

# *“Consider Hell”*

Matthew 5:29-30

June 8, 2025

## INTRO:

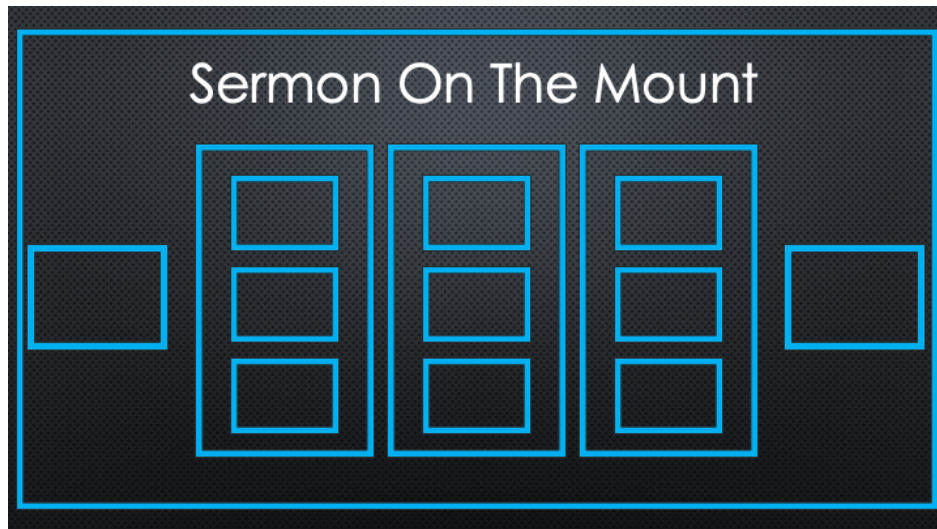
What do you want?

What do you think about hell?

Today, I have much to share... but little to say...

## CONTEXT:

Gospel X2...



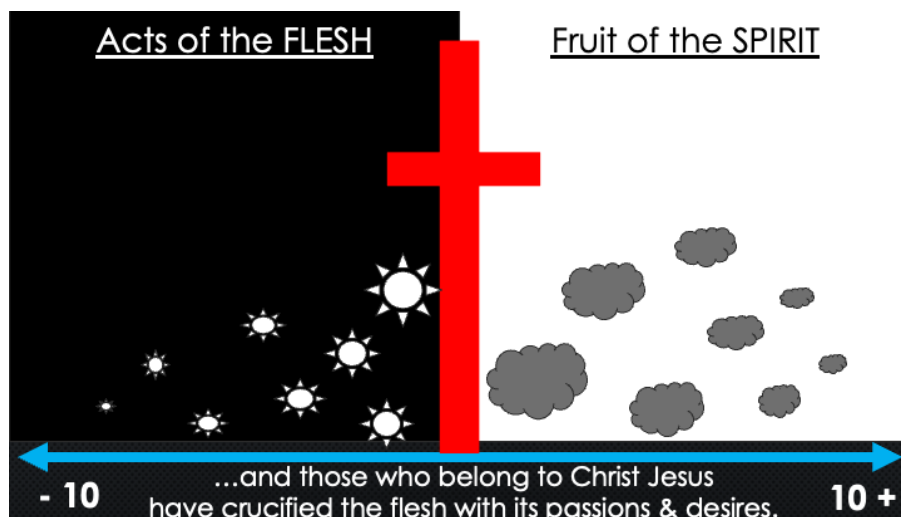
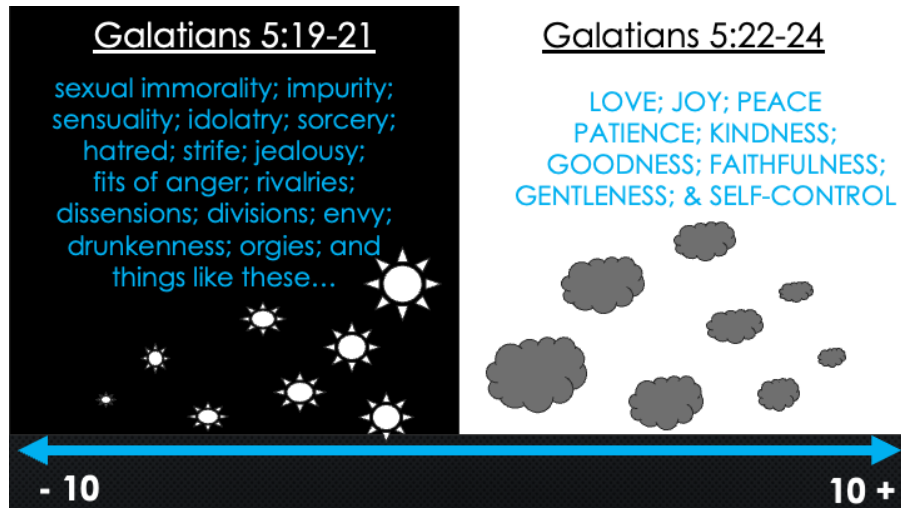
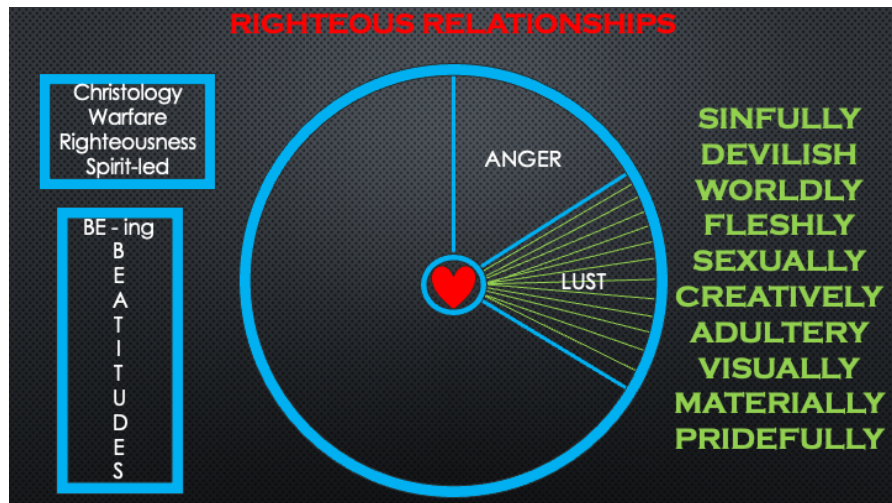
**RIGHTEOUS RELATIONSHIPS**

Christology  
Warfare  
Righteousness  
Spirit-led

BE - ing  
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*Biblical righteousness  
defines & divides both  
humanity & eternity.*

*(Matthew 5:20)*



**T/S:** WHO do you think about when you think about hell?

*(Did you realize that Jesus was a hell-fire & brimstone preacher?)*

(cf. Matthew 3:12 & 5:20 – plus 5:22 & 5:29-30 to start...)

**Where, When, How, & WHY do you think about hell?**

# PRAYER

## BIG IDEA:

Unrighteous heart-sins are a BIG deal...  
big enough to send Christ to His cross  
AND sinners to eternal hell.

## PREVIEW:

1. Heard
2. Hear
3. Heart
4. Hyperbole
5. Help
6. Hell
7. Heal

**TEXT:** Matthew 5:29-30

<sup>27</sup>“You have heard that it was said, ‘You shall not commit adultery.’ <sup>28</sup>But I say to you that everyone who looks... with lustful intent has already committed adultery... in (their) heart.

## LAST WEEK'S "BIG IDEA"

(Lusting IS... loving sin... while simultaneously **lunging toward eternal hell!**)

*<sup>29</sup>If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. <sup>30</sup>And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.*

### **VIDEO 1:** *What The Bible Says About Hell*

(Billy Graham Association - 3:30)

## I. You've Heard

<sup>27</sup>"You have heard that it was said,  
'You shall not commit adultery.'

## II. You're Hearing

<sup>28</sup>But I (Creator Christ) say to you that...

## III. Your Heart is the crime scene

<sup>28</sup>But I say to you that **everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.**

## IV. Christ's Hyperbole

<sup>29</sup>If your right eye causes you to sin, tear it out and cast/throw it away.

<sup>30</sup>And if your right hand causes you to sin, cut it off and cast/throw it away.

- NOTE: the “right” is contextualized “best/key”
- The message is not mutilation but purification!
- Causes = intentional snares, traps, DANGERS...

### 1<sup>st</sup> John 2:15-17

#### ***Do Not Love the World***

**15**Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. **16**For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. **17**And the world is passing away along with its desires, but whoever does the will of God abides forever.

- **Sin = all of humanity's ETERNAL problem...**
  - Literal “cause of death” for all people...
  - Spiritual “cause of death” for all people...
  - Eternal “cause of death” for all in HELL

➤ **Cast/Throw it away = very clear instructions.**

- Unrighteous causes...
- Righteous responses...
- **Proactive righteousness takes precautions!**
  - The Great Commandments...
  - The Beatitudes...
  - The Full Armor Of God...
  - The Fruit of The Spirit...
  - The BE-ing of “ecclesia in koinonia” ...

The righteous hand needs to cast the unrighteous hand away before the unrighteous hand casts everything else into hell...

## V. Christ's Help *(the point of His hyperbole)*

<sup>29</sup>For it is better (indeed) that you...  
lose one of your members...

<sup>30</sup>For it is better (indeed) that you...  
lose one of your members...

Who gets to decide what is best?

Who knows what is most helpful?

Who is the Creator & who is the created?

## VI. Christ's Hell

<sup>29</sup>than that your whole body be thrown into hell

<sup>30</sup>than that your whole body go into hell.

*Don't ever forget that Jesus Christ is Creator Christ!*

### **VIDEO 2:** *Is Hell Real?*

(Got-Questions - 3:00)

### **VIDEO 3:** *What's The Difference Between Sheol, Hades, Hell?*

(Got-Questions - 3:00)

### **VIDEO 4:** *How Can A Loving God Send Someone To Hell?*

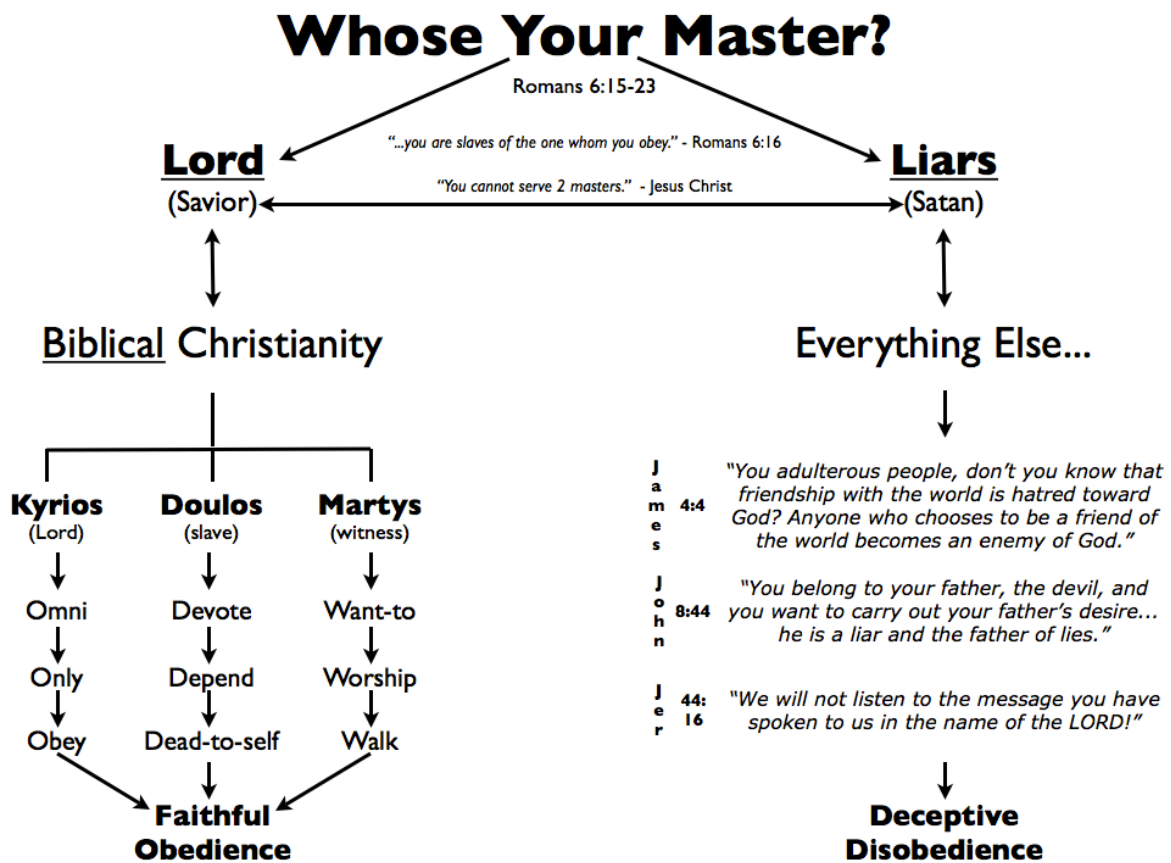
(Got-Questions - 7:35)

### **VIDEO 5:** *What Can We Know About Hell?*

(Ligonier Ministries – 3:20)

### **VIDEO 6:** *Erasing Hell*

(Francis Chan – 9:30)



## VII. Christ's Healing

How badly do you really want to **live** (eternally)???

How much do you love God and hate sin?

How well do you understand The Gospel?

**VIDEO 7:** *The Gospel Message*

(Voddie Baucham – 4:10)

## REVIEW:

Unrighteous heart-sins are a BIG deal...  
big enough to send Christ to His cross  
AND sinners to eternal hell.

## CLOSE:

Do you love lusting or are you lusting to love?

- Hungering & thirsting after righteousness?
- Please... “**consider Him**”
- Please... “consider hell”
- Please... hear, heed, & BE healed!

**How seriously does God take sin? How about you?**

How radical are you wanting & willing to be  
about righteousness?

## Closing ILLUSTRATION:

“An experienced climber and outdoorsman,  
Aron Ralston went hiking alone down Utah's Bluejohn  
Canyon... As he climbed over a boulder, it shifted,  
pinning his right arm against a canyon wall. Five days

later, after having tried fruitlessly to budge the 800-pound rock, he broke the bones in his forearm and amputated his arm below the elbow with a dull pocketknife. The operation took about an hour. Once free, he rappelled down a 60-foot cliff and walked five miles before finding help.

Ralston's poise and bravery under dire circumstances didn't shock those who were close to him in school...

"His story is amazing, but not surprising!"

*If that can be said of an outdoorsman... how much more should be said of miraculous Christians?!?!*

Creator Christ has spoken.  
If you have heard & now hear...  
I hope you will heed & be healed...  
That you will embrace, obey, & abide... in...  
The real & righteous Word, will, & ways of God... with...  
No unrighteous excuses... No more, no less, no matter what!

**PRAYER**

## Research Notes:

### ◀ Matthew 5:29 ▶

#### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">1487</a> [e]	εἰ <a href="#">ei</a>	If	<a href="#">Conj</a>
<a href="#">1161</a> [e]	δὲ <a href="#">de</a>	now	<a href="#">Conj</a>
<a href="#">3588</a> [e]	ὁ <a href="#">ho</a>	the	<a href="#">Art-NMS</a>
<a href="#">3788</a> [e]	ὀφθαλμός <a href="#">ophthalmos</a>	eye	<a href="#">N-NMS</a>
<a href="#">4771</a> [e]	σου <a href="#">sou</a>	of you	<a href="#">PPro-G2S</a>
<a href="#">3588</a> [e]	ὁ <a href="#">ho</a>	-	<a href="#">Art-NMS</a>
<a href="#">1188</a> [e]	δεξιὸς <a href="#">dexios</a>	right	<a href="#">Adj-NMS</a>
<a href="#">4624</a> [e]	σκανδαλίζει <a href="#">skandalizei</a>	causes to stumble	<a href="#">V-PIA-3S</a>
<a href="#">4771</a> [e]	σε, <a href="#">se</a>	you,	<a href="#">PPro-A2S</a>

<a href="#">1807 [e]</a>	ἔξελε <a href="#">exele</a>	pluck out	<a href="#">V-AMA-2S</a>
<a href="#">846 [e]</a>	αὐτὸν <a href="#">auton</a>	it	<a href="#">PPro-AM3S</a>
<a href="#">2532 [e]</a>	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">906 [e]</a>	βάλε <a href="#">bale</a>	cast [it]	<a href="#">V-AMA-2S</a>
<a href="#">575 [e]</a>	ἀπὸ <a href="#">apo</a>	from	<a href="#">Prep</a>
<a href="#">4771 [e]</a>	σοῦ· <a href="#">sou</a>	you;	<a href="#">PPro-G2S</a>
<a href="#">4851 [e]</a>	συμφέρει <a href="#">sympherei</a>	it is better	<a href="#">V-PIA-3S</a>
<a href="#">1063 [e]</a>	γάρ <a href="#">gar</a>	indeed	<a href="#">Conj</a>
<a href="#">4771 [e]</a>	σοι <a href="#">soi</a>	for you	<a href="#">PPro-D2S</a>
<a href="#">2443 [e]</a>	ἵνα <a href="#">hina</a>	that	<a href="#">Conj</a>
<a href="#">622 [e]</a>	ἀπόληται <a href="#">apolētai</a>	should perish	<a href="#">V-ASM-3S</a>
<a href="#">1520 [e]</a>	ἓν <a href="#">hen</a>	one	<a href="#">Adj-NNS</a>

<a href="#">3588</a> [e]	τῶν <a href="#">tōn</a>	of the	<a href="#">Art-GNP</a>
<a href="#">3196</a> [e]	μελῶν <a href="#">melōn</a>	members	<a href="#">N-GNP</a>
<a href="#">4771</a> [e]	σου <a href="#">sou</a>	of you,	<a href="#">PPro-G2S</a>
<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">3361</a> [e]	μὴ <a href="#">mē</a>	not	<a href="#">Adv</a>
<a href="#">3650</a> [e]	ὅλον <a href="#">holon</a>	all	<a href="#">Adj-NNS</a>
<a href="#">3588</a> [e]	τὸ <a href="#">to</a>	the	<a href="#">Art-NNS</a>
<a href="#">4983</a> [e]	σῶμά <a href="#">sōma</a>	body	<a href="#">N-NNS</a>
<a href="#">4771</a> [e]	σου <a href="#">sou</a>	of you	<a href="#">PPro-G2S</a>
<a href="#">906</a> [e]	βληθῇ <a href="#">blēthē</a>	should be cast	<a href="#">V-ASP-3S</a>
<a href="#">1519</a> [e]	εἰς <a href="#">eis</a>	into	<a href="#">Prep</a>
<a href="#">1067</a> [e]	γέενναν. <a href="#">geennan</a>	hell.	<a href="#">N-AFS</a>

## ◀ 1188. dexios ▶

### Lexicon

**dexios:** Right (as in right hand or right side)

**Original Word:** δεξιός

**Part of Speech:** Adjective

**Transliteration:** dexios

**Pronunciation:** deh-xee-os'

**Phonetic Spelling:** (dex-ee-os')

**Definition:** Right (as in right hand or right side)

**Meaning:** on the right hand, right hand, right.

### Strong's Exhaustive Concordance

right hand or side.

From [dechomai](#); the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

see GREEK [dechomai](#)

### NAS Exhaustive Concordance

**Word Origin**

perhaps a prim. word

**Definition**

the right hand or side

**NASB Translation**

right (22), right hand (31), right-hand (1).

### Thayer's Greek Lexicon

STRONGS NT 1188: δεξιός

δεξιός, δεξιά, δεξιόν (from δέχομαι, future δέξομαι, or from δέκω, which is akin to δείκνυμι; properly, of that hand which is accustomed to **take told of** as well as to **point out**; just as ἄξιος comes from ἄξω, future of ἄγω; (cf. Curtius, §§ 11, 266)), **the right**: [Matthew 5:29, 39](#); [Luke 22:50](#); [John 18:10](#); [Revelation 10:2](#); ἡ δεξιά χεῖρ, [Matthew 5:30](#); [Luke 6:6](#); [Acts 3:7](#); [Revelation 1:16](#); [Revelation 13:16](#); and (with χεῖρ omitted) ἡ δεξιά (like ἡ ἀριστερά), [Matthew 6:3](#); [Matthew 27:29](#); [Revelation 1:20](#); [Revelation 2:1](#); [Revelation 5:7](#); ἐπὶ τὴν δεξιάν (on the right hand i. e.) at the right side, [Revelation 5:1](#) (but others take it more closely, in the right hand; cf. [Revelation 5:7](#) and [Revelation 20:1](#)); διδόναι τὴν δεξιάν or τάς δεξιᾶς, to pledge either a mutual friendship, or a compact, by joining the right hands: [Galatians 2:9](#) (1 Macc. 6:58 1 Macc. 11:50, 62, 66 1 Macc. 13:50; 2 Macc. 11:26 2Macc. 12:11 2Macc. 13:22; cf. Gesenius, Thesaurus ii.,

pp. 566 and 599; and in secular authors as Xenophon, an. 1, 6, 6; 2, 5, 3; Josephus, Antiquities 18, 9, 3 **δεξιάν τέ καί πίστιν διδόναι τίνι**); God is said to have done something **τῇ δεξιᾷ αὐτοῦ** with his right hand i. e., according to Hebrew idiom, **by his own power** (cf. Winer's Grammar, 214 (201)): [Acts 2:33](#); [Acts 5:31](#); **τά ὄπλα τά δεξιᾷ**, arms carried in the right hand and used for attack, as the sword, the spear, **καί ἀριστερά** those carried in the left hand, for the purpose of defense, as the shield: [2 Corinthians 6:7](#); **τά δεξιᾷ μέρη τοῦ πλοίου**, [John 21:6](#). **τά δεξιᾷ** the right side (Winer's Grammar, 176 (166)): [Mark 16:5](#); **ἐκ δεξιῶν τίνος** **on one's right hand** (Latin *dexter*), [Matthew 25:33](#); [Matthew 27:38](#); [Mark 15:27](#); [Luke 1:11](#); [Luke 23:33](#); **εἶναι**, [Acts 2:25](#) (from [Psalm 15:8](#) ()), he is at my right hand, namely, as a leader, to sustain me). As in this expression the Greeks use the preposition **ἐκ**, so the Hebrews sometimes use יָמִין (יָמִין from i. e. at the right, יָמִין מִן from i. e. at the side of anyone) and the Romans *ab* (*sedere ad extra aliquid, proximum esse ab aliquo*), because they define the position of one standing or sitting next another by proceeding from the one next to whom he is said to stand or sit (cf. Winer's Grammar, 367 (344)). **καθίσαι ἐκ δεξιῶν καί ἐξ εὐωνύμων τίνος βασιλέως**, to occupy the places of honor nearest the king, [Matthew 20:21, 23](#); [Mark 10:37, 40](#); (**יָשִׁב מִיְמִין**, [Kings 2:19](#); [Psalm 44:10](#) ()). Hence, after [Psalm 109:1](#) (()) as applied to the Messiah ([Matthew 22:44](#); [Mark 12:36](#); [Luke 20:42](#)), Christ is said to have ascended **καθῆσθαι** or **καθίσαι ἐκ δεξιῶν** (**at or on the right hand**) of God, [Matthew 26:64](#); [Mark 14:62](#); [Mark 16:19](#); [Luke 22:69](#); [Acts 2:34](#); [Hebrews 1:13](#); **εἶναι** or **καθίσαι ἐν δεξιᾷ τοῦ Θεοῦ**, [Romans 8:34](#); [Ephesians 1:20](#); [Colossians 3:1](#); [Hebrews 1:3](#); [Hebrews 8:1](#); [Hebrews 10:12](#); [Hebrews 12:2](#) — to indicate that he has **become a partner in God's universal government** (cf. Knapp, *De J. Chr. ad dextram dei sedente*, in his *Scripta var. arg.*, p. 41ff; (Stuart, *Commentary on Hebrews*, excurs. iv.)). That these expressions are to be understood in this figurative sense, and not of a fixed and definite place in the highest heavens (as Chr. From Fritzsche in *Nov. Opuscul. acad.*, p. 209ff tries to prove, after the orthodox theologians of the reformed church), will be questioned by no one who carefully considers [Revelation 3:21](#). Christ is once spoken of as **ἐστώς ἐκ δεξιῶν τοῦ Θεοῦ**, as though in indignation at his adversaries (according to others, to welcome his martyred servant) he had risen from his heavenly throne, [Acts 7:55f](#).

## Topical Lexicon

**Word Origin:** From the base of δέχομαι (*dechomai*), meaning "to receive" or "to accept."

**Corresponding Greek / Hebrew Entries:** • יָמִין (*yamin*) • [Strong's Hebrew 3225](#): This Hebrew term is often translated as "right hand" or "right side" and carries similar connotations of strength, favor, and authority as "dextros" in the Greek. It is used in various Old Testament passages to denote the right hand as a place of honor and power, such as in [Genesis 48:14](#), where Jacob crosses his hands to place his right hand on Ephraim's head, signifying blessing and favor.

**Usage:** The word "dexios" appears in various contexts in the New Testament, often referring to the right hand or side, symbolizing a place of honor, authority, or power. It is used in both literal descriptions and figurative language.

**Context:** The Greek word "δεξιός" (dexios) is frequently used in the New Testament to denote the right hand or right side, often symbolizing a position of favor or authority. In the cultural context of the Bible, the right hand was traditionally seen as a place of honor and strength. This is evident in passages where Jesus is described as sitting at the right hand of God, indicating His exalted status and divine authority (e.g., [Mark 16:19](#), "After the Lord Jesus had spoken to them, He was taken up into heaven and sat down at the right hand of God.").

The right hand is also associated with acts of blessing and power. For instance, in [Matthew 25:33](#), Jesus describes the final judgment, saying, "He will place the sheep on His right and the goats on His left," signifying the right side as the place for the righteous. Additionally, the right hand is used in the context of oaths and covenants, as seen in [Galatians 2:9](#), where Paul mentions extending "the right hand of fellowship."

Metaphorically, "dexios" can represent divine support and protection, as seen in [Psalm 16:8](#) (quoted in [Acts 2:25](#)), "I saw the Lord always before me; because He is at my right hand, I will not be shaken." This usage underscores the right hand as a symbol of God's sustaining presence and power.

## ◀ 4851. sumphero ▶

### Lexicon

**sumphero:** To bring together, to be profitable, to be advantageous, to benefit.

**Original Word:** συμφέρω

**Part of Speech:** Verb

**Transliteration:** sumphero

**Pronunciation:** soom-FER-oh

**Phonetic Spelling:** (soom-fer'-o)

**Definition:** To bring together, to be profitable, to be advantageous, to benefit.

**Meaning:** I bring together, collect; I am profitable to.

### Strong's Exhaustive Concordance

bring together, be expedient, be profitable for.

From [sun](#) and [phero](#) (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage -- be better for, bring together, be expedient (for), be good, (be) profit(-able for).

see GREEK [sun](#)

see GREEK [phero](#)

## HELPS Word-studies

**4851** *symphérō* (from [4862](#) /*sýn*, "together with" and [5342](#) /*phérō*, "bring, carry") – properly, combine in a way that brings a profit (gain), especially by a "concurrency of circumstances" that results in benefit or advancement (M. Vincent).

## Thayer's Greek Lexicon

### STRONGS NT 4851: συμφέρω

**συμφέρω**; 1 aorist participle **συνενέγκαντες** ([Acts 19:19](#)); from (Homer (in middle)), Aeschylus, Herodotus down; **to bear or bring together** (Latin *confero*), i. e.

1. with a reference to the object, **to bring together**: **τί**, [Acts 19:19](#).

2. with a reference to the subject, "to bear together or at the same time; to carry with other's; to collect or contribute in order to help, hence, to help, be profitable, be expedient"; **συμφέρει**, **it is expedient, profitable**, and in the same sense with a neuter plural: with the subject **πάντα**, [1 Corinthians 6:12](#); [1 Corinthians 10:23](#); **τί τίνι**, [2 Corinthians 8:10](#); with an infinitive of the object (as in Greek writings), [Matthew 19:10](#); [2 Corinthians 12:1](#) (where L T Tr WH have **συμφέρον**); with the accusative and infinitive [John 18:14](#); **συμφέρει τίνι** followed by **ἵνα** (see **ἵνα**, II. 2c. (Buttmann, § 139, 45; Winer's Grammar, 337 (316))), [Matthew 5:29](#); [Matthew 18:6](#); [John 11:50](#); [John 16:7](#). **τό συμφέρον**, **that which is profitable** (Sophocles, Euripides, Xenophon, Demosthenes, others): [1 Corinthians 12:7](#); plural (Plato, de rep. 1, p. 341 e.), [Acts 20:20](#); advantage, **profit**, [Hebrews 12:10](#); **τό ... σύμφορον τίνος** (often in Greek writings) the advantage of one, one's profit, [1 Corinthians 7:35](#); [1 Corinthians 10:33](#) (in both passages, L T Tr WH read **σύμφορον**, which see).

## Topical Lexicon

**Word Origin:** From σύν (syn, "together") and φέρω (pherō, "to bring" or "to carry").

**Corresponding Greek / Hebrew Entries:** While there is no direct Hebrew equivalent for συμφέρω, the concept of something being beneficial or advantageous can be found in various Hebrew terms that convey prosperity, welfare, or success, such as שָׁלוֹם (shalom, Strong's [H7965](#)) meaning peace or well-being, and יָתַר (yatar, Strong's [H3498](#)) meaning to remain or be left over, often implying abundance or advantage.

**Usage:** The verb συμφέρω is used in the New Testament to express the idea of something being beneficial or advantageous. It often conveys the sense of contributing to a positive outcome or being expedient.

**Context:** The Greek verb συμφέρω appears in several New Testament passages, where it is used to describe actions or situations that are beneficial or advantageous. This term is often employed in contexts where the outcome is considered profitable or expedient for individuals or groups.

In the Berean Standard Bible, συμφέρω is translated in various ways, depending on the context. For example, in John 11:50, the high priest Caiaphas uses the term to argue that it is better for one man to die for the people than for the whole nation to perish: "You do not realize that it is better for you that one man die for the people than that the whole nation perish."

Similarly, in 1 Corinthians 6:12, Paul uses the term to discuss the concept of lawful actions versus beneficial actions: "Everything is permissible for me, but not everything is beneficial." Here, συμφέρω is used to distinguish between what is allowed and what is truly advantageous for spiritual growth and community well-being.

The term also appears in Philippians 1:21-24, where Paul reflects on the tension between living in the flesh and departing to be with Christ. He acknowledges that remaining in the flesh is more necessary for the sake of the Philippians, indicating that it is more beneficial for their spiritual progress and joy.

Overall, συμφέρω emphasizes the importance of considering the greater good and the long-term

benefits of actions, aligning with the biblical principle of seeking what is truly advantageous for oneself and others in accordance with God's will.

## ◀ 1063. gar ▶

### Lexicon

**gar:** for, because, since

**Original Word:** γάρ

**Part of Speech:** Conjunction

**Transliteration:** gar

**Pronunciation:** gar

**Phonetic Spelling:** (gar)

**Definition:** for, because, since

**Meaning:** for.

### Strong's Exhaustive Concordance

and, as, because, for

A primary particle; properly, assigning a reason (used in argument, explanation or intensification; often with other particles) -- and, as, because (that), but, even, for, indeed, no doubt, seeing, then, therefore, verily, what, why, yet.

### HELPS Word-studies

**1063** *gár* (a conjunction) – *for*. While "*for*" is usually the best translation of **1063** (*gár*), its sense is shaped by the *preceding* statement – the "A" statement which precedes the **1063** (*gár*) statement in the "A-B" *unit*.

### NAS Exhaustive Concordance

**Word Origin**

a contr. of *ge ara* (verily then)

**Definition**

for, indeed (a conjunc. used to express cause, explanation, inference or continuation)

**NASB Translation**

actually (1), after (1), after all (1), although (1), because (2), indeed (1), since (1), then (2), though (1), well (3), what (1), why (3), yes (2).

### Thayer's Greek Lexicon

## STRONGS NT 1063: γάρ

**γάρ**, a conjunction, which according to its composition, γέ and ἄρα (equivalent to ἄρ), is properly a particle of affirmation and conclusion, denoting **truly therefore, verily as the case stands**, "the thing is first affirmed by the particle γέ, and then is referred to what precedes by the force of the particle ἄρα (Klotz ad Devar. ii. 1, p. 232; cf. Kühner, ii., p. 724; Jelf, § 786; Winer's Grammar, 445f (415f)). Now since by a new affirmation not infrequently the reason and nature of something previously mentioned are set forth, it comes to pass that, by the use of this particle, either the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, for (Latinnam, enim; German denn); or some previous declaration is explained, whence γάρ takes on an explicative force: **for, the fact is, namely** (Latinvidelicet, German nämlich). Thus the force of the particle is either conclusive, or demonstrative, or explicative and declaratory; cf. Rost in Passow's Lexicon, i., p. 535ff; Kühner, ii., pp. 724ff, 852ff; (cf. Liddell and Scott, under the word). The use of the particle in the N. T. does not differ from that in the classics.

**I.** Its primary and original Conclusive force is seen in questions (in Greek writings also in exclamations) and answers expressed with emotion; where, according to the connexion, it may be freely represented by **assuredly, verily, forsooth, why, then**, etc.: ἐν γάρ τούτῳ etc. ye profess not to know whence he is; herein then is assuredly a marvellous thing, **why, herein** etc. [John 9:30](#); οὐ γάρ, ἀλλά etc. by no means in this state of things, **nay verily, but** etc. [Acts 16:37](#); certainly, if that is the case, [1 Corinthians 8:11](#) L T Tr WH. It is joined to interrogative particles and pronouns: μή γάρ etc. [John 7:41](#) (do ye then suppose that the Christ comes out of Galilee? What, doth the Christ, etc.?); μή γάρ ... οὐκ, [1 Corinthians 11:22](#) ("what! **since ye are so eager to eat and drink**, have ye not," etc.?); τίς γάρ, τί γάρ: [Matthew 27:23](#) (τί γάρ κακόν ἐποίησεν, ye demand that he be crucified like a malefactor, **Why, what evil hath he done?**); [Matthew 9:5](#) (your thoughts are evil; **which then do ye suppose to be the easier**, etc.?); [Matthew 16:26](#); [Matthew 23:17, 19](#); [Luke 9:25](#); [Acts 19:35](#); τί γάρ; for τί γάρ ἐστι, **what then?** i. e. what, under these circumstances, ought to be the conclusion? [Philippians 1:18](#) (cf. Ellicott at the passage); πῶς γάρ, [Acts 8:31](#); cf. Klotz, the passage cited, p. 245ff; Kühner, ii., p. 726; (Jelf, ii., p. 608); Winer's Grammar, 447 (416). Here belongs also the vexed passage [Luke 18:14](#) ἢ γάρ ἐκεῖνος (so G T Tr marginal reading, but L WH Tr text [παρό ἐκεῖνον](#)) or do ye suppose then that that man went down approved of God? cf. Winer's Grammar, 241 (226).

**II.** It adduces the Cause or gives the Reason of a preceding statement or opinion;

1. universally: [Matthew 2:5](#); [Matthew 6:24](#); [Mark 1:22](#); [Mark 9:6](#); [Luke 1:15, 18](#); [Luke 21:4](#); [John 2:25](#); [Acts 2:25](#); [Romans 1:9, 11](#); [1 Corinthians 11:5](#); [Hebrews 2:8](#); [1 John 2:19](#); [Revelation 1:3](#), and very often. In [John 4:44](#) γάρ assigns the reason why now at length Jesus betook himself into Galilee; for the authority denied to a prophet in his own country

(Galilee), he had previously to seek and obtain among strangers; cf. [John 4:45](#); Meyer (yet see edition 6 (Weiss)) at the passage; Strauss, *Leben Jesu*, i. 725 edition 3; Neander, *Leben Jesu*, p. 385f edition 1 (American translation, pp. 100, 168); Ewald, *Jahrb. d. Biblical Wissensch.* x., p. 108ff.

2. Often the sentences are connected in such a way that either some particular statement is established by a general proposition ('the particular by the universal'), as in [Matthew 7:8](#); [Matthew 13:12](#); [Matthew 22:14](#); [Mark 4:22, 25](#); [John 3:20](#); [1 Corinthians 12:12](#); [Hebrews 5:13](#), etc.; or what has been stated generally, is proved to be correctly stated by a particular instance ('the universal by the particular'): [Mark 7:10](#); [Luke 12:52, 58](#); [Romans 7:2](#); [1 Corinthians 1:26](#); [1 Corinthians 12:8](#).

3. To sentences in which something is commanded or forbidden, [γάρ](#) annexes the reason why the thing must either be done or avoided: [Matthew 1:20](#); [Matthew 2:20](#); [Matthew 3:9](#); [Matthew 7:2](#); [Romans 13:11](#); [Colossians 3:3](#); [1 Thessalonians 4:3](#); [Hebrews 2:2](#), and very often.

In [Philippians 2:13](#) [γάρ](#) connects the verse with [Philippians 2:12](#) thus: work out your salvation with most intense earnestness, for nothing short of this accords with God's saving efficiency within your souls, to whom you owe both the good desire and the power to execute that desire.

4. To questions, [γάρ](#) annexes the reason why the question is asked: [Matthew 2:2](#) (we ask this with good reason, for we have seen the star which announces his birth); [Matthew 22:28](#); [Romans 14:10](#); [1 Corinthians 14:9](#); [Galatians 1:10](#).

5. Frequently the statement which contains the cause is interrogative; [τίς, τί γάρ](#): [Luke 22:27](#); [Romans 4:3](#); [Romans 11:34](#); [1 Corinthians 2:16](#); [1 Corinthians 7:16](#); [Hebrews 1:5](#); [Hebrews 12:7](#); [τί γάρ](#) for [τί γάρ ἐστι](#), [Romans 3:3](#) (cf. Fritzsche at the passage; (Ellicott on [Philippians 1:18](#))); [ἵνα τί γάρ](#), [1 Corinthians 10:29](#); [ποία γάρ](#), [James 4:14](#) (WH text omits; Tr brackets [γάρ](#)).

6. Sometimes in answers it is so used to make good the substance of a preceding question that it can be rendered **yea, assuredly**: [1 Corinthians 9:10](#); [1 Thessalonians 2:20](#); cf. Kühner, ii., p. 724.

7. Sometimes it confirms, not a single statement, but the point of an entire discussion: [Romans 2:25](#) (it is no advantage to a wicked Jew, for etc.). On the other hand, it may so confirm but a single thought as to involve the force of asseveration and be rendered **assuredly, yea**: [Romans 15:27](#) ([εὐδόκησαν γάρ](#)); so also [καί γάρ](#), [Philippians 2:27](#).

8. It is often said that the sentence of which [γάρ](#) introduces the cause, or renders the reason, is not expressed, but must be gathered from the context and supplied in thought. But that this ellipsis is wholly imaginary is clearly shown by Klotz ad Devar. ii. 1, p. 236f, cf. Winer's Grammar, 446f (415f). The particle is everywhere used in reference to something expressly stated. Suffice it to append a very few examples; the true nature of many others is shown under the remaining heads of this article: In [Matthew 5:12](#) before [γάρ](#) some supply 'nor does this

happen to you alone'; but the reason is added why a great reward in heaven is reserved for those who suffer persecution, which reason consists in this, that the prophets also suffered persecution, and that their reward is great no one can doubt. In [Romans 8:18](#) some have supplied 'do not shrink from this suffering with Christ'; but on the use of **γάρ** here, see III.

**a.** below. On [Mark 7:28](#) (T Tr WH omit; L brackets **γάρ**), where before **καί γάρ** some supply 'but help me,' or 'yet we do not suffer even the dogs to perish with hunger,' see 10 b. below. In [Acts 9:11](#) before **γάρ** many supply 'he will listen to thee'; but it introduces the reason for the preceding command.

**9.** When in successive statements **γάρ** is repeated twice or thrice, or even four or five times, either a. one and the same thought is confirmed by as many arguments, each having its own force, as there are repetitions of the particle (Meyer denies the coordinate use of **γάρ** in the N. T., asserting that the first is argumentative, the second explicative, see his commentaries on the passage to follow, also on [Romans 8:6](#)): [Matthew 6:32](#); [Romans 16:18](#)f; or b. every succeeding statement contains the reason for its immediate predecessor, so that the statements are subordinate one to another: [Mark 6:52](#); [Matthew 16:25-27](#); [John 3:19](#); [John 5:21](#); [Acts 2:15](#); [Romans 4:13-15](#); [Romans 8:2f, 5](#); [1 Corinthians 3:3](#); [1 Corinthians 9:15-17](#) (where five times in G L T Tr WH); [1 Corinthians 16:7](#); [James 2:10](#), etc.; or c. it is repeated in a different sense: [Mark 9:39-41](#); [Romans 5:6f](#) (where cf. Winer's Grammar, 453 (422)); [Romans 10:2-5](#) (four times); [James 4:14](#) (WH text omits; Tr brackets the first **γάρ**, L WH marginal reading omit the second).

**10. καί γάρ** (on which cf. Kühner, ii., p. 854f; Winer's Grammar, 448 (417); (Ellicott on [2 Thessalonians 3:10](#))) is a. **for, and truly** (etenim,namque, (the simple rendering **for** is regarded as inexact by many; cf. Meyer on [2 Corinthians 13:4](#) and see Hartung, Partikeln, i. 137f; Krüger, § 69, 32, 21)): [Mark 14:70](#); [Luke 22:37](#) (L Tr brackets **γάρ**); [1 Corinthians 5:7](#); [1 Corinthians 11:9](#); [1 Corinthians 12:13](#).

**b. for also, for even** (nametiam): [Matthew 8:9](#); [Mark 10:45](#); [Luke 6:32](#); [John 4:45](#); [1 Corinthians 12:14](#), etc. In [Mark 7:28](#) **καί γάρ** (R G L brackets) **τά κυνάρια** etc. the woman, by adducing an example, confirms what Christ had said, but the example is of such a sort as also to prove that her request ought to be granted. **τέ γάρ for indeed** (German dennja): [Romans 7:7](#); cf. Fritzsche at the passage; Winer's Grammar, 448 (417). **ἰδού γάρ**, see under **ἰδού**.

**III.** It serves to explain, make clear, illustrate, a preceding thought or word: **for** equivalent to **that is, namely**;

**a.** so that it begins an exposition of the thing just announced (cf. Winer's Grammar, 454f (423f)): [Matthew 1:18](#) (R G); ; [Luke 11:30](#); [Luke 18:32](#). In [Romans 8:18](#) **γάρ** introduces a statement setting forth the nature of the **συνδοξασθῆναι** just mentioned.

**b.** so that the explanation is intercalated into the discourse, or even added by way of appendix: [Matthew 4:18](#); [Mark 1:16](#); [Mark 2:15](#); [Mark 5:42](#); [Romans 7:1](#); [1 Corinthians 16:5](#).

In [Mark 16:4](#) the information ἦν γάρ μέγας σφόδρα is added to throw light on all that has been previously said (in [Mark 16:3f](#)) about the stone.

**IV.** As respects position: γάρ never occupies the first place in a sentence, but the second, or third, or even the fourth (ὁ τοῦ Θεοῦ γάρ υἱός, [2 Corinthians 1:19](#) — according to true text). Moreover, **not the number but the nature of the word after which it stands is the point to be noticed**, Hermann on Sophocles Phil. 1437.

## Topical Lexicon

**Word Origin:** A primary particle

**Corresponding Greek / Hebrew Entries:** While there is no direct equivalent of γάρ in Hebrew, similar functions are often served by conjunctions such as כִּי (ki, [Strong's Hebrew 3588](#)), which can also introduce causal or explanatory clauses in the Hebrew Bible.

**Usage:** The particle γάρ appears frequently in the New Testament, serving as a connective word that introduces explanations, reasons, or clarifications. It is often used to link sentences or clauses, providing a logical or explanatory connection between them.

**Context:** The Greek particle γάρ is a fundamental conjunction in the New Testament, appearing over 1,000 times. Its primary function is to introduce a causal or explanatory clause, offering insight or rationale for a preceding statement. This makes it an essential tool for understanding the logical flow of arguments and teachings within the biblical text.

In the New Testament, γάρ is often used by authors to clarify teachings, explain actions, or provide theological reasoning. For example, in [Romans 1:16](#), the Apostle Paul writes, "For I am not ashamed of the gospel, because it is the power of God for salvation to everyone who believes..." Here, γάρ introduces the reason for Paul's boldness in proclaiming the gospel.

The use of γάρ can also be seen in the teachings of Jesus, where it often introduces explanations of parables or moral teachings. In [Matthew 5:18](#), Jesus states, "For truly I tell you, until heaven and earth pass away, not a single jot, not a stroke of a pen, will disappear from the Law until everything is accomplished." The particle γάρ here provides the reason for the enduring nature of the Law.

Understanding the function of γάρ is crucial for interpreting the New Testament, as it helps readers follow the logical and theological arguments presented by the authors. It serves as a bridge between statements, ensuring that the message is coherent and comprehensible.

## ◀ 4624. skandalizó ▶

### Lexicon

**skandalizó:** To cause to stumble, to offend, to lead into sin

**Original Word:** σκανδαλίζω

**Part of Speech:** Verb

**Transliteration:** skandalizó

**Pronunciation:** skan-dal-id'-zo

**Phonetic Spelling:** (skan-dal-id'-zo)

**Definition:** To cause to stumble, to offend, to lead into sin

**Meaning:** I cause to stumble, cause to sin, cause to become indignant, shock, offend.

### Strong's Exhaustive Concordance

to cause to stumble

From [skandalon](#); to entrap, i.e. Trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

see GREEK [skandalon](#)

### HELPS Word-studies

**Cognate:** 4624 *skandalizō* – properly, *set a snare* ("stumbling-block"); (figuratively) "to hinder right conduct or thought; *to cause to stumble*" – literally, "to fall into a trap" (*Abbott-Smith*). [See 4625](#) (*skandalon*).

### NAS Exhaustive Concordance

**Word Origin**

from [skandalon](#)

**Definition**

to put a snare (in the way), hence to cause to stumble, to give offense

**NASB Translation**

cause (1), cause...to stumble (2), causes (2), causes...to stumble (6), fall away (7), falls away (1), led into sin (1), makes...stumble (2), offend (1), offended (1), stumble (3), stumbling (1), take (1), take offense (1), took offense (2).

### Thayer's Greek Lexicon

**STRONGS NT 4624:** σκανδαλίζω

**σκανδαλίζω**; 1 aorist **ἔσκανδαλισα**; passive, present **σκανδαλίζομαι**; imperfect **ἔσκανδαλιζομην**; 1 aorist **ἔσκανδαλίσθην** (cf. Buttmann, 52 (45)); 1 future **σκανδαλισθήσομαι**; (**σκάνδαλον**); Vulg. scandalizo; Peshitto **ISK** []; properly, **to put a stumbling-block or impediment in the way**, upon which another may trip and fall; **to be a stumbling-block**; in the N. T. always metaphorically, (R. V. **to cause or make to stumble**; A. V. **to offend** (cause to offend));

**a. to entice to sin** (Luth. ärgern, i. e. arg, böse machen): **τινα**, [Matthew 5:29](#) (); f; [Mark 9:42f, 45, 47](#); [Luke 17:2](#); [1 Corinthians 8:13](#); passive Latinoffendor (A. V. **to be offended**), Vulg. scandalizor, Peshitto **ISK** []; [Romans 14:21](#) (R G L Tr text); [2 Corinthians 11:29](#) (R. V. **is made to stumble**; cf. Winers Grammar, 153 (145)).

**b. "to cause a person to begin to distrust and desert one whom he ought to trust and obey; to cause to fall away," and in the passive, to fall away** (R. V. **to stumble** (cf. 'Teaching etc. 16, 5 [ET]; Hermas, vis. 4, 1, 3 [ET]; mand. 8, 10 [ET])): **τινα**, [John 6:61](#); passive, [Matthew 13:21](#); [Matthew 24:10](#); [Matthew 26:33](#); [Mark 4:17](#); [Mark 14:29](#); ([John 16:1](#)); **ἐν τίνι** (A. V.) **to be offended in one**, (find occasion of stumbling in), i. e. to see in another what I disapprove of and what hinders me from acknowledging his authority: [Matthew 11:6](#); [Matthew 13:57](#); [Matthew 26:31](#); [Mark 6:3](#); [Mark 14:27](#); [Luke 7:23](#); **to cause one to judge unfavorably or unjustly of another**, [Matthew 17:27](#). Since the man who stumbles or whose foot gets entangled feels annoyed, **σκανδαλίζω** means **c. to cause one to feel displeasure at a thing; to make indignant**: **τινα**, passive, **to be displeased, indignant** (A. V. **offended**), [Matthew 15:12](#). The verb **σκανδαλίζω** is found neither in secular authors nor in the Sept., but only in the reliefs of Aq.'s version of the O. T., [Psalm 63:9](#) (); [Isaiah 8:15](#); (xl. 30); [Proverbs 4:12](#) for לִשְׁכַּח; besides in Sir. 9:5 Sir. 23:8 Sir. 35:15 (Sir. 32:15); (Psalt. Sal. 16, 7. Cf. Winer's Grammar, 33.)

## Topical Lexicon

**Word Origin:** Derived from the Greek word σκάνδαλον (skandalon), meaning "a trap" or "a stumbling block."

**Corresponding Greek / Hebrew Entries:** The concept of causing to stumble or offend in the Hebrew Scriptures is often associated with the Hebrew word מִכְשׁוֹל (mikshol), [Strong's Hebrew 4383](#), which means "stumbling block" or "obstacle." Another related term is חַטָּא (chata), [Strong's Hebrew 2398](#), which means "to sin" or "to miss the mark," reflecting the broader idea of leading into sin or error.

**Usage:** The verb σκανδαλίζω is used in the New Testament to describe actions or situations that lead individuals into sin or cause them to fall away from faith. It often conveys the idea of causing spiritual or moral stumbling.

**Context:** The term σκανδαλίζω appears in various contexts within the New Testament, often highlighting the spiritual and moral implications of causing others to stumble. In the Gospels, Jesus frequently uses this term to warn against leading others into sin. For instance, in [Matthew 18:6](#) (BSB), Jesus states, "But if anyone causes one of these little ones who believe in Me to stumble, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea." This underscores the severity of causing spiritual harm to others, especially those who are vulnerable in their faith.

The Apostle Paul also addresses the concept of not causing others to stumble in his epistles. In [Romans 14:21](#) (BSB), he writes, "It is better not to eat meat or drink wine or to do anything to cause your brother to stumble." Here, Paul emphasizes the importance of being considerate of others' consciences and avoiding actions that might lead them into sin.

The use of σκανδαλίζω extends beyond individual actions to include teachings and doctrines that might lead believers astray. In [Matthew 24:10](#) (BSB), Jesus warns of a time when "many will fall away and will betray and hate one another," indicating that false teachings and persecution can also be sources of stumbling.

Overall, σκανδαλίζω serves as a caution against being a source of spiritual hindrance to others, urging believers to live in a manner that edifies and supports the faith of their fellow Christians.

## ◀ 906. balló ▶

### Lexicon

**balló:** To throw, cast, put, place

**Original Word:** βάλλω

**Part of Speech:** Verb

**Transliteration:** balló

**Pronunciation:** BAL-lo

**Phonetic Spelling:** (bal'-lo)

**Definition:** To throw, cast, put, place

**Meaning:** (a) I cast, throw, rush, (b) often, in the weaker sense: I place, put, drop.

## Strong's Exhaustive Concordance

cast out, send, throw down, thrust

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

see GREEK [rhipto](#)

## NAS Exhaustive Concordance

**Word Origin**

a prim. word

**Definition**

to throw, cast

**NASB Translation**

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

## Thayer's Greek Lexicon

### STRONGS NT 906: βάλλω

βάλλω; future βάλλω; perfect βέβληκα; 2 aorist ἔβαλον (3 person plural ἔβαλον in [Luke 23:34](#); [Acts 16:23](#), ἔβαλαν, the Alex. form, in [Acts 16:37](#) L T Tr WH; ([Revelation 18:19](#) Lachmann, see WH's Appendix, p. 165 and) for references ἀπέρχομαι at the beginning); passive (present βάλλομαι); perfect βέβλημαι; pluperfect ἔβεβλημην; 1 aorist ἐβλήθην; 1 future βληθήσομαι; **to throw** — either with force, or without force yet with a purpose, or even carelessly;

1. with force and effort: βάλλειν τινα ῥαπισμασι to smite one with slaps, to buffet, [Mark 14:65](#) Rec. (an imitation of the phrases, τινα βάλλειν λίθοις, βελεσι, τόξοις, etc., κακοῖς, ψόγῳ, σκωμμασι, etc., in Greek writings; cf. Passow, i., p. 487; (Liddell and Scott, under the word I. 1 and 3); for the Rec. ἔβαλλον we must read with Fritzsche and Schott ἔβαλον, from which arose ἔλαβον, adopted by L T Tr WH; βαλεῖν and λαβεῖν are often confounded in manuscripts; cf. Grimm on 2 Macc. 5:6; (Scrivener, Introduction, p. 10)); βάλλειν λίθους ἐπὶ τίνι or τινα, John 8:(); χοῦν ἐπὶ τὰς κεφαλὰς, [Revelation 18:19](#) (WH marginal reading ἐπέβαλον); κονιορτόν εἰς τὸν ἄέρα, [Acts](#)

22:23; τί εἰς τὴν θάλασσαν, [Mark 9:42](#); [Revelation 8:8](#); [Revelation 18:21](#); εἰς τό πῦρ, [Matthew 3:10](#); [Matthew 18:8](#); [Luke 3:9](#); [Mark 9:22](#); [John 15:6](#); εἰς κλίβανον, [Matthew 6:30](#); [Luke 12:28](#); εἰς γηνναν, [Matthew 5:\(29\),30](#) (R G); [Mark 9:47](#); εἰς τὴν γῆν, [Revelation 8:5, 7](#); [Revelation 12:4, 9, 13](#); εἰς τὴν ληνόν, [Revelation 14:19](#); εἰς τὴν λίμνην, [Revelation 19:20](#); [Revelation 20:10, 14f](#); εἰς τὴν ἄβυσσον, [Revelation 20:3](#); absolutely and in the passive to be violently displaced from a position gained, [Revelation 12:10](#) L T Tr WH. an attack of disease is said βάλλειν τινα εἰς κλίνην, [Revelation 2:22](#); passive to lie sick abed, be prostrated by sickness: βέβλημαι ἐπὶ κλίνης, [Matthew 9:2](#); [Mark 7:30](#) (R G L marginal reading); with ἐπὶ κλίνης omitted, [Matthew 8:6, 14](#), cf. [Luke 16:20](#); τινα εἰς φυλακὴν, to cast one into prison, [Matthew 5:25](#); [Matthew 18:30](#); [Luke 12:58](#); [Luke 23:19](#) (R G L),25; [John 3:24](#); [Acts 16:23f, 37](#); [Revelation 2:10](#); (βάλλειν ἐπὶ τινα τὴν χεῖρα or τὰς χεῖρας to lay hand or hands on one, apprehend him, [John 7:44](#) L Tr WH, also 30 L marginal reading); δρέπανον εἰς γῆν to apply with force, thrust in, the sickle, [Revelation 14:19](#); μάχαιραν βάλλειν (to cast, send) ἐπὶ τὴν γῆν, [Matthew 10:34](#), which phrase gave rise to another found in the same passage, viz., βάλλειν εἰρήνην ἐπὶ τὴν γῆν, to cast (send) peace; ἔξω, to cast out or forth: [Matthew 5:13](#); [Matthew 13:48](#); [Luke 14:35](#) (34); [1 John 4:18](#); [John 15:6](#); ἐαυτὸν κάτω to cast oneself down: [Matthew 4:6](#); [Luke 4:9](#); ἐαυτὸν εἰς τὴν θάλασσαν, [John 21:7](#); passive in a reflexive sense (Buttmann, 52 (45)), βλήθητι, [Matthew 21:21](#); [Mark 11:23](#); τί ἀφ' ἐαυτοῦ to cast a thing from oneself, throw it away: [Matthew 5:29](#); [Matthew 18:8](#); ὕδωρ ἐκ τοῦ στόματος, [Revelation 12:15f](#) (cast out of his mouth, LutherschossausihremMunde); ἐνώπιον with the genitive of place, to cast before (eagerly lay down), [Revelation 4:10](#); of a tree casting its fruit because violently shaken by the wind, [Revelation 6:13](#). Intransitive, to rush (throw oneself (cf. Winers Grammar, 251 (236); 381 (357) note {1}; Buttmann, 145 (127))): [Acts 27:14](#); (Homer, Iliad 11, 722; 23, 462, and other writings; (cf. Liddell and Scott, under the word III. 1)).

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

falls: κλήρον to cast a lot into the urn (B. D. under the word Lot), [Matthew 27:35](#); [Mark 15:24](#); [Luke 23:34](#); [John 19:24](#) from [Psalm 21:19](#) (); (κυβους, Plato, legg. 12, p. 968 e. and in other writings). to scatter: κοπρία (Rec.st] κοπρίαν), [Luke 13:8](#); seed ἐπὶ τῆς γῆς, [Mark 4:26](#); εἰς κῆπον, [Luke 13:19](#). to throw, cast, into: ἀργύριον εἰς τὸν κορβανᾶν (L marginal reading Tr marginal reading κορβᾶν), [Matthew 27:6](#); χαλκόν, δῶρα, etc., εἰς τό γαζοφυλάκιον, [Mark 12:41-44](#); [Luke 21:1-4](#), cf. [John 12:6](#). βάλλειν τί τίνι, to throw, cast, a thing to: τὸν ἄρτον τοῖς κυναρίοις, [Matthew 15:26](#); [Mark 7:21](#); ἔμπροσθεν τίνος, [Matthew 7:6](#); ἐνώπιον τίνος, [Revelation 2:14](#) (see σκάνδαλον, b. β.); to give over to one's care

**uncertain about the result:** ἀργύριον τοῖς τραπεζίταις, to deposit, [Matthew 25:27](#). of fluids, **to pour, to pour in:** followed by εἰς, [Matthew 9:17](#); [Mark 2:22](#); [Luke 5:37](#); [John 13:5](#) (οἶνον εἰς τὸν πιθον, Epictetus 4, 13, 12; of rivers, ῥων εἰς ἅλα, Ap. Rhod. 2, 401, etc.; the Sept. [Judges 6:19](#) (Ald., Complutensian)); **to pour out,** ἐπὶ τίνος, [Matthew 26:12](#).

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

## Topical Lexicon

**Word Origin:** A primary verb

**Corresponding Greek / Hebrew Entries:** • [Strong's Hebrew 3384](#): יָרָה (yarah) • to throw, shoot, cast

• [Strong's Hebrew 7993](#): שָׁלַךְ (shalak) • to throw, cast, hurl

These Hebrew terms share a similar range of meanings with βάλλω, encompassing both literal and figurative uses of throwing or casting in the Old Testament.

**Usage:** The verb βάλλω is used in various contexts in the New Testament, often conveying the action of throwing or casting something. It can refer to physical actions, such as casting a net or throwing a stone, as well as metaphorical uses, such as casting out demons or casting one's cares upon God.

**Context:** The Greek verb βάλλω appears frequently in the New Testament, illustrating a range of actions from the literal to the metaphorical. In its literal sense, βάλλω is used to describe the act of throwing or casting objects. For example, in [Matthew 4:18](#), Jesus sees Simon Peter and Andrew casting a net into the sea: "As Jesus was walking beside the Sea of Galilee, He saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the sea, for they were fishermen."

The verb also appears in contexts involving judgment or punishment, such as in [John 8:7](#), where Jesus challenges those without sin to cast the first stone: "When they continued to question Him, He straightened up and said to them, 'Let him who is without sin among you be the first to cast a

stone at her."

Metaphorically, βάλλω is used to describe spiritual actions, such as casting out demons or casting one's anxieties upon God. In [Mark 16:17](#), Jesus speaks of the signs that will accompany believers: "And these signs will accompany those who believe: In My name they will drive out demons; they will speak in new tongues."

The verb is also used in eschatological contexts, such as in [Revelation 20:15](#), where those not found in the Book of Life are cast into the lake of fire: "And if anyone was found whose name was not written in the Book of Life, he was thrown into the lake of fire."

Overall, βάλλω is a versatile verb that conveys the action of throwing or casting in both physical and spiritual dimensions, reflecting the dynamic nature of the events and teachings recorded in the New Testament.

### **Ellicott's Commentary for English Readers**

(29) **If thy right eye offend thee.**—The Greek verb means, strictly, to cause another to stumble or fall into a snare, and this was probably the sense in which the translators used the word "offend." It is doubtful, however, whether it ever had this factitive sense in English outside the Authorised version, and the common use of the word gives so different a meaning that it cannot be regarded as a happy rendering. The difficulty of finding an equivalent is shown by the variations in the successive English versions: "offend," in Tyndal's; "hinder thee," in Cranmer's; "cause thee to offend," in the Geneva; "scandalise," in the Rhemish; "offend," again in the Authorised version. Of these the Geneva is, beyond doubt, the best.

**Pluck it out.**—The bold severity of the phrase excludes a literal interpretation. The seat of the evil lies in the will, not in the organ of sense or action, and the removal of the instrument might leave the inward taint unpurified. What is meant is, that any sense, when it ministers to sin is an evil and not a good, the loss of which would be the truest gain. Translated into modern language, we are warned that taste, culture, æsthetic refinement may but make our guilt and our punishment more tremendous. It were better to be without them than

"Propter vitam vivendi perdere causas."

[" And for life's sake to lose life's noblest ends."]

**It is profitable.**—The element of prudential self-love, of a calculation of profit and loss, is not excluded from Christian motives. As addressed to a nation immersed in the pursuit

of gain, it conveys the stern, yet pertinent, warning—"If you must think of profit, make your calculations wisely."

**Hell.**—Gehenna, as in [Matthew 5:22](#). The language is still symbolical. The horrid picture of a human body thrown into the foul, offal-fed flame of the Valley of Hinnom is again a parable of something more terrible than itself.

### **Benson Commentary**

**Matthew 5:29-30.** *If thy right eye offend thee* — If any person or thing, as pleasant and as dear to thee as thy right eye, should be a stumbling-block in thy way, and an occasion of thy falling, or should be a means of insnaring thee, and leading thee into sin, *pluck it out* — With inexorable resolution: that is, give up and part with the beloved object. *For it is profitable for thee* — It will be to thine advantage, *that one of thy members should perish* — To suffer an apparent temporary loss of pleasure or profit, rather than that thy whole soul and body should perish eternally, which yet would be the fatal consequence of thy indulging a favourite lust. *And if thy right hand offend, or insnare thee* — Though it be so useful and necessary a part, do not spare it, but immediately *cut it off and cast it from thee* — "The greatest part of Christ's auditors were poor people, who lived by their daily labour; and to these the loss of a right hand would be a much greater calamity than that of a right eye: so that there is a gradation and force in this passage beyond what has generally been observed." — Doddridge. There is an allusion, in both instances, to the practice of surgeons, who, when any member of the body happens to be mortified, cut it off, to prevent the sound part from being tainted. And the meaning of the passage, stripped of the metaphor, is this: By the force of a strong resolution, founded on the grace of God, deny thyself the use of thy senses, though ever so delightful, in all cases where the use of them insnares thy soul. Turn away thine eye, and keep back thy hand from the alluring object. This, says Chrysostom, is a most mild and easy precept. It would have been much more hard, had he given commandment to converse with and look curiously on women, and then abstain from further communion of uncleanness with them. Upon the whole, we learn from these two verses, that the salvation of our immortal souls is to be preferred beyond all things, be they never so dear and precious to us; and that, if men's ordinary discretion teaches them, for the preservation of their bodies, to cut off a particular member, which would necessarily endanger the whole body, it much more teaches them to part with any thing which would prevent the salvation of their souls.

### **Matthew Henry's Concise Commentary**

5:27-32 Victory over the desires of the heart, must be attended with painful exertions. But it must be done. Every thing is bestowed to save us from our sins, not in them. All our senses and powers must be kept from those things which lead to transgression. Those who lead others into temptation to sin, by dress or in other ways, or leave them in it, or expose them to it, make themselves guilty of their sin, and will be accountable for it. If painful operations are submitted to, that our lives may be saved, what ought our minds to shrink from, when the salvation of our souls is concerned? There is tender

mercy under all the Divine requirements, and the grace and consolations of the Spirit will enable us to attend to them.

### **Barnes' Notes on the Bible**

Thy right eye - The Hebrews, like others, were accustomed to represent the affections of the mind by the members or parts of the body, [Romans 7:23](#); [Romans 6:13](#). Thus, the bowels denoted compassion; the heart, affection or feeling; the reins, understanding, secret purpose. An evil eye denotes sometimes envy [Matthew 20:15](#), and sometimes an evil passion, or sin in general. [Mark 7:21-22](#); "out of the heart proceedeth an evil eye." In this place, as in [2 Peter 2:14](#), the expression is used to denote strong adulterous passion, unlawful desire, or wicked inclination. **The right eye and hand are mentioned, because they are of most use to us, and denote that, however strong the passion may be, or difficult to part with, yet that we should do it.**

Offend thee - The noun from which the verb "offend," in the original, is derived, commonly means a stumbling-block, or a stone placed in the way, over which one might fall. It also means a net, or a certain part of a net against which, if a bird strikes, it springs the net, and is taken.

**IT COMES TO SIGNIFY, THEREFORE, ANYTHING BY WHICH WE FALL, OR ARE ENSNARED; AND APPLIED TO MORALS, MEANS ANYTHING BY WHICH WE FALL INTO SIN, OR BY WHICH WE ARE ENSNARED.**

The English word "offend" means now, commonly, to displease; to make angry; to affront. This is by no means the sense of the word in Scripture. It means to cause to fall into sin. The eye does this when it wantonly looks upon a woman to lust after her.

Pluck it out ... - It cannot be supposed that Christ intended this to be taken literally. **His design was to teach that the dearest objects, if they cause us to sin, are to be abandoned; that by all sacrifices and self-denials we must overcome the evil propensities of our**

nature, and resist our wanton imaginations. Some of the fathers, however, took this commandment literally.

**Our Saviour several times repeated this sentiment.  
See [Matthew 18:9](#); [Mark 9:43-47](#). Compare  
also [Colossians 3:5](#).**

It is profitable for thee - It is better for thee. You will have gained by it.

***One of thy members perish –***

It is better to deny yourself the gratification of an evil passion here, however much it may cost you, than to go down to hell forever.

Thy whole body should be cast into hell - Thy body, with all its unsubdued and vicious propensities. This will constitute no small part of the misery of hell. The sinner will be sent there as he is, with every evil desire, every unsubdued propensity, every wicked and troublesome passion, and yet with no possibility of gratification. It constitutes our highest notions of misery when we think of a man filled with anger, pride, malice, avarice, envy and lust, and with no opportunity of gratifying them forever. This is all that is necessary to make an eternal hell. On the word hell, see the notes at [Matthew 5:22](#).

#### **Jamieson-Fausset-Brown Bible Commentary**

29. And if thy right eye—the readier and the dearer of the two.

offend thee—be a "trap spring," or as in the New Testament, be "an occasion of stumbling" to thee.

pluck it out and cast it from thee—implying a certain indignant promptitude, heedless of whatever cost to feeling the act may involve. Of course, it is not the eye simply of which our Lord speaks—as if execution were to be done upon the bodily organ—though there have been fanatical ascetics who have both advocated and practiced this, showing a very low apprehension of spiritual things—but the offending eye, or the eye considered as the occasion of sin; and consequently, only the sinful exercise of the organ which is meant. For as one might put out his eyes without in the least quenching the lust to which they ministered, so, "if thine eye be single, thy whole body shall be full of light," and, when directed by a holy mind, becomes an "instrument of righteousness unto God." At the same time, just as by cutting off a hand, or plucking out an eye, the power of acting and of seeing would be destroyed, our Lord certainly means that we are to strike at the root of such unholy dispositions, as well as cut off the occasions which tend to stimulate them.

for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell—He who despises the warning to cast from him, with indignant promptitude, an offending member, will find his whole body "cast," with a retributive promptitude of indignation, "into hell." Sharp language, this, from the lips of Love incarnate!

### **Gill's Exposition of the Entire Bible**

And if thy right eye offend thee,... Or "cause thee to offend", to stumble, and fall into sin. Our Lord has no regard here to near and dear relations seeking to alienate us from God and Christ, and hinder us in the pursuit of divine things; whose solicitations are to be rejected with the utmost indignation, and they themselves to be parted with, and forsaken, rather than complied with; which is the sense some give of the words: for both in this, and the following verse, respect is had only to the law of adultery; and to such members of the body, which often are the means of leading persons on to the breach of it; particularly the eye and hand. The eye is often the instrument of ensnaring the heart this way: hence the Jews have a (z) saying,

"whoever looks upon women, at the end comes into the hands of transgression."

Mention is only made of the right eye; not but that the left may be an occasion of sinning, as well as the right; but that being most dear and valuable, is instanced in, and ordered to be parted with:

pluck it out, and cast it from thee: which is not to be understood literally; for no man is obliged to mutilate any part of his body, to prevent sin, or on account of the commission of it; this is no where required, and if done, would be sinful, as in the case of Origen: but figuratively; and **the sense is, that persons should make a covenant with their eyes, as Job did; and turn them away from beholding such objects, which may tend to excite impure thoughts and desires; deny themselves the gratification of the sense of seeing, or feeding the eyes with such sights, as are graceful to the flesh; and with indignation and contempt, reject, and avoid all opportunities and occasions of sinning; which the eye may be the instrument of, and lead unto:**

for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell. This is still a continuation of the figure here used; and **THE MEANING IS, THAT IT WILL TURN TO BETTER ACCOUNT, TO**

LOSE ALL THE CARNAL PLEASURES OF THE EYE, OR ALL THOSE PLEASING SIGHTS, WHICH ARE GRATEFUL TO A CARNAL HEART, THAN, BY ENJOYING THEM, TO EXPOSE THE WHOLE MAN, BODY AND SOUL, TO EVERLASTING DESTRUCTION, IN THE FIRE OF HELL.

(z) T. Bab. Nedarim, fol. 20. 1.

### Geneva Study Bible

And if thy {r} right eye {s} offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

(r) He names the right eye and the right hand, because the parts of the right side of our bodies are the chiefest, and the most ready to commit any wickedness.

(s) Literally, do cause you to offend: for sins are stumbling blocks as it were, that is to say, rocks which we are cast upon.

### Cambridge Bible for Schools and Colleges

29. *thy right eye*] suggested by the preceding verse. The eye and the hand are not only in themselves good and serviceable, but *necessary*. Still they may become the occasion of sin to us. So pursuits and pleasures innocent in themselves may bring temptation, and involve us in sin. These must be resigned, however great the effort implied in "cast it from thee."

*offend thee*] "cause thee to fall."

### Vincent's Word Studies

**Offend** (σκανδαλίζει)

The word offend carries to the English reader the sense of giving offence, provoking. Hence the Rev., by restoring the picture in **the word, restores its true meaning, causeth to stumble. The kindred noun is σκάνδαλον, a later form of σκανδάληθρον, the stick in a trap on which the bait is placed, and which springs up and**

**shuts the trap at the touch of an animal. Hence, generally, a snare, a stumbling-block.**

Christ's meaning here is: "If your eye or your hand serve as an obstacle or trap to ensnare or make you fall in your moral walk." How the eye might do this may be seen in the previous verse. Bengel observes: "He who, when his eye proves a stumbling-block, takes care not to see, does in reality blind himself."

**The words scandal and slander are both derived from σκάνδαλον;**

and Wyc. renders, "If thy right eye slander thee." Compare Aeschylus, "Choepori," 301,372.

## ◀ Matthew 5:30 ▶

### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">2532</a> <a href="#">[e]</a>	καὶ <a href="#">kai</a>	And	<a href="#">Conj</a>
<a href="#">1487</a> <a href="#">[e]</a>	εἰ <a href="#">ei</a>	if	<a href="#">Conj</a>
<a href="#">3588</a> <a href="#">[e]</a>	ἡ <a href="#">hē</a>	the	<a href="#">Art-NFS</a>
<a href="#">1188</a> <a href="#">[e]</a>	δεξιὰ <a href="#">dexia</a>	right	<a href="#">Adj-NFS</a>
<a href="#">4771</a> <a href="#">[e]</a>	σου <a href="#">sou</a>	of you	<a href="#">PPro-G2S</a>

<a href="#">5495</a> [e]	χείρ <a href="#">cheir</a>	hand	<a href="#">N-NFS</a>
<a href="#">4624</a> [e]	σκανδαλίζει <a href="#">skandalizei</a>	causes to stumble	<a href="#">V-PIA-3S</a>
<a href="#">4771</a> [e]	σε, <a href="#">se</a>	you,	<a href="#">PPro-A2S</a>
<a href="#">1581</a> [e]	ἔκκοψον <a href="#">ekkopson</a>	cut off	<a href="#">V-AMA-2S</a>
<a href="#">846</a> [e]	αὐτήν <a href="#">autēn</a>	it	<a href="#">PPro-AF3S</a>
<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">906</a> [e]	βάλε <a href="#">bale</a>	cast [it]	<a href="#">V-AMA-2S</a>
<a href="#">575</a> [e]	ἀπὸ <a href="#">apo</a>	from	<a href="#">Prep</a>
<a href="#">4771</a> [e]	σοῦ· <a href="#">sou</a>	you;	<a href="#">PPro-G2S</a>
<a href="#">4851</a> [e]	συμφέρει <a href="#">sympherei</a>	it is better	<a href="#">V-PIA-3S</a>
<a href="#">1063</a> [e]	γάρ <a href="#">gar</a>	indeed	<a href="#">Conj</a>
<a href="#">4771</a> [e]	σοι <a href="#">soi</a>	for you	<a href="#">PPro-D2S</a>

<a href="#">2443</a> [e]	ἵνα <a href="#">hina</a>	that	<a href="#">Conj</a>
<a href="#">622</a> [e]	ἀπόληται <a href="#">apolētai</a>	should perish	<a href="#">V-ASM-3S</a>
<a href="#">1520</a> [e]	ἓν <a href="#">hen</a>	one	<a href="#">Adj-NNS</a>
<a href="#">3588</a> [e]	τῶν <a href="#">tōn</a>	of the	<a href="#">Art-GNP</a>
<a href="#">3196</a> [e]	μελῶν <a href="#">melōn</a>	members	<a href="#">N-GNP</a>
<a href="#">4771</a> [e]	σου <a href="#">sou</a>	of you,	<a href="#">PPro-G2S</a>
<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">3361</a> [e]	μὴ <a href="#">mē</a>	not	<a href="#">Adv</a>
<a href="#">3650</a> [e]	ὅλον <a href="#">holon</a>	all	<a href="#">Adj-NNS</a>
<a href="#">3588</a> [e]	τὸ <a href="#">to</a>	the	<a href="#">Art-NNS</a>
<a href="#">4983</a> [e]	σῶμά <a href="#">sōma</a>	body	<a href="#">N-NNS</a>
<a href="#">4771</a> [e]	σου <a href="#">sou</a>	of you	<a href="#">PPro-G2S</a>

<a href="#">1519 [e]</a>	εἰς <a href="#">eis</a>	into	<a href="#">Prep</a>
<a href="#">1067 [e]</a>	γέενναν <a href="#">geennan</a>	hell	<a href="#">N-AFS</a>
<a href="#">565 [e]</a>	ἀπέλθῃ. <a href="#">apelthē</a>	should depart.	<a href="#">V-ASA-3S</a>

## ◀ 565. aperchomai ▶

### Lexicon

**aperchomai:** To go away, depart, leave

**Original Word:** ἀπερχομαι

**Part of Speech:** Verb

**Transliteration:** aperchomai

**Pronunciation:** ä-pér-kho-mī

**Phonetic Spelling:** (ap-erkh'-om-ahee)

**Definition:** To go away, depart, leave

**Meaning:** I come or go away from, depart, return, arrive, go after, follow.

### Strong's Exhaustive Concordance

come, depart, go away, pass away.

From [apo](#) and [erchomai](#); to go off (i.e. Depart), aside (i.e. Apart) or behind (i.e. Follow), literally or figuratively -- come, depart, go (aside, away, back, out,... Ways), pass away, be past.

see GREEK [apo](#)

see GREEK [erchomai](#)

### NAS Exhaustive Concordance

**Word Origin**

from [apo](#) and [erchomai](#)

**Definition**

to go away, go after

**NASB Translation**

came (1), depart (1), departed (3), drew (1), go (20), go away (6), go over (1), going away (1), going back (1), gone (2), gone away (4), leave (5), left (8), passed away (2), past (2), spread (1),

went (16), went their way (1), went along (1), went away (37), went back (1), went off (3), withdrew\* (1).

## Thayer's Greek Lexicon

### STRONGS NT 565: ἀπέρχομαι

**ἀπέρχομαι**; future **ἀπελεύσομαι** ([Matthew 25:46](#); [Romans 15:28](#); Winer's Grammar, 86 (82)); 2 aorist **ἀπῆλθον** (**ἀπῆλθα** in [Revelation](#)

[10:9](#) (where R G Tr **ἀπῆλθον**), **ἀπῆλθαν** L T Tr WH in [Matthew 22:22](#); [Revelation 21:1, 4](#) ((but here WH text only), etc., and WH in [Luke 24:24](#)); cf. Winer's Grammar, § 13, 1; Mullach, p. 17f. (226); Buttmann, 39 (34); (Sophocles Lexicon, p. 38; Tdf. Proleg., p. 123; WHs Appendix, p. 164f; Kuenen and Cobet, N. T., p. lxiv.; Scrivener, Introduction, p. 562; Collation, etc., p. liv. following )); perfect **ἀπεληλυθα** ([James 1:24](#)); pluperfect **ἀπεληλύθειν** ([John 4:8](#)); (from Homer down); **to go away (from a place), to depart**;

#### 1. properly,

**a.** absolutely: [Matthew 13:25](#); [Matthew 19:22](#); [Mark 5:20](#); [Luke 8:39](#); [Luke 17:23](#); [John 16:7](#), etc. Participle **ἀπελθών** with indicative or subjunctive of other verbs in past time to go (away) and etc.: [Matthew 13:28, 46](#); [Matthew 18:30](#); [Matthew 25:18, 25](#); [Matthew 26:36](#); [Matthew 27:5](#); [Mark 6:27](#) (); ; [Luke 5:14](#).

**b.** with specification of the place into which, or of the person to whom or from whom one departs: **εἰς** with the accusative of place, [Matthew 5:30](#) L T Tr WH; ; [Mark 6:36](#); [Mark 9:43](#); [John 4:8](#); [Romans 15:28](#), etc.; **εἰς ὁδόν ἐθνῶν**, [Matthew 10:5](#); **εἰς τό πέραν**, [Matthew 8:18](#); [Mark 8:13](#); (**δι' ὑμῶν ... εἰς Μακεδονίαν**, [2 Corinthians 1:16](#), Lachmann text); **ἐπί** with the accusative of place, Luke ([Luke 23:33](#) R G T); ; **ἐπί** with the accusative of the business which one goes to attend to: **ἐπί** (the true reading for R G **εἰς**) **τήν ἐμπορίαν αὐτοῦ**, [Matthew 22:5](#); **ἐκεῖ**, [Matthew 2:22](#); **ἔξω** with the genitive, [Acts 4:15](#); **πρός τινα**, [Matthew 14:25](#) (Rec.); [Revelation 10:9](#); **ἀπό τίνος**, [Luke 1:38](#); [Luke 8:37](#). Hebraistically (cf. **לָךְ לָרִיחַ**) **ἀπέρχεσθαι ὀπίσω τίνος**, **to go away in order to follow anyone, go after him** figuratively, i. e. **to follow his party, follow him as a leader**: [Mark 1:20](#); [John 12:19](#); in the same sense, **ἀπέρχεσθαι πρὸς τινα**, [John 6:68](#); Xenophon, an. 1, 9, 16 (29); used also of those who seek anyone for vile purposes, [Jude 1:7](#). Lexicographers (following Suidas, **ἀπέλθῃ. ἀντί τοῦ ἐπανελθῇ**) incorrectly ascribe to **ἀπέρχεσθαι** also the idea of **returning, going back** — misled by the fact that a going away is often at the same time a going back. But where this is the case, it is made evident either by the connection, as in [Luke 7:24](#), or by some adjunct, as **εἰς τὸν οἶκον αὐτοῦ**, [Matthew 9:7](#); [Mark 7:30](#) (**οἶκαδε**, Xenophon, Cyril 1, 3, 6); **πρὸς ἑαυτόν** (Treg. **πρὸς αὐτόν**) home, [Luke](#)

[24:12](#) (R G, but L Tr brackets T WH reject the verse); [John 20:10](#) (here T Tr *πρός αὐτούς*, WH *πρός αὐτόν* (see *αὐτοῦ*)); *εἰς τὰ ὀπίσω*, [John 6:66](#) (to return home); [John 18:6](#) (to draw back, retreat).

2. tropically: of departing evils and sufferings, [Mark 1:42](#); [Luke 5:13](#) (ἡ *λέπρα ἀπῆλθεν ἀπ' αὐτοῦ*); [Revelation 9:12](#); [Revelation 11:14](#); of good things taken away from one, [Revelation 18:14](#) (R G); of an evanescent state of things, [Revelation 21:1](#) (Rec. *παρῆλθε*), 4; of a report going forth or spread *εἰς*, [Matthew 4:24](#) (Treg. marginal reading *ἐξῆλθεν*).

## Topical Lexicon

**Word Origin:** From the preposition *ἀπό* (apo, meaning "from" or "away") and the verb *ἐρχομαι* (erchomai, meaning "to come" or "to go").

**Corresponding Greek / Hebrew Entries:** While there is no direct Hebrew equivalent for *ἀπέρχομαι*, similar concepts of departure or going away can be found in Hebrew verbs such as *יָצָא* (yatsa, Strong's 3318, meaning "to go out" or "to come out") and *הָלַךְ* (halak, Strong's 1980, meaning "to walk" or "to go"). These Hebrew terms are used in the Old Testament to describe physical movement and spiritual journeys, paralleling the Greek concept of departure.

**Usage:** This verb is used in the New Testament to describe physical departure from a location, as well as metaphorical or spiritual departure. It appears in various contexts, including Jesus' movements, the actions of His disciples, and parables.

**Context: • Occurrences in the New Testament:** The verb *ἀπέρχομαι* appears numerous times in the New Testament, often in the context of Jesus and His disciples moving from one place to another. It is used to describe both literal and figurative departures.

### • Examples of Usage:

- In [Matthew 4:12](#), it is used to describe Jesus' departure to Galilee: "When Jesus heard that John had been imprisoned, He withdrew to Galilee."
- In [Matthew 19:22](#), it describes the rich young ruler's departure after speaking with Jesus: "When the young man heard this, he went away in sorrow, because he had great wealth."
- In [John 6:66](#), it is used to describe the departure of many disciples: "From that time on many of His disciples turned back and no longer walked with Him."

• **Theological Implications:** The use of *ἀπέρχομαι* can highlight themes of separation, decision-making, and the consequences of following or rejecting Jesus. It often marks a turning point in narratives, emphasizing the choice to follow Christ or to depart from His teachings.

• **Cultural Context:** In the Greco-Roman world, travel and movement were common, and the concept of departure would have been familiar to the original audience. The term can also imply a change in status or relationship, reflecting the broader social and spiritual implications of leaving or departing.

## ◀ 906. balló ▶

### Lexicon

**balló:** To throw, cast, put, place

**Original Word:** βάλλω

**Part of Speech:** Verb

**Transliteration:** balló

**Pronunciation:** BAL-lo

**Phonetic Spelling:** (bal'-lo)

**Definition:** To throw, cast, put, place

**Meaning:** (a) I cast, throw, rush, (b) often, in the weaker sense: I place, put, drop.

### Strong's Exhaustive Concordance

cast out, send, throw down, thrust

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

see GREEK [rhpto](#)

### NAS Exhaustive Concordance

**Word Origin**

a prim. word

**Definition**

to throw, cast

**NASB Translation**

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

### Thayer's Greek Lexicon

**STRONGS NT 906:** βάλλω

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

plural ἔβαλον in [Luke 23:34](#); [Acts 16:23](#), ἔβαλαν, the Alex. form, in [Acts 16:37](#) L T Tr WH; ([Revelation 18:19](#) Lachmann, see WH's Appendix, p. 165 and) for references ἀπέρχομαι at the beginning); passive (present βάλλομαι); perfect βέβλημαι; pluperfect ἐβεβλημην; 1 aorist ἐβλήθην; 1 future βληθήσομαι; **to throw** — either with force, or without force yet with a purpose, or even carelessly;

1. with force and effort: **βάλλειν τινα ῥαπισμασι** to smite one with slaps, to buffet, [Mark 14:65](#) Rec. (an imitation of the phrases, **τινα βάλλειν λίθοις, βελεσι, τόξοις**, etc., **κακοῖς, ψόγω, σκωμμασι**, etc., in Greek writings; cf. Passow, i., p. 487; (Liddell and Scott, under the word I. 1 and 3); for the Rec. **ἔβαλλον** we must read with Fritzsche and Schott **ἔβαλον**, from which arose **ἐλαβον**, adopted by L T Tr WH; **βαλεῖν** and **λαβεῖν** are often confounded in manuscripts; cf. Grimm on 2 Macc. 5:6; (Scrivener, Introduction, p. 10)); **βάλλειν λίθους ἐπὶ τίνι** or **τινα**, John 8:(); **χοῦν ἐπὶ τὰς κεφαλὰς**, [Revelation 18:19](#) (WH marginal reading **ἐπέβαλον**); **κονιορτόν εἰς τὸν ἄερα**, [Acts 22:23](#); **τί εἰς τὴν θάλασσαν**, [Mark 9:42](#); [Revelation 8:8](#); [Revelation 18:21](#); **εἰς τό πῦρ**, [Matthew 3:10](#); [Matthew 18:8](#); [Luke 3:9](#); [Mark 9:22](#); [John 15:6](#); **εἰς κλίβανον**, [Matthew 6:30](#); [Luke 12:28](#); **εἰς γηνναν**, [Matthew 5](#):(29),30 (R G); [Mark 9:47](#); **εἰς τὴν γῆν**, [Revelation 8:5, 7](#); [Revelation 12:4, 9, 13](#); **εἰς τὴν ληνόν**, [Revelation 14:19](#); **εἰς τὴν λίμνην**, [Revelation 19:20](#); [Revelation 20:10, 14f](#); **εἰς τὴν ἄβυσσον**, [Revelation 20:3](#); absolutely and in the passive to be violently displaced from a position gained, [Revelation 12:10](#) L T Tr WH. an attack of disease is said **βάλλειν τινα εἰς κλίνην**, [Revelation 2:22](#); passive **to lie sick abed, be prostrated by sickness**: **βέβλημαι ἐπὶ κλίνης**, [Matthew 9:2](#); [Mark 7:30](#) (R G L marginal reading); with **ἐπὶ κλίνης** omitted, [Matthew 8:6, 14](#), cf. [Luke 16:20](#); **τινα εἰς φυλακὴν**, to cast one into prison, [Matthew 5:25](#); [Matthew 18:30](#); [Luke 12:58](#); [Luke 23:19](#) (R G L),25; [John 3:24](#); [Acts 16:23f, 37](#); [Revelation 2:10](#); (**βάλλειν ἐπὶ τινα τὴν χειρα** or **τὰς χειρας** **to lay hand or hands on one**, apprehend him, [John 7:44](#) L Tr WH, also 30 L marginal reading); **δρέπανον εἰς γῆν** to apply with force, **thrust in**, the sickle, [Revelation 14:19](#); **μάχαιραν βάλλειν** (**to cast, send**) **ἐπὶ τὴν γῆν**, [Matthew 10:34](#), which phrase gave rise to another found in the same passage, viz., **βάλλειν εἰρήνην ἐπὶ τὴν γῆν**, to cast (send) peace; **ἔξω, to cast out or forth**: [Matthew 5:13](#); [Matthew 13:48](#); [Luke 14:35](#) (34); [1 John 4:18](#); [John 15:6](#); **ἐαυτὸν κάτω** **to cast oneself down**: [Matthew 4:6](#); [Luke 4:9](#); **ἐαυτὸν εἰς τὴν θάλασσαν**, [John 21:7](#); passive in a reflexive sense (Buttmann, 52 (45)), **βλήθητι**, [Matthew 21:21](#); [Mark 11:23](#); **τί ἀφ' ἑαυτοῦ** to cast a thing from oneself, throw it away: [Matthew 5:29](#); [Matthew 18:8](#); **ὕδωρ ἐκ τοῦ στόματος**, [Revelation 12:15f](#) (**cast out of his mouth**, LutherschossausihremMunde); **ἐνώπιον** with the genitive of place, **to cast before** (eagerly lay down), [Revelation 4:10](#); of a tree casting its fruit because violently shaken by the wind, [Revelation 6:13](#). Intransitive, **to rush (throw oneself** (cf. Winers Grammar, 251 (236); 381 (357) note{1}; Buttmann, 145 (127))) [Acts 27:14](#); (Homer, Iliad 11, 722; 23, 462, and other writings; (cf. Liddell and Scott, under the word III. 1)).

2. without force and effort; **to throw or let go of a thing without caring where it falls**: κλήρον to cast a lot into the urn (B. D. under the word Lot), [Matthew 27:35](#); [Mark 15:24](#); [Luke 23:34](#); [John 19:24](#) from [Psalm 21:19](#) (); (κυβους, Plato, legg. 12, p. 968 e. and in other writings). **to scatter**: κοπρία (Rec.st] κοπρίαν), [Luke 13:8](#); seed ἐπί τῆς γῆς, [Mark 4:26](#); εἰς κῆπον, [Luke 13:19](#). **to throw, cast, into**: ἀργύριον εἰς τὸν κορβανᾶν (L marginal reading Tr marginal reading κορβᾶν), [Matthew 27:6](#); χαλκόν, δῶρα, etc., εἰς τό γαζοφυλάκιον, [Mark 12:41-44](#); [Luke 21:1-4](#), cf. [John 12:6](#). βάλλειν τί τίνι, **to throw, cast, a thing to**: τὸν ἄρτον τοῖς κυναρίοις, [Matthew 15:26](#); [Mark 7:21](#); ἔμπροσθεν τίνος, [Matthew 7:6](#); ἐνώπιον τίνος, [Revelation 2:14](#) (see σκάνδαλον, b. β.); **to give over to one's care uncertain about the result**: ἀργύριον τοῖς τραπεζίταις, to deposit, [Matthew 25:27](#). of fluids, **to pour, to pour in**: followed by εἰς, [Matthew 9:17](#); [Mark 2:22](#); [Luke 5:37](#); [John 13:5](#) (οἶνον εἰς τὸν πιθον, Epictetus 4, 13, 12; of rivers, ῥων εἰς ἅλα, Ap. Rhod. 2, 401, etc.; the Sept. [Judges 6:19](#) (Ald., Complutensian)); **to pour out**, ἐπί τίνος, [Matthew 26:12](#).

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

## Topical Lexicon

**Word Origin:** A primary verb

**Corresponding Greek / Hebrew Entries:** • [Strong's Hebrew 3384](#): יָרָה (yarah) • to throw, shoot, cast

• [Strong's Hebrew 7993](#): שָׁלַךְ (shalak) • to throw, cast, hurl

These Hebrew terms share a similar range of meanings with βάλλω, encompassing both literal and figurative uses of throwing or casting in the Old Testament.

**Usage:** The verb βάλλω is used in various contexts in the New Testament, often conveying the action of throwing or casting something. It can refer to physical actions, such as casting a net or throwing a stone, as well as metaphorical uses, such as casting out demons or casting one's cares upon God.

**Context:** The Greek verb βάλλω appears frequently in the New Testament, illustrating a range of actions from the literal to the metaphorical. In its literal sense, βάλλω is used to describe the act of throwing or casting objects. For example, in [Matthew 4:18](#), Jesus sees Simon Peter and Andrew casting a net into the sea: "As Jesus was walking beside the Sea of Galilee, He saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the sea, for they were fishermen."

The verb also appears in contexts involving judgment or punishment, such as in [John 8:7](#), where Jesus challenges those without sin to cast the first stone: "When they continued to question Him, He straightened up and said to them, 'Let him who is without sin among you be the first to cast a stone at her.'"

Metaphorically, βάλλω is used to describe spiritual actions, such as casting out demons or casting one's anxieties upon God. In [Mark 16:17](#), Jesus speaks of the signs that will accompany believers: "And these signs will accompany those who believe: In My name they will drive out demons; they will speak in new tongues."

The verb is also used in eschatological contexts, such as in [Revelation 20:15](#), where those not found in the Book of Life are cast into the lake of fire: "And if anyone was found whose name was not written in the Book of Life, he was thrown into the lake of fire."

Overall, βάλλω is a versatile verb that conveys the action of throwing or casting in both physical and spiritual dimensions, reflecting the dynamic nature of the events and teachings recorded in the New Testament.

### **Ellicott's Commentary for English Readers**

(30) **If thy right hand offend thee.**—The repetition of the same form of warning has, in part, the emphasis of iteration, but it points also to a distinct danger. Not the senses only, through which we receive impressions, but the gifts and energies which issue in action, may become temptations to evil; and in that case, if the choice must be made, it

were better to forfeit them. The true remedy is, of course, found in so directing the will that eye and hand may each do its work in obedience to the law of righteousness.

### **Matthew Henry's Concise Commentary**

5:27-32 Victory over the desires of the heart, must be attended with painful exertions. But it must be done. Every thing is bestowed to save us from our sins, not in them. All our senses and powers must be kept from those things which lead to transgression. Those who lead others into temptation to sin, by dress or in other ways, or leave them in it, or expose them to it, make themselves guilty of their sin, and will be accountable for it. If painful operations are submitted to, that our lives may be saved, what ought our minds to shrink from, when the salvation of our souls is concerned? There is tender mercy under all the Divine requirements, and the grace and consolations of the Spirit will enable us to attend to them.

### **Barnes' Notes on the Bible**

And if thy right hand offend thee –

**The right hand is selected for the same reason as the right eye, because it is one of the most important members of the human body.**

The idea is, that the dearest earthly objects are to be sacrificed rather than that we should commit sin; that the most rigid self-denial should be practiced, and that the most absolute self-government should be maintained at any sacrifice, rather than that we should suffer the mind to be polluted by unholy thoughts and impure desires.

### **Jamieson-Fausset-Brown Bible Commentary**

30. And if thy right hand—**THE ORGAN OF ACTION, TO WHICH THE EYE EXCITES.**

offend thee, cut it off, and cast it from thee; for it is profitable, &c.—See on [1225]Mt 5:29. **THE REPETITION, IN IDENTICAL TERMS, OF SUCH STERN TRUTHS AND AWFUL LESSONS SEEMS CHARACTERISTIC OF OUR LORD'S MANNER OF TEACHING.** Compare Mr 9:43-48.

### **Matthew Poole's Commentary**

Ver. 29,30. The sum of these two verses is, that the salvation of our immortal souls is to be preferred before all things, be they never so dear and precious to us; and that if men's ordinary discretion teacheth them for the preservation of their bodies to cut off a particular member, which would necessarily endanger the whole body, it much more teacheth them to part with any thing which will prejudice the salvation of their souls.

Not that any person is by this text obliged to cut off any bodily member, (as some have done), because there can be no such necessity; but only to mortify their members, [Colossians 3:5](#), the deeds of the body, [Romans 8:13](#), their inward lusts, which being mortified there will be no need of mutilating ourselves; for the members of the body are but commanded and animated to their motions from the inward lusts of the heart: but if there could happen such a case, as that a man must voluntarily part with the most useful member of his body, or sin against God to the damnation of his soul, he ought rather to choose the former than the latter. How much more then ought Christians to mortify their inward lusts and unlawful desires, which can be of no profit nor advantage to them; but will certainly make them to offend God, and so run them upon the danger of hell fire!

### **Gill's Exposition of the Entire Bible**

And if thy right hand offend thee,... Or "cause thee to offend"; that is, is the means of ensnaring thine heart; and of drawing thee into either mental, or actual adultery; for, as before, all unchaste looks, so here, all unchaste touches, embraces, &c. are condemned. As adultery may be committed in the heart, and by the eye, so with the hand:

"says R. Eliezer (a) what is the meaning of that Scripture, "your hands are full of blood", [Isaiah 1:15](#)? It is replied, , "these are they, that commit adultery with the hand". It is a tradition of the house of R. Ishmael, that the sense of that command, "thou shalt not

commit adultery", is, there shall be none that commits adultery in thee, whether "with the hand", or "with the foot".

Like orders are given as before,

cut it off, and cast it from thee; as a man would choose to do, or have it done for him, when such a part of the body is mortified, and endangers all the rest. The Jews enjoined cutting off of the hand, on several accounts; if in a morning, before a man had washed his hands, he put his hand to his eye, nose, mouth, ear, &c. it was to be "cut off" (b); particularly, the handling of the "membrum virile", was punishable with cutting off of the hand.

"Says R. (c) Tarphon, if the hand is moved to the privy parts, , "let his hand be cut off to his navel".

That is, that it may reach no further; for below that part of the body the hand might not be put (d); lest unclean thoughts, and desires, should be excited. In the above (e) place it is added,

"what if a thorn should be in his belly, must he not take it away? It is replied, no: it is further asked, must not his belly be ripped up then? It is answered, it is better that his belly be ripped up, , "than that he should go down to the pit of corruption.""

A way of speaking, much like what our Lord here uses; and to the above orders and canons, he may be very well thought to allude: but he is not to be understood literally, as enjoining the cutting off of the right hand, as they did; but of men's refraining from all such impure practices, either with themselves, or women, which are of a defiling nature; and endanger the salvation of them, body and soul; the same reason is given as before.

(a) T. Bab. Nidda, fol. 13. 2. Vid. Maimon. Issure Bia, c. 21. sect. 18. (b) T. Bab. Sabbat. fol. 108. 2. Massechet Callah, fol. 17. 1. (c) T. Bab. Nidda, fol. 13. 2. (d) Maimon. Issure Bia, c. 21. sect. 23. (e) T. Bab. Nidda, fol. 13. 2.

## **Geneva Study Bible**

And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

## MacArthur N.T. Commentary:

### THE DELIVERANCE

*And if your right eye makes you stumble, tear it out, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to be thrown into hell. And if your right hand makes you stumble, cut it off, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to go into hell.*

(5:29–30)

Here **Jesus points the way to deliverance from heart sin.**

At first His advice seems incongruous with what He has just been saying. If the problem is in the heart, what good is plucking out an eye or cutting off a hand? If the right eye were lost, the left would continue to look lustfully, and if the right hand were cut off, the left would still remain to carry on sinful acts.

Obviously, Jesus is speaking figuratively of those things, physical or otherwise, that cause us to be tempted or make us more susceptible to temptation. In Jewish culture, the right eye and right hand represented a person's best and most precious faculties. The right eye represented one's best vision, and the right hand one's best skills. Jesus' point is that we should be willing to give up whatever is necessary, even the most cherished things we possess, if doing that will help protect us from evil. Nothing is so valuable as to be worth preserving at the expense of righteousness. This strong message is obviously not to be interpreted in a wooden, literal way so that the Lord appears to be advocating mutilation. Mutilation will not cleanse the heart. The intent of these words is simply to call for dramatic severing of the sinful impulses in us which push us to evil action (cf. Matt. 18:8–9).

*Skandalizō* basically means to cause to fall, but in its substantive form, as here (**makes ... stumble**), it was often used of the bait stick that springs the trap when an animal touches it. Anything that morally or spiritually traps us, that causes us to fall into sin or to stay in sin, should be eliminated quickly and totally. For example, a married person's falling in love with someone besides his or her spouse is wrong. The relationship may be mutually enjoyable and considered to be rewarding, fulfilling, and beautiful. But it is totally sinful and should be immediately severed. What is a pure and truly beautiful relationship between marriage partners is morally ugly and

repulsive to God when it is shared between a man and woman if either or both are married to someone else.

The message of this hyperbolic statement of our Lord is clearly that sin must be dealt with radically. Paul said, “I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified” (1 Cor. 9:27). If we do not consciously and purposefully control what is around us, where we go, what we do, what we watch and read, the company we keep, and the conversations we have, then those things will control us. And what we cannot control we should discard without hesitation.

Obviously getting rid of harmful influences will not change a corrupt heart into a pure heart. Outward acts cannot produce inner benefits. But just as the outward act of adultery reflects a heart that is already adulterous, the outward act of forsaking whatever is harmful reflects a heart that hungers and thirsts for righteousness. That outward act is effective protection, because it comes from a heart that seeks to do God’s will instead of its own.

Like Origen, Saint Anthony sought to escape immorality and lust by separating himself from the rest of society. He became a hermit in the Egyptian desert, where he lived in poverty and deprivation for thirty-five years. Yet by his own testimony he was never freed in all that time from the cares and temptations he sought to escape. Because his heart was still in the world he could not escape the world, and he quickly discovered that Satan, the god of this world, had no difficulty finding him in the desert (William Barclay, *The Gospel of Matthew*, 2 vols. [Philadelphia: Westminster, 1956], 1:146–47).

Jesus again sets forth the impossible standards of His kingdom righteousness. All people are murderers and adulterers. Many do not realize that they are because of the subtlety of sin and its blinding effect on the mind. Jesus does not suggest that the scribes and Pharisees, or anyone else, could deliver themselves from the propensity to sin. As always, the impossibility that He sets forth has a twofold purpose: to make men and women despair of their own righteousness and to seek His. The Lord’s remedy for a wicked heart is a new heart, and His answer for our helplessness is His sufficiency.

The story is told that during the Civil War a beautiful, highly educated, and popular young woman fell into prostitution. By the time she was twenty-two years old, she was friendless, broken, and lay dying in a hospital in Cincinnati. Just before she died on a cold winter day she wrote a poem lamenting her life. The poem was published in a newspaper the next day and soon drew the sympathetic attention of thousands across the country. The poem ended with the lines:

Fainting, freezing, dying alone,  
too wicked for prayer,  
Too weak for a moan to be heard  
in the streets of the crazy town  
Gone mad in the joy  
of the snow coming down.  
To lie, and to die,  
in my terrible woe,  
With a bed and a shroud  
of the beautiful snow.

Sometime later a verse was added by another pen.

Helpless and frail as the trampled snow,  
Sinner despair not, Christ stoopeth low  
To rescue the soul that is lost in its sin,  
And raise it to life and enjoyment again.  
Groaning, bleeding, dying for thee,  
The Crucified hung, made a curse on the tree.  
His accents of mercy fall soft on thine ear.  
Is there mercy for me? Will He heed my prayer?  
O God! in the stream that for sinners doth flow,  
Wash me and I shall be whiter than snow.

(A. Nainsmith, *1200 Notes, Quotes, and Anecdotes* [Chicago: Moody, 1962], p. 184)

Many men and women go to hell forever because of the deception of self-righteous religion.  
The illusion that sin is only an external issue is damning.

## NIV Life Application Commentary:

Jesus illustrates the seriousness of lust destroying the marriage bond through two graphic examples: *“If your right eye causes you to sin, gouge it out and throw it away” (5:29), and “if your right hand causes you to sin, cut it off and throw it away” (5:30).*

Most people being right-handed, the right side often stood for the more powerful or important side. **The eye is the medium through which the temptation first comes to stimulate the lust, and the hand represents the instrument by which the lust is physically committed.**

**SO, JESUS USES HYPERBOLE (DELIBERATE EXAGGERATION) FOR THE SAKE OF EMPHASIZING THE SERIOUSNESS OF SINGLE-HEARTED DEVOTION—SINGLE-EYED AND SINGLE-HANDED COMMITMENT TO ONE’S SPOUSE.**

Early in church history, people such as Origen of Alexandria wrongly took the sayings here and in 19:12 literally. Jesus is not advocating physical self-mutilation, but through dramatic figures of speech indicates the kind of rigorous self-discipline that committed disciples will display.

A person who intends to carry out God’s ordinance should be willing to go to any (sinless) lengths to maintain the unity of the bond of marriage.

*Sin is essentially an inner issue and condemns the person who rests complacently on his or her external acts of righteousness. Our actions indicate the state of our hearts, and one who destroys the marriage bond is worthy of eternal condemnation, because the sin reveals that he or she is not a (healthy) disciple of Jesus.*

**LIFE IN THE KINGDOM OF HEAVEN DOES NOT PRODUCE OTHERWORLDLY PERSONS, BUT DISCIPLES WHO LIVE OUT HUMAN**

# RELATIONS, INCLUDING MARRIAGE, THE WAY GOD ORIGINALLY DESIGNED.<sup>1</sup>

## St. Andrews Commentary:

### JESUS' VIEW OF ADULTERY

*Matthew 5:27–30*

Jesus noted a contrast between the tradition of the rabbis and His own understanding of the law about murder, and we see His same elliptical approach here in the command against adultery.

**The prohibition against adultery includes within it every aspect that is part of the broader complex of this particular sin.** Again, Jesus starts out by contrasting the views of tradition with His own: ***“You have heard that it was said to those of old, ‘You shall not commit adultery’ ”*** (v. 27).

Before we look specifically at what Jesus says, we should note the authority by which He says it. Elsewhere our Lord declares, “All authority has been given to Me in heaven and on earth”

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<sup>1</sup> Michael J. Wilkins, [\*Matthew\*](#), The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 2004), 244–246.

(Matt. 28:18), and, ***“I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak”*** (John 12:49). Therefore, the pronouncement that Jesus makes here in Matthew 5 is nothing less than the pronouncement of God Himself.

### ***A Promiscuous Age***

**We are living in an age in which God’s opinion is considered merely that—a solitary opinion easily cancelled out by a majority report that contradicts His opinion.**

*Our culture has undergone a moral revolution, which originated with the sexual revolution of the 1960s.*

Many factors were involved in that particular cultural revolution. Gael Greene, in her book *Sex and the College Girl*, stated that she had discovered a radical shift in the mores or the behavioral pattern of the coeds. Her findings indicated a change in conscience among college girls. In the 1950s, Green noted, if a single girl was known to be active sexually, it destroyed her reputation, but when the sexual revolution of the 1960s came along, everything reversed so that a woman feared that her reputation would be destroyed as a result of not being sexually active. Virginity had become the great shame of the unmarried young woman.

**When I taught 1 Corinthians to college students, I reminded them of the rationale their parents had given them about sexual ethics: they were to be chaste in order to avoid venereal disease or unwanted pregnancy or cultural shame. But in a short time all that changed. Modern medicine can effectively treat sexually transmitted diseases, and there are a variety of birth control methods to prevent unwanted pregnancy, and, if those fail, abortion is readily available. Additionally, the fear of cultural shame is no longer a factor. So, I asked them, what is left to keep them from engaging in premarital sex? The only thing is that it is an offense against the holiness of God, and that God, who has the eternal authority to command our obedience, prohibits this behavior. That**

discussion was like a lightning bolt hitting the classroom. My student counseling load multiplied significantly afterward.

Like no other time in the history of Western culture, people today are bombarded with erotic stimuli. Where can we go and not be exposed to sexually suggestive, erotic literature and images? Certainly not to Hollywood movies, television, modern novels, or the Internet. The church today must deal with the pervasive problem of addiction to pornography. The problem is prevalent not just in the secular culture but also in the church. Paul taught that biological urges are strong and intense. The natural passions with which we have been created can be so intense that it feels like we are set aflame. If the sexual urge was burning in the first century, how much more have the incendiary influences of our culture intensified it?

**AS A PASTOR, I HAVE TO SKATE CAREFULLY BETWEEN TWO THINGS. ON THE ONE HAND, IT**

**IS MY DUTY TO MAKE CLEAR TO EVERYONE IN MY FLOCK WHAT GOD COMMANDS WITH RESPECT TO PREMARITAL AND EXTRAMARITAL SEXUAL RELATIONSHIPS. AT THE SAME TIME, I HAVE TO BE ACUTELY CONSCIOUS OF PEOPLE'S FRAILTY AND THE DIFFICULTY OF THE BATTLE FOR CHASTITY—A BATTLE, IT SEEMS, THAT MORE CHRISTIANS ARE LOSING THAN WINNING. WE MUST HOLD TO THE BIBLICAL STANDARD WHILE AT THE SAME TIME ADMINISTERING THE MERCY OF GOD TO FALLEN PEOPLE.**

One student, a senior who was engaged to be married, came to talk to me. She told me she was overwhelmed with guilt because she had been sexually involved with her fiancé before their marriage. She had spoken to the college chaplain about it, but he told her that her guilt sprang from trying to live by an outdated, puritanical ethic. She would be free from guilt, he said, if she would accept that her sexual activity was simply an expression of mature adulthood. Despite what the chaplain told her, she still felt guilty, which is why she had come to me. I told her, **“It is possible, as the chaplain indicated, to have a false sense of guilt. However, the reason that you feel guilty is that you are guilty.”**

The solution for guilt is not to deny it or rationalize it. The only solution for real guilt is real forgiveness, and the necessary condition for real forgiveness is real repentance. This young woman needed to repent and seek the forgiveness of God.

***Radical Commitment***

*“But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart”* (v. 28). Jesus is not saying that it is just as evil to lust as it is to actually commit adultery, but He is saying that even if you have refrained from actual adultery, you haven’t necessarily fulfilled the full dimension of God’s law.

## THIS IS WHERE JESUS GETS RADICAL:

*“If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell”* (v. 29).

It usually begins with a glance, a look. King David, a man after God’s own heart, just happened to be walking outside on his roof when he looked over and saw the nude Bathsheba on an adjacent roof. From that look came lust, and from lust came adultery. The visual aspect of erotic stimulation must not be minimized.

**Every marketer in America understands that sex sells,** which is why seductive women are used as props to sell everything from automobiles to Eskimo Pies. That is why there is so much focus on erotic images on television and in the movies, and nowhere is this more prevalent than on the Internet.

Jesus says we have a problem here—a radical problem that requires a radical solution: *“If your right eye causes you to sin, pluck it out.”* There are few, however, who are so committed to chastity that they inflict themselves with blindness to ensure it.

Jesus is speaking hyperbolically here.

He is not saying that if we have a lustful look, it is time for eye surgery. Rather, **HE IS SAYING THAT PRESERVING CHASTITY IS SO IMPORTANT THAT WE MUST DO WHATEVER IT TAKES TO ACCOMPLISH IT.**

Odysseus, traveling in his ship on the way home from Troy, had himself lashed to the ship’s mast to avoid the temptation of the sirens’ song. He knew how easily he could veer off course and sail his ship into ruin. Sometimes that sort of radical action is necessary.

*If you are addicted to pornography, find a way to keep it off your computer, but if you cannot, throw the computer in the garbage.*

Do not think that you cannot live in the twenty-first century without a computer. Sometimes the benefits of technology can offer as much peril as blessing.

*Jesus is saying that we must do a self-evaluation and consider which is more important: our soul or our computer? Our sanctity or our erotica? We cannot have both.*

Today we have become jaded. Our consciences have been seared. We have experienced what Jeremiah said to the people of Israel: *“Were they ashamed when they had committed abomination? No! They were not at all ashamed; nor did they know how to blush”* (Jer. 6:15; 8:12).

**LUTHER**, who was every bit a man, admitted that he **struggled with lust**, but he dealt with it, saying,

*“I cannot help it if birds fly around my head, but I can keep them from nesting in my hair.”*

Just so, Jesus says we are to take every opportunity to keep our chastity before and after marriage. *“If your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one*

*of your members perish, than for your whole body to be cast into hell”*  
(v. 30).

**BETTER TO GO THROUGH LIFE MAIMED THAN TO  
HAVE YOUR SOUL DELIVERED INTO HELL.**

One theologian said it is better to limp  
into heaven than to leap into hell.

One of the greatest enticements to sexual sin is that  
everyone else is doing it. Another is the cultural  
acceptability of such sin.

**IT TAKES MORAL COURAGE TO MARCH AGAINST  
THE TIDE**, but Jesus is the one who calls us to this, and He never rescinded that call.

In the second century the apologist Justin Martyr defended  
Christianity before the emperor Antoninus Pius, and in his apology he said, *“If you want  
to see visible proof of the truth of Christianity, observe our  
chastity.”* He pointed to the Christian ethic of chastity as proof of the power of the gospel.

**No apologist today could ask critics of Christianity to  
examine our sexual behavior as proof of the gospel.**

*If the Word of God reveals that you have been in  
sin, get it cleansed.*

Young women, if you are not married, yet you are no longer a virgin, you can become a virgin again in the sight of God, because when He forgives us our sins He makes us clean.<sup>2</sup>

[Ligonier.org](http://Ligonier.org)

APRIL 29, 1992

## The Awful Reality of Hell

MATTHEW 13:24–43

"They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth" (v. 42).

The doctrine of eternal punishment, though unpopular and frightening, is found as a part of the confession of every branch of the Christian church. It has only been in the last century that under the influence of liberalism some have denied the reality of hell. There was a time when preachers proclaimed that "man is very bad and God is really mad." In those days there was revival, and the church was strong and influential. Then in the nineteenth century it was decided that "man is not so bad, and God surely is not mad." We reap the rewards of this spineless "Christianity" in society today.

The fact is, however, that virtually every statement in the Bible concerning hell comes from the lips of Jesus Christ. We cannot take Jesus seriously without also taking seriously what He said regarding everlasting punishment. There is very little about hell in the Old Testament, and very little in the epistles. It is almost as if God decided that a teaching this awful would not be received from any lesser authority than that of His own Son. Also, just as

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<sup>2</sup> Robert Charles Sproul, [Matthew](#), St. Andrew's Expository Commentary (Wheaton, IL: Crossway, 2013), 114–115.

we have the fullest revelation of salvation in Jesus Christ, so also we have the fullest revelation of damnation from His lips.

Jesus chose the most dreadful images in creation to describe the reality of hell. One is the image of darkness, which emphasizes separation from God. Another is that of fire, or a lake of fire. The lake of fire is almost certainly a symbol, pointing to a reality far, far worse. The wicked who are now experiencing the wrath of God would do anything to jump into a mere lake of fire. The reality is much worse than the symbol.

It is difficult, even as Christians, to accept the reality of hell. For the most part, we would rather stand with our wicked fellow men than rejoice in the vindication of God's righteousness and justice. That is because as Christians we still have far more in common with Adolf Hitler than we do with Jesus Christ. We are not consumed with the righteousness and holiness of God, and we are still bound up by much unresolved inner guilt. Thus, it is easier for us to sympathize with sinners and excuse them than it is for us to sympathize with the Judge of all the earth.

### Coram Deo

Hell's primary purpose is to punish sinners. While that does not apply to believers, there are still at least two reasons to study the doctrine. First, the better we grasp the horrors of hell the more we appreciate God's grace. Second, such an understanding should motivate us to seek the lost. Make that a priority in your life.

[Harvest.org](http://Harvest.org)

## A Description of Hell

The Bible describes Hell in several different ways.

### **Hell is like a garbage dump**

The word that is often translated “hell” in the New Testament is Gehenna. This was a place where the garbage was dumped in New Testament times. Every kind of garbage was thrown there, including the corpses of criminals. Worms bred and fed in the filth while smoke filled the place due to continually burning fires.

“Serpents, brood of vipers! How can you escape the condemnation of Hell?” (Matthew 23:33)

Jesus, warning His disciples of the opposition they would face, added the encouragement, “Do not fear those who kill the body but cannot kill the soul. But rather, fear Him who is able to destroy both soul and body in Hell” (Matthew 10:28).

### **Hell is like a prison**

One of the clearest pictures Jesus gave of Hell was that of a prison. He told a parable of a king’s servant who was sent to jail for cruel and unforgiving behavior, then adding this warning, “So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses” (Matthew 18:35).

### **Hell Is a Place of Complete Darkness**

Jesus spoke of those who would be “cast out into outer darkness” (Matthew 8:12). Jesus does not merely describe Hell as darkness but as “the darkness,” as if to emphasize that it will be infinitely

worse than any physical, moral, mental, or spiritual darkness ever experienced here on earth.

Elsewhere, Peter writes of those who “have eyes full of adultery” and “are trained in covetous practices,” and then pronounces their doom: “blackest darkness is reserved for them” (2 Peter 2:14, 17).

### **The unquenchable fire**

More than any other picture used of Hell is the one of an unquenchable fire.

Jesus often spoke in parables. However, in Luke 16:19–31 He is relating a true story! Here is an incredible, behind-the-scenes glimpse into the invisible world. When Jesus related the story about the rich ruler and Lazarus, the beggar, he was addressing it to people who were obsessed with greed and materialism, people who were possessed by possessions.

The story in Luke is one of two men. The one who owned everything ended up with nothing, while the other owned nothing but inherited everything. One went to eternal comfort and the other to torment.

The rich man – A man of means, with considerable resources at his disposal, the rich man was clothed in purple, signifying royalty. However, the rich man’s sin was not wealth but his disregard for spiritual values which revealed itself in his prideful flaunting of resources and his neglect of a starving disabled man at his door.

Lazarus – While the rich man lived in splendor, Lazarus ate the crumbs from this man’s table. We also read that Lazarus was carried and laid at the gate, possibly indicating that he was

crippled also. When Lazarus died, the angels carried him to Heaven; however the rich man didn't get the same treatment.

## Hades

Death is the great equalizer. The rich man died, just as Lazarus did, but rather than being carried to Heaven, he speaks of torment.

Prior to the death of Jesus, Hades had two sections:

- Abraham's Bosom: a place of comfort for the believers, those who died in faith.
- Torment: a place of suffering reserved for nonbelievers.

When Jesus died on the cross, He went to Hades to take those to glory who were waiting for the Messiah.

In Hades, people are fully conscious. There is an ability to communicate, but it is a place of great pain. Hell consists of torture, suffering, and eternal separation from God. Eventually, Hades will be emptied of its occupants who will stand before God at the Great White Throne Judgment.

"The sea gave up the dead who were in it, and Death and Hades gave up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were thrown into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire" (Revelation 20:13–15).

## *A warning*

The rich man had five brothers he wanted to warn about the torment of Hades. He thought that if someone came back from the dead, his brothers would believe.

However, Scriptures detail the resurrection of another Lazarus (not the same one as in this story) who rose from the dead only to be pursued by the religious authorities who wanted to eliminate him because he was living evidence of the power of God. And of course, our Lord Jesus rose from the dead, but that did not turn the hearts of all nonbelievers back to God.

[CROSSWALK.com](https://CROSSWALK.com)

## **10 Things You Should Know about Hell**

[Sam Storms](#)

Updated Sep 27, 2024



I take no special delight in writing this article. But hell is real and people are going there. So let's look closely at what the Bible has to say about it as well as the on-going debate over whether hell is eternal conscious punishment.

What you and I "like" is utterly and absolutely irrelevant. God doesn't set his eternal agenda based on what we "prefer". What we might "hope" to be true simply doesn't matter. What does or does not make us "feel comfortable" has no bearing on the truth or falsity of this issue. The fact that we have an intuitive sense for what strikes us as "fair" or "just" plays no part whatsoever in coming to a conclusion on whether or not there is an eternal hell. The fact that we may not enjoy the thought of eternal conscious punishment doesn't make it go away! The fact that you "feel" the existence of hell is inconsistent with your concept of God doesn't mean there isn't one. What we "want" or "hope" or "desire" has no relevance at all in this debate. The only important question is, "Does the Bible teach it?" And if the Bible does teach it (and Revelation 14 together with numerous other texts would indicate it does), our responsibility is to believe it and fervently and faithfully proclaim the gospel of Jesus Christ as the only hope sinners have for now and eternity.

**Here are 10 truths about hell that we must understand and accept.**

## **1. There's something called "Gehenna."**

The word most often translated “[hell](#)” in the NT is *Gehenna*, the Greek equivalent for “the valley of Hinnom”. This valley is immediately southwest of Jerusalem, still visible from the Mt. of Olives. At one time it was there that human sacrifices were made to the pagan deity Moloch ([2 Kings 23:10](#); [2 Chron. 28:3](#); [33:6](#); cf. [Jer. 7:31-32](#); [19:5ff.](#)).

There is an on-going debate among scholars as to whether the Valley of Hinnom actually served as the “city dump” or “garbage heap” of Jerusalem. The evidence strikes me as inconclusive and thus we should avoid being dogmatic on the point. But no one denies that this area was at one time the locale for pagan child sacrifice. That it should be used as a way of referring to the place of eternal torment is therefore understandable. Against the notion that *Gehenna* was, in the days of [Jesus](#), a garbage dump, see the excellent discussion in Francis Chan & Preston Sprinkle, [Erasing Hell: what God said about eternity, and the things we made up](#) (Colorado Springs: David C. Cook, 2011), 56-67; and David A. Croteau, [Urban Legends of the New Testament: 40 Common Misconceptions](#) (B & H, 2015), pp. 49-53.

## **2. The most graphic portrayal of hell is found in Revelation 14:9-11.**

### **SLIDE 2 OF 11**

There we read: “And another angel, a third, followed them, saying with a loud voice, ‘If anyone worships the beast and its image and receives a mark on his forehead or on his hand, he also will drink the wine of God’s wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name.” ([Revelation 14:9-11](#))

### 3. Eternal smoke and sulfur are actually described.

#### SLIDE 3 OF 11

John goes on to describe the duration of this punishment in two statements in v. 11. First, the “smoke” of their torment, i.e., the smoke of the fire and sulfur (v. 10) “goes up forever and ever” (see [Isa. 34:9-10](#) for the OT background). It is almost as if there is a smoldering testimony to the consequences of sin and the justice of God’s wrath. The duration of this phenomenon is said to be, literally, “unto the ages of the ages”.

This terminology occurs 13x in Revelation: 3x with reference to the duration of praise, glory, and dominion given to God (1:6; 5:13; 7:12); 5x with reference to the length of life of God or Christ (1:18; 4:9,10; 10:6; 15:7); once referring to the length of God’s reign in Christ (11:15); once referring to the length of the saints’ reign (22:5); once referring to the ascension of the smoke of destroyed Babylon (19:3); once referring to the duration of torment of the devil, beast, and false prophet (20:10); and, of course, once here in 14:11.

Second, “they have no rest, day or night” (the latter phrase being parallel to “forever and ever”). In [Revelation 4:8](#) the same terminology occurs with regard to the duration of worship on the part of the four living creatures. That from which they have “no rest” is, presumably, the torment caused by the fire and brimstone.

### 4. The act of punishment may or may not be eternal.

#### SLIDE 4 OF 11

Do texts such as this speak of eternal *punishing* (with focus on the *act* of judging) or eternal *punishment* (with focus on the *effect* of judgment)? In other words, what is it that is eternal or unending: the act of punishing unbelievers, or the effect of their punishment? Again, is the torment of the lost a conscious experience that never ends? Or

is the punishment a form of annihilation in which, after a just season of suffering in perfect proportion to sins committed, the soul ceases to exist? Does the ascending smoke of their torment point to the unending conscious *experience* of suffering they endure? Or does it signify a lasting, irreversible *effect* of their punishment in which they are annihilated? Those who argue for the latter view contend that there will be no rest "day or night" from torment while it continues or as long as it lasts. But whether or not it lasts forever or eternally must be determined on other grounds.

## **5. Our view of hell depends on our view of an "immortal soul."**

SLIDE 5 OF 11

Many, but not all, of those who affirm annihilationism are also *conditionalists*. That is to say, they deny that the soul is inherently or naturally immortal and affirm that it acquires immortality only when conferred by God (most often as a constituent element in the gift of *salvation*). Annihilationists who reject conditionalism simply assert that God, as a punitive act, deprives the unbeliever of immortality at some point subsequent to the final judgment. Most traditionalists affirm that whereas only God is inherently immortal, he irrevocably confers immortality on humans at creation.

## **6. It's either eternal conscious punishment...or final destruction.**

SLIDE 6 OF 11

What reasons do people give for denying eternal conscious punishment and affirming annihilationism (or what is sometimes called "conditional immortality")? Many appeal to the biblical language of *hell*, primarily the words "to destroy", "destruction", and "perish"

(see [Phil. 3:19](#); [1 Thess. 5:3](#); [2 Thess. 1:9](#); [2 Peter 3:7](#)). The “fire” of [hell](#), so they contend, burns up, consumes, and utterly “destroys” its object, leaving nothing (see [Matt. 10:28](#)). Thus, they interpret “destroy” to mean deprive of life and existence, hence the extinction of being. Annihilationists also point to the Greek word often translated “forever” (*aion*) and insist that it more literally means “age”, referring to a lengthy but limited period of time. One also often hears an appeal to the dictates of justice. It goes something like this: A “just” penalty will be in proportion to the crime or sin committed. How can a sin committed in time by a finite creature warrant eternal, unending torment?

## 7. There's another debate: Is everything literal?

### SLIDE 7 OF 11

Those who argue for a traditional concept of [hell](#) as eternal conscious punishment begin by pointing out that the word group which includes “destroy” and its synonyms is used in a variety of ways, some of which do not require or even imply the cessation of existence. In other words, a careful examination of usage indicates that *destruction can occur without extinction of being*. Likewise with the imagery of “fire” in [hell](#), we must acknowledge that this is metaphor, and thus not press the terms to prove something about hell’s duration they were never intended to communicate. Just think of hell in the NT being described at one time as “utter darkness” and at another time as “a lake of fire”. How do these two coexist if they are strictly literal? Thus we must be cautious in drawing rigid doctrinal conclusions about the supposed “function” of fire in hell. One cannot help but wonder about [Matthew 18:8](#) which speaks of those who are thrown into the “eternal” fire. As Carson says, “one is surely entitled to ask why the fires should burn forever and the worms not die [cf. [Mark 9:47-48](#)] if their purpose comes to an end” ([The Gagging of God](#), 525). As for the Greek

term [aion](#), there are as many texts where it means eternal as there are texts where it refers to a more limited period of time. This argument is indecisive on both sides of the debate.

## 8. Hell isn't about the magnitude of our sins. It's about the magnitude of God.

### SLIDE 8 OF 11

As for the argument from justice, we humans are hardly the ones to assess the enormity of our sins. "Is the magnitude of our sin established by our own status, or by the degree of offense against the sovereign, transcendent God?" (Carson, 534). As John Piper has pointed out, "The essential thing is that degrees of blameworthiness come not from how long you offend dignity, but from how high the dignity is that you offend" ([Let the Nations be Glad](#), 127). **In other words, our sin is deserving of infinite punishment because of the infinite glory of the One against whom it is perpetrated.**

## 9. God's holiness and righteousness matter—a lot.

### SLIDE 9 OF 11

Only sin that goes unpunished would indicate a failure of justice and a defeat of God's purpose. The ongoing existence of [hell](#) and its occupants would just as readily reflect on the glory of God's holiness and his [righteous](#) opposition to evil.

Perhaps the idea of endless punishing is less offensive when the idea of *endless sinning* is considered. In other words, if those in hell never cease to sin, why should they ever cease to suffer? In this regard many point to [Revelation 22:11](#), where the angel says to John the Apostle, "Let the evildoer still do evil, and the filthy still be filthy, and the [righteous](#) still do right, and the holy still be holy."

Says Carson: "If the holy and those who do right continue to be holy and to do right, in anticipation of the perfect holiness and rightness to be lived and practiced throughout all eternity, should we not also conclude that the vile continue in their vileness in anticipation of the vileness they will live and practice throughout all eternity" (533).

If one should reject this notion and argue that people pay fully for their sins in hell and at some point cease to sin, why can't they then be brought into heaven (thereby turning hell into purgatory)? If their sins have not been fully paid for in hell, on what grounds does justice permit them to be annihilated?

## **10. Satan will actually suffer eternally.**

SLIDE 10 OF 11

Finally, one must explain [Matthew 25:46](#) and [Revelation 20:10-15](#). Regardless of what one thinks about the identity of the beast and false prophet, no evangelical denies that Satan is a sentient being. Thus here is at least one such "person" who clearly suffers eternal conscious torment. "We may not feel as much sympathy for him as for fellow human beings, and we may cheerfully insist that he is more evil than any human being, but even so, it is hard to see how the arguments deployed against the notion of eternal conscious suffering of sinful human beings would be any less cogent against the devil" (Carson, 527).

## **There's just one thing that matters...**

SLIDE 11 OF 11

What you and I "like" is utterly and absolutely irrelevant. God doesn't set his eternal agenda based on what we "prefer." What we might "hope" to be true simply doesn't matter. What does or does not make us "feel comfortable" has no bearing on the truth or falsity of this issue. The fact that we have an intuitive sense for what strikes us as

"fair" or "just" plays no part whatsoever in coming to a conclusion on whether or not there is an eternal [hell](#). The fact that we may not enjoy the thought of eternal conscious punishment doesn't make it go away! The fact that you "feel" the existence of hell is inconsistent with your concept of God doesn't mean there isn't one. What we "want" or "hope" or "desire" has no relevance at all in this debate.

The only important question is, "Does the Bible teach it?" And if the Bible does teach it (and [Revelation 14](#) together with numerous other texts would indicate it does), **our responsibility is to believe it and fervently and faithfully proclaim the gospel of [Jesus](#) Christ as the only hope sinners have for now and eternity.**

*Content is taken from the article, [10 Things You Should Know about Hell and Eternal Conscious Punishment](#), written by Sam Storms and originally published on SamStorms.com.*

## [Baker's Evangelical Dictionary of Biblical Theology - Hell](#)

# Hell

Place of God's final retributive punishment. Scripture progressively develops this destiny of the wicked: the Old Testament outlines the framework, while the New Testament elaborates on it. Jesus, however, is most responsible for defining hell.

*The Old Testament.* In the Old Testament Sheol denotes the abode of the dead; conscious souls face a shadowy existence in this "land of oblivion" ( [Job 10:21](#) ; [Psalm 88:12](#) ; [Eccl 9:10](#) ; [Isa 14:10](#) ). Since death is not a natural occurrence but issues from the fall, the Old Testament confidently

awaits God's demonstration of his lordship over Sheol by raising the righteous to life (Gen. 2-3; [Psalm 16:10](#) ; [49:15](#) ; [Isa 25:8](#) ; [Hosea 13:14](#) ). While God's kingship also has implications for the wicked, here the Old Testament is more reserved. The Old Testament infrequently suggests a bodily resurrection for the wicked ( [Dan 12:2](#) ), a final judgment and retribution for evil deeds ( [Psalm 21:10](#) ; [140:10](#) ; [Mal 4:1-2](#) ). Nevertheless, the contemptible and horrible destiny of the wicked, irretrievably isolated from the righteous, is clear ( [Psalm 9:17](#) ; [34:15-16](#) ).

*The Intertestamental Period.* The intertestamental literature constructed divergent scenarios for the wicked dead, including annihilation (4 Ezra 7:61; 2 Apoc Bar 82:3ff.; 1 Enoch 48:9; 99:12; 1QS iv. 11-14 ) and endless torment (Jub 36:11; 1 Enoch 27:1-3; 103:8; T Gad 7:5). Sheol frequently became an interim location for the dead, distinguished from the place of final punishment (1 Enoch 18:9-16; 51:1). This final punishment was usually located in a valley south of Jerusalem, known in Hebrew as *Gen Hinnom* or the Valley of Hinnom (2 Apoc Bar 59:10; 4 Ezra 7:36), and in Greek as *gehenna* [[gevenna](#)] (2 Esdr 2:29). This valley had a long history as a place of infamy. Notorious for the child sacrifices offered to Molech during the reigns of Ahaz and Manasseh ( [2 Kings 16:3](#) ; [2 Chron 28:3](#) ; [33:6](#) ; [Jer 7:31-34](#) ; [19:6](#) ), this valley was further desecrated when Josiah used it as Jerusalem's refuse dump ( [2 Kings 23:10](#) ) and it was prophesied as the place of God's future fiery judgment ( [Isa 30:33](#) ; [66:24](#) ; [Jer 7:31-32](#) ). While some intertestamental writings equate hell with the "lake of fire" in this "accursed valley" of Hinnom (1 Enoch 90:26, 27; 54:1, 2), others use it to denote a place in the underworld (Sib Or 4:1184-86).

In addition, the respective scenarios for the wicked, whether annihilation or eternal torment, shaped images of God's judgment. For instance, at times fire consumes the wicked (1 Enoch 99:12); in other texts fire and worms torment their victim to a useless existence (Judith 16:17).

*The New Testament.* In the New Testament hell is where the reprobate exist after the resurrection from Hades and the final judgment. In this lake of fire God punishes the wicked, along with Satan and his henchmen ( [Matt 25:41](#) ), bringing an end to evil's free ways.

*Gehenna* [[gevenna](#)] is the standard term for hell in the New Testament. Related phrases include "punishment of eternal fire" (Jude 7), "lake of fire" ( Rev 19:29 ; [20:14-15](#) ), and "judgment." English versions occasionally translate *hades* [[a&/dh](#)] (esp. [Luke 16:23](#) ) and *tartaroo* [[tartarovw](#)] ( [2 Pe](#)

[2:4](#) ) as hell. However, these terms appear to denote the intermediate state, not the final destiny of the wicked.

Jesus says more about hell than any other biblical figure. His warnings of the eschatological judgment are liberally colored with the imagery of hell ( [Matt 5:22](#) ; [7:19](#) ; [8:12](#) ; par. [Luke 13:28-30](#) ; [Matthew 10:15](#) [Matthew 10:28](#) ; [Matthew 11:22](#) [Matthew 11:24](#) ; [18:8-9](#) ; par. [Mark 9:43-49](#) ; [Luke 17:26-29](#) ; [John 15:6](#) ). He portrays this future judgment through pictures of Sodom's destruction ( [Luke 17:29-30](#) ): fire, burning sulfur, and a fiery furnace ( [Gen 19:24-25](#) ). These images of God's judgment were well established in the Old Testament and intertestamental literature. Important portrayals of hell are also present in Jesus' parables, including the tares ( [Matt 13:40-42](#) ), the net ( [Matt 13:50](#) ); the great supper ( [Matt 22:13](#) ), the good servant and the wicked servant ( [Matt 24:51](#) ; par. [Luke 12:46-47](#) ), the talents ( [Matt 25:30](#) ), and the last judgment ( [Matt 25:46](#) ). Here "weeping and gnashing of teeth" ( [Matt 13:50](#) ; [24:51](#) ; [25:30](#) ) and "darkness" ( [Matt 22:13](#) ; [25:30](#) ) are key descriptive phrases.

The New Testament conception of hell does not exceed Jesus' description. The following headings outline its essential features.

**1. Sinners will occupy hell.** While God created us for a loving relation with himself, at the fall humankind rebelled. God's judgment falls on all sinners, unless they have faith in Jesus. After the provisional state of Hades and the final judgment, **GOD'S WRATH CULMINATES IN HELL.** According to the New Testament, the objects of God's wrath range from the pious hypocrites ( [Matt 23:33](#) ) and those failing to help the poor ( [Matt 25:31-46](#) ; [Luke 16:19-31](#) ) to the vile and murderers ( [Rev 21:8](#) ).

Some argue that only an explicit repudiation of Jesus attracts God's eternal wrath, referencing Luke 12:8-9. However, Jesus says "the Son of Man came to seek and to save what was lost" ( [Luke 19:10](#) ). In other words, he came offering grace to a world that was "condemned already" ( [John 3:17-18](#) ).

Since hell is not a natural fixture of creation but results from the fall and is destiny of the wicked, the New Testament occasionally personifies hell as the demonic forces behind sin. The sinful tongue is itself aroused and "set on fire by hell" ( [James 3:6](#) ). Similarly, Jesus labels the Pharisees "sons of hell," identifying the root of their hypocrisy ( [Matt 23:15](#) ).

## 2. Hell exists for the requital and retribution of evil deeds. **HELL IS THE PLACE OF GOD'S FINAL JUDGMENT.**

Here God, our King and Supreme Judge, finally rectifies wrongs through his retributive wrath. Here the damned will be paid back for the harm they have done ( [Matt 16:27](#) ; [Luke 12:47-48](#) ; [2 Peter 2:13](#) ; Jude 15 [Rev 14:9-11](#) ). Wrath is not the natural consequence of evil choices in a moral universe or the sinner's misconstrual of God's love. Rather, as Paul's use of *orge* shows, wrath is an emotion or feeling in the Godhead, and thus God's personal action ( [Rom 1:18-32](#) ). By extrinsically imposing penal conditions on the sinner, God rectifies wrongs and reestablishes his righteous rule ( [Matt 25:31-46](#) ; [Rom 12:19](#) ; [1 Cor 15:24-25](#) ; [2 Col 5:10](#) ).

## 3. Hell is a final place of bondage and isolation from the righteous. After the resurrection and the final judgment, the wicked and even Hades are thrown into hell. The New Testament describes hell as a place: a furnace ( [Matthew 13:42](#) [Matthew 13:50](#) ), a lake of fire ( [Rev 19:20](#) ; [20:14-15](#) ; [21:8](#) ), and a prison ( [Rev 20:7](#) ). The wicked are imprisoned here so they cannot harm God's people ( [Matt 5:25-26](#) ; [Matthew 13:42](#) [Matthew 13:50](#) ; [18:34](#) ; Jude 6 [Rev 20:14-15](#) ).

While the parable of Lazarus and the rich man occurs in Hades, the intermediate state, and not Gehenna, it does foreshadow the latter. Jesus says an unbridgeable spatial chasm separates these two so no one can "cross over from there" ( [Luke 16:26](#) ). John's vision in Revelation 21 of the new city on a high mountain confirms this separation between the blessed and the damned after the day of judgment. Consequently, Scripture provides no warrant for those speculative images of the righteous rejoicing in the torture of the damned. The prophecy in Isaiah 66:24, which has been so used, does not refer to this eschatological event, for the resurrection of the body has not occurred.

## 4. Sinners suffer penalties in hell. **JESUS REPEATEDLY ACCENTUATES HELL'S DREADFULNESS AND HORROR: "if your eye causes you to sin, gouge it out**

*It is better to enter life with one eye than to be thrown into the fire of hell" ( [Matt 18:9](#) ).* While Scripture remains reticent on the specific torments for the impenitent, certain dimensions are clear.

**At the final judgment, God will declare, "I don't know you Depart from me, you who are cursed, into the eternal fire" ( [Matthew 25:12](#) [Matthew 25:41](#) ). The wicked in hell are excluded from God's loving presence and the "life" for which humans were originally created ( [John 5:29](#) ). The damned are "thrown outside, into the darkness" ( [Matt 8:12](#) ; [22:13](#) ). Consequently this "second death" ( [Rev 21:8](#) ) is a useless and ruined existence ( [Matt 25:30](#) ; [Luke 9:25](#) ; [John 3:16-18](#) ; [2 Thess 1:9](#) ; [2 Peter 2:12](#) ; [Jude 12](#) ; [Rev 21:8](#) ). Sin has thoroughly effaced every virtue. The reprobate have become obstinate in their rebellion against God, like "unreasoning animals" ( [Jude 1:10](#) [Jude 1:13](#) ; [2 Peter 2:12-22](#) ). Consequently, the doors of hell can be locked from the inside, as C. S. Lewis observes.**

In hell, the damned receive their due for "things done while in the body" ( [2 Col 5:10](#) ; [2 Peter 2:13](#) ; Jude 15 [Rev 14:9-11](#) ). The "undying worm" has often been interpreted as the soul's internal torment, coveting and grieving what has been lost ( [Mark 9:48](#) ). This regret is compounded since the reprobate are not penitent but locked into their rebellion. But the grave's worms and darkness are also common images of a contemptible fate.

**SCRIPTURE SUGGESTS THAT THERE ARE DEGREES OF PUNISHMENT IN HELL.** The one "who does not know and does things deserving punishment will be beaten with few blows." More severe is the punishment due to the disobedient who were "entrusted with much" ( [Mark 12:40](#) ; [Luke 12:48](#) ).

**Annihilationsim and the Extent of Hell.** The extent of hell has occasioned much debate in recent scholarship. There are three major points of contention.

Some annihilationists have argued that the biblical imagery of a consuming fire, destruction, and perishing implies the cessation of life (Stott). However, Jesus' pictures of hell are not literal descriptions but metaphors. They are mutually exclusive, if taken literally, for the fires of hell conflict with its "utter darkness." In the intertestamental literature the metaphorical image of a fire could suggest annihilation or everlasting punishment, showing the inconclusiveness of this argument.

Some annihilationists have argued that when the Greek adjective for eternal, *aionios* [[aijwvnio](#)], is used with nouns of action, it refers to an occurrence with eternal results, not an eternal process (Fudge). "Eternal punishment," it is argued, denotes a punishment that occurs once with eternal results. However, counterfactuals dispute this argument. The eternal sin ( [Mark 3:29](#) ), for example, is not just one sin, but an action that irretrievably debilitates so one only sins. Similarly, everlasting salvation (*aionios* [[aijwvnio](#)] *soteria* [[swthriva](#)]) does not refer solely to Christ's work long ago, and thus preclude his sustaining and preserving presence. For Scripture describes believers, even in the age to come, as existing "in Christ" ( [Rom 8:1](#) ; [Eph 1:13](#) ; [Col 2:6-7](#) ; [2 Tim 2:10](#) ). So *aionios* *soteria* [[aijwvnio"swthriva](#)] refers to Christ's eternal (*aionios* [[aijwvnio](#)]) salvation of the blessed, an action that is everlasting as well as final.

In Matthew 25:46 Jesus differentiates the two futures of eternal life and eternal punishment, using the same adjective for each, *aionios* [[aijwvnio](#)]. In Jesus' mind, it appears, the extent of each future is identical.

If the existence of the righteous is endless, so also is the existence of the wicked. Other statements suggest the same conclusion. Jesus teaches that "whoever rejects the Son will not see life, for God's wrath remains on him" ([John 3:36](#)). As long as God's wrath abides on them, the damned must exist. Jesus' picture of hell as a place where "their worm *does not die*, and the fire is not quenched" ([Mark 9:48](#)) indicates that this manifestation of God's wrath is unending. Other passages in the New Testament reiterate Jesus' dreadful warning, by describing hell as "everlasting torment." Even annihilationists admit the difficulty of such texts for their position.

**Objections to Hell.** Hell is a dreadful reality. Just as Christ wept over Jerusalem, believers are similarly troubled and anguished by this destiny of the lost. Some have raised serious challenges to the reality of hell.

One perennial difficulty concerns the relationship between God's love and holiness: How could a loving God reject *forever* the creature he loves? This

question assumes that the creature is the highest intrinsic good, even for God. But the highest good for the God of Scripture is not humanity. Humanity was created for God, and cannot be defined in terms of itself; we exist to glorify God ([Psalm 73:24-26](#); [Rom 11:36](#); [1 Cor 10:31](#); [Col 1:16](#)). That is why Jesus insists it is idolatrous to enlist God as humanity's servant ([Luke 17:7-10](#)). Certainly God loves the creature; creation itself reflects God's free love. But since God's love is complete in himself, even before creation, the creature cannot be presumed as his one and only end. Nor can the character of God's love be decided a priori, but only by revelation. Consequently, Jesus' warning of the wrath to come ([Matt 25:31,41,46](#)) must be accepted as an inherent possibility of God's love.

Some acknowledge retribution, but question why the wicked are eternally kept in existence to suffer. At issue is the punishment due sin. Since pride conceals the sinner's true debt to God the Judge, again this question should be answered by examining Christ's priestly work of propitiation. At the cross God in Christ became our substitute to bear the punishment for our sins, so as "to be just and the one who justifies the man who has faith in Jesus" ([Rom 3:26](#); cf. [2 Col 5:21](#); [1 Peter 2:24](#)). The God-man propitiated our sin. This fact, that God the Judge, the "Lord of glory" himself ([1 Cor 2:8](#)), accepted the punishment due us, suggests that the penalty for sin against the Infinite is infinite.

Questions will remain. But believers personally know God's love in Jesus Christ. And their response to a lost world will parallel that of their Lord, who humbled himself to our condition, suffered, and died for the wicked.

Timothy R. Phillips

[Bible.org](http://Bible.org)

**What the Bible Says About Hell**

### Key Facts About Eternity

- (1) Everyone will exist eternally either in heaven or hell** ([Daniel 12:2,3](#); [Matthew 25:46](#); [John 5:28](#); [Revelation 20:14,15](#)).
- (2) Everyone has only one life in which to determine their destiny** ([Hebrews 9:27](#)).
- (3) Heaven or hell is determined by whether a person believes (puts their trust) in Christ alone to save them** ([John 3:16](#), [36](#), etc.).

### Key Passages About Hell

- (1) Hell was designed originally for Satan and his demons** ([Matthew 25:41](#); [Revelation 20:10](#)).
- (2) Hell will also punish the sin of those who reject Christ** ([Matthew 13:41,50](#); [Revelation 20:11-15](#); [21:8](#)).
- (3) Hell is conscious torment.**

- [Matthew 13:50](#) “furnace of fire...weeping and gnashing of teeth”
- [Mark 9:48](#) “where their worm does not die, and the fire is not quenched”
- [Revelation 14:10](#) “he will be tormented with fire and brimstone”

### **(4) Hell is eternal and irreversible.**

- [Revelation 14:11](#) “the smoke of their torment goes up forever and ever and they have no rest day and night”
- [Revelation 20:14](#) “This is the second death, the lake of fire”
- [Revelation 20:15](#) “If anyone’s name was not found written in the book of life, he was thrown into the lake of fire”

### Erroneous Views of Hell

**(1) The second chance view** – After death there is still a way to escape hell.

Answer: “It is appointed unto men once to die and after that the judgment” ([Hebrews 9:27](#)).

**(2) Universalism** – All are eternally saved.

Answer: It denies the truth of salvation through Christ which means that a person decides to either trust in Christ or else he/she rejects Christ and goes to hell ([John 3:16](#); [3:36](#)).

**(3) Annihilationism** – Hell means a person dies like an animal – ceases to exist.

Answer: It denies the resurrection of the unsaved ([John 5:28](#), etc. – see above). It denies conscious torment (see above).

### Objections to the Biblical View of Hell

**(1) A loving God would not send people to a horrible hell.**

Response: God is just ([Romans 2:11](#)).

- God has provided the way of salvation to all ([John 3:16,17](#); [2 Corinthians 5:14,15](#); [1 Timothy 2:6](#); [4:10](#); [Titus 2:11](#); [2 Peter 3:9](#)).

- Even those who haven't heard of Christ are accountable for God's revelation in nature ([Romans 1:20](#)). God will seek those who seek Him ([Matthew 7:7](#); [Luke 19:10](#)).
- Therefore God doesn't send people to hell, they choose it ([Romans 1:18,21,25](#)).

## **(2) Hell is too severe a punishment for man's sin.**

Response: God is holy-perfect ([1 Peter 1:14,15](#)).

- Sin is willful opposition to God our creator ([Romans 1:18-32](#)).
- Our sin does merit hell ([Romans 1:32](#); [2:2,5,6](#)).
- What is unfair and amazing is that Christ died for our sin and freely offers salvation to all ([Romans 2:4](#); [3:22-24](#); [4:7,8](#); [5:8,9](#)).

## **Biblical Terms Describing Where the Dead Are**

- **Sheol** - a Hebrew term simply describing "the grave" or "death" – Does not refer to "hell" specifically
- **Hades** - A Greek term that usually refers to hell – a place of torment ([Luke 10:15](#); [16:23](#), etc.)
- **Gehenna** - A Greek term (borrowed from a literal burning dump near Jerusalem) that always refers to hell – a place of torment ([Matthew 5:30](#); [23:33](#))
- **"Lake of fire"** - the final abode of unbelievers after they are resurrected ([Revelation 20:14,15](#))
- **"Abraham's bosom"** - ([Luke 16:22](#)) a place of eternal comfort
- **"Paradise"** - ([Luke 23:43](#)) a place of eternal comfort
- **"With the Lord"** - a key phrase describes where church age believers are after death ([Philippians 1:23](#); [1 Thessalonians 4:17](#); [2 Corinthians 5:8](#))
- **"New heavens and earth"** – where believers will be after they are resurrected ([Revelation 20:4-6](#); [21:1-4](#))

## **Conclusion**

Our curiosity about the abode of the dead is not completely satisfied by biblical terms or verses. What we do know is that either eternal torment in hell or eternal joy in heaven awaits all people after death, based on whether they trust in Christ's payment for sin or reject Christ.

## Carnegie Mellon University/Magazine:

### *Aron Ralston Sacrifices His Right Arm to Save His Life*

Trapped in the Utah wilderness, the engineering graduate determined what he had to do to free himself — and did it.

*By Jessica Strelitz HS'98*

"Can I show you my trick?" Aron Ralston asked television talk-show host David Letterman, then rotated the wrist of his new prosthetic limb 360 degrees while holding a coffee mug.

In a story told around the globe, Ralston (E'97) had fought fate and come out on top.

An experienced climber and outdoorsman, Ralston went hiking alone down Utah's Bluejohn Canyon on April 26. As he climbed over a boulder, it shifted, pinning his right arm against a canyon wall. Five days later, after having tried fruitlessly to budge the 800-pound rock, he broke the bones in his forearm and amputated his arm below the elbow with a dull pocketknife. The operation took about an hour. Once free, he rappelled down a 60-foot cliff and walked five miles before finding help.



Opposite, Aron Ralston hiked along Highland Ridge on March 9, seven weeks before another outdoor excursion cost him his arm. Reflected in his goggles is the 14,000-foot Pyramid Peak, which he had climbed a few weeks earlier. Above, Ralston got some shots of the crowd that awaited him on May 8 at his first press conference following his ordeal.

[News of his feat](#) caught the attention of Ralston's former classmates, who, in true Carnegie Mellon fashion, took

to the Internet to share updates. Ralston's poise and bravery

## under dire circumstances didn't shock those who were close to him in school. "His story is amazing, but not surprising..."

If anyone could do what he did and handle it as gracefully, it would be Ralston," said friend Chris Adukaitis (E'97) of Springfield, Va.

Less than 48 hours after Ralston was transferred to a Colorado hospital, his Aspen, Colo., roommate, Elliott Larson, wrote in an email that Ralston was "eating as much solid food as [the hospital staff would] let him." Classmates who had accompanied the slender, champion muncher on countless late-night runs to Ritter's Diner on Baum Boulevard breathed a sigh of relief.

Ralston was already an avid outdoorsman when he came to Pittsburgh in 1993. A double major in mechanical engineering and French, he was an articulate scholar and a member of the national engineering honor society [Tau Beta Pi](#). Friends remember him as being constantly in motion: dancing, running, ducking into practice rooms in [Porter Hall](#) to play piano, conducting cafeteria food raids to appease his hunger and dreaming up mischief. To close out his sophomore year, he spearheaded a trip of his floormates to see the band [Rusted Root](#) at what was then known as the Star Lake Amphitheater.

Ralston continued to follow his favorite bands after graduation. Elias Fallon (E'97) recalls a time when Ralston spontaneously drove from New Mexico, where he then lived, to Phoenix, Ariz., for a [Tenacious D](#) concert. "I was standing by the sound board with my sister, and I look over and there's Ralston jacking in [to tape the show]. He looks at me and says 'Elias!', comes over, gives me a hug and says, 'I was hoping I'd run into you here. I couldn't find your number and I need a place to stay tonight.'"



Ralston got some shots of the crowd that awaited him on May 8 at his first press conference following his ordeal.

Ralston's passion for outdoor photography in extreme conditions grew over the past two years, friends say. Photos he had taken himself circulated on the Associated Press wire after his story broke. But it is his smile—the same one he flashed as he stepped into his first press conference on May 8, taking pictures of the crowd with a look of genuine disbelief on his face—that is the signature of his true demeanor: friendly and open to what the world has to offer.

When old college friends would get together and talk, stories of Ralston and his adventures would surface even when he wasn't there. "The thing was that he never lost the sense of himself," friend Jay "Benny" Blanco (E'98) of Columbia, Md., said. "He was the same guy who I met in Hamerschlag [House]

our freshman year for all four years of college. **He wasn't selfish. He wasn't egocentric. He never said a bad word about anyone. He brought life to us all."**

Ralston's love of the outdoors led him to leave his job as a mechanical engineer at [Intel](#) and return to Colorado to do more hiking and climbing.

"That's Ralston," Blanco said. **"Whenever you think**

**about him, you just have to smile or laugh. He does the things that you wish you could do someday,**

but he didn't just think it. He did it. He's 100 percent energy."

Before his fateful trip to Utah, Ralston had reached the summits of 111 of the 119 tallest peaks in Colorado, many of them by himself, and in winter, according to his Web site, [www.geocities.com/aronralston](http://www.geocities.com/aronralston).

Along with Ralston's sense of adventure came a bit of recklessness. A story appeared in the Denver Post April

28, two days after Ralston became trapped, describing how he and two skiing companions had escaped death earlier that year when they were caught in an avalanche.

Ralston has apologized for not telling anyone he was going canyoneering in Utah, a mistake that caused his parents and friends a lot of worry. A search for him began after he failed to show up for work at [Ute Mountaineer](#), an outdoor gear shop in Aspen.

The outpouring of support that followed Ralston's ordeal included a benefit concert by one of his favorite bands, The [String Cheese Incident](#), to help pay his medical expenses, and a flood of flowers, food, cards, letters and photos from his fellow alumni. "I received a card from the east coast and one from the west coast that had each traveled hundreds of miles collecting kind thoughts and signatures from fellow alumni before being mailed to me," Ralston wrote in a July 2 letter to the Carnegie Mellon University Alumni Association. He thanked the association and Alumni Relations Office for sending him an afghan featuring campus buildings, which he displayed in the family room of his parents' house in Centennial, Colo., where he stayed while recovering.

Ralston keeps his loss in perspective...

**A HAND & FOREARM ARE NOT A LIFE.**

He has already returned to mountain climbing and plans to take up adventure racing, a team event featuring sea kayaking, mountain biking, whitewater canoeing, trail running, in-line skating and swimming.

Although besieged by media requests, he has given only a few select interviews and declined requests from Carnegie Mellon Magazine. His speaking fee is \$20,000 to \$25,000, according to the [Nationwide Speakers Bureau](#) in Beverly Hills, Calif., which books his appearances. But his first talk after his accident was at his former

middle school in Greenwood Village, Colo., where he told students they should always let a responsible person know where they're hiking and make sure they carry

a sharp knife, AP reported. Documentaries of his saga are in the works, and Ralston is writing a book for a publisher he declined to name.

When Ralston went to New York City to tape his appearance on The Late Show with David Letterman July 21, he invited several friends from his Carnegie Mellon days to spend the weekend in the city with him. They traveled from California, Colorado, Washington, D.C., and Boston to join him and ended up playing a game of football in [Central Park](#). "He was typical Ralston. He hasn't changed," Jim Buck (CS'97) of San Jose, Calif., said.

Ralston's friends walked away with a greater appreciation of life, Blanco wrote in an email afterwards. "I tell you I definitely took something away from seeing him again.... I want to live a fuller life and be a better person."

*Jessica Strelitz is a writer and editor living in Arlington, Va.*



Ralston's friends from his intramural football team at Carnegie Mellon played a game with him in Central Park on July 20, then presented him with the autographed ball. They are, from left to right, Chris Adukaitis (E'97), Benny Blanco (E'98), Jim Buck (CS'97), Craig Johnson (CS'97), Steve Charnoubi (CS'00), Ralston (E'97) and Crag Wolfe (CS'99). Ralston was in New York to appear on The Late Show with David Letterman.