

“You Are The Light”

Matthew 5:14a

March 9, 2025

INTRO: *What do the following biblical truths mean FOR you?*

“In the beginning God created the heavens & the earth.”

“Sin entered the world through one man...”

“ALL have sinned & fallen short of the glory of God.”

“Behold the Lamb of God who takes away the sin of the world!”

“Before Abraham was, I AM.” or “I AM the Alpha & the Omega.”

“I AM the Light of the world.”

&

“You are the light of the world!”

PRAYER

CONTEXT:

- Gospel of Matthew... on The Gospel of Jesus The Christ!
- **SHOCK** and **AWE** from the beginning & throughout
- Sermon On The Mount... Intro... **BLESSED Beatitudes!**
- Last time & today (vv.13-14) = 2 of 5 exclamation marks

BIG IDEA: True, biblical Christians are truly missional & miraculously Christ-like... salt AND light.

PREVIEW:

1. Biblical Light's CONTEXT
2. Biblical Light's CONTENT
3. Biblical Light's COMMISSION

TEXT:

Matthew 5:14a

“You are the light of the world.”

(Which word in that truth is the most important?)

I. Biblical Light's **CONTEXT**

(Read, Remember, & Realize)

A. READ

- a. Read 2nd Timothy 3:16-17 FIRST to START!
- b. Per Strong's Lexicon (dictionary)
 - i. ***radiance; to shine; to make manifest***
 - ii. Metaphorically to describe spiritual illumination, truth & the divine presence of God. It often symbolizes purity, holiness, & the revelation of God's truth.
 - iii. Don't miss the connection to vv.10-12... **(See the reality & testing purposes of persecution, reviling, & slander).**

- iv. LIGHT WAS A POWERFUL SYMBOL OF LIFE, KNOWLEDGE, AND DIVINE PRESENCE. IN JEWISH TRADITION, LIGHT WAS ASSOCIATED WITH GOD'S CREATION AND HIS GUIDANCE... LIGHT WAS ALSO A SYMBOL OF KNOWLEDGE AND ENLIGHTENMENT.
- v. NEW TESTAMENT WRITERS, ESPECIALLY JOHN, USED "PHÓS" TO CONVEY THE TRANSFORMATIVE POWER OF CHRIST AS THE "LIGHT OF THE WORLD," BRINGING SPIRITUAL ENLIGHTENMENT/SALVATION.

VIDEO: *Jesus IS The Light #1* (9:40)

B. REMEMBER

- a. **Build** with Messiah's *blueprint & bullseye!*
 - i. *Message* lights
 - ii. *Method* lights
 - iii. *Measures* lights
 - iv. *Mission* lights
 - v. *Ministry* lights
- b. **Blessed** are those who **BE the beatitudes...**
- c. **BE-ing** God's blessed is *BE-ing His salt!*

C. REALIZE (Christ is LORD!)

- a. He is... therefore, we are:
 - i. *Holy!* (1 Peter 1:16)

- ii. **Truth!** (John 14:6 & 1st Timothy 4:16)
- iii. **Love!** (1st John 4:8 & 1st Cor. 13:4-8)
 - 1. Great Commandments
 - 2. Great Commission
 - 3. Great Church
- iv. **The Way!** (John 14:6 & Acts 24:14)
- v. **The Life!** (John 14:6 & Philip. 1:27)
 - 1. **BE The Church** (Acts 1:8 & 2:41ff)
 - 2. **Make multiplying biblical disciples**
 - a. Matthew 28:18-20
 - b. 2nd Timothy 2:1-6
- vi. **Missional!** (John 20:21)
- vii. **Sacrificial!** (John 3:16)
- viii. **Strong & Courageous** (Joshua 1:9)
- ix. **Faithfully Obedient** (Ph. 2:8 & Jn. 3:36)
- x. **Fruit of The Spirit** (Galatians 5:22-23)
- xi. **The Beatitudes** (Matthew 5:3-16)
- xii. **Owner of His Armor** (wearers Eph. 6:10f)

b. He is making Decay & Darkness Warriors!

BE The Church...

BE the supernaturally learning, loving, & living...
 amongst the superficially, losing, lying, & dying...
 the hypocritically & sinfully walking dead of this world.

- JDP

T/S: **Note:** salt before light... character before
 commission... head & heart before hands... Christ
 before Church... Learning (Head) before Loving
 (Heart)... & Head + Heart before Hands (Living)

II. Biblical Light's **CONTENT**

(Realize, Relate, & Reality)

“You ARE the light”

- A. **REALIZE** (*Christ is Creator God & LORD of ALL!*)
 - a. Genesis 1:1 & John 1:1
 - b. Christ's John 17 prayer...
 - c. Salt & Light = biblical Ekklesia IN Koinonia!

- B. **RELATE** (You are related to Christ... lost/found)
 - a. **Emphatic** *“you”* (like beatitudes AND salt)
 - b. **Who is the you?**

VIDEO: *Jesus IS The Light #2* (5:43)

- c. Personal Pronoun = individualized to ALL
 - i. The **Unifying** *“you”* vs. **“universal you”**
 - ii. The invisible inside the visible church...
 - iii. The Gospel family vs. the cultural fakes..
 - iv. The biblical salt vs. the tasteless salt...
 - v. The sheep vs. the surrounding goats...
 - vi. The kingdom citizens vs. criminals...
 - vii. Those who help to gather vs. scatter...
 - viii. The children of God vs. the devil's kids...
 - ix. The faithful fishers of men vs. deceivers
 - x. The God-glorifiers vs. the gold-diggers...

C. REALITY

a. **You**

b. **ARE** ...means affirmative connection...

Notice... you ARE vs. you “have” = BE-ing vs. DO-ing!

c. **The** = definite article or distinctive reality

i. Not just “a” light

ii. Rather, you are THE light

iii. Which begs the question, which one?

d. **Light**

Let's take a look at biblical light...

1. What is light?
2. Where does light come from?
3. What does light do?
4. Who is light?
5. What is light's purpose?

WHAT IS LIGHT?

a. That's a loaded question...

b. Generically, it is illumination... but...

c. If ever CONTEXT was needed...

d. We need to ask first, “What ‘kind’ of light?”

e. Better stated: What is the source of light?

WHERE DOES LIGHT COME FROM?

- **Miraculously-Natural:** read John 1:1-18
 - Creator God
 - Sun, moon, & stars
 - Fire, lightning, reflections, etc.

In the same way that the moon merely reflects the sun's light, so it is with Christians & Christ...

Christians are the Son's reflective moons.

-JDP

- **Mechanically-Practical:** see Genesis 1:28
 - Basic electricity/battery based lights...
 - White lights...
 - Colored lights...
 - Black lights...
 - Headlights...
 - Strobe lights...
 - Flood lights...
 - Other types of sophisticated lights...
 - Lasers...
 - Microscopic dynamics...
 - Atom-splitting...
 - Galaxy-spanning...

For the LORD gives wisdom; From His mouth come knowledge and understanding. – Prvb. 2:6

- **Missionally-Supernatural:**
 - Matthew 5:14 & John 8:12
 - John 3:3; 3:16; 3:36
 - John 6:44 & 14:6
 - Ephesians 2:1-10
 - 2 Corinthians 5:17-21

WHAT DOES LIGHT DO?

- **Natural & Mechanical light:**
 - Illuminates
 - Helps with:
 - Growth
 - Moods
 - Warmth
 - Ends darkness
 - Travels very quickly
 - Goes until stopped
- **Biblical... *Christian... metaphoric light is different!***
 - **Biblical light comes from The Light!**
 - **Biblical light brings God glory!**
 - **Biblical light inspires, ignites, & illuminates God's family & foes...**

WHO IS LIGHT?

- Christ and true Christians are true Light/lights!
- All who are miraculously IN Christ are lights!
- There are only 2 “WHO’s” of biblical light:
 - Christ – John 8:12; 1st John 1:5
 - Christians – Matthew 5:14a
- True salt is true light!

NOTE: there are 2 opposite “WHO’s:”

- i. The Dark Devil
- ii. The devil’s deceived minions & children

2nd Corinthians 11:12-15

¹²And what I am doing I will continue to do, in order to undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do. ¹³For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. ¹⁴And no wonder, for even Satan disguises himself as an angel of light. ¹⁵So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds.

1st John 3:10

By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.

John 8:44

You belong to your father, the devil, and you want to carry out your father’s desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

WHAT IS LIGHT'S PURPOSE?

WHETHER THE LIGHT IS AN "IT" OR AN "US"

- A. Bring glory to God by advancing The Gospel!
- B. Define & defend the Church/Bride of Christ!
- C. To declare God's eternal truth in love to all...
- D. To authoritatively inform, inspect, & inspire!
- E. To deliver everything needed for life & godliness.

Here are some examples of biblical light:

- Illuminates & Empowers
- Exposes & Stings (like salt sometimes)
- Reveals & Reflects
- Warms & Burns at times
- Cuts & Penetrates
- Helps & Heals
- Goes out & Guides in
- **UNITES the Church & DIVIDES the crowds.**

Here are some additional "D" examples of biblical light:

- Defines reality & Delivers truth in love
- Defeats lies & liars
- Destroys false religion(s) & Decimates Darkness
- Designs & Details
- Directs & Demands
- Disciples & Distinguishes
- Drills & Distills
- Dismisses Doubt & Endangers Deceivers
- Delights & Discovers (*"...now I see!"*)
- Demolishes strongholds & Deconstructs worldviews

III. Biblical Light's **COMMISSION**

*"You are the light **OF THE WORLD!**"*

We are the Almighty Light's army, aroma, & ambassadors!

Read: Matthew's last words & Jesus' last earthly words...

VIDEO: *Jesus IS The Light #3* (4:00)

*"you will die in your sins if you do not believe"
that He is who He is!*

*"The One who sent Me is truthful,
and I tell the world **ONLY** what I have heard from Him."
– Jesus The Christ*

*Declares **these things**; exhorts, & rebukes with **ALL**
authority, letting **NO ONE** disregard them/it!
(Titus 2:15)*

VIDEO: *Jesus IS The Light #4* (6:25)

REVIEW:

True, biblical Christians are truly missional & miraculously Christ-like... salt AND light.

Church...

our message, method, mission, & Messiah are all light!

Thus,

we show & tell the world with passion & persuasiveness:

1. God is Light... 1st John 1:9
2. The Word is light... Psalm 119:105
3. The mission is light... Luke 1:70ff
4. The true Christian is light... Matthew 5:14
5. God's children/family are light... 1st Thess. 5:5
6. Christian living is a life of light... Philippians 2:14
7. **All other claims are dark lies from deadly liars!**
(Read Romans 2... ALL of 1st John & ALL Jude & Matthew 7:15)

CLOSE:

➤ Christians ARE what Christ IS... = we are HIS!

IT'S A BLESSING TO BE A BULB IN THE LAMP OF GOD!

- JDP

Let me leave you with His words & blessing of Christlikeness:

➤ [2 Corinthians 4:6](#)

For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

➤ [Ephesians 5:8](#)

For you were once darkness, but now you are light in the Lord. Live/walk as children of light

➤ [2 Corinthians 5:17-21](#)

Therefore, if anyone is in Christ, he is a new creation.^b The old has passed away; behold, the new has come. ¹⁸All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; ¹⁹that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. ²⁰Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. ²¹For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

PRAYER

WORSHIP: *Different & God Turn This Thing Around*

STUDY NOTES:

◀ Matthew 5:14 ▶

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
4771 [e]	ὑμεῖς Hymeis	You	PPro-N2P
1510 [e]	ἐστε este	are	V-PIA-2P
3588 [e]	τὸ to	the	Art-NNS
5457 [e]	φῶς phōs	light	N-NNS
3588 [e]	τοῦ tou	of the	Art-GMS
2889 [e]	κόσμου. kosmou	world.	N-GMS
3756 [e]	οὐ ou	Not	Adv
1410 [e]	δύναται dynatai	is able	V-PIM/P-3S

4172 [e]	πόλις polis	a city	N-NFS
2928 [e]	κρυβῆναι krybēnai	to be hidden	V-ANP
1883 [e]	ἐπάνω epanō	on	Prep
3735 [e]	ὄρους orous	a hill	N-GNS
2749 [e]	κειμένη· keimenē	lying.	V-PPM/P-NFS

Greek Texts

[KATA](#) [MATΘAION](#) [5:14](#) [Greek](#) [NT:](#) [Nestle](#) [1904](#)

Ἑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

[KATA](#) [MATΘAION](#) [5:14](#) [Greek](#) [NT:](#) [Westcott](#) [and](#) [Hort](#) [1881](#)

ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

[KATA](#) [MATΘAION](#) [5:14](#) [Greek](#) [NT:](#) [Westcott and Hort / \[NA27 and UBS4 variants\]](#)

ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

[KATA](#) [MATΘAION](#) [5:14](#) [Greek](#) [NT:](#) [RP](#) [Byzantine](#) [Majority](#) [Text](#) [2005](#)

Ἑμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

[KATA](#) [MATΘAION](#) [5:14](#) [Greek](#) [NT:](#) [Greek](#) [Orthodox](#) [Church](#)

Ἑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

Philippians 2:15 That you may be blameless and harmless, the sons of God, without ...
1 Thessalonians 5:5 You are all the children of light, and the children of the day: we ...
Revelation 1:20 The mystery of the seven stars which you saw in my right hand, and ...
Revelation 2:1 To the angel of the church of Ephesus write; These things said he ...

a city.

Genesis 11:4-8 And they said, Go to, let us build us a city and a tower, whose top ...

Revelation 21:14 And the wall of the city had twelve foundations, and in them the ...

Links

[Matthew 5:14](#) • [Matthew 5:14 NIV](#) • [Matthew 5:14 NLT](#) • [Matthew 5:14 ESV](#) • [Matthew 5:14 NASB](#) • [Matthew 5:14 KJV](#) • [Matthew 5:14 Bible Apps](#) • [Matthew 5:14 Biblia Paralela](#) • [Matthew 5:14 Chinese Bible](#) • [Matthew 5:14 French Bible](#) • [Matthew 5:14 German Bible](#) • [Bible Hub](#)

◀ **4771. su** ▶

Strong's Lexicon

su: you

Original Word: σὺ

Part of Speech: **Personal Pronoun**

Transliteration: su

Pronunciation: soo

Phonetic Spelling: (soo)

Definition: you

Meaning: you.

Word Origin: primary pronoun of the second person singular

Corresponding Greek / Hebrew Entries: The Hebrew equivalent often used in similar contexts is אַתָּה (attah), Strong's Hebrew 859, which also means "you" in the singular form.

Usage: The Greek pronoun "σὺ" (su) is used to address a single individual directly, equivalent to the English "you." It is employed in both nominative and vocative cases, **often emphasizing the person being spoken to**. In the New Testament, "su" is used **in various contexts**,

from direct speech by Jesus to His disciples, to personal addresses in epistles.

Cultural and Historical Background: In the Greco-Roman world, pronouns like "su" were essential for direct communication, especially in oral traditions and teachings.

The use of "su" in the New Testament reflects the personal and relational nature of the biblical texts, where God and His messengers often address individuals directly, emphasizing personal responsibility and relationship.

NAS Exhaustive Concordance

Word Origin

second pers. sing. pers. pronoun

Definition

you (early mod. Eng. thou)

NASB Translation

number (1), yours (17), yourself (4), yourselves (20), yourselves* (3).

Thayer's Greek Lexicon

STRONGS NT 4771: σὺ

σὺ, pronoun of the second person (Doric and Aeolic, **τύ**, Boeotic, **τοῦ**), genitive σου, dative σοι, accusative σε; (which oblique cases are enclitic, unless a preposition precede; yet **πρός σε** is written (uniformly in Rec. (except [Matthew 26:18](#)), in Grab. (except [John 21:22, 23](#)), in Treg. (except [Matthew 26:18](#); [Acts 23:30](#)), in Lachmann (except [Matthew 26:18](#); [John 17:11, 13](#); [John 21:22, 23](#); [Acts 23:30](#)), in Tdf. (except [Matthew 26:18](#); [Luke 1:19](#); [John 17:11, 13](#); [John 21:22](#); [Acts 23:18, 30](#); [1 Timothy 3:14](#); [Titus 3:12](#)); also by WH in [Matthew 25:39](#)), see **ἐγώ**, 2; Lipsius, *Grammat. Untersuch.*, p. 62f, (Winers Grammar, § 6, 3; Buttman, 31 (27)); plural **ὑμεῖς**, etc.; Latintu, etc., vos, etc.; **thou**, etc., **ye**, etc. The nominatives σὺ and ὑμεῖς are

expressed for emphasis — before a vocative, as [σύ Βηθλημ](#), [Matthew 2:6](#); [σύ παιδίον](#) (Lucian, dial. deor. 2, 1), [Luke 1:76](#); add, [John 17:5](#); [Acts 1:24](#); [1 Timothy 6:11](#), etc.; [ὕμεις οἱ Φαρισαῖοι](#), [Luke 11:39](#); — or when the pronoun has a noun or a participle added to it in apposition in order to define it more sharply, as [σύ Ἰουδαῖος ὢν](#) (**thou, being a Jew**), [John 4:9](#), cf. [Galatians 2:14](#); [ὕμεις πονηροὶ ὄντες](#), [Matthew 7:11](#); — or when several are addressed who are at the same time particularized, [σύ ... σύ](#), [James 2:3](#); also in antithesis, [Matthew 3:14](#); [Matthew 6:17](#); [Matthew 11:3](#); [Mark 14:36](#); [Luke 16:7](#); [John 2:10](#); [John 3:2](#); [Acts 10:15](#); [1 Corinthians 3:23](#); [James 2:18](#), and very often; sometimes the antithetic term is suppressed, but is easily understood from the context: [εἰ σύ εἶ](#), **if it be thou**, and not an apparition, [Matthew 14:28](#); add, [Luke 15:31](#); [Luke 17:8](#), etc.; — or when a particle is added, as [σύ οὖν](#) (at the close of an argument, when the discourse reverts to the person to be directly addressed), [Luke 4:7](#); [John 8:5](#); [Acts 23:21](#); [2 Timothy 2:1, 3](#); [σύ 2 Timothy 2:8](#); (in contrasts), [Luke 9:60](#); [2 Timothy 3:10](#); [Titus 2:1](#); [Hebrews 1:11](#), etc.; [ὕμεις δέ](#), [Matthew 21:13](#); [James 2:6](#); [καί σύ](#), and thou, thou also, thou too, [Matthew 11:23](#); [Matthew 26:69, 73](#); [Luke 10:15](#); [Luke 19:19, 42](#); [Luke 22:58](#); plural, [Matthew 15:3, 16](#); [Luke 17:10](#); before the 2nd person of the verb where the person is to be emphasized (like the German du, ihr eben, du da, 'it is thou,' 'thou art the very man,' etc.), [σύ εἶ](#), [Matthew 27:11](#); [Mark 15:2](#); [Luke 23:3](#); [John 1:19](#); [John 3:10](#); [John 4:12](#); [John 8:53](#); [Acts 23:3](#), etc.; plural [Luke 9:55](#) Rec.; [σύ λέγεις, εἶπας](#), [Matthew 26:25](#); [Matthew 27:11](#); [Mark 15:2](#); it is used also without special emphasis ((cf. Buttman, § 129, 12, and) see [ἐγώ](#), 1), [Mark 14:68](#); [John 8:13](#); [Acts 7:28](#), etc. The genitives [σου](#) and [ὕμῶν](#), joined to substantives, have the force of a possessive, and are placed — sometimes after the noun, as [τόν πόδα σου](#), [Matthew 4:6](#); [τούς ἀδελφούς ὑμῶν](#), [Matthew 5:47](#), and very often;—sometimes before the noun (see [ἐγώ](#), 3 b.), as [σου αἱ ἁμαρτίαι](#), [Luke 7:48](#); [σου τῆς νεότητός](#), [1 Timothy 4:12](#); [ὕμῶν δέ καί τριχες](#), [Matthew 10:30](#); add, [Mark 10:43](#) (here Rec. after); [Luke 12:30](#); [John 16:6](#); [Romans 14:16](#); [2 Corinthians 1:24](#) (here now before, now after); — sometimes between the article and noun, as [τὴν ὑμῶν ἐπιπόθησιν](#), [2 Corinthians 7:7](#); add, [2 Corinthians 8:14\(13\),14](#); ; [Philippians 1:19, 25](#); [Philippians 2:30](#); [Colossians 1:8](#). [ἔσται σου πάντα \(πᾶσα\)](#), [Luke 4:7](#) (cf. Buttman, § 132, 11, l. a.). It is added to the pronoun [αὐτός](#): [σου αὐτῆς](#), [Luke 2:35](#). On the phrase [τί ἐμοί καί σοι](#), see [ἐγώ](#), 4. ((From Homer on.))

Strong's Exhaustive Concordance

you

The person pronoun of the second person singular; thou -- thou. See also [se](#), [soi](#), [sou](#); and for the plural [humas](#), [humeis](#), [humin](#), [humon](#).

see GREEK [sou](#)

see GREEK [se](#)

see GREEK [soi](#)

see GREEK [humas](#)

see GREEK [humeis](#)

see GREEK [humin](#)

see GREEK [humon](#)

◀ 1510. eimi ▶

Strong's Lexicon

eimi: to be, to exist, to happen, to be present

Original Word: εἰμί

Part of Speech: Verb

Transliteration: eimi

Pronunciation: ay-MEE

Phonetic Spelling: (i-mee')

Definition: to be, to exist, to happen, to be present

Meaning: I am, exist.

Word Origin: A primary verb

Corresponding Greek / Hebrew Entries: - H1961 (הָיָה, hayah): to be, to become, to exist

Usage: The Greek verb "εἰμί" (eimi) is a fundamental verb in the Greek language, equivalent to the English verb "to be."

It is used to denote existence, identity, or presence.

IN THE NEW TESTAMENT, IT OFTEN SERVES AS A LINKING VERB, CONNECTING THE SUBJECT WITH A PREDICATE NOMINATIVE OR ADJECTIVE.

It is essential for expressing states of being and is frequently used in statements of identity, existence, and presence.

Cultural and Historical Background:

In the context of the New Testament, "εἶμι" is a critical verb that underpins many theological statements, particularly those concerning the nature and identity of Jesus Christ.

The use of "εἶμι" in the Septuagint (the Greek translation of the Old Testament) often translates the Hebrew verb "הָיָה" (hayah), which is used in God's self-revelation to Moses as "I AM" (Exodus 3:14). This connection underscores the

theological depth of "εἶμι" in expressing divine existence and presence.

HELPS Word-studies

1510 *eimi* (the basic Greek verb which expresses *being*, i.e. "to be") – *am, is*. **1510** (*eimi*), and its counterparts, (properly) convey "straight-forward" *being* (*existence*, i.e. without explicit limits).

1510 /*eimi* ("is, am") – in the *present* tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the *context* indicates whether the *present* tense also has "timeless" implications.

For example, **1510** (*eimi*) is aptly used in Christ's great "I am" (*ego eimi . . .*) that also include His *eternality* (*self-existent life*) as our *life, bread, light,*" etc. See Jn 7:34, 8:58, etc.

EXAMPLE. JN 14:6: "I AM (1510** /EIMI) THE WAY, THE TRUTH AND THE LIFE."**
HERE **1510 (EIMI) NATURALLY ACCORDS WITH THE FACT CHRIST IS ETERNAL – MEANING "I AM (WAS, WILL BE)." THE "I AM FORMULA (GK EGŌ EIMI)" HARKS BACK TO GOD'S ONLY NAME, "YAHWEH" (OT/3068, "THE LORD") – MEANING "HE WHO ALWAYS WAS, IS, AND WILL BE."**

COMPARE JN 8:58 WITH EX 3:14. SEE ALSO REV 4:8 AND [2962](#) /ΚΥΡΙΟΣ ("LORD").

NAS Exhaustive Concordance

Word Origin

a prol. form of a prim. and defective verb

Definition

I exist, I am

NASB Translation

accompanied* (1), accompany* (2), am (138), amount (1), amounts (1), appear* (1), asserted* (1), become* (5), been (45), been* (1), being (26), belong (3), belonged* (1), belonging (1), belonging* (1), belongs (4), bring* (1), came (1), come (5), consist (1), crave* (1), depends* (1), do (1), done* (1), exist (3), existed (4), existed* (1), falls (1), found (1), had (8), happen (4), have (2), have come (1), lived (1), mean (1), mean* (2), means (7), meant (2), originate (1), owns (1), remain (3), remained (1), rest (1), sided (1), stayed (2), themselves (1), there (6), turn (1).

Thayer's Greek Lexicon

STRONGS NT 1510: εἰμί

εἰμί (from εἶω, whence ἐμι in inscriptions (?); Aeolic, ἐμί (Curtius, (yet ἐμί, so G. Meyer) § 564; Veitch, p. 228)), imperative ἴσθι, ἔστω, less usual ἦτω, [1 Corinthians 16:22](#); [James 5:12](#); Clement of Rome, 1 Cor. 48, 5 [ET]; (1 Macc. 10:31; [Psalm 103:31](#) ()); Plato, rep. 2, p. 361 c. (here it has given place to ἔστω (or ἴτω), see Stallb. at the passage; Veitch, p. 200f; 3 person plural ἔστωσαν, [Luke 12:35](#); [1 Timothy 3:12](#)), infinitive εἶναι; imperfect — accusative, the more ancient and elegant form, ἦν, 2 person ἦσθα ([Matthew 26:69](#); [Mark 14:67](#)), rarer form ἦς ([Matthew 25:21, 23](#); [John 11:21, 32](#); [John 21:18](#); [Revelation 3:15](#) G L T Tr WH), 3 person ἦν, 1 person plural ἦμεν — according to the middle form, common in later Greek (cf. Veitch, p. 226), ἦμην ([Matthew 25:35](#)f; (on [Acts 11:11](#) cf. WH. Introductory § 404); [Galatians 1:10](#), etc.), plural ἦμεθα ([Matthew 23:30](#) G L T Tr WH; [Acts 27:37](#) L T Tr WH; ([Galatians 4:3](#) T WH Tr marginal reading; [Ephesians 2:3](#) T Tr WH; Baruch 1:19)); cf. Lob. ad Phryn., pp. 149, 152; future ἔσομαι; cf. Winers Grammar, § 14, 2; Buttmann, 49f (43); **to be**;

I. εἰμί has the force of a predicate (i. e. is the substantive verb): **to be**, i. e.

1. to exist;

a. passages in which the idea of the verb preponderates, and some person or thing is said **to exist** by way of distinction from things non-existent: **ἐστὶν ὁ Θεός**, [Hebrews 11:6](#); **ὁ ὢν καὶ ὁ ἦν** (Winers Grammar, 68 (66), cf. 182 (172); Buttman, 50 (43)), [Revelation 1:4](#) (;); ; **ἐν ἀρχῇ ἦν ὁ λόγος**, [John 1:1](#); **πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμί**, [John 8:58](#) (so WH marginal reading in 24, 28; (see II. 5 below)); **πρὸ τοῦ τὸν κόσμον εἶναι**, [John 17:5](#); **ἦν, καὶ οὐκ ἐστὶ καίπερ ἐστὶν** Rec., according to the better reading **καὶ παρέσται** (G Tr WH, but L T **παρέσται**, correctly; cf. Alexander Buttman (1873) Ausf. Spr. § 108 Anm. 20; Chandler § 803), [Revelation 17:8](#); **ἐσμεν**, [Acts 17:28](#); **τά μὴ ὄντα** and **τά ὄντα** things that are not, things that are, [Romans 4:17](#); things that have some or have no influence, of some or of no account, [1 Corinthians 1:28](#) (**ἐκάλεσεν ὑμᾶς οὐκ ὄντας καὶ ἠθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς**, Clement of Rome, 2 Cor. 1:8 (cf. Gebh. and Harn. at the passage and especially on Hermas, vis. 1, 1, 6 [ET])). Hence,

b. equivalent to **to**

live: **εἰ ἤμεθα** (or **ἤμεν** Rec.) **ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν** if we had been (viz. living) in the days of our fathers, [Matthew 23:30](#); **οὐκ εἶναι** is used (as in classical Greek, cf. Passow, i., p. 792 (Liddell and Scott, under A. I. 1)) of the dead (who **are not, are no more**): [Matthew 2:18](#).

c. equivalent to **to stay, remain, be in a place**: [Matthew 2:13, 15](#); [Mark 1:45](#) (L WH brackets ἦν); ; [Luke 1:80](#); see V. 4 below.

d. equivalent to **to be found**, the subject being anarthrous; as, **ἦν ἄνθρωπος** **there was** (found, German es gab) a man, etc.: [Luke 16:1, 19](#); [Luke 18:23](#); [John 3:1](#); [John 4:6](#); [John 5:2](#); [John 6:10](#); [1 Corinthians 8:5](#); [1 Corinthians 12:4-6](#); [1 Corinthians 14:10](#); [1 Corinthians 15:44](#); [1 John 5:16](#), and often; **ἔσονται ἐμπαῖκται** [Jude 1:18](#); **ἐστὶ, ἦν, ἔσται** with a negative: **οὐκ ἐστὶ δίκαιος** **there is not** (namely, found) a righteous man, [Romans 3:10](#); add [Romans 3:12, 18](#); **χρόνος οὐκ ἔσται ἔτι** there shall be no longer time, [Revelation 10:6](#); add, [Revelation 22:3, 5](#) (Rec. adds ἐκεῖ); [Revelation 21:25](#) (here ἐκεῖ stands) **ἀνάστασις νεκρῶν οὐκ ἐστὶν**, [1 Corinthians 15:12](#); **μὴ εἶναι ἀνάστασιν**, [Matthew 22:23](#) and its parall.; [Acts 23:8](#). Here belong also the phrases **εἰσιν, οἱ** etc., **οἵτινες** etc., **there are (some) who** etc.: [Matthew 16:28](#); [Matthew 19:12](#); [Mark 9:1](#); [Luke 9:27](#); [John 6:64](#); [Acts 11:20](#); **οὐδεὶς ἐστὶν ὅς**, [Mark 9:39](#); [Mark](#)

10:29; [Luke 1:61](#); [Luke 18:29](#); with a noun added, ἕξ ἡμέραι εἰσιν, ἐν αἷς etc. [Luke 13:14](#); τίς ἐστίν, ὅς, [Matthew 7:9](#) (L Tr WH omit ἐστίν); [Matthew 12:11](#) (Tr omits; WH brackets ἐστίν): ἐστίν ὁ with a participle **there is** (viz., is not lacking) **one that** etc. [John 5:32](#) (?), ; .

e. when used of things, events, facts, etc., εἶναι is equivalent to **to happen, take place**: νῦν κρίσις ἐστίν, [John 12:31](#); γογγυσμός ἦν, [John 7:12](#) θόρυβος τοῦ λαοῦ. [Mark 14:2](#); σχίσμα, σχίσματα, [John 9:16](#); [1 Corinthians 1:10](#); [1 Corinthians 12:25](#); ἔριδες, [1 Corinthians 1:11](#); αἰρέσεις, [1 Corinthians 11:19](#): πένθος, πόνος, κραυγή, [Revelation 21:4](#); ἔσονται λιμοὶ καὶ λοιμοὶ (R G Tr marginal reading in br.; others omit καὶ λοιμοὶ) καὶ σεισμοὶ [Matthew 24:7](#); ἀνάγκη μεγάλη, [Luke 21:23](#); ἀνάστασιν μέλλειν ἔσεσθαι, [Acts 24:15](#). of times and seasons: χειμῶν ἐστίν, [John 10:22](#); νύξ, [John 13:30](#) ψῦχος, [John 18:18](#); καύσων, [Luke 12:55](#); ἐσπέρα [Acts 4:3](#) πρωΐα, [John 18:28](#) (Rec.); σκοτία, [John 20:1](#): ἐστίν ἡ ὥρα — as ἕκτη, [Luke 23:44](#); [John 4:6](#); [John 19:14](#) (L T Tr WH) (), etc.; also of feasts: [John 5:1](#), [John 9:14](#); [Acts 12:3](#); [Luke 23:54](#); [Mark 15:42](#). universally, τό ἐσόμενον what will be, follow, happen: [Luke 22:49](#); πότε ταῦτα ἔσται; [Matthew 24:3](#); πῶς ἔσται τοῦτο; [Luke 1:34](#); after the Hebrew, καὶ ἔσται (equivalent to הָיָה) followed by the future of another verb: [Acts 2:17](#) (from [Joel 2:28](#) ()); (from [Joel 2:32](#) ()); [Acts 3:23](#): [Romans 9:26](#) (from [Hosea 1:10](#) ()). τί οὖν ἐστίν; **what then is it?** i. e. **how stands the case? What follows therefore?** [Acts 21:22](#); [1 Corinthians 14:15, 26](#).

2. equivalent to **παρεῖμι, to be present; to be at hand; to be in store**: οἶνος οὐκ ἐστίν, [John 2:3](#) Tdf.; παμπολλοῦ (Rec.) ὄχλου ὄντος, when there was present, [Mark 8:1](#); add, ; [Matthew 12:10](#) R G; [Hebrews 8:4](#); οὐπω γὰρ ἦν πνεῦμα (ἅγιον), **was not yet present**, i. e. had not yet been **given** (which some authorities add). [John 7:39](#); so also in the words εἰ πνεῦμα ἅγιον ἐστίν (but R G Tr accent ἅγιον ἐστίν., cf. Chandler § 938), [Acts 19:2](#); ἀκούσας ... ὄντα σῖτα, **that there was an abundance of grain**, [Acts 7:12](#); δύναμις κυρίου ἦν εἰς τό ἰᾶσθαι αὐτούς, was present to heal them, [Luke 5:17](#).

3. ἐστίν with an infinitive, as in Greek writings from Homer down (see Passow, i., p. 792f; (Liddell and Scott, under the word, A. VI.); see examples from the O. T. Apocrypha in Wahl, Clavis apocryph., p. 155), **it is possible to** etc.; with a negative (as more common in classic Greek also), **it is impossible**: [Hebrews 9:5](#); [1 Corinthians 11:20](#) (cf. Winer's Grammar, § 44, 2 b.).

II. εἰμί (as a copula) connects the subject with the predicate, where the sentence shows who or what a person or thing is as respects character, nature, disposition, race, power, dignity, greatness, age, etc.

1. universally: ἐγὼ εἰμί πρεσβύτης, [Luke 1:18](#); ἐγὼ εἰμί Γαβριήλ, [Luke 1:19](#); ἔρημος ἐστὶν ὁ τόπος, [Matthew 14:15](#); προφήτης εἰ σύ, [John 4:19](#); σύ εἰ ὁ Χριστός, [Matthew 26:63](#); καθαροί ἐστε, [John 13:10](#); ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς, [Matthew 5:13](#); Ἰουδαίους εἶναι ἑαυτούς, [Revelation 3:9](#), cf. [Revelation 2:9](#), and countless other examples

2. εἰμί, as a copula, indicates that the subject is or is to be compared to the thing expressed by the predicate: ἡ σφραγὶς μου τῆς ἀποστολῆς ὑμεῖς ἐστε, ye are, as it were, the seal attesting my apostleship, i. e. your faith is proof that the name of apostle is given me rightfully, [1 Corinthians 9:2](#); ἡ ἐπιστολή (namely, συστατικὴ, cf. [1 Corinthians 9:1](#)) ὑμεῖς ἐστε, i. e. ye yourselves are like a letter of recommendation for me, or ye serve as a substitute for a letter of recommendation, [2 Corinthians 3:2](#); τοῦτο ἐστὶ τὸ σῶμα μου, this which I now hand to you is, as it were, my body, [Matthew 26:26](#); [Mark 14:22](#); [Luke 22:19](#); ὑμεῖς ναὸς Θεοῦ ἐστε (L text T Tr text WH ἡμεῖς ... ἐσμεν ye (we) are to be regarded as the temple of God, [2 Corinthians 6:16](#), cf. [1 Corinthians 6:19](#); ὁ Θεὸς ναὸς αὐτῆς ἐστὶν (ἐστὶ R G Tr], καὶ τὸ ἄρνιον, they are to be regarded as its temple, they occupy the place of a temple in the city because present with everyone in it, [Revelation 21:22](#). Hence,

3. εἶναι, getting an explicative force, is often equivalent to **to denote, signify, import**, as ὁ ἀγρός ἐστὶν ὁ κόσμος, [Matthew 13:37-39, 19f, 22](#); [Luke 8:11f, 14](#); [Galatians 4:24](#); [Revelation 17:15](#); [Revelation 19:8](#), (the Sept. [Genesis 41:28](#); [Ezekiel 37:11](#)); τοῦτ' ἐστὶν (so T WH uniformly, except that WH omits v. ἐφελεκ. in [Hebrews 2:14](#)), Lachmann τοῦτ' ἔστιν (except in [Romans 10:6, 7, 8](#); also Treg. except in [Matthew 27:46](#); [Mark 7:2](#); [Acts 1:19](#); [Romans 9:8](#); [Romans 10:6, 7, 8](#); sometimes written τοῦτο ἐστὶν, see Tdf. Proleg., p. 111; cf. Winers Grammar, 45; Buttmann, 11 (10)), an explanatory formula (equivalent to τοῦτο σημαίνει) which is either inserted into the discourse as a parenthesis, or annexed to words as an apposition (cf. Winers Grammar, 530 (493); Buttmann, 400 (342)). It is to be distinguished from τοῦτο δὲ ἐστὶν: τοῦτ' ἐστὶν introduces an incidental explanation for the most part of the language; τοῦτο δὲ ἐστὶν subjoins an explanatory statement, relating generally to the thought; (cf. our **that is to say**, and **that is**); see [Romans 1:12](#) and Fritzsche at the passage): [Matthew 27:46](#); [Mark 7:2](#); [Acts 1:19](#); [Romans 7:18](#); [Romans 10:6-8](#); [Philemon 1:12](#); [Hebrews 2:14](#); [Hebrews 7:5](#), etc.; likewise ὁ ἐστὶ, [Mark 3:17](#); [Mark 7:11, 34](#); [Hebrews](#)

[7:2](#); [ὁ ἐστὶ μεθερμηνευόμενον](#), **this signifies, when interpreted**, etc. [Mark 15:34](#); [Acts 4:36](#); see 6 c. below.

4. In the Bible far more frequently than in secular authors, and in the N. T. much more often in the historical than in the other books, a participle without the article serves as the predicate, being connected with the subject by the verb [εἶναι](#) (cf. Winers Grammar, § 45, 5 and especially Buttman, 309ff (265ff)); and a. so as to form a mere periphrasis of the finite verb;

a. with the present participle is formed — a periphrasis of the

present: [ἐστὶ προσαναπληροῦσα ... καὶ περισσεύουσα](#), [2 Corinthians 9:12](#); — a periph. of the imperfect or of the aorist, mostly in Mark and Luke (Buttmann, 312

(268)): [ἦν καθευδεν](#), [Mark](#)

[4:38](#); [ἦν προάγων](#), ; [ἦν συγκαθήμενος](#), ; [ἦν διανεύων](#), [Luke](#)

[1:22](#); [ἦσαν καθήμενοι](#), ; [ἦν ἐκβάλλων](#), ; [ἦσαν καθεζόμενοι](#) (Lachmann, others, [καθήμενοι](#)), [Acts 2:2](#), and other examples; once in Paul, [Philippians](#)

[2:26](#) [ἐπιποθῶν ἦν](#); — a periph. of the

future: [ἔσονται πίπτοντες](#) ([ἐκπίπτοντες](#) R G), [Mark 13:25](#). **β.** with the perfect participle

is formed — a periph. of the aorist (imperfect (?)): [ἦν ἐστῶς](#), [Luke 5:1](#); — a periph. of the

pluperfect: [ἦσαν ἐληλυθότες](#), [συνεληλυθυῖαι](#) [Luke 5:17](#); [Luke 23:55](#); especially with

the perfect passive participle: [ἦν ἡ ἐπιγραφή ἐπιγεγραμμένη](#), [Mark](#)

[15:26](#); [ἦν αὐτῷ κεχρηματισμένον](#), [Luke 2:26](#); [ἦν τεθραμμένος](#), [Luke 4:16](#);

add, [Luke 8:2](#); [Luke 23:51](#); [Acts 1:17](#), etc. **γ.** once with an aorist participle a periph. of the

pluperfect is formed: [ἦν ... βληθείς](#) (R G L Tr marginal

reading [βεβλημένος](#)) [ἐν τῇ φυλακῇ](#), [Luke 23:19](#) T Tr text WH; on the same use of the

aorist sometimes in Greek writings cf. Passow, i., p. 793; (Liddell and Scott, under the word, B. 2; yet cf. Buttman, § 144, 24 at the end).

b. so as to indicate continuance in any act or state (Buttmann, 310f (266)): [ἦν διδάσκων](#) was accustomed to teach, [Mark 1:22](#); [Luke 4:31](#); [Luke](#)

[19:47](#); [ἦν](#) (T Tr text WH [ἦλθεν](#)) [κηρύσσων](#), [Mark 1:39](#); [Luke](#)

[4:44](#); [ἦσαν νηστεύοντες](#) held their fast, [Mark 2:18](#); [ἦσαν συλλαλοῦντες](#) **were**

talking, [Mark 9:4](#); [ἦν συγκύπτουσα](#), [Luke 13:11](#); [ἦν θέλων](#), [Luke](#)

[23:8](#); [ἦν προσδεχόμενος](#), [Mark 15:43](#) ([Luke 23:51](#) [προσεδέχετο](#)); once in

Paul, [Galatians 1:23](#) [ἦσαν ἀκούοντες](#), with the future (cf. Buttman, 311

(267)): [ἔσται δεδεμένον](#), [ἔσται λελυμένον](#), equivalent to shall remain bound, shall

remain loosed, [Matthew 16:19](#); [ἔσται πατουμένη](#) shall continue to be trodden down, [Luke](#)

[21:24](#), and other examples c. to signify that one is in the act of doing

something: ἦν ἐρχόμενον was in the act of coming, [John 1:9](#) (cf. Meyer edition Weiss at the passage); ἦν ὑποστρέφων, [Acts 8:28](#).

d. the combination of εἶναι with participle seems intended also to give the verbal idea more force and prominence by putting it in the form of a noun (see Buttmanns Grammar, and Winer's Grammar, as above) ἦν ἔχων κτήματα πολλά (German wohlhabend (English was **one that had**)), [Matthew 19:22](#); [Mark 10:22](#); ἔση σιωπῶν, [Luke 1:20](#); ἦν ὑποτασσόμενος (**obedient, in subjection**), [Luke 2:51](#); ἴσθι ἐξουσίαν ἔχων, be thou ruler over, [Luke 19:17](#); ἦν συνευδοκῶν [Acts 8:1](#); ζῶν εἰμί, [Revelation 1:18](#), and in other examples three times in Paul: εἰ ... ἠλπικότες ἐσμεν μόνον if we are those who have only hoped, or to whom nothing is left but hope, [1 Corinthians 15:19](#); ἦν ἦν ... καταλλάσσω, the reconciler, [2 Corinthians 5:19](#); ἅτινά ἐστι λόγον ἔχοντα σοφίας, are things having a reputation of wisdom, [Colossians 2:23](#) (Matthiae, § 560 ((so Kühner, § 353 Anm. 3)) gives examples from secular authors in which several words intervene between εἶναι and the participle).

e. Of quite another sort are those examples in which εἶναι has its own force, being equivalent to **to be found, to be present, to stay**, (see I. above), and the participle is added to express an act or condition of the subject (cf. Buttmann, § 144, 27): ἐν τοῖς μνημασι ... ἦν was i. e. stayed) κράζων, [Mark 5:5](#); ἦν δέ ἐκεῖ (was kept there) ... βοσκομένη, [Mark 5:11](#); [Matthew 8:30](#); ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες, Luther correctly, **they were in the road (going up** etc. [Mark 10:32](#); εἰσιν ἄνδρες ... εὐχὴν ἔχοντες, [Acts 21:23](#); add, [Matthew 12:10](#) (R G); ; [Mark 2:6](#), (in the last two examples ἦσαν **were present**); [Luke 4:33](#); [John 1:28](#); [John 3:23](#); [Acts 25:14](#); [Romans 3:12](#), etc.; ἄνωθεν ἐστιν, καταβαῖνον etc. (insert a comma after ἐστιν), **is from above**, καταβαῖνον etc. being added by way of explanation, [James 1:17](#) (cf. Buttmann, 310 (266)).

5. The formula ἐγὼ εἰμί (**I am he**), frequent in the Gospels, especially in John, must have its predicate supplied mentally, inasmuch as it is evident from the context (cf. Krüger, § 60, 7); thus, ἐγὼ εἰμί, namely, Ἰησοῦς ὁ Ναζωραῖος, [John 18:5](#) (here L marginal reading expresses ὁ Ἰησοῦς, WH marginal reading Ἰησοῦς); [John 18:6, 8](#); **it is I** whom you see, not another, [Matthew 14:27](#); [Mark 6:50](#); [Luke 24:36](#) (Lachmann in brackets); [John 6:20](#); namely, ὁ καθήμενος καὶ προσαιτῶν, [John 9:9](#); simply εἰμί, **I am** teacher and Lord, [John 13:13](#); οὐκ εἰμί namely, ἐξ αὐτῶν, [Luke 22:58](#); [John 18:25](#); **I am not** Elijah, [John 1:21](#); specifically, I am the Messiah, [Mark 13:6](#); [Mark 14:62](#); [Luke 21:8](#); [John 4:26](#); [John 8:24, 28](#); [John 13:19](#); I am the Son of God, [Luke 22:70](#) (like יְהוָה אֱלֹהֵינוּ, [Deuteronomy 32:39](#); [Isaiah 43:10](#)); cf. Keim, 3:320 (English translation, 6:34; Hofmann, Schriftbeweis, i. 63f).

The third person is used in the same way: ἐκεῖνος ἐστίν, namely, ὁ υἱὸς τοῦ Θεοῦ, [John 9:37](#); namely, ὁ παραδώσων ἐμέ, [John 13:26](#).

6. Of the phrases having a pronoun in place of a predicate, the following deserve notice:

a. τίς εἰμί, εἰ, ἐστίν, a formula of inquiry, used by those desiring — either to know what sort of a man one is whom they see, or what his name is, [John 1:19](#); [John 8:25](#); [John 21:12](#); [Acts 26:15](#) — or that they may see the face of some one spoken of, and that he may be pointed out to them, [Luke 19:3](#); [John 9:36](#); σύ τίς εἶ ὁ with a participle, **who** (i. e. how petty) **art thou, that** etc.? the question of one administering a rebuke and contemptuously denying another's right to do a thing, [Romans 9:20](#); [Romans 14:4](#) (Strabo 6, 2, 4, p.

271 σύ τίς εἶ ὁ τόν Ὀμηρον ψεγων ὡς μυθογραφον); ἐγώ τίς εἰμί; **who (how small) am I?** the language of one holding a modest opinion of himself and recognizing his weakness, [Acts 11:17](#), cf. [Exodus 3:11](#).

b. εἰμί τίς, likesum aliquis in Latin, to be somebody (eminent): [Acts 5:36](#); εἶναι τί, like the Latinaliquid esse, **to be something** (i. e., something excellent): [Galatians 2:6](#); [Galatians 6:3](#); in these phrases τίς and τί are emphatic; cf. Kühner, § 470, 3; (Winers Grammar, 170 (161); Buttman, 114 (100)); εἶναι τί after a negative, **to be nothing**, [1 Corinthians 3:7](#), cf. Meyer at the passage; also in questions having a negative force, [1 Corinthians 10:19](#) (cf. Winer's Grammar, § 6, 2). οὐδέν εἰμί, [1 Corinthians 13:2](#); [2 Corinthians 12:11](#); οὐδέν ἐστίν, it is nothing, is of no account, [Matthew 23:16, 18](#); [John 8:54](#); [Acts 21:24](#); [1 Corinthians 7:19](#).

c. τίς ἐστι, e. g. ἡ παραβολή, what does it mean? what is the explanation of the thing? [Luke 8:9](#) τίς εἶ ἡ παραβολή αὐτῆ; [Acts 10:17](#) τί ἄν εἴν τό ὄραμα; [Mark 1:27](#) τί ἐστίν τοῦτο; **what is this?** expressive of astonishment, [Luke 15:26](#) τί εἴν ταῦτα; what might be the cause of the noise he heard? [Luke 18:36](#); [John 10:6](#), τινα ἦν, ἃ ἐλάλει αὐτοῖς. Τί ἐστίν what does it mean? [Matthew 9:13](#); [Matthew 12:7](#); [Luke 20:17](#); [John 16:17f](#); τί ἐστίν εἰ μή ὅτι, [Ephesians 4:9](#); see II. 3 above.

d. οὗτος, αὕτη, τοῦτο ἐστίν followed by a noun, equivalent to in this is seen, is contained, etc. α. is so employed that the pronoun refers to something which has just been said: οὗτος γάρ ἐστίν ὁ νόμος, the law is summed up in what I have just mentioned, comes to this, [Matthew 7:12](#). β.. in John's usage it is so employed that the pronoun serves as the subject, which is defined by a noun that follows, and this noun itself is a substitute as it were for the predicate: αὐτῆ ἐστίν ἡ νίκη ... ἡ πίστις ἡμῶν [1 John 5:4](#); αὕτη ἐστίν ἡ μαρτυρία τοῦ Θεοῦ, ἦν, etc. [1 John 5:9](#) Rec. οὗτος, αὕτη, τοῦτο ἐστίν followed by ὅτι (Buttmann, 105 (92); cf. Winer's Grammar, 161 (152)): [John 3:19](#); [1 John 1:5](#); [1 John 5:11, 14](#); followed by ἵνα (to say that

something ought to be done, or that something is desired or demanded (cf. Winer's Grammar, 338 (317); Buttman, 240 (207)): [John 6:29, 39](#); [John 15:12](#); [1 John 3:11, 23](#); [1 John 5:3](#); followed by ὅτε etc. [John 1:19](#) (Winer's Grammar, 438 (408)).

7. The participle ὢν, οὔσα, ὄν, ὄντες, ὄντα, joined to a substantive or an adjective, has the force of an intercalated clause, and may be translated **since or although I am, thou art**, etc. (here the English use of the participle agrees in the main with the Greek): εἰ οὖν ὑμεῖς, πονηροὶ οὖντες, οἴδατε, [Matthew 17:11](#); add, ; [Luke 20:36](#); [John 3:4](#); [John 4:9](#); [Acts 16:21](#); [Romans 5:10](#); [1 Corinthians 8:7](#); [Galatians 2:3](#); [James 3:4](#), and often; twice with other participles, used adjectivally (Buttmann, 310 (266)): ὄντες ἀπηλλοτριωμένοι, [Colossians 1:21](#); ἐσκοτισμένοι (R G, others ἐσκοτωμένοι), [Ephesians 4:18](#).

8. Sometimes the copula ἐστίν (with the accent (see Chandler § 938)) stands at the beginning of a sentence, to emphasize the truth of what the sentence affirms or denies: [Luke 8:11](#); [1 Timothy 6:6](#); ἐστὶ δὲ πίστις etc. [Hebrews 11:1](#) (although some explain it here (as a substantive verb), 'but faith exists' or 'is found,' to wit in the examples adduced immediately after (see Winer's Grammar, § 7, 3)); several times so used in Philo in statements (quoted by Delitzsch on [Hebrews 11:1](#)) resembling definitions. οὐκ ἐστίν: [Matthew 13:57](#); [Mark 12:27](#); [Acts 10:34](#); [1 Corinthians 14:33](#); [James 3:15](#).

III. εἰμί joined with adverbs;

1. with adverbs of place;

a. where? **to be, be busy, somewhere:** ἐκεῖ, [Matthew 2:15](#); [Matthew 27:55](#); [Mark 3:1](#) (L omits; Tr brackets ἦν), etc.; ἐνθάδε, [Acts 16:28](#); ἔσω, [John 20:26](#); οὗ, [Matthew 2:9](#); [Matthew 18:20](#); [Acts 16:13](#); ὅπου, [Mark 2:4](#); [Mark 5:40](#); [John 6:62](#); [Acts 17:1](#), etc.; ποῦ, [Matthew 2:2](#); [John 7:11](#), etc.; ὧδε, [Matthew 28:6](#); [Mark 9:5](#), etc.

b. with adverbs of distance: ἀπέναντι τίνος, [Romans 3:18](#) ([Psalm 35:2](#) ()); ἐκτός τίνος, [2 Corinthians 12:2](#) (3 χωρὶς τοῦ L T Tr WH); ἐμπροσθεν τίνος, [Luke 14:2](#); ἐντός τίνος. [Luke 17:21](#); ἐνώπιον τίνος, [Revelation 1:4](#); [Revelation 7:15](#); μακρὰν ἀπό τίνος, [John 21:8](#); [Mark 12:34](#); πόρρω, [Luke 14:32](#); ἐπάνω, [John 3:31](#) {a} (31^b G T WH marginal reading omits the clause); of the situation of regions and places: ἀντιπέρα (or ἀντιπέρα etc. see under the word) τίνος, [Luke 8:26](#); ἐγγύς — now standing absolutely, [John 19:42](#); now with the genitive, [John 11:18](#); [John 19:20](#), etc.; now with the dative, [Acts 9:38](#); [Acts 27:8](#).

c. whence? **to be from some quarter, i. e. to come, originate, from:** πόθεν, [Matthew 21:25](#); [Luke 13:25, 27](#); [John 7:27](#); [John 9:29](#); [John 19:9](#); [John](#)

[2:9](#) (πόθεν ἐστὶν namely, ὁ οἶνος, whence the wine was procured); ἐντεῦθεν, [John 18:36](#).

2. with adverbs of quality; οὕτως εἰμί, to be thus or so, to be such; absolutely, [Matthew 13:49](#); with ἐν ὑμῖν added, [Matthew 20:26](#) (here R G T ἔσται); οὕτως ἔσται, so will it be, i. e. come to pass, [Matthew 13:40](#) (49 (see above)); οὕτως ἐστὶν or ἔσται, of things, events, etc., **such is or will be the state of the case** (Winer's Grammar, 465 (434)): [Matthew 19:10](#); [Matthew 24:27, 37, 39](#); [Mark 4:26](#); [Romans 4:18](#) ([Genesis 15:5](#)); so of persons, [John 3:8](#). καθὼς ἐστὶν as, even as, he, etc. is, [1 John 3:2, 7](#); [1 John 4:17](#); εἰμί ὥσπερ τίς to be, to do as one, to imitate him, be like him, [Matthew 6:5](#) (R G); [Luke 18:11](#) (R G T WH text); ἔστω σοι ὥσπερ etc. regard him as a heathen and a publican, i. e. have no fellowship with him, [Matthew 18:17](#); εἰμί ὡς or ὡσεὶ τίς, to be as, i. e. like or equal to anyone, Matt. (L T Tr WH); ; [Luke 11:44](#); (L Tr WH marginal reading); ; [1 Corinthians 7:29f](#); τὰ σπλάγχνα περισσοτέρως εἰς ὑμᾶς ἐστὶν he is moved with the more abundant love toward you, [2 Corinthians 7:15](#). — But see each adverb in its place.

IV. εἰμί with the oblique cases of substantives or of pronouns;

1. εἶναι τίνος, like the Latinalicuius esse, equivalent to **to pertain to** a person or a thing, denotes any kind of possession or connection (possessive genitive); cf. Krüger, § 47, 6, 4ff; Winer's Grammar, § 30, 5 b.; Buttman, § 132, 11.

a. of things which one owns: ἔσται σου πᾶσα (Rec. πάντα), [Luke 4:7](#); οὗ ἐστὶν ἡ ζώνη αὐτή, [Acts 21:11](#); add, [Mark 12:7](#); [John 10:12](#); [John 19:24](#); — or for the possession of which he is fitted: τίνος ἐστὶν ἡ βασιλεία τοῦ οὐρανοῦ or τοῦ Θεοῦ, he is fit for a share in the kingdom of God, [Matthew 5:3, 10](#); [Matthew 19:14](#); [Mark 10:14](#); [Luke 18:16](#). πάντα ὑμῶν ἐστί, all things serve your interests and promote your salvation, [1 Corinthians 3:21](#).

b. of things which proceed from one: [2 Corinthians 4:7](#).

c. to be of one's party, be devoted to one: [1 Corinthians 1:12](#); [2 Timothy 2:19](#); τοῦ Χριστοῦ, [Mark 9:41](#); [Romans 8:9](#); [1 Corinthians 1:12](#); [2 Corinthians 10:7](#); hence also τῆς ὁδοῦ (namely, τοῦ κυρίου) εἶναι, [Acts 9:2](#) (cf. Buttman, 163 (142)).

d. to be subject to one; to be in his hands or power: [Matthew 22:28](#); [Acts 27:23](#); [Romans 9:16](#); [Romans 14:8](#); [1 Corinthians 3:23](#); [1 Corinthians 6:19, 20](#) Rec.; πνεύματος, [Luke 9:55](#) Rec. Hence,

e. to be suitable, fit, for one: [Acts 1:7](#).

f. to be of a kind or class: εἶναι νυκτός, σκότους, ἡμέρας, [1 Thessalonians 5:5, 8](#); or to be of the number of (a partitive genitive, cf. Buttman, 159 (139)): [Acts 23:6](#); [1 Timothy 1:20](#); [2 Timothy 1:15](#).

g. with a genitive of quality: [Hebrews 10:39](#); [Hebrews 12:11](#). h. with a genitive of age: [Mark 5:42](#); [Luke 3:23](#); [Acts 4:22](#) (Tobit 14:11). With this use (viz. 1) of εἶναι, those examples must not be confounded in which a predicate nominative is to be repeated from the subject (cf. Krüger, § 47, 6, 1): οὐκ ἔστιν ὁ Θεός νεκρῶν, ἀλλὰ ζώντων, namely, Θεός, [Matthew 22:32](#), cf. [Mark 12:27](#); [Luke 20:38](#); ταῦτα τά ῥήματα οὐκ ἔστι δαιμονιζομένου, namely, ῥήματα, [John 10:21](#); οὐκ ἔστιν ἀκαταστασίας ὁ Θεός, ἀλλὰ εἰρήνης, [1 Corinthians 14:33](#); ἄλλο βιβλίον, ὃ ἔστι τῆς ζωῆς, [Revelation 20:12](#); add, [2 Corinthians 2:3](#); [1 Peter 3:3](#).

2. εἰμί with the dative (cf. Krüger, § 48, 3 (who appears to regard the dative as expressing a less close or necessary relationship than the genitive); Winers Grammar, § 31, 2);

a. ἔστι μοι, ἡμῖν, etc. it is mine, ours, etc., I, we, etc., have: [Luke 1:7](#); [Luke 2:7, 10](#); [Luke 14:10](#); [John 18:10, 39](#); [John 19:40](#); [Acts 7:5](#); [Acts 8:21](#); [Acts 10:6](#); [Romans 9:2, 9](#); [1 Corinthians 9:16](#); [1 Peter 4:11](#), and often. οὐκ ἔστι ἡμῖν (others ὑμῖν) ἡ πάλη πρὸς etc. we have not a struggle against etc. [Ephesians 6:12](#); εἰσιν ἡμῖν we have here etc. [Acts 21:23](#); τί ἔσται ἡμῖν what shall we have? what will be given us? [Matthew 19:27](#); ὑμῖν ἔστιν ἡ ἐπαγγελία the promise belongs to you, [Acts 2:39](#).

b. εἶναι τίνι τί to be something to (or for) someone, used of various relations, as of service, protection, etc.: σκευὸς ἐκλογῆς ἔστι μοι οὗτος namely, τοῦ with an infinitive [Acts 9:15](#); ἔσεσθε μοι μάρτυρες, Acts (R G, cf.); ἔσομαι αὐτῷ Θεός καί αὐτός ἔσται μοι υἱός, [Revelation 21:7](#); ἔσονται μοι λαός, [2 Corinthians 6:16](#) (R G); εἰς τό εἶναι αὐτόν ... πατέρα ... τοῖς etc. [Romans 4:11](#).

c. εἶναι τίνι τί, to be to one as or for something, to pass for etc.: [1 Corinthians 1:18](#); [1 Corinthians 2:14](#); [1 Corinthians 9:2](#), cf. [Matthew 18:17](#).

d. εἶναι τίνι τί, to be, i. e. conduce, redound to one for (or as) something (cf. Krüger, § 48, 3, 5): [1 Corinthians 11:14](#); [2 Corinthians 2:15](#); [Philippians 1:28](#); οὐαί δέ μοι ἔστι, [1 Corinthians 9:16](#) (Hosea 9:12).

e. ἔσται τίνι, will come upon, befall, happen to, one: [Matthew 16:22](#); [Luke 1:45](#).

f. [Acts 24:11](#) οὐ πλείους εἰσὶ μοι ἡμέραι ἢ δεκαδύο (L T Tr WH omit ἢ and read δώδεκα) not more than twelve days are (namely, passed) to me, i. e. it is not more than twelve days. [Luke 1:36](#) οὗτος μὴν ἕκτος ἐστὶν αὐτῇ this is the sixth month to (with) her. Those passages must not be brought under this head in which the dative does not belong to the verb but depends on an adjective, as καλός, κοινωνός, φίλος, etc.

V. εἰμί with prepositions and their cases.

1. ἀπό ὁ τίνος (τόπου), to come from, be a native of: [John 1:44](#) (45) (cf. ἀπό, II. 1 a.).

2. εἰς τί, a. to have betaken oneself to some place and to be there, to have gone into (cf. Winer's Grammar, § 50, 4 b.; (Buttmann, 333 (286)): εἰς οἶκον, [Mark 2:1](#) (R G; others ἐν); εἰς τὸν ἀγρόν, [Mark 13:16](#) (R G); εἰς τὴν κοίτην, [Luke 11:7](#); εἰς τὸν κόλπον, [John 1:18](#), where cf. Tholuck (Winer's Grammar, 415 (387); Buttmann, as above); (on [Acts 8:20](#) see ἀπώλεια, 2 a.). metaphorically, to come to: εἰς χολὴν πικρίας (hast fallen into), [Acts 8:23](#).

b. to be directed toward a thing: ὥστε τὴν πίστιν ὑμῶν ... εἶναι εἰς Θεόν, [1 Peter 1:21](#); to tend to anything: [Romans 11:36](#) (Winer's Grammar, § 50, 6).

c. to be for, i. e. conduce or inure to, serve for (Buttmann, 150f (131f); Winer's Grammar, § 29, 3 a.): [1 Corinthians 14:22](#); [Colossians 2:22](#); [James 5:3](#); ἐμοὶ εἰς ἐλάχιστον ἐστὶ, it results for me in, i. e. I account it, a very small thing, [1 Corinthians 4:3](#), (εἰς ὠφέλειαν, Aesop fab. 124, 2).

d. In imitation of the Hebrew הָיָה followed by לְ, εἶναι εἰς τινα or τί stands where the Greeks use a nominative (Winer's Grammar and Buttmann, as above; especially Sophocles' Lexicon, under the word εἰς, 3): [Matthew 19:5](#) and [Mark 10:8](#) and [1 Corinthians 6:16](#) and [Ephesians 5:31](#) ἔσονται εἰς σάρκα μίαν (from [Genesis 2:24](#)); [1 John 5:8](#) εἰς τό ἐν εἰσιν, unite, conspire, toward one and the same result, agree in one; [2 Corinthians 6:18](#) ([Jeremiah 38:1](#) ()); [Hebrews 1:5](#) ([2 Samuel 7:14](#)); .

3. ἐκ τίνος, a. to be of, i. e. a part of anything, to belong to, etc. (Winer's Grammar, 368 (345); cf. Buttmann, 159 (139)): [1 Corinthians 12:15f](#); ἐκ τινῶν, of the number of: [Matthew 26:73](#); [Mark 14:69](#); [Luke 22:58](#); [John 1:24](#); [John 6:64, 71](#) (R T); ; [Acts 21:8](#); [2 Timothy 3:6](#); [1 John 2:19](#); [Revelation 17:11](#) (Xenophon, mem. 3, 6, 17); ἐκ τοῦ ἀριθμοῦ τινῶν, [Luke 22:3](#).

b. to be of, i. e. to have **originated, sprung, come, from** (Winers Grammar, § 51, 1 d.; Buttman, 327 (281f)): [Luke 23:7](#); [John 1:46](#) (); (ὁ ὢν ἐκ τῆς γῆς); ; [Acts 4:6](#); [Acts 19:25](#); [Acts 23:34](#); [Galatians 3:21](#); [1 John 4:7](#); ὅς ἐστιν ἐξ ὑμῶν, your fellow-countryman, [Colossians 4:9](#).

c. to be of, i. e. **proceed from one as the author** (Winers Grammar, 366f (344f); Buttman, 327 (281)): [Matthew 5:37](#); [John 7:17](#); [Acts 5:38](#); [2 Corinthians 4:7](#); [1 John 2:16](#); [Hebrews 2:11](#); εἶναι ἐξ οὐρανοῦ, ἐξ ἀνθρώπων, to be instituted by the authority of God, by the authority of men, [Matthew 21:25](#); [Mark 11:30](#); [Luke 20:4](#); to be begotten of one, [Matthew 1:20](#).

d. to be of, i. e. **be connected with one; to be related to**, (cf. Winer's § 51, 1 d.; cf. in ἐκ, II. 1 a. and 7): ὁ νόμος οὐκ ἐστιν ἐκ πίστεως, has no connection with faith, [Galatians 3:12](#); ἐξ ἔργων νόμου εἶναι (Luth.mit Werken umgehen), [Galatians 3:10](#); especially in John's usage, **to depend on the power of one, to be prompted and governed by one, and reflect his character**: thus εἶναι ἐκ τοῦ διαβόλου, [John 8:44](#); [1 John 3:8](#); ἐκ τοῦ πονηροῦ, [1 John 3:12](#); ἐκ τοῦ κόσμου, [John 15:19](#); [John 17:14, 16](#); [1 John 4:5](#); when this expression is used of wickedness, it is equivalent to produced by the world and pertaining to it, [1 John 2:16](#); opposed to ἐκ τοῦ Θεοῦ εἶναι, [John 8:47](#); [1 John 4:1-3](#); this latter phrase is used especially of true Christians, as begotten anew by the Spirit of God (see γεννάω, 2 d.): [1 John 4:4, 6](#); [1 John 5:19](#); [3 John 1:11](#); ἐκ τῆς ἀληθείας εἶναι, either to come from the love of truth as an effect, as [1 John 2:21](#), or, if used of a man, to be led and governed by the love and pursuit of truth, as [John 18:37](#); [1 John 3:19](#); ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστι, he who is from the earth as respects origin bears the nature of this his earthly origin, is earthly, [John 3:31](#).

e. to be of, i. e. **formed from**: [Revelation 21:21](#); [1 Corinthians 11:8](#).

4. ἐν τίνι, a. with the dative of place, **to be in**, i. e. **be present, to stay, dwell**; a prop [Matthew 24:26](#); [Luke 2:49](#), etc.; on the surface of a place (Germauf), as ἐν τῇ ὁδῷ, [Mark 10:32](#) and elsewhere; ἐν τῷ ἀγρῷ, [Luke 15:25](#). at: ἐν δεξιᾷ του] Θεοῦ, [Romans 8:34](#); **to live, dwell**, as in a city: [Luke 18:3](#); [Acts 9:10](#); [Philippians 1:1](#); [1 Corinthians 1:2](#), etc.; of God, ἐν οὐρανοῖς, [Ephesians 6:9](#); of things which are found, met with, in a place: [2 Timothy 2:20](#), etc. β. things so pertaining to locality that one can, in a proper sense, **be in** them or be surrounded by them, are spoken of in the same way metaphorically and improperly, as εἶναι ἐν τῷ φωτί, ἐν τῇ σκοτίᾳ: [1 John 2:9, 11](#); [1 Thessalonians 5:4](#); ἐν σαρκί, [Romans 7:5](#); [Romans 8:8](#) (see σάρξ, 4).

b. to be in a state or condition (see Buttman, 330 (284); cf. Winer's Grammar, § 29, 3 b. and ἐν, I. 5 c.): ἐν ειρήνῃ, [Luke 11:21](#); ἐν ἔχθρα, [Luke 23:12](#); ἐν κρίματι, [Luke 23:40](#); ἐν περιτομῇ, ἐν ἀκροβυστία, [Romans 4:10](#); ἐν δόξῃ, [2 Corinthians 3:8](#), etc.;

hence, spoken of ills which one is afflicted with: *ἐν ῥύσει αἵματος*, [Mark 5:25](#); [Luke 8:43](#) (*ἐν τῇ νόσῳ*, Sophocles Aj. 271; *inmorbo esse*, Cicero, Tusc. 3, 4, 9); of wickedness in which one is, as it were, merged, *ἐν ταῖς ἀμαρτίαις*, [1 Corinthians 15:17](#); of holiness, in which one perseveres, *ἐν πίστει*, [2 Corinthians 13:5](#).

c. to be in possession of, provided with a thing (Winer's Grammar, 386 (361)): [Philippians 4:11](#); *ἐν ἐξουσία*, [Luke 4:32](#); *ἐν βαρεῖ* (see *βάρος*, at the end), [1 Thessalonians 2:7](#) (6).

d. to be occupied in a thing (Bernhardy (1829), p. 210; (see iv, I. 5 g.)): *ἐν τῇ ἑορτῇ*, in celebrating the feast, [John 2:23](#); **to be sedulously devoted to** (A. V. **give oneself wholly to**) **a thing**, [1 Timothy 4:15](#) (Horace, epistles 1, 1, *11 omnis in hoc sum*).

e. a person or thing is said **to be in one**, i. e. **in his soul**: thus, God (by his power and influence) in the prophets, [1 Corinthians 14:25](#); Christ (i. e. his holy mind and power) in the souls of his disciples or of Christians, [John 17:26](#); [2 Corinthians 13:5](#); *τό πνεῦμα τῆς ἀληθείας*, [John 14:17](#); friends are said to be *ἐν τῇ καρδίᾳ* of one who loves them, [2 Corinthians 7:3](#). vices, virtues, and the like, are said to be in one: as *δόλος*, [John 1:47](#) (48); *ἀδικία*, [John 7:18](#); *ἄγνοια*, [Ephesians 4:18](#); *ἀμαρτία*, [1 John 3:5](#); *ἀλήθεια*, [John 8:44](#); [2 Corinthians 11:10](#); [Ephesians 4:21](#); [1 John 1:8](#); [1 John 2:4](#), (*ἀλήθεια καὶ κρίσις*, 1 Macc.

[7:18](#)); *ἀγάπη*, [John 17:26](#); [1 John 2:15](#); *ὁ λόγος αὐτοῦ (τοῦ Θεοῦ) οὐκ ἔστιν ἐν ἡμῖν*, God's word has not left its impress on our souls, [1 John 1:10](#); *τό φῶς οὐκ ἔστιν ἐν αὐτῷ*, the efficacy or influence of the light is not in his soul (rather, an obvious physical fact is used to suggest a spiritual truth: **the light is not in him**, does not shine from within outward), [John 11:10](#); *σκοτία*, [1 John 1:5](#); *σκάνδαλον*, [1 John 2:10](#), i. e. there is nothing within him to seduce him to sin (cf. Dusterdieck and Huther at the passage). [Acts 13:15](#) (if ye have in mind any word of exhortation etc. (Winer's Grammar, 218 (204f)).

f. *ἐν τῷ Θεῷ εἶναι* is said **α.** of Christians, as being rooted, so to speak, in him, i. e. intimately united to him, [1 John 2:5](#); [1 John 5:20](#); **β.** of all men, because the ground of their creation and continued being is to be found in him alone, [Acts 17:28](#).

g. with a dative of the person **to be in** — (i. e. either) **among the number of**: [Matthew 27:56](#); [Mark 15:40](#); [Luke 2:44](#); [Romans 1:6](#); — (or, **in the midst of**: [Acts 2:29](#); [Acts 7:44](#) Rec., etc.) **h.** noteworthy, further, are the following: *ἔστι τί ἐν τίνι* there is something (to blame) in one, [Acts 25:5](#); something is (founded (A. V. **stand**)) in a thing, [1 Corinthians 2:5](#); *οὐκ ἔστιν ἐν οὐδενί ἄλλῳ ἢ σωτηρία* salvation is (laid up, embodied) in none other, can be expected from none, [Acts 4:12](#); with the dative of the thing, **is** (contained, wrapped up) **in** something: [Ephesians 5:18](#); [Hebrews 10:3](#); [1 John 4:18](#).

5. εἰμί ἐπί a. τίνος, to be **on**: ἐπί τοῦ δώματος, [Luke 17:31](#); ἐπί τῆς κεφαλῆς, [John 20:7](#); to be (set) over a thing, [Acts 8:27](#); to preside, rule, over, [Romans 9:5](#).

b. τίνι, to be at (Winer's Grammar, 392 (367)): ἐπί θύραις, [Matthew 24:33](#); [Mark 13:29](#).

c. τινά, to be upon one: χάρις ἦν ἐπί τινά, was with him, assisted him, [Luke 2:40](#); [Acts 4:33](#); πνεῦμα ἦν ἐπί τινά, had come upon one, was impelling him, [Luke 2:25](#), cf. [Luke 4:18](#); the Sept. [Isaiah 61:1](#); add, [Galatians 6:16](#); εἶναι ἐπί τό αὐτό, to be (assembled) together (cf. αὐτός, III. 1), [Acts 1:15](#); [Acts 2:1, 44](#); of cohabitation, [1 Corinthians 7:5](#) (according to the reading ἦτε for Rec. συνέρχεσθε).

6. εἰμί κατά a. τίνος, to be against one, to oppose him: [Matthew 12:30](#); [Luke 9:50](#); [Luke 11:23](#); [Galatians 5:23](#); [Romans 8:31](#) (opposed to ὑπέρ τίνος, as in [Mark 9:40](#)).

b. κατά τί, according to something: κατά σάρκα, κατά πνεῦμα, to bear the character, have the nature, of the flesh or of the Spirit, [Romans 8:5](#); εἶναι κατ' ἄνθρωπον, [Galatians 1:11](#); κατ' ἀλήθειαν, [Romans 2:2](#).

7. μετὰ τίνος, a. to be with (i. e., to associate with) one: [Matthew 17:17](#); [Mark 3:14](#); [Mark 5:18](#); [Luke 6:3](#); [John 3:26](#); [John 12:17](#); [John 16:32](#); [Acts 9:39](#), and often in the Gospels; [Revelation 21:3](#); of ships accompanying one, [Mark 4:36](#); of what is present with one for his profit, [2 John 1:2](#); [Romans 16:20](#); Hebraistically, to be with one, i. e. as a help (of God, becoming the companion, as it were, of the righteous): [Luke 1:66](#); [John 3:2](#); [John 8:29](#); [John 16:32](#); [Acts 7:9](#); [Acts 10:38](#); [Acts 11:21](#); [Acts 18:10](#); [2 Corinthians 13:11](#); [Philippians 4:9](#); [2 John 1:3](#), cf. [Matthew 28:20](#) ([Genesis 21:20](#); [Judges 6:12](#), etc.).

b. to be (i. e. to cooperate) with: [Matthew 12:30](#); [Luke 11:23](#) (Xenophon, an. 1, 3, 5 (others ἰέναι)).

8. εἰμί παρὰ a. τίνος, to (have come and so) be from one: Christ is said εἶναι παρὰ τοῦ Θεοῦ, [John 6:46](#); [John 7:29](#); [John 9:16, 33](#); τί παρὰ τίνος, is from i. e. given by one, [John 17:7](#).

b. τίνι, to be with one: [Matthew 22:25](#); οὐκ εἶναι παρὰ τῷ Θεῷ is used to describe qualities alien to God, as προσωποληψία, [Romans 2:11](#); [Ephesians 6:9](#); ἀδικία, [Romans 9:14](#).

c. τινά (τόπον), by, by the side of: [Mark 5:21](#); [Acts 10:6](#).

9. **πρός τινα** (cf. Winer's Grammar, 405 (378)), a. **toward**: **πρός ἑσπέραν ἔστι** it is toward evening, [Luke 24:29](#).

b. by (turned toward): [Mark 4:1](#).

c. with one: [Matthew 13:56](#); [Mark 6:3](#); [Mark 9:19](#); [Luke 9:41](#); [John 1:1](#) (cf. Meyer at the passage).

10. **σύν τίνι**, a. **to associate with one**: [Luke 22:56](#); [Luke 24:44](#); [Acts 13:7](#); [Philippians 1:23](#); [Colossians 2:5](#); [1 Thessalonians 4:17](#).

b. to be the companion of one, to accompany him: [Luke 7:12](#) (Relz T Tr brackets WH); ; [Acts 4:13](#); [Acts 22:9](#); [2 Peter 1:18](#).

c. (to be an adherent of one, be on his side: [Acts 5:17](#); [Acts 14:4](#) (A. V. **to hold with**) (Xenophon, Cyril 5, 4, 37).

11. **εἰμί ὑπέρο** a. **τίνας**, **to be for one, to favor his side**: [Mark 9:40](#); [Luke 9:50](#); [Romans 8:31](#) (opposed to **εἰμί κατά τίνος**).

b. τινα, **to be above one, to surpass, excel him**: [Luke 6:40](#).

12. **ὑπό τινα** (cf. Buttman, 341 (293)), a. **to be under** (i. e., subject to) **one**: [Matthew 8:9](#) R G T Tr; [Romans 3:9](#); [Romans 6:14](#); [Galatians 3:10, 25](#); [Galatians 5:18](#); [1 Timothy 6:1](#).

b. to be (locally) **under a thing**: e. g. under a tree, [John 1:48](#) (49); a cloud, [1 Corinthians 10:1](#). Further, see each preposition in its own place.

VI. As in classical Greek, so also in the N. T. **εἰμί** is very often omitted (cf. Winer § 64, I. 2, who gives numerous examples (cf. 596 (555); 350 (328f)); Buttman, 136f (119f)), **ἔστιν** most frequently of all the parts: [Luke 4:18](#); [Romans 11:36](#); [1 Corinthians 4:20](#); [2 Timothy 3:16](#); [Hebrews 5:13](#), etc.; in exclamations, [Acts 19:28, 34](#); in questions, [Romans 9:14](#); [2 Corinthians 6:14-16](#); **τί γάρ**, [Philippians 1:18](#); [Romans 3:3](#); **τί οὖν**, [Romans 3:9](#); [Romans 6:15](#); also **εἰ**, [Revelation 15:4](#); **εἰμί**, [2 Corinthians 11:6](#); **ἔσμεν**, **ἔστε**, [1 Corinthians 4:10](#); **εἰσὶ**, [Romans 4:14](#); [1 Corinthians 13:8](#), etc.; the imperative **ἔστω**, [Romans 12:9](#); [Hebrews 13:4f](#); **ἔστε**, [Romans 12:9](#); [1 Peter 3:8](#); **εἶν** in wishes, [Matthew 16:22](#); [Galatians 6:16](#), etc.; even the subjunctive **ἤ** after **ἵνα**, [Romans 4:16](#); [2 Corinthians 8:11](#) (after **ὅπως**), 13; often the participle **ὄν**, **ὄντες**, as (see Buttman, § 144, 18) in [Mark 6:20](#); [Acts 27:33](#); in the expressions **οἱ ἐκ περιτομῆς**, **οἱ ἐκ πίστεως**, **οἱ ὑπό νόμον**, etc. (Compare: **ἄπειμι**, **ἔνειμι** (**ἔξεστι**), **πάρεμι**, **συμπάρεμι**, **σύνειμι**.)

STRONGS NT 1510: εἶμιεἶμι, to go, approved of by some in [John 7:34, 36](#), for the ordinary εἶμί, but cf. Winers Grammar, § 6, 2; (Buttmann, 50 (43).

Compare: ἄπειμι, εἴσειμι, ἔξειμι, ἔπειμι, σύνειμι.)

Strong's Exhaustive Concordance

am, have been, it is I, was.

The first person singular present indicative; a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, X it is I, was. See also [ei](#), [eien](#), [einai](#), [heis kath heis](#), [en](#), [esomai](#), [esmen](#), [este](#), [esti](#), [kerdos](#), [isthi](#), [o](#).

see GREEK [ei](#)

see GREEK [eien](#)

see GREEK [einai](#)

see GREEK [heis kath heis](#)

see GREEK [en](#)

see GREEK [esomai](#)

see GREEK [esmen](#)

see GREEK [este](#)

see GREEK [esti](#)

see GREEK [kerdos](#)

see GREEK [isthi](#)

see GREEK [o](#)

Strong's Lexicon

ho, hé, to: the

Original Word: ὁ, ἡ, τό

Part of Speech: **Definite Article**

Transliteration: ho, hé, to

Pronunciation: ho, hay, to

Phonetic Spelling: (ho)

Definition: the

Meaning: **the, the definite article.**

Word Origin: Derived from the Proto-Indo-European root *so-/*sa-/*to-.

Corresponding Greek / Hebrew Entries: The Hebrew equivalent of the Greek definite article does not exist as a separate word but is often implied in the context. However, the Hebrew prefix ה (ha-) serves a similar function as a definite article.

Usage: The Greek definite article ὁ, ἡ, τό is used to specify and particularize nouns, much like the English word "the." It is a fundamental component of Greek grammar, appearing in various forms to agree in gender, number, and case with the noun it modifies. It serves to identify specific entities, distinguish subjects, and clarify meaning within a sentence.

Cultural and Historical Background: In Koine Greek, the language of the New Testament, the definite article was more frequently used than in English. It could also function as a pronoun or demonstrative, providing emphasis or specificity. Understanding its use is crucial for interpreting the nuances of the Greek text, as it can affect the meaning and emphasis of a passage.

NAS Exhaustive Concordance

Word Origin

the def. art.

Definition

the

NASB Translation

about (2), all (5), case* (3), cause* (1), circumstances* (3), companions* (8), condition* (1), experiences (2), far (1), followers* (1), former* (1), meat (1), one (6), one who (1), one* (1), others (4), others* (1), outsiders* (3), people (1), sight (1), some (7), some* (5), suitable (1), these (4), things (1), this (31), those (406), those who (17), together* (8), under* (1), welfare (1), what (47), what had happened (1), what* (1), which (14), who (52), whoever (8), whom (4).

Thayer's Greek Lexicon

STRONGS NT 3588: ὁ

ὁ, ἡ, τό, originally τοϛ, τῆ, τό (as is evident from the forms τοι, ται for οί, αί in Homer and the Ionic writings), corresponds to our definite article **the** (German der, die, das), which is

properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N. T.

I. As a demonstrative pronoun; Latin *hic, hacc, hoc*; German *der, die, das*, emphatic; cf. Winers Grammar, § 17, 1; Buttmann, 101f (89f);

1. in the words of the poet Aratus, **τοῦ γὰρ καὶ γένος ἐσμεν**, quoted by Paul in [Acts 17:28](#).

2. in prose, where it makes a partition or distributes into parts: **ὁ μὲν ... ὁ δέ, that ... this, the one ... the other**: [Matthew 13:23](#) R G Tr (here the division is threefold); [Galatians 4:23](#) (here L WH Tr marginal reading brackets **μὲν**); **οἱ μὲν ... οἱ δέ**, [Acts 28:24](#); [Philippians 1:16f](#); **οἱ μὲν ... ὁ δέ**, [Hebrews 7:5f, 20](#) (21), 23f; **τούς μὲν ... τούς δέ**, [Mark 12:5](#) R G; [Ephesians 4:11](#); **οἱ μὲν ... ἄλλοι δέ** (Lclnn. **οἱ δέ**) ... **ἕτεροι δέ**, [Matthew 16:14](#) cf. [John 7:12](#); **τινες** followed by **οἱ δέ**, [Acts 17:18](#); **ὅς** (see **ὅς I.**) **μὲν** followed by **ὁ δέ**, [Romans 14:2](#); **οἱ δέ** stands as though **οἱ μὲν** had preceded, [Matthew 26:67](#); [Matthew 28:17](#).

3. in narration, when either two persons or two parties are alternately placed in opposition to each other and the discourse turns from one to the other; **ὁ δέ, but he, and he** (German *er aber*): [Matthew 2:14](#); [Matthew 4:4](#); [Matthew 21:29](#); [Mark 1:45](#); [Mark 12:15](#); [Luke 8:21, 30, 48](#); [Luke 22:10, 34](#); [John 9:38](#), and very often; plural, [Matthew 2:5, 9](#); [Matthew 4:20](#); [Mark 12:14](#) (R G L marginal reading), 16 (L brackets **οἱ δέ**); [Luke 7:4](#); [Luke 20:5, 12](#); [Luke 22:9, 38, 71](#); [Acts 4:21](#); [Acts 12:15](#), and often; **οἱ μὲν οὖν**, in the Acts alone: [Acts 1:6](#); [Acts 5:41](#); [Acts 15:3, 30](#); **ὁ μὲν οὖν**, .

II. As the definite or prepositive article (to be distinguished from the postpositive article — as it is called when it has the force of a relative pronoun, like the German *der, die, das*, examples of which use are not found in the N. T.), whose use in the N. T. is explained at length by Winers Grammar, §§ 18-20; Buttmann, 85 (74ff); (Green, p. 5ff). As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed

1. to substantives that have no modifier; and a. those that designate a person or a thing that is the only one of its kind; the article thus distinguishes the same from all other persons or things, as **ὁ ἥλιος, ὁ οὐρανός, ἡ γῆ, ἡ θάλασσα, ὁ Θεός, ὁ λόγος** ([John 1:1f](#)), **ὁ διάβολος, τό φῶς, ἡ σκοτία, ἡ ζωή, ὁ θάνατος**, etc.

b. appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as **ἡ δικαιοσύνη, ἡ σοφία, ἡ δύναμις, ἡ ἀλήθεια**, etc. **ὁ ἐρχόμενος**, the well-known personage who is to come, i. e. the Messiah, [Matthew 11:3](#); [Luke 7:19](#); **ὁ προφήτης**, the (promised and expected) prophet, [John 1:21](#); [John 7:40](#); **ἡ σωτηρία**, the salvation which all

good men hope for, i. e. the Messianic salvation: ἡ γραφή, etc.; ἡ νεφέλη, the cloud (well known from the O. T.), [1 Corinthians 10:1f](#); τούς ἀγγέλους, [James 2:25](#); τῷ ἐκτρόματι, [1 Corinthians 15:8](#). to designations of eminent personages: ὁ υἱὸς τοῦ Θεοῦ, ὁ υἱὸς τοῦ ἀνθρώπου (see υἱός); ὁ διδάσκαλος τοῦ Ἰσραήλ, [John 3:10](#); cf. Fritzsche on Mark, p. 613. The article is applied to the repeated name of a person or thing already mentioned or indicated, and to which the reader is referred, as τούς μάγους, [Matthew 2:7](#) cf. 1; οἱ ἄσκοί, [Matthew 9:17](#); οἱ δαίμονες, [Matthew 8:31](#) cf. [Matthew 8:28](#); τὴν ὄνον καὶ τὸν πῶλον, [Matthew 21:7](#), cf. [Matthew 21:2](#), and countless other examples The article is used with names of things not yet spoken of, in order to show that definite things are referred to, to be distinguished from others of the same kind and easily to be known from the context; as τὰ βρέφη, the babes belonging to the people of that place, [Luke 18:15](#); ἀπὸ τῶν δένδρων, namely, which were there, [Matthew 21:8](#); τῷ ἱερεῖ, to the priest whose duty it will be to examine thee, when thou comest, [Matthew 8:4](#); [Mark 1:44](#); [Luke 5:14](#); τὸ πλοῖον, the ship which stood ready to carry them over, [Matthew 8:23](#) (R G T, cf. [Matthew 8:18](#)); (R G); (R G); τὸ ὄρος, the mountain near the place in question (der an Ort u. Stelle befindliche Berg) (But some commentators still regard τὸ ὄρος as used here generically or Hebraistically like ἡ ὄρεινῃ, the mountain region or the highlands, in contrast with the low country (cf. the Sept. [Joshua 17:16](#); [Joshua 20:7](#); [Genesis 19:17, 19](#), etc.); cf. Lightfoot 'Fresh Revision' etc., p. 111f; Weiss, Matthäusevangelium, p. 129 note; and in Meyer's [Matthew 7te Aufl.](#)), [Matthew 5:1](#); [Mark 3:13](#); [Luke 9:28](#); [John 6:3, 15](#) (1 Macc. 9:38, 40); ἡ οἰκία, the house in which (Jesus) was wont to lodge, [Matthew 9:10, 28](#); [Matthew 13:36](#); [Matthew 17:25](#); ὑπὸ τὸν μόδιον, namely, that is in the house, [Matthew 5:15](#); also ἐπὶ τὴν λυχνίαν, *ibid.*; ἐν τῇ φάτνῃ, in the manger of the stable of the house where they were lodging, [Luke 2:7](#) R G; ὁ ἔπαινος, the praise of which he is worthy, [1 Corinthians 4:5](#); so everywhere in the doxologies: ἡ δόξα τὸ κράτος, [1 Peter 4:11](#); [Revelation 5:13](#), etc.

c. The article prefixed to the plural often either includes all and every one of those who by the given name are distinguished from other things having a different name — as οἱ ἀστέρες, [Matthew 24:29](#); [Mark 13:25](#); αἱ ἀλωτεκες, [Matthew 8:20](#); [Luke 9:58](#), etc.; — or defines the class alone, and thus indicates that the whole class is represented by the individuals mentioned, however many and whosoever they may be; as in οἱ Φαρισαῖοι, οἱ γραμματεῖς, οἱ τελῶναι, οἱ ἄνθρωποι people, the multitude (German die Leute); οἱ ἀετοί, [Matthew 24:28](#); τοῖς κυσίν, [Matthew 7:6](#).

d. The article prefixed to the singular sometimes so defines only the class, that all and every one of those who bear the name are brought to mind; thus, ὁ ἄνθρωπος, [Matthew 15:11](#); ὁ ἐθνικός καὶ τελῶνης, [Matthew 18:17](#); ὁ ἐργάτης, [Luke 10:7](#); [1 Timothy 5:18](#); ὁ μεσίτης, [Galatians 3:20](#); ὁ κληρονόμος, [Galatians 4:1](#); ὁ δίκαιος, [Romans](#)

1:17; [Hebrews 10:38](#); *τά σημεῖα τοῦ ἀποστόλου*, the signs required of anyone who claims to be an apostle, [2 Corinthians 12:12](#), and ether examples e. The article is prefixed to the nominative often put for the vocative in addresses (cf. Winers Grammar, § 29, 2; Buttman, § 129 a. 5): *χαῖρε ὁ βασιλεύς τῶν Ἰουδαίων* (properly, *σύ ὁ βασιλεύς*, thou who art the king), [John 19:3](#); *ναί, ὁ πατήρ*, [Matthew 11:26](#); *ἄγε νῦν οἱ πλούσιοι, κλαύσατε*, [James 5:1](#); *οὐρανέ καί οἱ ἅγιοι*, [Revelation 18:20](#); add, [Mark 5:41](#); [Mark 10:47](#); [Luke 12:32](#); [Luke 18:11, 13](#); [John 8:10](#); [John 20:28](#); [Acts 13:41](#); [Romans 8:15](#); [Ephesians 5:14, 22, 25](#); [Ephesians 6:1, 4](#); [Revelation 12:12](#).

f. The Greeks employ the article, where we abstain from its use, before nouns denoting things that pertain to him who is the subject of discourse: *εἶπε* or *φησί μεγάλη τῇ φωνῇ*, [Acts 14:10](#) (R G); ([Proverbs 26:25](#)); *γυνή προσευχομένη ... ἀκατακαλύπτω τῇ κεφαλῇ*, [1 Corinthians 11:5](#); especially in the expression *ἔχειν τί*, when the object and its adjective, or what is equivalent to an adjective, denotes a part of the body or something else which naturally belongs to anyone (as in French, *il a les epaules larges*); so, *ἐήξιν τήν χειρα ξηράν*, [Matthew 12:10](#) R G; [Mark 3:1](#); *τό πρόσωπον ὡς ἀνθρώπου* ((Rec. *ἄνθρωπος*)), [Revelation 4:7](#); *τά αἰσθητήρια γεγυμνασμένα*, [Hebrews 5:14](#); *ἀπαράβατον τήν ἱερωσύνην*, [Hebrews 7:24](#); *τήν κατοίκησιν κτλ.*, [Mark 5:3](#); *τήν εἰς ἑαυτούς ἀγάπην ἐκτενῆ*, [1 Peter 4:8](#). Cf. Grimm on 2 Macc. 3:25. the genitive of a person pronoun *αὐτοῦ*, *ὑμῶν*, is added to the substantive: [Matthew 3:4](#); [Mark 8:17](#); [Revelation 2:18](#); [1 Peter 2:12](#), cf. [Ephesians 1:18](#); cf. Winers Grammar, § 18, 2; (Buttman, § 125,5).

g. Proper Names sometimes have the article and sometimes are anarthrous; cf. Winers Grammar, § 18, 5 and 6; Buttman, § 124, 3 and 4; (Green, p. 28f); **α.** as respects names of Persons, the person without the article is simply named, but with the article is marked as either well known or as already mentioned; thus we find *Ἰησοῦς* and *ὁ Ἰησοῦς*, *Παῦλος* and *ὁ Παῦλος*, etc. *Πιλάτος* has the article everywhere in John's Gospel and also in Mark's Gospel, if [Mark 15:43](#) (in R G L) be excepted (but T Tr WH insert the article there also); *Τίτος* is everywhere anarthrous. Indeclinable names of persons in the oblique cases almost always have the article, unless the case is made evident by a preposition: *τῷ Ἰωσήφ*, [Mark 15:45](#); *τόν Ἰακώβ καί τόν Ἡσαῦ*, [Hebrews 11:20](#), and many other examples, especially in the genealogies, [Matthew 1:1ff](#); [Luke 3:23](#); but where perspicuity does not require the article, it is omitted also in the oblique cases, as *τῶν υἱῶν Ἰωσήφ*, [Hebrews 11:21](#); *τῶν υἱῶν Ἀμμωρ*, [Acts 7:16](#); *ὁ Θεός Ἰσαάκ*, [Matthew 22:32](#); [Acts 7:32](#); *ὅταν ὄψησθε Ἀβραάμ καί Ἰσαάκ ... καί πάντα τοὺς προφήτας*, [Luke 13:28](#). The article is commonly omitted with personal proper names to which is added an apposition indicating the race, country, office, rank, surname, or something else, (cf. Matthiae, §

274): let the following suffice as examples: Ἀβραάμ ὁ πατὴρ ἡμῶν, [John 8:56](#); [Romans 4:1](#); Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, [Matthew 4:21](#); Μαρία ἡ Μαγδαληνή, [Matthew 27:56](#), etc.; Ἰωάννης ὁ βαπτιστής, [Matthew 3:1](#); ἥροδης ὁ τετράρχης, [Luke 9:7](#); Ἰησοῦς ὁ λεγόμενος Χριστός, [Matthew 1:16](#); Σαῦλος δὲ ὁ καὶ Παῦλος namely, καλούμενος, [Acts 13:9](#); Σίμωνος τοῦ λεπροῦ, [Mark 14:3](#); Βαρτιμαῖος ὁ τυφλός, [Mark 10:46](#) (R G); Ζαχαριου τοῦ ἀπολομένου, [Luke 11:51](#). But there are exceptions also to this usage ὁ δὲ ἥροδης ὁ τετράρχης, [Luke 3:19](#); τὸν Σαοῦλ, υἱὸν Κίς, [Acts 13:21](#); in the opening of the Epistles: Παῦλος ἀπόστολος, [Romans 1:1](#); [1 Corinthians 1:1](#), etc. β. Proper names of countries and regions have the article far more frequently than those of cities and towns, for the reason that most names of countries, being derived from adjectives, get the force of substantives only by the addition of the article, as ἡ Ἀχαΐα (but cf. [2 Corinthians 9:2](#)), ἡ Γαλατία, ἡ Γαλιλαία, ἡ Ἰταλία, ἡ Ἰουδαία, ἡ Μακεδονία (but cf. [Romans 15:26](#); [1 Corinthians 16:5](#)), etc. Only Αἴγυπτος, if [Acts 7:11](#) L T Tr WH be excepted, is everywhere anarthrous. The names of cities, especially when joined to prepositions, particularly ἐν, εἰς and ἐκ, are without the article; but we find ἀπό (R G ἐκ) τῆς Ῥώμης in [Acts 18:2](#). γ. Names of rivers and streams have the article in [Matthew 3:13](#); [Mark 1:5](#); [Luke 4:1](#); [Luke 13:4](#); [John 1:28](#); τοῦ Κεδρών, [John 18:1](#) G L Tr marginal reading

2. The article is prefixed to substantives expanded and more precisely defined by modifiers;

a. to nouns accompanied by a genitive of the

pronouns μου, σου, ἡμῶν, ὑμῶν, αὐτοῦ, ἐαυτῶν, αὐτῶν: [Matthew 1:21, 25](#); [Matthew 5:45](#); [Matthew 6:10-12](#); [Matthew 12:49](#); [Mark 9:17](#); [Luke 6:27](#); [Luke 10:7](#); [Luke 16:6](#); [Acts 19:25](#) (L T Tr WH ἡμῖν); [Romans 4:19](#); [Romans 6:6](#), and in numberless other places; it is rarely omitted, as in [Matthew 19:28](#); [Luke 1:72](#); [Luke 2:32](#); [2 Corinthians 8:23](#); [James 5:20](#), etc.; cf. Buttman, § 127, 27.

b. The possessive pronouns ἐμός, σός, ἡμέτερος, ὑμέτερος, joined to substantives (if [John 4:34](#) be excepted) always take the article, and John generally puts them after the substantive (ἡ κρίσις ἡ ἐμή, [John 5:30](#); ὁ λόγος ὁ σός, ; κοινωνία ἡ ἡμετέρα, [1 John 1:3](#); ὁ καιρὸς ὁ ὑμέτερος, [John 7:6](#)), very rarely between the article and the substantive (τοῖς ἐμοῖς ῥήμασιν, [John 5:47](#); ἡ ἐμή διδαχή, ; τὴν σὴν λαλιάν,), yet this is always done by the other N. T. writings, [Matthew 18:20](#); [Mark 8:38](#); [Luke 9:26](#); [Acts 24:6](#) (Rec.); ; [Romans 3:7](#), etc.

c. When adjectives are added to substantives, either the adjective is placed between the article and the substantive — as τὸ ἴδιον φορτίον, [Galatians](#)

6:5; ὁ ἀγαθὸς ἄνθρωπος, [Matthew 12:35](#); τὴν δικαίαν κρίσιν, [John 7:24](#); ἡ ἀγαθὴ μερίς, [Luke 10:42](#); τὸ ἅγιον πνεῦμα, [Luke 12:10](#); [Acts 1:8](#); ἡ αἰώνιος ζωὴ, [John 17:3](#), and many other examples; — or the adjective preceded by an article is placed after the substantive with its article, as τὸ πνεῦμα τὸ ἅγιον, [Mark 3:29](#); [John 14:26](#); [Acts 1:16](#); [Hebrews 3:7](#); [Hebrews 9:8](#); [Hebrews 10:15](#); ἡ ζωὴ αἰώνιος, [1 John 1:2](#); [1 John 2:25](#); ὁ ποιμὴν ὁ καλός, [John 10:11](#); τὴν πύλην τὴν σιδηρᾶν, [Acts 12:10](#), and other examples; — very rarely the adjective stands before a substantive which has the article, as in Acts (R G); ; [1 Corinthians 11:5](#) (cf. Buttman, § 125, 5; Winer's Grammar, § 20, 1 c.). As to the adjectives of quantity, ὅλος, πᾶς, πολὺς, see each in its own place.

d. What has been said concerning adjectives holds true also of all other limitations added to substantives, as ἡ κατ' ἐκλογὴν πρόθεσις, [Romans 9:11](#); παρ' ἐμοῦ διαθήκη, [Romans 11:27](#); ὁ λόγος ὁ τοῦ σταυροῦ, [1 Corinthians 1:18](#); ἡ εἰς Χριστὸν πίστις, [Colossians 2:5](#); on the other hand, ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεόν, [1 Thessalonians 1:8](#); τῆς διακονίας τῆς εἰς τοὺς ἁγίους, [2 Corinthians 8:4](#); see many other examples of each usage in Winer's Grammar, 131ff (124ff); (Buttmann, 91ff (80ff)).

e. The noun has the article before it when a demonstrative pronoun (οὗτος, ἐκεῖνος) belonging to it either precedes or follows (Winer's Grammar, § 18, 4; Buttman, § 127, 29-31); as, ὁ ἄνθρωπος οὗτος, [John 9:24](#) (οὗτος ὁ ἄνθρωπος, L Tr marginal reading WH); [Acts 6:13](#); [Acts 22:26](#); ὁ λαὸς οὗτος, [Matthew 15:8](#); ὁ υἱὸς σου οὗτος, [Luke 15:30](#); plural [Luke 24:17](#), and numberless other examples; οὗτος ὁ ἄνθρωπος, [Luke 14:30](#); οὗτος ὁ λαός, [Mark 7:6](#) (ὁ λαός οὗτος, L WH marginal reading); οὗτος ὁ υἱός μου, [Luke 15:24](#); οὗτος ὁ τελώνης, [Luke 18:11](#) (ὁ τελώνης οὗτος, L marginal reading); οὗτος ὁ λόγος, [John 7:36](#) (ὁ λόγος οὗτος, L T Tr WH), and many other examples on ἐκεῖνος, see ἐκεῖνος, 2; on αὐτός ὁ etc., see αὐτός (I. 1 b. etc.); on ὁ αὐτός etc., see αὐτός, III.

3. The neuter article prefixed to adjectives changes them into substantives (cf. Winer's Grammar, § 34, 2; Buttman, § 128, 1); as, τὸ ἀγαθόν, τὸ καλόν (which see each in its place); τὸ ἕλαττον, [Hebrews 7:7](#); with a genitive added, τὸ γνωστόν τοῦ Θεοῦ, [Romans 1:19](#); τὸ ἀδύνατον τοῦ νόμου, [Romans 8:3](#); τὸ ἀσθενές τοῦ Θεοῦ, [1 Corinthians 1:25](#); αὐτῆς, [Hebrews 7:18](#); τὰ ἀόρατα τοῦ Θεοῦ, [Romans 1:20](#); τὰ κρυπτά τῆς αἰσχύνης, [2 Corinthians 4:2](#), etc.

4. The article with cardinal numerals: εἷς **one**; ὁ εἷς the one (of two), see εἷς, 4 a.; but differently ὁ εἷς in [Romans 5:15, 17](#), **the (that) one**. So also οἱ δύο (our **the twain**), [Matthew 19:5](#); οἱ δέκα the (those) ten, and οἱ ἑννέα, [Luke 17:17](#); ἐκεῖνοι οἱ δέκα (καί) ὀκτώ, [Luke 13:4](#).

5. The article prefixed to participles a. gives them the force of substantives (Winers Grammar, §§ 18, 3; 45, 7; Buttmann, §§ 129, 1 b.; 144, 9); as, ὁ πειράζων, [Matthew 4:3](#); [1 Thessalonians 3:5](#); ὁ βαπτίζων, [Mark 6:14](#) (for which [Matthew 14:2](#) ὁ βαπτιστής); ὁ σπείρων, [Matthew 13:3](#); [Luke 8:5](#); ὁ ὀλοθρεύων, [Hebrews 11:28](#); οἱ βαστάζοντες, [Luke 7:14](#); οἱ βόσκοντες, [Matthew 8:33](#); [Mark 5:14](#); οἱ ἐσθιόντες, the eaters (convivae), [Matthew 14:21](#); τό ὀφειλόμενον, [Matthew 18:30, 34](#); τά ὑπάρχοντα (see ὑπάρχω, 2).

b. the participle with the article must be resolved into **he who** (and a finite verb; cf. Buttmann, § 144, 9): [Matthew 10:40](#); [Luke 6:29](#); [Luke 11:23](#); [John 15:23](#); [2 Corinthians 1:21](#); [Philippians 2:13](#), and very often. πᾶς ὁ followed by a participle (Winer's Grammar, 111 (106)), [Matthew 5:22](#); [Matthew 7:26](#); [Luke 6:30](#) (T WH omit; L Tr marginal reading brackets article); ; [Romans 2:1](#); [1 Corinthians 16:16](#); [Galatians 3:13](#), etc.; μακάριος ὁ with a participle, [Matthew 5:4](#) (), , etc.; οὐαὶ ὑμῖν οἱ with a preposition, [Luke 6:25](#); the neuter τό with a participle must be resolved into that which (with a finite verb), τό γεννώμενον, [Luke 1:35](#); τό γεγεννημένον, [John 3:6](#).

c. the article with participle is placed in apposition: [Mark 3:22](#); [Acts 17:24](#); [Ephesians 3:20](#); [Ephesians 4:22, 24](#); [2 Timothy 1:14](#); [1 Peter 1:21](#), etc.

6. The neuter τό before infinitives a. gives them the force of substantives (cf. Buttmann, 261 ff (225 ff) (cf. Winer's Grammar, § 44, 2 a.; 3 c.)); as, τό καθίσαι, [Matthew 20:23](#); [Mark 10:40](#); τό θέλειν, [Romans 7:18](#); [2 Corinthians 8:10](#); τό ποιῆσαι, τό ἐπιτελέσαι, [2 Corinthians 8:11](#), and other examples; τοῦτο κρίνατε. τό μή τιθέναι κτλ., [Romans 14:13](#). On the infinite with the article depending on a preposition (ἀντί τοῦ, ἐν τῷ, εἰς τό, etc.), see under each preposition in its place.

b. Much more frequent in the N. T. than in the earlier and more elegant Greek writings, especially in the writings of Luke and Paul (nowhere in John's Gospel and Epistles), is the use of the genitive τοῦ with an infinitive (and in the Sept. far more frequent than in the N. T.), which is treated of at length by Fritzsche in an excursus at the end of his commentary on Matthew, p. 843 ff; Winers Grammar, § 44, 4; Buttmann, 266 ff (228 ff). The examples fall under the following classes: τοῦ with an infinitive is put α. after words which naturally require a genitive (of a noun also) after them; thus after ἄξιον, [1 Corinthians 16:4](#); ἔλαχε, [Luke 1:9](#) ([1 Samuel](#)

14:47); [ἐξαποροῦμαι](#), [2 Corinthians 1:8](#). β. for the simple expletive (i. e. 'complementary') or (as it is commonly called) epexegetical infinite, which serves to fill out an incomplete idea expressed by a noun or a verb or a phrase (where in German zu is commonly used); thus after [προθυμία](#), [2 Corinthians 8:11](#); [βραδεῖς](#), [Luke 24:25](#); [ἐλπῖς](#), [Acts 27:20](#); [1 Corinthians 9:10](#) (not Rec.); [ἐζήτει εὐκαιρίαν](#), [Luke 22:6](#) (not L marginal reading); [ὁ καιρός](#) (namely, [ἐστι](#)) [τοῦ ἄρξασθαι](#), to begin, [1 Peter 4:17](#) ([καιρόν χεῖν](#) with the simple infinitive [Hebrews 11:15](#)); [διδόναι τήν ἐξουσίαν](#), [Luke 10:19](#) ([ἐξουσίαν ἔχειν](#) with simple infinitive, [John 19:10](#); [1 Corinthians 9:4](#)); [ὀφειλέται ἐσμεν](#) (equivalent to [ὀφείλομεν](#)), [Romans 8:12](#) (with an infinitive alone, [Galatians 5:3](#)); [ἔτοιμον εἶναι](#), [Acts 23:15](#) (1 Macc. 3:58 1 Macc. 5:39 1 Macc. 13:31; with an infinitive alone, [Luke 22:33](#)); [χρεῖαν ἔχειν](#), [Hebrews 5:12](#); [ἔδωκεν ὀφθαλμούς τοῦ μή βλέπειν καί ὠτα τοῦ μή ἀκούειν](#), that they should not see ... that they should not hear (cf. Buttman, 267 (230)), [Romans 11:8](#) ([χεῖν ὠτα](#) elsewhere always with a simple infinitive; see οὖς, 2); [ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν](#), at which she should be delivered (cf. Buttman, the passage cited), [Luke 1:57](#); [ἐπλήσθησαν ἡμέραι ... τοῦ περιτεμεῖν αὐτόν](#), that they should circumcise him (cf. Buttman, the passage cited), [Luke 2:21](#); after [ἀνένδεκτόν ἐστιν](#), [Luke 17:1](#) (so Buttman, § 140, 15; (Winer's Grammar, 328 (308) otherwise)); quite unusually after [ἐγένετο](#) (cf. Buttman, § 140, 16 δ.; Winer's Grammar, the passage cited), [Acts 10:25](#) (Rec. omits the article). γ. after verbs of deciding, entreating, exhorting, commanding, etc.: after [κρίνειν](#) (see [κρίνω](#), 4); [ἐγένετο γνώμη](#) ([γνώμης](#) T Tr WH (see [γίνομαι](#), 5 e. a.)), [Acts 20:3](#); [τό πρόσωπον ἐστήριξεν](#), [Luke 9:51](#); [συντίθεσθαι](#), [Acts 23:20](#) (with an infinitive alone, [Luke 22:5](#)); [προσεύχεσθαι](#), [James 5:17](#); [παρακαλεῖν](#), [Acts 21:12](#); [ἐντέλλεσθαι](#), [Luke 4:10](#); [ἐπιστέλλειν](#), [Acts 15:20](#) (with an infinitive alone, [Acts 21:25](#) (R G T, but L Tr text WH here [ἐπεστείλαμεν](#); Buttman, 270 (232))); [κατανεύειν](#), [Luke 5:7](#). δ. after verbs of hindering, restraining, removing (which naturally require the genitive), and according to the well-known pleonasm with [μή](#) before the infinitive (see [μή](#), I. 4 a.; Buttman, § 148, 13; Winer's Grammar, 325 (305)); thus, after [κατέχω τινα](#), [Luke 4:42](#); [κρατοῦμαι](#), [Luke 24:16](#); [κωλύω](#), [Acts 10:47](#); [ὑποστέλλομαι](#), [Acts 20:20, 27](#); [παύω](#), [1 Peter 3:10](#); [καταπαύω](#), [Acts 14:18](#); without [μή](#) before the infinitive after [ἐγκόπτομαι](#), [Romans 15:22](#). ε. [τοῦ](#) with an infinitive is added as a somewhat loose epexegetis: [Luke 21:22](#); [Acts 9:15](#); [Acts 13:47](#); [Philippians 3:21](#); [εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν](#), to the uncleanness of their bodies being dishonored, [Romans 1:24](#) (cf. Buttman, § 140, 14); Winer's Grammar, 325f (305f). ζ. it takes the place of an entire final clause, **in order that** (Winer's Grammar, § 44, 4 b.; Buttman, § 140, 17); especially after verbs implying motion: [Matthew 2:13](#); [Matthew](#)

3:13; [Matthew 13:3](#); [Matthew 24:45](#); [Mark 4:3](#) (where L T WH omit; Tr brackets τοῦ); [Luke 1:77, 79](#); [Luke 2:24, 27](#); [Luke 5:1](#) (R G L text Tr marginal reading); (here L omits; Tr brackets τοῦ); ; [Acts 3:2](#); [Acts 20:30](#); [Acts 26:18](#); [Romans 6:6](#); [Romans 11:10](#); [Galatians 3:10](#); [Philippians 3:10](#); [Hebrews 10:7, 9](#); [Hebrews 11:5](#). ἡ. used of result **so that**: [Acts 7:19](#); [Romans 7:3](#); after ποιῶ, **to cause that, make to**, [Acts 3:12](#); (cf. Winer's Grammar, 326 (306); Buttman, § 140, 16 δ.).

7. The article with adverbs (Buttmann, § 125, 10f; Winer's Grammar, § 18, 3), a. gives them the force of substantives; as, τό πέραν, the region beyond; τά ἄνω, τά κάτω, τό νῦν, τά ἔμπροσθεν, τά ὀπίσω, etc.; see these words in their proper places.

b. is used when they stand adjectivally, as ἡ ἄνω Ἰερουσαλήμ, ὁ τότε κόσμος, ὁ ἔσω ἄνθρωπος, ὁ νῦν αἰών, etc., on which see these several words.

c. the neuter τό is used in the accusative absolute, especially in specifications of time: both with adverbs of time, τό πάλιν, [2 Corinthians 13:2](#); τά νῦν or τανῦν, and with neuter adjectives used adverbially, as τό λοιπόν, τό πρότερον ([John 6:62](#); [Galatians 4:13](#)); τό πρώτον ([John 10:40](#); [John 12:16](#); [John 19:39](#)); τό πλεῖστον ([1 Corinthians 14:2](#)); see these words themselves.

8. The article before prepositions with their cases is very often so used that ὧν, ὄντες, ὄντα, must be supplied in thought (cf. Buttman, § 125, 9; Winer's Grammar, § 18, 3); thus, οἱ ἀπό Ἰταλίας, ἀπό Θεσσαλονίκης, [Acts 17:13](#); [Hebrews 13:24](#) (cf. Winer's Grammar, § 66, 6); ὁ ἐν τίνι, [Matthew 6:9](#); [Romans 8:1](#); neuter τά πρὸς, [Mark 2:2](#); οἱ ἐκ τίνος, [Romans 2:8](#); [Romans 4:14, 16](#); [Philippians 4:22](#) etc.; οἱ παρὰ τίνος, [Mark 3:21](#) (see παρὰ, I. e.). τά περὶ τίνος, [Luke 24:19](#); [Acts 24:10](#); [Philippians 1:27](#); (add, τά (T Tr WH τό) περὶ ἐμοῦ, [Luke 22:37](#)), etc. (see περὶ, I.

b. β.); τά περὶ τινα, [Philippians 2:23](#) (see περὶ, II. b.); οἱ μετὰ τίνος, those with one, his companions, [Matthew 12:3](#); οἱ περὶ τινα, and many other examples which are given under the several prepositions. the neuter τό in the accusative absolute in adverbial expressions (cf. Winer's Grammar, 230 (216); Buttman, §§ 125, 12; 131, 9): τό καθ' ἡμέραν, **daily, day by day**, [Luke 11:3](#); [Luke 19:47](#); [Acts 17:11](#) (R G WH brackets); τό καθόλου, **at all**, [Acts 4:18](#) (L T WH omit τό); besides, in τό κατὰ σάρκα, as respects human origin, [Romans 9:5](#) (on the force of the article here see Abbot in the Journal of the Society for Biblical Literature, etc. for 1883, p. 108); τά κατ' ἐμέ, as respects what relates to me, my state, my

affairs, [Colossians 4:7](#); [Ephesians 6:21](#); **τό ἐξ ὑμῶν**, as far as depends on you, [Romans 12:18](#); **τό ἐφ' ὑμῖν**, as far as respects you, if I regard you, [Romans 16:19](#) R G; **τά πρὸς (τόν) Θεόν**, the accusative absolute, as respects the things pertaining to God, i. e. in things pertaining to God, [Romans 15:17](#); [Hebrews 2:17](#); [Hebrews 5:1](#) (**ἱερεῖ τά πρὸς τοὺς Θεούς, στρατήγῳ δέ τά πρὸς τοὺς ἀνθρώπους**, Xenoph on, resp. Laced. 13, 11; cf. Fritzsche, Ep. ad Romans, iii., p. 262f); **τό ἐκ μέρους** namely, ὄν, that which has been granted us in part, that which is imperfect, [1 Corinthians 13:10](#).

9. The article, in all genders, when placed before the genitive of substantives indicates "kinship, affinity, or some kind of connection, association or fellowship, or in general that which in some way pertains to a person or thing" (cf Winers Grammar, § 30, 3; Buttmann, § 125, 7);

a. the masculine and the feminine article: **Ἰάκωβος ὁ τοῦ Ζεβεδαίου, ὁ τοῦ Ἀλφαίου**, the son, [Matthew 10:2](#) (3), 3; **Μαρία ἡ τοῦ Ἰακώβου**, the mother, [Mark 16:1](#) (T omits; Tr brackets τοῦ); [Luke 24:10](#) (L T Tr WH); **Ἐμμόρ τοῦ Συχέμ**, of Hamor, the father of Shechem, [Acts 7:16](#) R G; **ἡ τοῦ Ουρίου**, the wife, [Matthew 1:6](#); **οἱ Χλόης**, either the kinsfolk, or friends, or domestics, or work-people, or slaves, of Chloe, [1 Corinthians 1:11](#); also **οἱ Ἀριστοβούλου, οἱ Ναρκίσσου**, [Romans 16:10](#)f; **οἱ τοῦ Χριστοῦ**, the followers of Christ (A. V. **they that are Christ's**), [1 Corinthians 15:23](#) G L T Tr WH; [Galatians 5:24](#); **οἱ τῶν Φαρισαίων**, the disciples of the Pharisees, [Mark 2:18a](#) Rec., 18b R G L; **Καيسάρεια ἡ Φιλίππου**, the city of Philip, [Mark 8:27](#).

b. **τό** and **τά τίνος**: as **τά τοῦ Θεοῦ**, the cause or interests, the purposes, of God, opposed to **τά τῶν ἀνθρώπων**, [Matthew 16:23](#); [Mark 8:33](#); in the same sense **τά τοῦ κυρίου**, opposed to **τά τοῦ κόσμου**, [1 Corinthians 7:32-34](#); **τά τῆς σαρκός, τά τοῦ πνεύματος**, [Romans 8:5](#); **τά ὑμῶν**, your possessions, [2 Corinthians 12:14](#); **ζητεῖν τό** or **τά τίνος**, [1 Corinthians 10:24](#); [1 Corinthians 13:5](#); [Philippians 2:21](#); **τά τῆς εἰρήνης, τῆς οἰκοδομῆς**, which make for, [Romans 14:19](#); **τά τῆς ἀσθενείας μου**, which pertain to my weakness, [2 Corinthians 11:30](#); **τά Καίσαρος, τά τοῦ Θεοῦ**, due to Caesar, due to God, [Matthew 22:21](#); [Mark 12:17](#); [Luke 20:25](#); **τά τοῦ νηπίου**, the things wont to be thought, said, done, by a child, [1 Corinthians 13:11](#); **τά τίνος**, the house of one (**τά Λυκωνος**, Theocritus, 2, 76; (εἰς **τά τοῦ ἀδελφοῦ**, Lysias c. Eratosthenes § 12, p. 195); cf. **ἐν τοῖς πατρικοῖς**, in her father's house, Sir. 42:10; (Chrysostom hom. 52:(on [Genesis 26:16](#)), vol. iv. part ii. col. 458, Migne edition; [Genesis 41:51](#); [Esther 7:9](#), (Hebrew תִּבְּרָה); [Job 18:19](#) (Hebrew מִבְּרָה))); with the name of a deity, **the temple** (**τά τοῦ Διός**, Josephus, contra Apion 1, 18, 2; also **τό τοῦ Διός**, Lycurgus, adverb, Leocr., p. 231 ((orat. Attic, p. 167, 15))), [Luke 2:49](#) (see other examples in Lob. ad Phryn., p. 100). **τά τοῦ νόμου**, the precepts of the (Mosaic)

law, [Romans 2:14](#); τό τῆς παροιμίας, the (saying) of (that which is said in) the proverb, [2 Peter 2:22](#); τά τῶν δαιμονιζομένων, what the possessed had done and experienced, [Matthew 8:33](#); τό τῆς συκῆς, what has been done to the fig-tree, [Matthew 21:21](#).

10. The neuter τό is put a. before entire sentences, and sums them up into one conception (Buttmann, § 125, 13; Winer's Grammar, 109 (103f)): εἶπεν αὐτῷ τό Αἰ δύνασαι πιστεῦσαι, said to him this: 'If thou canst believe,' [Mark 9:23](#) (but L T Tr WH τό Αἰ δύνη 'If thou canst!'); cf. Bleek at the passage; (Riddell, The Apology etc. Digest of Idioms § 19 γ.). before the sayings and precepts of the O. T. quoted in the New: τό Οὐ φονεύσεις, the precept, 'Thou shalt not kill', [Matthew 19:18](#); add, [Luke 22:37](#) (where Lachmann ὅτι for τό); [Romans 13:9](#); ([1 Corinthians 4:6](#) L T Tr WH); [Galatians 5:14](#). before indirect questions: τό τίς etc., τό τί etc., τό πῶς etc., [Luke 1:62](#); [Luke 9:46](#); [Luke 19:48](#); [Luke 22:2, 4, 23](#); [Acts 4:21](#); [Acts 22:30](#); [Romans 8:26](#); [1 Thessalonians 4:1](#); cf. Matthiae, § 280; Krüger, § 50, 6, 10; Passow, ii., p. 395b; (Liddell and Scott, under the word, B. I. 3f).

b. before single words which are explained as parts of some discourse or statement (references as above): τό Αγαρ, the name Αγαρ, [Galatians 4:25](#) (T L text WH marginal reading omit; Tr brackets Αγαρ); τό 'ἀνέβη', this word ἀνέβη, [Ephesians 4:9](#) (cf. Lightfoot on Galatians, the passage cited); τό ἔτι ἄπαξ, [Hebrews 12:27](#); cf. Matthiae, 2, p. 731f, 11. We find the unusual expression οὐαί (apparently because the interjection was to the writer a substitute for the term ἡ πληγή or ἡ θλίψις (Winer's Grammar, 179 (169))), misery, calamity (A. V. **the Woe**), in [Revelation 9:12](#); [Revelation 11:14](#).

III. Since it is the business, not of the lexicographer, but of the grammarian, to exhibit the instances in which the article is omitted in the N. T. where according to the laws of our language it would have been expected, we refer those interested in this matter to the Grammars of Winer (sec. 19) and Alex. Buttmann (sec. 124, 8) (cf. also Green, chapter ii. § iii.; Middleton, The Doctrine of the Greek Article (edited by Rose), pp. 41ff, 94f; and, particularly with reference to Granville Sharp's doctrine (Remarks on the uses of the Def. Art. in the Greek Text of the N. T., 3rd edition 1803), a tract by C. Winstanley (A Vindication etc.) republished at Cambr. 1819), and only add the following remarks:

1. More or less frequently the article is lacking before appellatives of persons or things of which only one of the kind exists, so that the article is not needed to distinguish the individual from others of the same kind,

as ἥλιος, γῆ, Θεός, Χριστός, πνεῦμα ἅγιον, ζωὴ αἰώνιος, θάνατος, νεκροί (of the whole assembly of the dead (see νεκρός, 1 b., p. 423b)); and also of those persons and things which the connection of discourse clearly shows to be well-defined, as νόμος (the

Mosaic law (see νόμος, 2, p. 428a)), κύριος, πατήρ, υἱός, ἀνήρ (husband), γυνή (wife), etc.

2. Prepositions which with their cases designate a state and condition, or a place, or a mode of acting, usually have an anarthrous noun after them;

as, εἰς φυλακὴν, ἐν φυλακῇ, εἰς ἀέρα, ἐκ πίστεως, κατὰ σάρκα, ἐπ' ἐλπίδι, πρὸς ἐλπίδα, ἀπ' ἀγορᾶς, ἀπ' ἀγοῦ, ἄν ἀγρῶ, εἰς ὁδόν, ἐν ἡμέραις Ἡρώδου, εἰς ἡμέραν ἀπολυτρώσεως, and numberless other examples.

STRONGS NT 3588: ὅς, τέ, ἡ, τέ, τό, τέ, see τέ 2 a.

Strong's Exhaustive Concordance

the, this, that, one, he, she, it

Including the feminine he (hay), and the neuter to (to) in all their inflections; the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

◀ 5457. phós ▶

Strong's Lexicon

phós: Light

Original Word: φῶς

Part of Speech: Noun, Neuter

Transliteration: phós

Pronunciation: foce

Phonetic Spelling: (foce)

Definition: Light

Meaning: *light, a source of light, radiance.*

Word Origin: Derived from the root word φάω (phao), meaning **"to shine" or "to make manifest."**

Corresponding Greek / Hebrew Entries: - H216 (אור, 'or) - Light

- H3974 (מְאֹרָה, ma'or) - Luminary, light

Usage: In the New Testament, "phós" primarily denotes light in both a literal and metaphorical sense. Literally, it refers to natural light, such as daylight or the light of a lamp.

Metaphorically, it is used to describe spiritual illumination, truth, and the divine presence of God. It often symbolizes purity, holiness, & the revelation of God's truth to humanity.

Cultural and Historical Background:

IN THE ANCIENT WORLD, LIGHT WAS A POWERFUL SYMBOL OF LIFE, KNOWLEDGE, AND DIVINE PRESENCE. IN JEWISH TRADITION, LIGHT WAS ASSOCIATED WITH GOD'S CREATION AND HIS GUIDANCE, AS SEEN IN THE PILLAR OF FIRE THAT LED THE ISRAELITES. IN GRECO-ROMAN CULTURE, LIGHT WAS ALSO A SYMBOL OF KNOWLEDGE AND ENLIGHTENMENT. THE NEW TESTAMENT WRITERS, PARTICULARLY JOHN, USE "PHÓS" TO CONVEY THE TRANSFORMATIVE POWER OF CHRIST AS THE "LIGHT OF THE WORLD," BRINGING SPIRITUAL ENLIGHTENMENT AND SALVATION.

HELPS Word-studies

5457 *phós* (a neuter noun) – properly, *light* (especially in terms of its results, what it manifests); in the NT, the *manifestation of God's self-existent life*; divine *illumination* to reveal and impart life, through Christ.

NAS Exhaustive Concordance

Word Origin

cont. of *phaos* (light, daylight); from the same as [phainó](#)

Definition

light

NASB Translation

fire (1), firelight (1), light (68), lights (2).

Thayer's Greek Lexicon

STRONGS NT 5457: φω̄ς

φω̄ς, φωτός, τό (contracted from φάος, from φάω to shine), from Homer (who (as well as Pindar) uses the form φάος) down, Hebrew נֹר, **light** (opposed to τό σκότος, ἡ σκοτία);

1. properly,

a. universally: ὁ Θεός ὁ εἰπὼν ἐκ σκότους φω̄ς λάμψαι, [2 Corinthians 4:6](#) ([Genesis 1:3](#)); λευκά ὡς τό φω̄ς, [Matthew 17:2](#); νεφέλη φωτός (Griesbach text) i. e. consisting of light, equivalent to φωτεινῆ in R L T Tr WH, [Matthew 17:5](#); τό φω̄ς τοῦ κόσμου, of the sun, [John 11:9](#); τό φω̄ς οὐκ ἐστὶν ἐν αὐτῷ, the light (i. e. illumining power) is not in him, consequently he does not see or distinguish the filings about him, [John 11:10](#); the light emitted by a lamp, [Luke 8:16](#); (L Tr text WH). a **heavenly light**, such as surrounds angels when they appear on earth: hence, ἄγγελος φωτός, [2 Corinthians 11:14](#), and illumines the place where they appear, [Acts 12:7](#); a light of this kind shone around Paul when he was converted to Christ, [Acts 22:6](#), (), (Winer's Grammar, 371 (348)); with the addition of οὐρανόθεν, [Acts 26:13](#); of ἀπό (or ἐκ) τοῦ οὐρανοῦ, [Acts 9:3](#).

b. by metonymy, **anything emitting light**: a heavenly luminary (or star), plural [James 1:17](#) (see πατήρ, 3 a.); **fire**, because it is light and gives light: [Luke 22:56](#); θερμαίνεσθαι πρὸς τό φω̄ς, [Mark 14:54](#) (1 Macc. 12:29; Xenophon, Hell. 6, 2, 29; Cyril 7, 5, 27); a **lamp or torch**: plural φω̄τα, [Acts 16:29](#) (φω̄ς ἔχειν, Xenophon, Hell. 5, 1, 8; in plural often in Plutarch).

c. **light i. e. brightness** (Latin splendor) (see a. above), ἡλίου, [Revelation 22:5](#); of a lamp, [John 5:35](#) (where it symbolizes his rank, influence, worth, mighty deeds); with the addition of λύχνου, [Revelation 18:23](#) ([Jeremiah 25:10](#)); of the divine Shechinah (see δόξα, III. 1), [Revelation 21:24](#) ([Psalm 88:16](#) (); [Isaiah 60:1, 19f](#)).

2. φω̄ς is often used in poetic discourse, in metaphor, and in parable;

a. The extremely delicate, subtile, pure, brilliant quality of light has led to the use of φω̄ς as an appellation of God, i. e. as by nature incorporeal, spotless, holy (cf. Westcott, Epistles of St. John, p. 15ff): [1 John 1:5](#) (Wis. 7:26 where cf. Grimm); he is said εἶναι ἐν τῷ φωτί, in a state of supreme sanctity, [1 John 1:7](#); φω̄ς οἰκῶν ἀπρόσιτον, a figure describing his nature as alike of consummate majesty and inaccessible to human comprehension, [1 Timothy 6:16](#) ([Psalm](#)

[103:2](#) ()); used of that heavenly state, consummate and free from every imperfection, to which the true disciples of Christ will be exalted, equivalent to **the kingdom of light**, [Colossians 1:12](#).

b. By a figure frequently in the N. T. (cf. in classic

Greek τῆς ἀληθείας τό φῶς, Euripides, L T. 1046 etc.; see Liddell and Scott, under the word, II. 2), φῶς is used to denote **truth and its knowledge, together with the spiritual**

purity congruous with it (opposed to τό σκότος b., ἡ σκοτία, which

see): ἡ ζωὴ ἦν τό φῶς τῶν ἀνθρώπων, had the nature of light in men, i. e. became the source of human wisdom, [John 1:4](#); especially **the saving truth embodied in Christ and by his love and effort imparted to mankind**, [Matthew 4:16](#); [John 1:5](#); [John 3:19-21](#); [Acts 26:18, 23](#); [2 Corinthians 6:14](#); [Ephesians 5:13](#){a} (cf. below); τό φῶς τό ἀληθινόν, [1 John](#)

[2:8](#); τό θαυμαστόν τοῦ Θεοῦ φῶς, [1 Peter 2:9](#) (Clement of Rome, 1 Cor. 36, 2 [ET] cf.

59, 2 [ET]); τό φῶς ὑμῶν, the divine truth with which ye are imbued, [Matthew](#)

[5:16](#); ἔχειν τό φῶς τῆς ζωῆς, the light by which the true life is gained, [John](#)

[8:12](#); τά ὄπλα (Lachmann marginal reading ἔργα) τοῦ φωτός, [Romans](#)

[13:12](#); καρπός τοῦ φωτός, [Ephesians 5:9](#) G L T Tr WH; ἐν τῷ φωτί περιπατεῖν, to

live agreeably to saving wisdom, [1 John 1:7](#); ἐν τῷ φωτί εἶναι, to be imbued with saving

wisdom, μένειν, to continue devoted to it, to persevere in keeping it, [1 John](#)

[2:9](#)f; οἱ υἱοὶ τοῦ φωτός (see υἱός, 2, p. 635 {a}), [Luke 16:8](#); [John 12:36](#); [1 Thessalonians](#)

[5:5](#); τέκνα φωτός (see τέκνον, c. β., p. 618^a), [Ephesians 5:8](#). by metonymy, φῶς; is used of one in whom wisdom and spiritual purity shine forth, and who imparts the same to

others: φῶς τῶν ἐν σκότει, [Romans 2:19](#); (φῶς ἐθνῶν, [Acts 13:47](#)); in a pre-eminent

sense is Jesus the Messiah called φῶς and τό φῶς: [Luke 2:32](#); [John 1:7](#); [John 12:35f](#),

[46](#); τό φῶς τοῦ κόσμου, [John 8:12](#); [John](#)

[9:5](#) (τό φῶς τοῦ κόσμου τό δοθέν ἐν ὑμῖν εἰς φωτισμόν παντός ἀνθρώπου, Te

st xii. Patr. test. Levi § 14); τό φῶς τό ἀληθινόν, [John 1:9](#); by the same name the disciples

of Jesus are distinguished, [Matthew 5:14](#); Christians are called φῶς ἐν κυρίῳ, having

obtained saving wisdom in communion with Christ, [Ephesians](#)

[5:8](#). πᾶν τό φανερούμενον φῶς ἐστίν, everything made manifest by the aid of Christian truth has taken on the nature of light, so that its true character and quality are no longer

hidden, [Ephesians 5:13](#){b} (others take φῶς here in an outward or physical sense, and regard

the statement as a general truth confirmatory of the assertion made respecting spiritual

'φωτός just before (cf. above)).

c. By a figure borrowed from daylight φῶς is used of **that which is exposed to the view of**

all: ἐν τῷ φωτί (opposed to ἐν τῇ σκοτίᾳ), **openly, publicly** (ἐν φάει, Pindar Nem. 4,

63), [Matthew 10:27](#); [Luke 12:3](#).

d. reason, mind; the power of understanding especially moral and spiritual
truth: τὸ φῶς τὸ ἐν σοί, [Matthew 6:23](#); [Luke 11:35](#). (Synonym: see φέγγος, at the end.)

Strong's Exhaustive Concordance

fire, light.

From an obsolete phao (to shine or make manifest, especially by rays; compare [phaino](#), [phemi](#)); luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

see GREEK [phaino](#)

see GREEK [phemi](#)

“of the” = repeated definite article

◀ **3588. ho, hé, to** ▶
Strong's Lexicon
ho, hé, to: the

Original Word: ὁ, ἡ, τό

Part of Speech: Definite Article

Transliteration: ho, hé, to

Pronunciation: ho, hay, to

Phonetic Spelling: (ho)

Definition: the

Meaning: the, the definite article.

◀ 2889. kosmos ▶

Strong's Lexicon

kosmos: World, universe, order, adornment

Original Word: κόσμος

Part of Speech: Noun, Masculine

Transliteration: kosmos

Pronunciation: KOS-mos

Phonetic Spelling: (kos'-mos)

Definition: **World, universe, order, adornment**

Meaning: the world, universe; worldly affairs; the inhabitants of the world; adornment.

Word Origin: Derived from a primary verb κομέω (koméō), meaning "to take care of" or "to order."

Corresponding Greek / Hebrew Entries: - H8398 תֵּבֵל (tebel) – often translated as "world" or "earth."

- H776 אֶרֶץ ('erets) – commonly translated as "earth" or "land."

Usage: The Greek word "kosmos" primarily refers to an ordered system or arrangement.

In the New Testament, it is used to denote the universe as an ordered creation, the earth, the inhabitants of the earth, and the worldly affairs or systems opposed to God.

It can also refer to adornment or decoration, as seen in 1 Peter 3:3.

Cultural and Historical Background: In ancient Greek culture, "kosmos" was used to describe the universe's order and harmony, reflecting the Greek appreciation for balance and beauty. Philosophers like Pythagoras and Plato used the term to discuss the cosmos's structure and the universe's inherent order. In the New Testament context, "kosmos" often contrasts the divine order with the fallen state of humanity and the world system that stands in opposition to God's kingdom.

HELPS Word-studies

2889 *kósmos* (literally, "something *ordered*") – properly, an "*ordered system*" (like the universe, creation); the *world*.

[The English term "cosmetic" is derived from [2889](#) /*kósmos*, i.e. the *order* ("ensemble") used of treating the face as a whole.]

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

order, the world

NASB Translation

adornment (1), world (184), world's (1).

Thayer's Greek Lexicon

STRONGS NT 2889: κόσμος

κόσμος, κόσμου, ό;

1. in Greek writings from Homer down, **an apt and harmonious arrangement or constitution, or der.**

2. as in Greek writings from Homer down, **ornament, decoration,**

adornment: ἐνδύσεως ἱματίων, [1 Peter 3:3](#) (Sir. 6:30 Sir. 21:21; 2 Macc. 2:2;

the Sept. for אֲרָצָה of the arrangement of the stars, 'the heavenly hosts,' as the ornament of the heavens, [Genesis 2:1](#); [Deuteronomy 4:19](#); [Deuteronomy 17:8](#); [Isaiah 24:21](#); [Isaiah 40:26](#); besides occasionally for יָדָה; twice for אֲרָצָה, [Proverbs 20:29](#); [Isaiah 3:19](#)).

3. the world, i. e. the universe (quem κόσμον Graeci nomine ornamenti appellarunt, eum nos a perfecta absolutaque elegantia mundum, Pliny, h. n. 2, 3; in which sense Pythagoras is said to have been the first to use the word, Plutarch, de plac. philos. 2, 1, 1, p. 886 c.; but according to other accounts he used it of the heavens, (Diogenes Laërtius 8, 48, of which it is used several times also by other Greek writers (see Menag. on (Diogenes Laërtius, the passage cited; Bentley, Epistles of Phalaris, vol. i., 391 (Lond. 1886); M. Anton. 4, 27 and Gataker's notes; cf. Liddell and Scott, under the word, IV.)): [Acts 17:24](#); [Romans 4:13](#) (where cf. Meyer, Tholuck, Philippi); [1 Corinthians 3:22](#); [1 Corinthians 8:4](#); [Philippians 2:15](#); with a predominant notion of space, in hyperbole, [John 21:25](#) (Wis. 7:17 Wis. 9:3; 2 Macc. 8:18; κτίζειν τόν κόσμον, Wis. 11:18; ό τοῦ κόσμου κτίστης, 2 Macc. 7:23; 4 Macc. 5:25 (24); — a sense in which it does not occur in the other O. T. books, although there is something akin to it in [Proverbs 17:6](#), on which see 8 below); in the phrases πρό τοῦ τόν κόσμον εἶναι, [John](#)

[17:5](#); ἀπό καταβολῆς κόσμου ([Matthew 13:35](#) R G; ; [Luke 11:50](#); [Hebrews 4:3](#); [Hebrews](#)

9:26; [Revelation 13:8](#); [Revelation 17:8](#)) and *πρό καταβολῆς κόσμου* ([John 17:21](#); [Ephesians 1:4](#); [1 Peter 1:20](#)) (on which see *καταβολή*, 2); *ἀπό κτίσεως κόσμου*, [Romans 1:20](#); *ἀπ' ἀρχῆς κόσμου*, [Matthew 24:21](#); (on the omission of the article, cf. Winer's Grammar, p. 123 (117); Buttman, § 124, 8 b.; (cf. Ellicott on Galatians, 6:14)).

4. the circle of the earth, the earth (very rarely so in Greek writings until after the age of the Ptolemies; so in Boeckh, *Corpus inscriptions i.*, pp. 413 and 643, nos. 334 and 1306): [Mark 16:15](#); ([John 12:25](#)); [1 Timothy 6:7](#); *βασιλεία τοῦ κόσμου*, [Revelation 11:15](#); *βασιλεῖαι* (plural) *τοῦ κόσμου*, [Matthew 4:8](#) (for which [Luke 4:5](#) *τῆς οἰκουμένης*); *τό φῶς τοῦ κόσμου τούτου*, of the sun, [John 11:9](#); *ἐν ὅλῳ τῷ κόσμῳ*, properly, [Matthew 26:13](#); hyperbolically, equivalent to far and wide, in widely separated places, [Romans 1:8](#); (so *ἐν παντί τῷ κόσμῳ*, [Colossians 1:6](#)); *ὁ τότε κόσμος*, [2 Peter 3:6](#); the earth with its inhabitants: *ζῆν ἐν κόσμῳ*, opposed to the dead, [Colossians 2:20](#) (*ληστής ἦν καὶ κλέπτης ἐν τῷ κόσμῳ*, i. e. among those living on earth, Ev. Nicod. 26). By a usage foreign to secular authors,

5. the inhabitants of the

world: *θεάτρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις*, [1 Corinthians 4:9](#) (Winer's Grammar, 127 (121)); particularly **the inhabitants of the earth, men, the human race** (first so in Sap. (e. g.)): [Matthew 13:38](#); [Matthew 18:7](#); [Mark 14:9](#); [John 1:10, 29](#) (L in brackets); ; [Romans 3:6, 19](#); [1 Corinthians 1:27f](#) (cf. Winer's Grammar, 189 (178)); ; [2 Corinthians 5:19](#); [James 2:5](#) (cf. Winer's Grammar, as above); [1 John 2:2](#) (cf. Winer's Grammar, 577 (536)); *ἀρχαῖος κόσμος*, of the antediluvians, [2 Peter 2:5](#); *γέννασθαι εἰς τόν κόσμον*, [John 16:21](#); *ἔρχεσθαι εἰς τόν κόσμον* ([John 9:39](#)) and *εἰς τόν κόσμον τοῦτον*, to make its appearance or come into existence among men, spoken of the light which in Christ shone upon men, [John 1:9](#); [John 3:19](#), cf. 12:46; of the Messiah, [John 6:14](#); [John 11:27](#); of Jesus as the Messiah, [John 9:39](#); [John 16:28](#); [John 18:37](#); [1 Timothy 1:15](#); also *εἰσέρχεσθαι εἰς τόν κόσμον*, [Hebrews 10:5](#); of false teachers, [2 John 1:7](#) (yet here L T Tr WH *ἐξέρχεσθαι εἰς τόν κόσμον*; (so all texts in [1 John 4:1](#))); **to invade**, of evils coming into existence among men and beginning to exert their power: of sin and death, [Romans 5:12](#) (of death, Wis. 2:24; Clement of Rome, 1 Cor. 3, 4 [ET]; of idolatry, Wis. 14:14). *ἀποστέλλειν τινα εἰς τόν κόσμον*, [John 3:17](#); [John 10:36](#); [John 17:18](#); [1 John 4:9](#); *φῶς τοῦ κόσμου*, [Matthew 5:14](#); [John 8:12](#); [John 9:5](#); *σωτήρ τοῦ κόσμου*, [John 4:42](#); [1 John 4:14](#) (*σωτηρία τοῦ κόσμου* Wis. 6:26 (25)); *ἐλπίς τοῦ κόσμου*, Wis. 14:6; *πρωτόπλαστος πατήρ τοῦ κόσμου*, of Adam, Wis. 10:1); *στοιχεῖα τοῦ κόσμου* (see *στοιχεῖον*, 3 and 4); *ἐν τῷ κόσμῳ*, among men, [John 16:33](#); [John 17:13](#); [Ephesians 2:12](#); *ἐν κόσμῳ* (see Winer's Grammar, 123 (117)), [1 Timothy 3:16](#); *εἶναι ἐν τῷ κόσμῳ*, to dwell among men, [John 1:10](#); [John 9:5](#); [John 17:11, 12](#) R G; [1](#)

[John 4:3](#); εἶναι ἐν κόσμῳ, to be present, [Romans 5:13](#); ἐξελεθεῖν, ἐκ τοῦ κόσμου, to withdraw from human society and seek an abode outside of it, [1 Corinthians 5:10](#); ἀναστρέφεισθαι ἐν τῷ κόσμῳ, to behave oneself, [2 Corinthians 1:12](#); likewise εἶναι ἐν τῷ κόσμῳ τούτῳ, [1 John 4:17](#). used specifically of **the Gentiles collectively**, [Romans 11:12](#) (where it alternates with **τὰ ἔθνη**), 15; (the two in combination: **τὰ ἔθνη τοῦ κόσμου**, [Luke 12:30](#)). hyperbolically or loosely equivalent to **the majority** of men in a place, **the multitude or mass** (as we say the public): [John 7:4](#); [John 12:19](#) (here Tr marginal reading adds ὄλος, in brackets); . equivalent to **the entire number**, [ἀσεβῶν](#), [2 Peter 2:5](#).

6. "the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ" (cf. Winer's Grammar, 26): [John 7:7](#); [John 14:27](#) (); ; [1 Corinthians 1:21](#); [1 Corinthians 6:2](#); [1 Corinthians 11:32](#); [2 Corinthians 7:10](#); [James 1:27](#); [1 Peter 5:9](#); [2 Peter 1:4](#); [2 Peter 2:20](#); [1 John 3:1, 13](#); [1 John 4:5](#); [1 John 5:19](#); of the aggregate of ungodly and wicked men in O. T. times, [Hebrews 11:38](#); in Noah's time, *ibid.* 7; with οὗτος added, [Ephesians 2:2](#) (on which see **αἰών**, 3); εἶναι ἐκ τοῦ κόσμου and ἐκ τοῦ κόσμου τούτου (see **εἰμί**, V. 3rd.), [John 8:23](#); [John 15:19](#); [John 17:14, 16](#); [1 John 4:5](#); λαλεῖν ἐκ τοῦ κόσμου, to speak in accordance with the world's character and mode of thinking, [1 John 4:5](#); ὁ ἄρχων τοῦ κόσμου τούτου, i. e. the devil, [John 12:31](#); [John 14:30](#); [John 16:11](#); ὁ ἐν τῷ κόσμῳ he that is operative in the world (also of the devil), [1 John 4:4](#); τό πνεῦμα τοῦ κόσμου [1 Corinthians 2:12](#); ἡ σοφία τοῦ κόσμου τούτου, [1 Corinthians 1:20](#) (here G L T Tr WH omit τούτου); [1 Corinthians 3:19](#). (**τὰ στοιχεῖα τοῦ κόσμου**, [Galatians 4:3](#); [Colossians 2:8, 20](#) (see 5 above, and **στοιχεῖον**, 3 and 4).)

7. "worldly affairs; the aggregate of things earthly; the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc., which, although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ": [Galatians 6:14](#); [1 John 2:16](#); [1 John 3:17](#); εἶναι ἐκ τοῦ κόσμου, to be of earthly origin and nature, [John 18:36](#); somewhat differently in [1 John 2:16](#) (on which see **εἰμί**, V. 3 d.); κερδαίνειν τόν κόσμον ὅλον, [Matthew 16:26](#); [Mark 8:36](#); [Luke 9:25](#); οἱ χρώμενοι τῷ κόσμῳ τούτῳ (critical text τόν κόσμον; see **χράομαι**, 2), [1 Corinthians 7:31a](#); μέριμναν τά τοῦ κόσμου, 33f; φίλος and φιλία τοῦ κόσμου, [James 4:4](#); ἀγαπᾶν τόν κόσμον, [1 John 2:15](#); νικᾶν τόν κόσμον, the incentives to sin proceeding from the world, [1 John 5:4f](#); the obstacles to God's cause, [John 16:33](#); (cf. ἐλθέτω χάρις καί παρελθέτω ὁ κόσμος οὗτος, Teaching of the Twelve Apostles,

c. 10 [ET]).

8. any aggregate or general collection of particulars of any sort (cf. English **a world of curses** (Shakspeare), etc.): **ὁ κόσμος τῆς ἀδικίας**, the sum of all iniquities, [James 3:6](#); **τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δέ ἀπίστου οὐδέ ὀβολός** (a statement due to the Alex. translators), [Proverbs 17:6](#). Among the N. T. writers no one uses **κόσμος** oftener than John; it occurs in Mark three times, in Luke's writings four times, and in the Apocalypse three times. Cf. Kreiss, Sur le sens du mot **κόσμος** dans le N. T. (Strasb. 1837); Düsterdieck on [1 John 2:15](#), pp. 247-259; Zezschwitz, Profangrätigkeit u. Biblical Sprachgeist, p. 21ff; Diestel in Herzog xvii., p. 676ff; (Trench, Synonyms, § lix.); on John's use of the word cf. Reuss, Histoire de la theologie chretienne au siecle apostolique, ii., p. 463ff (i. e. livre 7 chapter viii.); cf. his Johanneische Theologie, in the Beiträge zu den theol. Wissenschaften, Fasc. i., p. 29ff; (Westcott on [John 1:10](#), 'Additional Note').

Strong's Exhaustive Concordance

adorning, world.

Probably from the base of [komizo](#); orderly arrangement, i.e. Decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally)) -- adorning, world.

see GREEK [komizo](#)

[GotQuestions.org](#)

What did Jesus mean when He said, “I am the Light of the World” (John 8:12)?

“I am the Light of the world” ([John 8:12](#)) is the second of seven “**I AM**” declarations of Jesus, recorded only in John’s gospel, that point to His unique divine identity and purpose.

In declaring Himself to be the Light of the world, Jesus was claiming that He is the exclusive source of spiritual light. No other source of spiritual truth is available to mankind.

There are two types of light in the world. We can perceive one, or both, or neither! When we are born into this world, we perceive physical light, and by it we learn of our Creator's handiwork in the things we see. However, although that light is good, there is another Light, a Light so important that the Son of God had to come in order to both declare and impart it to men.

[John 8:12](#) records, "When Jesus spoke again to the people, He said, 'I am the Light of the World. Whoever follows me will never walk in darkness but have the light of life.'" The metaphor used by the Lord in this verse speaks of the light of His Truth, the light of His Word, the light of eternal Life. Those who perceive the true Light will never walk in [spiritual darkness](#).

We take a candle into a room to dispel the darkness. Likewise, the Light of Jesus Christ has to be taken into the darkness of sin that engulfs the hearts and lives of those who are not following Him. That's the condition behind having this Light—that we follow Him. If we do not follow Him, we will not have this light, this truth, this eternal life.

Physical light is necessary for physical life. The earth would certainly change very rapidly if there were no longer any sunlight. A forest full of trees with very thick canopies of foliage high above has very little plant life on the ground except for moss or lichen, which needs little sunlight. Plants will never move away from the light—they are said to be positively phototropic, drawn to the light. In the same way, spiritual light is necessary for spiritual life, and this can be a good test of our standing in Christ. The believer will always tend toward spiritual things; he will always tend toward fellowship, prayer, the Word of God, and so on.

The unbeliever always does the opposite ([John 1:5](#); [3:19–20](#)) because light exposes his evil, and he hates the light. Indeed, no man can come into the true spiritual light of Jesus Christ, unless he is enabled ([John 6:37](#)).

Following Jesus is the condition of two promises in [John 8:12](#). First, His followers will *never* walk in darkness, which is a reference to the [assurance of salvation](#) we enjoy. As true followers of the Light, we will never follow the ways of sin, never live in a state of continually sinning ([1 John 1:5–7](#)). Rather, we repent of our sin in order to stay close to the Light of the world.

The second promise is that we will reflect the Light of Life. Just as He came as the Light of the world, He commands us to be “lights,” too. In [Matthew 5:14–16](#) we see believers depicted as the light of the world. Just as the moon has no light of its own, reflecting the light of the sun, so are believers to reflect the Light of Christ so that all can see it in us. The Light is evident to others by the good deeds we do in faith and through the power of the Holy Spirit.

The emphasis here is maintaining a credible and obvious witness in the world, a witness that shows us to be faithful, God-honoring, trustworthy, sincere, earnest, and honest in all that we do. Also, we should always be ready to give an account of the hope that we have ([1 Peter 3:15](#)), for the gospel Light we have is not to be covered, but made obvious for all to see and benefit from, that they, too, may leave the darkness and come into the Light.

FOR FURTHER STUDY:

[God the Son Incarnate: The Doctrine of Christ by Stephen Wellum](#)

What does it mean to be in Christ?

[Galatians 3:26-28](#) gives us insight into the phrase “in Christ” and what it means. "In Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus." Paul is speaking to the Christians in Galatia, reminding them of their new identity since they placed their faith in Jesus Christ. To be "baptized into Christ" means that they were identified with Christ, having left their old sinful lives and fully embracing the new life in Christ ([Mark 8:34](#); [Luke 9:23](#)).

When we respond to the Holy Spirit's drawing, He "baptizes" us into the family of God. [First Corinthians 12:13](#) says, "For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink."

Several places in Scripture refer to the believer's being "in Christ" ([1 Peter 5:14](#); [Philippians 1:1](#); [Romans 8:1](#)).

[Colossians 3:3](#) says, *"For you have died, and your life is hidden with Christ in God."*

God is perfect justice. He cannot simply overlook or excuse our sin; that would not be just. Sin had to be paid for. All the wrath God holds toward evil was poured out on His own Son. When [Jesus took our place](#) on the cross, He suffered the punishment our sin deserves. His last words before He died were, "It is finished" ([John 19:30](#)). What was finished? Not merely His earthly life. As He proved three days later, that was not finished ([Matthew 28:7](#); [Mark 16:6](#); [1 Corinthians 15:6](#)). What He finished on the cross was God's plan to redeem His fallen world.

When Jesus said, "It is finished," He was stating that He had successfully paid in full for every act of rebellion, past, present, and future.

To be "in Christ" means we have accepted His sacrifice as payment for our own sin. Our rap sheets contain every sinful thought, attitude or action we have ever committed. No amount of self-cleansing can make us pure enough to warrant forgiveness and a relationship with a holy God ([Romans 3:10-12](#)). The Bible says that in our natural sinful state we are enemies of God ([Romans 5:10](#)). When we accept His sacrifice on our behalf, He switches accounts with us. He exchanges our list of sins for His perfect account that is totally pleasing to God ([2 Corinthians 5:21](#)).

A DIVINE EXCHANGE TAKES PLACE AT THE FOOT OF THE CROSS: OUR OLD SIN NATURE

FOR HIS PERFECT ONE ([2 CORINTHIANS 5:17](#)).

To enter the presence of a holy God, we must be hidden in the righteousness of Christ. To be "in Christ" means that God no longer sees our imperfections; He sees the righteousness of His own Son ([Ephesians 2:13](#); [Hebrews 8:12](#)). Only "in Christ" is our sin debt cancelled, our relationship with God restored, and our eternity secured ([John 3:16-18](#), [20:31](#)).