

“The Tree IS KNOWN By Its Fruit”

Matthew 12:33-37

August 30, 2026

INTRO: *Ever been shockingly... devastatingly... blind-sided?*

- Cruel & Corrupt... Cars... Cancers... Heart attacks
- *“Jesus Warns Of Heart Attacks”* = initial sermon title...
- We are picking up where we left off last time...
- Christ’s greatest warning, encouragement, exhortation!

PRAYER

CONTEXT:

- Context is ALWAYS critical & key to interpreting...
- Bible... N.T.... Matthew... 3rd core section... ch.12
- **PROCLAIM! EXPLAIN... APPLY.**

VIDEO: *“The Loving Servant”*

(mMm 134 summary)

BIG IDEA:

Christ was clear... consistently, compassionately & confrontationally clear!

People need to take His Word on **people**...
to heart!

NOT culturally, (which is defiantly – or at best, superficially)...

BUT biblically, missionally, eternally, & personally... to heart!

PREVIEW:

1. Christ CONNECTS
2. Christ CONTRASTS
3. Christ CONTEXTUALIZED

T/S: *The **ONLY** way you can trust the words you hear is if they come from a truly loving heart **AND** The Word of God!*
(~ Dr. David Orr)

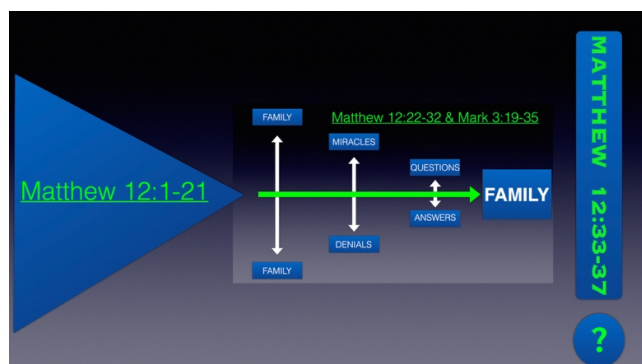
AND IF YOU CAN'T TRUST THEM... DON'T LET THEM IN!

TEXT: Matthew 12:33-37
(past 2)

I. Christ CONNECTS

³³ **Either**

➤ Jesus is connecting vv.33-37 to 12:1-13 & 14-32



- ***“EITHER”*** also anchors the Bible’s absolutes...
- God’s Word has foundational either/or’s...
- It ALWAYS (346X in the N.T.): *“link alternatives, sharpens comparisons, and presses hearers toward a decisive response... The conjunction repeatedly forces a choice: God or mammon, truth or error, life or death.”*
- ***“EITHER”*** preps the division between **either/or**:
 - Family of God **OR** family of the **Devil**
 - Good **OR** **Evil**
 - Heaven **OR** **Hell**

II. Christ CONTRASTS

³³ *“Either... make/assume the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit.”*

³⁴ ***YOU BROOD/OFFSPRING OF VIPERS!***
How can you speak good, when you are evil?
For out of the abundance/overflow of the heart the mouth speaks.

³⁵ ***The good person out of his good treasure
(storehouse of the heart) brings forth good, and the evil
person out of his evil treasure brings forth evil.***

A. “make/assume”

- a. = Determine/assess & accept
- b. = Jesus begins by inviting hearers to contrast
- c. = Jesus is calling His hearers to decide/believe

B. CHRIST’S INITIAL CONTRASTS...

- a. **TREE & FRUIT** (*begs the question of soils & seeds*)
- b. **Good & Bad**
- c. **Known & Deceived**
- d. Those who **speak-good & speak-evil**
- e. Those who **are good & those who are evil**
- f. **BROOD OF VIPERS & Flock of sheep**
- g. **Deceivers & Honest-speakers**

*If it walks like a duck, waddles like a duck, swims like a duck,
quacks like a duck... all while eating, sleeping, and living with
the other ducks... you should BELIEVE IT TO BE A DUCK!*

***At the same time, don’t believe any TURKEY...
that’s trying to convince you that it’s a duck, an eagle,
or anything other than the TURKEY it is!***

C. Don't miss Christ's definitive statement:

“A TREE IS KNOWN BY ITS FRUIT!”

- Fruit is pre-determined by the roots of the tree.
- Behavior modification can't get into the roots...
- If you wrap oak trees in white birch tree paper...
- The fruit reveals the roots & “type” of every tree.
- If you rightly determine the fruit, you will know...
- Hence, the evil efforts to disguise deceptive fruit!
 - Like wolves putting on sheep's clothing...
 - Like liar's cunning use of half-truths...
 - Like deceivers weaponizing doubt...
 - Like pedophiles offering candy...

**Jesus Christ is WARNING...
He is declaring a WARNING!
Hear & heed His WARNING!**

D. ***“You brood of vipers!”***

a. **WHO ARE YOU AND YOUR BROOD?**

b. Remember... Jesus has called people:

- i. Dogs
- ii. Hogs
- iii. Vipers
- iv. Wolves
- v. Sheep

- c. ***“brood/offspring”*** = Gk. ***“fruit”*** & ***“FAMILY”***
- i. Jesus is calling out the VIPERS... **AND...**
 - ii. The FRUIT/FAMILY that comes from vipers!

Broods of vipers raise up herds of goats
and POISON flocks of sheep!

Psalm 55:21

*His speech/words were smooth as butter, yet
war was in his heart; his words were softer
than oil, yet they were drawn swords.*

(Read & heed Ephesians 6:10-20)

E. Jesus asks a defining, rhetorical question...

***How can you speak good,
when you are evil?***

ANSWER: **You can't!**

- This “question” is really an **exposing rebuke!**
- More poignantly, EVERYBODY KNEW IT...
- JESUS DECLARES THEY ARE **EVIL!**
- JESUS WARNS... THEY ARE **EVIL!**

**F. For out of the abundance/overflow
of the heart the mouth speaks.**

**WHO & WHAT PEOPLE ARE IS WHO & WHAT PEOPLE WILL BE
UNLESS & UNTIL CHRIST MIRACULOUSLY CHANGES THEM — PERIOD!**

- The heart is the true source/roots of the tree.
- The heart is the true DNA of the tree's fruit...
- **The true mouth reveals the true heart...**
 - Lying mouths hide lying hearts...
 - Religious mouths cover religious hearts...
 - Dirty mouths expose the dirty heart stains.
 - Laodicean mouths compromise their hearts.
 - Sardicean mouths rationalize dead hearts.

III. Christ CONTEXTUALIZES

³⁶***I tell you, on the day of judgment people will
give account for every careless word they speak,***
³⁷***for by your words you will be justified, and by
your words you will be condemned."***

A. "I tell you" = Almighty GOD & divine authority!

- a. **"I"** = God
- b. **"tell"** = declare
- c. **"you"** = you/all of us!

B. “on the day of judgment” =

- a. Make no mistake the Day of Judgment IS coming!
- b. Not only is Jesus LORD... He is the coming Judge!
- c. The Lamb of God will return as the Lion of Judah!

C. “people will give an account”

- a. **“people”** is an all-inclusive term (i.e. “humanity”)
- b. Passage use of **“ethnos”** means **“all ethnicities”**
- c. **“will give”** is a declarative statement...
 - i. This is God declaring something will occur.
 - ii. When God says it will happen, it WILL!
- d. **“will give an account”**
 - i. Not only is everyone responsible...
 - ii. Everyone will be held accountable...
 - iii. Today’s world cultures HATE that combo...

D. “For EVERY CARELESS WORD they speak...”

- a. **“EVERY”**
 - i. First, this is an ABSOLUTE term
 - ii. Every means ALL, NO EXCEPTION(s)
 - 1. Every is the opposite of “none.”
 - 2. Every, by definition, disallows “some.”
- b. **“CARELESS”**
 - i. First, this is a nuanced & important term...
 - ii. Remember our **“EITHER”** at the start...
 - iii. Words are either Care-LESS or Care-FULL!

- iv. Careless carries a negative connotation...
 - 1. Careless words = words without care...
 - 2. Careless words are never encouraged...
 - 3. Careless words are for & from fools...

c. ***“WORD”***

- i. Notice that this is a “word” vs. “thought.”
- ii. Words facilitate communication & relations.
- iii. Our words package & present our thoughts.

d. ***“they speak”***

- i. ***“they”*** = *the speaker(s)*
- ii. ***“speak”*** = *that which is/was said*
 - 1. Lip-speak
 - 2. Love-speak
 - 3. Life-speak

E. ***“For”*** = *“because”* or *“therefore”* or prepositional link

F. ***“by your words”***

- a. *This is another way of pointing to one’s*
“fruit” or “witness” or “light” or “aroma”
- b. Your message & ministry will be the means
& method by which you will be judged...
- c. ***Your words*** = your fruit in the metaphor...

- d. Remember... Jesus is talking about heart-words
 - i. Beware the lying lips vs. life words of LIARS!
 - ii. Beware the plastic-fake or real-rotting fruit!

G. *“you will be justified/acquitted and you will be condemned.”*

- a. Notice PERSONAL responsibility & accountability
 - i. You are not saved by other’s words
 - ii. You are not condemned by other’s words
- b. Notice **definitive CLARITY & zero ambiguity...**
- c. Notice ONLY 2 OPTIONS!
 - i. **Declared innocent OR guilty!**
 - ii. **No “hung-juries” on Judgment Day!**
 - iii. **This Judge has ALL the genuine evidence!**

***** Pay close attention to what I am about to say.*****

While sincerity is REQUIRED for your “words” to be acceptable and redeemable by The LORD... make no mistake... “sincerity” has NEVER been, nor will it ever be ENOUGH. Sincerity is NOT the standard or test... Truth IN Love, per God’s Word, will, & ways is the ONLY test that will matter on Judgment Day!

REVIEW:

Christ was clear... consistently, compassionately & confrontationally clear!

People need to take His Word on **people**...
to heart!

NOT culturally, (which is defiantly – or at best, superficially)...

BUT biblically, missionally, eternally, & personally... to heart!

GOD'S TRUTH IN LOVE IS NOT ROCKET-SCIENCE!

Jesus is saying AGAIN...

Wake up! Watch out! Witnessing is warfare!

*The **ONLY** way you can trust the words you
hear is if they come from a truly loving
heart **AND** The Word of God!*

(~ Dr. David Orr)

AND IF YOU CAN'T TRUST THEM... DON'T LET THEM IN!

CLOSE:

PROCLAIM!

EXPLAIN...

APPLY.

The quality of your discernment is directly related to the quality of your dictionary!

**Good trees begin with good soil and good seed...
then the good roots WILL bring forth good fruit!**

- Let me leave you w/ a couple backyard thoughts..
 - Ground-bees
 - Dandelions.... (life cycle = framework!)

BEWARE THE GROUND-BEES IN YOUR BACKYARD!

- Don't be or believe... disobedience or defiance.
- Don't fall-for or follow... bad fruit &/or bad trees.

VIDEO: *"Dandelion Disciples"*

LET US ALL SEEK TO BE DANDELION DISCIPLES!

- METAMORPHOSIZED MISSIONARIES...
- EXPONENTIAL MULTIPLIERS...
- MOVED BY GOD'S PNEUMA...
- MIRACULOUS MINISTERS...

PRAYER

STUDY NOTES:

Matthew 12:33-37 (NASB)

Words Reveal Character

³³“Either **assume** the **tree** to be **good** as well as its **fruit** good, or **assume** the tree to be **bad** as well as its fruit bad; for the tree is **known by** its fruit. ³⁴You **offspring of vipers**, how can you, **being** evil, **express** any good things? For the mouth **speaks** from that which **fills the heart**. ³⁵The good person **brings out** of *his* good **treasure** good **things**; and the evil person brings out of *his* evil treasure evil things. ³⁶**But I tell you** that *for every* **careless word** that people ^[ag]speak, they will **give an account** of it on the **day of judgment**. ³⁷For **by your words** you will be **justified, and** by your words you will be **condemned**.”

ESV

³³“Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit. ³⁴You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. ³⁵The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil. ³⁶I tell you, on the day of judgment people will give account for every careless word they speak, ³⁷for by your words you will be justified, and by your words you will be condemned.”

NIV

³³“Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit. ³⁴You brood of vipers, how can you who are evil say anything good? For the mouth speaks what the heart is full of. ³⁵A good man brings good things out of the good stored up in him, and an evil man brings evil things out of the evil stored up in him. ³⁶But I tell you that everyone will have to give account on the day of judgment for every empty word they have spoken. ³⁷For by your words you will be acquitted, and by your words you will be condemned.”

AMPLIFIED:
Words Reveal Character

33“Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is recognized *and* judged by its fruit. 34You brood of vipers, how can you speak good things when you are evil? For the mouth speaks out of that which fills the heart. 35The good man, from his [inner] good treasure, brings out good things; and the evil man, from his [inner] evil treasure, brings out evil things. 36But I tell you, on the day of judgment people will have to give an accounting for every careless or useless word they speak. 37For by your words [reflecting your spiritual condition] you will be justified *and* acquitted of the guilt of sin; and by your words [rejecting Me] you will be condemned *and* sentenced.”

NLT

33“A tree is identified by its fruit. If a tree is good, its fruit will be good. If a tree is bad, its fruit will be bad. 34You brood of snakes! How could evil men like you speak what is good and right? For whatever is in your heart determines what you say. 35A good person produces good things from the treasury of a good heart, and an evil person produces evil things from the treasury of an evil heart. 36And I tell you this, you must give an account on judgment day for every idle word you speak. 37The words you say will either acquit you or condemn you.”

Matthew 12:33 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
2228 [e]	ἢ Ἐ	Either	Conj

4160 [e]	ποιήσατε poiēsate	make	V-AMA-2P
3588 [e]	τὸ to	the	Art-ANS
1186 [e]	δένδρον dendron	tree	N-ANS
2570 [e]	καλὸν kalon	good	Adj-ANS
2532 [e]	καὶ kai	and	Conj
3588 [e]	τὸν ton	the	Art-AMS
2590 [e]	καρπὸν karpon	fruit	N-AMS
846 [e]	αὐτοῦ autou	of it	PPro-GN3S
2570 [e]	καλόν, kalon	good,	Adj-AMS
2228 [e]	ἢ ē	or	Conj
4160 [e]	ποιήσατε poiēsate	make	V-AMA-2P
3588 [e]	τὸ to	the	Art-ANS

1186 [e]	δένδρον dendron	tree	N-ANS
4550 [e]	σαπρὸν sapron	bad	Adj-ANS
2532 [e]	καὶ kai	and	Conj
3588 [e]	τὸν ton	the	Art-AMS
2590 [e]	καρπὸν karpon	fruit	N-AMS
846 [e]	αὐτοῦ autou	of it	PPro-GN3S
4550 [e]	σαπρόν· sapron	bad;	Adj-AMS
1537 [e]	ἐκ ek	by	Prep
1063 [e]	γὰρ gar	for	Conj
3588 [e]	τοῦ tou	the	Art-GMS
2590 [e]	καρποῦ karpou	fruit,	N-GMS
3588 [e]	τὸ to	the	Art-NNS

1186 [ε]	δένδρον dendron	tree	N-NNS
1097 [ε]	γινώσκειται. ginōsketai	is known.	V-PIM/P-3S

- Q: What makes a tree?
- A: Seed, soil, & roots, plus water, nurturing nutrients, & time.
 - See the Parable of the Soils...
 - See the call for God-glorifying fruit-bearing...
 - See fruit as health vs. “stuff” manufactured...

2228. é ►

Lexical Summary

é: or, than, either

Original Word: ἢ

Part of Speech: Particle, Disjunctive Particle

Transliteration: é

Pronunciation: ay

Phonetic Spelling: (ay)

KJV: and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea

NASB: or, than, either, or else, rather than, nor, other than

Word Origin: [a primary particle of distinction between two connected terms]

1. (disjunctive) or
 2. (comparative) than.
- {Often used in connection with other particles}

Strong's Exhaustive Concordance

and, but, either, rather

A primary particle of distinction between two connected terms; disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially [ede](#), [eper](#), [etoi](#).

see GREEK [ede](#)

see GREEK [eper](#)

see GREEK [etoi](#)

NAS Exhaustive Concordance

Word Origin

a prim. conjunction used disjunctively or cptv.

Definition

or, than

NASB Translation

either (4), nor (1), or (282), or else (4), other than (1), rather (1), rather than (2), than (36), than...or (1), whether (1).

Thayer's Greek Lexicon

STRONGS NT 2228: ἢ

ἢ, a disjunctive conjunction (cf. Winer's Grammar, § 53, 6). Used

1. to distinguish things or thoughts which either mutually exclude each other, or one of which can take the place of the other: **or** (Latin *aut, vel*);

a. to distinguish one thing from another in words of the same construction: [Matthew](#)

[5:17](#) (τόν νόμον ἢ τοὺς προφῆτας), [Matthew 5:36](#) (λευκὴν ἢ μέλαιναν); [Matthew 6:31](#); [Matthew 7:16](#); [Mark 6:56](#); [Mark 7:11](#); [Luke 2:24](#); [Luke 9:25](#); [John 7:48](#); [John 13:29](#); [Acts 1:7](#); [Acts 3:12](#); [Acts 4:7](#); [Romans 1:21](#); [Romans 3:1](#); [1 Corinthians 4:3](#); [1 Corinthians 5:10](#); [1 Corinthians 10:19](#); [Galatians 1:10](#), etc.

b. after an interrogative or a declarative sentence, before a question designed to prove the same thing in another way: [Matthew 7:4, 9](#); [Matthew 12:29](#); [Matthew 16:26](#); [Matthew 26:53](#); [Mark 8:37](#); [Luke 13:4](#); [Luke 14:31](#); [Luke 15:8](#); [Romans 9:21](#); [Romans 14:10](#); [1 Corinthians 6:16](#).

c. before a sentence contrary to the one just preceding, to indicate that if one be denied or refuted the other must stand: [Matthew 20:15](#) (i. e. **or**, if thou wilt not grant this, **is thine eye** etc.); [Romans 3:29](#); [1 Corinthians 9:6](#); [1 Corinthians 10:22](#); [1 Corinthians 11:14](#) (Rec.); ; [2 Corinthians 11:7](#); ἢ ἀγνοεῖτε etc., [Romans 6:3](#); [Romans 7:1](#) (cf. [Romans 6:14](#)); ἢ οὐκ οἰκατε etc., [Romans 11:2](#); [1 Corinthians 6:9, 16, 19](#).

d. ἢ ... ἢ, **either ... or**, [Matthew 6:24](#); [Matthew 12:33](#); [Luke 16:13](#); [Acts 24:20](#); [1 Corinthians 14:6](#).

2. in a disjunctive question it corresponds to the Latin *an* or *utrum*;

a. preceded by [πότερον](#), [John 7:17](#); cf. Klotz ad Dev. 2:2, p. 574f; preceded by the interrogative [μή](#), [1 Corinthians 9:8](#); preceded by [μήτι](#), [2 Corinthians 1:17](#).

b. without an interrog. particle in the first member of the interrogation: [τί ἐστι ἐυκοπώτερον, εἰπεῖν ... ἢ εἰπεῖν](#), [Matthew 9:5](#); [Mark 2:9](#); [Luke 5:23](#); add, [Matthew 21:25](#); [Matthew 23:17, 19](#); [Matthew 27:17](#); [Mark 3:4](#); [Luke 7:19](#); [Acts 8:34](#).

c. ἢ ... ἢ ... ἢ, [Mark 13:35](#).

3. as a comparative conjunction, **than**;

a. after comparatives: [Matthew 10:15](#); [Matthew 11:22](#); [Luke 9:13](#); [Luke 16:17](#); [John 3:19](#); [John 4:1](#) (Tr marginal reading omits; WH brackets ἢ); [Acts 4:19](#); [Romans 13:11](#), and often. ἢ is lacking after [πλείους](#) followed by a noun of number: [Matthew 26:53](#) T Tr WH; [Acts 4:22](#); [Acts 23:13, 21](#); [Acts 24:11](#) (where Rec. adds ἢ); cf. Matthiae, § 455 note 4; Kühner, ii., p. 847; (Jelf, § 780 Obs. 1); Winer's Grammar, 595 (554); (Buttmann, 168 (146)); Lob. ad Phryn., p. 410f.

b. after [ἔτερον](#): [Acts 17:21](#).

c. [πρίν ἢ](#), **before that, before**, followed by accusative with an infinitive (cf. Buttmann, § 139, 35; Winer's Grammar, § 44, 6, also, p. 297 (279)): [Matthew 1:18](#); [Mark 14:30](#); [Acts 2:20](#) R G WH marginal reading; [Acts 7:2](#); followed by the aorist subjunc, [Luke 2:26](#) Tr text omits; WH brackets ἢ; R G (others [ἕως](#)); followed by present optative, [Acts 25:16](#).

d. after [θέλω](#) equivalent to **to prefer**: [1 Corinthians 14:19](#) (followed by [ἥπερ](#), [2 Macc. 14:42](#)); examples from Greek authors are given in Klotz ad Devar. 2:2, p. 589f; Winer's Grammar, § 35, 2 c.; (Buttmann, § 149, 7); Kühner, ii., p. 841; (Jelf, § 779 Obs. 3).

e. after [οὐ](#): [John 13:10](#) R G, where after [οὐ χρείαν ἔχει](#) the sentence goes on as though the writer had said [οὐκ ἄλλου τίνος χρείαν ἔχει](#), (cf. Winer's Grammar, 508 (478)).

f. after positive notions, to which in this way a comparative force is given: after [καλόν ἐστι](#) (**it is good ... rather than**) equivalent to **it is better**, [Matthew 18:8](#); [Mark 9:43, 45, 47](#);

cf. Menander's saying [καλόν τό μή ζῆν, ἢ ζῆν ἀθλιως](#), and Plautus *rud.* 4, 4, 70 *tacita mulier est bona semper, quam loquens*; similar examples in the O. T. are [Genesis 49:12](#); [Psalm](#)

117:8 (); [Jonah 4:3, 8](#); Tobit 6:13 Tobit 12:8; Sir. 20:25 Sir. 22:15; 4 Macc. 9:1; also after [Λυσιτελεῖ](#) (it is gain ... rather than) equivalent to it is better (Tobit 3:6), [Luke 17:2](#); after [χαρά ἐστι](#) (there will be joy ... more than), [Luke 15:7](#); see examples from Greek authors in Alexander Buttmann (1873) Gram. § 149, 7; (Buttmann, p. 360 (309)); Winer, Kühner, others, as above.

4. with other particles;

a. [ἀλλ' ἢ](#), see [ἀλλά](#), I. 10, p. 28a.

b. [ἢ γάρ](#), see [γάρ](#), I. at the end c. [ἢ καί](#) (cf. Winer's Grammar, § 53, 6 note), **α. or even, or also** (Latin autem, vel): ([Matthew 7:10](#) L T Tr WH); [Luke 11:11](#) G L T Tr WH; [Luke 11:12](#); [Luke 18:11](#); [Romans 2:15](#); [1 Corinthians 16:6](#); [2 Corinthians 1:13](#). **β. or also** (Latin etiam) (in a disjunctive question): [Luke 12:41](#); [Romans 4:9](#).

d. [ἢ περ](#), **than at all** (Latin quamforte; German alsetwa), after a comparative (cf. Jelf, § 779 Obs. 5): [John 12:43](#) (L [ἢ περ](#), WH marginal reading [ὕπερ](#)) (2 Macc. 14:42; Homer, Hesiod).

e. [ἢτοι ... ἢ](#), **either indeed** (cf. Kühner, § 540, 5) ... **or**: [Romans 6:16](#) (Wis. 11:19; Herodotus and following).

Topical Lexicon

Overview of ἢ in the New Testament

ἢ appears three-hundred forty-six times, linking alternatives, sharpening comparisons, and pressing hearers toward a decisive response.

From Matthew 1:18 to Revelation 14:9 the conjunction repeatedly forces a choice: God or mammon, truth or error, life or death. Its distribution covers Gospel narrative, apostolic preaching, doctrinal exposition, pastoral instruction, and apocalyptic warning, ensuring that the “either-or”

motif pervades every stratum of New Testament revelation.

PATTERNS OF DISJUNCTION IN THE TEACHING OF JESUS

1. Commitment to God alone Matthew 6:24: “No one can serve two masters. Either he will hate the one and love the other... You cannot serve both God and money.”
2. Pastoral appeals Matthew 7:9-10; Luke 14:5; Mark 3:4 show Jesus using ἢ to elicit self-judgment: “Which of you...?”
3. Eternal stakes Matthew 16:26; 18:8-9 confront the hearer with soul-risking alternatives.
4. Christological identity Matthew 11:3; Luke 7:19-20 pose the crucial question: “Are You the One who was to come, or should we look for someone else?”

Doctrinal Contrasts and Theological Clarity

Paul’s letters employ ἢ to define the antithesis between gospel and law (Romans 3:29; Galatians 3:2), Spirit and flesh (Romans 8:35; 1 Corinthians 2:1), freedom and bondage (Galatians 4:27), truth and error (2 Corinthians 11:4). These disjunctions guard orthodoxy and clarify the exclusivity of salvation in Christ.

Rhetorical Force in Apostolic Preaching

- Acts 4:19: “Judge for yourselves whether it is right in God’s sight to listen to you rather than to God.”
- Acts 5:29: **“We must obey God rather than men.”**
- Acts 17:29: idols or the living God.

Such usages reveal the early church's bold insistence that every audience decide where ultimate allegiance lies.

IMPLICATIONS FOR DISCIPLESHIP AND DECISION

ἤ exposes divided loyalties. [Luke 14:26-33](#) sets kingdom devotion over family ties or possessions. [Mark 10:29-30](#) promises reward for choosing Christ over houses, brothers, or fields. The conjunction thus functions pastorally, urging believers toward undistracted obedience.

Pastoral and Homiletical Applications

1. Clarifying Sermon Appeals Preachers imitate biblical pattern by posing Spirit-driven alternatives: grace or judgment, repentance or hardening.
2. Counseling ἤ guides believers to identify idols and choose conformity to Christ ([1 Corinthians 6:19-20](#)).
3. Worship Planning Texts with ἤ shape responsive readings that highlight covenantal choices ([Joshua 24:15](#) echoed in New Testament usage).

Historical Reception and Exegetical Commentary

Church Fathers (e.g., Chrysostom on [Matthew 6:24](#)) viewed ἤ as laying an unavoidable gulf between the two masters. Reformers underscored its role in sola fide debates ([Romans 3:28](#): faith or works of law). Modern conservative exegesis continues to trace redemptive-historical polarity through every instance.

The Eschatological Either–Or

[Revelation 3:15-16](#) opposes hot or cold devotion; [Revelation 13:16-17](#), [14:9](#) contrasts the mark of the beast with the seal of God. Final judgment is framed as the climactic disjunction first sounded by Jesus and the apostles.

Summary

Wherever ἤ appears, Scripture refuses neutrality. By God's design this small conjunction urges hearers to discern, decide, and devote themselves wholly to the Lord who alone reconciles every "either–or" in the triumph of His Son.

4160. poieó ►

Lexical Summary

poieó: To make, to do, to act, to cause, to work

Original Word: ποιέω

Part of Speech: Verb

Transliteration: poieó

Pronunciation: poy-eh'-o

Phonetic Spelling: (poy-eh'-o)

KJV: abide, + agree, appoint, X avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, X journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, X secure, shew, X shoot out, spend, take, tarry, + transgress the law, work, yield

NASB: do, make, done, doing, made, did, does

Word Origin: [apparently a prolonged form of an obsolete primary]

1. to make or do

{in a very wide application, more or less direct; properly refers to a single act thus differing from G4238}

Strong's Exhaustive Concordance

to make or do

Apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct) -- abide, + agree, appoint, X avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, X journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, X secure, shew, X shoot out, spend, take, tarry, + transgress the law, work, yield. Compare [prasso](#).

see GREEK [prasso](#)

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

to make, do

NASB Translation

accomplished (1), act (4), acted (3), acting (1), acts (2), appointed (3), away* (1), bear (5),

bearing (1), bears (3), become (1), bore (1), bring (1), bring...to pass (1), bring about (2), bringing (1), brings forth (1), call (1), carried (1), carries (1), carry (1), cause (3), causes (2), causing (1), commit (2), commits (2), committed (4), composed (1), consider (1), created things (1), dealt (1), did (33), did...do (2), do (170), does (16), does...do (1), doing (38), done (43), establishing (1), execute (4), exercises (1), expose* (1), formed (1), formed a conspiracy (1), forms (1), gave (4), give (4), gives (1), giving (1), have (2), have kept (1), having (1), held (1), indulging (1), keep (3), keeps (1), kept (1), made (38), make (47), makes (7), making (9), observe (2), offer (1), offering (1), perform (4), performed (8), performing (7), performs (1), practice (5), practices (11), practicing (1), present (1), proceeding (1), produce (3), produced (1), produces (2), producing (1), provide (1), put (1), satisfy* (1), setting (1), show (2), showed (1), shown (1), spend (1), spent (4), took (1), treat (6), treated (1), weaker (1), worked (1), working (1).

Topical Lexicon

The Dynamic Scope of ποιέω in the New Testament

Chosen by the inspired writers almost six-hundred times, ποιέω stands behind an enormous range of activity—creation, covenant obedience, miracle, sin, worship, pastoral labor, and eschatological consummation. Whether rendered “make,” “do,” “produce,” “practice,” or “cause,” **the verb always stresses purposeful action.**

Its frequency and flexibility show that biblical faith is never mere contemplation but an embodied, God-directed way of life.

Creation and Providence

In [Acts 17:24](#) Paul declares to the Athenians, “The God who made the world and everything in it is Lord of heaven and earth.” By echoing [Genesis 1](#), ποιέω locates the gospel within God’s creative sovereignty. [Hebrews 1:2](#) likewise credits the Son “through whom He made the universe,” uniting cosmology with Christology. Even the angelic proclamation of [Revelation 14:7](#)—“Worship Him who made heaven and earth, the sea and the springs of waters”—shows that creation language remains evangelistic and eschatological.

Covenant Obedience and Moral Choice

Jesus presses ποιέω into ethical service: *“Whoever does the will of My Father in heaven is My brother and sister and mother”* (Matthew 12:50). ***The Sermon on the Mount culminates with the wise man “who hears these words of Mine and does them”*** (Matthew 7:24).

Paul applies the same verb to civil righteousness—magistrates reward “the one who does good” (Romans 13:4)—and ***James cites it for whole-law obedience*** (James 2:10).

Thus ποιέω /

“make” links hearing and doing,
confession and conduct.

Sin and Lawlessness

Negative uses expose rebellious practice. John 3:20 notes that “everyone who does evil hates the light,” and 1 John 3:4 equates “practicing sin” with lawlessness. Romans 1:32 indicts a culture that “not only continue to do these very things but also approve of those who do them.”

The same verb that celebrates obedience
unmasks depravity, sharpening
moral accountability.

The Works of Christ

The Gospels spotlight ποιέω for the Savior’s redemptive mission.

Jesus testifies, *“The works the Father has given Me to accomplish—the very works I am doing—bear witness about Me”* (John 5:36).

HIS EARTHLY MINISTRY IS SUMMARIZED IN ACTS 1:1 AS WHAT HE **“BEGAN TO DO AND TO TEACH,”** AN UNFINISHED PROGRAM EXTENDED THROUGH HIS BODY, THE CHURCH (ACTS 1:8).

John piles up the aorist forms to catalog specific signs (for example John 2:11; 9:6; 11:45), culminating in the narrative’s purpose statement: *“Jesus performed many other signs... that you may believe”* (John 20:30-31).

Miracles and Signs

When the crowds exclaim, “He has done all things well” (Mark 7:37), ποιέω voices wonder at divine intervention. Peter tells Cornelius that Jesus “went around doing good and healing all who were oppressed by the devil” (Acts 10:38).

The verb shows that biblical miracles are deeds, not illusions—tangible intrusions of the kingdom.

Sacrificial and Priestly Dimension

Hebrews 7:27 contrasts Christ’s once-for-all offering with priests “who did this daily.” In 9:25 the Levitical high priest “entered annually to make atonement.” ποιέω highlights both repetition under the old order and finality under the new. The cleansing accomplished (ἁμαρτιῶν ποιήσας) situates Calvary as decisive divine action.

Discipleship and Ethics

Jesus' pattern-setting act at the Last Supper reveals the verb's formative power: "I have set you an example so that you should do as I have done for you" (John 13:15).

Paul applies the same logic pastorally, urging believers, ***"Whatever you do, in word or deed, do it all in the name of the Lord Jesus"*** (Colossians 3:17; cf. 3:23).

The verb fuels imperatives to generosity (Luke 12:33), evangelistic compassion (Jude 1:23–25), and perseverance in well-doing (Galatians 6:9).

Evangelistic Ministry and Apostolic Record

Luke summarizes missions reports with ποιέω: "They described all that God had done through them" (Acts 14:27). Paul defends his apostleship by reminding the Corinthians, "Did I commit a sin... because I preached the gospel of God to you free of charge? I humbled myself... so that you might be exalted" (2 Corinthians 11:7).

The verb frames both the content and the method of gospel labor.

Corporate Worship

The Lord's Supper command employs ποιέω: "Do this in remembrance of Me" (Luke 22:19; 1 Corinthians 11:24–25). Here doing equals commemorating the covenant meal, binding liturgical practice to Christ's once-for-all sacrifice and ongoing presence.

Eschatological Fulfillment

Revelation repeatedly warns of counterfeit deeds (13:13–16) and commends faithful ones (22:14–15).

God "will make all things new" (Revelation 21:5), translating ποιέω into cosmic renewal. Romans 9:28 quotes Isaiah to promise that the Lord "will finish the work and cut it short in righteousness," showing that divine action will culminate history.

Pastoral Application

1 Thessalonians 4:10 gently exhorts, “We urge you, brothers, to do so more and more.” Ministry fruitfulness, moral purity, and mutual edification all flow from Spirit-empowered doing, never from meritorious striving (Titus 3:5).

Ephesians 2:10 integrates grace and works: “

“We are His workmanship, created in Christ Jesus for good works, which God prepared in advance as our way of life.”

Representative Passages by Theme

Creation: Acts 17:24; Hebrews 1:2; Revelation 14:7

Obedience: Matthew 7:21; Matthew 12:50; Romans 13:4

Sin: John 3:20; Romans 1:32; 1 John 3:4

Christ’s Ministry: Acts 1:1; John 5:36; John 20:30

Miracles: Mark 7:37; Acts 10:38

Sacrifice: Hebrews 7:27; Hebrews 9:25

Discipleship: John 13:15; Colossians 3:17

Worship: Luke 22:19; 1 Corinthians 11:24

Mission: Acts 14:27; 2 Corinthians 11:7

Eschatology: Revelation 21:5; Romans 9:28

In every dimension of redemptive history—from the making of the cosmos to the making of

disciples—ποιέω anchors Scripture's call
to active, obedient faith.

2570. kalos ►

Lexical Summary

kalos: Good, beautiful, noble, excellent, honorable

Original Word: καλός

Part of Speech: Adjective

Transliteration: kalos

Pronunciation: kah-LOS

Phonetic Spelling: (kal-os')

KJV: X better, fair, good(-ly), honest, meet, well, worthy

NASB: good, better, fine, what is right, beautiful, commendable manner, excellent

Word Origin: [of uncertain affinity]

1. (properly) beautiful

2. (chiefly, figuratively) good

3. (literally) valuable

4. (morally) virtuous

{for appearance or use, and thus distinguished from G18, which is properly intrinsic}

Strong's Exhaustive Concordance

good

Of uncertain affinity; properly, beautiful, but chiefly (figuratively) good (literally or morally), i.e. **Valuable &/or virtuous** (for appearance or use, and thus distinguished from [agathos](#), which is properly intrinsic) -- X better, fair, good(-ly), honest, meet, well, worthy.

see GREEK [agathos](#)

HELPS Word-studies

2570 *kalós* – *attractively good; good that inspires (motivates) others to embrace what is lovely* (beautiful, praiseworthy); i.e. *well* done so as to be winsome (appealing).

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

beautiful, good

NASB Translation

beautiful (1), better (5), better* (2), commendable manner (1), excellent (1), fair (1), fine (2), good (79), high (1), honest (1), honorable (1), right thing (1), sound (1), treasure* (1), what is right (2).

Topical Lexicon

Semantic Range and Nuances

Strong's 2570 gathers *ideas of intrinsic excellence, moral beauty, suitability, and beneficence. Unlike ἀγαθός, which often stresses benevolence, this word accents worth that is recognized and admired.* The term therefore moves easily between aesthetic, ethical, and practical spheres, allowing Scripture to describe actions, objects, persons, and outcomes as “good” in God's sight.

Association with God's Character

The adjective frequently points back to the goodness of God Himself. *“Every good gift and every perfect gift is from above, coming down from the Father of lights” (James 1:17).*

Because God is the ultimate standard of καλός, whatever bears this quality reflects Him. John 10 applies the term directly to *Christ: “I am the good shepherd. The good shepherd lays down His life for the sheep” (John 10:11).* Here the word signals both noble character and sacrificial action.

Moral and Ethical Dimensions

Romans 12:17 exhorts believers to “give thought to do what is right in the sight of everyone” (καλὰ), making visible conduct that even unbelievers can recognize as honorable. 1 Peter 2:12 urges Christians to maintain “good conduct among the Gentiles, so that...” unbelievers may glorify God. In James 4:17 the adjective defines sin by omission: “Whoever knows the right thing to do and fails to do it, for him it is sin.” καλός therefore delineates a positive moral obligation.

Good Works and Christian Witness

Matthew 5:16 frames good works as evangelistic: *“Let your light shine before men, that they may see your good works and glorify your Father in heaven.”*

Titus underlines their strategic value for church life and mission: *“Those who have believed God should be careful to devote themselves to good works”* (Titus 3:8); such works are “excellent and profitable for the people.” Hebrews 10:24 calls believers to “consider how to spur one another on to love and good deeds.”

Contrasted with Evil or Worthless

Many texts set 2570 over against κακός or φαῦλος. Galatians 6:9: “Let us not grow weary in doing good, for in due time we will reap if we do not give up.” Romans 7 contrasts law’s goodness with indwelling sin: “I agree with the law that it is good” (Romans 7:16). The word thereby serves eschatological discernment: “Test all things. Hold fast to what is good” (1 Thessalonians 5:21).

Fruitfulness Metaphor

Parables of the Sower and of the Net use καλός to describe productive soil and select fish ([Matthew 13:8, 48](#); [Mark 4:8, 20](#); [Luke 8:15](#)). The adjective characterizes what receives the word, perseveres, and yields a harvest. It also identifies trees by their output: “Every good tree bears good fruit, but a bad tree bears bad fruit” ([Matthew 7:17](#)). Fruitfulness, therefore, authenticates discipleship.

Christ as the Pattern of Noble Service

Beyond [John 10](#), [Mark 9:50](#) declares, “Salt is good,” but only as it retains character—mirroring disciples who must not lose their distinctiveness. Jesus praises a woman’s anointing as “a beautiful thing to Me” ([Mark 14:6](#)), affirming acts of devotion that align with His redemptive purpose.

Noble Warfare and Ministry

Paul employs 2570 to dignify gospel service: “Fight the good fight of the faith” ([1 Timothy 6:12](#)) and later, “I have fought the good fight” ([2 Timothy 4:7](#)). The adjective links the Christian struggle to the noble cause of truth and salvation. Timothy is urged to “wage the good warfare” ([1 Timothy 1:18](#)), and elders must “have a good testimony from outsiders” ([1 Timothy 3:7](#)).

Goodness in Church Leadership

Overseers who serve well acquire “a good standing” ([1 Timothy 3:13](#)). Deeds of mercy likewise accrue a “good reputation” for widows ([1 Timothy 5:10](#)). Such usage ties organizational qualifications to observable excellence.

Eschatological Good

[Romans 14:21](#) and [1 Corinthians 8](#) situate καλός within the weaker-brother debate: the strong must forego lawful liberties when they cease to be “good” for a neighbor’s conscience. Future reward is implied: “Storing up for themselves treasure as a good foundation for the future” ([1 Timothy 6:19](#)).

Historical and Jewish Background

In Septuagint usage καλός often translates טוב (tov), describing creation (“God saw that it was good,” [Genesis 1](#)) and covenant life ([Micah 6:8](#)). The New Testament continues this theological lineage, anchoring goodness in God’s creational intent and covenant faithfulness while intensifying its Christological focus.

Patristic Reflection

Early church writers employed καλός to express the integrity and attractiveness of martyrdom and charity. Ignatius of Antioch speaks of “good athletes” who finish the

race, echoing Pauline imagery. Such writings perpetuated the New Testament vision that moral beauty draws outsiders to the gospel.

Contemporary Ministry Implications

2570 summons believers to visible, attractive holiness: service done well, speech seasoned rightly, craftsmanship reflecting care, and hospitality marked by excellence. Pastors foster “patterns of good works” (Titus 2:7); congregations prioritize ministries “devoted to good works” (Titus 3:14) so that surrounding communities glimpse God’s character.

1097. ginóskó ►

Lexical Summary

ginóskó: To know, to come to know, to recognize, to perceive

Original Word: γινώσκω

Part of Speech: Verb

Transliteration: ginóskó

Pronunciation: ghin-ocē'-ko

Phonetic Spelling: (ghin-ocē'-ko)

KJV: allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand

NASB: know, known, knows, knew, understand, aware, recognize

Word Origin: [a prolonged form of a primary verb]

1. to "know" (absolutely)

{in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)}

Strong's Exhaustive Concordance

allow, be aware of, perceive.

A prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed) -- allow, be aware

(of), feel, (have) **know(-ledge), perceived**, be resolved, can speak, be sure, understand.

HELPS Word-studies

1097 *ginōskō* – properly, **to know, especially through personal experience** (*first-hand* acquaintance). 1097 /*ginōskō* ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not *know* (1097 /*ginōskō* = sexual intimacy) a man?'"

NAS Exhaustive Concordance

Word Origin

from a prim. root gnó-

Definition

to come to know, recognize, perceive

NASB Translation

ascertaining (1), aware (7), certainty (1), come to know (1), comprehend (1), felt (1), find (3), found (2), kept...a virgin* (1), knew (13), know (104), know how (1), knowing (3), known (25), knows (14), learn (1), learned (1), perceived (1), perceiving (2), put (1), realize (3), recognize (7), recognized (1), recognizing (1), sure (4), take notice (1), unaware* (2), understand (11), understood (6), virgin* (1).

Thayer's Greek Lexicon

STRONGS NT 1097: γινώσκω

γινώσκω (Attic γιγνώσκω, see γίνομαι at the beginning; from ΓΝΩ, as βιβρώσκω from ΒΡΩ); (imperfect ἐγίνωσκον); future γνώσομαι; 2 aorist ἔγνων (from ΓΝΩΜΙ), imperative γνῶθι, γνῶτω, subjunctive γνῶ (3 person singular γνοῖ, Mark 5:43; Mark 9:30; Luke 19:15 L T Tr WH, for R G γνῶ (Buttmann, p. 46 (40); cf. δίδωμι at the beginning)), infinitive γνῶναι, participle γνούς; perfect ἔγνωνκα (John 17:7; 3 person plural ἔγνωνκαν for ἔγνωνκασι, see references in γίνομαι at the beginning); pluperfect ἔγνώκειν; passive (present 3 person singular γινώσκεται (Mark 13:28 Tr marginal reading)); perfect ἐγνώσμαι; 1 aorist ἐγνώσθην; future γνωσθήσμαι; in Greek writings from Homer down; the Sept. for גָּנוֹס ; Latinnosco, novi (i. e. gnosco, gnovi);

I. universally:

1. to learn to know, come to know, get a knowledge of; passive to become known: with the accusative, Matthew 22:18; Mark 5:43; Acts 21:34; 1 Corinthians 4:19; 2 Corinthians

2:4; Colossians 4:8; 1 Thessalonians 3:5, etc. Passive, Matthew 10:26; Acts 9:24; Philippians 4:5, etc.; (impersonally, **γινώσκεται**, Mark 13:28 Tr marginal reading T 2, 7); **τί ἐκ τίνος**, Matthew 12:33; Luke 6:44; 1 John 4:6; **τινα** or **τί ἐν τίνι**, to find a sign in a thing by which to know, to recognize in or by something, Luke 24:35; John 13:35; 1 John 4:2; **κατά τί γινώσομαι τοῦτο**, the truth of this promise, Luke 1:18 (Genesis 15:8); **περί τῆς διδαχῆς**, John 7:17. often the object is not added, but is readily understood from what precedes: Matthew 9:30; Matthew 12:15 (the consultation held by the Pharisees); Mark 7:24 (he would have no one know that he was present): Mark 9:30; Romans 10:19, etc.; followed by **ὅτι**, Matthew 21:45; John 4:1; John 5:6; John 12:9, etc.; followed by the interrogative **τί**, Matthew 6:3; Luke 16:4; **ἀπό τίνος** to learn from one, Mark 15:45. with the accusative of person to recognize as worthy of intimacy and love, to own; so those whom God has judged worthy of the blessings of the gospel are said **ὑπό τοῦ Θεοῦ γινώσκεσθαι**, 1 Corinthians 8:3; Galatians 4:9 (on both cf. Winer's Grammar, § 39, 3 Note 2; Buttmann, 55 (48)); negatively, in the sentence of Christ **οὐδέποτε ἔγνων ὑμᾶς**, I never knew you, never had any acquaintance with you, Matthew 7:23. **to perceive, feel**: **ἔγνω τῷ σώματι, ὅτι** etc. Mark 5:29; **ἔγνων δύνάμιν ἐξεληθοῦσαν ἀπ' ἐμοῦ**, Luke 8:46.

2. to know, understand, perceive, have knowledge of;

a. to understand: with the accusative, **τά λεγόμενα**, Luke 18:34; **ἃ ἀναγινώσκεις**, Acts 8:30; followed by **ὅτι**, Matthew 21:45; John 8:27; 2 Corinthians 13:6; Galatians 3:7; James 2:20; followed by interrog., **τί**, John 10:6; John 13:12, 28; **ὁ κατεργάζομαι οὐ γινώσκω** I do not understand what I am doing, my conduct is inexplicable to me, Romans 7:15.

b. to know: **τό θέλημα**, Luke 12:47; **τάς καρδίας**, Luke 16:15; **τόν μή γνόντα ἁμαρτίαν** ignorant of sin, i. e. not conscious of having committed it, 2 Corinthians 5:21; **ἐπιστολή γινωσκομένη καί ἀναγινωσκομένη**, 2 Corinthians 3:2; **τινα**, to know one, his person, character, mind, plans: John 1:48 (); ; Acts 19:15; 2 Timothy 2:19 (from Numbers 16:5); followed by **ὅτι**, John 21:17; Philippians 1:12; James 1:3; 2 Peter 1:20; followed by the accusative with an infinitive Hebrews 10:34; followed by an indirect question, Revelation 3:3; **Ἑλληνιστί γινώσκειν**, **to know Greek** (graecescire, Cicero, de fin. 2, 5): Acts 21:37 (**ἐπίστασθαί Συριστί**, Xenophon, Cyril 7, 5, 31; graecenesce, Cicero, pro Flac. 4, 10); **ἴστε** (Rec. **ἔστε**) **γινώσκοντες** ye know, understanding etc. (R. V. **ye know of a surety**, etc.), Ephesians 5:5; see Winer's Grammar, 355 (333); (cf. Buttmann, 51 (44); 314 (269)). imperative **γινώσκετε** **know ye**: Matthew 24:32f, 43; Mark 13:29; Luke 10:11; John 15:18; Acts 2:36; Hebrews 13:23; 1 John 2:29.

3. by a Hebraistic euphemism (cf. Winer's Grammar, 18), found also in Greek writings from the Alexandrian age down, **γινώσκω** is used of the carnal connection of male and

female, remcumaliquo oraliquahabere (cf. our **have a (criminal) intimacy with**): of a husband, [Matthew 1:25](#); of the woman, [Luke 1:34](#); ([Genesis 4:1, 17](#); [Genesis 19:8](#); [1 Samuel 1:19](#), etc.; Judith 16:22; Callimachus () epigr. 58, 3; often in Plutarch; cf. Vögelin, Plutarch, Brut., p. 10ff; so also Latincognosco, Ovid. met. 4, 596; novi, Justin Martyr, hist. 27, 3, 11).

II. In particular **γινώσκω**, **to become acquainted with, to know**, is employed in the N. T. of the knowledge of God and Christ, and of the things relating to them or proceeding from them;

a. **τόν Θεόν**, the one, true God, in contrast with the polytheism of the Gentiles: [Romans 1:21](#); [Galatians 4:9](#); also **τόν μόνον ἀληθινόν Θεόν**, [John 17:3](#) cf. [1 John 5:20](#); **τόν Θεόν**, the nature and will of God, in contrast with the false wisdom of both Jews and Gentiles, [1 Corinthians 1:21](#); **τόν πατέρα**, the nature of God the Father, especially the holy will and affection by which he aims to sanctify and redeem men through Christ, [John 8:55](#); [John 16:3](#); [1 John 2:3f, 14](#) (); ; a peculiar knowledge of God the Father is claimed by Christ for himself, [John 10:15](#); [John 17:25](#); **γνώθι τόν κύριον**, the precepts of the Lord, [Hebrews 8:11](#); **τό θέλημα** (of God), [Romans 2:18](#); **νοῦν κυρίου**, [Romans 11:34](#); [1 Corinthians 2:16](#); **τήν σοφίαν τοῦ Θεοῦ**, [1 Corinthians 2:8](#); **τάς ὁδοὺς τοῦ Θεοῦ**, [Hebrews 3:10](#) (from [Psalm 94:10](#)).

b. **Χριστόν**, his blessings, [Philippians 3:10](#); in **Χριστόν ἐγνωκέναι κατά σάρκα**, [2 Corinthians 5:16](#), Paul speaks of that knowledge of Christ which he had before his conversion, and by which he knew him merely in the form of a servant, and therefore had not yet seen in him the Son of God. According to John's usage, **γινώσκειν, ἐγνωκέναι Χριστόν** denotes **to come to know, to know**, his Messianic dignity ([John 17:3](#); [John 6:69](#)); his divinity (**τόν ἀπ' ἀρχῆς**, [1 John 2:13f](#) cf. [John 1:10](#)), his consummate kindness toward us, and the benefits redounding to us from fellowship with him (in Christ's words **γινώσκομαι ὑπό τῶν ἐμῶν**, [John 10:14](#) (according to the critical texts **γινώσκουσιν με τά ἐμά**)); his love of God ([John 14:31](#)); his sinless holiness ([1 John 3:6](#)). John unites **πιστεύειν** and **γινώσκειν**, at one time putting **πιστεύειν** first: [John 6:69](#) (cf. Schaff's Lange or Meyer at the passage); but at another time **γινώσκειν**: [John 10:38](#) (according to R G, for which L T Tr WH read **ἵνα γνῶτε καί γινώσκητε** (R. V. **know and understand**)); [John 17:8](#) (L brackets **καί ἔγνωσαν**); [1 John 4:16](#) (the love of God).

c. **γνῶναι ... τά τοῦ πνεύματος** the things which proceed from the Spirit, [1 Corinthians 2:14](#); **τό πνεῦμα τῆς ἀληθείας καί τό πνεῦμα τῆς πλάνης**, [1 John 4:6](#); **τά μυστήρια τῆς βασιλείας τῶν οὐρανῶν**, [Matthew 13:11](#); **τήν ἀλήθειαν**, [John 8:32](#); [2 John 1:1](#); absolutely, of the knowledge of divine things, [1 Corinthians 13:12](#); of the knowledge of things lawful for a Christian, [1 Corinthians 8:2](#).

[SYNONYMS: **γινώσκειν**, **εἰδέναι**, **ἐπίστασθαί**, **συνιέναι**: In classic usage (cf. Schmidt, chapter 13), **γινώσκειν**, distinguished from the rest by its original inchoative force, denotes a discriminating apprehension of external impressions, a knowledge grounded in personal experience. **εἰδέναι**, literally, 'to have seen with the mind's eye,' signifies a clear and purely mental perception, in contrast both to conjecture and to knowledge derived from others. **ἐπίστασθαί** primarily expresses the knowledge obtained by proximity to the thing known (cf. our **understand**, German *verstehen*); then knowledge viewed as the result of prolonged practice, in opposition to the process of learning on the one hand, and to the uncertain knowledge of a dilettante on the other. **συνιέναι** implies native insight, the soul's capacity of itself not only to lay hold of the phenomena of the outer world through the senses, but by combination (**σύν** and **ιέναι**) to arrive at their underlying laws. Hence, **συνιέναι** may mark an antithesis to sense-perception; whereas **γινώσκειν** marks an advance upon it. As applied e. g. to a work of literature, **γινώσκειν** expresses an acquaintance with it; **ἐπίστασθαί** the knowledge of its contents; **συνιέναι** the understanding of it, a comprehension of its meaning. **γινώσκειν** and **εἰδέναι** most readily come into contrast with each other; if **εἰδέναι** and **ἐπίστασθαί** are contrasted, the former refers more to natural, the latter to acquired knowledge. In the N. T., as might be expected, these distinctions are somewhat less sharply marked. Such passages as [John 1:26, 31, 48](#) (); ; [2 Corinthians 5:16](#); [1 John 5:20](#) may seem to indicate that, sometimes at least, **γινώσκω** and **οἶδα** are nearly interchangeable; yet see [John 3:10, 11](#); [John 8:55](#) (yet cf.); [1 John 2:29](#) (**know ... perceive**), and the characteristic use of **εἰδέναι** by John to describe our Lord's direct insight into divine things: (contrast); , etc; cf. Lightfoot's note on [Galatians 4:9](#); Green, 'Critical Notes' etc., p. 75 (on [John 8:55](#)); Westcott on [John 2:24](#). **γινώσκω** and **ἐπίσταμαι** are associated in [Acts 19:15](#) (cf. Green, as above, p. 97); **οἶδα** and **γινώσκω** in [1 Corinthians 2:11](#); [Ephesians 5:5](#); **οἶδα** and **ἐπίσταμαι** in [Jude 1:10](#). Compare: **ἀναγινώσκω**, **διαγινώσκω**, **ἐπιγινώσκω**, **καταινώσκω**, **προγινώσκω**.]

Topical Lexicon

Scope and Character of New Testament Usage

Strong's 1097 appears 222 times, spanning every major section of the New Testament. **The Synoptics employ the verb primarily for factual recognition or intimate relationship, while John's Gospel**

and 1 John intensify its theological depth, linking “knowing” to revelation, faith, obedience, and eternal life.

Paul uses the term to contrast divine omniscience with human limitation and to ground pastoral instruction. *Revelation closes the canon with the promise that the churches’ works will be “known” by the risen Christ* (Revelation 2:23).

Knowing and Covenant Relationship

The word can describe marital intimacy (Matthew 1:25), household familiarity (Luke 16:4), or the servant’s awareness of a master’s will (Luke 12:47–48).

Behind each use lies the covenant idea that genuine knowledge binds persons together.

The fullest realization of that bond is the believer’s union with Christ:

*“I am the good shepherd.
I know My sheep and My sheep know Me”* (John 10:14).

Recognition and Misrecognition of Christ

John highlights the tragedy of the Incarnation: “The world did not recognize Him” (John 1:10). Religious leaders repeatedly fail to know who Jesus is (John 8:27; 16:3), culminating in the cross: “None of the rulers of this age understood it” (1 Corinthians 2:8). By contrast, the blind man healed in Galilee instantly “knew” that power had gone forth from Jesus (Mark 5:29), and the centurion at the cross came to the same recognition (Mark 15:39, implied).

Personal Knowledge of the Father through the Son

Eternal life is defined relationally: “Now this is eternal life: that they may know You, the only true God, and Jesus Christ, whom You have sent” (John 17:3). Jesus promises that post-resurrection fellowship will deepen that awareness: “On that day you will know that I am in My Father, and you are in Me, and I in you” (John 14:20).

Being Known by God

Scripture prizes being the object of divine knowledge above possessing information about God: “Nevertheless, the firm foundation of God stands, bearing this seal: ‘The Lord knows those who are His’” (2 Timothy 2:19). Paul comforts believers that love for God is evidence of having been “known by God” (1 Corinthians 8:3). John adds, “The reason the world does not know us is that it did not know Him” (1 John 3:1).

Knowledge Proven by Obedience

Cognitive assent is never separated from practical fidelity: “By this we can be sure that we have come to know Him: if we keep His commandments” (1 John 2:3). Failure to obey exposes false claims: “Whoever says, ‘I know Him,’ but does not keep His commandments is a liar” (1 John 2:4). Jesus echoes the same test: “If you know these things, you will be blessed if you do them” (John 13:17).

Growth and Maturity in Knowing

The New Testament portrays Christian knowledge as progressive. Paul concedes, “Now we know in part... but then we shall know fully” (1 Corinthians 13:12). Yet even partial knowledge shapes ministry: “From now on we regard no one according to the flesh... we once regarded Christ in this way; we do so no longer” (2 Corinthians 5:16). Discernment grows through Scripture, prayer, and suffering (Philippians 3:10).

Evangelistic Purpose: That the World May Know

Jesus prays “that the world may know that You sent Me, and have loved them even as You have loved Me” (John 17:23). Apostolic mission therefore proclaims both the fact of Christ’s lordship and the invitation into relational knowledge: “Let all Israel know with certainty that God has made this Jesus, whom you crucified, both Lord and Christ” (Acts 2:36).

Testing Spirits and Teaching

John equips the church against error: “By this we know the Spirit of truth and the spirit of deception” (1 John 4:6). Genuine confession of the incarnate Son is the touchstone (1 John 4:2), guarding believers from the pretensions of false “knowledge” (1 Corinthians 8:2).

Pastoral and Discipleship Implications

1. Catechesis aims not only at information but at fostering communion with Christ.
2. Shepherds echo Jesus’ model: “I know My own... and lay down My life for the sheep” (John 10:14–15).
3. Church discipline appeals to conscience—“you yourselves know” (Acts 20:34)—while assuring repentant sinners that they are still “known” by the Lord (2 Timothy 2:19).

4. Corporate worship rehearses God’s mighty acts so that succeeding generations may know Him (cf. [Hebrews 8:11](#)).
5. Prayer seeks experiential knowledge of grace, as Paul petitions, “that I may know Him and the power of His resurrection” ([Philippians 3:10](#)).

Historical and Theological Notes

Early Christian writers resisted gnostic movements that divorced secret knowledge from moral fidelity. The apostolic witness insists that truth is openly revealed in Christ, accessible to all who believe, and authenticated by transformed lives. The same conviction undergirds the Reformation principle of the clarity of Scripture and continues to motivate contemporary preaching, counseling, and evangelism.

Summative Reflection

Strong’s 1097 gathers intellectual apprehension, relational intimacy, moral responsibility, and eschatological hope into one dynamic verb. To “know” in the New Testament is to be drawn into the life of the triune God, to walk in obedient faith, and to anticipate the day when “the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea” (drawing on [Habakkuk 2:14](#), fulfilled in Christ).

Matthew 12:34 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
1081 [e]	γεννήματα gennēmata	Offspring	N-VNP
2191 [e]	ἐχιδνῶν, echidnōn	of vipers,	N-GFP
4459 [e]	πῶς pōs	how	Adv

1410 [e]	δύνασθε dynasthe	are you able	V-PIM/P-2P
18 [e]	ἀγαθὰ agatha	good things	Adj-ANP
2980 [e]	λαλεῖν lalein	to speak,	V-PNA
4190 [e]	πονηροὶ ponēroi	evil	Adj-NMP
1510 [e]	ὄντες; ontes	being?	V-PPA-NMP
1537 [e]	ἐκ ek	Out of	Prep
1063 [e]	γὰρ gar	for	Conj
3588 [e]	τοῦ tou	the	Art-GNS
4051 [e]	περισεύματος perisseumatos	abundance	N-GNS
3588 [e]	τῆς tēs	of the	Art-GFS
2588 [e]	καρδίας kardias	heart,	N-GFS
3588 [e]	τὸ to	the	Art-NNS

4750 [e]	στόμα stoma	mouth	N-NNS
2980 [e]	λαλεῖ. lalei	speaks.	V-PIA-3S

1081. gennéma ►

Lexical Summary

gennéma: Offspring, produce, fruit

Original Word: γέννημα

Part of Speech: Noun, Neuter

Transliteration: gennéma

Pronunciation: ghen'-nay-mah

Phonetic Spelling: (ghen'-nay-mah)

KJV: fruit, generation

NASB: brood

Word Origin: [from G1080 (γεννάω - born)]

1. offspring
2. (by analogy) produce
{literally or figuratively}

Strong's Exhaustive Concordance

fruit, offspring

From [gennaō](#); offspring; by analogy, produce (literally or figuratively) -- fruit, generation.

see GREEK [gennaō](#)

NAS Exhaustive Concordance

Word Origin

from [gennaó](#)

Definition

offspring

NASB Translation

brood (4).

Thayer's Greek Lexicon

STRONGS NT 1081: γένημα

γένημα, γενήματος, τό (from γίνομαι), a form supported by the best manuscripts in [Matthew 26:29](#); [Mark 14:25](#); [Luke 12:18](#); [Luke 22:18](#); [2 Corinthians 9:10](#), and therefore adopted by T (see his Proleg., p. 79) Tr (L WH (see WH's Appendix, p. 148 and below)), printed by Griesbach only in [Luke 12:18](#); [2 Corinthians 9:10](#), but given by no grammarian, and therefore attributed by Fritzsche (on Mark, p. 619f) to the carelessness of transcribers — for Rec. (but in Luke, the passage cited Rst reads γενημ.) γέννημα, which see In [Mark 14:25](#) Lachmann has retained the common reading; (and in [Luke 12:18](#) Tr text WH have σῖτον. In [Ezekiel 36:30](#) manuscripts A B read γενήματα).

STRONGS NT 1081:

γέννημα γέννημα, γεννήματος, τό (from γεννάω), **that which has been begotten or born**;

a. as in the earlier Greek writings from Sophocles down, **the offspring, progeny**, of men or of animals: ἐχιδνῶν, [Matthew 3:7](#); [Matthew 12:34](#); [Matthew 23:33](#); [Luke 3:7](#); (γυναικῶν, Sir. 10:18).

b. from Polybius (1, 71, 1 etc.) on (cf. Winers Grammar, 23), **the fruits of the earth, products of agriculture** (in the Sept. often γεννήματα τῆς γῆς): [Luke 12:18](#) (where Tr (txt. WH) τόν σῖτον); τῆς ἀμπέλου, [Matthew 26:29](#); [Mark 14:25](#); [Luke 22:18](#); cf. Lob. ad Phryn., p. 286. Metaphorically, **fruit, reward, profit**: τῆς δικαιοσύνης, [2 Corinthians 9:10](#) ([Hosea 10:12](#); τῆς σοφίας, Sir. 1:17 Sir. 6:19). Further, see γένημα.

Topical Lexicon

Meaning and Scope of the Term

Strong's Greek 1081 refers to whatever is brought forth or produced—whether literal produce from the soil, offspring from a parent, or moral and spiritual outcomes. The word therefore bridges the natural and the moral realms, providing Scripture with an image that ties human conduct to its inevitable results.

Grapevine Imagery and Eschatological Fellowship

In [Matthew 26:29](#); [Mark 14:25](#); and [Luke 22:18](#) the Lord speaks of “the fruit of the vine,” declaring, “I will not drink of this fruit of the vine from now on until the kingdom of God comes” ([Luke 22:18](#)). Here the term embraces the vintage wine of the Passover cup while pointing to its consummation in the coming kingdom. The everyday harvest of grapes becomes a prophetic sign of future fellowship. The expression also safeguards the continuity between the

present age and the age to come: the same vine that yields wine for the Passover will, in resurrection glory, yield a cup shared between the Messiah and His redeemed people.

Brood of Vipers: Moral Lineage and Prophetic Rebuke

Four times—[Matthew 3:7](#); 12:34; 23:33 and [Luke 3:7](#)—the term forms part of the fierce indictment, “You brood of vipers.” John the Baptist and later Jesus expose religious leaders whose character shows they are generated, as it were, by venomous serpents rather than by the righteous God they profess to serve. In each setting:

- The address unmasks a hidden lineage: moral likeness reveals parentage (compare [John 8:44](#)).
- The imagery announces impending judgment (“who warned you to flee from the coming wrath?”).
- The call to repentance insists that genuine fruit must replace poisonous progeny ([Matthew 3:8](#)).

Thus the word carries forensic weight, demonstrating that outward privilege cannot silence the witness of inward production.

Spiritual Harvest: Righteousness as Produce

Paul adapts the agricultural nuance in [2 Corinthians 9:10](#): “He ... will increase the harvest of your righteousness.” Material generosity, born of faith, matures into a tangible moral crop. The same God who gives seed to the sower ensures that righteous actions “sprout” into a yield that glorifies Him. Neither Paul nor his readers see giving as a mere transaction; it is spiritual husbandry whose produce is measured in thanksgiving to God ([2 Corinthians 9:11](#)).

Intercanonical Connections

1. Old Testament background: Israel’s prophets repeatedly linked produce and morality. Hosea warned that idolatry results in “rotten fruit” ([Hosea 10:13](#)), while [Psalm 1](#) celebrates the righteous man who “bears fruit in season.” Greek 1081 ties these strands to New-Covenant revelation.
2. Wisdom literature: Proverbs speaks of “the fruit of the righteous” as a life-giving tree ([Proverbs 11:30](#)), anticipating Paul’s “harvest of righteousness.”
3. Johannine theology: Though the word itself is absent, Jesus’ vine discourse ([John 15](#)) supplies the conceptual backdrop—union with Christ yields fruit that remains.

Historical–Cultural Background

First-century audiences were immersed in agrarian rhythms. Vintage festivals, the symbolism of vines in Jewish coinage, and the central role of wine in covenant meals made “fruit of the vine” an evocative phrase. Likewise, calling men “offspring” of serpents recalled Eden’s enmity between the seed of the woman and the seed of the serpent ([Genesis 3:15](#)), underscoring how ingrained these metaphors were in Jewish consciousness.

Implications for Theology and Ministry

- Doctrinal: The term reinforces the biblical doctrine that nature follows lineage—spiritual birth determines spiritual fruit.
- Pastoral: Faith communities are urged to evaluate ministry not merely by activity but by the quality of its produce ([Philippians 1:11](#)).
- Evangelistic: John’s and Jesus’ rebukes remind preachers to address root condition, not just external behavior.
- Sacramental: The Communion cup looks back to Passover, forward to the Messianic banquet, and inward to present participation in the New Covenant.

Points for Further Study and Reflection

1. Compare Greek 1081 with “fruit” imagery in [Galatians 5:22](#) and [James 3:18](#).
2. Trace how vineyard parables ([Isaiah 5](#); [Matthew 21](#)) deepen the ethical thrust of the word.
3. Explore the eschatological “new wine” motif in prophetic and apocalyptic texts.

In every context Strong’s Greek 1081 underscores a divine principle: what comes forth from a life or a vine reveals its source and foretells its destiny.

Matthew 12:35 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
3588 [e]	ὁ ho	The	Art-NMS
18 [e]	ἀγαθός agathos	good	Adj-NMS
444 [e]	ἄνθρωπος anthrōpos	man	N-NMS
1537 [e]	ἐκ ek	out of	Prep

3588 [e]	τοῦ tou	his	Art-GMS
18 [e]	ἀγαθοῦ agathou	good	Adj-GMS
2344 [e]	θησαυροῦ thēsaurou	treasure	N-GMS
1544 [e]	ἐκβάλλει ekballei	puts forth	V-PIA-3S
18 [e]	ἀγαθά, agatha	good things;	Adj-ANP
2532 [e]	καὶ kai	and	Conj
3588 [e]	ὁ ho	the	Art-NMS
4190 [e]	πονηρὸς ponēros	evil	Adj-NMS
444 [e]	ἄνθρωπος anthrōpos	man	N-NMS
1537 [e]	ἐκ ek	out of	Prep
3588 [e]	τοῦ tou	his	Art-GMS
4190 [e]	πονηροῦ ponērou	evil	Adj-GMS

2344 [e]	θησαυροῦ thēsauroū	treasure	N-GMS
1544 [e]	ἐκβάλλει ekballei	puts forth	V-PIA-3S
4190 [e]	πονηρά. ponēra	evil things.	Adj-ANP

Matthew 12:36 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
3004 [e]	λέγω legō	I say	V-PIA-1S
1161 [e]	δὲ de	now	Conj
4771 [e]	ὕμῖν hymin	to you	PPro-D2P
3754 [e]	ὅτι hoti	that	Conj
3956 [e]	πάν pan	every	Adj-ANS
4487 [e]	ῥῆμα rhēma	word	N-ANS
692 [e]	ἀργὸν argon	careless	Adj-ANS

3739 [e]	ὁ ho	that	RelPro-ANS
2980 [e]	λαλήσουσιν lalēsousin	will speak	V-FIA-3P
3588 [e]	οἱ hoi	-	Art-NMP
444 [e]	ἄνθρωποι, anthrōpoi	men,	N-NMP
591 [e]	ἀποδώσουσιν apodōsousin	they will give	V-FIA-3P
4012 [e]	περὶ peri	of	Prep
846 [e]	αὐτοῦ autou	it	PPro-GN3S
3056 [e]	λόγον logon	an account	N-AMS
1722 [e]	ἐν en	in	Prep
2250 [e]	ἡμέρα hēmera	day	N-DFS
2920 [e]	κρίσεως· kriseōs	of judgment.	N-GFS

Matthew 12:36 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
3004 [e]	λέγω legō	I say	V-PIA-1S
1161 [e]	δὲ de	now	Conj
4771 [e]	ὕμῖν hymin	to you	PPro-D2P
3754 [e]	ὅτι hoti	that	Conj
3956 [e]	πάν pan	every	Adj-ANS
4487 [e]	ῥῆμα rhēma	word	N-ANS
692 [e]	ἀργὸν argon	careless	Adj-ANS
3739 [e]	ὁ ho	that	RelPro-ANS
2980 [e]	λαλήσουσιν lalēsousin	will speak	V-FIA-3P
3588 [e]	οἱ hoi	-	Art-NMP
444 [e]	ἄνθρωποι, anthrōpoi	men,	N-NMP

591 [e]	ἀποδώσουσιν apodōsousin	they will give	V-FIA-3P
4012 [e]	περὶ peri	of	Prep
846 [e]	αὐτοῦ autou	it	PPro-GN3S
3056 [e]	λόγον logon	an account	N-AMS
1722 [e]	ἐν en	in	Prep
2250 [e]	ἡμέρα hēmera	day	N-DFS
2920 [e]	κρίσεως· kriseōs	of judgment.	N-GFS

Words Reveal Character

33“Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit. **34**“You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. **35**“The good man brings out of *his* good treasure what is good; and the evil man brings out of *his* evil treasure what is evil. **36**“But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. **37**“For by your words you will be justified, and by your words you will be condemned.”

12:33-37 Men's language discovers what country they are of, likewise what manner of spirit they are of. **The heart is the fountain, words are the streams. A troubled fountain, and a corrupt spring, must send forth muddy and unpleasant streams.** Nothing but the salt of grace, cast into the spring, will heal the waters, season the speech, and purify the corrupt communication. **An evil man has an evil treasure in his heart, and out of it brings forth evil things.** Lusts and corruptions, dwelling and reigning in the heart, are an evil treasure, out of which the sinner brings forth bad words and actions, to dishonour God, and hurt others. **Let us keep constant watch over ourselves, that we may speak words agreeable to the Christian character.**

Pulpit Commentary

Verses 33-37. - You wonder that I make so much of words; **words are not trivialities, but are really the legitimate and normal fruit of the heart, and therefore by them each man will be judged.**

(1) Take your choice; half-heartedness is not enough (cf. ver. 30); **the fruit tells the nature of the tree** (ver. 33).

(2) Our Lord addresses the Pharisees directly, showing them their true character. They only speak according to their spiritual condition (ver. 34).

(3) **Man can only bring out what is already in his heart** (ver. 35).

(4) A solemn close, in which he applies the principle generally; **for every idle word an account shall be given, since words are always the source of the verdict upon each man's case (vers. 36, 37).** Verses 33-35. - **Parallel passage: Luke 6:43-45** (cf. [Matthew 7:16-18](#), notes). Verse 33. - Either make (ἡ ποιήσατε). Not "suppose" (**fac, pone**), still less "declare," but "make." The Lord is speaking in a parable. You would not, surely, make a tree in any other way; it would be against nature; how then imagine it can be so in your own persons? [Matthew 7:18](#) and [Luke 6:43](#) state as a fact that the reverse case does

not take place in nature. **The tree good, and his fruit good (i.e. one if the other); or else make the tree corrupt** ([Matthew 7:17](#), note), **and his fruit corrupt: for the tree is known by his fruit.** "By his own fruit" (Luke). Matthew 12:33

Matthew 12:37 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
1537 [e]	ἐκ ek	By	Prep
1063 [e]	γὰρ gar	for	Conj
3588 [e]	τῶν tōn	the	Art-GMP
3056 [e]	λόγων logōn	words	N-GMP
4771 [e]	σου sou	of you,	PPro-G2S
1344 [e]	δικαιωθήση, dikaiōthēsē	you will be justified,	V-FIP-2S
2532 [e]	καὶ kai	and	Conj
1537 [e]	ἐκ ek	by	Prep

3588 [e]	τῶν tōn	the	Art-GMP
3056 [e]	λόγων logōn	words	N-GMP
4771 [e]	σου sou	of you,	PPro-G2S
2613 [e]	καταδικασθήση. katadikasthēsē	you will be condemned.	V-FIP-2S