

# ***“A Love Like No Other”***

Matthew 5:43-48

July 20, 2025

## **INTRO:**

1. What's Christianity's #1 Message? ***Jesus is Lord/Messiah!***
2. What's Christianity's #1 Mission? ***Bring God glory!***
3. What's Christianity's #1 Methodology? ***5 Great C's!***
4. What's Christianity's #1 Means? ***Spirit, Word, Family!***
5. What's Christianity's #1 Miracle? ***Gospel of Jesus Christ!***

**VIDEO:** *Essentials of The Gospel*

**Q: WHAT DO ALL OF THESE HAVE IN COMMON?**

**A: A TRUTH-IN-LOVE LIKE NO OTHER!**

## **PRAYER**

## **CONTEXT:**

- **1 Bible** (2<sup>nd</sup> Timothy 3:16-17) in 12 eras or 5 “Facts”
- Gospel of Matthew on The Gospel of Jesus Christ
- Sermon on The Mount... ***Confront! Correct. Clarify***
- Today we're at a key transition point... (ch. 5-6)

## **BIG IDEA:**

Christ-like **righteous-love** is REAL LOVE...  
that **really loves** - no matter what!

## PREVIEW:

- Read (Context, Content)
- Realize (Contrast, Confront, Correct, Clarify)
- Respond (Christ-likeness)

## TEXT:

### Matthew 5:43-48 (NASB)

*“You have heard that it was said, ‘**YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.**’<sup>44</sup> But I say to you, love your enemies and pray for those who persecute you,<sup>45</sup> so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.<sup>46</sup> For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?<sup>47</sup> If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?<sup>48</sup> Therefore you are to be perfect, as your heavenly Father is perfect.*

## I. READ = v.43

### A. Context:

*“You have heard that it was said,*

1. Matthew’s Gospel... & Sermon on The Mount
2. Matthew 3:15 & *“unless your R exceeds...”*
3. Antithesis to Hypocrites transition
  - a. Beatitudes
  - b. Righteousness Pie’s 6 slices... (5:21-48)
  - c. Closing **harmony of vv.38-42 & 43-48**
    - i. *Do not resist the one who is evil...*

1. Holy Humility (cheek-turning)
  2. Overflowing offerings (cloaks)
  3. Lavish-labor (extra mile men)
  4. Yes-Yokefellows (generosity++)
- ii. *Love your neighbor, enemy, & Family!*

## OUR CONTEXT IS A TRUTH-IN-LOVE LIKE NO OTHER!

### B. Content:

***‘YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.’***

#### Leviticus 19:18

*“You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself;  
I am the LORD.”*

James calls this the ***“royal law.”*** (James 2:8)

Paul repeats in Rom. 13:9 & says in Gal. 5:14 this...  
***“fulfills the whole law...”***

- Who is “You”? & What is “love”? (“AGAPE”)
- God is love but love is not God. (1 John 4:8)
  - Love is fruit of the Spirit. (Galatians 5:22)
  - Love is proof! (John 13:35)
  - Love is God’s gifted Gospel-ripple (1 Jn 4:19)
  - Love is ***faithful obedience*** (John 14:15)

○ Love is... 1 Corinthians 13:4-8a

- *Patient & Kind*
- *NOT envious or boastful*
- *NOT arrogant or rude*
- *NOT insisting upon its own way...*
- *NOT irritable or resentful...*
- *NOT rejoicing in wrong-doing...*
- *(BUT LOVE) ...Rejoices with the truth.*
- *Love bears all things.*
- *Love believes all things.*
- *Love hopes all things.*
- *Love endures all things.*
- *Love NEVER fails/ends.*

➤ Who is *“your neighbor”*?

Luke 10:25-37

(Scribe's/Lawyer's looking for loopholes... & Parable of the Good Samaritan)

The scribes were responsible for copying and preserving the Scriptures, a task that required meticulous attention to detail. This role gave them significant influence over religious life & practice.

➤ What is *“hate”*?

○ Remember: God hates...

- **There is a righteous hatred...**
- There is far more unrighteous hatred.
- **THIS** hate is of the **unrighteous** type.
- ***THIS hate represents sinful hypocrisy.***

➤ Who is *“your enemy”*?

- Here Jesus is pointing out they heard wrong.
- They have been taught/teaching wrong...
- **NOWHERE IN THE BIBLE ARE WE COMMANDED TO HATE OUR ENEMIES!**
- Culturally/worldly = defined emotionally.
  - Those we don't like...
  - Those who hurt &/or oppose our will.
- Biblically/missionally = God's opponents.

## II. REALIZE = vv.44... 45... 46/47

A. Contrast: *“but...”* (differ/not the same!)

B. Confront: *“I say to you...”*

➤ Remember... this is God speaking on God's Word

➤ Never forget this truth... Truth is true TRUTH!

- Contradictions = **False** teaching/teachers
- Corruptions = **False** teaching/teachers
- Compromises = **False** teaching/teachers
- Cut-outs = **False** teaching/teachers
- Changes = **False** teaching/teachers

C. Correct:

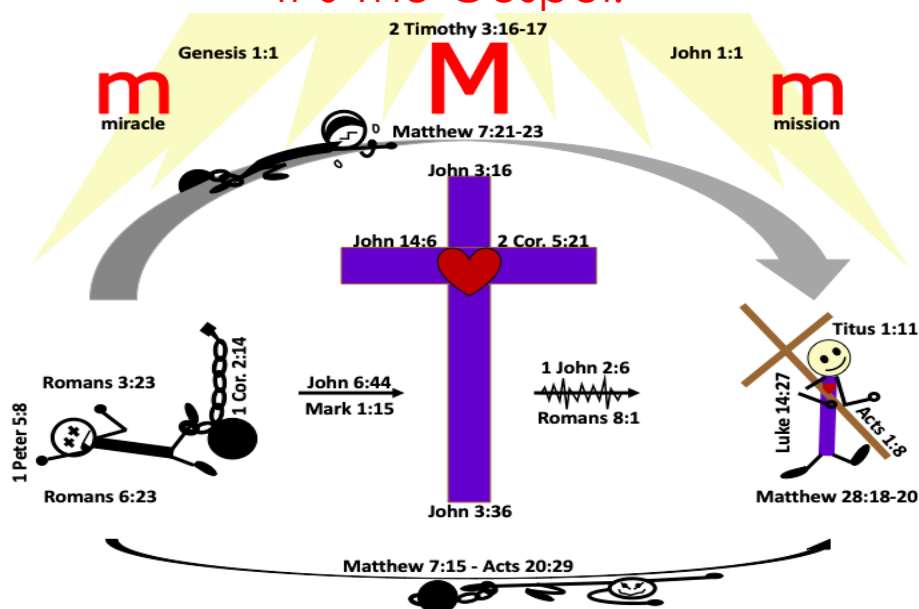
*love your enemies & pray for those who persecute you,*

➤ Let's be honest... **6 questions MUST be asked:**

- 1). **WHO DOES THAT?** (CRAZY love!)○ 2). **WHAT** does that really mean?
  - What is love again?
    - God's gift
    - Fruit of The Spirit
    - Proof & faithful obedience
    - **DIFFERENT / ODD...**
      - Counter-cultural
      - Miracle vs. mechanical
      - Aroma of life or death!
      - Like Abraham w/ Lot
      - Joseph w/ his brothers
      - David w/ King Saul...
      - Elisha w/ his enemies...
      - Stephen w/ his killers
      - Paul w/ his stoners...
      - Jesus w/ His cross!
  - Who are we to love & pray for?
    - *Enemies & Persecutors?*
- 3). **WHERE** is that supposed to apply?
  - Matthew 28:18-20
  - Acts 1:8
- 4). **WHEN** is that kind of love expected?
  - 24/7/365
  - **BE-ING** is a full-time calling.
  - **BE a Good Samaritan!**
  - **Hateful disciples = oxymoron!**

- ## FOR STARTERS:

- 6). **HOW** am I supposed live like that?
  - We're back to the beginning...
  - None of us can do this without Christ...
  - None of us have hope without His cross
  - Ephesians 2:1-10!
  - It's The Gospel!



# CHRIST'S CORRECTION IS A TRUTH-IN-LOVE LIKE NO OTHER!

D. Clarify: = v.45... 46/47

*so that you may be sons of your Father who is in heaven*

- *“so that”* is NOT root-creating but fruit-revealing!
- Who is *“you”*? all those listening then/now
- Who are *“sons”*? (the righteous family members)
- Who is *“your Father”*? (CONTRAST JOHN 8:44)
- At home *“in heaven”* validates He is Almighty God

## GOD'S FAMILY TRIES TO LIVE & LOVE LIKE...

- Preachers... Teachers... & Worship-leaders...
- Shepherds of lambs... Triage doctors & E.R. Nurses...
- Crop-duster/Bush-Pilots & Taxi or Uber Drivers...
- Military Strategists... Seals/Rangers... Armor Bearers.
- Daycare Workers AND we are our Brother's-Keepers.
- Jack-of-all-trades... Sanitary/Maintenance workers...
- Linguist / Interpreters... Waiters/Waitresses...
- Sports Coaches... Physical Therapists... Philanthropist
- At times... Funeral Directors & Cemetery Curators...
- ALWAYS... like Miraculous-Lazarus... Fearless/Faithful
- Missional, Walking-Miracles... Born-again Believers...
- Adopted & supernaturally unified Children of the King
- Heirs to Heaven AND an Enemies of Hell
- Lovers of Souls AND a Haters of Sins!
- “Holy-Beatitued” Ambassadors of the Almighty!
- Christ-like, Caring & Compassionate Cross-Carriers!



We look, live, & love like our Father!

*for He causes His sun to rise on the evil and the good,  
and sends rain on the righteous and the unrighteous.*

- Creator God's love extends common grace to all...
- HIS sun... HIS rain... given to ALL w/out reserve...

Extending truth, love, mercy, & grace is a foundational element of sharing God's Gospel.

- **Creator, Christ, & King Jesus did that...**
- *We Christians & churches should do the same.*

= v.46/47 ... No distinctives = No differences!

<sup>46</sup> *For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?*

- **DON'T MISS THE SHOCKING CONTEXT...**
  - You *religious leaders* are like **tax collectors!**
  - You *religious followers* are as **tax collectors!**
- **Superficial love will not be rewarded by God...**
  - *"Unless your righteousness exceeds..."* 5:20
  - **Ch 6: "NO REWARD FOR HYPOCRITES!"**
- **Sacrificial, supernatural love will be rewarded**
- **Sacrificial, supernatural love IS its own reward!**

<sup>47</sup> *If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?*

- AGAIN... No distinctives = No differences!
- AGAIN... Don't miss the shocking context here.
  - You religious leaders are like the **gentiles!**
  - You religious followers are like the **gentiles!**

### III. RESPOND

<sup>48</sup> *Therefore, you are to be perfect, as your heavenly Father is perfect.*

- “Therefore” = what follows fulfill the previous...
- “YOU” = personal/universal; all family members
- “are to BE perfect”
  - “are to BE”
  - PERFECT = whole, complete, holy, righteous!

*Christ's kingdom citizen's are called to BE miraculously-holy, righteous, & sacrificial, cross-carrying lovers of the LORD, the lost, & one another!*

- *Perfect???* But... HOW???

By The truth-in-love like no other!

Romans 5:8

**JOHN 3:16**

# COMMUNION

*See the “Case For Grace” & God’s love for “toogees” like you & me.*

“She’s mine.” These words changed everything for **Stephanie Fast**.

- *“as YOUR”* = speaking to God’s family members!
- *“heavenly Father”* = Almighty God!

**John 20:21**

As the Father has sent Me, so now I send you!

- *“is perfect” = holy, whole/complete righteous!*
- **AGAIN...** *Perfect???* But... HOW???
  - John 17’s *“perfect unity”* (vertical & horizontal)
  - *“washed clean by the blood of the Lamb!”*

## REVIEW:

*Christ’s righteous Church family has been saved by  
& lives to share a Love like no other!*

REMEMBER...

**LOVE WINS BIBLICALLY WHEN WE (LIKE CHRIST) TAKE  
THE LOSSES MISSIONALLY & LOVE THE UNLOVELY.**

Our **righteous-love** flows out  
of Christ's real love that really changed us!

2 Corinthians 5:17-21

**VIDEO:** *Blood Bought Assurance*  
(per D.A. Carson)

**CLOSE:**

Christian... Church... brothers & sisters in Christ...

*We know a truth-in-love like no other...*

*We have been truthfully-loved like no others...*

Therefore, let us share a truth-in-love like no other...  
with "other" people near & far... friends or foes...  
no matter what!

**PRAYER**

## Study/Research Notes:

### Matthew 5:44 ►

#### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
1473 [e]	ἐγὼ egō	I	PPro-N1S
1161 [e]	δὲ de	however	Conj
3004 [e]	λέγω legō	say	V-PIA-1S
4771 [e]	ὕμῖν, hymín	to you,	PPro-D2P
25 [e]	ἀγαπάτε agapate	love	V-PMA-2P
3588 [e]	τοὺς tous	the	Art-AMP
2190 [e]	ἐχθρούς echthrous	enemies	Adj-AMP
4771 [e]	ὕμῶν hymōn	of you,	PPro-G2P
2532 [e]	καὶ kai	and	Conj
4336 [e]	προσεύχεσθε proseuchesthe	pray	V-PMM/P-2P

5228 [e]	ὕπὲρ hyper	for	Prep
3588 [e]	τῶν tōn	those	Art-GMP
1377 [e]	διωκόντων diōkontōn	persecuting	V-PPA-GMP
4771 [e]	ὕμας· hymas	you,	PPro-A2P
2127 [e]	ἐὐλογεῖτε eulogeite	bless	V-PMA-2P
3588 [e]	τοὺς tous	those	Art-AMP
2672 [e]	καταρωμένους katarōmenous	cursing	V-PPM-AMP
4771 [e]	ὕμας, hymas	you,	PPro-A2P
2573 [e]	καλῶς kalōs	good	Adv
4160 [e]	ποιεῖτε poieite	do	V-PIA-2P
3588 [e]	τοῖς tois	to those	Art-DMP
1908 [e]	ἐπηρεάζοντων epēreazontōn	persecuting	V-PPA-GMP

4771 [e]	Ὑμᾶς, hymas	you.	PPro-A2P
2532 [e]	καὶ kai	and	Conj
3404 [e]	μισοῦσιν misousin	hating	V-PPA-DMP
4771 [e]	Ὑμᾶς, hymas	you	PPro-A2P

KEY WORDS:

Hate:

## 3404. miseó ►

### Lexical Summary

**miseó:** To hate, detest, abhor

**Original Word:** μισέω

**Part of Speech:** Verb

**Transliteration:** miseó

**Pronunciation:** mee-SEH-oh

**Phonetic Spelling:** (mis-eh'-o)

**KJV:** hate(-ful)

**NASB:** hate, hated, hates, hating, hateful

**Word Origin:** [from a primary misos (hatred)]

1. to hate
2. (especially) to persecute
3. (by extension) to love less

### Strong's Exhaustive Concordance

hate

From a primary misos (hatred); to detest (especially to persecute); by extension, to love less -- hate(-ful).

## HELPS Word-studies

**3404** *miséō* – properly, to detest (on a *comparative* basis); hence, *denounce*; to *love someone or something less* than someone (something) else, i.e. to renounce one choice in favor of another.

Lk 14:26: "If anyone comes to Me, and does not *hate* (**3404** /*miséō*, 'love less' than the Lord) his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple" (*NASU*).

[Note the *comparative* meaning of **3404** (*miséō*) which centers in *moral choice*, *elevating* one value *over* another.]

## NAS Exhaustive Concordance

### Word Origin

from misos (hatred)

### Definition

to hate

### NASB Translation

hate (13), hated (12), hateful (1), hates (12), hating (2).

## Thayer's Greek Lexicon

### STRONGS NT 3404: μισέω

**μισέω**, **μισῶ**; imperfect **ἐμίσουν**; future **μισήσω**; 1 aorist **ἐμίσησα**; perfect **μεμίσηκα**; passive, present participle **μισουμενος**; perfect participle **μεμισημενος** (**Revelation 18:2**); the Sept. for **μισῶ**; (from Homer down); **to hate, pursue with hatred, detest**; passive **to be hated, detested**: **τινα**, **Matthew 5:43** and Rec. in ; ; **Luke 1:71**; **Luke 6:22, 27**; **Luke 19:14**; **John 7:7**; **John 15:18ff**, ; ; **Titus 3:3**; **1 John 2:9** (); ; **Revelation 17:16**; passive, **Matthew 10:22**; **Matthew 24:9**; (**Mark 13:13**); **Luke 21:17**; **τί**: **John 3:20**; **Revelation 7:15**; **Ephesians 5:29**; **Hebrews 1:9**; **Jude 1:23**; **Revelation 2:6** and Rec. in 15; passive **Revelation 18:2**. Not a few interpreters have attributed to **μισεῖν** in **Genesis 29:31** (cf. **Genesis 29:30**); **Deuteronomy 21:15**; **Matthew 6:24**; **Luke 14:26**; **Luke 16:13**; (**John 12:25**); **Romans 9:13**, the signification **to love less, to postpone in love or esteem, to slight**, through oversight of the circumstance that 'the Orientals, in accordance with their greater excitability, are accustomed both to feel and to profess **love and hate** where we Occidentals, with our cooler temperament, feel and express nothing more than **interest in, or disregard and indifference** to a thing'; Fritzsche, Commentary on Romans, ii., p. 304; cf. Rückert, Magazin f. Exegese u. Theologie des N. T., p. 27ff

## Topical Lexicon



## Semantic Overview

μισέω (Strong's 3404) consistently denotes active aversion, antipathy, or repudiation. In Scripture it can describe (1) God's moral opposition to evil, (2) the world's hostility toward Christ and His followers, (3) the decisive renunciation demanded of disciples, and (4) the unregenerate posture that betrays spiritual darkness. Context alone determines whether the hatred is righteous or sinful.

## Old Testament and Septuagint Background

The verb often translates Hebrew שָׂנֵא (śānē'). [Romans 9:13](#) cites [Malachi 1:3](#), "Jacob I loved, but Esau I hated," revealing covenantal preference rather than capricious animosity. The Septuagint use provides the matrix for New Testament writers, supplying vocabulary for divine justice ([Psalm 5:5](#)), covenant loyalty ([Psalm 101:3](#)), and ethical exhortation ([Proverbs 8:13](#)).

## God's Holy Hatred

[Hebrews 1:9](#) applies [Psalm 45:7](#) to the Son: "You have loved righteousness and hated wickedness." God's antipathy is never arbitrary—He opposes what contradicts His holy nature. [Revelation 2:6](#) commends the Ephesian church: "You hate the works of the Nicolaitans, which I also hate." Believers are thus called to share His moral revulsion, not against persons but against deeds (Jude 23).

## Human Hatred Exposed as Sin

John's writings make hatred a litmus test of spiritual condition. "If anyone claims to be in the light but hates his brother, he is still in the darkness" ([1 John 2:9](#)). Hatred toward Christ or believers signals allegiance to the world system alienated from God ([John 15:18–25](#); [1 John 3:13](#)). [Titus 3:3](#) recalls pre-conversion days when people were "being hated and hating one another," a hallmark of fallen society.

## Discipleship and Allegiance Language

Jesus employs μισέω idiomatically to demand unrivaled loyalty: "If anyone comes to Me and does not hate his father and mother... yes, even his own life—he cannot be My disciple" ([Luke 14:26](#)). This Semitic hyperbole contrasts ultimate devotion to Him with all other bonds. Similarly, exclusive service is stressed in [Matthew 6:24](#); [Luke 16:13](#): love for one master necessitates "hating" the rival.

## Persecution and Eschatological Expectation

The Synoptic Apocalypse predicts universal hostility: "You will be hated by everyone because of My name" ([Mark 13:13](#); cf. [Matthew 24:9](#); [Luke 21:17](#)). Such hatred reaches its climax in Revelation where Babylon becomes "a haunt of every hateful bird" ([Revelation 18:2](#)) and the ten

kings “will hate the prostitute” ([Revelation 17:16](#)). Hatred, therefore, is an eschatological marker distinguishing the rebellious world from the persevering saints.

### Johannine Theology of Hatred

John’s Gospel clusters the term around the Upper Room discourse. The world “hates” Christ because His testimony exposes its evil ([John 7:7](#); 15:18–25). The disciples inherit that animosity, yet they are not to reciprocate; instead, they overcome hatred through sacrificial love ([John 13:34–35](#)).

### Pauline Usage

Besides [Romans 9:13](#), Paul admits a personal struggle: “What I hate, I do” ([Romans 7:15](#)), underscoring the conflict between flesh and renewed mind. [Ephesians 5:29](#) sets a natural analogy (“no one ever hated his own body”) to urge marital care. Thus, hatred can be a rhetorical foil for love.

### Practical and Pastoral Implications

1. Discernment: Christians must “hate” evil deeds while extending gospel mercy to evildoers ([Jude 23](#)).
2. Perseverance: Expect opposition; hatred from the world authenticates union with Christ ([John 15:19](#)).
3. Self-denial: Radical allegiance to Jesus relativizes every other attachment ([Luke 14:26](#)).
4. Community: Persistent hatred toward a brother evidences spiritual death ([1 John 3:15](#)).

### Summary

μισέω frames a stark moral polarity. Divine hatred is the settled, righteous opposition to sin; human hatred, apart from alignment with God’s holiness, is darkness. The word exposes the heart, delineates spiritual kingdoms, and calls believers to a love that refuses to compromise with evil yet remains free from the world’s venom.

ENEMY

## 2190. echthros ►

### Lexical Summary

echthros: Enemy, hostile, hated

**Original Word:** ἐχθρός

**Part of Speech:** Adjective

**Transliteration:** echthros

**Pronunciation:** ekh-thros'

**Phonetic Spelling:** (ech-thros')

**KJV:** enemy, foe

**NASB:** enemies, enemy, hostile

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

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

## Strong's Exhaustive Concordance

enemy, foe.

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

## HELPS Word-studies

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

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

## NAS Exhaustive Concordance

**Word Origin**

from echthos (hatred)

**Definition**

hostile

**NASB Translation**

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

## Thayer's Greek Lexicon

**STRONGS NT 2190:** ἐχθρός

ἐχθρός, ἐχθρα, ἐχθρόν (ἐχθος hatred); the Sept. numberless times for אֹיֵב, also for צַר, several times for שׂוֹנֵא and שׂוֹנֵא, a hater;

1. passively, **hated, odious, hateful** (in Homer only in this sense): [Romans 11:28](#) (opposed to ἀγαπητός).
2. actively, **hostile, hating and opposing** another: [1 Corinthians 15:25](#); [2 Thessalonians 3:15](#); with the genitive of the person hated or opposed, [James 4:4](#) Lachmann; [Galatians 4:16](#), cf. Meyer or Wieseler on the latter passage used of men as at enmity with God by their sin: [Romans](#)

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

## Topical Lexicon

### Overview

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

### Old Testament Background

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

### Usage in the Gospels

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

4. Prophetic fulfillment—Zechariah’s song celebrates redemption “to rescue us from the hand of our enemies” ([Luke 1:74](#)), portraying Jesus as the climax of prophetic hope.

### **Pauline Epistles and the Doctrine of Reconciliation**

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

- [Romans 5:10](#) locates every believer’s past in enmity: “For if, when we were enemies of God, we were reconciled to Him through the death of His Son...”. Reconciliation is thus not moral improvement but a transfer from hostility to friendship through substitutionary atonement.
- [Colossians 1:21](#) intensifies the theme: “Once you were alienated from God and were enemies in your minds because of your evil deeds.” Sin is personal rebellion that births relational rupture.
- In [Romans 11:28](#) Israel is “enemies for your sake” regarding the gospel, yet still beloved in election. Paul balances redemptive history and covenant fidelity.
- [Philippians 3:18](#) warns of “many...who walk as enemies of the cross of Christ,” illustrating the ethical outworking of doctrinal error.
- [Romans 12:20](#) “If your enemy is hungry, feed him” applies [Proverbs 25:21-22](#), showing love for enemies as a gospel reflex rather than legalistic duty.
- [2 Thessalonians 3:15](#) cautions discipline without relational severance: “Do not regard him as an enemy, but admonish him as a brother,” safeguarding church purity while preserving familial bonds.

### **Eschatological Dimension**

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

### **The Cosmic Conflict**

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

### **Enemies and the Call to Love**

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

### **Historical and Ministry Significance**

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

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

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

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

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

### Theological Synthesis

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

### Key References

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

### Conclusion

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

PERSECUTING #1

## 1377. διόκό ►

### Lexical Summary

διόκό: To pursue, persecute, chase, press forward

**Original Word:** διώκω

**Part of Speech:** Verb

**Transliteration:** diókō

**Pronunciation:** dee-o'-ko

**Phonetic Spelling:** (dee-o'-ko)

**KJV:** ensue, follow (after), given to, (suffer) persecute(-ion), press forward

**NASB:** persecuted, persecute, persecuting, pursue, press, pursuing, persecutor

**Word Origin:** [a prolonged (and causative) form of a primary verb dio "to flee"]

1. to pursue
2. (by implication) to persecute  
{literally or figuratively}

## Strong's Exhaustive Concordance

ensue, follow after, persecute, suffer persecution.

A prolonged (and causative) form of a primary verb dio (to flee; compare the base of [deilos](#) and [diakonos](#)); to pursue (literally or figuratively); by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

see GREEK [deilos](#)

see GREEK [diakonos](#)

## HELPS Word-studies

**1377** *diōkō* – properly, *aggressively* chase, like a *hunter* pursuing a catch (prize). **1377** (*diōkō*) is used *positively* ("earnestly pursue") and *negatively* ("zealously persecute, hunt down"). In each case, **1377** (*diōkō*) means *pursue with all haste* ("chasing" after), *earnestly* desiring to overtake (apprehend).

## NAS Exhaustive Concordance

**Word Origin**

akin to a prim. verb dió (put to flight)

**Definition**

to put to flight, pursue, by impl. to persecute

**NASB Translation**

persecute (10), persecuted (13), persecuting (7), persecutor (1), practicing (1), press (2), pursue (7), pursuing (2), run after (1), seek after (1).

## Thayer's Greek Lexicon

**STRONGS NT 1377: διώκω**

**διώκω**; imperfect **ἐδίωκον**; future **διώξω** ([Matthew 23:34](#); [Luke 21:12](#); [John 15:20](#); [2 Samuel 22:38](#); Wis. 19:2; a rarer form for the more common Attic **διώξομαι**, cf.

Alexander Buttmann (1873) Ausf. Spr: 2:154; Winers Grammar, 84 (80); (Buttmann, 53 (46); especially Veitch, under the word; Rutherford, New Phryn., p. 377)); 1 aorist **ἐδίωξα**; passive (present **διώκομαι**); perfect participle **δεδιωγμενος**; 1 future **διωχθήσομαι**; (from **δίω**, to flee); the Sept. commonly for **ἦττ**;

**1. to make to run or flee, put to flight, drive away:**

(τινα) **ἀπό πόλεως εἰς πόλιν**, **Matthew 23:34**, cf. 10:23 Griesbach

**2. to run swiftly in order to catch some person or thing, to run after**; absolutely (Homer, Iliad 23, 344; Sophocles El. 738, etc.; **διώκειν δρόμῳ**, Xenophon, an. 6, 5, 25; cf. 7, 2, 20), **to press on**: figuratively, of one who in a race runs swiftly to reach the goal, **Philippians 3:12** (where distinguished from **καταλαμβάνειν** (cf. Herodotus 9, 58; Lucian, Hermot. 77)), **Philippians 3:14**. **to pursue** (in a hostile manner): **τινα**, **Acts 26:11**; **Revelation 12:13**.

**3. Hence, in any way whatever to harass, trouble, molest one; to persecute**, (cf. Latin *persequor*, German *verfolgen*): **Matthew 5:10-12, 44**; **Matthew 10:23**; **Luke 21:12**; ( WH Tr marginal reading); **John 5:16**; **John 15:20**; **Acts 7:52**; **Acts 9:4**; **Acts 22:4, 7**; **Acts 26:14**; **Romans 12:14**; **1 Corinthians 4:12**; **1 Corinthians 15:9**; **2 Corinthians 4:9**; **Galatians 1:13, 23**; **Galatians 4:29**; **Galatians 5:11**; **Philippians 3:6**; **2 Timothy 3:12**; passive with a dative denoting the cause, **to be maltreated, suffer persecution on account of something**, **Galatians 6:12** (here L marginal reading T read **διωκονται** (others, **διώκωνται**), see WHs Appendix, p. 169; on the dative see Winers Grammar, § 31, 6 c.; Buttmann, 186 (161)).

**4. without the idea of hostility, to run after, follow after**: someone, **Luke 17:23**.

**5. metaphorically, with the accusative of thing, to pursue i. e. to seek after eagerly, earnestly endeavor to acquire**: **Romans 9:30** (distinguished here from **καταλαμβάνειν**); **1 Timothy 6:11**; **2 Timothy 2:22** (in both passages opposed to **φεύγειν**); **νόμον δικαιοσύνης**, **Romans 9:31** (**Proverbs 15:9**; **τό δίκαιον**, **Deuteronomy 16:20**; Sir. 27:8, where distinguished from **καταλαμβάνειν**); **τὴν φιλοξενίαν**, **Romans 12:13**; **τὰ τῆς εἰρήνης**, **Romans 14:19** (here L marginal reading Tr marginal reading WH marginal reading T read **διώκομεν** (for the **διώκωμεν** of others), see (WH's Appendix, p. 169); **τὴν ἀγάπην**, **1 Corinthians 14:1**; **τό ἀγαθόν**, **1 Thessalonians 5:15**; **εἰρήνην**, **Hebrews 12:14**; **1 Peter 3:11** (here joined with **ζητεῖν τί**); times without number in Greek writings (from Homer, Iliad 17, 75 **διώκειν ἀκιχητα** on; as **τιμάς**, **ἀρετήν**, **τά καλά** (cf. Winer's Grammar, 30.)). (Compare: **ἐκδιώκω**, **καταδιώκω**.)



## Topical Lexicon

### Core Idea: Pursuit and Persecution

Strong's 1377 gathers two complementary currents—energetic pursuit and hostile persecution. Whether describing the Pharisee hunting disciples or the believer chasing holiness, the term consistently depicts intense, single-minded movement. The context alone clarifies whether the motion is benevolent or malicious.

### Negative Sense: Hostile Persecution

#### 1. Warnings from Jesus

- Sermon on the Mount: “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven” ([Matthew 5:10](#)).
- Apostolic mission: “When they persecute you in one town, flee to the next” ([Matthew 10:23](#)).
- Last-days discourse: “They will seize you and persecute you” ([Luke 21:12](#)).
- Upper-Room reminder: “If they persecuted Me, they will persecute you as well” ([John 15:20](#)).

#### 2. Portraits in Acts

- Saul’s rampage: [Acts 9:4-5](#); 22:4-8; 26:14-15. Persecution of saints equals persecution of Christ Himself.
- First martyr: “Which of the prophets did your fathers not persecute?” ([Acts 7:52](#)).

#### 3. Apostolic letters

- “Bless those who persecute you; bless and do not curse” ([Romans 12:14](#)).
- “Indeed, all who desire to live godly lives in Christ Jesus will be persecuted” ([2 Timothy 3:12](#)).
- The dragon’s fury against the woman ([Revelation 12:13](#)) extends the theme to cosmic opposition.

### Positive Sense: Holy Pursuit

#### 1. Character formation

- “But you, O man of God, flee from these things, and pursue righteousness, godliness, faith, love, perseverance, and gentleness” ([1 Timothy 6:11](#)).
- “Pursue peace with everyone, as well as holiness” ([Hebrews 12:14](#)).

#### 2. Ministry priorities

- “Pursue love and earnestly desire spiritual gifts” ([1 Corinthians 14:1](#)).
- “So then, let us pursue what leads to peace and to mutual edification” ([Romans 14:19](#)).
- “Always pursue what is good for one another and for all people” ([1 Thessalonians 5:15](#)).

#### 3. Personal growth

- “Not that I have already obtained all this... but I press on to take hold of it” ([Philippians 3:12](#)).

- “I press on toward the goal to win the prize of God’s heavenly calling in Christ Jesus” ([Philippians 3:14](#)).

## **From Persecutor to Pursuer: The Pauline Transformation**

Saul of Tarsus initially “persecuted the church of God beyond measure” ([Galatians 1:13](#)) and “tried to destroy it” ([Acts 26:11](#)). Following his Damascus-road encounter, the same verb reappears in Paul’s testimony but now in its positive thrust: he “presses on” after Christ ([Philippians 3:12-14](#)). The vocabulary shift mirrors the moral reversal wrought by grace.

## **Persecution in the Early Church**

The Jerusalem believers scatter under pressure, spreading the gospel outward ([Acts 8–11](#)). Stephen’s death, James’s execution, and the arrests chronicled throughout Acts demonstrate that persecution, rather than stifling the faith, fertilized its growth. The repeated use of 1377 underscores both the relentlessness of the oppressors and the resilience of the redeemed.

## **Persecution and Eschatology**

[Revelation 12:13](#) casts the dragon’s pursuit of the woman as the culmination of satanic hatred for the covenant community. Jesus’ eschatological teachings ([Matthew 24](#); [Luke 21](#)) and Paul’s prediction in [2 Timothy 3:12](#) prepare believers for an ongoing pattern: tribulation now, vindication at His appearing.

## **Theological Insights: Union with Christ**

Christ’s question, “Why are you persecuting Me?” ([Acts 9:4](#)) reveals the mystical union between Head and body. To harass believers is to strike at Christ Himself; conversely, enduring persecution is fellowship with His sufferings ([Philippians 3:10](#)). This truth supplies both comfort and motivation for steadfastness.

## **Pastoral and Discipleship Application**

1. Expectation—Believers should anticipate hostility yet not court it.
2. Response—Blessing, prayer, and non-retaliation ([Romans 12:14](#); [Matthew 5:44](#)).
3. Mission—Persecution often signals fruitful witness; flight is permitted ([Matthew 10:23](#)), but faithlessness is not.
4. Pursuit—Holiness, peace, love, and the upward call require deliberate, sustained effort.

## **Ministry Implications Today**

Global persecution statistics echo the New Testament pattern. Churches are called to remember prisoners ([Hebrews 13:3](#)), support the afflicted, and train disciples to endure. At the same time, every congregation must cultivate holy pursuit—pressing on toward maturity, while praying for those who press against them.

## 1908. epérezó ►

### Lexical Summary

**epérezó:** To insult, to mistreat, to revile, to abuse

**Original Word:** ἐπηρεάζω

**Part of Speech:** Verb

**Transliteration:** epérezó

**Pronunciation:** ep-er-eh-ad'-zo

**Phonetic Spelling:** (ep-ay-reh-ad'-zo)

**KJV:** use despitefully, falsely accuse

**NASB:** mistreat, revile

**Word Origin:** [from a comparative of G1909 (ἐπί - over) and (probably) areia "threats"]

1. to insult, slander

### Strong's Exhaustive Concordance

mistreat, falsely accuse.

From a comparative of [epi](#) and (probably) areia (threats); to insult, slander -- use despitefully, falsely accuse.

see GREEK [epi](#)

### HELPS Word-studies

**1908** *epēreázō* (from [1909](#) /*epí*, "upon" and *epēreia*, "threatening, reviling abuse") – properly, to intimidate by using threats and false accusations "tailor-made" to the situation, i.e. under-handed tactics "customized" to smear someone's reputation (revile, abusively insult). [1908](#) /*epēreázō* ("custom-crafted reviling") is only used in Lk 6:28 and 1 Pet 3:16.

### NAS Exhaustive Concordance

**Word Origin**

from epérea (spiteful abuse)

**Definition**

to revile

**NASB Translation**

mistreat (1), revile (1).

### Thayer's Greek Lexicon

## STRONGS NT 1908: ἐπηρεάζω

ἐπηρεάζω; (ἐπῆρεια (spiteful abuse, cf. Aristotle, rhet. 2, 2, 4)); **to insult; to treat abusively, use spitefully; to revile:** **τινα**, [Matthew 5:44](#) R G; [Luke 6:28](#) (with the dative of person, Xenophon, mem. 1, 2, 31; 3, 5, 16); in a forensic sense, **to accuse falsely:** with the accusative of a thing, [1 Peter 3:16](#). (Xenophon, Isaeus, Demosthenes, Philo, Plutarch, Lucian, Herodian; **to threaten**, Herodotus 6, 9 (but cf. Cope on Aristotle, as above).)

### Topical Lexicon

#### Overview of Meaning and Concept

ἐπηρεάζω depicts hostile abuse—verbal or otherwise—directed toward another with intent to intimidate, humiliate, or injure. It describes actions that spring from malice and a desire to harm, standing in stark contrast to the love and blessing believers are called to extend.

#### Occurrences in the New Testament

- [Luke 6:28](#): “Bless those who curse you, pray for those who mistreat you.”
- [1 Peter 3:16](#): “...so that those who slander you may be put to shame by your good behavior in Christ.”

In both settings the word points to unjust hostility aimed at faithful disciples, yet each passage immediately pairs the hostility with a distinctly Christian response—blessing and godly conduct.

#### Contextual Insights: [Luke 6:28](#)

Within the Sermon on the Plain, Jesus presents a radical ethic that overturns natural retaliation. Mistreatment becomes an occasion for intercession: the believer prays for the abuser. By placing prayer alongside blessing, the Lord elevates the interaction from personal injury to redemptive mission, mirroring the Father’s kindness toward the ungrateful.

#### Contextual Insights: [1 Peter 3:16](#)

Peter addresses scattered believers facing social scorn. Apologetic readiness (3:15) is coupled with gentle respect and a clear conscience so that any slander (ἐπηρεάζω) collapses under the weight of observable holiness. The text promises divine vindication rather than immediate escape, framing mistreatment as a platform for witness.

#### Old Testament and Septuagint Background

Although ἐπηρεάζω is sparse in the Septuagint, the concept aligns with prohibitions against oppressing the vulnerable ([Exodus 22:22](#)), cursing rulers ([Exodus 22:28](#)), and mocking the

righteous ([Psalm 22:7](#)). Prophetic laments over unjust abuse ([Jeremiah 20:7–9](#)) provide theological soil for the New Testament call to endure reviling in hope of God’s ultimate justice.

## Historical and Cultural Setting

In first-century Greco-Roman society, public shaming—through courtroom invective, marketplace gossip, or household ridicule—was a common means of asserting honor and status. Christians, rejecting idolatry and refusing emperor worship, became ready targets. Understanding ἐπηρεάζω against this backdrop highlights the cost of discipleship and the countercultural posture demanded by the gospel.

## Theological Significance

1. Suffering and Blessing: Scripture binds mistreatment and blessing together ([Luke 6:28](#); [Matthew 5:11–12](#)). The believer’s response demonstrates trust in divine recompense.
2. Imitation of Christ: Jesus endured reviling without retaliation ([1 Peter 2:23](#)), setting the pattern for His followers.
3. Apologetic Witness: Faithful conduct under abuse substantiates verbal testimony ([1 Peter 3:15–16](#)), turning opposition into evangelistic opportunity.
4. Eschatological Vindication: God will ultimately silence revilers and honor those who endure ([2 Thessalonians 1:6–7](#)).

## Practical Ministry Implications

- Pastoral Care: Equip believers to expect hostility yet respond with prayer, seeking the abuser’s redemption.
- Discipleship: Teach resilience grounded in Christ’s example, reinforcing identity in Him rather than in social approval.
- Counseling: Encourage those wounded by slander to entrust justice to God ([Romans 12:19](#)) while maintaining integrity.
- Evangelism: Model a gentle, respectful defense of the faith that exposes baseless accusations and draws sincere inquirers to Christ.

## Summary

ἐπηρεάζω captures the experience of being unjustly reviled. Scripture confronts such hostility not with permission for retaliation but with a summons to bless, pray, and persevere. The word’s limited New Testament use belies its profound role in shaping a distinctly Christian ethic of love under fire, anchored in the example of the crucified and risen Lord who answered reviling with redemptive grace.

BLESS – verb - ([Luke 6:27](#))

# 2127. eulogéó ►

## Lexical Summary

**eulogéó:** To bless, to praise, to speak well of

**Original Word:** εὐλογέω

**Part of Speech:** Verb

**Transliteration:** eulogéó

**Pronunciation:** yoo-log-eh'-o

**Phonetic Spelling:** (yoo-log-eh'-o)

**KJV:** bless, praise

**NASB:** blessed, bless, blessing, giving a blessing, praise, praising

**Word Origin:** [from a compound of G2095 (εὖ - well) and G3056 (λόγος - word)]

1. to speak well of
2. (religiously) to bless (thank or invoke a benediction upon, prosper)

## Strong's Exhaustive Concordance

bless, praise.

From a compound of **eu** and **logos**; to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

see GREEK **eu**

see GREEK **logos**

## HELPS Word-studies

**2127 eulogéō** (from **2095 /eú**, "well, good" and **3056 /lógos**, "word, reason") – properly, to speak (reason) which *confers benefit*; hence, *bless*.

**2127 /eulogéō** ("confer what is beneficial") is used of God *blessing* people (Lk 1:28; Eph 1:3; Heb 6:14, etc.) – and His people *blessing Him* (Lk 1:64, 2:28, 24:53; 1 Cor 14:16; Js 3:9).

## NAS Exhaustive Concordance

**Word Origin**

from **eu** and **logos**

**Definition**

to speak well of, praise

**NASB Translation**

bless (9), blessed (25), blessing (3), giving a blessing (1), praise (1), praising (1), surely\* (1).

## Thayer's Greek Lexicon

**STRONGS NT 2127:** εὐλογέω

**εὐλογέω**, **εὐλόγω**; future **εὐλογήσω**; imperfect **εὐλόγουν** and **ἠϋλόγουν** ([Mark 10:16](#), where the manuscripts fluctuate between the two forms (cf. WH's Appendix, p. 162)); 1 aorist **εὐλόγησα** (**ἠϋλόγησα**, [Matthew 14:19](#) L Tr; [Luke 24:30](#) L; [Hebrews 11:20](#) and 21 L); perfect **εὐλόγηκα** (**ἠϋλόγηκά**, [Hebrews 7:6](#) L; see **εὐδοκέω** at the beginning (cf. Veitch, under the word; Tdf. on Luke, the passage cited)); passive, perfect participle **εὐλογῆ μένος**; 1 future **εὐλογηθήσομαι**; (**εὐλογος**); the Sept. very often for **בָּרַךְ** and **בִּרְךָ**; Vulg. *benedico*; mostly with the accusative of the object, **to bless one**;

**1.** as in Greek writings, **to praise, celebrate with praises**: **τόν Θεόν**, [Luke 1:64](#); [Luke 2:28](#); [Luke 24:51, 53](#) (Tdf. omits); [James 3:9](#); absolutely, in the giving of thanks: [Matthew 14:19](#); [Matthew 26:26](#) (cf. 3 below); [Mark 6:41](#); [Mark 8:7](#) R G T (?); (cf. 3 below); [Luke 24:30](#); [1 Corinthians 14:16](#). (When used in this sense **εὐλογεῖν** differs from **εὐχαριστεῖν** in referring rather to the form, **εὐχαριστεῖν** referring to the substance of the thanksgiving.) By a usage purely Biblical and ecclesiastical like the Hebrew **בָּרַךְ**,

**2. to invoke blessings**: **τινα**, upon one, [Matthew 5:44](#) Rec.; [Luke 6:28](#); [Romans 12:14](#); absolutely, [1 Corinthians 4:12](#); [1 Peter 3:9](#); of one taking leave, [Luke 24:50f](#); of one at the point of death, [Hebrews 11:20f](#) ([Genesis 48:9](#)); in congratulations, [Hebrews 7:1, 6f](#) ([Genesis 14:19](#)); [Mark 10:16](#) R G L; [Luke 2:34](#); **εὐλογημένος** (**בָּרַךְ**), praised, blessed (cf. **εὐλογητός**): [Matthew 21:9](#); [Matthew 23:39](#); [Mark 11:9](#); [Luke 13:35](#); [Luke 19:38](#); [John 12:13](#) (in all which passages it is an acclamation borrowed from: [Psalm 117:26](#) ())).

**3.** with the accusative of a thing, "to consecrate a thing with solemn prayers; to ask God's blessing on a thing, pray him to bless it to one's use, pronounce a consecratory blessing on": **ἰχθύδια**, [Mark 8:7](#) L Tr WH; **τούς ἄρτους**, [Luke 9:16](#); **τό ποτήριον**, [1 Corinthians 10:16](#); **τὴν θυσίαν**, [1 Samuel 9:13](#); and perhaps **τόν ἄρτον**, [Matthew 26:26](#); [Mark 14:22](#) (but see above under 1); cf. Rückert, *Das Abendmahl*, p. 220f.

**4.** of God, **to cause to prosper, to make happy, to bestow blessings on**, (cf. Winer's Grammar, 32): **τινα**, [Acts 3:26](#); followed by **ἐν** with the dative of the blessing, **ἐν πάσῃ εὐλογίᾳ**, with every kind of blessing, [Ephesians 1:3](#) (**ἐν ἀγαθοῖς**, Test xii. Patr. (test. Jos. § 18), p. 722 (**ἐν εὐλογίαις γῆς, ἐν πρωτογενημασι καρπῶν**, test. Isach. § 5, p. 626f)); **εὐλογῶν εὐλογήσω σε** (after the Hebrew, [Genesis 22:17](#); see **εἰδῶ**, I. 1 a. (for references))), I will bestow on thee the greatest blessings, [Hebrews 6:14](#); [Galatians 3:8](#) Rec.elz bez (see **ἐνευλογέω**), [Galatians 3:9](#); **εὐλογημένος** **favored of God, blessed**, [Luke 1:42b](#) (cf. [Deuteronomy 28:4](#)); **ἐν γυναιξί**, blessed among women, i. e. before all other women, [Luke 1:28](#) R G L Tr text brackets; 42a (cf. Winer's Grammar, 246 (231); (Buttmann, 83 (73))); **εὐλογημένοι τοῦ πατρὸς** (equivalent to **ὑπὸ τοῦ πατρὸς**, like **εὐλογημένοι ὑπὸ Θεοῦ**, [Isaiah 61:9](#); [Isaiah 65:23](#); cf. Winer's Grammar, 189 (178) and

§ 30, 4; (cf. Buttmann, § 132, 23)), appointed to eternal salvation by my father, [Matthew 25:34](#). (Compare: [ἐνευλογέω](#), [κατευλογέω](#).)

## Topical Lexicon

### Meaning and Scope of Blessing

The verb describes an act of invoking or imparting favor, prosperity, or praise. In Scripture it may flow downward from God to humanity ([Ephesians 1:3](#)), upward from humanity to God ([James 3:9](#)), or horizontally from one person to another ([Romans 12:14](#)). It encompasses both spoken words and concrete acts that convey the gracious benevolence of God.

### God as the Origin of All Blessing

The New Testament records divine blessing as an expression of covenant fidelity. [Hebrews 6:14](#) recalls God's oath to Abraham, "Surely I will bless you and multiply your descendants," anchoring every subsequent blessing in that original promise. [Hebrews 7:1-7](#) presents Melchizedek blessing Abraham, illustrating the principle that "the lesser is blessed by the greater" ([Hebrews 7:7](#)); the ultimate "greater" is God Himself, whose blessing cannot be annulled ([Romans 11:29](#)).

### Christ the Mediator of Blessing

Jesus embodies and channels divine blessing. His triumphal-entry welcome—"Blessed is He who comes in the name of the Lord" ([Matthew 21:9](#); [Mark 11:9-10](#); [Luke 19:38](#); [John 12:13](#))—identifies Him as the long-awaited Davidic King. At Bethany He "lifted up His hands and blessed them" before ascending ([Luke 24:50-51](#)), leaving the Church under His continuing benediction. Through Him "those who have faith are blessed along with Abraham" ([Galatians 3:9](#)).

### Liturgical and Sacramental Use

Jesus "blessed" the loaves before multiplying them ([Matthew 14:19](#); [Mark 6:41](#); [Luke 9:16](#)) and the bread at the Last Supper ([Matthew 26:26](#); [Mark 14:22](#)). Paul echoes this pattern in corporate worship: "The cup of blessing that we bless, is it not a participation in the blood of Christ?" ([1 Corinthians 10:16](#)). The early Church's constant temple activity included "blessing God" ([Luke 24:53](#)), showing that praise and Eucharistic thanksgiving were united.

### Covenantal and Redemptive Framework

[Hebrews 11](#) highlights patriarchal blessings that anticipated future redemption: Isaac (11:20) and Jacob (11:21) spoke Spirit-guided words shaping Israel's destiny. In [Acts 3:26](#) Peter proclaims that God sent His risen Servant "to bless you by turning each of you from your wicked ways," linking blessing with repentance and the new covenant.



## Ethical Mandate to Bless

Christ commands, “Bless those who curse you” ([Matthew 5:44](#); [Luke 6:28](#)). Paul reiterates, “Bless those who persecute you; bless and do not curse” ([Romans 12:14](#)), and Peter makes it a hallmark of Christian vocation: “so that you may inherit a blessing” ([1 Peter 3:9](#)). The believer thus mirrors God’s gracious character even toward adversaries.

## Pastoral and Familial Blessing

Parental and ministerial blessings carry spiritual weight. Jesus “took the children in His arms and blessed them” ([Mark 10:16](#)). Zechariah “blessed God” at John’s birth ([Luke 1:64](#)), and Simeon blessed the holy family ([Luke 2:28, 34](#)), modeling intergenerational impartation of grace.

## Blessing and the Tongue

[James 3:9](#) warns of the inconsistency of a tongue that “blesses our Lord and Father” yet curses people. Speech is a primary vehicle of blessing, intended to edify, not destroy ([1 Corinthians 14:16](#)).

## Eschatological Blessing

At the final judgment the King will say, “Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” ([Matthew 25:34](#)). The consummation of all blessing is entrance into the eternal kingdom, secured by Christ’s atoning work and inaugurated in the lives of those who trust Him.

## Summary

Usage of Strong’s Greek 2127 spans praise to God, divine favor upon people, consecration of food and children, covenantal promises, and ethical exhortations. The biblical theology of blessing culminates in Jesus Christ, through whom the promise to Abraham extends to all nations, empowering believers to live as agents of blessing until they receive their full inheritance in the kingdom of God.

HATE YOU ([Luke 6:27](#))

CURSES YOU ([Luke 6:28](#))

# 2672. kataraoimai ►

## Lexical Summary

kataraoimai: To curse, to invoke evil upon

**Original Word:** καταράομαι

**Part of Speech:** Verb

**Transliteration:** kataraoimai

**Pronunciation:** ka-ta-RAH-o-my

**Phonetic Spelling:** (kat-ar-ah'-om-ahee)

**KJV:** curse

**NASB:** curse, accursed, cursed

**Word Origin:** [middle voice from G2671 (κατάρα - curse)]

1. to curse, to damn
2. (by analogy) to doom

## Strong's Exhaustive Concordance

curse.

Middle voice from [katara](#); to execrate; by analogy, to doom -- curse.

see GREEK [katara](#)

## HELPS Word-studies

**Cognate:** 2672 *kataráomai* – to curse. [See 2671](#) (*katara*).

## NAS Exhaustive Concordance

**Word Origin**

from [katara](#)

**Definition**

to curse

**NASB Translation**

accursed (1), curse (3), cursed (1).

## Thayer's Greek Lexicon

### STRONGS NT 2672: καταράομαι

**καταράομαι, καταρωμαι;** (deponent middle from **κατάρα**); 1 aorist 2 pers singular **κατηράσω**; (perfect passive participle **κατηραμένος** (see below)); from Homer down; the Sept. mostly for לָלַךְ and רָרַךְ; **to curse, doom, imprecate evil on:** (opposed to **εὐλογεῖν**) absolutely, [Romans 12:14](#); with the dative of the object (as in the earlier Greek writings), [Luke 6:28](#) Rec. (Baruch 6 (Epistle Jer. ) ; (Josephus, contra Apion 1, 22, 16)); with the accusative of the object (as often in the later Greek writings, as Plutarch, Cat. min. 32, 1 variant (Buttmann, § 133, 9; Winer's Grammar, 222 (208))), [Matthew 5:44](#) Rec.; [Luke 6:28](#) G L text T Tr WH; [James 3:9](#); **a tree**, i. e. to wither it by cursing, [Mark 11:21](#) (see [Hebrews 6:8](#) in **κατάρα**). perfect passive participle **κατηραμένος** in a passive sense, **accursed** (Wis. 12:11; ([2 Kings 9:34](#)); Plutarch, Luc. 18; and **κεκατηραμ.** [Deuteronomy 21:23](#); (Sir.

3:16)): [Matthew 25:41](#) (also occasionally [κεκαταράνται](#), [Numbers 22:6](#); [Numbers 24:9](#); (but Tdf. etc. [κεκατήρανται](#); see Veitch, under the word.

## Topical Lexicon

### Overview

Strong's Greek 2672, καταράομαι, frames the act of pronouncing a curse—invoking divine judgment rather than divine favor. While the term communicates hostility, Scripture consistently sets it against the grace-filled alternative of blessing, thereby revealing God's redemptive heart even in passages that speak of judgment.

### Occurrences in the New Testament

1. [Matthew 5:44](#); [Luke 6:28](#) – In His Sermon on the Mount and its Lukan parallel, Jesus urges disciples to “bless those who curse you” ([Matthew 5:44](#)). The command transforms the instinct to retaliate into an opportunity to mirror the Father's benevolence.
2. [Mark 11:21](#) – Peter recalls how Jesus “cursed” the barren fig tree. The sign-act dramatizes the certainty of judgment on fruitless religiosity.
3. [Romans 12:14](#) – Paul repeats the Master's ethic: “Bless those who persecute you; bless and do not curse.” The imperative grounds Christian ethics in the gospel of grace, prohibiting malediction even toward enemies.
4. [James 3:9](#) – James laments that with the same tongue “we bless our Lord and Father, and with it we curse men, who have been made in God's likeness.” The inconsistency exposes the heart and calls believers to single-minded purity.
5. [Matthew 25:41](#) – The Judge addresses the “cursed” who refused mercy, consigning them to “the eternal fire prepared for the devil and his angels.” The scene reveals the ultimate outcome of hardened unbelief.

### Old Testament Background

In the Hebrew Scriptures blessing and cursing form covenantal bookends ([Genesis 12:3](#); [Deuteronomy 28](#)). While human agents may utter either, the decisive sentence belongs to God. The Septuagint often renders Hebrew נָקַב or אָרַר with καταράομαι, reinforcing continuity between Testaments: God alone has the prerogative to ratify or nullify spoken maledictions ([Numbers 22–24](#); [Proverbs 26:2](#)).

### Theological Significance

1. Divine prerogative: Scripture portrays cursing ultimately as God's judicial act ([Matthew 25:41](#)). Human curses, when uttered, are often presumptuous attempts to assume that prerogative.
2. Ethical reversal in Christ: Jesus forbids retaliation, redirecting His disciples toward blessing. In doing so He reflects His own redemptive work, for “when He was reviled, He did not retaliate” ([1 Peter 2:23](#)).

3. Eschatological certainty: The fig-tree incident ([Mark 11](#)) and the separation of sheep and goats ([Matthew 25](#)) proclaim that fruitlessness and lovelessness will receive decisive judgment.

### Contrasts with Blessing

The pairing of blessing and cursing (e.g., [Romans 12:14](#); [James 3:9](#)) underscores the binary direction of the tongue. Blessing aligns believers with God's redemptive mission; cursing aligns with condemnation. The gospel calls believers out of the latter and into the former.

### Usage in Teaching and Discipleship

- Discipleship curricula often place [Matthew 5:44](#) alongside [Romans 12:14](#), emphasizing continuity between Jesus' teaching and apostolic practice.
- Children's instruction highlights [James 3:9](#) to show how words reveal the heart.
- Evangelism training employs the fig-tree narrative as a warning against empty profession.

### Pastoral and Missional Implications

1. Counseling: When congregants harbor bitterness, pastors guide them from cursing to blessing, modeling forgiveness.
2. Intercession: Prayer meetings may include conscious "blessing of persecutors," following [Romans 12:14](#) to shape affections away from vengeance.
3. Public witness: Refusal to curse opponents offers a countercultural testimony, reflecting Christ's own posture on the cross ([Luke 23:34](#)).

### Eschatological Considerations

[Matthew 25:41](#) shows καταράομαι in the perfect passive participle, depicting a state already determined at the final judgment. The term reminds readers that the present era of grace will conclude, after which irreversible sentences—blessing or cursing—will stand. Urgency for gospel proclamation flows from this certainty.

### Summary

Καταράομαι highlights the stark choice between judgment and mercy. While only God's verdict is final, followers of Christ are summoned to bless, trusting God with justice. The six New Testament occurrences trace a trajectory from prohibition ([Matthew 5](#); [Romans 12](#)) through warning ([Mark 11](#)) to final judgment ([Matthew 25](#)), urging believers to speak life and manifest the gospel they profess.

MISTREATS YOU (Luke 6:28)

**1908. epérezó ►**

## Lexical Summary

**epérazó:** To insult, to mistreat, to revile, to abuse

**Original Word:** ἐπηρεάζω

**Part of Speech:** Verb

**Transliteration:** epérazó

**Pronunciation:** ep-er-eh-ad'-zo

**Phonetic Spelling:** (ep-ay-reh-ad'-zo)

**KJV:** use despitefully, falsely accuse

**NASB:** mistreat, revile

**Word Origin:** [from a comparative of G1909 (ἐπί - over) and (probably) areia "threats"]

1. to insult, slander

## Strong's Exhaustive Concordance

mistreat, falsely accuse.

From a comparative of [epi](#) and (probably) areia (threats); to insult, slander -- use despitefully, falsely accuse.

see GREEK [epi](#)

## HELPS Word-studies

**1908** *epēreázō* (from [1909](#) /*epí*, "upon" and *epēreia*, "threatening, reviling abuse") – properly, to intimidate by using threats and false accusations "tailor-made" to the situation, i.e. under-handed tactics "customized" to smear someone's reputation (revile, abusively insult). **1908** /*epēreázō* ("custom-crafted reviling") is only used in Lk 6:28 and 1 Pet 3:16.

## NAS Exhaustive Concordance

**Word Origin**

from epéreia (spiteful abuse)

**Definition**

to revile

**NASB Translation**

mistreat (1), revile (1).

## Thayer's Greek Lexicon

**STRONGS NT 1908:** ἐπηρεάζω

ἐπηρεάζω; (ἐπήρεια (spiteful abuse, cf. Aristotle, rhet. 2, 2, 4)); **to insult; to treat abusively, use despitefully; to revile:** [τινα](#), [Matthew 5:44](#) R G; [Luke 6:28](#) (with the dative of person, Xenophon, mem. 1, 2, 31; 3, 5, 16); in a forensic sense, **to accuse falsely:** with the accusative of a thing, [1 Peter 3:16](#). (Xenophon, Isaeus, Demosthenes, Philo, Plutarch, Lucian, Herodian; **to threaten**, Herodotus 6, 9 (but cf. Cope on Aristotle, as above).)

## Topical Lexicon

### Overview of Meaning and Concept

ἐπηρέαζω depicts hostile abuse—verbal or otherwise—directed toward another with intent to intimidate, humiliate, or injure. It describes actions that spring from malice and a desire to harm, standing in stark contrast to the love and blessing believers are called to extend.

### Occurrences in the New Testament

- [Luke 6:28](#): “Bless those who curse you, pray for those who mistreat you.”
- [1 Peter 3:16](#): “...so that those who slander you may be put to shame by your good behavior in Christ.”

In both settings the word points to unjust hostility aimed at faithful disciples, yet each passage immediately pairs the hostility with a distinctly Christian response—blessing and godly conduct.

### Contextual Insights: [Luke 6:28](#)

Within the Sermon on the Plain, Jesus presents a radical ethic that overturns natural retaliation. Mistreatment becomes an occasion for intercession: the believer prays for the abuser. By placing prayer alongside blessing, the Lord elevates the interaction from personal injury to redemptive mission, mirroring the Father’s kindness toward the ungrateful.

### Contextual Insights: [1 Peter 3:16](#)

Peter addresses scattered believers facing social scorn. Apologetic readiness (3:15) is coupled with gentle respect and a clear conscience so that any slander (ἐπηρέαζω) collapses under the weight of observable holiness. The text promises divine vindication rather than immediate escape, framing mistreatment as a platform for witness.

### Old Testament and Septuagint Background

Although ἐπηρέαζω is sparse in the Septuagint, the concept aligns with prohibitions against oppressing the vulnerable ([Exodus 22:22](#)), cursing rulers ([Exodus 22:28](#)), and mocking the righteous ([Psalm 22:7](#)). Prophetic laments over unjust abuse ([Jeremiah 20:7–9](#)) provide theological soil for the New Testament call to endure reviling in hope of God’s ultimate justice.

### Historical and Cultural Setting

In first-century Greco-Roman society, public shaming—through courtroom invective, marketplace gossip, or household ridicule—was a common means of asserting honor and status. Christians, rejecting idolatry and refusing emperor worship, became ready targets.

Understanding ἐπιτρεάζω against this backdrop highlights the cost of discipleship and the countercultural posture demanded by the gospel.

### Theological Significance

1. Suffering and Blessing: Scripture binds mistreatment and blessing together ([Luke 6:28](#); [Matthew 5:11–12](#)). The believer's response demonstrates trust in divine recompense.
2. Imitation of Christ: Jesus endured reviling without retaliation ([1 Peter 2:23](#)), setting the pattern for His followers.
3. Apologetic Witness: Faithful conduct under abuse substantiates verbal testimony ([1 Peter 3:15–16](#)), turning opposition into evangelistic opportunity.
4. Eschatological Vindication: God will ultimately silence revilers and honor those who endure ([2 Thessalonians 1:6–7](#)).

### Practical Ministry Implications

- Pastoral Care: Equip believers to expect hostility yet respond with prayer, seeking the abuser's redemption.
- Discipleship: Teach resilience grounded in Christ's example, reinforcing identity in Him rather than in social approval.
- Counseling: Encourage those wounded by slander to entrust justice to God ([Romans 12:19](#)) while maintaining integrity.
- Evangelism: Model a gentle, respectful defense of the faith that exposes baseless accusations and draws sincere inquirers to Christ.

### Summary

ἐπιτρεάζω captures the experience of being unjustly reviled. Scripture confronts such hostility not with permission for retaliation but with a summons to bless, pray, and persevere. The word's limited New Testament use belies its profound role in shaping a distinctly Christian ethic of love under fire, anchored in the example of the crucified and risen Lord who answered reviling with redemptive grace.

"YOU MAY BE"

## 1096. ginomai ►

### Lexical Summary

**ginomai:** to become, to come into being, to happen, to be made, to be done

**Original Word:** γίνομαι

**Part of Speech:** Verb

**Transliteration:** ginomai

**Pronunciation:** GHEE-no-my

**Phonetic Spelling:** (ghin'-om-ahee)

**KJV:** arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought

**NASB:** become, became, happened, came, done, occurred, come

**Word Origin:** [a prolongation and middle voice form of a primary verb]

1. to cause to be ("gen"-erate)
  2. (reflexively) to become (come into being)
- {used with great latitude (literal, figurative, intensive, etc.)}

## Strong's Exhaustive Concordance

be brought to pass, happen

A prolongation and middle voice form of a primary verb; to cause to be ("gen"-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.) -- arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

## HELPS Word-studies

**1096** *ginomai* – properly, to *emerge, become, transitioning* from one point (realm, condition) to another. **1096** (*ginomai*) fundamentally means "*become*" (becoming, became) so it is *not* an exact equivalent to the ordinary equative verb "to be" (*is, was, will be*) as with **1510** /*eimi* (**1511** /*einai*, **2258** /*ēn*).

1096 (*ginomai*) means "to *become*, and signifies *a change of condition, state or place*" (Vine, Unger, White, *NT*, 109).

M. Vincent, "**1096** (*ginomai*) means *to come into being/manifestation* implying *motion, movement, or growth*" (at 2 Pet 1:4). Thus it is used for *God's* actions as emerging from eternity and becoming (showing themselves) in time (physical space).

## NAS Exhaustive Concordance

**Word Origin**

from a prim. root gen-

**Definition**

to come into being, to happen, to become

**NASB Translation**

accomplished (1), appeared (3), arise (1), arises (2), arose (6), arrived (3), became (53), become (83), becomes (8), becoming (2), been (12), been brought (1), been done (1), been made (2),



been...came (1), began (1), behaved (1), being (2), come into being (1), being carried (1), being done (2), being made (2), born (5), breaking\* (1), came (45), came into being (2), came to pass (2), come (16), comes (1), comes to pass (1), coming (1), dawn (1), decided\* (1), developing (1), done (20), drawing (1), during (1), elapsed (1), existed\* (1), falling (1), feeling (1), fell (6), finished (1), followed (1), formed (3), found (2), get (4), give (1), got (1), granted (1), grown\* (1), had (1), happen (6), happened (46), happening (5), happens (3), has (3), join\* (1), joined (3), made (15), occur (3), occurred (18), performed (4), prove (7), proved (6), proving (1), put (1), reached (2), realized (1), results (2), show (1), spent (1), split (1), spoken (1), starting (1), take place (16), taken (2), taken place (5), takes place (1), taking place (3), there arose (1), thundered\* (1), took place (7), turned (1), turns (3), would (1).

## Thayer's Greek Lexicon

### STRONGS NT 1096: γίνομαι

**γίνομαι** (in Ionic prose writings and in common Greek from Aristotle, on for Attic **γίγνομαι**); (imperfect **ἐγινόμην**); future **γενήσομαι**; 2 aorist **ἐγενόμην** (often in 3 person singular optative **γένοιτο**; (participle **γενόμενος**, [Luke 24:22](#) Tdf. edition 7)), and, with no difference in significance, 1 aorist passive **ἐγενήθην**, rejected by the Atticists (cf. Lob. ad Phryn., p. 108f; (Thomas Magister, Ritschl edition, p. 75, 6f)), not rare in later Greek, common in the Sept. ([Acts 4:4](#); [1 Thessalonians 2:14](#); [1 Corinthians 15:10](#), etc.), imperative **γενήθητω** ([Matthew 6:10](#); [Matthew 15:28](#), etc.);

perfect **γεγέννημαι** and **γέγονα**, 3 person plural **γέγοναν** L T Tr WH in [Romans 16:7](#) and [Revelation 21:6](#) (cf. (Tdf. Proleg., p. 124; WHs Appendix, p. 166; Sophocles Lexicon, p. 37f; Curtius, Das Verbum, 2:187); Winers Grammar, 36 and 76f (73f); Mullach, p. 16; Buttmann, 43 (37f)), (participle **γεγονώς**); pluperfect 3 person singular **ἐγεγόνει** ([John 6:17](#) (not Tdf.); [Acts 4:22](#) (where L T Tr WH **γεγόνει**, cf. Winers Grammar, § 12, 9; Buttmann, 33 (29); Tdf.s note on the passage)); **to become**, and

**1. to become, i. e. to come into existence, begin to be, receive being**: absolutely, [John 1:15, 30](#) (**ἐμπροσθεν μου γέγονεν**); [John 8:58](#) (**πρὶν Ἀβραάμ γενέσθαι**); [1 Corinthians 15:37](#) (**τὸ σῶμα τὸ γεννησόμενον**); **ἐκ τίνος, to be born**, [Romans 1:3](#) (**ἐκ σπέρματος Δαβὶδ**); [Galatians 4:4](#) (**ἐκ γυναικός**); [Matthew 21:19](#) (**μηκέτι ἐκ σου καρπὸς γένηται, come from**); of the origin of all things, [Hebrews 11:3](#); **διὰ τίνος**, [John 1:3, 10. to rise, arise, come on, appear, of occurrences in nature or in life: as \*\*γίνεται βροντή\*\*, \[John 12:29\]\(#\); \*\*ἀστραπή\*\*, \[Revelation 8:5\]\(#\); \*\*σεισμός\*\*, Rev. \(\); ; \*\*γαλήνη\*\*, \[Matthew 8:26\]\(#\); \[Mark 4:39\]\(#\); \[Luke 8:24\]\(#\); \*\*λαῖλαψ\*\*, \[Mark 4:37\]\(#\); \*\*γογγυσμός\*\*, \[Acts 6:1\]\(#\); \*\*ζήτησις\*\*, \[John 3:25\]\(#\) \(followed by \*\*ἐκ\*\* of origin; \*\*στάσις καὶ ζήτησις\*\*\), \[Acts 15:2\]\(#\) \(Griesbach questions \*\*ζήτησις\*\*, Rec. reads \*\*συζήτησις\*\*\); \*\*πόλεμος\*\*, \[Revelation 12:7\]\(#\); \*\*ἡ βασιλεία\*\* \(or \*\*αἱ βασιλεῖαι\*\*\) \*\*κτλ.\*\*, \[Revelation 11:15\]\(#\); \[Revelation 12:10\]\(#\); \*\*χαρά\*\*, \[Acts 8:8\]\(#\), and in many other examples Here belong also the phrases \*\*γίνεται ἡμέρα it becomes day, day comes on\*\*, \[Luke 4:42\]\(#\); \[Luke 6:13\]\(#\); \[Luke 22:66\]\(#\); \[Acts 12:18\]\(#\); \[Acts 16:35\]\(#\); \[Acts\]\(#\)](#)

23:12; Acts 27:29, 33, 39; γίνεσθαι ὀψέ evening comes, Mark 11:19, equivalent to γίνεσθαι ὀψία, Matthew 8:16; Matthew 14:15, 23; Matthew 16:2 (T brackets WH reject the passage); ; Mark 14:17; John 6:16, etc.; πρωΐα, Matthew 27:1; John 21:4; νύξ, Acts 27:27 (cf. under the word ἐπιγίνομαι 2); σκοτία, John 6:17 (not Tdf.). Hence,

## 2. to become equivalent to to come to pass, happen, of events;

**a.** universally: Matthew 5:18; Matthew 24:6, 20, 34; Luke 1:20; Luke 12:54; Luke 21:28; John 1:28; John 13:19, etc.; τοῦτο γέγονεν, ἵνα etc. **this hath come to pass** that etc., Matthew 1:22; Matthew 21:4; Matthew 26:56; τά γενόμενα or γινόμενα, Matthew 18:31; Matthew 27:54; Matthew 28:11; Luke 23:48; (cf. τά γενόμενα ἀγαθά, Hebrews 9:11 L WH text Tr marginal reading); τό γενόμενον, Luke 23:47; τό γεγονός, Mark 5:14; Luke 24:12 (T omits; L Tr brackets; WH reject the verse); Acts 4:21; τό ῥῆμα τό γεγονός, Luke 2:15; τά μέλλοντα γίνεσθαι, Luke 21:36; Acts 26:22; τήν ἀνάστασιν ἤδη γεγονέναι, 2 Timothy 2:18; θανάτου γενομένου a death having taken place (German nacherfolgetemTode), Hebrews 9:15. μή γένοιτο, a formula especially frequent in Paul (and in Epictetus, cf. Schweigh. Index Graec. in Epictetus, p. 392), "Far be it! God forbid!" (cf. Morison, Exposition of Romans 3, p. 31f): Luke 20:16; Romans 3:4, 6, 31; Romans 6:2, 15; Romans 7:7, 13; Romans 9:14; Romans 11:1, 11; 1 Corinthians 6:15; Galatians 2:17; Galatians 3:21 (equivalent to הֲיִלָּךְ, Joshua 22:29, etc.); cf. Sturz, De dial. Maced. etc., p. 204f; τί γέγονεν, ὅτι etc. **what has come to pass, that** etc. equivalent to for what reason, why? John 14:22 (τί ἐγένετο, ὅτι ... Ecclesiastes 7:11 (10); τί ἐστίν, ὥς etc., Euripides, Troad. 889).

**b.** Very common in the first three Gospels, especially that of Luke, and in the Acts, is the phrase καί ἐγένετο (καί followed by ἐγένετο); cf. Winer's Grammar, § 65, 4 e. (also § 44, 3 c.), and especially Buttmann, § 141, 6. (a.) καί ἐγένετο καί with a finite verb: Mark 2:15 ((Tr text καί γίνεσθαι), T WH καί γίνεσθαι (followed by the accusative and infinitive)); Luke 2:15 (R G L brackets Tr brackets); (WH brackets καί); followed by καί ἰδού, Matthew 9:10 (T omits καί before ἰδού; Luke 24:4. (b.) much more often καί is not repeated: Matthew 7:28; Mark 4:4; Luke 1:23; 2: (T WH), ; . (g.) καί ἐγένετο followed by the accusative with an infinitive: Mark 2:23 (Winer's Grammar, 578 (537) note); Luke 6:1, 6 (R G ἐγένετο δέ καί).

**c.** In like manner ἐγένετο δέ (a.) followed by καί with a finite verb: Luke 5:1; Luke 9:28 (WH text omits; L brackets καί, ; R G T, L Tr marginal reading brackets καί); Acts 5:7. (b.) ἐγένετο δέ followed by a finite verb without καί: Luke 1:8; Luke 2:1, 6; (R G L); (WH Tr text omit ἐγένετο); . γ. ἐγένετο δέ followed by the accusative with an

infinitive: [Luke 3:21](#); ([Luke 6:1](#), 6 L T Tr WH, T Tr WH); ; [Acts 4:5](#); [Acts 9:3](#) (without [δέ](#)), ; R G ; ; (). (d.) [ἐγένετο δέ \(ὡς δέ ἐγένετο\)](#) followed by [τοῦ](#) with an infinitive: [Acts 10:25](#) (Rec. omits [τοῦ](#)), cf. Meyer at the passage and Winers Grammar, 328 (307); (Buttmann, 270 (232)).

**d.** with the dative of person **to occur or happen to one, befall one**: followed by an infinitive, [Acts 20:16](#); [ἐάν γένηται](#) (namely, [αὐτῷ](#)) [εὕρεῖν αὐτό](#), if it happen to him, [Matthew 18:13](#); [ἐμοί δέ μή γένοιτο καυχᾶσθαι](#) **far be it from me to glory**, [Galatians 6:14](#) ([Genesis 44:7, 17](#); [1 Kings 20:3](#) (); Alciphron, epistles 1, 26); followed by the accusative with an infinitive **it happened to me, that** etc.: [Acts 11:26](#) L T Tr WH (but the accusative implied); (cf. Winers Grammar, 323 (303); Buttmann, 305 (262)); with adverbs, **go, fare** (German *ergehen*): [εὔ](#), [Ephesians 6:3](#) ([μή γένοιτο σοι οὕτω κακῶς](#), Aelian v. h. 9, 36). with specification of the thing befalling one: [τί γέγονεν](#) (L T Tr text WH [ἐγένετο](#)) [αὐτῷ](#), [Acts 7:40](#) (from [Exodus 32:1](#)); [ἐγένετο](#) (L T Tr WH [ἐγίνετο](#)) [πάση ψυχῇ φόβος](#) fear came upon, [Acts 2:43](#). — [Mark 4:11](#); [Mark 9:21](#); [Luke 19:9](#); [John 5:14](#); [John 15:7](#); [Romans 11:25](#); [1 Corinthians 4:5](#); [2 Corinthians 1:8](#) (G L T Tr WH omit the dative); [2 Timothy 3:11](#); [1 Peter 4:12](#); with the ellipsis of [ἡμῖν](#), [John 1:17](#). [ἐγένετο](#) ([αὐτῷ](#)) [γνώμη](#) a purpose occurred to him, he determined, [Acts 20:3](#) (Buttmann, 268 (230), but T Tr WH read [ἐγένετο γνώμης](#); see below, 5 e. (a.)). followed by prepositions: [ἐπ' αὐτῇ](#) **upon** (German *bei* or *an*) **her**, [Mark 5:33](#) (R G L brackets); [εἰς τινά](#), [Acts 28:6](#).

**3. to arise, appear** in history, come upon the stage: of men appearing in public, [Mark 1:4](#); [John 1:6](#) (on which two passages compare Winers Grammar, 350 (328); Buttmann, 308f (264f)); [2 Peter 2:1](#); [γεγόνασι](#), have arisen and now exist, [1 John 2:18](#).

**4. to be made, done, finished**: [τά ἔργα](#), [Hebrews 4:3](#); [διὰ χειρῶν](#), of things fabricated, [Acts 19:26](#); of miracles **to be performed, wrought**: [διὰ τῶν χειρῶν τίνος](#), [Mark 6:2](#); [διὰ τίνος](#), [Acts 2:43](#); [Acts 4:16, 30](#); [Acts 12:9](#); [ὑπό τίνος](#), [Luke 9:7](#) (R L (but the latter brackets [ὑπ' αὐτοῦ](#))); [Luke 13:17](#); [Luke 23:8](#); [γενόμενα εἰς τὴν Καφαρναούμ](#) done unto (on) Capernaum i. e. for its benefit (Winers Grammar, 416 (388); (cf. Buttmann, 333 (286))), [Luke 4:23](#) (Rec. [ἐν τῇ Καφαρναούμ](#)) of commands, decisions, purposes, requests, etc. **to be done, executed**: [Matthew 6:10](#); [Matthew 21:21](#); [Matthew 26:42](#); [Mark 11:23](#); [Luke 14:22](#); [Luke 23:24](#); [Acts 21:14](#); [γενήσεται ὁ λόγος](#) will be accomplished the saying, [1 Corinthians 15:54](#). joined to nouns implying a certain action: [ἡ ἀπώλεια γέγονε](#), [Mark 14:4](#); [ἀπογραφῇ](#), [Luke 2:2](#); [ἐπαγγελία γενομένη ὑπό Θεοῦ](#) given by God, [Acts 26:6](#); [ἀνάκρισις](#), [Acts 25:26](#); [νόμου μετάθεσις](#), [Hebrews 7:12](#); [ἄφεσις](#), [Hebrews 9:22](#). of institutions, laws, etc. **to be established, enacted**: [τό σάββατον ἐγένετο](#), the institution of the Sabbath, [Mark 2:27](#); [ὁ νόμος](#), [Galatians 3:17](#); [οὗ γέγονεν οὕτως](#) hath not been so

ordained, [Matthew 19:8](#). of feasts, marriages, entertainments, **to be kept, celebrated**: [τό πάσχα](#), [Matthew 26:2](#) (equivalent to [2 Kings 23:22](#)); [τό σάββατον](#), [Mark 6:2](#); [τά ἐγκαίνια](#), [John 10:22](#); ([γενεσίους γενομένοις](#) (cf. Winer's Grammar, § 31, 9 b.; R G [γενεσίων ἀγομένων](#)), [Matthew 14:6](#)) ([τά Ὀλυμπια](#), Xenophon, Hell. 7, 4, 28; [Ἰσθμια](#), 4, 5, 1); [γάμος](#), [John 2:1](#). οὕτως γένηται ἐν ἐμοί so done with me, in my case, [1 Corinthians 9:15](#).

**5. to become, be made**, "in passages where it is specified who or what a person or thing is or has been rendered, as respects quality, condition, place, rank, character" (Wahl, Clavis Apocr. V. T., p. 101).

**a.** with a predicate added, expressed by a substantive or an adjective: [οἱ λίθοι οὗτοι ἄρτοι γένωνται](#), [Matthew 4:3](#); [Luke 4:3](#); [ὑδὼρ οἶνον γεγενημένον](#), [John 2:9](#); [ἀρχιερεὺς γενόμενος](#), [Hebrews 6:20](#); [διάκονος](#), [Colossians 1:25](#); [ὁ λόγος σὰρξ ἐγένετο](#), [John 1:14](#); [ἀνὴρ](#), [1 Corinthians 13:11](#), and many other examples; [χάρις οὐκέτι γίνεται χάρις](#) grace ceases to have the nature of grace, can no longer be called grace, [Romans 11:6](#); [ἄκαρπος γίνεται](#), [Matthew 13:22](#); [Mark 4:19](#); — in [Matthew 17:2](#); [Luke 8:17](#); [John 5:6](#), and many other places. contextually, **to show oneself, prove oneself**: [Luke 10:36](#); [Luke 19:17](#); [Luke 24:19](#); [Romans 11:34](#); [Romans 16:2](#); [2 Corinthians 1:18](#) Rec.; [1 Thessalonians 1:6](#); [1 Thessalonians 2:7](#); [Hebrews 11:6](#), etc.; especially in exhortations: [γίνεσθε](#), [Matthew 10:16](#); [Matthew 24:44](#); [Luke 6:36](#); [Ephesians 4:32](#); [Colossians 3:15](#); [μὴ γίνου](#), [John 20:27](#); [μὴ γίνεσθε](#), [Matthew 6:16](#); [Ephesians 5:7, 17](#); [1 Corinthians 10:7](#); [μὴ γινώμεθα](#), [Galatians 5:26](#); hence, used declaratively, equivalent to **to be found, shown**: [Luke 13:2](#) (that it was shown by their fate that they were sinners); [Romans 3:4](#); [2 Corinthians 7:14](#); — [γίνομαι τίνι τίς](#) to show oneself (to be) someone to one: [1 Corinthians 9:20, 22](#).

**b.** with an interrogative pronoun as predicate: [τί ὁ Πέτρος ἐγένετο](#) what had become of Peter, [Acts 12:18](#) (cf. use of [τί ἐγένετο](#) in Act. Phil. in Hell. § 23, Tdf. Acta apost. apocr., p. 104).

**c.** [γίνεσθαι ὡς](#) or [ὡσεὶ τινα](#) **to become as or like to one**: [Matthew 10:25](#); [Matthew 18:3](#); [Matthew 28:4](#); [Mark 9:26](#); [Luke 22:44](#) (L brackets WH reject the passage); [Romans 9:29](#) (from [Isaiah 1:9](#)); [1 Corinthians 4:13](#); [Galatians 4:12](#).

**d.** [γίνεσθαι εἰς τί](#) **to become i. e. be changed into something, come to be, issue in, something** (German zuetwaswerden): [ἐγενήθη εἰς κεφαλὴν γωνίας](#), [Matthew 21:42](#); [Mark 12:10](#); [Luke 20:17](#); [Acts 4:11](#); [1 Peter 2:7](#) — all after [Psalm 117:22](#) (). [Luke](#)

13:19 (εἰς δένδρον μέγα); John 16:20; Acts 5:36; Romans 11:9 (from Psalm 68: (69) 23); 1 Thessalonians 3:5; Revelation 8:11; Revelation 16:19, etc. (equivalent to 𐤀𐤓𐤕 𐤁; but the expression is also classic; cf. Winers Grammar, § 29, 3 a.; Buttmann, 150 (131)).

e. γίνεσθαι with Cases; (a.) with the genitive **to become the property of anyone, to come into the power of a person or thing** (cf. Winers Grammar, § 30, 5; especially Buttmann, 162 (142)): Luke 20:14 (L marginal reading ἔσται), 33; Revelation 11:15; (γνώμης, Acts 20:3 T Tr WH (cf. ἐλπίδος μεγάλης γίνεσθαι Plutarch, Phocylides, 23, 4)); προφητεία ἰδίας ἐπιλύσεως οὐ γίνεται no one can explain prophecy by his own mental power (it is not a matter of subjective interpretation), but to explain it one needs the same illumination of the Holy Spirit in which it originated, for etc. 2 Peter 1:20. γενέσθαι with a genitive indicating one's age (to be) so many years old: Luke 2:42; 1 Timothy 5:9. (b.) with the dative (cf. W 210f (198)): γίνεσθαι ἀνδρί **to become a man's wife**, Romans 7:3f (𐤀𐤓𐤕 𐤁𐤁𐤕, Leviticus 22:12; Ruth 1:12, etc.).

f. joined to prepositions with their substantives; ἐν τίνι, **to come or pass into a certain state** (cf. Buttmann, 330 (284)): ἐν ἀγωνία, Luke 22:44 (L brackets WH reject the passage); ἐν ἐκστάσει, Acts 22:17; ἐν πνεύματι, Revelation 1:10; Revelation 4:2; ἐν δόξῃ (R. V. **came with (in) glory**), 2 Corinthians 3:7; ἐν παρὰ βάσει, 1 Timothy 2:14; ἐν ἑαυτῷ, to come to himself, recover reason, Acts 12:11 (also in Greek writings; cf. Hermann ad Vig., p. 749); ἐν Χριστῷ, to be brought to the fellowship of Christ, to become a Christian, Romans 16:7; ἐν ὁμοιώματι ἀνθρώπων, to become like men, Philippians 2:7; ἐν λόγῳ κολακείας (R. V. **were we found using**) flattering speech, 1 Thessalonians 2:5. ἐπάνω τίνος **to be placed over a thing**, Luke 19:19. μετὰ τίνος or σύν τίνι **to become one's companion, associate with him**: Mark 16:10; Acts 7:38; Acts 20:18; ὑπό τινά **to be made subject to one**, Galatians 4:4. (Cf. h. below.) g. with specification of the **terminus of motion or the place of rest**: εἰς with the accusative of place, to come to some place, arrive at something, Acts 20:16; Acts 21:17; Acts 25:15; ὡς ἐγένετο ... εἰς τὰ ὦτα μου when the voice came into my ears, Luke 1:44; εἰς with the accusative of person, of evils coming upon one, Revelation 16:2 R G; of blessings, Galatians 3:14; 1 Thessalonians 1:5 (Lachmann πρός; Acts 26:6 L T Tr WH); γενέσθαι ἐπὶ τοῦ τόπου, Luke 22:40; ἐπὶ τῆς γῆς, John 6:21 (Tdf. ἐπὶ τὴν γῆν); ὦδε, John 6:25 (ἐκεῖ, Xenophon, an. 6, 3 (5), 20; (cf. Buttmann, 71)); ἐπὶ with the accusative of place, Luke 24:22; Acts 21:35; (John 6:21 Tdf.); ἐγένετο διωγμός ἐπὶ τὴν ἐκκλησίαν, Acts 8:1; ἐγένετο φόβος or θάμβος ἐπὶ πάντας, Luke 1:65; Luke 4:36; Acts 5:5, 11; (ἐκστασις, Acts



10:10 (Rec. ἐπέπεσεν)); ἕλκος κακόν καί πονηρόν ἐπὶ τοὺς ἀνθρώπους, *Revelation* 16:2 L T Tr WH; ἐγένετο ... ῥῆμα ἐπὶ τινά, λόγος or φωνή πρὸς τινά (**came to**): *Luke* 3:2; *John* 10:35; *Acts* 7:31 (Rec.); (*Genesis* 15:1, 4; *Jeremiah* 1:2, 11; *Jeremiah* 13:8; *Ezekiel* 6:1; *Hosea* 1:1); (ἐπαγγελία, *Acts* 13:32; *Acts* 26:6 Rec.); κατὰ with the accusative of place, *Luke* 10:32 (Tr WH omit); *Acts* 27:7, (Xenophon, Cyril 7, 1, 15); κατὰ with the genitive: τό γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας the matter the report of which spread throughout all Judaea, *Acts* 10:37; πρὸς τινά, *2 John* 1:12 (Rec. ἐλθεῖν); *1 Corinthians* 2:3; σύν τίνι, to be joined to one as an associate, *Luke* 2:13 (Xenophon, Cyril 5, 3, 8); ἐγγύς γίνεσθαι, *Ephesians* 2:13; τίνος, *John* 6:19; (h.) (with ἐκ of the source (see above): *Mark* 1:11 (Tdf. omits ἐγένετο); (T Tr marginal reading WH); *Luke* 3:22; *Luke* 9:35; *Acts* 19:34); γίνεσθαι ἐκ μέσου, to be taken out of the way, *2 Thessalonians* 2:7; γενέσθαι ὁμοθυμαδόν, of many come together in one place, *Acts* 15:25 cf. *Acts* 2:1 (but only in R G; γενομένοις ὁμοθυμαδόν in may mean either **having become of one mind**, or possibly **having come together with one accord**. On the alleged use of γίνομαι in the N. T. as interchangeable with εἰμί see Fritzsche. Opuscul., p. 284 note. Compare: ἀπογίνομαι, διαγίνομαι, ἐπιγίνομαι, παραγίνομαι, συμγίνομαι παρ' αὐτοῦ, προγίνομαι.)

## Topical Lexicon

### God's Creative Acts

The opening verses of the Gospel of John establish γίνομαι at the very foundation of reality: “All things came into being through Him, and apart from Him not one thing came into being that has come into being” (*John* 1:3). The verb marks creation ex nihilo and underscores that the universe owes its existence to the Word. Hebrews echoes this cosmic perspective: “By faith we understand that the universe was formed by the word of God, so that what is seen was not made out of what was visible” (*Hebrews* 11:3). γίνομαι thus ties every created thing to God's sovereign initiative.

### Fulfillment of Prophecy and Redemptive History

Matthew repeatedly links fulfilled prophecy to γίνομαι: “All this took place to fulfill what the Lord had spoken through the prophet” (*Matthew* 1:22; cf. 26:56). The phrase shows that historical events “came to pass” exactly as foretold, displaying Scripture's trustworthiness and God's meticulous oversight of history.

### Christological “Becoming”

The verb articulates key moments in the life and work of Jesus Christ:

- Incarnation—“The Word became flesh and tabernacled among us” ([John 1:14](#)).
- Sin-bearing sacrifice—“Christ redeemed us from the curse of the Law, having become a curse for us” ([Galatians 3:13](#)).
- Exaltation—“Having become as much superior to the angels as the name He has inherited is excellent beyond theirs” ([Hebrews 1:4](#)).

γίνομαι communicates real transition: the eternal Son truly took on humanity, truly bore sin, and truly entered exalted glory.

## Conversion and Sanctification

Believers experience radical change expressed by γίνομαι. “If anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come” ([2 Corinthians 5:17](#)). The perfect tense intensifies the permanence of the new state. Paul testifies personally, “By the grace of God I am what I am, and His grace to me was not in vain; no, I worked harder than all of them—yet not I, but the grace of God that was with me” ([1 Corinthians 15:10](#)). Grace “made” Paul a servant and sustains him in ministry.

## Ecclesiological Identity

At Antioch “the disciples were first called Christians” ([Acts 11:26](#)). The church “became” a distinct, Spirit-formed people, fulfilling promises of a new covenant community. Gentiles who “were far away have been brought near by the blood of Christ” ([Ephesians 2:13](#)), showing how γίνομαι depicts incorporation into God’s household.

## Pastoral Exhortation to Become

Imperatives built on γίνομαι call believers to progressive likeness to Christ:

- “Become imitators of me, as I am of Christ” ([1 Corinthians 11:1](#)).
- “Become kind to one another, tender-hearted, forgiving each other” ([Ephesians 4:32](#)).
- “Become doers of the word, and not hearers only” ([James 1:22](#)).

Such commands stress ongoing transformation rather than mere acquisition of information.

## Historical Narrative Marker

Luke especially employs “and it came to pass” (ἐγένετο) to advance narrative (e.g., [Luke 2:1, 2:13](#); [Acts 2:2](#)). The formula frames events as factual history unfolding under divine direction and provides a rhythmic link between prophecy and realization.

## Doctrinal Guardrails: The Pauline Μὴ γένοιτο

Paul’s vigorous denial “May it never be!” (e.g., [Romans 6:2](#); [Galatians 6:14](#)) uses the optative of γίνομαι to reject conclusions that would compromise the gospel. The expression functions as a

theological safeguard, preserving the purity of grace, the justice of God, and the necessity of holiness.

### Prayer and Submission

γίνομαι appears in petitions of humble surrender: “Your kingdom come, Your will be done on earth as it is in heaven” ([Matthew 6:10](#)); “Father, if You are willing, take this cup from Me. Yet not My will, but Yours be done” ([Luke 22:42](#)). Setting God’s purposes above personal preference is central to faithful discipleship.

### Eschatological Realization

Revelation repeatedly declares what “came to pass” and what “will come to pass” (e.g., [Revelation 1:1](#); 16:18; 21:6). The perfect “They are done” (21:6) celebrates the consummation of God’s plan, assuring believers that promised glory will indeed become reality.

### Summary

Strong’s Greek 1096 threads through creation, covenant history, the life of Christ, the birth and growth of the church, personal transformation, doctrinal purity, and the final renewal of all things. Each occurrence, whether narrative, doctrinal, or imperative, testifies that whatever God purposes unfailingly comes to be—and that He graciously calls His people to become what He has ordained.

\*\*\* RAIN

## 1026. brechó ►

### Lexical Summary

**brechó:** To rain, to wet, to moisten

**Original Word:** βρέχω

**Part of Speech:** Verb

**Transliteration:** brechó

**Pronunciation:** brekh'-o

**Phonetic Spelling:** (brekh'-o)

**KJV:** (send) rain, wash

**NASB:** rain, wet, fall, rained, sends rain

**Word Origin:** [a primary verb]

1. to moisten (especially by a shower)

### Strong's Exhaustive Concordance



send rain, wash.

A primary verb; to moisten (especially by a shower) -- (send) rain, wash.

## NAS Exhaustive Concordance

### Word Origin

a prim. word

### Definition

to send rain, to rain

### NASB Translation

fall (1), rain (2), rained (1), sends rain (1), wet (2).

## Thayer's Greek Lexicon

### STRONGS NT 1026: βρέχω

βρέχω; 1 aorist ἐβρεξα; from Pindar and Herodotus down;

1. to moisten, wet, water: [Luke 7:38](#) (τούς πόδας ... δάκρυσιν, cf. [Psalm 6:7](#)), 44.

2. in later writings (cf. Lob. ad Phryn., p. 291 (Winers Grammar, 23)) to water with rain (Polybius 16, 12, 3), to cause to rain, to pour the rain, spoken of

God: ἐπὶ τινά, [Matthew 5:45](#); to send down like

rain: κύριος ἔβρεξε θεῖον καὶ πῦρ, [Genesis 19:24](#); χάλαζαν, [Exodus 9:23](#);

(μάννα, [Psalm 77:24](#) ()); impersonally, βρέχει it rains (cf. Winer's Grammar, § 58, 9

b. β.): [James 5:17](#); with added accusative, πῦρ καὶ θεῖον, [Luke 17:29](#); with added subject, ὑετός, [Revelation 11:6](#).

## Topical Lexicon

### Range and Frequency

The verb occurs seven times across the Gospels, an epistle, and Revelation, always describing the act of raining or the act of wetting. It can denote literal precipitation from the heavens or the moistening of something nearer at hand, conveying both blessing and judgment, tenderness and awe.

### Provision and Common Grace

[Matthew 5:45](#) anchors the word in the gracious, impartial provision of God: “He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous”. Here βρέχω underscores the Creator’s daily benevolence. The image of falling rain evokes life-giving sustenance for crops, an ancient agrarian reminder that every harvest ultimately rests in the Father’s open hand. The verb therefore becomes a vivid illustration of common grace in Jesus’

Sermon on the Mount, reinforcing the call for disciples to imitate the Father's generosity toward friend and foe alike.

### **Judgment, Warning, and Prophetic Authority**

1. [Luke 17:29](#) recalls the cataclysm upon Sodom: “fire and sulfur rained down from heaven.” The same verb that signals blessing in Matthew now depicts destructive judgment, revealing two sides of divine sovereignty.
2. [James 5:17](#) cites Elijah: “He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years.” The drought functions as covenant discipline, echoing [Deuteronomy 28:23-24](#) and [1 Kings 17–18](#). When Elijah later prays and rain returns, the verb again appears (βρέξαι / ἔβρεξεν), illustrating how heaven's gates open or close in response to a righteous petition.
3. [Revelation 11:6](#) grants the two witnesses power “to shut the sky, so that no rain will fall during the days of their prophecy.” As in the Elijah narrative, βρέχω is tied to prophetic authentication and eschatological warning, inviting repentant response before final judgment.

### **Repentant Devotion and Personal Encounter**

In [Luke 7](#) βρέχω shifts from meteorological to personal: “She began to wet His feet with her tears” ([Luke 7:38](#)); “She has wet My feet with her tears” ([Luke 7:44](#)). The verb tenderly captures the woman's brokenness and gratitude toward Jesus, contrasting Simon's neglect with her lavish devotion. What rain is to parched soil, her tears are to the feet of the Savior—an embodied plea for forgiveness and an act of heartfelt worship.

### **Intertextual Echoes**

- [Genesis 19:24](#); [Exodus 9:23](#); [2 Chronicles 6:26-27](#); [Psalm 72:6](#); [Jeremiah 5:24](#); [Amos 4:7](#) all provide Old Testament soil in which the New Testament uses of βρέχω grow.
- Elijah's experience ([1 Kings 17–18](#)) stands behind both [James 5](#) and [Revelation 11](#).
- The “former and latter rains” imagery ([Joel 2:23](#); [Hosea 6:3](#)) informs New Testament readers that divine rainfall signals covenant faithfulness as well as impending renewal.

### **Theological Observations**

1. Sovereignty: Rain falls—or is withheld—only at divine command.
2. Prayer: Human intercession may move God to restrain or release the skies.
3. Mercy and Judgment: The same verb conveys both nurture and destruction, insisting that kindness and severity reside harmoniously in God's character ([Romans 11:22](#)).
4. Repentance: Tears that “rain” upon Christ's feet dramatize contrition leading to forgiveness.

### **Pastoral and Homiletical Applications**

- Encourage believers to view ordinary rainfall as a call to gratitude and a reminder of God's daily kindness ([Acts 14:17](#)).
- Teach the power of fervent prayer through Elijah's example—rain withheld in discipline and

restored in mercy.

- Highlight the sincerity of the repentant woman in [Luke 7](#) as a model for worship that flows from a contrite heart.
- Warn of eschatological realities: the same Lord who sends refreshing showers will also rain down judgment on persistent rebellion.

### Summary

Strong's Greek 1026 paints a multi-hued portrait of divine activity: nourishing fields, judging wickedness, validating prophetic witness, and receiving penitent worship. Whether falling from the sky or flowing from human eyes, the “rain” of βρέχω ultimately directs attention to the Lord who rules the heavens and searches the heart.

## MacArthur Commentary on Matthew:

### Love Your Enemies

(5:43–48)

**You have heard that it was said, “You shall love your neighbor, and hate your enemy.” But I say to you, love your enemies, and pray for those who persecute you in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward have you? Do not even the tax-gatherers do the same? And if you greet your brothers only, what do you do more than others? Do not even the Gentiles do the same? Therefore you are to be perfect, as your heavenly Father is perfect. (5:43–48)**

In His sixth, and last, illustration contrasting the false righteousness of the scribes and Pharisees with the true righteousness of God, Jesus contrasts their kind of love with God's. Nowhere did their humanistic, self-centered system of

religion differ more from God's divine standards than in the matter of love. Nowhere had God's standard been so corrupted as in the way the self-righteous scribes and Pharisees viewed themselves in relation to others. Nowhere was it more evident that they lacked the humility, mourning over their own sin, meekness, yearning for true righteousness, mercy, purity of heart, and peacemaking spirit that are to belong to God's kingdom citizens.

As with the previous illustrations, we will look at the teaching of the Old Testament, the perversion of rabbinic tradition, and the perspective of Jesus Christ.

#### TEACHING OF THE OLD TESTAMENT

**You shall love your neighbor.** (5:43b)

That phrase is the only part of the tradition that was adapted from the Old Testament. Leviticus 19:18 requires that **“you shall love your neighbor as yourself,” a command often repeated in the New Testament (Matt. 19:19; 22:39; Mark 12:31; Luke 10:27; Rom. 13:9; Gal. 5:14; James 2:8).** LOVE FOR OTHERS, SHOWN IN SYMPATHETIC CONCERN AND ACTUAL CARE FOR THEM, HAD ALWAYS BEEN GOD'S STANDARD FOR HUMAN RELATIONS.

In Deuteronomy the Israelites were commanded to help their fellow countrymen by returning a lost ox, sheep, donkey, or other such animal to its owner. If the owner was not known, the animal was to be kept and cared for until the owner was discovered. Likewise, a countryman was to be helped when his animal fell down or was injured (Deut. 22:1–4). But God's people were also commanded to do the same favors for an enemy. “If you meet your enemy's ox or his donkey wandering away, you shall surely return it to him. If you see the donkey of one who hates you lying helpless under its load, you shall refrain from leaving it to him, you shall surely release it with him” (Ex. 23:4–5).

As in all the teachings of the Sermon on the Mount, Jesus is speaking here about personal standards of righteousness, not civil law. The “enemy” spoken of in Exodus 23 is not the enemy soldier met on the battlefield, but an individual—whether fellow countryman or foreigner—who in some way or another is antagonistic. God has never had a double standard of righteousness. His “commandment is exceedingly broad” (Ps. 119:96), and **in the fullest sense an Israelite’s neighbor was anyone in need** whom he might come across in his daily living. (See our Lord’s answer to the question, “Who is my neighbor?” in Luke 10:30–37.)

**JOB TESTIFIED, “HAVE I REJOICED AT THE EXTINCTION OF MY ENEMY, OR EXULTED WHEN EVIL BEFELL HIM? NO, I HAVE NOT ALLOWED MY MOUTH TO SIN BY ASKING FOR HIS LIFE IN A CURSE” (JOB 31:29–30).**

*He did nothing himself to harm his enemies  
and he did not rejoice when harm came to  
them from any other source.*

In other words, he did nothing, said nothing, and thought nothing against his enemies.  
**JOB DID MORE THAN SIMPLY REFRAIN FROM DOING OTHERS HARM; HE GAVE THEM HELP.**

“Have the men of my tent not said, ‘Who can find one who has not been satisfied with his meat’? The alien has not lodged outside, for I have opened my doors to the traveler” (vv. 31–32).

Job lived in the patriarchal period, perhaps during the time of Abraham and certainly hundreds of years before God gave his written law to Moses. Yet at that time God’s standard of righteousness included merciful, kind, and loving care for others, a trait that characterized Job, who “was blameless, upright, fearing God, and turning away from evil” (Job. 1:1).

David prayed, “If I have rewarded evil to my friend, or have plundered him who without cause was my adversary, let the enemy pursue my soul and overtake it; and let him trample my life down to the ground, and lay my glory in the dust” (**Ps. 7:4–5**). David knew it was wrong to do evil against someone who had wronged him, just as it was wrong to do evil against a friend. In another psalm he said, “They repay me evil for good, to the bereavement of my soul. But as

for me, when they were sick, my clothing was sackcloth; I humbled my soul with fasting; and my prayer kept returning to my bosom. I went about as though it were my friend or brother; I bowed down mourning, as one who sorrows for a mother. But at my stumbling they rejoiced" (Ps. 35:12–15). David grieved over and prayed for his enemies when they were sick and in need, despite the fact that they repaid him "evil for good" and rejoiced when he himself was in trouble.

Those were not mere words for David, because we know he lived out that spirit of love. When Saul was seeking to kill him, David had an easy opportunity to take Saul's life. To relieve himself, Saul went into a cave near Engedi where David and his men were hiding and became unknowingly at David's mercy. David stealthily cut off a piece of Saul's robe, but he was so sensitive about doing Saul any harm that "it came about afterward that David's conscience bothered him because he had cut off the edge of Saul's robe." His men interpreted the situation as a fulfillment of God's prophecy to give David's enemies into his hands; but David knew better. "So he said to his men, 'Far be it from me because of the Lord that I should do this thing to my lord, the Lord's anointed, to stretch out my hand against him, since he is the Lord's anointed.' And David persuaded his men with these words and did not allow them to rise up against Saul" (1 Sam. 24:3–7). David would not harm Saul directly, and he would not let anyone else do so in his behalf. David's conviction was deep and sincere.

### **THOUGH HE HAD EVERY HUMAN REASON TO HATE SAUL, DAVID REFUSED TO RETURN EVIL FOR EVIL. HE WOULD NOT HATE HIS ENEMY.**

On another occasion, after David had become king, a relative of Saul named Shimei threw rocks at David and cursed him. Again David would not retaliate or allow his men to do so on his behalf. Shimei was not God's anointed, and yet David refused to harm him or even give an angry retort. As king he had the legal right to kill Shimei on the spot, but his devotion to a higher law prevented him. In amazing humility he said instead, "If he curses, and if the Lord has told him, 'Curse David,' then who shall say, 'Why have you done so?' " (2 Sam. 16:5–10). David gave Shimei the benefit of any doubt, suggesting that Shimei may even have been acting on the Lord's behalf.

In Proverbs we read, ***"He who rejoices at calamity will not go unpunished"*** (Prov. 17:5). ***"Do not say, 'Thus I shall do to him as he has done to me' "*** (24:29); but, ***"If your enemy is hungry, give him food to eat; and if he is thirsty, give him water to drink"*** (25:21).

*Throughout the Old Testament, God's standard for His people was to treat even their enemies like their friends and families.*

## THE PERVERSION OF RABBINIC TRADITION

**You have heard that it was said, "You shall love your neighbor, and hate your enemy." (5:43)**

As in each of the five preceding illustrations, Jesus repeats the essence of the contemporary traditional teaching, in this case the teaching about love. Love, said the ancients, was to be reserved for those you get along with. Enemies were to be hated.

**SATAN'S PERVERSIONS OF GOD'S REVELATION  
ALMOST ALWAYS TOUCH ON THE TRUTH AT  
SOME POINT. A LITTLE TRUTH MAKES  
DECEPTION MORE BELIEVABLE  
AND ACCEPTABLE.**

The rabbis and scribes had kept a part of God's truth about love. As already indicated, **You shall love your neighbor** is a clear teaching of the Old Testament. "You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the Lord" (Lev. 19:18).

In spite of such clear revelation, **rabbinic tradition had perverted Old Testament teaching both by what was omitted and by what was added.**

### **PERVERSION BY OMISSION:**

Omitted in the tradition was the phrase "as yourself," which was a key part of the Leviticus text but could not possibly fit into their scheme of proud self-righteousness. It simply was inconceivable that they should care for any other person as much as they cared for themselves.

The complete text of Leviticus 19:18 obviously was well known to the scribes and Pharisees. They were the supreme students, preservers, and interpreters of the law; and when copying or

reading directly from Scripture they were meticulously accurate. The scribe who asked Jesus which was the greatest commandment confirmed Jesus' answer. "Right, Teacher," he said, "You have truly stated that ... to love one's neighbor as himself is much more than all burnt offerings and sacrifices" (Mark 12:32–33). On another occasion, when Jesus asked a certain lawyer, "What is written in the Law? How does it read to you?" the lawyer accurately quoted Deuteronomy 6:5 and the end of Leviticus 19:18, including "and your neighbor as yourself" (Luke 10:26–27).

*The words of Scripture were fully known but only partially taught and practiced; frequently they were even contradicted by rabbinic tradition.*

**AS WITH OTHER SCRIPTURAL STANDARDS THAT SEEMED TOO DEMANDING, THE ONE CONCERNING LOVE OF NEIGHBOR WAS REDUCED TO A HUMANLY ACCEPTABLE LEVEL.**

The scribes and Pharisees knew how well they loved themselves. They loved to be honored, praised, and respected (Matt. 6:2, 5, 16; etc.), and believed they deserved it. **The Pharisee who thanked God that he was "not like other people" (Luke 18:11) was typical of most Pharisees.**

**He was also typical of most people throughout history. For the natural man, and unfortunately for some Christians, self-love is real, active, and quite noticeable. Most people spend their lives doing and seeking things that are primarily in their own interest—their safety, comfort, income, pleasure, health, personal interests, and so on.**

*But the standard God had given the Jews was supernatural rather than natural, and they must have chafed under it, because they knew they could not live up to it in their own power.*

Besides that, they did not *want* to live up to it, and therefore simply excised "as yourself" from God's standard of love.



Along with that significant omission, **tradition had narrowed the meaning of neighbor to include only those people they preferred and approved of—which amounted basically to their own kind. Such obviously profane people as tax-gatherers and ordinary sinners were despised as outcasts and as not being worthy even to be considered Jews.**

Tax-gatherers were renegade Jews who had sold out to the Roman oppressors and made lucrative livings by extorting excessive taxes from their fellow citizens. “Sinners” were those such as criminals and prostitutes who were publicly known for their immorality. They were the “swindlers, unjust, adulterers,” and such that the Pharisee thanked God for not being like (Luke 18:11).

One of the things about Jesus that disgusted Jewish leaders the most was His open willingness to associate with, eat with, and even forgive such obviously unrighteous people (Matt. 9:11).

But even that restriction of **neighbor** was not narrow enough. The scribes and Pharisees also despised and looked down on the common people. They dismissed those who believed in Jesus by saying, “No one of the rulers or Pharisees has believed in Him, has he? But this multitude which does not know the Law is accursed” (John 7:48–49). **Ironically, the proud and arrogant religious leaders who knew, but perverted, the law disdained as “accursed” the common people who they felt did not know it.**

PERVERSION BY ADDITION:

Rabbinic tradition also perverted the Old Testament teaching about love by adding something to it: **hate your enemy.** **THEIR ADDITION WAS EVEN MORE PERVERSE THAN THEIR OMISSION,** but **IT WAS THE LOGICAL EXTENSION OF THEIR ALL-CONSUMING SELF-INTEREST.**

It goes without saying that Gentiles were not considered neighbors. A saying of the Pharisees has been discovered that reads, "If a Jew sees a Gentile fallen into the sea, let him by no means lift him out, for it is written, 'Thou shalt not rise up against the blood of thy neighbor,' but this man is not thy neighbor." It is little wonder that the Romans charged Jews with hatred of the human race.

One excuse the Jews may often have made to justify hatred of Gentiles was based on God's command for their forefathers to drive out the Canaanites, Midianites, Moabites, Ammonites, and other pagan peoples as they conquered and possessed the Promised Land under Joshua (Josh. 3:10; cf. Ex. 33:2; Deut. 7:1; etc.). But those ancient inhabitants of Palestine were among the most vile, corrupt, and depraved known to history. They were unbelievably immoral, cruel, and idolatrous. Human sacrifice was common among them, and even one's own children were sometimes burned alive as an offering to their pagan deities. They were a cancer that had to be cut out in order to save God's people from utter moral and spiritual corruption.

"The wars of Israel," writes Dietrich Bonhoeffer, "were the only 'holy wars' in history, for they were the wars of God against the world of idols.

It is not this enmity which Jesus condemns, for then He would have condemned the whole history of God's dealing with His people. On the contrary, He affirms the Old Covenant" (*The Cost of Discipleship*, trans. R. H. Fuller [2d rev. ed.; Philadelphia: Westminster, 1960], p. 163).

Israel's harsh dealing with those people was entirely as the instrument of God's judgment. God's people were never to return evil for evil, cruelty for cruelty, hatred for hatred.

**THE IDEA THAT GENTILES, EVEN WICKED ONES, WERE TO BE PERSONALLY DESPISED AND HATED ORIGINATED FROM THE HERETICAL JEWS' OWN PRIDE AND SELF-RIGHTEOUSNESS, NOT FROM GOD'S WORD.**

Rabbinic tradition no doubt also tried to justify hatred of enemies on the basis of the imprecatory psalms.

David wrote, "May their table before them become a snare; and when they are in peace, may it become a trap. May their eyes grow dim so that they cannot see, and make their loins shake continually. Pour out Thine indignation on them, and may Thy burning anger overtake them" (Ps. 69:22–24).

**SUCH WORDS DID NOT REPRESENT DAVID'S PERSONAL VENDETTA BUT HIS CONCERN FOR GOD'S HOLINESS AND JUSTICE TO BE EXECUTED ON THOSE WHO DESPISED THE LORD'S GLORIOUS NAME AND PERSECUTED THE LORD'S PEOPLE. THE BASIS FOR DAVID'S IMPRECATIONS IS FOUND IN VERSE 9 OF THAT SAME PSALM: "FOR ZEAL FOR THY HOUSE HAS CONSUMED ME, AND THE REPROACHES OF THOSE WHO REPROACH THEE HAVE FALLEN ON ME." DAVID WAS ANGERED BECAUSE OF WHAT WAS DONE AGAINST GOD. WHEN JESUS CLEANSED THE TEMPLE IN JERUSALEM, "HIS DISCIPLES REMEMBERED" DAVID'S WORDS, "THAT IT WAS WRITTEN, 'ZEAL FOR THY HOUSE WILL CONSUME ME' " (JOHN 2:17). DAVID AND JESUS SHARED THE SAME RIGHTEOUS INDIGNATION.**

When David's own son Absalom raised an army and rebelled against his father, David prayed, "Arise, O Lord; save me, O my God! For Thou hast smitten all my enemies on the cheek; Thou hast shattered the teeth of the wicked" (Ps. 3:7; see also the superscription at the beginning of the psalm). David loved his son dearly and wept bitterly when he learned of his death (2 Sam.

18:33), but he knew Absalom was ungodly and the enemy of God's people and of His anointed king. As such, Absalom deserved defeat—and to that end his father David prayed.

The apostle John experienced similar tension of feelings when he “took the little book out of the angel's hand and ate it.” “It was in my mouth sweet as honey,” he said, “and when I had eaten it, my stomach was made bitter” (Rev. 10:10). He was glad because he knew the Lord would be absolutely victorious over His enemies; but he was sad because of the millions who would be destroyed because they would not turn to God.

## **IT IS ONE THING TO DEFEND THE HONOR AND GLORY OF GOD BY SEEKING THE DEFEAT OF HIS DETRACTING ENEMIES, BUT QUITE ANOTHER TO HATE PEOPLE PERSONALLY AS OUR OWN ENEMIES.**

Our attitude toward even the worst pagans or heretics is to love them and pray that they will turn to God and be saved. But we also pray that, if they do not turn to Him, God will judge them and remove them in order to prepare the way for His Son Jesus Christ as the rightful ruler of this world.

We are to share God's own balance of love & justice. God loved Adam, but He cursed him. God loved Cain, but He punished him. God loved Sodom & Gomorrah, but He destroyed them. God loved Israel, but He allowed her to be conquered & exiled, & He set her aside for a time

The scribes and Pharisees had no such balance. They had no love for justice, but only for vengeance. And they had no love for their enemies, but only for themselves. After David declared of God's enemies, “I hate them with the utmost hatred; they have become my enemies,” he also prayed, “Search me, O God, and know my heart; try me and know my anxious thoughts; and see if there be any hurtful way in me, and lead me in the everlasting way” (Ps. 139:22–24).

**The scribes and Pharisees, by contrast, knew nothing either of righteous indignation or righteous love. Their only indignation was that of personal hatred, and their only love was that of self-esteem.**

## **THE PERSPECTIVE OF JESUS CHRIST**

But I say to you, love your enemies, and pray for those who persecute you in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward have you? Do not even the tax-gatherers do the same? And if you greet your brothers only, what do you do more than others? Do not even the Gentiles do the same? Therefore you are to be perfect, as your heavenly Father is perfect. (5:44–48)

**IN FIVE ASCENDING STATEMENTS JESUS PROCLAIMS THE  
KIND OF LOVE THAT GOD HAS ALWAYS REQUIRED OF HIS  
PEOPLE AND THAT MUST CHARACTERIZE EVERYONE  
WHO GOES BY THE NAME OF THE LORD.**

**1. LOVE YOUR ENEMIES:**

*But I say to you, love your enemies.* (5:44a)

Here is the most powerful teaching in Scripture about the meaning of love. The love that God commands of His people is **love** so great that it even embraces **enemies**.

**William Hendriksen** comments,

All around him were those walls and fences. He came for the very purpose of bursting those barriers, so that love—pure, warm, divine, infinite—would be able to flow straight down from the heart of God, hence from his own marvelous heart, into the hearts of men. His love overleaped all the boundaries of race, nationality, party, age, sex....

**WHEN HE SAID, “I TELL YOU, LOVE YOUR  
ENEMIES,” HE MUST HAVE STARTLED HIS  
AUDIENCE, FOR HE WAS SAYING  
SOMETHING THAT PROBABLY NEVER  
BEFORE HAD BEEN SAID SO SUCCINCTLY,  
POSITIVELY, AND FORCEFULLY.**

The scribes and Pharisees were proud, prejudiced, judgmental, spiteful, hateful, vengeful men who masqueraded as the custodians of God's law and the spiritual leaders of Israel. To them, Jesus' command to love your enemies must have seemed naive and foolish in the extreme. They not only felt they had the right but the duty to hate their enemies. Not to hate those who obviously deserve to be hated would be a breach of righteousness.

Jesus again sets His divine standard against the perverted human standards of that heretical Jewish tradition and reinforces it with the emphatic I. In Greek verbs a pronominal suffix indicates the subject, as here with *lēgo* (I **say**), and the separate pronoun I would not have been necessary had Jesus intended simply to give information.

**HERE, AS IN EACH PRECEDING INSTANCE  
IN THE SERMON (VV. 22, 28, 32, 34, 39),  
THE EMPHATIC FORM (*EGō* ... *LEGō*) GIVES  
NOT ONLY GRAMMATICAL BUT  
THEOLOGICAL EMPHASIS.**

*In placing what He said above what  
tradition said, He placed His word on a par  
with Scripture—as His hearers well  
understood.*

Jesus not only placed emphasis on  
what was said but on who said it.

It was not just that His teaching was the standard of truth, but that He Himself was the standard of truth. “Your great rabbis, scribes, and scholars have taught you to love only those of your own preference and to hate your enemies,”

Jesus was saying. **“BUT BY MY OWN AUTHORITY, I DECLARE THAT THEY ARE FALSE TEACHERS AND HAVE PERVERTED GOD’S REVEALED TRUTH.”**

The divine truth is My truth, which is that **you shall love your enemies.**”

As we have noted, the Old Testament concept of neighbor included even personal enemies.

**That is the truth Jesus expands in the parable of the Good Samaritan. The point of the parable is not primarily to answer the lawyer’s question, “And who is my neighbor?” though it does that, but to show that Gods’ requirement is for us to be neighbors to anyone who needs our help (Luke 10:29, 36–37).**

**THE HUMAN TENDENCY IS TO BASE LOVE ON THE DESIRABILITY OF THE OBJECT OF OUR LOVE.**

We love people who are attractive, hobbies that are enjoyable, a house or a car because it looks nice and pleases us, and so on. But **true love is need-oriented.** The Good Samaritan demonstrated great love because he sacrificed his own convenience, safety, and resources to meet another’s desperate need.

The Greek language has four different terms that are usually translated “love.” *Philia* is brotherly love and the love of friendship; *storgē* is the love of family; and *erōs* is desiring,

romantic, sexual love. But the love of which Jesus speaks here, and which is most spoken of in the New Testament, is *agapē*, the love that seeks and works to meet another's highest welfare.

*Agapē* love *may* involve emotion but it *must* involve action.

## In Paul's beautiful and powerful treatise on love in 1 Corinthians 13, all fifteen of the characteristics of love are given in verb form.

Obviously love must involve attitude, because, like every form of righteousness, it begins in the heart. But it is best described and best testified by what it does.

Above all, *agapē* love is the love that God is, that God demonstrates, and that God gives (1 John 4:7–10). “The love of God has been poured out within our hearts through the Holy Spirit who was given to us ... [and] God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us” (Rom. 5:5, 8). Because of His love, we can love, and “if we love one another, God abides in us, and His love is perfected in us” (1 John 4:11–12).

When Jesus told the disciples, “A new commandment I give to you, that you love one another, even as I have loved you” (John 13:34), He had just finished washing their feet as an example of humble, self-giving love. The disciples had done nothing to inspire Jesus' love. They were self-centered, quarrelsome, jealous of each other, and sometimes even argued with and contradicted the One whom they confessed to be their God, Savior, and Lord. Yet everything that Jesus said to them and did for them was completely and without exception for their good. That was the kind of love He commanded them to have for Him and for each other. And that is the kind of love He commands all of His followers to have even for their enemies.

The commentator R. C. H. Lenski writes,

[Love] indeed, sees all the hatefulness and the wickedness of the enemy, feels his stabs and his blows, may even have something to do toward warding them off; but all this simply fills the loving heart with the one desire and aim, to free its enemy from his hate, to rescue him from his sin, and thus to save his soul. Mere affection is often blind, but even then it thinks that it sees something attractive in the one toward whom it goes out; the higher love may see nothing attractive in the one so loved, ... its inner motive is simply to bestow true blessing on the one loved, to do him the highest good.... I cannot like a low, mean criminal who may have robbed me and threatened my life; I cannot like a false, lying, slanderous fellow who, perhaps, has vilified me again and again; but I can by the grace of Jesus Christ love them all, see what is wrong with them, desire and work to do them only good, most of all to free



them from their vicious ways. (*The Interpretation of St. Matthew's Gospel* [Minneapolis: Augsburg, 1964], p. 247)

Love's question is never who to love—because we are to love everyone—but only how to love most helpfully. We are not to love merely in terms of feeling but in terms of service. God's love embraces the entire world (John 3:16), and He loved each of us even while we were still sinners and His enemies (Rom. 5:8–10). Those who refuse to trust in God are His enemies; but He is not theirs. In the same way, we are not to be enemies of those who may be enemies to us. From their perspective, we are their enemies; but from our perspective, they should be our neighbors.

In 1567 King Philip II of Spain appointed the Duke of Alba as governor of the lower part of the nation. The Duke was a bitter enemy of the newly-emerging Protestant Reformation. His rule was called the reign of terror, and his council was called the Bloody Council, because it had ordered the slaughter of so many Protestants. It is reported that one man who was sentenced to die for his biblical faith managed to escape during the dead of winter. As he was being pursued by a lone soldier, the man came to a lake whose ice was thin and cracking. Somehow he managed to get safely across the ice, but as soon as he reached the other side he heard his pursuer screaming. The soldier had fallen through the ice and was about to drown. At the risk of being captured, tortured, and eventually killed—or of being drowned himself—the man went back across the lake and rescued his enemy, because the love of Christ constrained him to do it. He knew he had no other choice if he was to be faithful to His Lord (Elon Foster, *New Cyclopedia of Prose Illustrations: Second Series* [New York: T. Y. Crowell, 1877], p. 296).

The Scottish Reformer George Wishart, a contemporary and friend of John Knox, was sentenced to die as a heretic. Because the executioner knew of Wishart's selfless ministering to hundreds of people who were dying of the plague, he hesitated carrying out the sentence. When Wishart saw the expression of remorse on the executioner's face, he went over and kissed him on the cheek, saying, "Sir, may that be a token that I forgive you" (John Foxe, *Foxe's Book of Martyrs*, ed. W. Grinton Berry [Grand Rapids: Baker, 1978], p. 252).

Our "enemies," of course, do not always come in such life-threatening forms. Often they are ordinary people who are mean, impatient, judgmental, self-righteous, and spiteful—or just happen to disagree with us. In whatever personal relationships we have, God wants us to love. Whether a conflict is with our marriage partner, our children or parents, our friends and fellow church members, a devious business opponent, spiteful neighbor, political foe, or social antagonist, our attitude toward them should be one of prayerful love.

PRAY FOR YOUR PERSECUTORS

**and pray for those who persecute you. (5:44b)**

All men live with some sense of sin and guilt. And guilt produces fear, which in its ultimate form is fear of death and of what is beyond death. In various ways, therefore, most people have devised religious beliefs, rituals, and practices they are convinced will offer them some relief from guilt and judgment. Some people try to get rid of guilt simply by denying it or by denying the existence of a God who holds men accountable for sin.

Throughout history the worst persecutions have been religious. They have been the strongest against God's people, because the divine standards He has given to them and which are seen in them are a judgment on the wickedness and corruption of false religion. God's Word unmasks people at their most sensitive and vulnerable point, the point of their self-justification—whether that justification is religious, philosophical, or even atheistic.

Because persecution is so often the world's response to God's truth, the Lord assures us that, just as He was persecuted, so will we be (John 15:20). Therefore His command for us to pray for our persecutors is a command that every faithful believer may in some way have opportunity to obey. It is not reserved for believers who happen to live in pagan or atheistic lands where Christianity is forbidden or severely restricted.

Jesus taught that every disciple who makes his faith known is going to pay some price for it, and that we are to pray for those who exact that price from us. Spurgeon said, "Prayer is the forerunner of mercy," and that is perhaps the reason why Jesus mentions prayer here. Loving enemies is not natural to men and is sometimes difficult even for those who belong to God and have His love within them. The best way to have the right attitude, the *agapē* love attitude, toward those who **persecute** us is to bring them before the Lord in prayer. We may sense their wickedness, their unfairness, their ungodliness, and their hatred for us, and in light of those things we could not possibly love them for *what* they are. We must love them because of *who* they are—sinners fallen from the image of God and in need of God's forgiveness and grace, just as we were sinners in need of His forgiveness and grace before He saved us. We are to **pray** for them that they will, as we have done, seek His forgiveness and grace.

Our persecutors may not always be unbelievers. Christians can cause other Christians great trouble, and the first step toward healing those broken relationships is also prayer. Whoever persecutes us, in whatever way and in whatever degree, should be on our prayer list. Talking to God about others can begin to knit the petitioner's heart with the heart of God.

Chrysostom said that prayer is the very highest summit of self-control and that we have most brought our lives into conformity to God's standards when we can pray for our persecutors. Dietrich Bonhoeffer, the pastor who suffered and eventually was killed in Nazi Germany, wrote of Jesus' teaching in Matthew 5:44, "This is the supreme demand. Through the medium of prayer we go to our enemy, stand by his side, and plead for him to God" (*The Cost of Discipleship*, trans. R. H. Fuller [2d rev. ed.; New York: Macmillan, 1960], p. 166).

#### MANIFEST YOUR SONSHIP

**in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. (5:45)**

To love our enemies and to pray for our persecutors shows that we are **sons of [our] Father who is in heaven**. The aorist tense of *genēsthe* (**may be**) indicates a once and for all established fact. God Himself is love, and the greatest evidence of our divine sonship through Jesus Christ is our love. "By this all men will know that you are My disciples, if you have love for one another" (John 13:35). "God is love, and the one who abides in love abides in God, and God abides in him" (1 John 4:16). In fact, "If someone says, 'I love God,' and hates his brother, he is a liar; for the one

who does not love his brother whom he has seen, cannot love God whom he has not seen” (v. 20).

Loving as God loves does not *make* us **sons of the Father**, but gives evidence that we already are His children. When a life reflects God’s nature it proves that life now *possesses* His nature by the new birth.

One of the commonest and most damaging criticisms of Christianity is the charge that Christians do not live up to their faith. Even though the world has a limited and often distorted idea of what the gospel is, they know enough about the teachings of Christ and the life of Christ to realize that most people who go by His name do not do all that He commanded and do not live as He lived.

But even a person who has never heard of Christ or the teachings of the New Testament would suspect there is divine power behind a life that loves and cares even to the point of loving enemies—simply because such a life is so utterly uncharacteristic of human nature. A life of self-giving love gives evidence of sonship of the **Father who is in heaven**. That phrase emphasizes the heavenly realm in which the Lord dwells, the realm that is the source of this kind of love.

Those who are God’s children should show impartial love and care similar to what God shows. **He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous**. Those blessings are given without respect to merit or deserving. If they were, no one would receive them. In what theologians traditionally have called common grace, God is indiscriminate in His benevolence. His divine love and providence in some forms benefit everyone, even those who rebel against Him or deny His existence.

An old rabbinic saying tells of the drowning of the Egyptians in the Red Sea. As the story goes, when the Egyptians were destroyed the angels began to rejoice; but God lifted up His hand and said, “The work of My hands are sunk in the sea and you would sing?” (William Barclay, *The Gospel of Matthew*, 2 vols. [rev. ed.; Philadelphia: Westminster, 1975], 1:176).

“The eyes of all look to Thee, and Thou dost give them their food in due time,” the psalmist testifies. “Thou dost open Thy hand, and dost satisfy the desire of every living thing” (Ps. 145:15–16). There is no good thing—physical, intellectual, emotional, moral, spiritual, or of any other sort—that *anyone possesses* or experiences that does not come from the hand of God. If God does that for everyone, His children should reflect that same generosity.

EXCEED YOUR FELLOW MEN

**For if you love those who love you, what reward have you? Do not even the tax-gatherers do the same? And if you greet your brothers only, what do you do more than others? Do not even the Gentiles do the same? (5:46–47)**

If the scribes and Pharisees were certain of any one thing it was that they were far better than everyone else. But Jesus again cuts through their blind hypocrisy and shows that their type of love is nothing more than the ordinary self-centered love that was common even to **tax-gatherers** and **Gentiles**—to whom the scribes and Pharisees thought they were most undeniably superior.

Those were probably the most devastating and insulting words these religious leaders had ever heard, and they must have been enraged. **Tax-gatherers** were traitorous extortioners, and

almost by definition were dishonest, heartless, and irreligious. In the eyes of most Jews, **Gentiles** were outside the pale of God's concern and mercy, fit only for destruction as His enemies and the enemies of those who thought they were His people.

But the love of the scribes and Pharisees, Jesus said, was no better than the love of those whom they despised above all other people. **You love those who love you**, and that is **the same** type of love that **even the tax-gatherers** and **the Gentiles** exhibit. "Your righteousness," He charged, "is therefore no better than theirs."

The citizens of God's kingdom are to have a much higher standard of love, and of every other aspect of righteousness, than does the rest of the world. Christians should be noticed on the job because they are more honest and more considerate. Christians should be noticed in their communities because they are more helpful and caring. Christians should be noticed anywhere in society they happen to be because the love they exhibit is a divine love. "Let your light shine before men," Jesus had already said, "in such a way that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16). As J. Oswald Sanders comments, "The Master expects from His disciples such conduct as can be explained only in terms of the supernatural."

BE LIKE YOUR HEAVENLY FATHER

**Therefore you are to be perfect, as your heavenly Father is perfect. (5:48)**

The sum of all that Jesus teaches in the Sermon on the Mount—in fact, the sum of all He teaches in Scripture—is in those words. The great purpose of salvation, the goal of the gospel, and the great yearning of the heart of God is for all men to become like Him.

*Teleios* (**perfect**) basically means to reach an intended end or a completion and is often translated "mature" (1 Cor. 2:6; 14:20; Eph. 4:13; etc.). But the meaning here is obviously that of perfection, because the **heavenly Father** is the standard. The "sons of [the] Father" (v. 45) are to be **perfect, as [their] heavenly Father is perfect**. That perfection is absolute perfection.

That perfection is also utterly impossible in man's own power. To those who wonder how Jesus can demand the impossible, He later says, "With men this is impossible, but with God all things are possible" (Matt. 19:26). That which God demands, He provides the power to accomplish. Man's own righteousness is possible, but is so imperfect that it is worthless; God's righteousness is impossible for the very reason that it is perfect. But the impossible righteousness becomes possible for those who trust in Jesus Christ, because He gives them His righteousness.

That is precisely our Lord's point in all these illustrations and in the whole sermon—to lead His audience to an overpowering sense of spiritual bankruptcy, to a "beatitude attitude" that shows them their need of a Savior, an enabler who alone can empower them to meet God's standard of perfection.<sup>1</sup>

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<sup>1</sup> John F. MacArthur Jr., [\*Matthew\*](#), vol. 1, MacArthur New Testament Commentary (Chicago: Moody Press, 1985–1989), 337–350.

# She's Mine

6/24/2019

“She’s mine.”

These words changed everything for Stephanie Fast.  
Who spoke them? What language?

Lee Strobel tells us the amazing story that answers these questions in Chapter Two of his book, *The Case for Grace*. His answers also remind us that those words have been spoken over us in our own mother tongue.

Chapter Two is devoted to Stephanie Fast. Each chapter deals with a mini biography of an individual who has experienced God’s amazing grace in some way. Chapter Two is probably the most dramatic of all in the book. It tells the story of a street orphan in Korea after the Korean War when mixed-race orphans were especially rejected. They were usually the byproduct of an illicit relationship between a Korean girl and a U. S. soldier.

Stephanie knew rejection and was called by the derogatory term “toogee,” which means “garbage, dust, bastard, and alien devil” all rolled into one, probably worse than the “n” word. She was a half-breed, child of two bloods, who couldn’t remember her real, original name because she was abandoned so young. She once survived – are you ready for this? – by eating a raw field mouse, tail and all. It was gutted with nails, flattened on train rails.

At last she was found almost dead from cholera by a compassionate World Vision nurse who had been instructed to rescue only the abandoned babies. (Stephanie was probably about seven by this time.) The nurse, Iris Eriksson, was about to obey her orders and leave Stephanie for dead when she heard an audible voice that told this reserved Lutheran, “She’s mine” in her native Swedish tongue. Stephanie says about Eriksson, “she was my savior before Jesus.” (p. 31)

After being nursed back to health, Stephanie was placed in an orphanage. Her job was to care for the babies. Occasionally one of them was sent to America, a good thing. She didn’t yet understand the concept of adoption.

One day a huge American man came to the orphanage looking for a baby boy to adopt. Stephanie got all the boys ready and presentable. He tenderly picked up the baby boys, placed them on his shoulder against his cheek. He kissed them and shed tears for them. She envied the attention he was giving

them. She inched closer. He began to notice her from the corner of his eyes. Eventually he bent over and caressed her face with its lazy eye. At first, she just froze and enjoyed the touch, but then she became uncomfortable and spit in his face twice before running to hide in a closet.

Lee Strobel makes the parallel between her reaction and the terrible way we have treated God's grace to us in our rebellious stage. God made overtures to us and reached out to us, but we withstood his goodness. Hymns have been written about how we withstood Him and His grace. Even Charles Wesley admits that he long withstood him to his face. ("And Can It Be") See also "At Calvary."

Eventually Stephanie was adopted by the big American but thought the couple must just want her to work for them. Someone had to tell her that she was their daughter. Then, she repeated to herself, "I'm their daughter, I'm their daughter, I'm their daughter! Oh, that's why I've been treated this way. That's why no one's beating me. That's why nobody's calling me a toogee. I'm their daughter!" They had intended to name a baby boy Stephen, but instead they named her Stephanie.

Stephanie finally opened her heart to the Lord and found Jesus as her own personal Savior. (p. 39)

FINAL THOUGHTS ON ADOPTION: Strobel closes with some thoughts on adoption, quoting J. I. Packer, "To be right with God the judge is a great thing, but to be loved and cared for by God the father is greater." (p. 42)  
"It is like a fairy story. The reigning monarch adopts waifs and strays to make princes of them...grounded on the bedrock of free and sovereign grace. This...is what adoption means. No wonder that John cries, 'Behold, what manner of love...!' When you understand adoption, your heart will cry the same."

Strobel closes with these triumphant words: "I'm his son, I'm his son. I'm his son! Oh, that's why I've been treated this way. I'm his son!" Stephanie helped Strobel understand that rejection by his own father put him in the Bible's elite category of the "fatherless" with its golden promises.

We can know this same assurance!

From Lee Strobel's book, *The Case for Grace, A Journalist Explores the Evidence of Transformed Lives*. Zondervan: Grand Rapids, MI, 2015.

BIG IDEA: Faithful Christians do NOT pretend to “like” losses... but we love them, in part, because Christ loved us enough to take the loss of His cross.

- Are we fearing God & trying to manage man/culture?
- Or are we fearing man, while trying to manage God?

\*\*\* Psalm 19:14 & Psalm 9:16... see “meditation” & haggion which is like homothoomadon!

**THE OLD TESTAMENT TEACHES NOTHING OF A  
RIGHTEOUS AND JUST GOD APART FROM A  
MERCIFUL AND LOVING GOD, AND THE NEW  
TESTAMENT TEACHES NOTHING OF A MERCIFUL AND  
LOVING GOD APART FROM A RIGHTEOUS AND JUST  
GOD. THE REVELATION OF GOD IS UNCHANGING IN  
REGARD TO MORAL LAW.** - MacArthur

*“There was a day when I died, utterly died to George Mueller  
& his opinions, his preferences, & his tastes & his will. I died to  
the world, to its approval & its censure. I died to the approval  
or the blame of even my brethren & friends. Since then, I have  
studied only to show myself approved unto God.”*

George Mueller

1<sup>st</sup> Peter 3:8-18

**Suffering for Righteousness’ Sake**

<sup>8</sup>Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. **9Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing.** **10**For

“Whoever desires to love life  
and see good days,  
let him keep his tongue from evil  
and his lips from speaking deceit;  
**11**let him turn away from evil and do good;  
let him seek peace and pursue it.  
**12**For the eyes of the Lord are on the righteous,  
and his ears are open to their prayer.  
But the face of the Lord is against those who do evil.”

**13**Now who is there to harm you if you are zealous for what is good? **14**But even if you should suffer for righteousness’ sake, you will be blessed. Have no fear of them, nor be troubled, **15**but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, **16**having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame. **17**For it is better to suffer for doing good, if that should be God’s will, than for doing evil.

**18**For Christ also suffered<sup>b</sup> once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,



## What is the universal & biblical description of a missional disciple of Christ?

- Preacher
- Teacher
- Worship Leader
- Shepherd of lambs
- Emergency Room Nurse
- Triage Doctor
- Crop-duster / Bush-Pilot
- Taxi / Uber Driver
- Marines Recruiter
- Navy Seal / Army Ranger
- Military Strategist
- Armor-Bearer
- Brother's-Keeper
- Sanitary / Maintenance worker
- MacGyver / Jack-of-all-trades
- Linguist / Interpreter
- Waiter/Waitress
- Worship Leader
- Nursery / Daycare worker
- Physical Therapist
- Accountant / Bookkeeper
- Sports Coach
- Funeral Director
- Cemetery Grounds-keeper
- Philanthropist
- Missionary
- Walking-Miracle (Born-again Believer)
- Miraculous-Lazarus

- Fearless Family-member
- Adopted Child of the King
- An Heir to Heaven
- An Enemy of Hell
- A Lover of Souls
- A Hater of Sins
- Holy-Beatituted Ambassador
- Christ-like Cross-Carrier

**Remember the eternal difference between vows of:**

- *Victory* vs. **VANITY**
- The *experts* vs. **THE PERVERTS**
- The *holy* vs. **THE EMPTY**

Kingdom righteousness is holy,  
 Christ-like & accepting of sacrificial losses  
*...for the sake of lost souls, a good witness, & God's glory!*

(OFTEN TIMES, THE WAY LOVE WINS IS BY TAKING THE LOSS...)

**LOVE WINS BIBLICALLY WHEN WE (LIKE CHRIST) TAKE  
 THE LOSSES MISSIONALLY! AND CONVERSELY,  
 SADLY... TRAGICALLY... SIN WINS BIBLICALLY  
 WHEN WE FIGHT THE LOSSES CULTURALLY.**