

“Did Jesus Really Mean That?”

Matthew 5:20-26

May 25, 2025

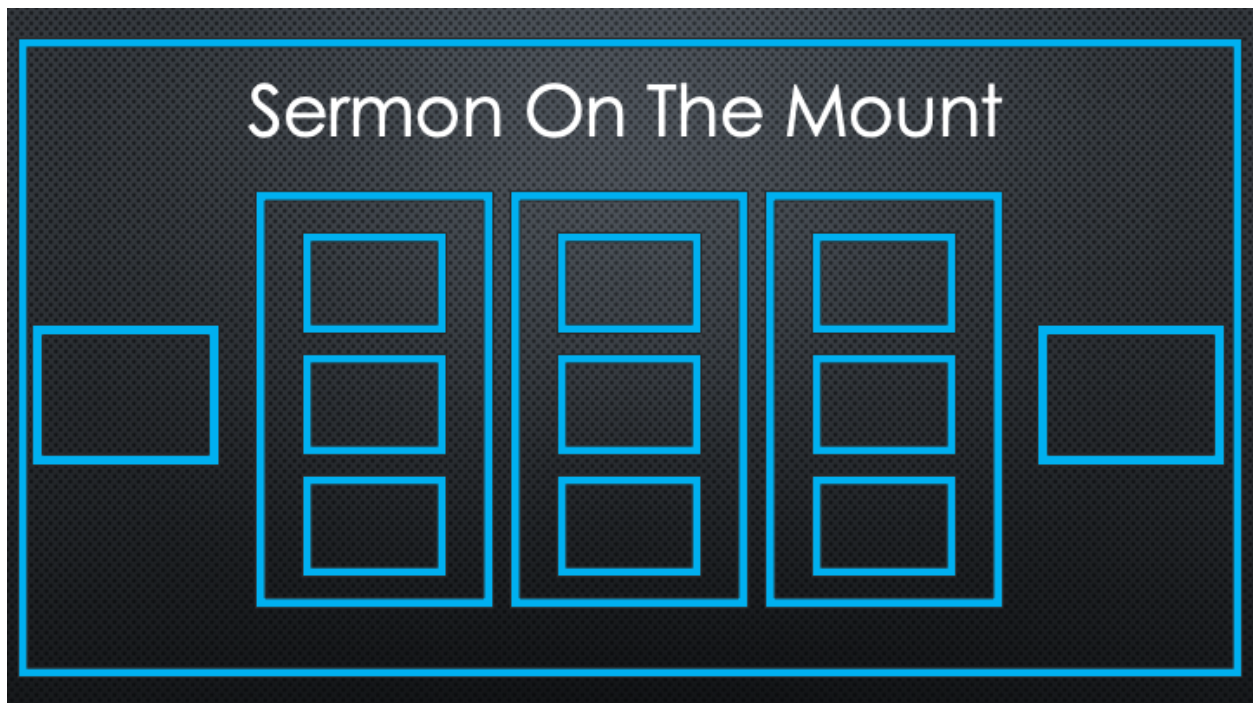
INTRO: *What are some of the most shocking things Jesus ever did, said, & meant?*

- Luke 9:23; 12:48; 14:27; 24:44-49
- John 3:3; 6:44; 8:44; 14:6; 14:15; 20:21
- Matthew 3:15; 4:4; 4:17; 4:19; 5:1-12; 5:13-16; 5:20...

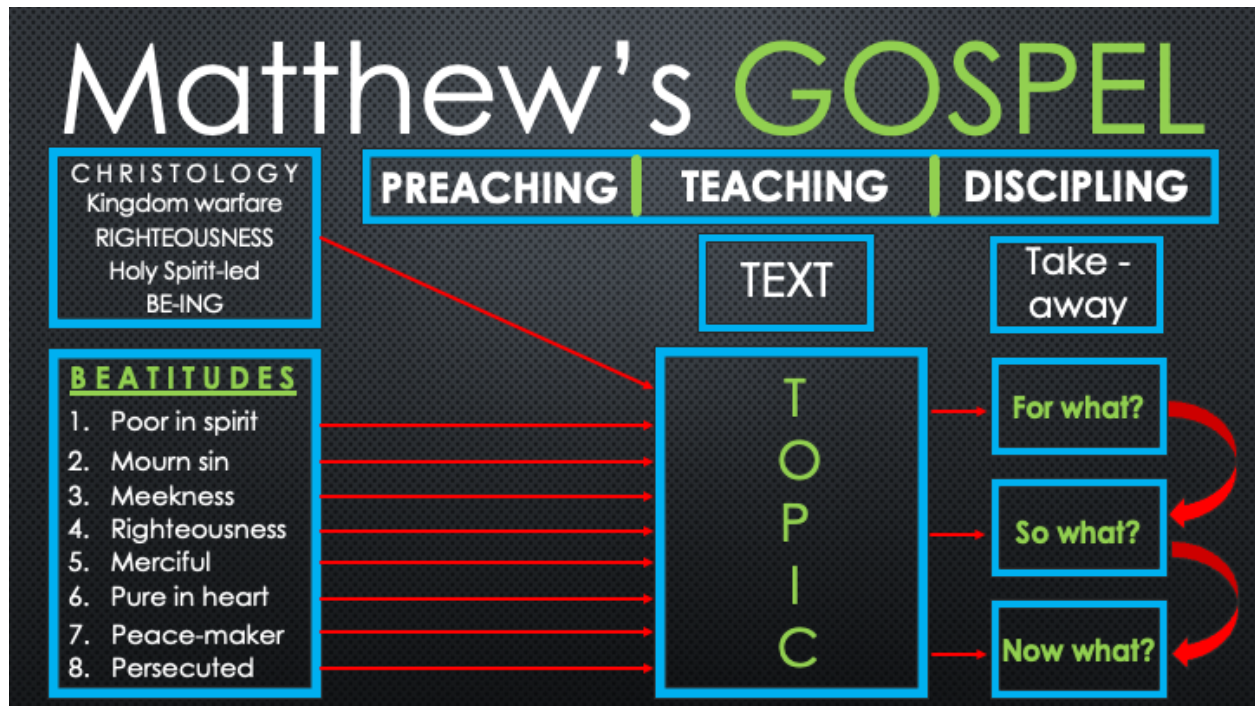
PRAYER

CONTEXT:

- Matthew's Gospel on Christ's Gospel
- Ch. 1-4 preps Ch.5-7 which preps the rest...



➤ Review our exegetical & interpretive tool...



BIG IDEA: **Holistically** righteous hearts **prove** Christ's people, priorities, & promises.

PREVIEW:

1. Righteous PEOPLE
2. Righteous PRIORITIES
3. Righteous PROMISES

TEXT:

Matthew 5:20-26

T/S: Christ's 1st of 6 "ANTITHESIS" teachings...
(Anger; Lust; Divorce; Oaths; Retaliation; Enemies)

* UMBRELLA VERSE FOR ALL THAT FOLLOWS *

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

"Did Jesus Really Mean That?"

JESUS IS CRYSTAL CLEAR HERE...

*Real (resurrection) righteousness
defines & divides humanity & eternity!*

- JDP

1 Peter 1:3

Blessed be the God and Father of our Lord Jesus Christ, who according to *His great mercy has caused us to be born again* to a living hope *through the resurrection* of Jesus Christ...

Romans 10:4

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

2 Corinthians 5:21

He made Him who knew no sin to be sin on our behalf, so that *we might become the righteousness of God* in Him.

I. RIGHTEOUS PEOPLE

(Watch how Christ **CONFRONTS**, **CORRECTS**, & **CONCLUDES**...)

21“You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ **22**But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire.

A. Righteous **CONFRONTATION**

“You have heard... but I say to you...”

- Confronting: Culture, **Tradition**, & Teachings/ers
- Confronting: Heads, Hearts, & Hands
- Confronting: **Standards, Measures, Judgments**
- Confronting: *Expectations, Examples, & Extremes*
- Confronting: **Authority, Hypocrisy, & Authenticity**

*** **NOTE:** See Jesus on **“you fools”** (Matt. 23:17) & **“of fire.”**

B. Righteous **CORRECTION**

Heart sins are worse than Hand sins because they give rise-to & seek-to hide ALL other sins.

AT SOME LEVEL, ALL SINS ARE HEART SINS.

– JDP

**Solve the sin of the heart & you'll solve the sin
of the world... While Jesus IS the Only Cure...
Christ is the Pure Cure, with 100% efficacy.**

(See Ephesians 2:1-10 & 2 Corinthians 5:17-21)

– JDP

HE IS OUR HOW!

– JDP

c. Righteous **CONCLUSION**

Biblical truth in love unite...
to BE the missional key to righteous anger.

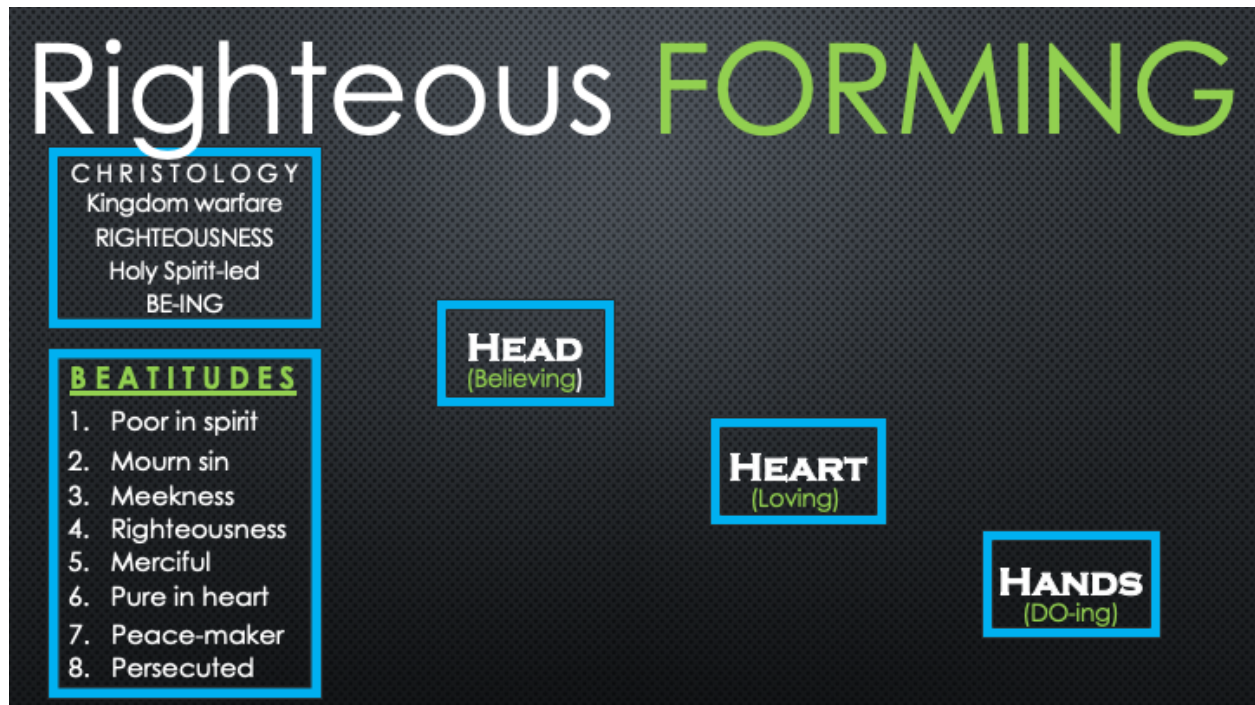
Righteous FORMING

CHRISTOLOGY
Kingdom warfare
RIGHTEOUSNESS
Holy Spirit-led
BE-ING

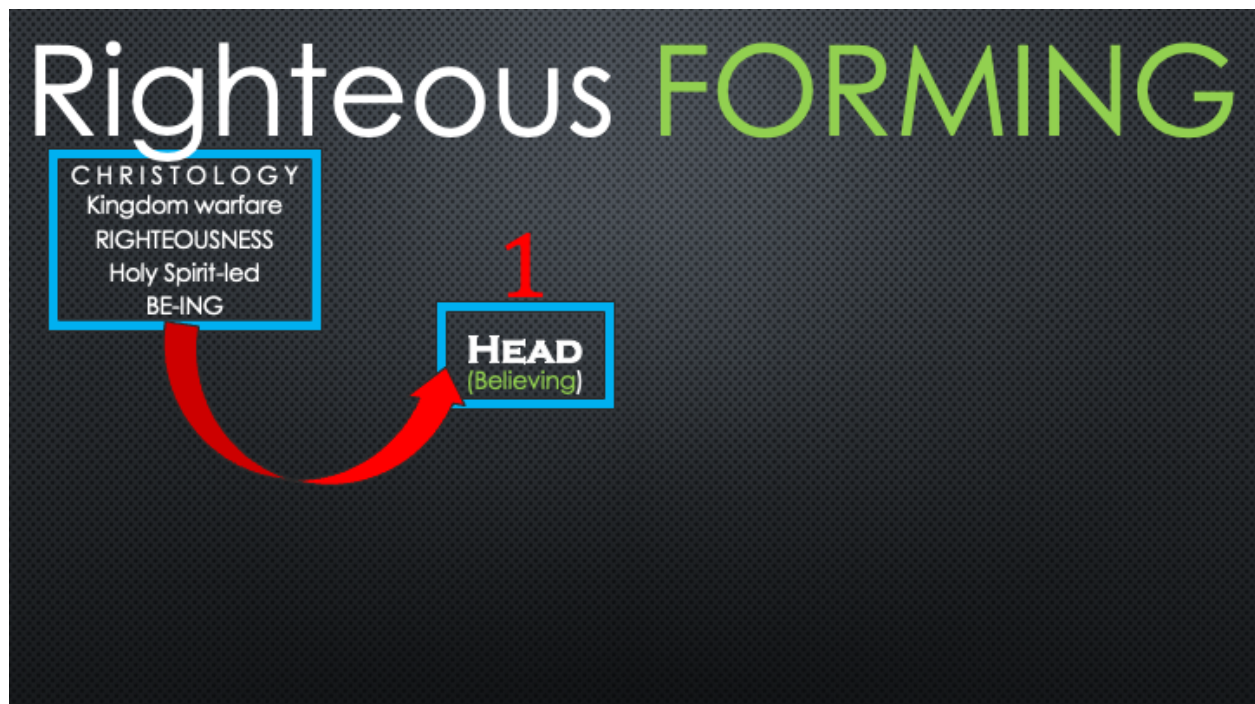
BEATITUDES

1. Poor in spirit
2. Mourn sin
3. Meekness
4. Righteousness
5. Merciful
6. Pure in heart
7. Peace-maker
8. Persecuted

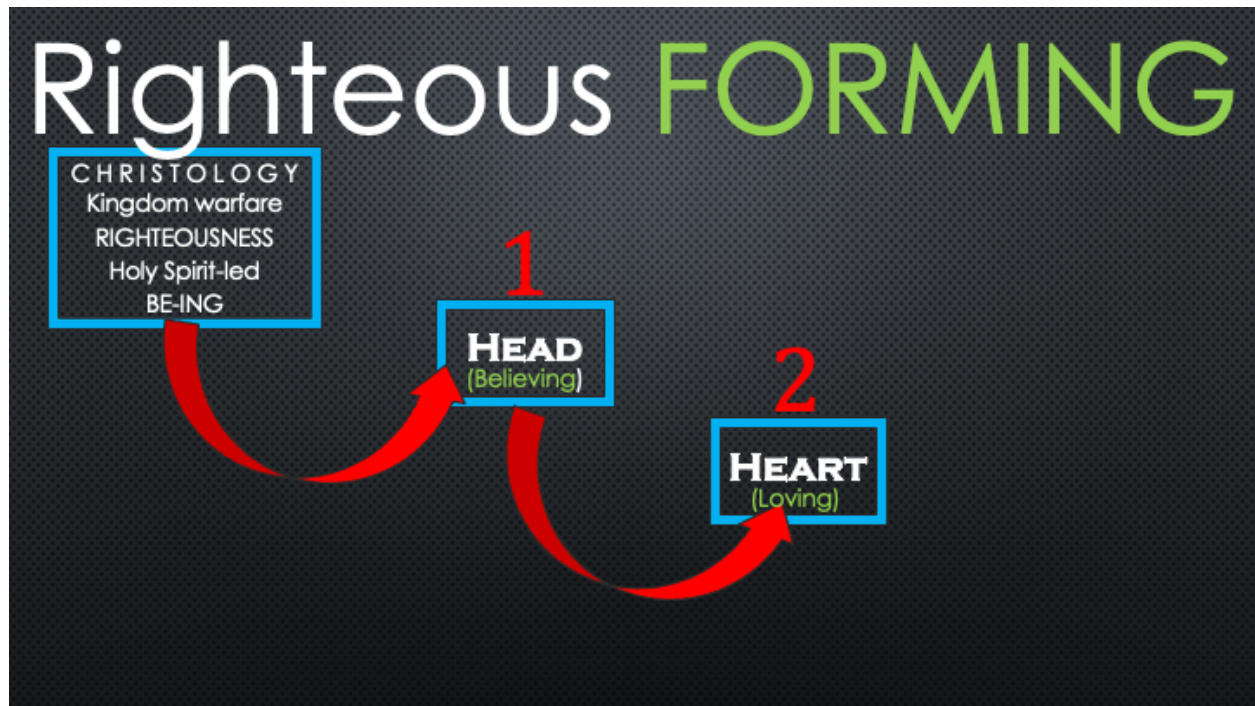
Truth + Love + Faithful Obedience = Righteousness



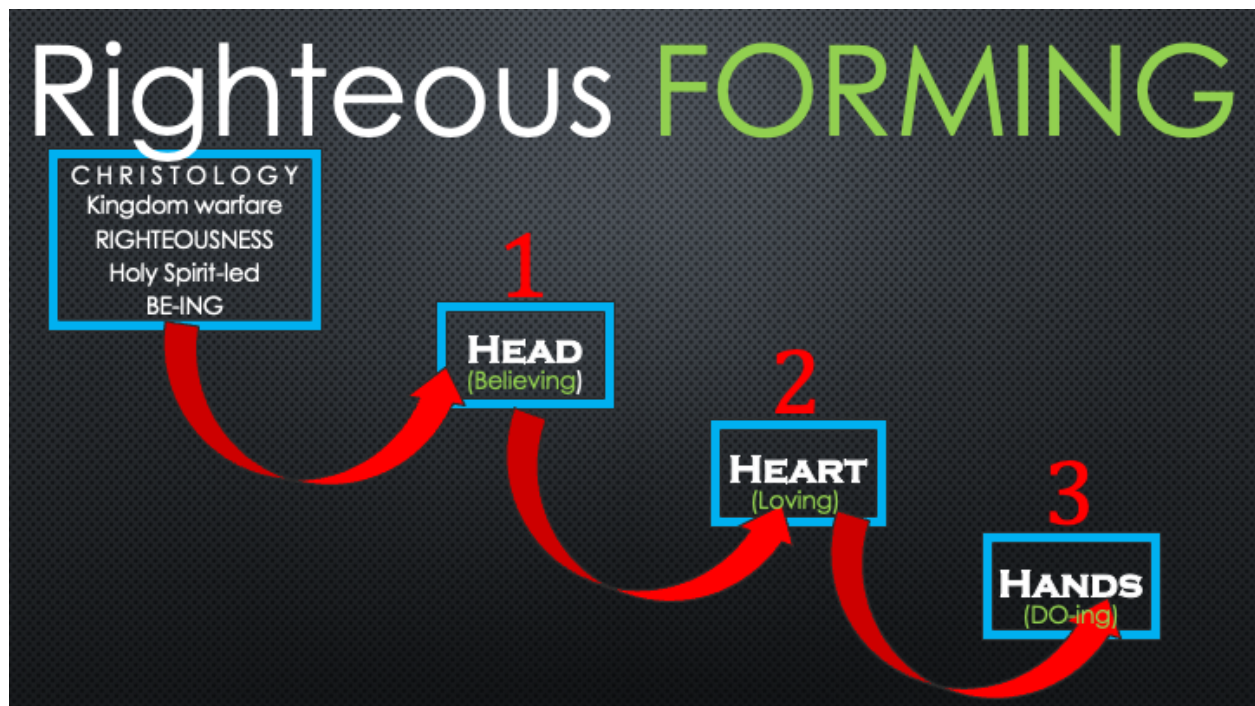
Real (resurrection) righteousness defines & divides humanity & eternity! - JDP



First, God defines truth. Then Truth defines love.



Next, love validates truth with obedient fruit.

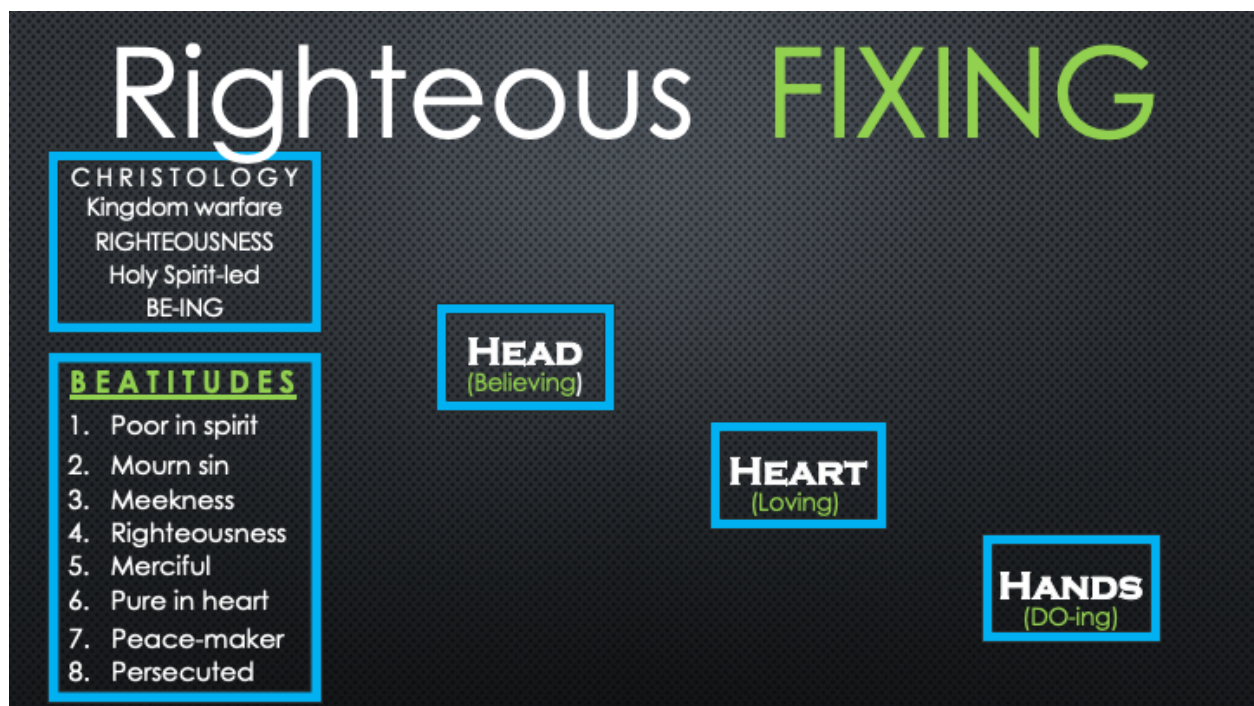


LAST WEEK WE LEARNED &/OR WERE REMINDED:

1. Our righteousness is God's righteousness.
2. Any & ALL human righteousness begins with God's holy, righteous, grace, love, & mercy...
3. All true, Gospel righteousness is for God's glory!
4. Knowing + Loving + Obeying = BE-ing
5. BE-ing = positional & progressive righteousness.

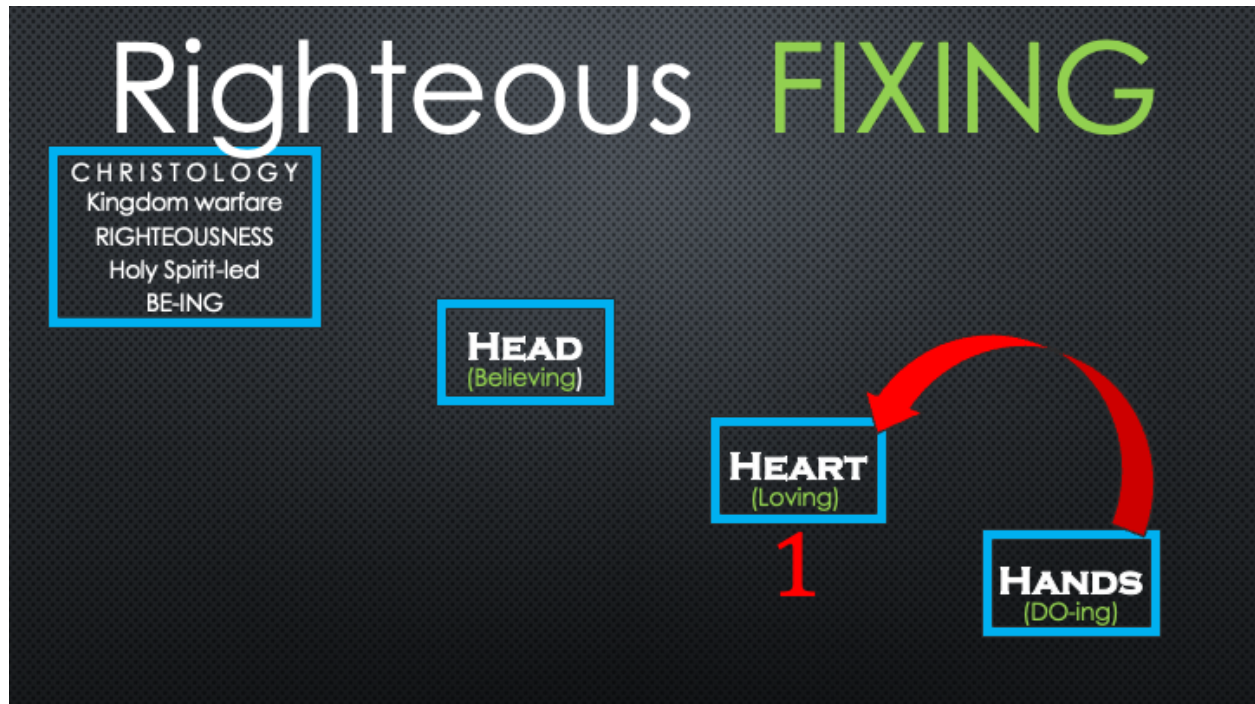
FOR WHAT? SO WHAT? NOW WHAT?

If you have a hands-on anger issue/sin, then you have a love issue/sin... and if you have a love issue/sin, you have a heart issue/sin... and if you have a heart issue/sin, then you have a truth issue/sin... and if you have a truth issue/sin, you have a Creator, Christ, & King issue/sin...

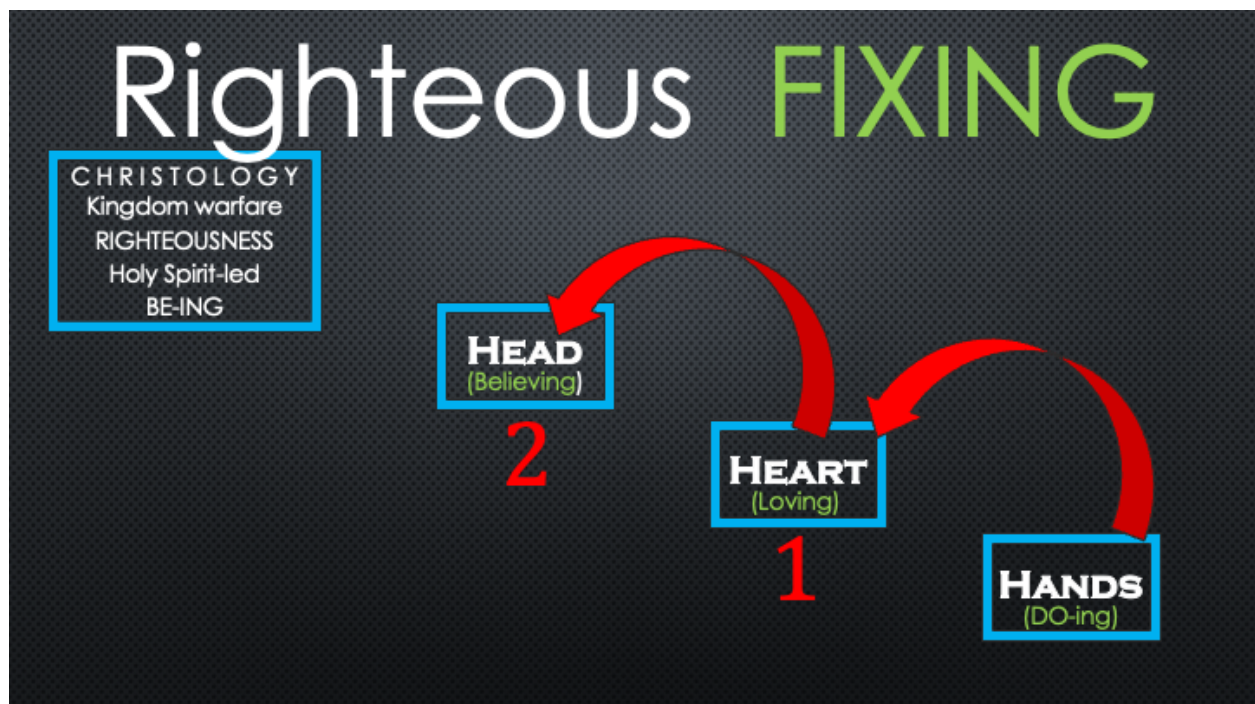


SINNING IS DOING DISOBEDIENCE... AS SOME LEVEL.

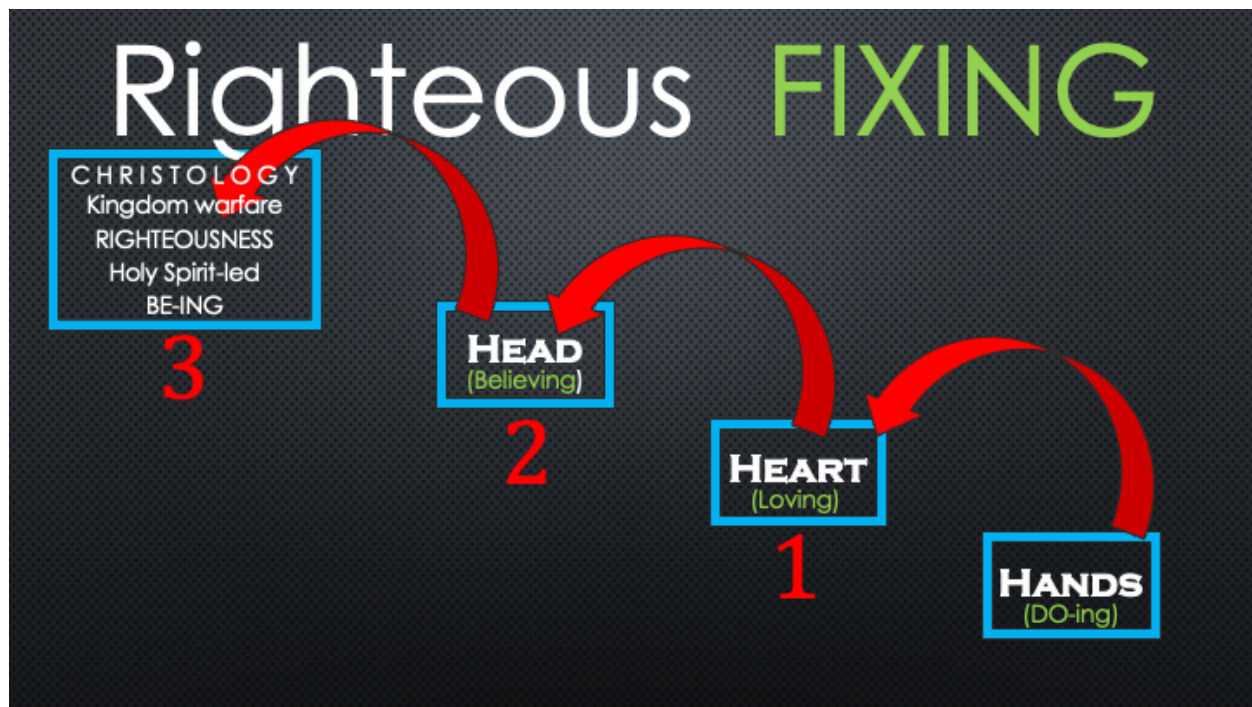
1ST... FIXING INSPECTS THE HANDS PER THE HEART.



2ND... FIXING INSPECTS THE HEART PER THE HEAD.



3RD, FIXING INSPECTS THE HEAD PER GOD'S WORD.



Remember...

*What you believe
informs, inspects, & inspires
who you become & how you behave.*

- JDP

II. RIGHTEOUS PRIORITIES

(Jesus on: CHRISTIANS, CHURCH, CONFLICT, & CONTEXT...)

23 So/therefore, if you are offering your gift at the altar and there remember that your brother has something against you, 24 leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.

A. Righteous **CHRISTIANS**

a. ***"So/Therefore..."***

- i. By inference & application... those who hear & heed His introduction (v.17-20)
- ii. Every *"so/therefore"* introduces explanation.

b. ***"If YOU..."***

- i. The King here talks to His kingdom citizens...
- ii. *"You"* are those who heed the *"so/therefore"*
- iii. Note His personal relationship & application.

B. Righteous **CHURCH** (see Stickman Church @ StickmanGospel.com)

a. ***"offering your gift at the alter..."***

- i. *"offering"* = giving, DOing, & even OBEYing
- ii. *"your"* = personal (giving, doing, obeying)
- iii. *"gift"* = special theological word...
 - 1. This giving is for any unspecified purpose
 - 2. The *gift* could convey higher "spirituality"
 - 3. This term can also include all other *gifts*
- iv. *"at the alter"* = should be holy place/purpose

b. ***"...your brother..."***

- i. Spiritual... National... DNA-level (humanity)

- c. *“...at the alter...”* (the second time)
 - i. To say *“at the alter”* is to say, *“at the Temple”*
 - ii. The alter would be at the Temple...
 - 1. **Jerusalem Temple**
 - 2. **Local/Regional Temples**
 - iii. The parallel principle for us is *“at the church”*

c. Righteous **CONFLICT**

- a. *“...your brother has something against you...”*
 - i. Don't miss the relational dynamics here...
 - ii. *“your brother has something **against YOU...**”*
 - 1. **YOU = the wrong-doing sinner**
 - 2. **YOU = unrighteous problem person**
 - 3. **YOU = the one in need of restoration...**
 - a. ***YOU need to confess & repent.***
 - b. **Confess + Repent = Restoration**
 - i. Biblical confession is required
 - ii. Biblical repentance is as well
 - iii. No other path to restoration!
 - iv. **ALL others = unrighteousness**
 - v. **Restoration must be righteous**
 - c. **Love+Forgiveness = Unconditional**

b. *“...leave your gift there before the alter...”*

- i. *STOP! Drop! & await further instructions!*
- ii. *Physical, going thru the motions, gift-giving...*
- iii. *Like Cain who killed Abel, there is an offering...*
- iv. **BEWARE the giving without glorifying!** – JDP

c. *“...and go...”*

- i. *Leave your gift & go... you leave the church!*

“Did Jesus Really Mean That?”

- ii. *STOP your vertical til you fix your horizontal!*
- iii. *When you have a horizontal issue/sin, you have a vertical issues/sin! - JDP*

d. *“...First...”*

- i. *Sequence always matters in motive & method.*
- ii. *Sequence matters... God says: **1st things 1st!***
- iii. *This is a command, NOT an option or opinion.*
- iv. **To put ANYTHING else first is to disobey!**

e. *“...be reconciled to your brother...”*

- i. The scope & depth of this command is as far reaching & deep as The Gospel itself...

1. ***BE reconciled...***

- a. Who?
- b. What?
- c. Where?
- d. When?
- e. Why?
 - i. Read John 17
 - ii. Read Acts 1:8
 - iii. Read John 13:34-34
 - iv. Read Ephesians 4:1-6
 - v. Read 1 Corinthians 10:31
- f. How?
 - i. **Gospel DOWN**
 - ii. **Gospel IN**
 - iii. **Gospel OUT**

2. ***To your brother***

- a. *Who is my brother?*
 - i. Physically &/or Spiritually?
 - ii. Nationally &/or Globally?
- b. *Who is not my brother?*

D. Righteous **CONTEXT**

- a. ***"So/Therefore..."***
- b. ***"offering your gift"***
- c. ***"at the alter"***
- d. ***"STOP! Drop! and wait for further instructions."***
- e. ***"GO!" (leave the church, 1st things 1st)***
 - i. **This is HUGE...**
 - 1. This sounds SHOCKING on the surface...
 - 2. ***It's even MORE shocking in full context***
 - a. Temple visits were not easy/close...
 - b. Temple visits cost time & money...
 - c. Temple visits were social & cultural

"Did Jesus Really Mean That?"

You can almost hear the grumblers...

- *"Are you kidding me?!? That's ridiculous!"*
- *"Why can't I just do THIS first & then..."*
- *"Do you know how hard it is to get here?"*
- *"Don't tell ME how & when I can 'worship!'"*
- *"Hey, pick your battles... Don't sweat this."*

- f. ***"FIX!" (confess, repent, seek restoration)***

- i. Jesus is here turning church upside down...
- ii. Jesus is fixing ritualism with righteousness...
- iii. Jesus is fixing religion with relationship...
- iv. He is fixing churchiness with Christ-likeness!

g. **“...then...”** (after completing this prerequisite)

- i. **Again, see Christ’s commanded sequence.**
- ii. **AGAIN... see the priorities of Christ.**
- iii. **AGAIN... see biblical restoration’s role.**

h. **“...come and...”**

- i. **NOTE:** those who go & leave but do not return are in another form of disobedient sin.
- ii. **The command includes coming back...**
- iii. “Just coming back” is not enough... **to BE the righteousness of God is to fulfill the “AND”**

i. **“...offer/give your gift.”**

- i. **“offer/give”** = selfless worship with a right & righteous heart... vertically & horizontally.
- ii. **“your gift”** = personal, biblical, & sacrificial
- iii. **“gift”** = your “free will” offering – that which comes from your head, heart & hands

III. RIGHTEOUS PROMISES

25 Come to terms quickly with your accuser/adversary while you are going with him to court, lest your accuser / adversary hand you over to the judge, and the judge to the guard, and you be put in prison. **26** Truly, I say to you, you will never get out until you have paid the last penny.

(Christ on the righteous heart's URGENCY, UNITY, & ETERNITY)

AGAIN, JESUS IS BEING CRYSTAL CLEAR!

T/S: After zooming in to see all the roots, fruits, leaves, branches, and trees... don't miss the forest!

Christ is instructing His kingdom citizens to treat others the way He treated/treats us...

1. As self-righteous, hypocritical, sinners... we need to come to terms QUICKLY with our Accuser & Adversary, who is Almighty God...
HIS NAME IS JESUS!

- a. God-haters are His accusers & adversaries...
- b. He is The Accuser & Adversary of God-haters!

2. *While we are going to court* = this life, on our way to our own personal judgment day.

3. We will ALL be handed over to the Judge if we do not first settle **“out of court”** w/ Christ!

- a. *Jesus is just...* (Romans 3)
- b. *Jesus is Judge...* (Romans 3)
- c. *Jesus is Justifier...* (Romans 3)

4. **ALL unrighteous (Romans 3:23; 6:23; & John 3:36) kingdom criminals & counterfeits will be handed over to the guard & subsequently cast into the “hell of fire” prison.**

5. Those on their way or who ultimately end up in eternal prison... can only avoid their sentence if Christ pays for their penalty prior to getting there (see why “Limited Atonement” is a critical theological non-negotiable). Otherwise, they will **NEVER get out.** Instead, they will spend eternity paying for their sins, with the understanding that they will never be able to pay their bill or be relieved.

REVIEW:

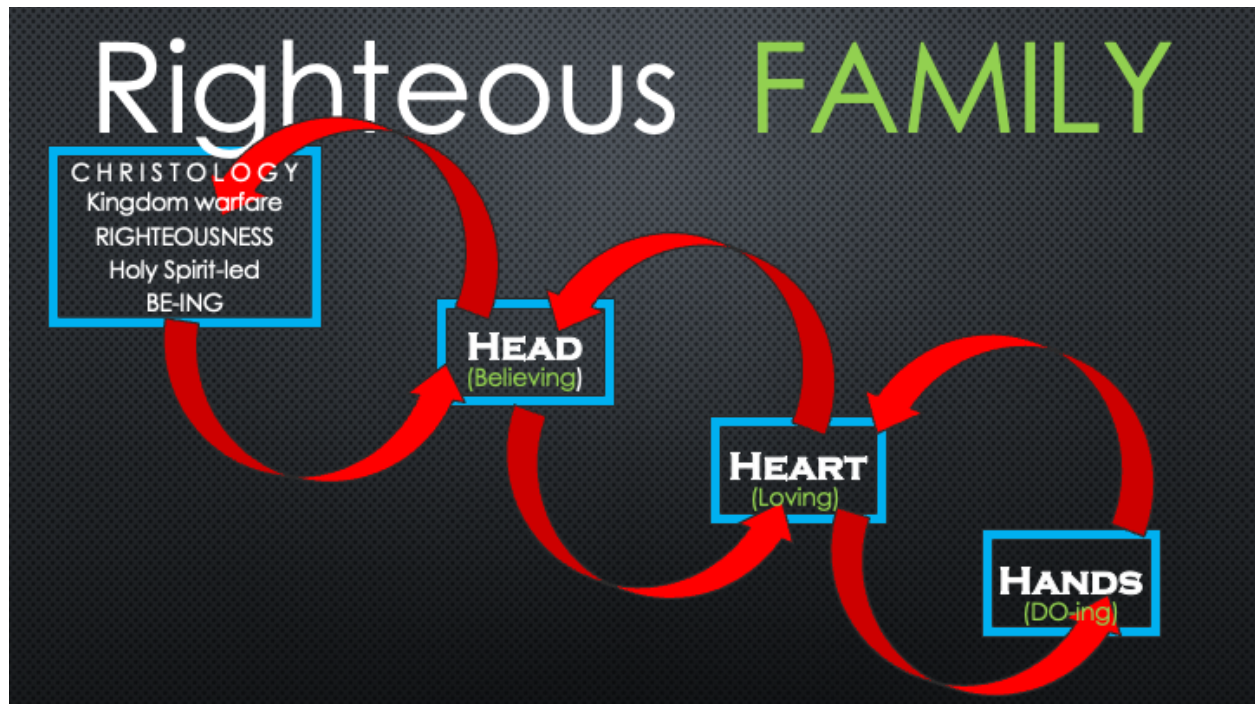
Holistically righteous hearts **prove** Christ’s people, priorities, & promises.

CLOSE:

Christ’s gospel’d people live & love gospel’d lives!

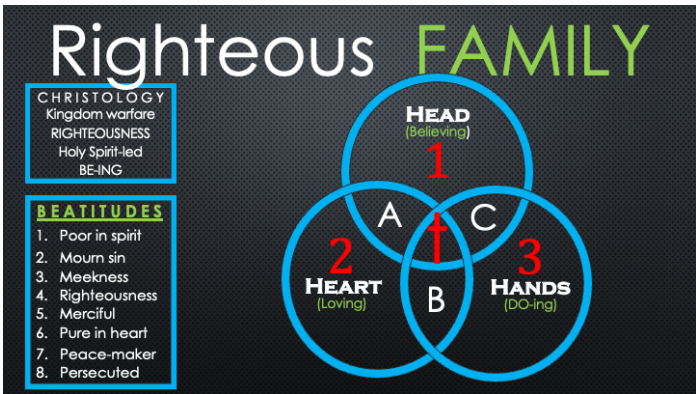
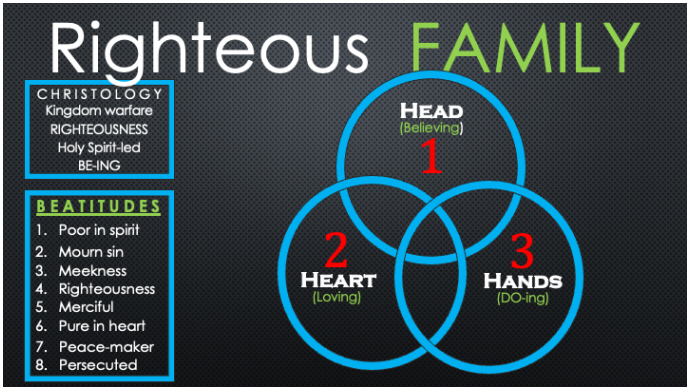
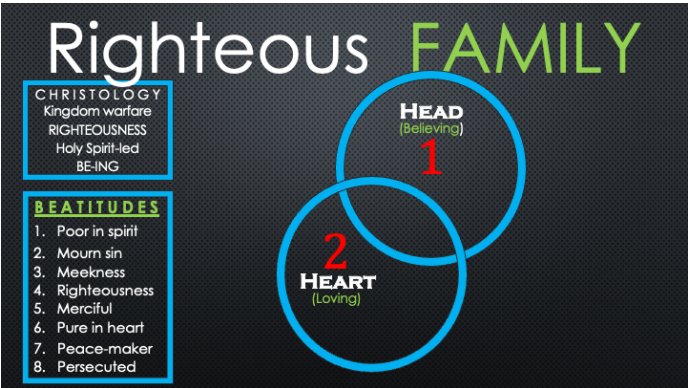
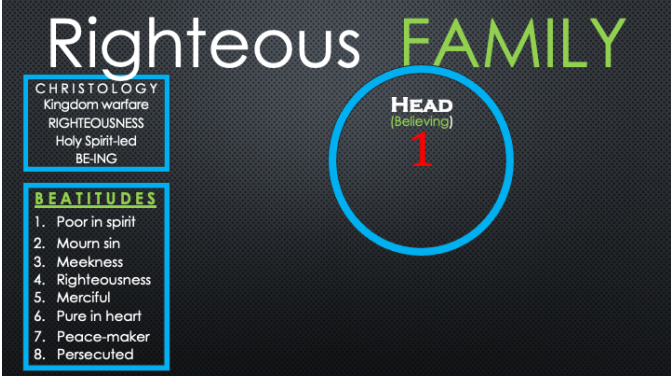
What is true vertically will be proven horizontally...

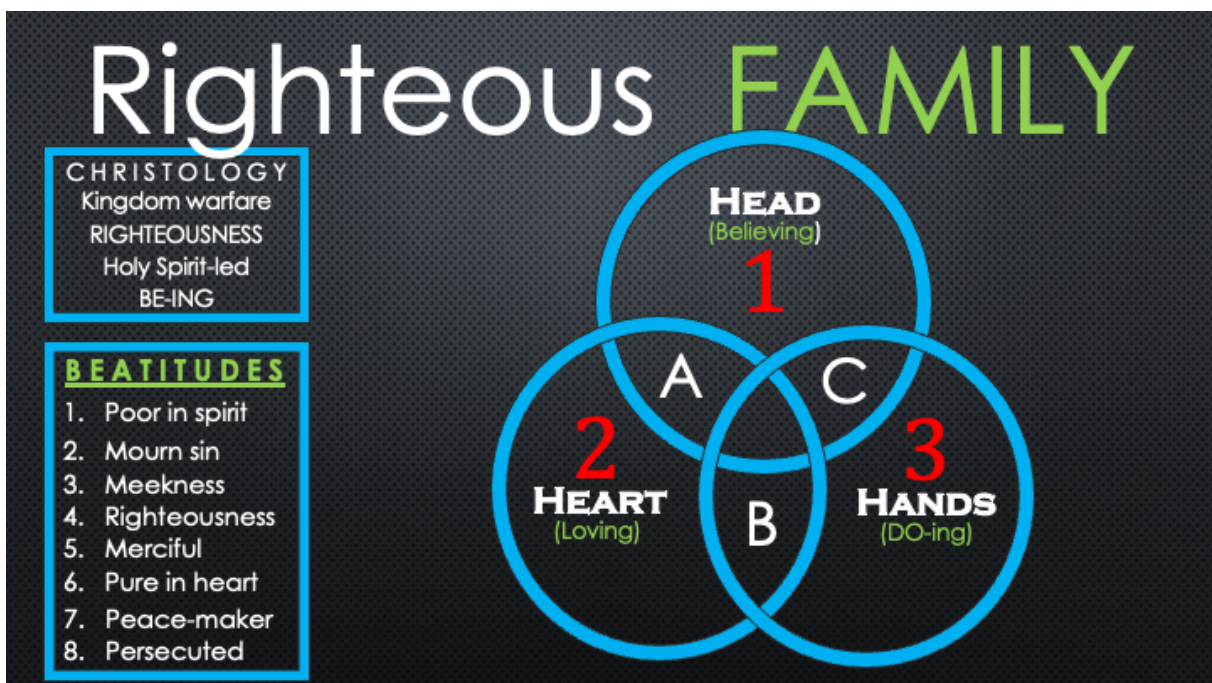
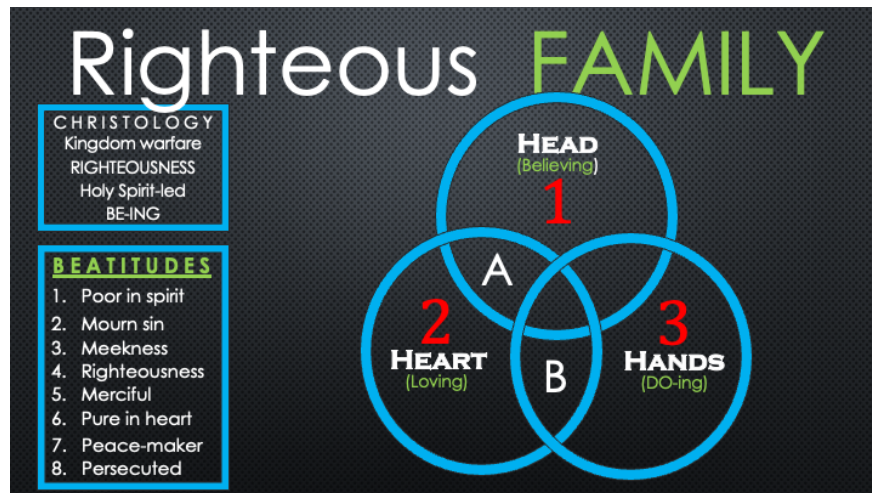
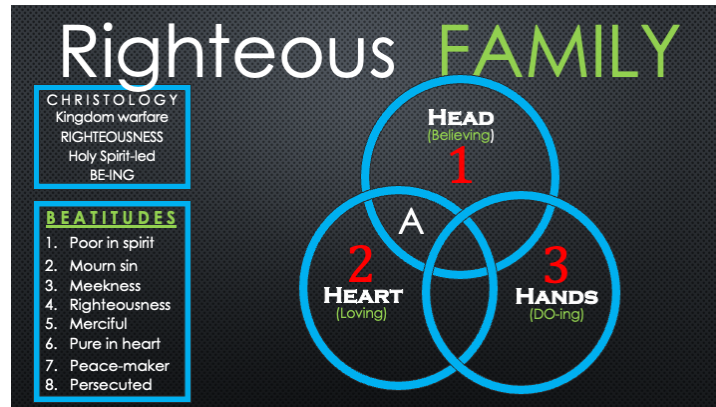
**ONE'S ACTUAL ROOTS WILL
BRING FORTH THEIR AUTHENTIC FRUITS...**

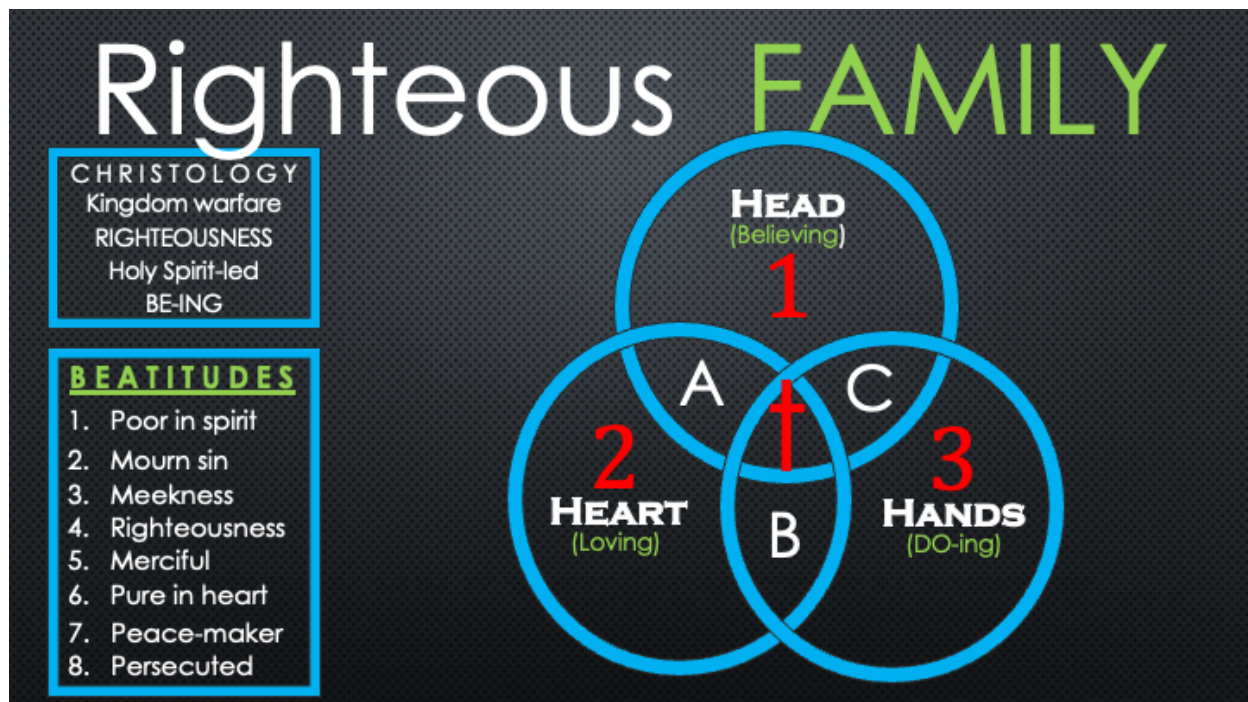


While the 6th Commandment... ALL the commandments... and especially the GREATEST Commandment(s) “involve” (and are validated by) the “hands,” they are received through the Head and are miraculously transformative in the Heart.

- JDP







Christ's focus has been beautiful & blessed...

- *Confrontation & Correction*
- *Repentance & Restoration*
- *Glory... Grace... & Gospel/Good-News*

In closing,

the world should see Jesus Christ & His Gospel's power & effect on & in us...
in large part, by how they see Him
& His Gospel's power & effect
within & between us!

PRAYER

RESEARCH NOTES:

NIV Life Application Commentary:

Matthew 5:21–26

“YOU HAVE HEARD that it was said to the people long ago, ‘Do not murder, and anyone who murders will be subject to judgment.’

²²But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, ‘Raca,’ is answerable to the Sanhedrin. But anyone who says, ‘You fool!’ will be in danger of the fire of hell.

²³“Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.

²⁵“Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. ²⁶I tell you the truth, you will not get out until you have paid the last penny.

ORIGINAL MEANING:

THE NEXT SECTION of the SM is commonly called **“the antitheses,”** because six (6X) times

we hear similar statements:
“You have heard it said ... but I say to you.”

Jesus' declaration is the antithesis of what has gone before. This has been mistakenly interpreted to mean that Jesus makes his teaching the antithesis of the Old Testament.¹

But if we look closely, we will see that Jesus is contrasting his interpretation of the Old Testament with faulty *interpretations* and/or *applications*.

In each antithesis, Jesus demonstrates how the Old Testament is to be properly interpreted and applied and, thus, how the Law and the Prophets are fulfilled (cf. 5:17).

This elevates Jesus above all interpreters, making his pronouncements equivalent with Scripture itself. Such a self-claim is incredibly difficult for his followers to comprehend fully and becomes a grievous point of contention with his enemies in the religious establishment.

The historical level is important to keep before us. Jesus is speaking in a religious context in which the teachers of the law and the Pharisees held sway over the lives of the common

people. The Pharisees had mapped out what they considered to be the proper course for attaining righteousness through their interpretation and application of the Old Testament. One facet of this regimen was a tendency to require legalistic, external obedience to the law without calling attention to an inner obedience from the heart. They were therefore “hypocrites” in their practice of the law (see comments on 6:1–18) and were leading the people into hypocritical practices.

Jesus here looks at several examples of how they do this and demonstrates how correct interpretation and application of the law must be based on proper *intent* and *motive*.

He does not say, “Hear what the Old Testament says”; rather, he says, “You have heard it said.” Jesus is not negating the Old Testament but the people’s understanding and application of it. He confronts faulty interpretation by giving his authoritative pronouncement, showing the original intention of the law. **BY LIVING WITH PROPER INTENT AND MOTIVE, THOSE IN THE KINGDOM OF HEAVEN WILL LIVE A RIGHTEOUSNESS THAT SURPASSES THAT OF THE SCRIBES AND PHARISEES (cf. 5:20).**

A pattern emerges in the antitheses.

(1) Jesus introduces an Old Testament passage with the distinctive expression, **“You have heard that it was said** [to the people long ago].” The passive verb “was said” is an example of a “divine passive,” implying that God is the One who spoke the command to the Old Testament author, who in turn gave it to the people.

(2) Then Jesus either cites (e.g., 5:43) or alludes to a current popular interpretation or traditional practice of the Old Testament passage he has quoted.

That current understanding is causing the people to apply the law in a faulty manner.

(3) ^{Next} Jesus gives an authoritative pronouncement that takes his audience to the intended meaning and application of the Old Testament passage.

He does not abrogate the law but brings it to fulfillment. This does not always mean something completely unexpected or unknown. We can indeed find persons within the Old Testament and Judaism who understood the intention of the law the same way Jesus does and were moving in that direction.

Murder ... Nurturing Relationships (5:21–26)

JESUS BEGINS WITH the sixth commandment of the Decalogue,
“You shall not murder” (Ex. 20:13; Deut. 5:17).

ALTHOUGH HEBREW POSSESSES SEVEN WORDS FOR KILLING, THE VERB USED IN EXODUS 20:13 MAKES “MURDER” (*RAṣAḥ*) A MORE ACCURATE RENDERING THAN “KILL.”

It denotes premeditation and deliberateness.

This does not apply to killing animals (Gen. 9:3), defending one's home (Ex.

22:2), accidental killings (Deut. 19:5), the execution of murderers by the state (Gen. 9:6), or involvement with one's nation in certain types of war. It does apply, however, to self-murder (i.e., suicide), accessory to murder (2 Sam. 12:9), or those who have responsibility to punish known murderers but fail to do so (1 Kings 21:19). Penalty for murder was death; it was not reducible to any lesser sentence (Num. 35:31).

The expression “and anyone who murders will be subject to judgment” is not a direct statement of the Old Testament but is a common understanding based on a number of Old Testament passages that require judgment for murder. The fact that men and women have been created in the image of God (Gen. 1:26–27; 9:6) lies behind this prohibition. This penalty was already in force before the Sinaitic law in the decrees to Noah (Gen. 9:6).

JESUS’ DECLARATIVE STATEMENT “BUT I TELL YOU,” INTRODUCES THREE WAYS THAT A PERSON’S LIFE IS REMOVED BESIDES THE PHYSICAL ACT OF MURDER.

In each case, punishment is due.

(1) The first case is anger: *“Anyone who is angry with his brother will be subject to judgment”* (5:22). **Jesus here**

gets at the source of murder, which is anger

(cf. 1 John 3:15). Anger alone is a violation of the law and was the original intent of the murder prohibition in the Old Testament. **When we are inappropriately angry with people, we attempt to take their identity and value as God's creature away from them, the ultimate form of which is the physical act of murder.**

The righteousness expected of God's subjects is not only in avoiding murder but in eliminating anger from our relationships.

The disciple who is angry with his "brother" (another name for Jesus' disciples; cf. 12:46–50) is "subject to judgment" (5:22), which may refer to the ruling of local religious authorities, the local Sanhedrin found in larger cities, or God's final judgment.

(2) The second case is calling another disciple "*Raca*," a transliteration of an Aramaic term implying "*empty-headed*." This term of contempt was a personal, public affront. Name-calling was highly insulting in Jewish culture because a person's identity was stripped away and an offensive identity substituted. The significance attached to one's real name is removed from the person. The national "Sanhedrin" was the official adjudicating body of the Jews (similar to a supreme court), which the Roman authorities allowed to handle Jewish cases unless they impinged on Roman rule.

(3) The third case is saying "you fool [*more*]" to a disciple (5:22). This likewise was highly insulting in Jewish culture, because moral connotations were attached to the term (cf., e.g., Prov. 10:23). ***More is most likely a case form of the Greek word *moros* (the origin of the***

English word “moron”), indicating a person who consistently acts like an idiot. To treat one’s brother with such contempt was to strip away his personal identity and wrongly make the person into something he or she was not.

The expression “fire of hell” is *geenna*, from which we get the English transliteration “Gehenna.” It is a transliteration of the Aramaic form of the Hebrew *ge ben-hinnom* (“valley of the son of Hinnom”), a valley west and southwest of Jerusalem. Here Ahaz and Manasseh sacrificed their sons to Molech, which caused Josiah to defile the place (2 Kings 23:10). Later the valley was used to burn refuse from Jerusalem, so the constant burning made the valley an appropriate reference to fires of punishment. Jewish apocalyptic writers began to call the Valley of Hinnom the entrance to hell, later hell itself (4 Ezra 7:36). By the time of Jesus the term was used to indicate the state of final punishment (cf. Matt. 18:9).

JESUS ILLUSTRATES HIS DECLARATIVE STATEMENT OF THE SERIOUSNESS OF ANGER AND IDENTITY THEFT BY FOCUSING ON THE ANTIDOTE, WHICH IS RECONCILIATION WITH “YOUR BROTHER” (5:23–24) AND “YOUR ADVERSARY” (5:25–26).

- (1)** In the first situation, the expected subject is reversed—the brother has something *against you*. Jesus is dealing with occasions when his disciples have offended another person, not when they have been offended. **RECONCILIATION IS THE RESPONSIBILITY OF THE ONE WHO HAS WRONGED SOMEONE ELSE, THOUGH A RECIPROCAL ATTITUDE IS UNDERSTOOD** (cf. 18:21–22; Mark 11:25). The expression “offering

your gift at the altar” assumes a sacrifice being given in the temple at Jerusalem. To leave immediately indicates the importance of reconciliation, because Jesus’ audience was from Galilee and the effort to attend the temple sacrifice was significant.

(2) The second scene is on the way to court, where a litigant is taking a disciple, apparently over some dispute about money (5:26). This probably assumes a Gentile legal setting, since we have no record in Jewish law of imprisonment for debt. **BEFORE THE LEGAL PROCESS IS PUT INTO ACTION, JESUS’ DISCIPLES ARE TO “SETTLE MATTERS QUICKLY” (LIT., “TO MAKE FRIENDS QUICKLY”) WITH ONE’S ADVERSARY.** More than simply discharging legal affairs, Jesus’ disciples are to seek a kind of reconciliation that creates friendships out of adversarial relationships.

Remaining imprisoned until a debt is repaid down to the last penny elicits a sense of impossibility (5:26; cf. 18:34), since the debtor had no chance to work to create funds.

The “penny” (*kodrantēs*) is the Roman bronze/copper coin *quadrans*, the smallest Roman coin. **Jesus uses this scenario to return to the seriousness of the problem of anger. Unreconciled anger is the inner equivalency of murder, which is impossible to repay.** To leave problems unreconciled is to allow the sin that has been created to continue to destroy relationships between people.

Fulfilling the law's command "Do not murder" is not accomplished simply by avoiding legal homicide.

Jesus reveals that the intent of the law is to nurture relationships.

JESUS' DISCIPLES MUST HAVE A DAILY URGENCY ABOUT MAINTAINING THE HEALTHY LIFE OF THEIR RELATIONSHIPS, BOTH WITH OTHER DISCIPLES AND WITH NONDISCIPLES. ANYTHING WE DO THAT STRIPS AWAY THE PERSONAL DISTINCTIVENESS OF A BROTHER OR SISTER IS SIN, AND IT IS OUR RESPONSIBILITY TO BECOME RECONCILED.

BRIDGING CONTEXTS:

THE ARRIVAL OF the kingdom of heaven in Jesus' life and ministry is accompanied by extraordinary power and a revolutionary change of life—not the power of a mighty army or of the revolution of an armed insurrection, but the power to fulfill the Law and Prophets with a revolutionary transformation that exceeds the righteousness of the scribes and Pharisees.

With six brief antitheses, Jesus elevates himself above any of the religious leaders of Israel's past or present and declares the essence of God's will for all humanity. The inauguration of kingdom life does not enable Jesus' followers to obey merely the externals

of God's commands, but it takes them to the very core of the Old Testament's intent and motive so that they can obey God's will from the heart.

A radicalization of the Old Testament in Jesus' disciples.

With Matthew's purpose to lay out the words of Jesus so that his disciples will have a guideline for their continual growing obedience to God's will, he has distilled in the five discourses the essence of discipleship.

The Sermon on the Mount is the key directive to understanding the way that kingdom life will transform Jesus' disciples. If there is any truth in our earlier suggestion that the Beatitudes function as a sort of "preamble" to the SM, which itself functions as the "constitution" of the kingdom of heaven, Jesus' declarations about the Old Testament and the righteousness of the kingdom of heaven in 5:17–48 may be seen as the "bill of rights" for Jesus' disciples.

The Bill of Rights to the U.S. Constitution was adopted as a way of assuring that the new government would not thwart the intent of the framers to bring liberty and justice to individual citizens. Similarly, in Jesus' declarations he reassures his listeners and chastens his opponents, who perhaps believe that Jesus' announcement of the arrival of the kingdom of heaven will abolish the Law and the Prophets.

RATHER THAN ABOLISHING THE OLD TESTAMENT, Jesus radicalizes it in the lives of his disciples AS THEIR PROGRESSIVE TRANSFORMATION FULFILLS ITS INTENT, MOTIVE, AND PURPOSE.

The antitheses provide crucial examples of how the Law and Prophets are fulfilled in Jesus' disciples and provide key directives for disciples of all ages.

Jesus likely gave many authoritative interpretations that confronted faulty interpretations and applications of the Old Testament, but Matthew records only these six antitheses.

A brief summary of each illustrates the direction Jesus takes discipleship in the kingdom of heaven.

- True disciples not only avoid murder but are transformed so that they do not strip away the personhood and identity of others through anger or defamation (5:21–23), and they continually produce reconciliation in offended relationships (5:23–26).

Internal heart attitudes and external actions.

The reality of kingdom life affects both internal heart attitudes and external actions, because they are in a systemic relationship with each other.

Jesus does not endorse one over the other, for both internal and external attentiveness are necessary for wholistic discipleship.

However, the internal attitudes of the heart are the proper foundation and source of external actions. The heart that is properly rooted in and built on Jesus will produce good fruit and withstand the storms of life (7:20, 25).

Thus, our discipleship to Jesus often requires us to focus on the heart attitude (cf. 5:3–10), which will naturally overflow into a witness to the world (5:13–16) and produce a life of righteousness that fulfills God's will for our lives (5:20–48). This does not eliminate the need to be deliberate in our actions, because doing things out of a sense of duty (5:24a) and even with an eye on reward (6:18) can play a role in redefining our inner motives and make our external obedience more consistent.

The virtues of the Beatitudes are a foundational internal component for true discipleship, enabling us to repent and hear Jesus' invitation to enter the kingdom of heaven. But they are also foundational for the heart and life transformation that is exhibited in the antitheses. I don't believe that Matthew makes an intentional parallel between the eight Beatitudes and the six antitheses, but there is remarkable connection of emphases in them.

The virtues of the Beatitudes provide impetus for the obedience of the antitheses.

Our obedience to Jesus' teaching should overflow from a heart attitude that is rightly oriented toward God.

We must not be satisfied simply with following the letter of the law, which takes us back to the error of the scribes and Pharisees, but we must seek the intent and motive of the law.

The antitheses are tangible, real-world examples of the obedience expected of all disciples—an obedience that becomes qualitatively more righteous as we operate from the proper motive behind them.

Jesus did not come to abolish the intention of God as expressed in the law but brings us back to it, expressed most fully in his reaffirmation of the Old Testament imperative to “love the Lord your God with all your heart and with all your soul and with all your mind ... and ... [to] love your neighbor as yourself” (22:37).

CONTEMPORARY SIGNIFICANCE:

OF THE DOZENS of books on my shelf that are devoted to the study of the Sermon on the Mount, one has the most intriguing title of all: *Did Jesus Use a Modem at the Sermon on the Mount?* I must confess that I bought the book sight unseen over the Internet because of the title. When I received it, I discovered that the book really isn't a study of the SM but is rather a collection of devotionals. The author is a full-time computer trainer, who wrote the book originally as a series of “Internet Devotionals” for his Sunday school class, using a clever computer analogy to illustrate Christian principles for job and home. He includes a catchy little poem to begin the book:

Did Jesus use a modem
At the Sermon on the Mount?
Did He ever try a broadcast fax,
To send His message out?
Did the disciples carry beepers,
As they went about their route?
Did Jesus use a modem
At the Sermon on the Mount?

Did Jesus use a modem?! My word! How far removed are the activities and technology of our everyday world from those of the days of Jesus! We live very different lives than in the first century, with instantaneous digital communication, nonstop international travel, and an expanding global community. We might think that our hi-tech sophistication would make Jesus' teaching completely irrelevant. But how prevalent in your world are murder, adultery, divorce, fraudulence, vengeance, and hatred? Every time I turn on the television or read the local

newspaper, these issues are everyday occurrences. So although we are worlds apart technologically from those first-century audiences, we are just as needy.

I am stunned by the brilliance of Jesus' teaching that transcends these centuries, because for all people that have ever lived, in every culture on the face of the earth, his solution to the problems of humanity are immediately germane. He didn't produce provincial religious practices that became antiquated after his place and time, but went to the heart of universal human dilemmas and provided timeless, supracultural guidance. The discipleship he advocates in these antitheses, and throughout the SM—indeed, in all of his teaching—is the same as discipleship today.

Full books have been written on each of these antitheses, another indication of the continuing importance, but a few general comments will indicate their relevance for our developing discipleship.

Treating people with dignity (5:21–26).

The striking feature of the first antithesis is its emphasis on the dignity of the human being created in the image of God. Not only are we not to take the physical life of a human, but we are not to do anything that demeans a person's dignity.

*** C. S. Lewis referred to this as the “weight of glory” in one of his most profound sermons, calling for us to pattern our lives so that we promote our neighbor's glory. “The load, or weight, or burden of my neighbor's glory should be laid daily on my back, a load so heavy that only humility can carry it, and the backs of the proud will be broken.”

Another important feature of the first antithesis is our responsibility to be ministers of reconciliation so that human relationships reflect the glory of God.

JESUS' ILLUSTRATION OF HURRYING TO MAKE RECONCILIATION EVEN IF THE DISCIPLE IS OFFERING A SACRIFICE ACCENTUATES THE URGENCY OF MAINTAINING HEALTHY RELATIONSHIPS.

Religious activity that attempts to appease our relationship with God is meaningless if it is not based on purity in our human relationships. We are not to come to worship with the knowledge that we have treated someone wrongly.

As ministers of reconciliation, however, there are limits to what we can accomplish. We cannot force another person to forgive us. Sometimes it takes time for another person to trust us after we have hurt them. The obligation still remains for us to pursue reconciliation, but it may not be according to our timetable. That is why we should be so careful with our words and actions. We can never take back a word uttered, and a hurt inflicted often leaves lasting scars.

Jesus' sayings require us to think carefully about what he is *not* saying.

It is possible to be angry and not to sin (Eph. 4:26). Throughout Scripture we see evidence of righteous indignation against sin, which is called anger. Jesus demonstrated this in the cleansing of the temple (21:12–17), and in his parables God displays anger and wrath

(18:34; 22:7).

IN THE INVECTIVES AGAINST THE RELIGIOUS LEADERSHIP DURING HIS FINAL FATEFUL WEEK IN JERUSALEM, JESUS REFERRED TO THE TEACHERS OF THE LAW AND PHARISEES AS “BLIND FOOLS” (23:17), USING A RELATED TERM TO WHAT HE PROHIBITS IN 5:22. BUT THIS WAS NOT FLIPPANT NAME-CALLING. THEY REALLY WERE FOOLS, BECAUSE THEY WERE BLINDLY ALLOWING THEIR RELIGIOUS PRACTICES TO DISTORT THEIR LIVES WITH GOD.

Jesus’ teaching is sometimes used to advocate opposition to capital punishment. But the prohibition of the Old Testament that Jesus continues to uphold is against murder, not killing per se. Moreover, Jesus is addressing personal activity, not governmental responsibility. The judicial taking of life in punishment for crime is authorized in Exodus 21 and is the most likely intention of Paul’s statements in Romans 13:1–5.

There are four areas where taking of life is sometimes justified according to these passages:

1. **capital punishment,**
2. **maintaining law and order,**
3. **self-defense, and**
4. **a just war.**

We will discuss this more fully when we address the fifth antithesis.

Matthew 5:20-26

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

Anger

21“You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ **22**But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council;

and whoever says, 'You fool!' will be liable to the hell of fire. [23](#)So if you are offering your gift at the altar and there remember that your brother has something against you, [24](#)leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. [25](#)Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. [26](#)Truly, I say to you, you will never get out until you have paid the last penny.

VERSE 23:

[23](#)So if you are offering your gift at the altar and there remember that your brother has something against you,

◀ Matthew 5:23 ▶

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
1437 [e]	Ἐάν ean	If	Conj
3767 [e]	οὖν oun	therefore	Conj
4374 [e]	προσφέρεις prospherēs	you shall offer	V-PSA-2S
3588 [e]	τὸ to	the	Art-ANS
1435 [e]	δῶρόν dōron	gift	N-ANS

4771 [e]	σου sou	of you	PPro-G2S
1909 [e]	ἐπὶ epi	at	Prep
3588 [e]	τὸ to	the	Art-ANS
2379 [e]	θυσιαστήριον thysiasthērion	altar,	N-ANS
2546 [e]	κακεῖ kakei	and there	Conj
3403 [e]	μνησθῆς mnēsthēs	shall remember	V-ASP-2S
3754 [e]	ὅτι hoti	that	Conj
3588 [e]	ὁ ho	the	Art-NMS
80 [e]	ἀδελφός adelphos	brother	N-NMS
4771 [e]	σου sou	of you	PPro-G2S
2192 [e]	ἔχει echei	has	V-PIA-3S
5100 [e]	τι ti	something	IPro-ANS

2596 [e]	κατὰ kata	against	Prep
4771 [e]	σοῦ, sou	you,	PPro-G2S

◀ 1435. dóron ▶

Lexicon

dóron: Gift, offering

Original Word: δῶρον

Part of Speech: Noun, Neuter

Transliteration: dóron

Pronunciation: DOH-ron

Phonetic Spelling: (do'-ron)

Definition: Gift, offering

Meaning: a gift, present.

Strong's Exhaustive Concordance

gift, offering.

A present; specially, a sacrifice -- gift, offering.

HELPS Word-studies

Cognate: 1435 *dōron* (a neuter noun derived from 1325/*didōmi*, to give) – gift (**focusing on "the free nature of the gift,"** *Zod, Dict*). That is, something "uncaused" (not coerced, spontaneous). [1435](#) (*dōron*) occurs 19 times in the NT (sometimes referring to the gift of a ceremonial sacrifice). [See 1431](#) (*dōrea*).

◀ 3403. mimnḗskó ▶

Lexicon

mimnḗskó: To remember, to recall, to be mindful of

Original Word: μὴνῆσκω

Part of Speech: Verb

Transliteration: mimnḗskō

Pronunciation: mim-NAYS-ko

Phonetic Spelling: (mim-nace'-ko)

Definition: To remember, to recall, to be mindful of

Meaning: I remember, call to mind, recall, mention.

Strong's Exhaustive Concordance

be mindful, remember.

A prolonged form of [mnaomai](#) (from which some of the tenses are borrowed); to remind, i.e. (middle voice) to recall to mind -- be mindful, remember.

see GREEK [mnaomai](#)

HELPS Word-studies

Cognate: 3403 *mimnḗskō* (from [3415](#) /*mnáomai*, "to remember, recollect," *NAS* dictionary) – properly, recall, bring to mind, remind oneself *actively* (purposefully); to remember, have in mind, "be mindful of."

3403 (*mimnḗskō*) means "actively remember" (i.e. intentionally) – not off-handedly or merely incidentally.

[3403 should be treated (semantically) the same as [3415](#) (*mnáomai*), so *BAGD*, J. Thayer – i.e. as by-forms of the same verb (having the *same meaning*).

The high level of *personal* (self) involvement and *personal* interest motivating this remembering accounts for why it is always in the Greek middle voice.]

NAS Exhaustive Concordance

Word Origin

from a prim. verb

Definition

to remind, remember

NASB Translation

recall (1), remember (13), remembered (8), remembrance (1).

Thayer's Greek Lexicon

STRONGS NT 3403: μὴνῆσκω

μιμνήσκω: (ΜΝΑΩ (allied with μένω, μανθάνω; cf. Latin maneo, moneo, mentio, etc.; cf. Curtius, § 429)); **to remind:** Homer, Pindar, Theognis, Euripides, others; passive and middle, present **μιμνήσκομαι** ([Hebrews 2:6](#); [Hebrews 13:3](#); rare in Attic); 1 aorist **ἐμνήσθην**; perfect **μέμνημαι**; 1 future passive in a middle sense, **μνησθήσομαι** ([Hebrews 10:17](#) L T Tr WH); the Sept. for זָכַר; **to be recalled or to return to one's mind, to remind oneself of, to remember:** **ἐμνήσθην**, with a passive significance (cf. Buttman, 52 (46)), **to be recalled to mind, to be remembered, had in remembrance:** **ἐνώπιον τίνος**, before, i. e., in the mind of one (see **ἐνώπιον**, 1 c.), [Acts 10:31](#); [Revelation 16:19](#) (passively also in [Ezekiel 18:22](#); (Sir. 16:17 Rec.); and **ἀναμνησθῆναι**, [Numbers 10:9](#); [Psalm 108:16](#) ()); — with a middle significance, followed by a genitive of the thing (Winers Grammar, § 30, 10 c.), **to remember a thing:** [Matthew 26:75](#); [Luke 24:8](#); [Acts 11:16](#); [2 Peter 3:2](#); [Jude 1:17](#); **μνησθῆναι ἐλέους**, to call to remembrance former love, [Luke 1:54](#) (cf. [Psalm 24:6](#) ()); **τῆς διαθήκης**, [Luke 1:72](#) ([Genesis 9:15](#); [Exodus 2:24](#); 1 Macc. 4:10; 2 Macc. 1:2); **μή μνησθῆναι τῶν ἁμαρτιῶν τίνος** (A. V. **to remember no more**) i. e. to forgive, [Hebrews 8:12](#); [Hebrews 10:17](#) (after the Hebrew; see [Psalm 24:7](#) ()); ()); [Isaiah 43:25](#); and on the other hand, **to remember the sins of anyone** is said of one about to punish them, [Jeremiah 14:10](#); 1 Macc. 5:4 1 Macc. 6:12); with genitive of a person, to remember for good, remember and care for: [Luke 23:42](#); followed by **ὅτι**, [Matthew 5:23](#); [Matthew 27:63](#); [Luke 16:25](#); [John 2:17, 22](#); [John 12:16](#); by **ὥς**, [Luke 24:6](#). perfect **μέμνημαι**, in the sense of a present (cf. Winers Grammar, 274 (257)), **to be mindful of:** with the genitive of the thing, [2 Timothy 1:4](#); **πάντα μου μέμνησθε**, in all things ye are mindful of me, [1 Corinthians 11:2](#); present **μιμνήσκομαι**, with the genitive of the person, to remember one in order to care for him, [Hebrews 2:2](#) (from [Psalm 8:5](#)); . (Compare: **ἀναμιμνήσκω**, **ἐπαναμιμνήσκω**, **ὑπομιμνήσκω**.)

Topical Lexicon

Word Origin: A prolonged form of the primary verb μνάομαι (mnaomai), which is a middle voice verb.

Corresponding Greek / Hebrew Entries: • זָכַר (zakar) • [Strong's Hebrew 2142](#): To remember, to recall, to call to mind.

• יָדָע (yada) • [Strong's Hebrew 3045](#): To know, to perceive, to recognize, often used in contexts where remembering is implied through knowledge or recognition.

These Hebrew terms share thematic connections with μιμνήσκω, as they also convey the importance of memory in the covenant relationship between God and His people. The act of remembering in the Hebrew Scriptures often involves a call to action, similar to its usage in the New Testament.

Usage: The verb μυνήσκω is used in the New Testament to denote the act of remembering or being reminded of something. It can refer to both human and divine acts of remembrance.

Context: The Greek verb μυνήσκω appears in various contexts within the New Testament, often emphasizing the importance of memory in the spiritual and communal life of believers. It is used to encourage believers to remember the teachings of Jesus, the works of God, and the faithfulness of the apostles. This act of remembering is not merely a mental exercise but is often tied to obedience, worship, and the cultivation of faith.

In the Berean Standard Bible, μυνήσκω is translated in passages that highlight the significance of recalling God's past deeds and promises. For instance, in **Hebrews 8:12**, the Lord declares, "For I will forgive their iniquities and will remember their sins no more," illustrating divine forgiveness and the intentional act of not recalling past sins. Similarly, in **2 Timothy 1:6**, Paul urges Timothy, "For this reason I remind you to fan into flame the gift of God," demonstrating the role of remembrance in spiritual growth and encouragement.

The concept of remembrance in the biblical context often serves as a catalyst for action, whether it be repentance, gratitude, or renewed commitment to God's covenant. It underscores the relational aspect of memory, where recalling God's faithfulness leads to a deeper trust and reliance on Him.

◀ 80. adelphos ▶

Lexicon

adelphos: Brother

Original Word: ἀδελφός

Part of Speech: Noun, Masculine

Transliteration: adelphos

Pronunciation: ah-del-FOS

Phonetic Spelling: (ad-el-fos')

Definition: Brother

Meaning: a brother, member of the same religious community, especially a fellow-Christian.

Strong's Exhaustive Concordance

brother.

From a (as a connective particle) and delphus (the womb); a brother (literally or figuratively) near or remote (much like a) -- brother.

see GREEK [a](#)

see GREEK [a](#)

NAS Exhaustive Concordance

Word Origin

from [alpha](#) (as a cop. prefix) and delphus (womb)

Definition

a brother

NASB Translation

believing husband (1), brethren (170), brethren* (13), brother (111), brother's (8), brothers (40).

Thayer's Greek Lexicon

STRONGS NT 80: ἀδελφός

ἀδελφός, (οὔ, ὅ (from ἄ copulative and δελφύς, from the same womb; cf. ἀγάστωρ) (from Homer down);

1. a brother (whether born of the same two parents, or only of the same father or the same mother): [Matthew 1:2](#); [Matthew 4:18](#), and often. That 'the brethren of Jesus,' [Matthew 12:46, 47](#) (but WH only in marginal reading); f; [Mark 6:3](#) (in the last two passages also sisters); [Luke 8:19](#); [John 2:12](#); [John 7:3](#); [Acts 1:14](#); [Galatians 1:19](#); [1 Corinthians 9:5](#), are neither sons of Joseph by a wife married before Mary (which is the account in the Apocryphal Gospels (cf. Thilo, Cod. Apocr. N. T. i. 362f)), nor cousins, the children of Alphaeus or Cleophas (i. e. Clopas) and Mary a sister of the mother of Jesus (the current opinion among the doctors of the church since Jerome and Augustine (cf. Lightfoot's Commentary on Galatians, diss. ii.)),

according to that use of language by which ἀδελφός like the Hebrew אָחִי denotes any blood-relation or kinsman ([Genesis 14:16](#); [1 Samuel 20:29](#); [2 Kings 10:13](#); [1 Chronicles 23:2](#), etc.), but own brothers, born after Jesus, is clear principally from [Matthew 1:25](#) (only in R G); [Luke 2:7](#) — where, had Mary borne no other children after Jesus, instead of υἱὸν πρωτότοκον, the expression υἱὸν μονογενῆ would have been used, as well as from [Acts 1:14](#), cf. [John 7:5](#), where the Lord's brethren are distinguished from the apostles. See further on this point under Ἰάκωβος, 3. (Cf. B. D. under the word; Andrews, Life of our Lord, pp. 104-116; Bib. Sacr. for 1864, pp. 855-869; for 1869, pp. 745-758; Laurent, N. T. Studien, pp. 153-193; McClellan, note on [Matthew 13:55](#).)

2. according to a Hebrew use of אָחִי ([Exodus 2:11](#); [Exodus 4:18](#), etc.), hardly to be met with in secular authors, having the same national ancestor, belonging to the same people, countryman; so the Jews (as the σπέρμα Ἀβραάμ, υἱοὶ Ἰσραήλ, cf. [Acts 13:26](#); (in [Deuteronomy 15:3](#) opposed to ὁ ἀλλότριος, cf. [Acts 17:15](#); [Acts 15:12](#); Philo de septen. § 9 at the beginning)) are called ἀδελφοί: [Matthew 5:47](#); [Acts 3:22](#) ([Deuteronomy 18:15](#)); ; [Romans 9:3](#); in address, [Acts 2:29](#); [Acts 3:17](#); [Acts 23:1](#); [Hebrews 7:5](#).

3. just as in [Leviticus 19:17](#) the word אָחִי is used interchangeably with אָחִי (but, as [Leviticus 19:16, 18](#) show, in speaking of Israelites), so in the sayings of Christ, [Matthew 5:22, 24](#); [Matthew 7:3ff](#), ἀδελφός is used for ὁ πλησίον to denote (as appears from [Luke 10:29ff](#)) any fellow-man — as having one and the same father with others, viz. God ([Hebrews 2:11](#)), and as descended from the same first ancestor ([Acts 17:26](#)); cf. Epictetus diss. 1, 13, 3.

4. a fellow-believer, united to another by the bond of affection; so most frequently of Christians, constituting as it were but a single family: [Matthew 23:8](#); [John 21:23](#); [Acts 6:3](#) (Lachmann omits); ; [Galatians 1:2](#); [1 Corinthians 5:11](#); [Philippians 1:14](#), etc.; in courteous address, [Romans 1:13](#); [Romans 7:1](#); [1 Corinthians 1:10](#); [1 John 2:7](#) Rec., and often elsewhere; yet in the phraseology of John it has reference to the new life unto which men are begotten again by the efficiency of a common father, even God: [1 John 2:9ff](#); ; etc., cf. [1 John 5:1](#).

5. an associate in employment or office: [1 Corinthians 1:1](#); [2 Corinthians 1:1](#); [2 Corinthians 2:13](#)(12); [Ephesians 6:21](#); [Colossians 1:1](#).

6. brethren of Christ is used of,

a. his brothers by blood; see 1 above.

b. all men: [Matthew 25:40](#) (Lachmann brackets); [Hebrews 2:11f](#) (others refer these examples to d.)

c. apostles: [Matthew 28:10](#); [John 20:17](#).

d. Christians, as those who are destined to be exalted to the same heavenly δόξα (which see, III. 4 b.) which he enjoys: [Romans 8:29](#).

Topical Lexicon

Word Origin: Derived from the Greek prefix "ἀ-" (a-, denoting unity or connection) and "δελφύς" (delphys, meaning womb).

THE TERM LITERALLY MEANS "FROM THE SAME WOMB."

Corresponding Greek / Hebrew Entries: • אָח (ach) • [Strong's Hebrew 251](#): This Hebrew term is the Old Testament equivalent of ἀδελφός, used to denote a brother or close relative. It similarly extends to broader kinship and community relationships, as seen in passages like [Genesis 4:9](#) and [Leviticus 19:17](#).

Usage: • The term ἀδελφός is used in the New Testament to refer to both literal siblings and spiritual brethren within the Christian community. It emphasizes the familial bond among believers, highlighting unity and mutual care.

Context: • The term ἀδελφός appears frequently in the New Testament, underscoring the importance of brotherly love and unity among Christians. In the Gospels, it is used to describe Jesus' biological brothers (e.g., [Matthew 12:46-50](#)) and His broader spiritual family. In the epistles, Paul and other apostles often address fellow believers as "brothers," emphasizing their shared faith and responsibilities (e.g., [Romans 12:1](#), [1 Corinthians 1:10](#)).

- The concept of ἀδελφός extends beyond mere biological relationships to encompass the spiritual kinship among Christians. This is evident in passages like [Hebrews 2:11](#), where believers are described as being of the same family as Christ, who is not ashamed to call them brothers.

- The use of ἀδελφός in the early church reflects the radical redefinition of family ties, where spiritual bonds in Christ often took precedence over traditional familial connections. This is illustrated in [Acts 2:44-47](#), where the early Christians lived in communal harmony, sharing possessions and supporting one another as brothers and sisters in faith.
- The term also carries ethical implications, as believers are exhorted to love one another as brothers (e.g., [1 Peter 3:8](#)) and to live in peace and

unity (e.g., [Ephesians 4:1-6](#)). The brotherhood of believers is a central theme in the New Testament, reflecting the transformative power of the Gospel in creating a new, inclusive family of God.

◀ 5100. tis ▶

Lexicon

tis: someone, anyone, certain one, some, a certain thing

Original Word: τις

Part of Speech: Indefinite Pronoun

Transliteration: tis

Pronunciation: tis

Phonetic Spelling: (tis)

Definition: someone, anyone, certain one, some, a certain thing

Meaning: any one, some one, a certain one or thing.

Strong's Exhaustive Concordance

any, anything, whomsoever

An enclitic indefinite pronoun; some or any person or object -- a (kind of), any (man, thing, thing at all), certain (thing), divers, he (every) man, one (X thing), ought, + partly, some (man, -body, -thing, -what), (+ that no-)thing, what(-soever), X wherewith, whom(-soever), whose(-soever).

NAS Exhaustive Concordance

Word Origin

a prim. enclitic indef. pronoun

Definition

a certain one, someone, anyone

NASB Translation

any (36), any man (9), any man's (2), any one (4), any way (1), any woman (1), anyone (90), anyone's (1), anyone's* (1), anyone...anything (1), anything (40), anything...anyone (1), certain (6), certain man (1), certain men (2), few (1), in any way (1), high (1), kind (1), man (10), man's (2), matter (1), no* (5), none* (3), nothing* (8), one (45), one...another (1), ones (1), others (1), person (2), several (2), some (104), some men (3), some people (1), some things (1), somebody (1), someone (27), something (15), somewhat (2), such (1), various things (1), whatever (1), whatever* (6), who (1), whoever* (4), whomever* (1).

Topical Lexicon

Word Origin: An enclitic indefinite pronoun, derived from the Greek interrogative pronoun τίς (tis), meaning "who" or "what."

Corresponding Greek / Hebrew Entries: The Greek τίς does not have a direct one-to-one equivalent in Hebrew, as it functions as an indefinite pronoun. However, similar concepts can be found in Hebrew pronouns and particles that convey indefiniteness or generality, such as אִישׁ (ish, Strong's 376) meaning "man" or "anyone," and דָּבָר (dabar, Strong's 1697) meaning "thing" or "matter." These Hebrew terms can sometimes serve similar functions in conveying non-specific references in the Old Testament.

Usage: The pronoun τίς is frequently used in the New Testament to indicate an unspecified person or thing. It appears in various contexts, often to introduce a hypothetical or general statement. It is versatile and can be used in both singular and plural forms.

Context: The Greek pronoun τίς is a common and versatile term found throughout the New Testament. It serves as an indefinite pronoun, allowing for the expression of general or non-specific references to people or things. This pronoun is often used in parables, teachings, and rhetorical questions to convey a sense of universality or to introduce hypothetical scenarios.

In the Gospels, Jesus frequently uses

TIS to engage His audience with questions or parables that require introspection or reflection.

For example, in Matthew 16:24, Jesus says,

"If anyone (τις) would come after Me, he must deny himself and take up his cross and follow Me." Here, τις is used to extend the invitation to discipleship to any person willing to follow Christ.

The Apostle Paul also employs **ΤΙΣ...** in his epistles to address general principles or to pose rhetorical questions. In Romans 8:31, Paul writes,

"What then shall we say in response to these things? If God is for us, who can be against us?"

The use of τις in this context emphasizes the rhetorical nature of the question, inviting believers to consider the overwhelming support of God.

The pronoun is not limited to positive contexts; it can also be used in warnings or admonitions. In Galatians 6:1, Paul advises, "Brothers, if someone (τις) is caught in a trespass, you who are spiritual should restore him with a spirit of gentleness." Here, τις refers to any believer who may fall into sin, highlighting the communal responsibility of restoration.

Overall, τις is a crucial linguistic tool in the New Testament, facilitating the communication of broad principles and inclusive messages. Its use underscores the universal applicability of the teachings and truths presented in Scripture.

◀ 2596. kata ▶

Lexicon

kata: according to, down, against, throughout, by

Original Word: κατά

Part of Speech: Preposition

Transliteration: kata

Pronunciation: kā-tă'

Phonetic Spelling: (kat-ah')

Definition: according to, down, against, throughout, by

Meaning: gen: against, down from, throughout, by; acc: over against, among, daily, day-by-day, each day, according to, by way of.

Strong's Exhaustive Concordance

according to, against, among

A primary particle; (prepositionally) down (in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined) -- about, according as (to), after, against, (when they were) X alone, among, and, X apart, (even, like) as (concerning, pertaining to touching), X aside, at, before, beyond, by, to the charge of, (charita-)bly, concerning, + covered, (dai-)ly, down, every, (+ far more) exceeding, X more excellent, for, from... To, godly, in(-asmuch, divers, every, -to, respect of),... By, after the manner of, + by any means, beyond (out of) measure, X mightily, more, X natural, of (up-)on (X part), out (of every), over against, (+ your) X own, + particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), X uttermost, where(-by), with. In composition it retains many of these applications, and frequently denotes opposition, distribution, or intensity.

HELPS Word-studies

2596 *katá* (a preposition, governing two grammatical cases) – properly, "down from, i.e. from a higher to a lower plane, with special reference to the terminus (end-point)" (J. Thayer).

[[2596](#) (*katá*) is written 'kat' or 'kath' before a vowel. So too, *kata* loses the final a before an initial diphthong (cf. BDF § 17; MH 61-62; R 206-208).

[2596](#) /*katá* ("bring down exactly, complete") is "opposite" to [303](#) /*aná* ("bring up to completion").]

NAS Exhaustive Concordance

Word Origin

preposition of uncertain origin

Definition

down, against, according to

NASB Translation

about (5), accord (1), accordance (12), according (140), accordingly (1), after (8), after another (1), against (52), along (1), along the coast (2), among (3), another (2), around (1), basis (1), because (2), before (1), beyond* (1), case* (2), certain (1), circumstances* (2), conforming (1), contrary (1), daily* (10), down (4), each (2), effect (1), every (10), every* (1), exactly* (1), excessively* (1), godly* (1), how* (1), inasmuch* (2), individually* (1), just (2), like (4), more (1), motives (1), natural* (1), off (2), one* (2), outwardly* (1), over (3), private* (1), privately* (7), reference (1), rightly* (1), standpoint (2), terms (2), through (1), throughout (6), together* (1), various (4), way (4), within (2).

Thayer's Greek Lexicon

STRONGS NT 2596: κατά

κατά (on its neglect of elision before a vowel see Tdf, Proleg., p. 95; cf. Winer's Grammar, § 5, 1 a.; a. 10; WH's Appendix, p. 146a), a preposition denoting motion or diffusion or direction from the higher to the lower; as in classical Greek, joined with the genitive and the accusative.

I. With the genitive (Winer's Grammar, § 47, k., p. 381 (357); (B, § 147, 20));

1. properly,

a. down from, down: **κατά τοῦ κρημνοῦ**, [Matthew 8:32](#); [Mark 5:13](#); [Luke 8:33](#); **κατεχην κατά τῆς κεφαλῆς** (so that it flowed down from his head (cf. Winer's Grammar, 381 (357) note); but it is more correct here to omit **κατά** with L T Tr WH; see **καταχέω**), [Mark 14:3](#); hence **κατά κεφαλῆς** (a veil hanging down from his entry) **ἔχων**, [1 Corinthians 11:4](#) ((A. V. **having his head covered**) cf. **καταπέτασμα** (or rather **κάλυμμα** (which see), but see **ἔχω**, I. 1 b.)).

b. down upon (down into) anything: [Acts 27:14](#) (Winers Grammar, 381 (357) note{1}; cf. B. D. American edition, under the word);

tropically, ἡ κατὰ βάθους πτωχεία reaching down into the depth, i. e. deep or extreme poverty, [2 Corinthians 8:2](#) (cf. Strabo 9, 5, p.

419 ἐστι τό μαντεῖον ἄντρον κοῖλον κατὰ βάθους).

c. used of motion or extension through a space from top to bottom; hence **through, throughout**: in the N. T. (and in Luke's writings; Buttmann, § 147, 20) everywhere with the adjective ὅλος, as καθ' ὅλης τῆς περιχώρου τῆς Ἰουδαίας, τῆς Ἰόππης, [Luke 4:14](#); [Luke 23:5](#); [Acts 9:31](#); [Acts 10:37](#) (διεσπάρησαν κατὰ τῆς νήσου, Polybius 3, 19, 7; ἐσκεδάσμενοι κατὰ τῆς χώρας, 1, 17, 10; 3, 76, 10; μή παραβαίνειν τὰς ἀμαροτροχίας, ἀλλά κατ' αὐτῶν ἰέναι, Aelian v. h. 2, 27).

2. metaphorically,

a. after verbs of swearing, adjuring (the hand being, as it were, placed down upon the thing sworn by (cf. Bernhardt (1829), p. 238; Kühner, § 433 at the end)), **by**: [Matthew 26:63](#); [Hebrews 6:13, 16](#) ([Isaiah 45:23](#); [2 Chronicles 36:13](#); Judith 1:12; Demosthenes 553, 17; 554, 23).

b. against (properly, **down upon** (Winer's Grammar, 382 (358))); Hebrew לַעֲנִי): opposed to ὑπέρ, [Mark 9:40](#); [2 Corinthians 13:8](#); [Romans 8:31](#); opposed to μετά, [Matthew 12:30](#); [Luke 11:23](#); after ἐπιθυμεῖν, [Galatians 5:17](#); εἰπεῖν πονηρόν (ῥῆμα), [Matthew 5:11](#); λαλεῖν, [Acts 6:13](#); [Jude 1:15](#); μαρτυρία, [Mark 14:55](#); [Matthew 26:59](#); μαρτυρεῖν, [1 Corinthians 15:15](#) (here many take κατὰ equivalent to **with regard to, of**; cf. DeWette at the passage; Lob. ad Phryn., p. 272); ψευδομαρτύρειν, [Mark 14:56f](#); γογγύζειν, [Matthew 20:11](#) ([Exodus 15:24](#) Alex.); διδάσκειν, [Acts 21:28](#); ψεύδεσθαι, [James 3:14](#) (Xenophon, Apology 13); συμβούλιον λαβεῖν or ποιεῖν, [Matthew 27:1](#); [Mark 3:6](#); αἰτεῖσθαι τί, [Acts 25:3, 15](#); after verbs of accusing, etc.: ἔχειν τί, [Matthew 5:23](#); [Mark 11:25](#); [Revelation 2:4, 14, 20](#); κατηγορεῖν, [Luke 23:14](#); κατηγορία, [John 18:29](#) (Tdf. omits κατὰ); ἐγκάλειν, [Romans 8:33](#); ἐντυγχάνειν τίνι, [Romans 11:2](#); add, [Acts 24:1](#); [Acts 25:2](#); [James 5:9](#); τό χειρόγραφον, [Colossians 2:14](#); κρίσιν ποιεῖν, [Jude 1:15](#); after verbs of rebelling, fighting, prevailing: [Matthew 10:35](#); [Matthew 12:25](#); [Acts 14:2](#); [1 Corinthians 4:6](#); [2 Corinthians 10:5](#); [1 Peter 2:11](#); ([Revelation 12:7](#) Rec.); ἰσχύειν, [Acts 19:16](#); ἐξουσίαν ἔχειν, [John 19:11](#).

II. With the accusative; cf. Winers Grammar, § 49 d.; Bernhardt (1829), p. 239ff

Usage: *"κατά"* is used extensively in the New Testament, appearing in various contexts to convey different nuances. It can indicate conformity to a standard, opposition, distribution, or spatial direction. Its meaning is highly dependent on the words it governs and the broader context of the passage.

VERSE 24:

24 leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.

◀ Matthew 5:24 ▶

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
863 [e]	ἄφες aphes	leave	V-AMA-2S
1563 [e]	ἐκεῖ ekei	there	Adv
3588 [e]	τὸ to	the	Art-ANS

1435 [e]	δῶρόν dōron	gift	N-ANS
4771 [e]	σου sou	of you	PPro-G2S
1715 [e]	ἔμπροσθεν emprosthen	before	Prep
3588 [e]	τοῦ tou	the	Art-GNS
2379 [e]	θυσιαστηρίου thysiaστήριου	altar,	N-GNS
2532 [e]	καὶ kai	and	Conj
5217 [e]	ὑπάγε hypage	go away;	V-PMA-2S
4412 [e]	πρῶτον prōton	first	Adv-S
1259 [e]	διαλλάγηθι diallagēthi	be reconciled	V-AMP-2S
3588 [e]	τῷ tō	to	Art-DMS
80 [e]	ἀδελφῷ adelphō	brother	N-DMS
4771 [e]	σου, sou	of you;	PPro-G2S

2532 [e]	καὶ kai	and	Conj
5119 [e]	τότε tote	then	Adv
2064 [e]	ἐλθὼν elthōn	having come,	V-APA-NMS
4374 [e]	πρόσφερε prospHERE	offer	V-PMA-2S
3588 [e]	τὸ to	the	Art-ANS
1435 [e]	δῶρόν dōron	gift	N-ANS
4771 [e]	σου. sou	of you.	PPro-G2S

◀ 1435. dōron ▶

Lexicon

dōron: Gift, offering

Original Word: δῶρον

Part of Speech: Noun, Neuter

Transliteration: dōron

Pronunciation: DOH-ron

Phonetic Spelling: (do'-ron)

Definition: Gift, offering

Meaning: a gift, present.

Strong's Exhaustive Concordance

gift, offering.

A present; specially, a sacrifice -- gift, offering.

HELPS Word-studies

Cognate: 1435 *dōron* (a neuter noun derived from 1325/*didōmi*, to give) – **gift** **(focusing on "the free nature of the gift," Zod, Dict).** **That is, something "uncaused" (not coerced, spontaneous).** 1435 (*dōron*) occurs 19 times in the NT (sometimes referring to the gift of a ceremonial sacrifice). See 1431 (*dōrea*).

NAS Exhaustive Concordance

Word Origin

from [didōmi](#)

Definition

a gift, present, spec. a sacrifice

NASB Translation

gift (1), gifts (8), given (2), offering (8).

Thayer's Greek Lexicon

STRONGS NT 1435: δῶρον

δῶρον, δῶρου, τό (from Homer down), the Sept. generally for מִנְחָה, often also for מִנְחָה and מִנְחָה; **a gift, present:** [Ephesians 2:8](#); [Revelation 11:10](#); of gifts offered as an expression of honor, [Matthew 2:11](#); of sacrifices and other gifts offered to God, [Matthew 5:23](#); [Matthew 8:4](#); [Matthew 15:5](#); [Matthew 23:18](#); [Mark 7:11](#); [Hebrews 5:1](#); [Hebrews 8:3](#); [Hebrews 9:9](#); [Hebrews 11:4](#); of money cast into the treasury for the purposes of the temple and for the support of the poor, [Luke 21:1](#), (4). (Synonym: see δόμα, at the end.)

STRONGS NT 1435a:

δωροφορία δωροφορία, δωροφορίας, ή (δωροφόρος, bringing gifts), **the offering of a gift or of gifts:** [Romans 15:31](#) L Tr marginal reading, cf. διακονία, 3. (Alciphron 1, 6; Pollux 4, 47 (p. 371, Hemst. edition); several times in ecclesiastical writings.)

Topical Lexicon

Word Origin: Derived from the base of δίδωμι (*didōmi*), meaning "to give."

Corresponding Greek / Hebrew Entries: • [H4503](#) מִנְחָה (**minchah**): Often translated as "offering" or "gift," used in the context of sacrifices and offerings to God.

- **H4976 מתנה (mattanah):** Meaning "gift" or "present," used in various contexts of giving.
- **H8641 תְּרוּמָה (terumah):** Refers to a "contribution" or "offering," particularly in the context of offerings made to the temple or for sacred purposes.

This entry provides a comprehensive understanding of the term δῶρον, illustrating its significance in both religious and cultural contexts within the biblical narrative.

Usage: The term δῶρον is used in the New Testament to describe offerings made to God, gifts given to others, and presents in general. It appears in contexts related to religious offerings, acts of charity, and expressions of goodwill.

Context: • **Contextual Significance:** **IN THE NEW TESTAMENT, δῶρον IS FREQUENTLY ASSOCIATED WITH OFFERINGS MADE TO GOD, PARTICULARLY IN THE CONTEXT OF THE JEWISH TEMPLE PRACTICES. IT UNDERSCORES THE IMPORTANCE OF GIVING AS AN ACT OF WORSHIP AND DEVOTION. example [Matthew 5:23-24](#),** Jesus emphasizes the need for reconciliation with others before presenting a δῶρον at the altar,

highlighting the
relational aspect of worship.

• **Theological Implications:** The concept of δῶρον extends beyond mere material gifts to encompass the spiritual act of giving oneself to God. In **Ephesians 2:8**, the term is used metaphorically to describe salvation as a "gift" from God, emphasizing grace and the unmerited nature of divine favor.

• **Examples in Scripture:**

• **Matthew 2:11 (BSB):** *"On coming to the house, they saw the Child with His mother Mary, and they fell down and worshiped*

Him. Then they opened their treasures and presented Him with gifts (δῶρα) of gold, frankincense, and myrrh."

• **Hebrews 5:1 (BSB)**: "Every high priest is appointed from among men to represent them in matters relating to God, to offer gifts (δῶρα) and sacrifices for sins."

• **Ephesians 2:8 (BSB)**: "For it is by grace you have been saved through faith, and this not from yourselves; it is the gift (δῶρον) of God."

• **Cultural and Historical Context**: In the Greco-Roman world, δῶρον was a common term for gifts exchanged in social and religious contexts. It was customary to present gifts to deities,

rulers, and individuals of high status as a sign of respect and allegiance. The New Testament usage reflects this cultural practice while infusing it with theological depth, particularly in the context of divine grace and human response.

◀ 5217. hupagó ▶

Lexicon

hupagó: To go away, depart, withdraw, or go one's way.

Original Word: ὑπάγω

Part of Speech: Verb

Transliteration: hupagó

Pronunciation: hoo-pah'-go

Phonetic Spelling: (hoop-ag'-o)

Definition: To go away, depart, withdraw, or go one's way.

Meaning: I go away, depart, begone, die.

Strong's Exhaustive Concordance

depart, go away.

From [hupo](#) and [ago](#); to lead (oneself) under, i.e. Withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

see GREEK [hupo](#)

see GREEK [ago](#)

HELPS Word-studies

5217 *hypágō* (from [5259](#) /*hypó*, "under" and [71](#) /*ágō*, "lead away") – properly, to *lead away under* someone's authority (mission, objective). [5217](#) /*hypágō* (literally, "going under") indicates a *change of relation* which is only defined by the *context*.

NAS Exhaustive Concordance

Word Origin

from [hupo](#) and [agó](#)

Definition

to lead or bring under, to lead on slowly, to depart

NASB Translation

get (2), go (45), go their way (1), go away (3), goes (5), going (20), going away (1), going back (1), went (1).

Thayer's Greek Lexicon

STRONGS NT 5217: ὑπάγω

ὑπάγω; imperfect ὑπῆγον;

1. transitive, **to lead under, bring under** (Latin subducere); so in various applications in the Greek writings from Homer down; once in the Scriptures, ὑπηγαγε κύριος τὴν θάλασσαν, for הוֹלִיךָ, he caused to recede, drove back, the sea, [Exodus 14:21](#).

2. in the N. T. always intransitive (less frequent so in secular authors from Herodotus down) (Latin subducere) **to withdraw oneself, to go away, depart**, (cf. ἄγω, 4; and see Buttmann, 204 (177)): absolutely, [Mark 6:33](#); [Luke 8:42](#) (where L Tr marginal reading πορεύεσθαι); ; [John 8:21](#); [John 14:5, 28](#) (Tobit 12:5); οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες, coming and going, [Mark 6:31](#); ὑπάγει καὶ πωλεῖ, [Matthew 13:44](#); ὑπῆγον καὶ ἐπίστευον, [John 12:11](#); (ἵνα ὑπάγητε καὶ καρπὸν φέρετε, [John 15:16](#)); ἀφίημι; τινα ὑπάγειν, to permit one to depart freely wherever he wishes, [John 11:44](#); [John 18:8](#); ὑπαγε is used by one in dismissing another: Matt. (R T Tr WH); ; Mark ([Mark 2:9](#) Tdf.); ; with εἰς εἰρήνην added, [Mark 5:34](#); ὑπάγετε ἐν εἰρήνῃ, [James 2:16](#); or in sending one somewhere to do something, [Luke 10:3](#); plural [Matthew 8:32](#); with oriental circumstantiality (see ἀνίστημι, II. 1 c.) ὑπαγε is prefixed to the imperatives of other verbs: [Matthew 5:24](#); [Matthew 8:4](#); (G L T Tr WH); ; [Mark](#)

[1:44](#); [Mark 10:21](#); [Mark 16:7](#); [John 4:16](#); [John 9:7](#); [Revelation 10:8](#); with **καί** inserted, [Matthew 18:15](#) Rec.; [Mark 6:38](#) (T Tr WH omit; Tr brackets **καί**); [Revelation 16:1](#).

Particularly, **ὑπάγω** is used to denote the final departure of one who ceases to be another's companion or attendant, [John 6:67](#); euphemistically, of one who departs from life, [Matthew 26:24](#); [Mark 14:21](#). with designations of place: **ποῦ** (for **ποῖ** (Winers Grammar, § 54, 7; Buttmann, 71 (62))), [John 12:35](#); [John 14:5](#); [John 16:5](#); [1 John 2:11](#); opposed to **ἔρχεσθαι**, to come, [John 3:8](#); [John 8:14](#); **ὅπου** (for **ὅποι** (Winers Grammar, and Buttmann, as above)), [John 8:21](#); [John 13:33, 36](#); [John 14:4](#); [Revelation 14:4](#); **ἐκεῖ** [John 11:8](#); **πρός τόν πέμψαντά με, πρὸς τόν πατέρα, πρὸς τόν Θεόν**, to depart (from earth) to the father (in heaven) is used by Jesus of himself, [John 7:33](#); [John 13:3](#); [John 16:5, 10, 16](#) (T Tr WH omit; L brackets the clause),¹⁷; followed by **εἰς** with an accusative of the place, [Matthew 9:6](#); [Matthew 20:4, 7](#); [Mark 2:11](#); [Mark 11:2](#); [Mark 14:13](#); [Luke 19:30](#); [John 6:21](#) (cf. Buttmann, 283 (243)); ; **εἰς αἰχμαλωσίαν**, [Revelation 13:10](#); **εἰς ἀπώλειαν**, [Revelation 17:8, 11](#); followed by **εἰς** with an accusative of the place and **πρός τινα**, [Matthew 26:18](#); [Mark 5:19](#); **ὑπάγω ἐπὶ τινα**, [Luke 12:58](#); **ὑπάγω** with an infinitive denoting the purpose, [John 21:3](#); **μετά τίνος** with an accusative of the way, [Matthew 5:41](#). On the phrase **ὑπάγε ὀπίσω μου** ([Matthew 4:10](#) G L brackets; ; [Mark 8:33](#); [Luke 4:8](#) R L in brackets), see **ὀπίσω**, 2 a. at the end

Topical Lexicon

Word Origin: Derived from the combination of **ὑπό** (hypó, "under") and **ἄγω** (ágō, "to lead" or "to go").

Corresponding Greek / Hebrew Entries: While there is no direct Hebrew equivalent for **ὑπάγω**, similar concepts of departure or going away can be found in Hebrew verbs such as **יָצָא** (yatsa, Strong's 3318, "to go out") and **הָלַךְ** (halak, Strong's 1980, "to walk" or "to go"). These Hebrew terms convey movement and transition, akin to the Greek **ὑπάγω**.

Usage: In the New Testament, **ὑπάγω** is used to describe physical departure or movement from one place to another. It often conveys the sense of leaving or withdrawing, sometimes with an implication of returning to a previous state or place.

Context: The Greek verb **ὑπάγω** appears frequently in the New Testament, often in contexts where individuals are departing from a location or situation. It is used in both literal and metaphorical senses. For instance, in [John 7:33](#), Jesus says, "I am with you only a little while longer, and then I am going to Him who sent Me." Here, **ὑπάγω** is used to describe Jesus' impending departure to the Father, indicating both a physical and spiritual transition.

In another instance, [John 16:7](#) states, "But I tell you the truth, it is for your benefit that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send Him to you." This passage highlights the necessity of Jesus' departure for the coming of the

Holy Spirit, using ὑπάγω to emphasize the purposeful nature of His leaving.

The term is also used in more mundane contexts, such as in [Mark 6:31](#), where Jesus invites His disciples to "Come with Me privately to a solitary place, and let us rest for a while." Here, ὑπάγω is part of the invitation to withdraw from the crowds for rest and reflection.

Overall, ὑπάγω is a versatile verb that captures the essence of movement, transition, and purposeful departure, whether in the context of Jesus' ministry or the daily lives of His followers.

◀ 4412. próton ▶

Lexicon

próton: First, firstly, before, at the beginning

Original Word: πρῶτον

Part of Speech: Adverb, Superlative

Transliteration: próton

Pronunciation: PRO-ton

Phonetic Spelling: (pro'-ton)

Definition: First, firstly, before, at the beginning

Meaning: first, in the first place, before, formerly.

Strong's Exhaustive Concordance

before, at the beginning

Neuter of [protos](#) as adverb (with or without [ho](#)); firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

see GREEK [protos](#)

see GREEK [ho](#)

NAS Exhaustive Concordance

Word Origin

adverb from [prótos](#), q.v.

Topical Lexicon

Word Origin: Derived from the Greek word πρῶτος (prōtos), meaning "first" or "foremost."

Corresponding Greek / Hebrew Entries: The concept of "first" or "foremost" in Hebrew is often represented by the word ראשון (rishon), [Strong's Hebrew 7223](#), which carries similar connotations of primacy in time, order, or rank. Another related term is בְּכוֹר (bekhor), [Strong's Hebrew 1060](#), which specifically refers to the "firstborn" and carries implications of preeminence and inheritance rights.

Usage: The term πρῶτον is used in various contexts within the New Testament to indicate the first in a series, the foremost in importance, or the initial action in a sequence. It appears in both literal and metaphorical senses.

Context: The Greek adverb πρῶτον is frequently employed in the New Testament to convey the concept of primacy or precedence. It is used to describe the first in a chronological sequence, as seen in [Matthew 6:33](#), "But seek first the kingdom of God and His righteousness, and all these things will be added unto you." Here, πρῶτον emphasizes the priority of spiritual pursuits over material concerns.

In a narrative context, πρῶτον can denote the initial event or action, as in [John 2:10](#), where the master of the banquet remarks, "Everyone serves the fine wine first, and then the cheap wine after the guests are drunk." This usage highlights the customary order of serving wine at a feast.

Theologically, πρῶτον is significant in passages that discuss the order of resurrection or the precedence of the gospel message. For instance, in [1 Corinthians 15:3](#), Paul states, "For I delivered to you as of first importance what I also received: that Christ died for our sins according to the Scriptures." Here, πρῶτον underscores the foundational nature of Christ's death in the Christian faith.

Additionally, πρῶτον is used in ethical teachings to prioritize moral actions or attitudes. In [Matthew 7:5](#), Jesus instructs, "You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye." This admonition stresses the importance of self-examination before judging others.

◀ 1259. diallassó ▶

Lexicon

diallassó: To reconcile, to change thoroughly

Original Word: διαλλάσσω

Part of Speech: Verb

Transliteration: diallassó

Pronunciation: dee-al-las'-so

Phonetic Spelling: (dee-al-las'-so)

Definition: To reconcile, to change thoroughly

Meaning: I change, exchange; I reconcile, change enmity for friendship.

Strong's Exhaustive Concordance

reconcile.

From dia and allasso; *to change thoroughly, i.e. (mentally) to conciliate -- reconcile.*

see GREEK dia

see GREEK allasso

HELPS Word-studies

1259 *diallássō* (from [1223](#) /*diá*, "***thoroughly***," intensifying [236](#) /*allássō*, "***experience change***") – properly, to ***reconcile (reach mutual concession)***, i.e. where people in conflict come together *through meaningful change* (**used only in Mt 5:24**).

[1259](#) /*diallássō* ("be reconciled") ends *needless hostility* – an idea absent from [2644](#) /*katallássō* (so J. B. Lightfoot, *Notes*, 288).

[[1259](#) (*diallássō*) sometimes appears as [1259](#) (*diallássō*).]

NAS Exhaustive Concordance

Word Origin

from [dia](#) and [allassó](#)

Definition

change, exchange

NASB Translation

reconciled (1).

Thayer's Greek Lexicon

STRONGS NT 1259: διαλλάσσω

διαλλάσσω: 2 aorist passive διηλλαγην; (see διά, C. 6);

1. to change: τί ἀντί τίνος (cf. Winer's Grammar, 206 (194)).

2. to change the mind of anyone, to reconcile (so from (Aeschylus) Thucydides down): τινά τίνι. Passive to be reconciled, τίνι, to renew friendship with one: [Matthew 5:24](#); ([1 Samuel 29:4](#); 1 Esdr. 4:31). See Fritzsche's learned discussion of this word in his Commentary on Romans, vol. i., p. 276ff (in opposed to Tittmann's view that it implies mutual enmity; see καταλλάσσω, at the end); cf. Winer's De verb. comp. etc. Part v., pp. 7, 10; (Tholuck, Bergrede Christi, p. 171 (on [Matthew 5:24](#))).

Topical Lexicon

Word Origin: From διά (dia, meaning "through" or "thoroughly") and ἀλλάσσω (allassō, meaning "to change" or "to exchange").

Corresponding Greek / Hebrew

Entries: • [Strong's Hebrew 3722](#): כָּפַר (kaphar) – to cover, to atone, to reconcile.

• [Strong's Hebrew 7999](#): שָׁלַם (shalam) – to be complete, to make amends, to restore.

These Hebrew terms share thematic connections with διαλλάσσω, as they also convey ideas of atonement, reconciliation, and restoration, integral to the biblical narrative of restoring relationships both with God and among people.

USAGE:

**THE TERM διαλλάσσω IS USED IN THE
CONTEXT OF RECONCILIATION,
PARTICULARLY IN RELATIONSHIPS WHERE
THERE HAS BEEN ESTRANGEMENT OR
CONFLICT. IT IMPLIES A THOROUGH
CHANGE OR TRANSFORMATION IN THE
RELATIONSHIP, LEADING TO PEACE AND
HARMONY.**

Context: The Greek verb διαλλάσσω appears in the New Testament in contexts that emphasize the restoration of relationships.

It is a term that conveys the idea of reconciliation, often involving a change of heart or attitude that leads to the resolution of conflict and the restoration of peace.

In **Matthew 5:24**, Jesus instructs His followers to seek reconciliation with others before offering their gifts at the altar: *"Leave your gift there before the altar. First go and be reconciled to your brother; then come and offer your gift."*

This passage highlights the importance of resolving interpersonal conflicts and restoring relationships as a prerequisite for true worship.

**THE CONCEPT OF RECONCILIATION IS CENTRAL TO
THE CHRISTIAN MESSAGE, REFLECTING THE**

RECONCILIATION BETWEEN GOD AND HUMANITY THROUGH JESUS CHRIST.

While διαλλάσσω specifically addresses human relationships, it echoes the broader theme of reconciliation found throughout Scripture, where God initiates and accomplishes the ultimate reconciliation through Christ's sacrificial work.

The use of διαλλάσσω underscores the transformative power of reconciliation, which not only resolves conflict but also fosters a renewed and harmonious relationship. It calls believers to actively pursue peace and unity, reflecting the reconciliatory nature of the Gospel.

◀ 4374. prosperó ▶

Lexicon

prosperó: To bring, to offer, to present

Original Word: προσφέρω

Part of Speech: Verb

Transliteration: prosperó

Pronunciation: pros-feh'-ro

Phonetic Spelling: (pros-fer'-o)

Definition: To bring, to offer, to present

Meaning: (a) I bring to, (b) characteristically: I offer (of gifts, sacrifices, etc).

Strong's Exhaustive Concordance

bring to, deal with, offer unto

From [pros](#) and [phero](#) (including its alternate); to bear towards, i.e. Lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

see GREEK [pros](#)

see GREEK [phero](#)

NAS Exhaustive Concordance

Word Origin

from [pros](#) and [pheró](#)

Definition

to bring to, i.e. to offer

NASB Translation

bringing (2), brought (12), deals (1), get (1), make an offering (1), offer (8), offered (12), offering (4), offers (1), present (2), presented (1), presenting (1).

Topical Lexicon

Word Origin: From πρὸς (pros, meaning "to" or "toward") and φέρω (pherō, meaning "to bring" or "to carry").

Corresponding Greek / Hebrew Entries: • [H7126](#) קָרַב (qarab): To come near, approach, bring near, offer. This Hebrew term is often used in the context of bringing offerings or sacrifices to God, similar to the Greek προσφέρω.

• [H5066](#) נָגַשׁ (nagash): [To draw near, approach.](#) This term is used in contexts of approaching God, often in worship or sacrifice, paralleling the relational and worshipful aspects of προσφέρω.

Usage: The verb προσφέρω is used in the New Testament to describe the act of bringing or offering something, often in a religious or sacrificial context. It can refer to offerings made to God, presenting gifts, or bringing someone to a place or person.

Context: • **Contextual Overview:** In the New Testament, προσφέρω is frequently used in the context of religious offerings and sacrifices. It conveys the act of presenting something to God, whether it be a physical offering, a sacrifice, or a spiritual act of devotion. **The term underscores the relational aspect of worship, where the believer brings something of value to God as an act of reverence and obedience.**

• **Key Biblical References:**

- **Hebrews 10:12:** "But when this priest had offered for all time one sacrifice for sins, He sat down at the right hand of God." Here, προσφέρω is used to describe Christ's ultimate sacrifice, emphasizing the completeness and sufficiency of His offering.
- **Matthew 5:23-24:** "Therefore if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar. First go and be reconciled to your brother; then come and offer your gift." This passage highlights the importance of reconciliation and the proper heart attitude when bringing offerings to God.
- **Mark 10:13:** "People were bringing little children to Jesus for Him to place His hands on them, but the disciples rebuked them." In this context, προσφέρω is used to describe bringing children to Jesus, illustrating the act of presenting individuals to Christ for blessing and care.
- **Theological Significance:** The use of προσφέρω in the New Testament often points to the deeper spiritual truth of Christ's sacrificial work and the believer's response in worship and obedience.

IT REFLECTS THE TRANSITION FROM THE OLD TESTAMENT SACRIFICIAL SYSTEM TO THE NEW COVENANT, WHERE CHRIST'S ONCE-FOR-ALL SACRIFICE FULFILLS AND SURPASSES PREVIOUS OFFERINGS.

◀ **1510. eimi** ▶

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.

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.

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* – maning "*I am (was, will be)*." The "*I am* formula (Gk *ego 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** /*kýrios* ("Lord").

NAS Exhaustive Concordance

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).

Topical Lexicon

Word Origin: A primary verb; no etymological root.

Corresponding Greek / Hebrew Entries: • [H1961](#) הָיָה (hayah): To be, become, come to pass.

• [H1933](#) הָוָה (havah): To be, become, exist.

These Hebrew verbs share a similar function to εἰμί in expressing existence and being, and they are foundational in the Old Testament for conveying God's eternal and self-existent nature.

Usage: The verb εἰμί is used extensively in the New Testament to denote existence, presence, or identity. It is often translated as "am," "is," "are," "was," "were," "be," "being," or "been."

Context: The Greek verb εἰμί is one of the most fundamental verbs in the New Testament, appearing over 2,400 times. It functions as the equivalent of the English verb "to be" and is used in various contexts to convey existence, identity, and presence.

In the New Testament, εἰμί is **OFTEN USED IN STATEMENTS OF IDENTITY AND SELF-REVELATION, SUCH AS IN THE "I AM" STATEMENTS OF JESUS FOUND IN THE GOSPEL OF JOHN.**

For example, in [John 8:58](#), Jesus declares, "Truly, truly, I tell you, before Abraham was born, I am!" (BSB). **This usage underscores the divine self-identification of Jesus, echoing the Old Testament revelation of God as "I AM" ([Exodus 3:14](#)).**

The verb εἰμί **also appears in expressions of being and**

existence, such as in Acts 17:28, where Paul states, "*For in Him we live and move and have our being*" (BSB).

This highlights the foundational role of God in the existence and sustenance of all creation.

Additionally, εἶμι is used in various grammatical constructions, including indicative, subjunctive, and imperative moods, to express different nuances of being and existence. Its presence is crucial in forming predicates and linking subjects with their attributes or states.

◀ 2132. eunoeó ▶

Lexicon

eunoeó: To be well-disposed, to think kindly, to be favorable

Original Word: εὐνοέω

Part of Speech: Verb

Transliteration: eunoeó

Pronunciation: yoo-no-EH-o

Phonetic Spelling: (yoo-no-eh'-o)

Definition: To be well-disposed, to think kindly, to be favorable

Meaning: I am favorable, am kindly-disposed.

Strong's Exhaustive Concordance

agree, reconcile

From a compound of eu and nous; to be well- minded,

i.e. Reconcile -- agree.

see GREEK eu

see GREEK nous

NAS Exhaustive Concordance

Word Origin

from a comp. of [eu](#) and [noeó](#)

Definition

to think kindly of, i.e. to be favorable

NASB Translation

make friends (1).

Thayer's Greek Lexicon

STRONGS NT 2132: εὐνοέω

εὐνοέω, εὐνόω; (εὐνωσ); **to wish (one) well; to be well-**

disposed, of a peaceable spirit: τίνι, toward anyone, [Matthew 5:25](#).

(3Macc. 7:11; Sophocles, Aristophanes, Xenophon, Polybius, Plutarch, Herodian)

Topical Lexicon

Word Origin: From the Greek words εὖ (eu, meaning "well" or "good") and νοέω (noeō, meaning "to think" or "to perceive").

Corresponding Greek / Hebrew Entries: While there is no direct Hebrew equivalent for εὐνοέω, the concept of goodwill and favor can be found in several Hebrew terms, such as חֵן (chen, [Strong's Hebrew 2580](#)), meaning "favor" or "grace," and טוֹב (tov, [Strong's Hebrew 2896](#)), meaning "good" or "pleasant." These terms reflect similar ideas of benevolence and positive disposition in the Hebrew Scriptures.

Usage: The term εὐνοέω is used in contexts where an individual is described as having a favorable or positive disposition towards another person or idea. **It implies a sense of goodwill or benevolence.**

Context: The Greek verb εὐνοέω (eunoéo) is relatively rare in the New Testament, reflecting a concept of goodwill or **favorable disposition. It is derived from the combination of εὖ, meaning "well" or "good," and νοέω, meaning "to think" or "to perceive."** This compound suggests a mindset that is inclined towards kindness and positive regard.

In the cultural context of the New Testament, εὐνοέω would have been understood as an attitude of benevolence or favor, **OFTEN ASSOCIATED WITH RELATIONSHIPS**

BETWEEN INDIVIDUALS OR BETWEEN INDIVIDUALS AND GOD.

This term captures the essence of a heart and mind that are aligned with goodwill, reflecting a disposition that seeks the well-being of others.

While εὐνοέω itself may not appear frequently in the New Testament, the concept it represents is foundational to Christian teachings on love, kindness, and community. The idea of being well-minded or favorably disposed is echoed in various passages that encourage believers to love one another, to be kind, and to seek the good of others.

The Berean Standard Bible (BSB) captures this essence in its translation, emphasizing the importance of a heart that is inclined towards goodness and favor. This aligns with the broader biblical narrative that calls for believers to embody the love and grace of God in their interactions with others.

◀ 476. antidikos ▶

Lexicon

antidikos: Adversary, opponent

Original Word: ἀντίδικος

Part of Speech: Noun, Masculine

Transliteration: antidikos

Pronunciation: an-TEE-dee-kos

Phonetic Spelling: (an-tid'-ee-kos)

Definition: Adversary, opponent

Meaning: an opponent (at law), an adversary.

Strong's Exhaustive Concordance

ADVERSARY.

From [anti](#) and [dike](#); **AN OPPONENT (IN A LAWSUIT); SPECIALLY, SATAN (AS THE ARCH-ENEMY) – ADVERSARY.**

see GREEK [anti](#)

see GREEK [dike](#)

HELPS Word-studies

476 *antídkos* (from [473](#) /*antí*, "against, off-set" and [1349](#) /*díkē*, "justice, a judge") – properly, a prosecuting attorney arguing a case-at-law; **an "opponent at law"** (TDNT).

[476](#) /*antídkos* ("AN ACCUSER, ADVERSARY")
BRINGS FORMAL CHARGES, I.E. AS THEY

ARE BINDING TO EXACT PENALTY. SATAN ACTS AS SUCH AN ADVERSARY, BRINGING THE "(LAW)SUIT" OF DARKNESS AGAINST BELIEVERS FOR THEIR ETERNAL DAMNATION (CF. 1 PET 5:8). OFFSETTING THIS IS THE PERFECT SACRIFICE OF CHRIST (JN 19:30)!

[[476](#) (*antidikos*) is "an adversary in a lawsuit," from *anti*/"against," and *dīkē*/"a lawsuit," *WS*, 319.

476 (*antidikos*) is a technical legal term used in antiquity of an adversary in a courtroom, i.e. someone seeking official (formal, binding) damages.

The papyri (*Pl Phdr* 237) used [476](#) (*antidikos*) of an *opponent* in a law suit.]

NAS Exhaustive Concordance

Word Origin

from [anti](#) and [diké](#)

Definition

an opponent, adversary

NASB Translation

adversary (1), opponent (3), opponent at law (1).

Thayer's Greek Lexicon

STRONGS NT 476: ἀντίδικος

ἀντίδικος, ἀντίδικον (δίκη); as a substantive ὁ ἀντίδικος a. **an opponent in a suit at law**: [Matthew 5:25](#); [Luke 12:58](#); [Luke 18:3](#) (Xenophon, Plato, often in the Attic orators).

b. universally, **an adversary, enemy** (Aeschyl. Ag. 41; Sir. 33:9; [1 Samuel 2:10](#); [Isaiah 41:11](#), etc.): [1 Peter 5:8](#) (**unless we prefer to regard the devil as here called ἀντίδικος because he accuses men before God**).

Topical Lexicon

Word Origin: Derived from ἀντί (anti, meaning "against") and δίκη (dikē, meaning "justice" or "judgment").

Corresponding Greek / Hebrew Entries: The Greek term ἀντίδικος corresponds to several Hebrew terms that convey the idea of an adversary or accuser, such as:

- H340: אוֹיֵב (oyeb) • enemy, foe
- H7854: שָׂטָן (satan) • adversary, accuser

These Hebrew terms similarly reflect the concept of opposition and enmity, whether in a physical, legal, or spiritual sense, and are used throughout the Old Testament to describe those who stand against God's people or purposes.

Usage: The term ἀντίδικος is used in the New Testament to describe an adversary or opponent, often in a legal or spiritual sense. It appears in contexts where there is a conflict or accusation, highlighting the role of an opponent who seeks to challenge or accuse.

Context: The term ἀντίδικος is used in the New Testament to convey the concept of an adversary or opponent, particularly in legal or spiritual battles.

In 1 Peter 5:8, the word is used metaphorically to describe the devil as a roaring lion seeking someone to devour: *"Be sober-minded and alert. Your adversary the devil prowls around like a roaring lion, seeking someone to devour."*

HERE, ἀντίδικος EMPHASIZES THE DEVIL'S ROLE AS AN ACCUSER AND OPPONENT OF BELIEVERS, HIGHLIGHTING THE NEED FOR VIGILANCE AND RESISTANCE.

In Luke 12:58, the term is used in a more literal legal

context: "Make an effort to reconcile with your adversary while you are on the way, lest he drag you off to the judge, and the judge hand you over to the officer, and the officer throw you into prison." This passage advises settling disputes quickly to avoid legal consequences, using ἀντίδικος to describe the opposing party in a legal dispute.

The use of ἀντίδικος in these contexts underscores the importance of recognizing and addressing opposition, whether it be spiritual or legal. It serves as a reminder of the adversarial forces believers may face and the necessity of being prepared to confront them.

◀ 5035. tachu ▶

Lexicon

tachu: Quickly, swiftly, soon

Original Word: ταχύ

Part of Speech: Adverb

Transliteration: tachu

Pronunciation: tah-KHOO

Phonetic Spelling: (takh-oo')

Definition: Quickly, swiftly, soon

Meaning: quickly, speedily.

Strong's Exhaustive Concordance

lightly, quickly.

Neuter singular of [tachus](#) (as adverb); shortly, i.e. **Without delay**, soon, or (by surprise) suddenly, or (by implication, of ease) readily -- lightly, quickly.

see GREEK [tachus](#)

HELPS Word-studies

5035 *taxý* (an adjective, used adverbially, and derived from [5036](#) /*taxý's*, "promptly") – properly, *swift* (quick), without *unnecessary delay*; **USED OF GOD'S PROMPTNESS CHARACTERIZING HOW HE HAS ORDERED ALL PHYSICAL SCENES OF LIFE TO HAPPEN ON HIS PERFECT TIMETABLE WITHOUT UNNECESSARY "DELAY" (REV 1:1, 22:6).**

[[5035](#) (*taxý*) **does not mean "immediately" or necessarily "in a very short time" but rather "without any delay."**]

NAS Exhaustive Concordance

Word Origin

neut. of [tachus](#)

Definition

quickly

NASB Translation

before long (1), possible (1), quickly (11), soon afterward (1).

Thayer's Greek Lexicon

STRONGS NT 5035: ταχύ

ταχύ (neuter of the adjective ταχύς), adverb (from Pindar down), **quickly, speedily** (without delay): [Matthew 5:25](#); [Matthew 28:7](#); [Mark 16:8](#) Rec.; [Luke 15:22](#) L Tr brackets WH; [John 11:29](#); ἔρχεσθαι, [Revelation 2:5](#) Rec.bez elz, ; ; forthwith, i. e. while in the use of my name he is performing mighty works, [Mark 9:39](#).

Topical Lexicon

Word Origin: Derived from the root word ταχύς (tachys), meaning "quick" or "swift."

Corresponding Greek / Hebrew Entries: While there is no direct Hebrew equivalent for the Greek adverb ταχύ, similar concepts of speed and urgency can be found in Hebrew words such as מָהֵר (maher, [Strong's Hebrew 4116](#)), meaning "to hasten" or "to hurry," and קָל (qal, [Strong's Hebrew 7031](#)), meaning "swift" or "light." These terms similarly convey the idea of rapid action or quick movement in the Hebrew Scriptures.

Usage: The term ταχύ is used in the New Testament to describe actions or events that are to happen without delay or with great speed. It often emphasizes the urgency or imminence of an event.

Context: The Greek adverb ταχύ **appears in several New Testament passages, often in eschatological contexts or in instructions for immediate action. It is used to convey the urgency of Christ's return or the need for prompt obedience to divine commands.**

• ***Revelation 22:7 (BSB): "Behold, I am coming soon. Blessed is the one who keeps the words of prophecy in this book." Here, ταχύ underscores the imminence of Christ's return, urging believers to remain vigilant and faithful.***

• **Matthew 28:7 (BSB):** "Then go quickly and tell His disciples, 'He has risen from the dead and is going ahead of you into Galilee. There you will see Him. Behold, I have told you.'" In this context, ταχύ is used to instruct the women at the tomb to deliver the message of Jesus' resurrection without delay.

• **Philippians 2:19 (BSB):** "Now I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I learn how you are doing." Here, ταχύ conveys the apostle Paul's desire for Timothy to visit the Philippians promptly.

The use of ταχύ in these contexts highlights the importance of readiness and the expectation of swift fulfillment of God's promises. It serves as a reminder of the transient nature of life and the need for immediate response to God's call.

◀ 3860. paradidómi ▶

Lexicon

paradidómi: To deliver, to hand over, to betray, to entrust

Original Word: παραδίδωμι

Part of Speech: Verb

Transliteration: paradidómi

Pronunciation: pah-rah-DEE-doh-mee

Phonetic Spelling: (par-ad-id'-o-mee)

Definition: To deliver, to hand over, to betray, to entrust

Meaning: I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.

Strong's Exhaustive Concordance

betray, bring forth

From [para](#) and [didomi](#); to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

see GREEK [para](#)

see GREEK [didomi](#)

HELPS Word-studies

3860 *paradidōmi* (from [3844](#) /*pará*, "from close-beside" and [1325](#) /*didōmi*, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

NAS Exhaustive Concordance

Word Origin

from [para](#) and [didómi](#)

Definition

to hand over, to give or deliver over, to betray

NASB Translation

betray (17), betrayed (10), betraying (9), betrays (3), commended (1), committed (3), deliver (6), delivered (21), delivered over (1), delivering (3), entrusted (3), entrusting (1), gave (4), gave...over (3), given...over (1), hand (6), handed (9), handed...over (1), handed down (4), handed over (4), hands (1), permits (1), put (1), putting (1), risked (1), surrender (1), taken into custody (2), turn...over (1).

Thayer's Greek Lexicon

STRONGS NT 3860: παραδίδωμι

παραδίδωμι, subjunctive 3 person singular **παραδιδῶ** ([1 Corinthians 15:24](#) (L marginal reading Tr marginal reading WH, the Sinaiticus manuscript, etc.)) and **παραδίδοι** (ibid. L text T Tr text; cf. Buttmann, 46 (40) (and **δίδωμι**, at the beginning)); imperfect 3 person singular **παρεδίδου** ([Acts 8:3](#); [1 Peter 2:23](#)), plural **παρεδίδουν** ([Acts 16:4](#) R G;) and **παρεδίδοσαν** ([Acts 16:4](#) L T Tr WH; cf. Winer's Grammar, § 14, 1 c.; Buttmann, 45 (39)); future **παραδώσω**; 1 aorist **παρέδωκα**; 2 aorist **παρεδων**, subjunctive 3 person singular **παραδῶ** and several times **παραδοῖ** (so L T Tr WH in [Mark 4:29](#); [Mark 14:10, 11](#); [John 13:2](#); see **δίδωμι**, at the beginning); perfect participle **παραδεδωκως** ([Acts 15:26](#)); pluperfect 3 person plural without augment **παραδεδάκεισαν** ([Mark 15:10](#); Winer's Grammar, § 12, 9; (Buttmann, 33 (29); Tdf. Proleg., p. 120f)); passive, present **παραδίδομαι**; imperfect 3 person singular **παρεδίδετο** ([1 Corinthians 11:23](#) L T Tr WH for R G **παρεδίδοτο**, see **ἀποδίδωμι**); perfect 3 person singular **παραδέδοται** ([Luke 4:6](#)), participle **παραδεδόμενος**, [Acts 14:26](#); 1 aorist **παρεδόθην**; 1 future **παραδοθήσομαι**; from Pindar and Herodotus down; the Sept. mostly for **יָדַן**; **to give over**;

1. properly, **to give into the hands** (of another).

2. **to give over into (one's) power or use**: **τίνι τί**, **to deliver to one something** to keep, use, take care of, manage, [Matthew 11:27](#); [Luke 4:6](#) (cf. Winer's Grammar, 271 (254)); [Luke 10:22](#); **τά ὑπάρχοντα**, **τάλαντα**, [Matthew 25:14, 20, 22](#); **τὴν βασιλείαν**, [1 Corinthians 15:24](#); **τό πνεῦμα** namely, **τῷ Θεῷ**, [John 19:30](#); **τό σῶμα**, **ἵνα** etc., to be burned, [1 Corinthians 13:3](#); **τινα**, **to deliver one up** to custody, to be judged, condemned, punished, scourged, tormented, put to death (often thus in secular authors): **τινα**, absolutely, so that **to be put in prison** must be supplied, [Matthew 4:12](#); [Mark 1:14](#); **τηρουμένους**, who are kept, [2 Peter 2:4](#) (G T Tr WH; but R **τετηρημένους**, L **κολαζομένους τηρεῖν**); to be put to death (cf. German dahingeben), [Romans 4:25](#); with the addition of **ὑπέρ τίνος**, for one's salvation, [Romans 8:32](#); **τινα τίνι**, [Matthew 5:25](#); [Matthew 18:34](#); [Matthew 20:18](#); [Matthew 27:2](#); [Mark 15:1](#); [Luke 12:58](#); [Luke 20:20](#); [John 18:30, 35](#); [John 19:11](#) etc.; [Acts 27:1](#); [Acts 28:16](#) Rec.; **τῷ θελήματι αὐτῶν**, to do their pleasure with [Luke 23:25](#); **τινα τίνι**, followed by **ἵνα**, [John 19:16](#); with an infinitive of purpose, **φυλάσσειν αὐτόν**, to guard him, [Acts 12:4](#); without the dative, [Matthew 10:19](#); [Matthew 24:10](#); [Matthew 27:18](#); [Mark 13:11](#); [Mark 15:10](#); [Acts 3:13](#); followed by **ἵνα**, [Matthew 27:26](#); [Mark 15:15](#); **τινα εἰς τό σταυρωθῆναι**, [Matthew 26:2](#) (**σταυροῦ θανάτῳ**, Ev. Nicod. c. 26); **εἰς χεῖρας τίνος**, i. e. into one's power, [Matthew 17:22](#); [Matthew 26:45](#); [Mark](#)

9:31; [Mark 14:41](#); [Luke 9:44](#); [Luke 24:7](#); [Acts 21:11](#); [Acts 28:17](#) ([Jeremiah 33:24](#) ()); [εἰς συνέδρια](#), to councils (see [συνέδριον](#), 2 b.) ([παραδιδόναι](#) involving also the idea of conducting), [Matthew 10:17](#); [Mark 13:9](#); [εἰς συναγωγάς](#), [Luke 21:12](#); [εἰς θλίψιν](#), [Matthew 24:9](#); [εἰς φυλακὴν](#), [Acts 8:3](#); [εἰς φυλακάς](#), [Acts 22:4](#); [εἰς θάνατον](#), [Matthew 10:21](#); [Mark 13:12](#); [2 Corinthians 4:11](#); [εἰς κρίμα θανάτου](#), [Luke 24:20](#); [τόν σάρκα εἰς καταφθοράν](#), of Christ undergoing death, the Epistle of Barnabas 5, 1 [ET]; [παραδιδόναι ἑαυτὸν ὑπὲρ τίνος](#), to give oneself up for, give oneself to death for, to undergo death for (the salvation of) one, [Galatians 2:20](#); [Ephesians 5:25](#); with the addition of [τῷ Θεῷ](#) and a predicate accusative, [Ephesians 5:2](#); [τὴν ψυχὴν ἑαυτοῦ ὑπὲρ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ](#), to jeopard life to magnify and make known the name of Jesus Christ, [Acts 15:26](#). Metaphorically, expressions: [τινα τῷ Σατανᾷ](#), to deliver one into the power of Satan to be harassed and tormented with evils, [1 Timothy 1:20](#); with the addition of [εἰς ὄλεθρον σαρκός](#) (see [ὄλεθρος](#)), [1 Corinthians 5:5](#) (the phrase seems to have originated from the Jewish formulas of excommunication (yet see Meyer (edited by Heinrici) at the passage (cf. B. D., under the word, Hymenaeus II., Excommunication II.)), because a person banished from the theocratic assembly was regarded as deprived of the protection of God and delivered up to the power of the devil). [τινα εἰς ἀκαθαρσίαν](#), to cause one to become unclean. [Romans 1:24](#); cf. Fritzsche, Rückert, and others at the passage (in this example and several that follow A. V. renders **to give up**); [εἰς πάθη ἀτιμίας](#), to make one a slave of vile passions, [Romans 1:26](#); [εἰς ἀδόκιμον νοῦν](#), to cause one to follow his own corrupt mind — followed by an infinitive of purpose (or expegetive infinitive (Meyer)), [Romans 1:28](#); [ἑαυτὸν τῇ ἀσέλγεια](#), to make oneself the slave of lasciviousness, [Ephesians 4:19](#); [τινα λατρεύειν](#), to cause one to worship, [Acts 7:42](#). **to deliver up treacherously**, i. e. by betrayal to cause one to be taken: [τινα τίνι](#), of Judas betraying Jesus, [Matthew 26:15](#); [Mark 14:10](#); [Luke 22:4, 6](#); without the dative, [Matthew 26:16, 21, 23, 25](#); [Mark 14:11, 18](#); [Luke 22:21, 48](#); [John 6:64, 71](#); [John 12:4](#); in the passive, [Mark 14:21](#); [Luke 22:22](#); [1 Corinthians 11:23](#); present preposition [ὁ παραδιδούς αὐτόν](#), of him as plotting the betrayal (cf. Buttman, § 144, 11, 3): [Matthew 26:25, 46, 48](#); [Mark 14:42, 44](#); [John 13:11](#); [John 18:2, 5](#). **to deliver one to be taught, moulded**, etc.: [εἰς τί](#), in the passive, [Romans 6:17](#) (to be resolved thus, [ὑπηκούσατε ... τύπον](#), etc. [εἰς ὃν παρεδόθητε](#) (Winer's Grammar, § 24, 2 b.)).

3. equivalent to **to commit, to commend**: [τινα τῇ χάριτι τοῦ Θεοῦ](#), in the passive, [Acts 14:26](#); [Acts 15:40](#); [παραδίδου τῷ κρίνοντι δικαίως](#), namely, [τά ἑαυτοῦ](#), his cause (Buttmann, 145 (127) note 2 (cf. Winer's Grammar, 590 (549))), [1 Peter 2:23](#).

4. **to deliver verbally**: commands, rites, [Mark 7:13](#); [Acts 6:14](#); [1 Corinthians 11:2](#); [2 Peter 2:21](#) (here in the passive); [πίστιν](#), the tenets (see [πίστις](#), 1 c. β.), in the passive, [Jude 1:3](#); [φυλάσσειν τά δόγματα](#), the decrees to keep, [Acts 16:4](#); **to deliver by narrating**, to

report, i. e. to perpetuate the knowledge of events by narrating them, [Luke 1:2](#); [1 Corinthians 11:23](#); [1 Corinthians 15:3](#) (see examples from Greek authors in Passow (or Liddell and Scott), under the word, 4).

5. to permit, allow: absolutely ὅταν παραδῶ or παραδοῖ ὁ καρπός, when the fruit will allow, i. e. when its ripeness permits, [Mark 4:29](#) (so τῆς ὥρας παραδιδουσης, Polybius 22, 24, 9; for other examples see Passow, under the word, 3 (Liddell and Scott, under the word II.; others take the word in Mark, the passage cited intransitively, in a quasi-reflexive sense, **gives itself up, presents itself**, cf. Winer's Grammar, 251 (236); Buttmann, 145 (127))).

Topical Lexicon

Word Origin: From παρά (para, meaning "beside" or "alongside") and δίδωμι (didōmi, meaning "to give").

Corresponding Greek / Hebrew Entries: The Hebrew equivalent often associated with παραδίδωμι is נתן (nathan, [Strong's Hebrew 5414](#)), which means "to give," "to deliver," or "to set." This Hebrew verb is used in similar contexts in the Old Testament, such as delivering someone into the hands of another or giving something over to someone.

Usage: παραδίδωμι is used in various contexts in the New Testament, including the handing over of Jesus to the authorities, the betrayal by Judas, the delivery of teachings or traditions, and the act of entrusting something to someone else.

Context: παραδίδωμι is a significant verb in the New Testament, appearing in various contexts that highlight its multifaceted nature. It is often used in the context of betrayal and handing over, most notably in the Passion narratives where Judas Iscariot "betrays" Jesus to the chief priests and elders (e.g., [Matthew 26:15](#), [Mark 14:10](#), [Luke 22:4](#), [John 18:2](#)). This act of betrayal is a fulfillment of Old Testament prophecies and plays a crucial role in the events leading to the crucifixion.

Beyond betrayal, παραδίδωμι is used to describe the act of delivering or entrusting teachings and traditions. For instance, Paul uses the term when speaking of delivering the gospel message or the traditions of the faith to the early Christian communities (e.g., [1 Corinthians 11:2](#), [1 Corinthians 15:3](#)). This usage underscores the importance of faithful transmission of the apostolic teachings.

The term also appears in legal and judicial contexts, where it can mean handing someone over to authorities or to judgment (e.g., [Matthew 5:25](#), [Acts 8:3](#)). In [Romans 1:24, 26, 28](#), Paul uses παραδίδωμι to describe God "giving over" individuals to their sinful desires as a form of judgment.

Overall, παραδίδωμι encapsulates themes of trust, betrayal, and the transmission of important teachings, making it a word rich with theological and narrative significance in the New Testament.

◀ 2923. krités ▶

Lexicon

krités: Judge

Original Word: κριτής

Part of Speech: Noun, Masculine

Transliteration: krités

Pronunciation: kree-TACE

Phonetic Spelling: (kree-tace')

Definition: Judge

Meaning: a judge, magistrate, ruler.

Strong's Exhaustive Concordance

judge.

From [krino](#); a judge (genitive case or specially) -- judge.

see GREEK [krino](#)

NAS Exhaustive Concordance

Word Origin

from [krinó](#)

Definition

a judge

NASB Translation

judge (15), judges (4).

Thayer's Greek Lexicon

STRONGS NT 2923: κριτής

κριτής, **κριτοῦ**, **ὁ** (**κρίνω**) (from Aeschylus and Herodotus down), the Sept. chiefly for שֹׁפֵט; a judge;

1. universally, one who passes, or arrogates to himself, judgment on anything: with the genitive of the object, [James 4:11](#); with the genitive of quality (see **διαλογισμός**, 1), [James 2:4](#); in a forensic sense, of the one who tries and decides a case (cf. **δικαστής**, at the end): [Matthew 5:25](#); [Luke 12:14](#) L T Tr WH, 58; (xviii. 2); with the genitive of quality (cf. Buttmann, § 132, 10; Winer's Grammar, § 34, 3b.), **τῆς ἀδικίας**, [Luke 18:6](#); with the genitive of the object (a thing), an arbiter, [Acts 18:15](#); of a Roman procurator administering justice, [Acts 24:10](#); of God passing judgment on the character and deeds of men, and rewarding accordingly, [Hebrews 12:23](#); [James 4:12](#); also of Christ returning to sit in judgment, [Acts 10:42](#); [2 Timothy 4:8](#); [James 5:9](#); in a peculiar sense, of a person whose conduct is made the standard for judging another and convicting him of wrong: with the genitive of the object (a person), [Matthew 12:27](#); [Luke 11:19](#).

2. like the Hebrew שֹׁפֵט, of the leaders or rulers of the Israelites: [Acts 13:20](#) ([Judges 2:16](#), [18](#); [Ruth 1:1](#); Sir. 10:1f, 24, etc.).

Topical Lexicon

Word Origin: Derived from the Greek verb κρίνω (krinō), meaning "to judge" or "to decide."

Corresponding Greek / Hebrew Entries: • שֹׁפֵט (shofet) • [Strong's Hebrew 8199](#): A judge, ruler, or one who decides cases. This term is used in the Old Testament to describe leaders who were

responsible for maintaining justice and order among the people of Israel.

• דָּן (dan) • [Strong's Hebrew 1777](#): To judge, contend, or plead. This verb is used in various contexts to describe the act of judging or making decisions.

These Hebrew terms reflect similar roles and responsibilities as the Greek κριτής, emphasizing the continuity of the concept of judgment throughout the biblical narrative.

Usage: The term κριτής is used in the New Testament to refer to individuals who have the authority to judge or make decisions, whether in a legal, moral, or spiritual context. It can refer to human judges or to God as the ultimate judge.

Context: The Greek term κριτής appears in several New Testament passages, emphasizing the role of a judge in both human and divine contexts. In the New Testament, κριτής is used to describe individuals who hold judicial authority, such as in legal proceedings or moral discernment. It is also used to refer to God as the ultimate judge of humanity.

In [Luke 12:14](#), Jesus responds to a request to arbitrate a dispute by saying, "Man, who appointed Me a judge or an arbiter between you?" Here, κριτής is used to denote a human judge or arbitrator. In [Acts 10:42](#), Peter speaks of Jesus as the one "appointed by God as judge of the living and the dead," highlighting the divine aspect of judgment.

The role of a κριτής is not limited to legal matters but extends to moral and spiritual discernment. [James 4:12](#) states, "There is only one Lawgiver and Judge, the One who is able to save and destroy." This passage underscores the belief that ultimate judgment belongs to God alone.

The concept of judgment in the New Testament is closely tied to themes of justice, righteousness, and accountability. Believers are reminded that while human judges may render decisions, it is God who ultimately judges the hearts and actions of individuals.

VERSE 25:

25 Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison.

◀ Matthew 5:25 ▶

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
1510 [e]	ἴσθι isthi	Be	V-PMA-2S
2132 [e]	εὐνοῶν eunoōn	agreeing	V-PPA-NMS
3588 [e]	τῷ tō	with	Art-DMS
476 [e]	ἀντιδίκῳ antidikō	accuser	N-DMS
4771 [e]	σου sou	of you	PPro-G2S
5035 [e]	ταχὺ tachy	quickly,	Adv

2193 [e]	ἕως heōs	while	Prep
3755 [e]	οὗτου hotou	which	RelPro-GMS
1510 [e]	εἶ ei	you are	V-PIA-2S
3326 [e]	μετ' met'	with	Prep
846 [e]	αὐτοῦ autou	him,	PPro-GM3S
1722 [e]	ἐν en	on	Prep
3588 [e]	τῇ tē	the	Art-DFS
3598 [e]	ὁδῶ· hodō	way,	N-DFS
3361 [e]	μή mē	lest	Adv
4219 [e]	ποτέ pote	ever	Conj
4771 [e]	σε se	you	PPro-A2S
3860 [e]	παράδω paradō	deliver	V-ASA-3S

3588 [e]	ὁ ho	the	Art-NMS
476 [e]	ἀντίδικος antidikos	accuser	N-NMS
3588 [e]	τῷ tō	to the	Art-DMS
2923 [e]	κριτῇ, kritē	judge,	N-DMS
2532 [e]	καὶ kai	and	Conj
3588 [e]	ὁ ho	the	Art-NMS
2923 [e]	κριτῆς kritēs	judge	N-NMS
3588 [e]	τῷ tō	to the	Art-DMS
5257 [e]	ὑπηρέτη, hypēretē	officer,	N-DMS
2532 [e]	καὶ kai	and	Conj
1519 [e]	εἰς eis	into	Prep
5438 [e]	φυλακὴν phylakēn	prison	N-AFS

906 [e]	βληθήση· blēthēsē	you will be cast.	V-FIP-2S
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VERSE 26:

[26](#) Truly, I say to you, you will never get out until you have paid the last penny.

◀ Matthew 5:26 ▶

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
281 [e]	ἀμήν amēn	Truly	Heb
3004 [e]	λέγω legō	I say	V-PIA-1S
4771 [e]	σοι, soi	to you,	PPro-D2S
3756 [e]	οὐ ou	no	Adv
3361 [e]	μή mē	not	Adv

1831 [e]	ἐξέλθης exelthēs	shall you come out	V-ASA-2S
1564 [e]	ἐκεῖθεν ekeithen	from there,	Adv
2193 [e]	ἕως heōs	until	Conj
302 [e]	ἄν an	-	Prtcl
591 [e]	ἀποδῶς apodōs	you should pay	V-ASA-2S
3588 [e]	τὸν ton	the	Art-AMS
2078 [e]	ἔσχατον eschaton	last	Adj-AMS
2835 [e]	κοδράντην. kodrantēn	kodranten!	N-AMS