-mute ([Mark 7:33](#)) and Peter’s mother-in-law lay “cast” by fever ([Matthew 8:14](#)). The term conveys both the burden of illness and the Lord’s sovereign relief.

Judgment Motif

1. Temporal Judgment

Trees without fruit are “thrown into the fire” ([Matthew 3:10](#); 7:19; [Luke 3:9](#)), previewing national and personal reckoning.

2. Final Judgment

- “They will throw them into the blazing furnace” ([Matthew 13:42, 50](#)) describes reprobation.
- Revelation widens the scope: stars, censers, hail, and ultimately Satan himself are “thrown” to earth or into the abyss ([Revelation 8:7-8](#); 12:9-10; 20:3).
- The climactic casting of the beast, false prophet, death, Hades, and unrepentant humanity into the Lake of Fire ([Revelation 19:20](#); 20:10, 14-15) underscores irreversible divine verdict.

Spiritual Warfare and Cosmic Conflict

[Revelation 12](#) uses βάλλω repeatedly to narrate the expulsion of the dragon and his angels: “The great dragon was hurled down” ([Revelation 12:9](#)). The verb’s violent force communicates the absolute defeat of evil powers and the security of the saints who “overcame him by the blood of the Lamb” ([Revelation 12:11](#)).

Sacrificial Imagery and Worship

In [Revelation 4:10](#) the twenty-four elders “cast their crowns before the throne,” enacting total surrender. The same deliberate placing that once deposited coins in the treasury now returns every reward to God, making worship an act of voluntary relinquishment.

Faith and Prayer

Jesus employs βάλλω in the promise of mountain-moving faith: “Be taken up and thrown into the sea” ([Matthew 21:21](#); [Mark 11:23](#)). Believing prayer can hurl obstacles aside, echoing divine capacity to reorder creation.

Prison and Persecution

Acts records apostles “thrown into prison” ([Acts 16:23-24](#)), paralleling the violent casting of Paul and Silas with the Gentile authorities’ intention to suppress the gospel. Yet the Lord frees His servants, showing that men may cast down, but God lifts up.

Pastoral Application

1. Decisive Repentance: The repeated call to “throw away” whatever causes sin requires shepherds to urge uncompromising holiness.

2. Evangelistic Enterprise: The fishermen-turned-apostles remind ministers to cast the gospel net wide, trusting Christ for the haul.
3. Worshipful Surrender: Believers, like the elders, cast crowns before the Lord, demonstrating that every gift is ultimately His.

Christological Center

Whether instructing disciples to cast nets, casting out demons, or being Himself “cast-off” at the cross, Jesus embodies both the Actor and the One acted upon. Through His resurrection authority, He will finally cast all evil into perdition, ensuring that every use of βάλλω converges on His sovereign mission.

Eschatological Assurance

The last occurrences seal the promise of consummate justice: “If anyone was not found written in the Book of Life, he was thrown into the lake of fire” ([Revelation 20:15](#)). βάλλω thereby marks the terminus of evil, the vindication of righteousness, and the beginning of unbroken fellowship with God.

◀ 1515. eiréné ▶

Lexical Summary

eiréné: Peace

Original Word: εἰρήνη

Part of Speech: Noun, Feminine

Transliteration: eiréné

Pronunciation: ay-RAY-nay

Phonetic Spelling: (i-ray'-nay)

KJV: one, peace, quietness, rest, + set at one again

NASB: peace

Word Origin: [probably from a primary verb eiro "to join"]

1. peace
2. (by implication) prosperity
{literally or figuratively}

Strong's Exhaustive Concordance

one, peace, quietness, rest.

Probably from a primary verb *eiro* (to join); peace (literally or figuratively); by implication, prosperity -- one, peace, quietness, rest, + set at one again.

HELPS Word-studies

1515 *eirēnē* (from *eirō*, "to join, tie together into a whole") – properly, *wholeness*, i.e. when all essential parts are joined together; *peace* (God's gift of *wholeness*).

NAS Exhaustive Concordance

Word Origin

of uncertain derivation, perhaps from *eiró* (to join): lit. or fig. peace, by impl. welfare

NASB Translation

peace (91), undisturbed* (1).

Thayer's Greek Lexicon

STRONGS NT 1515: εἰρήνη

εἰρήνη, **εἰρήνης**, **ἡ** (apparently from **εἶρω**, to join; (others from **εἶρω** equivalent to **λέγω**; Etym. Magn. 803, 41; Vanicek, p. 892; Lob. Path. Proleg., p. 194; Benfey, Wurzellex. ii., p. 7)), the Sept. chiefly for **דלִּשׁ**; (from Homer down); **peace**, i. e.

1. a state of national tranquility; exemption from the rage and havoc of war: [Revelation 6:4](#); **πολλή εἰρήνη**, [Acts 24:2](#) (3); **τά** (WH text omits **τά**) **πρός εἰρήνην**, things that look toward peace, as an armistice, conditions for the restoration of peace [Luke 14:32](#); **αἰτεῖσθαι εἰρήνην**, [Acts 12:20](#); **ἔχειν εἰρήνην**, of the church free from persecutions, [Acts 9:31](#).

2. peace between individuals, i. e. harmony, concord: [Matthew 10:34](#); [Luke 12:51](#); [Acts 7:26](#); [Romans 14:17](#); [1 Corinthians 7:15](#); [Galatians 5:22](#); [Ephesians 2:17](#); [Ephesians 4:3](#); equivalent to the anthon of peace, [Ephesians 2:14](#) (cf. Buttman, 125 (109)); **ἐν εἰρήνῃ**, where harmony prevails, in a peaceful mind, [James 3:18](#); **ὁδός εἰρήνης**, way leading to peace, a course of life promoting harmony, [Romans 3:17](#) (from [Isaiah 59:8](#)); **μετ' εἰρήνης**, in a mild and friendly spirit, [Hebrews 11:31](#); **ποιεῖν εἰρήνην**, to promote concord, [James 3:18](#); to effect it, [Ephesians 2:15](#); **ζητεῖν**, [1 Peter 3:11](#); **διώκειν**, [2 Timothy 2:22](#); with **μετά πάντων** added, [Hebrews 12:14](#); **τά τῆς εἰρήνης διώκειν**, [Romans 14:19](#) (cf. Buttman, 95 (83); Winers Grammar, 109 (103f)). Specifically, **good order**, opposed to **ἀκαταστασία**, [1 Corinthians 14:33](#).

3. after the Hebrew דלִּשׁ, security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous): [Luke 19:42](#); [Hebrews](#)

7:2; εἰρήνη καὶ ἀσφάλεια, opposed to ὄλεθρος, [1 Thessalonians 5:3](#); ἐν εἰρήνῃ ἐστι τὰ ὑπάρχοντα, αὐτοῦ, his goods are secure from hostile attack, [Luke 11:21](#); ὑπάγε εἰς εἰρήνην, [Mark 5:34](#), and πορεύου εἰς εἰρήνην [Luke 7:50](#); [Luke 8:48](#), a formula of wishing well, blessing, addressed by the Hebrews to departing friends (1 לְ דִלְשָׁי [Samuel 1:17](#); [1 Samuel 20:42](#), etc.; properly, **depart into a place or state of peace**; (cf. Buttman, 184 (160))); πορεύεσθαι ἐν εἰρήνῃ, [Acts 16:36](#), and ὑπάγετε ἐν εἰρήνῃ, [James 2:16](#), **go in peace**, i. e. **may happiness attend you**; ἀπολύειν τινα μετ' εἰρήνης, to dismiss one with good wishes, [Acts 15:33](#); ἐν εἰρήνῃ, with my wish fulfilled, and therefore happy, [Luke 2:29](#) (see ἀπολύω, 2 a.); προπέμπειν τινα ἐν εἰρήνῃ free from danger, safe, [1 Corinthians 16:11](#) (others take it of inward peace or of harmony; cf. Meyer at the passage). The Hebrews in invoking blessings on a man called out דִלְשָׁי לְךָ ([Judges 6:23](#); [Daniel 10:19](#)); from this is to be derived the explanation of those expressions which refer apparently to the Messianic blessings (see 4 below): εἰρήνη τῷ οἴκῳ τούτῳ, let peace, blessedness, come to this household, [Luke 10:5](#); υἱὸς εἰρήνης, worthy of peace (cf. Winer's Grammar, § 34, 3 N. 2; Buttman, 161f (141)), [Luke 10:6](#); ἐλθέτω ἡ εἰρήνη ἐπ' αὐτόν, let the peace which ye wish it come upon it, i. e. be its lot, [Matthew 10:13](#); to the same purport ἐπαναπαήσεται ἡ εἰρήνη ὑμῶν ἐπ' αὐτόν, [Luke 10:6](#); ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω, let your peace return to you, because it could not rest upon it, i. e. let it be just as if ye had not uttered the wish, [Matthew 10:13](#).

4. Specifically, **the Messiah's peace**: [Luke 2:14](#); ὁδὸς εἰρήνης, the way that leads to peace (salvation), [Luke 1:79](#); εἰρήνης ἐν οὐρανῷ, peace, salvation, is prepared for us in heaven, [Luke 19:38](#); εὐαγγελίζεσθαι εἰρήνην, [Acts 10:36](#).

5. according to a conception distinctly peculiar to Christianity, "the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is": [Romans 8:6](#); ἐν εἰρήνῃ namely, ὄντες; is used of those who, assured of salvation, tranquilly await the return of Christ and the transformation of all things which will accompany that event, [2 Peter 3:14](#); (πληροῦν πάσης ... εἰρήνης ἐν τῷ πιστεύειν, [Romans 15:13](#) (where L marginal reading ἐν πιστεύειν εἰρήνη)); ἔχειν ἐν Χριστῷ εἰρήνην (opposed to ἐν τῷ κόσμῳ θλίψιν ἔχειν), [John 16:33](#); ἔχειν εἰρήνην πρὸς τὸν Θεόν, with God, [Romans 5:1](#), (εἰρήνη πρὸς τινα, Plato, rep. 5, p. 465 b.; cf. Diodorus 21, 12; cf. Meyer on Romans, the passage cited; Winer's Grammar, 186 (175); 406 (379)); εὐαγγελίζεσθαι εἰρήνην, [Romans 10:15](#) (R G Tr marginal reading in brackets); τό εὐαγγέλιον τῆς εἰρήνης, [Ephesians 6:15](#); in the expression εἰρήνην ἀφήμι κτλ., [John 14:27](#), in which Christ, with allusion to the usual

Jewish formula at leave-taking (see 3 above), says that he not merely wishes, but gives peace; ἡ εἰρήνη τοῦ Χριστοῦ, which comes, from Christ, [Colossians 3:15](#) (Rec. θεοῦ; τοῦ Θεοῦ, [Philippians 4:7](#) (cf. Winer's Grammar, 186 (175))). Comprehensively, of every kind of peace (blessing), yet with a predominance apparently of the notion of **peace with God**, εἰρήνη is used — in the salutations of Christ after his resurrection, εἰρήνη ὑμῖν (וְשָׁלוֹם לָכֶם, [Luke 24:36](#) (T omits; WH reject the clause); [John 20:19, 21, 26](#); in the phrases ὁ κύριος τῆς εἰρήνης, the Lord who is the author and promoter of peace, [2 Thessalonians 3:16](#); ὁ Θεός τῆς εἰρήνης [Romans 15:33](#); [Romans 16:20](#); [2 Corinthians 13:1](#); [Philippians 4:9](#); [1 Thessalonians 5:23](#); [Hebrews 13:20](#); in the salutations at the beginning and the close of the apostolic Epistles: [Romans 1:7](#); [1 Corinthians 1:3](#); [2 Corinthians 1:2](#); [Galatians 1:3](#); [Galatians 6:16](#); [Ephesians 1:2](#); [Ephesians 6:23](#); [Philippians 1:2](#); [Colossians 1:2](#); [1 Thessalonians 1:1](#); [2 Thessalonians 1:2](#); [2 Thessalonians 3:16](#); [1 Timothy 1:2](#); [2 Timothy 1:2](#); [Titus 1:4](#); ([Philemon 1:3](#)); [1 Peter 1:2](#); [1 Peter 5:14](#); [2 Peter 1:2](#); [2 John 1:3](#); [3 John 1:15](#) (14); ([Jude 1:2](#)); [Revelation 1:4](#). Cf. Kling in Herzog iv., p. 596f under the words Friede mit Gott; Weiss, Biblical Theol. d. N. T. § 83 b.; (Otto in the Jahrb. fur deutsch. Theol. for 1867, p. 678ff; cf. Winer's Grammar, 549 (511)).

6. of the blessed state of devout and upright men **after death** (Wis. 3:3): [Romans 2:10](#).

Topical Lexicon

Overview

εἰρήνη describes wholeness, harmony, and well-being granted by God and experienced among His people. In the New Testament it is never a mere absence of conflict; it is the positive, covenantal state that flows from God's redemptive work in Christ and is applied by the Holy Spirit to individuals and communities.

Old Testament and Jewish Background

The Septuagint regularly uses εἰρήνη to translate Hebrew shalom, a word that embraces completeness, prosperity, and relational harmony with God, neighbor, and creation. Priestly benedictions such as [Numbers 6:26](#) anticipated a day when the LORD would “give you peace.” First-century Jews greeted one another with “peace,” and Jesus' disciples continued the practice ([Luke 10:5–6](#)).

Christ the Source and Substance of Peace

At the incarnation the angels sang, “Glory to God in the highest, and on earth peace to men on whom His favor rests” ([Luke 2:14](#)). Jesus personifies and secures what they announced: “For He Himself is our peace” ([Ephesians 2:14](#)). Through His cross He reconciled Jew and Gentile “to God in one body... thus making peace” ([Ephesians 2:15–16](#)). The risen Lord's repeated greeting,

“Peace be with you” ([John 20:19, 21, 26](#)), is the declaration that His atoning work has achieved the promised shalom.

Peace with God: The Fruit of Justification

Salvation establishes objective reconciliation with God. “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ” ([Romans 5:1](#)). This peace frees the conscience from condemnation ([Romans 8:1, 6](#)) and removes the enmity described in [Romans 3:17](#).

Peace within the Heart: The Gift of Christ

Jesus bequeaths an inward calm immune to external turmoil: “Peace I leave with you; My peace I give you... Do not let your hearts be troubled” ([John 14:27](#)). The Spirit applies this reality so that “the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus” ([Philippians 4:7](#)). Individual believers are therefore called to “pursue righteousness, faith, love, and peace” ([2 Timothy 2:22](#)).

Peace as Corporate Unity

Church life is to be marked by peace. “Let the peace of Christ rule in your hearts, for to this you were called as members of one body” ([Colossians 3:15](#)). Leaders are to ensure assemblies are conducted “in a fitting and orderly way, for God is not a God of disorder but of peace” ([1 Corinthians 14:33](#)). Congregations strengthened “in the fear of the Lord... enjoyed peace” and multiplied ([Acts 9:31](#)).

Peace in Apostolic Greetings and Benedictions

Every Pauline letter opens with the twin blessing “grace and peace” (for example, [Romans 1:7](#); [Ephesians 1:2](#)) and most conclude with a similar wish ([Romans 15:33](#)). Peter, John, and Jude follow the same pattern ([1 Peter 1:2](#); [2 John 1:3](#); [Jude 1:2](#)). These formulas are more than courteous salutations; they declare and confer the gospel benefits of God’s favor and covenant well-being upon the recipients.

Peace as Ethical Imperative

Peace is both gift and task. Believers are to “make every effort to do what leads to peace and to mutual edification” ([Romans 14:19](#)). The Sermon on the Mount’s promise, “Blessed are the peacemakers” (implicit through [Matthew 5](#) and echoed in [James 3:18](#)), is realized by disciples who, because they already possess peace with God, actively resolve conflict and extend forgiveness. [Hebrews 12:14](#) commands, “Pursue peace with everyone.” This pursuit demonstrates the gospel before a watching world.

Peace and the Mission of the Church

When the seventy-two were sent, they were to proclaim, “Peace to this house” ([Luke 10:5](#)). The gospel message itself is “the good news of peace through Jesus Christ—He is Lord of all” ([Acts 10:36](#)). Footwear fitted with “the readiness of the gospel of peace” ([Ephesians 6:15](#)) underscores that evangelism delivers reconciliation, not merely information.

Peace and the Final Consummation

Present peace anticipates an eschatological fulfillment. The Lamb opens a seal that removes earthly peace ([Revelation 6:4](#)), yet the book closes with the assurance of eternal harmony in the new creation. Until then, believers “may be found by Him in peace, without spot or blemish” ([2 Peter 3:14](#)), awaiting the day when universal shalom is permanently established.

Historical and Pastoral Significance

1. First-century believers lived under the Roman “Pax Romana,” yet Scripture revealed a deeper peace independent of political stability.
2. Early Christian gatherings distinguished themselves from surrounding unrest by embodying reconciled Jew and Gentile fellowship, a living testimony to the gospel’s power.
3. Throughout church history, ministries of reconciliation, counseling, and social healing have turned repeatedly to passages such as [Philippians 4:7](#) and [Romans 12:18](#) for guidance and comfort.

Ministry Applications Today

- Preaching: Present peace with God as the immediate blessing of faith in Christ and the solution to human alienation.
- Discipleship: Cultivate the fruit of peace ([Galatians 5:22](#)) through Scripture meditation and Spirit-led obedience.
- Counseling: Apply the calming promises of [John 14:27](#) and [Isaiah 26:3](#) to anxious hearts.
- Conflict Resolution: Facilitate repentance and forgiveness in the church so that corporate life reflects [Colossians 3:15](#).
- Outreach: Frame evangelism as an invitation to enter God’s covenant of peace ([Acts 10:36](#); [2 Corinthians 5:18–20](#)).

Summary

εἰρήνη in the New Testament is the comprehensive well-being secured by Christ’s atonement, applied by the Holy Spirit, experienced individually and corporately, proclaimed in mission, and consummated in the coming kingdom. It is both the inheritance of the believer and the calling of the church.

◀ 3162. machaira ▶

Lexical Summary

machaira: Sword

Original Word: μάχαιρα

Part of Speech: Noun, Feminine

Transliteration: machaira

Pronunciation: MAH-khai-rah

Phonetic Spelling: (makh'-ahee-rah)

KJV: sword

NASB: sword, swords

Word Origin: [probably feminine of a presumed derivative of [G3163 \(μάχη - conflicts\)](#)]

1. a knife, i.e. dirk
2. (figuratively) war, judicial punishment

Strong's Exhaustive Concordance

sword.

Probably feminine of a presumed derivative of [mache](#); a knife, i.e. Dirk; figuratively, war, judicial punishment – sword.

see GREEK [mache](#)

HELPS Word-studies

3162 μάχαιρα – properly, a *slaughter-knife*; a short sword or dagger mainly used for stabbing; (figuratively) an instrument for exacting *retribution*.

NAS Exhaustive Concordance

Word Origin

perhaps from [machomai](#)

Definition

a short sword or dagger

NASB Translation

sword (23), swords (6).

Thayer's Greek Lexicon

STRONGS NT 3162: μάχαιρα

μάχαιρα, genitive **μαχαίρας** (so (with R G) Lachmann in [Luke 21:24](#))

and **μαχαίρης**, dative **μάχαιρα**. (so (with R G) Lachmann in [Luke 22:49](#); [Acts 12:2](#))

and **μαχαιίη** (between which forms the manuscripts vary, cf. (Scrivener, Collation, etc., p. lvi.; Tdf. Proleg., p. 117; WHs Appendix, p. 156a); Winers Grammar, 62 (61); Buttman, 11; Delitzsch on [Hebrews 11:34](#), p. 584 note), **ή**, (akin to **μάχη** and Latin mactare);

1. a large knife, used for killing animals and cutting up flesh: Homer, Pindar, Herodotus, at.; hence, [Genesis 22:6, 10](#); [Judges 19:29](#) Alex., for תִּלְכָּחֶמָה.

2. a small sword, distinguished from the large sword, the **ρόμφαία** (Josephus, Antiquities 6, 9,

5 ἀποτεμνει τήν κεφαλήν τῆ ρομφαία τῆ ἐκείνου (Goliath's), **μάχαιραν**, οὐκ ἔχων αὐτός), **and curred, for a cutting stroke**; distinct also from **ξίφος**, **a straight sword, for thrusting**, Xenophon, r. eq. 12, 11, cf. Hell. 3, 3, 7; but the words are frequently used interchangeably. In the N. T. universally, **a sword** (the Sept. often for קֶרֶב): as a weapon for making or repelling an attack, [Matthew 26:47, 51, 52](#), (55); [Mark 14:43, 47](#); [Luke 22:36, 38, 49, 52](#); [John 18:10](#); [Acts 16:27](#); [Hebrews 11:37](#); [Revelation 6:4](#); [Revelation 13:10](#), (14); by a Hebraism, **στόμα μαχαίρας**, **the edge of the sword** (פִּי קֶרֶב, [Genesis 34:26](#); [Joshua 8:24](#); [1 Samuel 13:22](#); [Judges 3:16](#), etc. (but in the Sept. the rendering **στόμα ξίφους** or **στόμα ρομφαίας** is more common)): [Luke 21:24](#); [Hebrews 11:34](#); **μάχαιρα δίστομος** (see **δίστομος**), [Hebrews 4:12](#). of the sword as the instrument of a magistrate or judge: death by the sword, [Romans 8:35](#); **ἀναιρεῖν τινα μάχαιρα**, [Acts 12:2](#); **τήν μαχαίρας φόρειν**, **to bear the sword**, is used of him to whom the sword has been committed, viz. to use when a malefactor is to be punished; hence, equivalent to **to have the power of life and death**, [Romans 13:4](#) (so **ξίφος**, **ξίφη ἔχειν**, Philostr. vit. Apoll. 7, 16; vit. sophist. 1, 25, 2 (3), cf. Dion Cass. 42, 27; and in the Talmud **the king who bears the sword**, of the Hebrew king). Metaphorically, **μάχαιρα**, a weapon of war, is used for **war**, or for quarrels and dissensions that destroy peace; so in the phrase **βαλεῖν μάχαιραν ἐπί τήν τήν**, to send war on earth, [Matthew 10:34](#) (for which [Luke 12:51](#) says **διαμερισμόν**); **ή μάχαιρα τοῦ πνεύματος**, the sword with which the Spirit subdues the impulses to sin and proves its own power and efficacy (which sword is said to be **ῥῆμα Θεοῦ** (cf. Buttman, 128 (112))), [Ephesians 6:17](#) (on the genitive in this passage cf. Ellicott or Meyer).

Topical Lexicon Overview

Strong's Greek 3162 designates the common side-arm of the first-century world, a short sword or large knife routinely carried by soldiers, authorities, brigands, and private

citizens. Across the **New Testament** its imagery ranges from literal steel drawn in the garden of Gethsemane to the incisive power of God's word and the righteous judgment of Christ. These **twenty-nine occurrences cluster around five major themes.**

Literal weaponry in the Gospel narratives

1. Arrest at Gethsemane—[Matthew 26:47](#), [Mark 14:43](#), [Luke 22:52](#) record a crowd arriving “with swords and clubs.” Peter’s impulsive strike ([Matthew 26:51](#); [John 18:10](#)) draws a stern rebuke: “Put your sword back in its place, for all who take up the sword will perish by the sword.” [Matthew 26:52](#).
2. Preparation for imminent danger—Before that night **JESUS HAD TOLD HIS DISCIPLES, “*Let the one who has no sword sell his cloak and buy one*”** ([Luke 22:36](#)). Their reply, “Here are two swords” ([Luke 22:38](#)), underscores both the literal object and the Lord’s deeper intention: to alert them to hardship rather than authorize violent revolt.
3. Civil and military use—The Philippian jailer would have ended his life “with his sword” ([Acts 16:27](#)) before Paul intervened, while Herod “had James the brother of John put to death with the sword” ([Acts 12:2](#)).

The sword and the civil authority

Romans 13:4 anchors governmental right to punish: “*He is God’s servant, an agent of wrath to bring punishment on the wrongdoer.*” The sword here represents delegated, limited authority, reminding believers that human rulers ultimately answer to God for how that authority is exercised ([Revelation 13:10](#)).

Discipleship, division, and persecution

Christ warns that allegiance to Him provokes hostility: “*I did not come to bring peace, but a sword.*” [Matthew 10:34](#). [Luke 21:24](#) foretells that Jerusalem’s people “will

fall by the edge of the sword,” a prophecy fulfilled in A.D. 70. [Hebrews 11:34, 11:37](#) remembers saints who “escaped the edge of the sword” and others who “were put to death by the sword,” reinforcing that faithfulness may cost earthly life yet secures eternal reward.

Symbolic and metaphorical applications

1. WORD OF JUDGMENT—In the Apocalypse the red horseman “was given a large sword” to remove peace from the earth ([Revelation 6:4](#)). The beast arrogates lethal power ([Revelation 13:10, 13:14](#)), counterfeiting divine prerogative.

2. WORD OF DIVISION—The sword images sharp separation between those who embrace Christ and those who reject Him, as families, cultures, and empires realign around the gospel.

Spiritual warfare: the believer’s sword

[Ephesians 6:17](#) urges believers to “*take the helmet of salvation and the sword of the Spirit, which is the word of God.*” Unlike every other item in the armor, this weapon is expressly offensive, enabling proclamation, correction, and defense against satanic deceit.

[Hebrews 4:12](#) expounds its potency: “*For the word of God is living and active. Sharper than any double-edged sword, it*

penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and intentions of the heart.”

As Scripture is wielded in dependence on the Spirit, it cuts through error, convicts sin, and brings life.

Eschatological judgment

Revelation anticipates final reckoning: “From His mouth comes a sharp sword, that with it He may strike down the nations” (19:15). The same Christ who once restrained Peter’s blade will ultimately wield unstoppable, righteous judgment, vindicating His saints and establishing everlasting peace.

Historical and cultural background

The short sword common to Roman infantry (gladius or machaira) measured roughly 18-24 inches, suited for close combat. Jewish zealots preferred shorter daggers; Roman magistrates bore it as a symbol of capital jurisdiction. Its ubiquitous presence makes it an apt emblem for both worldly power and spiritual conflict.

Pastoral and ministry implications

- Proclamation—Preachers and teachers must rely on the Spirit-empowered word rather than rhetorical flourish; only the divine sword reaches the heart.
- Perseverance—Believers facing persecution remember that unjust swords may kill the body, but cannot sever them from “the love of Christ” ([Romans 8:35](#)).
- Discernment—Christians navigate submission to governing authorities while recognizing higher allegiance to God when earthly laws oppose divine command.
- Hope—The final victory of the Rider on the white horse assures the church that every oppressive sword will be sheathed, and the Prince of Peace will reign.

Thus Strong’s 3162 traces a trajectory from the garden’s misguided zeal to the consummate triumph of Christ, calling every generation to trust the God who wields—and transforms—the sword.

(34) *Think not that I am come to send peace.*—

Truth appears again in the form of seeming paradox.

Christ is “our peace” ([Ephesians 2:14](#)), and

He came to be the one great Peacemaker; and

yet the foreseen consequences of His work involved strife and division, and such a consequence, freely accepted for the sake of the greater good that lies beyond it, involves, in fact, a purpose.

The words are the natural expression of such a thought; and yet we can hardly fail to connect them with those which,

**IN THE EARLIEST DAWN OF HIS INFANCY,
REVEALED TO THE MOTHER OF THE CHRIST THAT
“a sword should pass through her own soul also”
([Luke 2:35](#)).**

[Benson Commentary](#)

[Matthew 10:34-36](#). *Think not that I am come*, &c. — As if he had said, Because the prophets have spoken glorious things of the peace and happiness of the world under the reign of the Messiah, whom they have named, **for that reason, the Prince of peace, you may imagine that I am come to put the world into**

that happy state forthwith; and that universal peace will be the immediate consequence of my coming. But this is far from being the case; for, though the nature of my government be such as might produce abundant felicity, inasmuch as my religion breathes nothing but love, men will not lay aside their animosity, nor will they exercise a mutual friendship among themselves as soon as the gospel is preached to them. No; such is their wickedness, that they will make the gospel itself an occasion of such bitter dissensions that it will look as if I had not come to *send peace, but a sword* among men.

For, as I told you before, the nearest relations shall quarrel among themselves, and both public and private divisions will follow wheresoever my gospel comes with power.

Yet,

observe well, reader, this is not the design, though it be the event of his coming, thru the opposition of devils and men to his truth and the blessed effects of it.

And a man's foes — The foes of a man that is converted to my religion, and loves and follows me,

shall be they of his own household — Persons of his own family, or such as are nearly related to him.

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.

[Barnes' Notes on the Bible](#)

Think not that I am come ... - This is taken from [Micah 7:6](#).

Christ did not here mean to say that the object of his coming was to produce discord and contention, for he was the Prince of Peace, [Isaiah 9:6](#); [Isaiah 11:6](#); [Luke 2:14](#); but he means to say that such would be one of the effects of his coming. One part of a family that was opposed to Him would set themselves against those who believed in him. The wickedness of men, and not the religion of the gospel, is the cause of this hostility. It is unnecessary to say that no prophecy has been more strikingly fulfilled; and it will continue to be fulfilled until all unite in obeying his commandments. Then his religion will produce universal peace. Compare the notes at [Matthew 10:21](#).

But a sword - The sword is an instrument of death, and to send a sword is the same as to produce hostility and war.

[Jamieson-Fausset-Brown Bible Commentary](#)

34. Think not that I am come to send peace on earth: I came not to send peace, but a sword—strife, discord, conflict; deadly opposition between eternally hostile principles, penetrating into and rending asunder the dearest ties.

[Matthew Poole's Commentary](#)

See Poole on "[Matthew 10:35](#)".

[Gill's Exposition of the Entire Bible](#)

Think not ye that I am come to send peace on earth,.... The Jews had a notion of great outward peace and prosperity in the days of the Messiah; which was grounded on several prophecies of the Old Testament, not rightly understood by them; and the disciples of Christ had imbibed the same notion: wherefore our Lord thought fit to let them know the contrary; and that they must not expect outward ease and quiet, and worldly tranquillity would attend their ministry; for though he came to be a peace maker between God and sinners, by the blood of his cross; and was both the author and donor of spiritual peace to his people; and the Gospel he brought with him, and sent them to

preach, was the Gospel of peace; which, accompanied with his power, would produce peace in the consciences of men, and be the means of cultivating and maintaining peace among the saints; yet "peace on earth" in a temporal sense, whether in the world in general, or in Judea in particular, must not be expected as the consequence of his coming; so far from it, that he subjoins,

I came, not to send peace, but a sword. By the "sword" may be meant the Gospel, which is the means of dividing and separating the people of Christ from the men of the world, and from their principles and practices, and one relation from another; as also of divisions, discords, and persecutions arising from it: not that it was the intention and design of Christ, in coming into the world, to foment and encourage such things; but this, through the malice and wickedness of men, was eventually the effect and consequence of his coming; see [Luke 12:51](#) where, instead of a "sword", it is "division"; because the sword divides asunder, as does the sword of the Spirit, the word of God.

Geneva Study Bible

{8} Think not that I am come to send peace on earth: I came not to send peace, but a sword.

(8) Civil dissensions follow the preaching of the gospel.

EXEGETICAL (ORIGINAL LANGUAGES)

Meyer's NT Commentary

[Matthew 10:34](#). ἦλθον βαλεῖν] The *telic* style of expression is not only rhetorical, indicating that the *result* is unavoidable, but what Jesus expresses is a *purpose*,—not the *final* design of His coming, but an *intermediate* purpose,—in seeing clearly presented to His view the reciprocally hostile excitement as a necessary transition, which He therefore, in keeping with His destiny as Messiah, must be sent first of all to bring forth.

βαλεῖν] an instance of *zeugma*, in which the thought of a sword is the predominant one, after which the verb also spontaneously suggested itself for εἰρήνην, and all the more naturally the more sudden and powerful was to be the excitement of men's minds, which He, instead of a comfortable peace, was to bring about.

Expositor's Greek Testament

[Matthew 10:34-39](#). The whole foregoing discourse, by its announcements and consolations, implies that dread experiences are in store for the apostles of the faith. To the inexperienced the question might naturally suggest itself, why? Can the new religion not propagate itself quietly and peaceably? Jesus meets the question of the surprised disciple with a decided negative.

Cambridge Bible for Schools and Colleges

34. *not to send peace, but a sword*] The contrast is rather between union and division than between peace and war. The “sifting” of Christ causes division or perplexity, and conflict of opinion, both in the thoughts of the individual and between man and man. The same idea is illustrated by the husbandman’s fan, the refiner’s fire, and the shepherd’s separation of his flocks. History shews that religion has been the great separating influence in the world.

Bengel's Gnomon

[Matthew 10:34](#). Εἰρήνην, *peace*) sc. of the righteous with the wicked.—μάχαιραν, *a sword*) *i.e.*, violent division (called διαμερισμὸν in [Luke 12:51](#); [Luke 22:36](#)), proceeding from the discord of families, mentioned in [Matthew 10:35](#), to wars and murders.

Pulpit Commentary

Verses 34-39. - **Fellowship with me will involve separation from the dearest upon earth, yet the reward is great.** (Cf. ver. 5, note.) The progress of thought in these verses seems to be as follows: Do not be surprised at the contradiction that appears between my teaching and the immediate result; I allowed for this when I began my work (ver. 34). There will, indeed, be separation in the closest earthly ties (vers. 35, 36). But my claims are paramount (vers. 37, 38). And on your relation to them depends everything hereafter (ver. 39). Verse 34. - Parallel passage: [Luke 12:51](#). **Think not.** Christ here removes another mistaken opinion ([Matthew 5:17](#), note). There the mistake was about his relation to the Law; here about the immediate result of his coming. The Prince of Peace did not come to cast in peace as something from outside. It would show itself eventually, but from within outwards. That which he cast from without was **fire** ([Luke 12:49](#)), a **sword** (*infra*). Chrysostom ('Hem.,' 35.) points out, among other illustrations, that the confusion of tongues at the Tower of Babel was better than the peace which preceded it, and itself produced a better peace. **That I am come; that I came** (Revised Version); cf. further, [Matthew 5:17](#), note. **To send peace** (βαλεῖν εἰρήνην). The verb was probably chosen because in the other form of the utterance Christ had already said πῦρ βαλεῖν, where the figure is of throwing a firebrand ([Luke 12:49](#)). By a natural transition, that phrase led to the thought of **"throwing"** peace or a sword. St. Luke, on the contrary, softened the metaphor to δοῦναι. **On (the, Revised Version) earth: I came not to send peace, but a sword.** [Matthew 10:34](#)

Vincent's Word Studies

To send (βαλεῖν)

Lit., to throw or cast. By this word the expectancy of the disciples is dramatically pictured, as if he represented them as eagerly looking up for peace as something to be flung down upon the earth from heaven. Dr. Morison gives the picture thus: "All are on tiptoe of

expectation. What is it that is about to happen? Is it the reign of peace that is just about to be inaugurated and consummated? Is there henceforth to be only unity and amity? As they muse and debate, lo! a sword is flung into the midst."

ReformedClassicalist.com

THE CROSS AND THE SWORD

Christian Ethics

Feb 12

Commentaries on Matthew's Gospel were a common place to locate scattered theological foundations to political reflection among the earliest Reformed theologians. The passage about the arrest of Jesus in 26:47-56 forms a kind of last piece of that puzzle. The doctrine that emerges from this text is either much neglected or else cherry-

picked by this or that group. But I would summarize the true teaching here in this way:

In the kingdom of Christ, grace subordinates justice, and vengeance belongs to the Lord.

The Cross and the Sword Diversely Confused

There are three basic ways that the truth here is either neglected or distorted.

First, there is *the sword seized and cross neglected*. This is the error of political zealotry in every age—as in the words here **‘all who take the sword will perish by the sword’** (v. 52). This “taking,” or usurpation, belonged first to Peter (Jn. 18:10). This was already previewed at Caesarea Philippi, when “Peter took him aside and began to rebuke him, saying, ‘Far be it from you, Lord! This shall never happen to you’” (16:22). But this isn’t about the sword, as an instrument in itself—after all, it is just an inanimate object.

Something deeper is at work in the heart of the one grasping the sword. It is more like a fire inside which kindles a vengeance that spreads beyond our control and consumes us (Isa. 50:11). In addition to being an ambush that turns back on us (Prov. 1:18), such a usurpation turns a blind eye to the cross.

Second, there is *the sword and the cross both domesticated*. This is the error of liberal theology—promising its young converts that it is

turning all swords into plowshares here and now (Isa. 2:4), but they are not told that the cross is being demythologized together with the sword. Go deeper into the life of liberal churches and its theology and what you will find is not merely an abhorrence to the violence of man, but to the violence of God. So all of the sharp edges of reality are smoothed over, and divine justice itself is defanged by something more humane than either the cross or the sword. For the liberal, what can this seizing of Jesus be but the unfolding of a tragedy?

Third, there is *the sword abdicated and cross conflated*. This is the error of pietistic evangelicalism that uses the “gospel-brand” to drown out the sound of the civil use of the law. But if the gospel is not a license to sin in any other area of life, it also isn’t a license for us to excuse the sins of the sword by pretending that we’ll have nothing to do with it. Notice the words of Jesus here, **‘Put your sword back into its place’** (v. 52). The sword had *a place*. Jesus was not surprised that Peter had a sword. Indeed, in Luke’s account Jesus makes owning a sword as much a necessity for going on a trip as having a bag or a belt or a cloak.

So why is Jesus’ non-resistance here not a legitimate ground for a doctrine of either *pacifism* (i.e., All use of physical force is unlawful) or at least *pietism* (i.e., No use of physical force *by Christians* would be consistent with the gospel)? Perhaps many reasons could be given, but let mention only two:

First, Jesus is not acting here as an agent of the civil sphere in our age, and thus this activity by Jesus cannot be used as an example for a civil officer, Christian or otherwise, without some other scriptural reasoning. The burden of proof is on the pacifist and pietist to produce such additional reasoning. It simply begs the question to leave it at that.

Second, the achievement of Peter's ends here would have prevented Jesus from going to the cross. But that raises two more dissimilarities: (1) This going to the cross was a unique, unrepeatable event of the gospel; and (2) Jesus went voluntarily, not as a victim. So to assume up front that Peter's actions and ends here are the same as any or all uses of force in the civil sphere is guilty of the fallacies of begging the question and of the false analogy.

The Cross and the Sword Properly Related

Contrary to these false readings, the cross and sword are related in a fourfold way: in terms of (i) proper sphere, (ii) proper agent, (iii) proper time, and (iv) proper motive. In all of these we will see that ***grace subordinates justice***. Notice that the exercise of justice is not eradicated, but rather subordinated, and that in four ways:

First, as to proper *sphere*. We may think that there is no sphere into which God has delegated a sword to man. Perhaps *to Christ alone*—figuratively about the sword of His truth that divides in Matthew 10:34; and literally about that “sharp sword with which to strike

down the nations” at the Last Day, in Revelation 19:15. But otherwise, never! However, we would be wrong. Justice has a *final and perfect* sphere on the Last Day, but it also has an *ordained, even if imperfected*, sphere in the present age. God has designed the civil magistrate in such a way, as Paul says: “he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God’s wrath on the wrongdoer” (Rom. 13:4).

Second, as to proper *agent*. Jesus replies to Peter’s false zeal: **‘Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?’** (v. 53). These LEGIONS of angels are the ultimate military force that, if summoned by God, would be wiping out anything in their path. We have heard from passages that speak of “when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance” (2 Thess. 1:7-8). But why speak of the angels when He Himself was the most proper Agent of vengeance? The answer is discovered in our two final points.

Third, as to proper *time*. Even Jesus subordinated His own agency. With respect to Judas, He did not take on the exalted stance from the Judge’s bench that it will one day. He says here, **‘Friend, do what you came to do’** (v. 50). The enemy of Christ is still allowed a measure of his evil agency in the meantime, so as to add to his judgment (Rom. 2:5). Matthew Henry sees this as a supreme act of meekness, and that, “under the greatest provocation to forebear bitterness and evil-

speaking.”[1] Certainly it becomes an example for us; but it requires a greater end to explain this subordination of justice.

Fourth and finally, as to that *motive*, it is signaled by the contrasting words: **‘But how then should the Scriptures be fulfilled, that it must be so?’** (v. 54) In other words, though full execution of justice would have been righteous from the start, yet there would have been no mercy. That is the usual application both at Caesarea Philippi and here in Gethsemane; and rightly so. If Peter had his way—no cross, no salvation, no *you* in Christ’s kingdom to debate the wrong and right ways of its justice! But there is actually more to this motive that Jesus possessed.

More than the securing of mercy, the particular glory of God’s justice is at stake. Paul says, “Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, ‘Vengeance is mine, I will repay, says the Lord’” (Rom. 12:19). To “leave it to” God’s wrath is to know that God’s wrath is infinitely more powerful and more pure than ours. And if that doesn’t help, listen to how Peter describes the motive of Jesus here—specifically as an example for us—“when he suffered, he did not threaten, but continued entrusting himself to him who judges justly” (1 Pet. 2:23).

What Jesus set forth in the way of justice was a far more magnificent execution of it. Yet we are prevented from the ditches of zealotry on one side and pietism on the other. It is the future, final, unqualified

and invincible justice to come that informs our participation in the form of justice that He has ordained in time.

1. Matthew Henry, *Commentary on the Whole Bible* (Peabody, MA: Hendrickson Publishers, 1991), 1758.

“Enemy/Enemies”

2190. echthros

Lexical Summary

echthros: Enemy, hostile, hated

Original Word: ἐχθρός

Part of Speech: Adjective

Transliteration: echthros

Pronunciation: ekh-thros'

Phonetic Spelling: (ech-thros')

KJV: enemy, foe

NASB: enemies, enemy, hostile

Word Origin: [from a primary echtho "to hate"]

1. hateful
2. (passively) odious
3. (actively) hostile
4. (usually as a noun) an enemy (especially Satan)

Strong's Exhaustive Concordance

enemy, foe.

From a primary echtho (to hate); hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

HELPS Word-studies

2190 *exthros* – properly, an *enemy*; someone *openly hostile* (at *enmity*), animated by *deep-seated* hatred. 2190/*exthros* ("enemy"), implies *irreconcilable hostility*, proceeding out of a "personal" hatred *bent* on inflicting *harm* (*DNTT*).

[[2190](#) (*exthros*) describes a person resolved to inflict harm (see *DNTT*, Vol 1, 553) – i.e. driven by irreconcilable, deep-rooted *enmity*.]

NAS Exhaustive Concordance

Word Origin

from *echthos* (hatred)

Definition

hostile

NASB Translation

enemies (20), enemy (10), enemy* (1), hostile (1).

Thayer's Greek Lexicon

STRONGS NT 2190: ἐχθρός

ἐχθρός, ἔχθρα, ἐχθρόν (ἔχθος hatred); the Sept. numberless times for אָוִי, also for אָוִי, several times for אָוִי and אָוִי, a hater;

1. passively, **hated, odious, hateful** (in Homer only in this sense): [Romans 11:28](#) (opposed to ἀγαπητός).
2. actively, **hostile, hating and opposing** another: [1 Corinthians 15:25](#); [2 Thessalonians 3:15](#); with the genitive of the person hated or opposed, [James 4:4](#) Lachmann; [Galatians 4:16](#), cf. Meyer or Wieseler on the latter passage used of men as at enmity with God by their sin: [Romans 5:10](#) (cf. [Romans 8:7](#); [Colossians 1:21](#); [James 4:4](#)) (but many take ἐχθρός here (as in , see 1 above) passively; cf. Meyer); τῇ διάνοια, opposing (God) in the mind, [Colossians 1:21](#); ἐχθρός ἄνθρωπος, a man that is hostile, a certain enemy, [Matthew 13:28](#); ὁ ἐχθρός, the hostile one (well known to you), i. e. κατ' ἐξοχήν the devil, the most bitter enemy of the divine government: [Luke 10:19](#), cf. [Matthew 13:39](#) (and ecclesiastical writings). ὁ ἐχθρός (and ἐχθρός) substantively, **enemy** (so the word, whether adjective or a substantive, is translated in A. V., except twice (R. V. once) **foe**: ἔσχατος ἐχθρός, [1 Corinthians 15:26](#)): with the genitive of the person to whom one is hostile, [Matthew 5:43](#); [Matthew 10:36](#); [Matthew 13:25](#); Luke 1:(,); ; [Romans 12:20](#); [Revelation 11:5, 12](#); in the words of [Psalm 109:1](#) (), quoted in [Matthew 22:44](#); [Mark 12:36](#); [Luke 20:43](#); [Acts 2:35](#); [1 Corinthians 15:25](#) (L brackets; others omit the genitive (see above)); [Hebrews 1:13](#); [Hebrews 10:13](#). with the genitive of the thing: [Acts 13:10](#); τοῦ σταυροῦ τοῦ Χριστοῦ, who given up to their evil passions evade the obligations imposed upon them by the death of Christ, [Philippians 3:18](#).

Topical Lexicon

Overview

Strong's Greek 2190 (ἐχθρός, echthros) denotes an enemy, adversary, or one who is hostile. In the New Testament the term ranges from personal antagonists to cosmic opposition against God's kingdom. The word surfaces thirty-two times, scattered across narrative, didactic, and apocalyptic texts, revealing a rich theology of enmity and reconciliation that undergirds Christian ethics, soteriology, and eschatology.

Old Testament Background

The LXX often translates Hebrew סֹנֵא (sōnē') and עֹיֵב ('ōyēb) with ἐχθρός, linking the concept to covenant history. Israel's deliverance "from the hand of all who hate us" ([Luke 1:71](#)) echoes Exodus language, framing salvation as rescue from hostile forces. This backdrop informs New Testament writers who portray Jesus as the ultimate Redeemer from every foe—human, spiritual, and systemic.

Usage in the Gospels

1. Personal enemies—In the Sermon on the Mount Jesus reorients conventional ethics: "You have heard that it was said, 'Love your neighbor' and 'Hate your enemy.' But I tell you, love your enemies and pray for those who persecute you" ([Matthew 5:43-44](#)). Love for one's adversary embodies the perfection of the Father's indiscriminate benevolence.
2. Parabolic enemies—[Matthew 13:25, 28, 39](#) personifies the devil as "the enemy" who sows weeds among wheat, stressing vigilance against covert evil.
3. Messianic kingship—In Kingdom parables ([Luke 19:27, 43](#)) enemies resist the rightful reign of Christ, foreshadowing final judgment.
4. Prophetic fulfillment—Zechariah's song celebrates redemption "to rescue us from the hand of our enemies" ([Luke 1:74](#)), portraying Jesus as the climax of prophetic hope.

Pauline Epistles and the Doctrine of Reconciliation

Paul frequently applies ἐχθρός to humanity's alienation from God.

- [Romans 5:10](#) locates every believer's past in enmity: "For if, when we were enemies of God, we were reconciled to Him through the death of His Son...". Reconciliation is thus not moral improvement but a transfer from hostility to friendship through substitutionary atonement.
- [Colossians 1:21](#) intensifies the theme: "Once you were alienated from God and were enemies in your minds because of your evil deeds." Sin is personal rebellion that births relational rupture.
- In [Romans 11:28](#) Israel is "enemies for your sake" regarding the gospel, yet still beloved in election. Paul balances redemptive history and covenant fidelity.
- [Philippians 3:18](#) warns of "many...who walk as enemies of the cross of Christ," illustrating the ethical outworking of doctrinal error.
- [Romans 12:20](#) "If your enemy is hungry, feed him" applies [Proverbs 25:21-22](#), showing love

for enemies as a gospel reflex rather than legalistic duty.

- [2 Thessalonians 3:15](#) cautions discipline without relational severance: “Do not regard him as an enemy, but admonish him as a brother,” safeguarding church purity while preserving familial bonds.

Eschatological Dimension

[1 Corinthians 15](#) crystallizes the cosmic drama: “He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death” ([1 Corinthians 15:25-26](#)). Death itself is personified as ἐχθρός, anticipating resurrection victory. The author of Hebrews twice cites [Psalm 110:1](#) ([Hebrews 1:13](#); 10:13) to affirm Christ’s exaltation while His enemies await final subjugation. Revelation concludes the theme: hostile nations oppose God’s witnesses ([Revelation 11:5, 12](#)) yet cannot thwart divine purpose.

The Cosmic Conflict

Beyond human hostility, Scripture portrays a spiritual antagonist. Jesus labels Satan “the enemy” ([Matthew 13:39](#)), distinguishing between deceived people and the malevolent power behind them. Believers are granted authority: “I have given you authority...over all the power of the enemy” ([Luke 10:19](#)), framing discipleship within spiritual warfare.

Enemies and the Call to Love

Christian ethics does not deny the reality of enmity; it overcomes it through cruciform love. The command to love enemies ([Matthew 5:44](#); [Luke 6:27, 35](#)) mirrors God’s initiative toward hostile sinners. Such love is evangelistic, displaying the Father’s mercy and potentially transforming adversaries into family ([Galatians 4:16](#)).

Historical and Ministry Significance

Early church experience—Acts records external and internal foes. Paul’s rebuke of Elymas, “You son of the devil, enemy of all righteousness” ([Acts 13:10](#)), exposes spiritual opposition lurking behind human agents.

Pastoral application—Shepherds must distinguish between wolves (irreconcilable foes) and straying sheep (correctable brothers), applying [2 Thessalonians 3:15](#) with discernment.

Missions—Understanding ἐχθρός reminds evangelists that resistance may be spiritual and personal; prayerful love and proclamation are twin weapons.

Counseling—Believers plagued by guilt can rest in [Romans 5:10](#): former enemies are now reconciled, granting security and motivation for holy living.

Public theology—The believer’s attitude toward cultural opposition is neither capitulation nor vitriol but patient witness, confident that Christ will subdue every adversary.

Theological Synthesis

1. Origin: Enmity entered through sin, disrupting Shalom.
2. Scope: It spans personal relationships, societal structures, and unseen powers.
3. Resolution: The cross reconciles enemies to God; resurrection ensures ultimate victory.
4. Mission: Until consummation, the church embodies enemy-love, proclaims reconciliation, and trusts divine justice.

Key References

[Matthew 5:44](#); [Matthew 13:39](#); [Luke 19:27](#); [Romans 5:10](#); [Romans 12:20](#); [1 Corinthians 15:25-26](#); [Colossians 1:21](#); [Hebrews 10:13](#); [Revelation 11:5](#).

Conclusion

Ἐχθρός punctuates the gospel narrative: enemies exist, but God's grace makes enemies friends and ultimately eradicates every adversary. The term summons believers to realism about conflict, confidence in Christ's triumph, and radical love that reflects the Father's heart.

Matthew 10:39

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
3588 [e]	ὁ ho	The [one]	Art-NMS
2147 [e]	εὗρών heurōn	having found	V-APA-NMS
3588 [e]	τὴν tēn	the	Art-AFS

5590 [e]	ψυχὴν psychēn	life	N-AFS
846 [e]	αὐτοῦ autou	of him	PPro-GM3S
622 [e]	ἀπολέσει apolesei	will lose	V-FIA-3S
846 [e]	αὐτήν, autēn	it;	PPro-AF3S
2532 [e]	καὶ kai	and	Conj
3588 [e]	ὁ ho	the [one]	Art-NMS
622 [e]	ἀπολέσας apolesas	having lost	V-APA-NMS
3588 [e]	τήν tēn	the	Art-AFS
5590 [e]	ψυχὴν psychēn	life	N-AFS
846 [e]	αὐτοῦ autou	of him	PPro-GM3S
1752 [e]	ἕνεκεν heneken	on account of	Prep
1473 [e]	ἐμοῦ emou	Me	PPro-G1S

2147 [e]	εὕρησει heurēsei	will find	V-FIA-3S
846 [e]	αὐτήν. autēn	it.	PPro-AF3S

2147. heuriskó

Lexical Summary

heuriskó: To find, discover, obtain

Original Word: εὕρισκω

Part of Speech: Verb

Transliteration: heuriskó

Pronunciation: hyoo-REES-ko

Phonetic Spelling: (hyoo-ris'-ko,)

KJV: find, get, obtain, perceive, see

NASB: found, find, finds, finding, get, obtained, proved

Word Origin: [a prolonged form of a primary heuro hyoo'-ro, which (together with another cognate form) heureo hyoo-reh'-o is used for it in all the tenses except the present and imperfect]

1. to find
{literally or figuratively}

Strong's Exhaustive Concordance

find, get, obtain

A prolonged form of a primary heuro (hyoo'-ro), which (together with another cognate form) heureo (hyoo-reh'-o) is used for it in all the tenses except the present and imperfect to find (literally or figuratively)

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to find

NASB Translation

find (48), finding (9), finds (10), found (104), get (1), obtained (1), proved (1), regarded (1).

Thayer's Greek Lexicon

STRONGS NT 2147: εὐρίσκω

εὐρίσκω; imperfect **εὐρίσκον** ([Mark 14:55](#) (R G T); [Luke 19:48](#) (R G T); [Acts 7:11](#) (except Tr WH)) and more rarely **ηὐρίσκον** (cf. Kühner, § 343, i. 825f (especially Veitch, under the word at the end) and references under **εὐδοκέω**); future **εὐρήσω**; perfect **εὐρήκα**; 1 aorist **εὐρήσα** (which aorist, unknown to the earlier Greeks, occurs in Aesop fab. 131 (f. 41 edition Furia, p. 333 edition Cor.); Manetho, 5, 137 and in Byzantine writings; cf. Lob. ad Phryn., p. 721; Winers Grammar, 86 (82); (cf. Buttman, 36 (31))), [Revelation 18:14](#) Rec.; 2 aorist **εὐρον**, 1 person plural in Alex. form L WHs Appendix, p. 164; Buttman, 39 (34); Winers Grammar, § 13, 1 (see **ἀπέρχομαι**) **εὐράμεν**, [Luke 23:2](#) T Tr WH, 3 person plural **εὐραν**, [Luke 8:35](#) Tr WH; [Acts 5:10](#) Tr (in the Sept. often **εὐροσαν**); passive, present **εὐρίσκομαι**; imperfect 3 person singular **εὐρίσκετο**, [Hebrews 11:5](#) R G, **ηὐρίσκετο** L T Tr WH (cf. Bleek and Delitzsch at the passage (Veitch, as above)); 1 aorist **εὐρέθην**; future **εὐρεθήσομαι**; 2 aorist middle **εὐρομην** and later **εὐράμην** ([Hebrews 9:12](#) (cf. references above (on 2 aorist active))); the Sept. numberless times for נָצַף, sometimes for לָשַׁף to attain to, and for Chaldean ܢܘܫܦ; (from Homer down); **to find**; i. e.

1. properly, **to come upon, hit upon, to meet with**;

a. after searching, **to find a thing sought**: absolutely, opposed to **ζητεῖν**, [Matthew 7:7](#); [Luke 11:9f](#) (**ζητεῖ καὶ εὐρήσεις**, Epictetus diss. 4, 1, 51); **τινα**, [Matthew 2:8](#); [Mark 1:37](#); [Luke 2:45](#); [Acts 11:26](#) (); ; [2 Corinthians 2:13](#) (); [2 Timothy 1:17](#); [Revelation 20:15](#), etc.; **οὐχ εὐρίσκετο**, he had vanished, [Hebrews 11:5](#); with a specification of place added: **πέραν** with the genitive [John 6:25](#); **ἐν** with the dative [Acts 5:22](#); **εὐρέθη εἰς**, [Acts 8:40](#) (see **εἰς**, C. 2); with the accusative of the thing, [Matthew 7:14](#); [Matthew 13:46](#); [Matthew 18:13](#); [Luke 24:3](#); [John 10:9](#); [Acts 7:11](#); [Romans 7:18](#) Rec., etc.; followed by indirect discourse, [Luke 5:19](#); **οὐχ εὐρέθησαν**, had disappeared, [Revelation 16:20](#), cf. [Revelation 18:21](#); with the dative of advantage, [Revelation 20:11](#); followed by **ἐν** with the dative of place, [Matthew 21:19](#); [Revelation 12:8](#). **τινα** or **τί ζητεῖν καὶ οὐχ εὐρίσκειν**: [Matthew 12:43](#); [Matthew 26:60](#); [Mark 14:55](#); [Luke 11:24](#); [Luke 13:6](#); [John 7:34](#); [Revelation 9:6](#) ([2 Kings 2:17](#); [Nehemiah 7:64](#); [Psalm 9:36](#) ()); [Ecclesiastes 7:29](#); [Ezekiel 22:30](#); [Ezekiel 26:21](#) Ald.; Complutensian; [Hosea 2:7](#)); **γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται** **shall be found** namely, for destruction, i. e. will be unable to hide themselves from the doom decreed them by God, [2 Peter 3:10](#) Tr WH, after the strange but improbable reading of manuscripts **κ** **B** and other authorities; (see WH. Introductory § 365 and Appendix at the passage).

b. without previous search, **to find (by chance), to fall in with:** **τινα**, [Matthew 18:28](#); [Matthew 27:32](#); [John 1:41](#) (), () ; [Acts 13:6](#); [Acts 18:2](#); [Acts 19:1](#); [Acts 28:14](#); followed by **ἐν** with the dative of place, [John 2:14](#). **τί**, [Matthew 13:44](#); [Matthew 17:27](#); [Luke 4:17](#); [John 12:14](#); [Acts 17:23](#); followed by **ἐν**, with the dative of place, [Matthew 8:10](#); [Luke 7:9](#).

c. **εὕρισκω τινα** or **τί** with a predicate accusative is used of those who come or return to a place, the predicate participle or adjective describing the state or condition in which the person or thing met with is found, or the action which one is found engaged in: with an adjective, [Acts 5:10](#); [2 Corinthians 9:4](#); [2 Corinthians 12:20](#); with a participle (cf. Buttman, 301 (258)), [Matthew 12:44](#); [Matthew 20:6](#); [Matthew 21:2](#); [Matthew 24:46](#); [Matthew 26:40, 43](#); [Mark 11:2](#); [Mark 13:36](#); [Mark 14:37, 40](#); [Luke 2:12](#); [Luke 7:10](#); [Luke 8:35](#); [Luke 11:25](#); [Luke 12:37, 43](#); [Luke 19:30](#); [Luke 23:2](#); [Luke 24:2, 33](#); [Acts 5:23](#); [Acts 9:2](#); [Acts 10:27](#); [Acts 21:2](#); [Acts 24:12, 18](#); [Acts 27:6](#); followed by **καθώς**, [Mark 14:16](#); [Luke 19:32](#); [Luke 22:13](#); followed by a predicate substantive to which **ὄντα** must be supplied, [Acts 24:5](#) (cf. Winer's Grammar, § 45, 6 b.; Buttman, 304 (261)).

2. tropically, "to find by inquiry, thought, examination, scrutiny, observation, hearing; to find out by practice and experience," i. e. **to see, learn, discover, understand:** **κατηγορίαν**, [Luke 6:7](#) (T Tr text WH **κατηγορεῖν**); **τινα** followed by participle in the predicate, [Acts 23:29](#); by **ὅτι**, [Romans 7:21](#); after an examination (**πειράζειν**), **τινα** (**τί**) with a predicate adjective (participle), [Revelation 3:2](#); of a judge: **αἰτίαν θανάτου**, [Acts 13:28](#); **αἰτίαν, κακόν, ἀδίκημα ἐν τίνι**, [John 18:38](#); [John 19:4, 6](#); [Acts 23:9](#); [Acts 24:20](#); after a computation, with an accusative of the price or measure, [Acts 19:19](#); [Acts 27:28](#); after deliberation, **τό τί ποιήσωσι**, [Luke 19:48](#); **τό πῶς κολάσωνται αὐτούς**, [Acts 4:21](#). Passive **εὕρισκομαι to be found**, i. e. **to be seen, be present:** [Luke 9:36](#) ([Genesis 18:31](#)); often like the Hebrew **נִשְׁרָף** **to be discovered, recognized, detected, to show oneself out**, of one's character or state as found out by others (men, God, or both) (cf. Winer's Grammar, § 65, 8): **εὐρέθη ἐν γαστρὶ ἔχουσα**, [Matthew 1:18](#); **ἵνα εὐρεθῶσι καθὼς καὶ ἡμεῖς**, [2 Corinthians 11:12](#); **εὐρέθη μοι ἡ ἐντολή εἰς θάνατον** namely, **οὔσα**, the commandment, as I found by experience, brought death to me, [Romans 7:10](#); add, [Luke 17:18](#) (none showed themselves as having returned); [Acts 5:39](#); [1 Corinthians 4:2](#); [1 Corinthians 15:15](#); [2 Corinthians 5:3](#); [Galatians 2:17](#); [1 Peter 1:7](#); [Revelation 5:4](#); **τίνι**, the dative of the person taking cognizance and judging (Winer's Grammar, § 31, 10; Buttman, 187 (162)), [2 Peter 3:14](#) (add [2 Corinthians 12:20](#), yet cf. Buttman, the passage cited and § 133, 14; Winer's Grammar, § 31, 4 a.); **ἵνα εὐρεθῶ ἐν αὐτῷ** i. e. **ἐν Χριστῷ**, namely, **ὢν**, [Philippians 3:9](#); **σχήματι εὐρεθεὶς ὡς ἄνθρωπος**, [Philippians 2:7](#) (8) (Josephus, b. j. 3, 6, 1; so the Latin inferior, Cicero, de amic. 19, 70; superior, Tuscul. i. 39, 94). **εὕρισκειν Θεόν** (opposed to **ζητεῖν αὐτόν**, see **ζητέω**, 1 c. (cf. **ἐκζητέω**, a.)), **to get knowledge of, come to know, God**, [Acts 17:27](#); **εὕρισκεται (ὁ Θεός) τίνι**, discloses the knowledge of himself to one, Wis.

1:2; cf. Grimm, exgt. Hdb. at the passage (who refers to Philo, monarch. i. § 5; Origen contra Celsus 7, 42). On the other hand, in the O. T. **εὐρίσκεται ὁ Θεός** is used **of God heaving prayer, granting aid implored** ([1 Chronicles 28:9](#); [2 Chronicles 15:2, 4, 15](#); [Jeremiah 36:13](#) ()); hence, **εὐρέθην** (L and Tr in brackets WH marginal reading add **ἐν**) **τοῖς ἐμέ μή ζητοῦσι**, [Romans 10:20](#) from [Isaiah 65:1](#), means, according to Paul's conception, **I granted the knowledge and deliverance of the gospel.**

3. Middle, as in Greek writings, to find for oneself, to acquire, get, obtain,

procure: **λύτρωσιν**, [Hebrews 9:12](#); contrary to better Greek usage, the active is often used in the Scriptures in the same sense (cf. Buttman, 193 (167); Winer's Grammar, 18; 33 (32)

n.): **τήν ψυχὴν**, [Matthew 10:39](#); [Matthew 16:25](#); **ἀνάπαυσιν**, (Sir.

11:19) **ταῖς ψυχαῖς ὑμῶν**, [Matthew 11:29](#); **μετανοίας τόπον**, place for recalling the decision, changing the mind (of his father), [Hebrews 12:17](#) (cf. Winer's Grammar, 147

(139)); **σκήνωμα τῷ Θεῷ**, opportunity of building a house for God, [Acts](#)

[7:46](#); **χάριν εὐρωμεν**, grace, favor, [Hebrews 4:16](#); **χάριν παρὰ τῷ Θεῷ**, [Luke](#)

[1:30](#); **ἐνώπιον, τοῦ Θεοῦ**, [Acts 7:46](#); **ἔλεος παρὰ κυρίου**, [2 Timothy 1:18](#);

(**אֶפְרַיִם יְהוָה יִצְחָק**, [Genesis 6:8](#); [Genesis 18:3](#); [Genesis 30:27](#); [Genesis 32:6](#); [Exodus](#)

[33:12](#); [Deuteronomy 24:1](#), etc.; 1 Esdr. 8:4). (Compare: **ἀνευρίσκω**.)

Topical Lexicon

Scope and Distribution

The verb εὐρίσκω occurs 176 times in the Greek New Testament, ranging from the infancy narrative ([Matthew 1:18](#)) to the final judgment scenes of Revelation ([Revelation 20:15](#)). It serves as the primary term for every form of “finding,” whether literal discovery ([Luke 2:45](#)), intellectual recognition ([Romans 7:21](#)), moral examination ([1 Peter 1:7](#)), or eschatological verdict ([Revelation 20:11–15](#)). Its flexibility allows writers to describe human activity, divine initiative, and heavenly assessment with a single word-family.

Human Seeking and Divine Response

The Lord repeatedly summons people to seek with the promise of discovery. “Ask and it will be given to you; seek and you will find” ([Matthew 7:7](#)). The assurance resurfaces in [Luke 11:9–10](#) and supports the evangelistic promise in [John 10:9](#): “He will come in and go out and find pasture.” The verb thus undergirds the biblical conviction that diligent pursuit of God’s will is rewarded by gracious disclosure.

Found by God: Salvation Themes

Salvation is often portrayed as God’s finding of the lost rather than humanity’s achievement:

- [Luke 19:10](#): “For the Son of Man came to seek and to save the lost.”
- [Luke 15:4–6](#): The shepherd “goes after the one that is lost until he finds it... ‘Rejoice with me, for I have found my sheep that was lost.’”
- [Luke 15:8–10 and 15:24, 32](#) echo the same refrain with the lost coin and the prodigal son: “was lost and is found.”

The emphasis rests on divine initiative, highlighting grace as the decisive factor in redemption.

Finding in the Ministry of Jesus

1. Recruitment of disciples: Andrew “found” Simon ([John 1:41](#)), Philip “found” Nathanael ([John 1:45](#)); the chain reaction of personal discovery spreads the gospel.
2. Miraculous provisions: Jesus “found a young donkey” to fulfil Zechariah’s prophecy ([John 12:14](#)), underscoring sovereign orchestration of events.
3. Moral inspection: In the Passion accounts Pilate repeatedly asserts, “I find no basis for a charge against Him” ([John 18:38](#); 19:4, 6), attesting to the Lord’s sinlessness even in a pagan court.

Parabolic Teaching

The verb shapes Christ’s parables about value and joy:

- [Matthew 13:44–46](#): A man “finds” treasure; a merchant “finds” a pearl. Both sell all to possess what they have discovered, illustrating the incomparable worth of the kingdom.
- [Matthew 18:13](#): If the shepherd “finds” the lost sheep, “he rejoices more over it than over the ninety-nine.”

These parables teach that authentic discovery of Christ’s reign produces radical re-orientation and celebration.

Apostolic Mission and Church Growth

Acts employs εὐρίσκω to describe evangelistic progress and providential meetings:

- [Acts 11:26](#): Barnabas “found” Saul, enabling the missionary partnership that shaped early Gentile outreach.
- [Acts 16:13–14](#) (Lydia is “found” at prayer) reflects divine guidance in pioneer settings.
- [Acts 19:19](#): New believers burned magic scrolls “they found,” demonstrating tangible repentance.

Pauline Theology: Examination and Justification

Paul often turns the term toward self-assessment before God:

- [Romans 4:1](#): What did Abraham “find” regarding the flesh? Answer: justification by faith.
- [Philippians 3:9](#): Paul’s goal is to “be found in Him,” not with self-made righteousness but the

righteousness that comes through faith in Christ.

- [2 Corinthians 12:20–21](#) warns Corinth that Paul does not wish to “find” them in sin; the word thus frames apostolic accountability.

Eschatological Verdicts

Revelation intensifies εὐρίσκω for final judgment:

- [Revelation 3:2](#): Sardis must complete its works, “for I have not found your deeds complete.”
- [Revelation 20:11–15](#): Names not “found” in the book of life are cast into the lake of fire.
- Conversely, the redeemed are “found blameless” ([Revelation 14:5](#)), echoing Peter’s call to “be diligent... so that He may find you in peace, spotless and blameless” ([2 Peter 3:14](#)).

Moral Testing and Integrity

[1 Peter 1:7](#) envisions faith “more precious than gold” being “found to result in praise, glory, and honor.” The passive forms (εὐρεθῆ) stress divine evaluation, showing that final discovery lies with God, not human opinion.

Pastoral Application

Believers are urged to pursue spiritual disciplines in which discovery is promised: prayer ([Hebrews 4:16](#), “so that we may find grace”), Scripture search ([Acts 17:11](#)), and acts of service where Christ is “found” in the needy (cf. [Matthew 25:40](#) principle).

Historical and Liturgical Notes

Early patristic writers seized on εὐρίσκω to underline God’s search for humanity. For example, the Shepherd of Hermas paraphrases [Luke 15](#) to motivate repentance. The liturgy of the lost sheep became a baptismal motif: the catechumen, once “lost,” is now “found” within the fold.

Summary

εὐρίσκω threads through the New Testament as a dynamic indicator of discovery—sometimes by humans, decisively by God, ultimately by Christ at His return. It thus calls every reader to active seeking, humble openness to being found, and readiness for the final assessment where what is truly discovered will last forever.

apollumi: To destroy, to perish, to lose

Original Word: ἀπόλλυμι

Part of Speech: Verb

Transliteration: apollumi

Pronunciation: ä-pöll'-lū-mē

Phonetic Spelling: (ap-ol'-loo-mee)

KJV: destroy, die, lose, mar, perish

NASB: destroy, lost, perish, lose, destroyed, loses, perishing

Word Origin: [from [G575 \(ἀπό - since\)](#) and the base of [G3639 \(ὄλεθρος - destruction\)](#)]

1. to destroy fully
2. (reflexively) to perish, or lose
{literally or figuratively}

Strong's Exhaustive Concordance

destroy, die, lose, mar, perish.

From [apo](#) and the base of [olethros](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

see GREEK [apo](#)

see GREEK [olethros](#)

HELPS Word-studies

622 *apóllymi* (from [575](#) /*apó*, "away from," which intensifies *ollymi*, "to destroy") – properly, *fully* destroy, cutting *off entirely* (note the force of the prefix, [575](#) /*apó*).

[622](#) /*apóllymi* ("violently/completely perish") implies *permanent* (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and *destruction*" (*L & N*, 1, 23.106); cause to be *lost* (*utterly* perish) by experiencing a miserable end.

[This is also the meaning of [622](#) /*apóllymi* dating back to Homer (900 bc.)]

NAS Exhaustive Concordance

Word Origin

from [apo](#) and same as [olethros](#)

Definition

to destroy, destroy utterly

NASB Translation

bring (1), destroy (17), destroyed (9), dying (1), end (1), killed (1), lose (10), loses (7), lost (14), passed away (1), perish (14), perishable (1), perished (4), perishes (1), perishing (6), put to death (1), ruined (3).

Thayer's Greek Lexicon

STRONGS NT 622: ἀπόλλυμι

ἀπόλλυμι and **ἀπολλύω** ((**ἀπολλύει** [John 12:25](#) T Tr WH), imperative **ἀπόλλυε** [Romans 14:15](#) (cf. Buttman, 45 (39); WH's Appendix, p. 168f)); future **ἀπολέσω** and ([1 Corinthians 1:19](#) **ἀπολω** from a passage in the O. T., where often) **ἀπολω** (cf. Winers Grammar, 83 (80); (Buttmann, 64 (56))); 1 aorist **ἀπόλεσα**; **to destroy**; middle, present **ἀπόλλυμαι**; (imperfect 3 person plural **ἀπόλλυντο** [1 Corinthians 10:9](#) T Tr WH); future **ἀπολοῦμαι**; 2 aorist **ἀπωλόμην**; (2 perfect active participle **ἀπολωλώς**); (from Homer down); **to perish**.

1. to destroy i. e. to put out of the way entirely, abolish, put an end to, ruin: [Mark 1:24](#); [Luke 4:34](#); [Luke 17:27, 29](#); [Jude 1:5](#); **τὴν σοφίαν** render useless, cause its emptiness to be perceived, [1 Corinthians 1:19](#) (from the Sept. of [Isaiah 29:14](#)); **to kill:** [Matthew 2:13](#); [Matthew 12:14](#); [Mark 9:22](#); [Mark 11:18](#); [John 10:10](#), etc.; contextually, **to declare that one must be put to death:** [Matthew 27:20](#); metaphorically, **to devote or give over to eternal misery:** [Matthew 10:28](#); [James 4:12](#); contextually, **by one's conduct to cause another to lose eternal salvation:** [Romans 14:15](#). Middle **to perish, to be lost, ruined, destroyed;**

a. of persons; (a). properly: [Matthew 8:25](#); [Luke 13:3, 5, 33](#); [John 11:50](#); [2 Peter 3:6](#); [Jude 1:11](#), etc.; **ἀπόλλυμαι** λιμῶ, [Luke 15:17](#); **ἐν μαχαρια**, [Matthew 26:52](#); **καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι**, [2 Corinthians 4:9](#). (b). tropically, **to incur the loss of true or eternal life; to be delivered up to eternal misery:** [John 3:15](#) (R Lbr.), ; (it must be borne in mind, that according to John's conception eternal life begins on earth, just as soon as one becomes united to Christ by faith); [Romans 2:12](#); [1 Corinthians 8:11](#); [1 Corinthians 15:18](#); [2 Peter 3:9](#). Hence, **οἱ σωζόμενοι** they to whom it belongs to partake of salvation, and **οἱ ἀπολλύμενοι** those to whom it belongs to perish or to be consigned to eternal misery, are contrasted by Paul: [1 Corinthians 1:18](#); [2 Corinthians 2:15](#); [2 Corinthians 4:8](#); [2 Thessalonians 2:10](#) (on these present participles, cf. Winers Grammar, 342 (321); Buttman, 206 (178)).

b. of things; **to be blotted out, to vanish away:** **ἡ εὐπρέπεια**, [James 1:11](#); the heavens, [Hebrews 1:11](#) (from [Psalm 101:27](#) ()); **to perish** — "of things which on being thrown away are decomposed, as **μέλος τοῦ σώματος**, [Matthew 5:29f](#); remnants of bread, [John 6:12](#); — or which perish in some other way, as **βρωσίς**, [John 6:27](#); **χρυσίον**, [1 Peter 1:7](#); — or which are mined so that they can no longer subserve the use for which they were designed, as **οἱ ἀσκοί:** [Matthew 9:17](#); [Mark 2:22](#); [Luke 5:37](#).

2. to destroy i. e. to lose;

a. properly: [Matthew 10:42](#); [Mark 9:41](#) (τόν μισθόν αὐτοῦ); [Luke 15:4, 8, 9](#); [Luke 9:25](#); [Luke 17:33](#); [John 12:25](#); [2 John 1:8](#), etc.

b. metaphorically, Christ is said **to lose anyone** of his followers (whom the Father has drawn to discipleship) if such a one becomes wicked and fails of salvation: [John 6:39](#), cf. [John 18:9](#).

Middle **to be lost**: θρίξ ἐκ τῆς κεφαλῆς, [Luke 21:18](#); θρίξ ἀπό τῆς κεφαλῆς, [Acts 27:34](#) (Rec. πεσεῖται); τὰ λαμπρά ἀπόλετο ἀπό σου, [Revelation](#)

[18:14](#) (Rec. ἀπῆλθε). Used of sheep, straying from the flock: properly, [Luke](#)

[15:4](#) (τό ἀπολωλός, in [Matthew 18:12](#) τό πλανώμενον). Metaphorically, in accordance with the O. T. comparison of the people of Israel to a flock ([Jeremiah 27:6](#) (); [Ezekiel 34:4, 16](#)), the Jews, neglected by their religious teachers, left to themselves and thereby in danger of losing eternal salvation, wandering about as it were without guidance, are

called τὰ πρόβατα τὰ ἀπολωλότα τοῦ οἴκου Ἰσραήλ: [Matthew 10:6](#); [Matthew 15:24](#) ([Isaiah 53:6](#); [1 Peter 2:25](#)); and Christ, reclaiming them from wickedness, is likened to a shepherd and is said ζητεῖν καί σῶζειν τό ἀπολωλός: [Luke 19:10](#); [Matthew](#)

[18:11](#) Rec. (Compare: συναπόλλυμι.)

Topical Lexicon

Entry: ἀπόλλυμι – destroy, perish, lose, be lost

Scope and Range of Meaning

Across ninety-two New Testament occurrences the verb group embraces:

1. Active destruction by a responsible agent ([Matthew 2:13](#); [Matthew 12:14](#); [Mark 3:6](#)).
2. Passive or middle perishing, whether physical ([Luke 8:24](#)) or eternal ([John 3:16](#)).
3. The condition of being lost without Christ ([Luke 19:10](#); [Ephesians 2:12](#) implied in theology).
4. Ruin or waste of resources ([John 6:12](#); [Matthew 9:17](#)).

Old Testament Background

In the Septuagint ἀπόλλυμι often renders Hebrew נָבַד ('ābad), linking the New Testament usage to themes of covenant judgment ([Deuteronomy 4:26](#)) and the tragic loss of people or property ([Jeremiah 50:6](#)). The prophetic promise that God Himself would seek the lost sheep of Israel ([Ezekiel 34:16](#)) forms the backdrop for Jesus' self-designation as the Shepherd who "came to seek and to save the lost" ([Luke 19:10](#)).

Physical Ruin and Deliverance

Several texts describe immediate danger to life or property:

- Storms on Galilee: "Teacher, we are perishing!" ([Mark 4:38](#)).

- Wineskins: “The wine is spilled and the wineskins are ruined” ([Luke 5:37](#)).
- The unrighteous tenants: “He will bring those wretches to a wretched end” ([Matthew 21:41](#)).

Such passages remind readers of God’s providence in daily crises while warning of His righteous retribution when human rebellion persists.

Eternal Perdition and Salvation

The term reaches its theological climax in the antithesis to salvation.

[John 3:16](#): “For God so loved the world that He gave His one and only Son, that everyone who believes in Him shall not perish but have eternal life.”

Here ἀπόλλυμι marks the final destiny of unbelief, contrasted with ζωὴ αἰώνιος. A similar tension appears in [Luke 13:3,5](#), where Jesus urges repentance “or you will all perish,” and in [2 Peter 3:9](#), where divine patience restrains judgment because God is “not wanting anyone to perish.”

The Parables of the Lost

[Luke 15](#) uses the perfect participle (ἀπολωλός) to portray helplessness: lost sheep ([Luke 15:4-7](#)), lost coin ([Luke 15:8-10](#)), and lost son ([Luke 15:24,32](#)). The vocabulary illustrates:

- The sinner’s inability to recover himself.
- The seeker’s costly initiative.
- The joy of restoration.

The same root appears in [Matthew 18:11](#) and underscores Christ’s shepherding mission.

Discipleship Paradoxes

[Matthew 10:39](#); 16:25; [Mark 8:35](#); [Luke 9:24](#); 17:33 employ ἀπόλλυμι to frame the gospel paradox: “Whoever finds his life will lose it, and whoever loses his life for My sake will find it.” Voluntary self-denial leads to true life, whereas self-preservation ends in ruin.

Christological Significance

Jesus is portrayed both as the potential target of destruction and the deliverer from it. Plots against His life abound ([Matthew 12:14](#); [Mark 11:18](#); [Luke 19:47](#)). Yet He declares in [John 10:28](#), “I give them eternal life, and they will never perish; no one will snatch them out of My hand.” In [John 17:12](#) He guards the disciples so that “not one of them has been lost except the son of destruction,” fulfilling Scripture. His atoning death therefore becomes the decisive means by which others are not destroyed ([John 11:50](#)).

Synoptic Portraits

Matthew often links ἀπόλλυμι with covenant judgment upon Israel’s leaders ([Matthew 22:7](#)) and with practical stewardship ([Matthew 10:42](#)). Mark accents demonic recognition of Jesus’ power: “Have You come to destroy us?” ([Mark 1:24](#)). Luke uniquely stresses divine protection: “Not even a hair of your head will perish” ([Luke 21:18](#)), balancing sober warnings with covenant security.

Johannine Theology

John’s Gospel concentrates the verb around eternal issues—believing prevents perishing ([John 3:16](#)), and Jesus refuses to lose any whom the Father gives ([John 6:39](#)). Even mundane matters ([John 6:12](#)) serve as parables of divine economy: nothing entrusted to Christ is wasted.

Pauline and Petrine Epistles

Paul speaks of the “word of the cross” as foolishness “to those who are perishing” ([1 Corinthians 1:18](#); [2 Corinthians 4:3](#)). The present participle stresses an ongoing process that culminates in final destruction. Yet the same letters affirm that believers are “being saved,” highlighting two concurrent trajectories of humanity. Peter warns of ancient world judgment ([2 Peter 3:6](#)) and future fire ([2 Peter 3:9](#)), but also couples divine patience with the gospel call.

Revelation

The lament over Babylon—“The fruit of your soul’s desire has departed from you, and all your luxury and splendor have vanished, never to be seen again” ([Revelation 18:14](#))—depicts total economic and cultural ruin, paralleling the eternal doom of unrepentant societies.

Pastoral and Ethical Implications

1. Evangelism: The stark alternative of salvation or perishing motivates mission.
2. Assurance: Believers rest on Christ’s promise that none of His sheep will be lost.
3. Stewardship: Waste of resources contradicts the Lord’s instruction “Gather the pieces that are left over, so that nothing will be lost” ([John 6:12](#)).
4. Compassion: Ministry to those spiritually lost reflects the Good Shepherd’s heart.
5. Holiness: Continuous self-preservation leads to ruin; self-surrender to Christ leads to life.

Representative Text Cluster

- Eternal destiny – [John 3:16](#); [2 Peter 3:9](#).
- National judgment – [Matthew 22:7](#); [Luke 20:16](#).
- Physical peril – [Mark 4:38](#); [Acts 27:34](#).
- Personal discipleship – [Matthew 10:39](#); [Luke 9:25](#).
- Divine protection – [Luke 21:18](#); [John 17:12](#).
- Lostness restored – [Luke 15:4-32](#); [Matthew 18:14](#).

Summary

The ἀπόλλυμι family of words forms a rich biblical thread that stretches from temporal calamity to eternal condemnation, from material waste to spiritual lostness, and from the plots to destroy Jesus to His saving work that prevents destruction. The gospel consistently presents two paths: perishing apart from Christ or life through Him. Believers are called to proclaim, embody, and cherish the victory of the Shepherd who “came to seek and to save the lost.”

[GotQuestions.org](https://www.gotquestions.org)

Why did Jesus tell His disciples to sell a cloak and buy a sword (Luke 22:36)?

In [Luke 22:36](#), Jesus tells His disciples, “Let the one who has no sword sell his cloak and buy one.” Yet, not long after, He rebukes Peter for using a sword during His arrest ([Luke 22:49–51](#)). At first glance, this may seem contradictory. However, understanding the broader context of [Luke 22](#) and the events surrounding Jesus’ arrest helps clarify what He meant.

At this point in the Gospel narrative, Jesus is preparing His disciples for a dramatic shift. Earlier in their ministry, He had sent them out without money, bags, or extra clothing, and they lacked nothing ([Luke 22:35](#)). But now, He warns them that the circumstances are changing. The time of public favor is ending, and they will soon face opposition, rejection, and persecution. His instruction to buy a sword was not a call to violence or rebellion, but a sober reminder that they were entering a dangerous and uncertain time.

When the disciples respond, “Look, Lord, here are two swords,” Jesus replies, “It is enough” ([Luke 22:38](#)). This response is often debated. It’s unlikely that Jesus meant two swords would be sufficient for defense. More plausibly, He was either ending the conversation or expressing disappointment that they misunderstood His point. Some interpret His words as a rebuke, suggesting the disciples were taking His statement too literally. Regardless, it’s clear that Jesus was not encouraging them to take up arms in a physical sense. He was

preparing them mentally and spiritually for the trials ahead.

This becomes even more evident during Jesus' arrest. When Peter draws his sword and strikes the servant of the high priest, Jesus immediately intervenes, healing the man and telling Peter to put the sword away ([Luke 22:49–51](#); [John 18:10–11](#)). In Matthew's account, Jesus adds, "For all who take the sword will perish by the sword" ([Matthew 26:52](#)). These words make it clear that Jesus did not intend for His followers to use violence to defend Him or to advance His kingdom. His mission was to willingly lay down His life, in fulfillment of Scripture ([Matthew 26:53–54](#)).

The apostle Paul later explains in [Romans 13:1–4](#) that the sword is given by God to civil authorities to uphold justice—not to individuals for personal retaliation. Still, the Bible does acknowledge the right to self-defense in certain situations ([Exodus 22:2–3](#)), and Jesus' words in [Luke 22:36](#) may reflect the reality that His followers would need to be prepared for hardship, including physical danger, while continuing to trust in God's protection and justice.

In the end, Jesus' command to buy a sword was not about promoting violence but about preparing His disciples for the challenges they would soon face. It was a symbolic and practical warning that the road ahead would be difficult. As believers today, we are called to be wise, peaceful, and courageous. We are to rely on God's provision and stand firm in the truth of the gospel, putting on the full armor of God as described in [Ephesians 6:10–17](#).