

“Ask, Seek, Knock, & Know”

Matthew 7:7-11

September 14, 2025

INTRO: *How much & often do you think you NEED Christ?*

How much & often do you **ASK** Him for answers?

How much & often do you **SEEK** find Him personally?

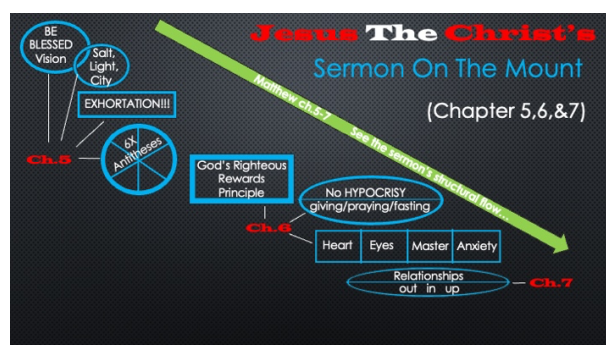
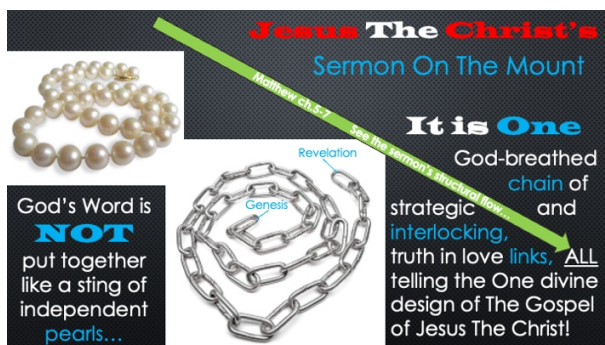
How much & often do you **KNOCK** at His heavenly door?

How much & deeply do you **KNOW** God's Truth in Love?

PRAYER

CONTEXT:

- Series: Matthew's Gospel on Jesus Christ's Gospel
- Scripture: **Matthew 3:15; 5:20; 6:33; 7:1-6...**
- Structure: **Strong CHAIN** vs. “*string*” of *pearls...*
 - Pursue Christ, Righteousness, & Discernment!
 - *No legalistic hypocrisy or liberal hippies!*



BIG IDEA: Per Christ's loving preaching & teaching,

righteous development & discernment
require a passionate & progressive
KNOWING of Him & His Word, will & way.

Christ **commands** us to passionately
& **progressively** pursue & obey Him...to KNOW &
witness to His loving grace, Gospel, & glory!

PREVIEW:

1. Ask
2. Seek
3. Knock
4. Know
5. Remember/Repeat

TEXT:

Matthew 7:7-11

7“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. 9Or which one of you, if his son asks him for bread, will give him a stone? 10Or if he asks for a fish, will give him a serpent? 11If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

T/S: Learn the “lesson of inflection!”

- *“What do you want?” (4X)*
- *“Now, let’s do it right.” (2X)*

I. ASK

Plead!

7“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8For everyone who asks receives,

- Define, Describe, Deploy
 - Key Terms...
 - ***“Ask”***
 - ***“it”***
 - ***“will be”***
 - ***“given to”***
 - ***“you”***
- Who, What, Where, When, Why, & How...
 - Who is asking & being asked?
 - What is being asked?
 - Where is the asking from/for?
 - When is the asking taking place?
 - Why is the asker asking the asked one?
 - How is the asking:
 - In-Reality
 - Being-Received
 - Biblically-Recommended

DEFINED: ask, beg, call for, crave, desire.

making a request that acknowledges the giver's authority and one's own dependence. The New Testament employs the verb seventy times, ranging from humble supplication to brazen demand. Its occurrences cluster in the teaching of Jesus on prayer, in the historical narrative of Acts, and in the pastoral instructions of James and John, together forming a theology of asking that balances privilege with responsibility.

Asking God in Faith

1. Promised Reception

- [Matthew 7:7–11](#); [Luke 11:9–13](#) introduce the fundamental assurance: “Ask, and it will be given to you” ([Matthew 7:7](#)). The Father delights to give “good things” ([Matthew 7:11](#)) and specifically “the Holy Spirit to those who ask Him” ([Luke 11:13](#)).
- [John 14:13–14](#); 15:7, 16; 16:23–24 ground that assurance in the Son's mediation: requests offered “in My name” are answered so “that the Father may be glorified in the Son.” Abiding union ([John 15:7](#)) and alignment with divine purpose are assumed.
- [James 1:5–6](#) applies the promise to wisdom for trials: “let him ask God, who gives generously... but let him ask in faith, without doubting.”

2. Conditions for Effective Petition

- Obedience and abiding ([John 15:7](#)).
- Alignment with God's will ([1 John 5:14–15](#)).

- Right motives ([James 4:3](#)).
- Forgiving spirit ([Mark 11:24–25](#), implicit in the larger context).

These conditions uphold the integrity of prayer and prevent αἰτέω from degenerating into selfish demand.

Improper or Carnal Asking

[James 4:2–3](#) exposes two distortions: failure to ask, and asking “with wrong motives.” Similarly, the Jewish leaders “demand” (αἰτέω) a sign ([1 Corinthians 1:22](#)), illustrating unbelief masquerading as piety. Herodias’ daughter uses the king’s oath to “ask” for John’s head ([Mark 6:22–25](#)), exemplifying a request rooted in malice. Such cases show that αἰτέω can carry a sinister edge when severed from godly intent.

Christ’s Example and Teaching

Jesus Himself rarely “asks” in the Gospels, yet He authorizes His disciples to ask in His name. The granting of this privilege presupposes His messianic authority and forthcoming atonement. In [John 11:22](#) Martha expresses confidence that “God will give You whatever You ask,” recognizing Jesus’ unique position. Post-resurrection, believers pray directly to the Father through the Son, reflecting the completed work of redemption ([John 16:23–26](#)).

Corporate Prayer and Intercession

[Matthew 18:19](#) links corporate agreement with answered petition: “If two of you on earth agree about any matter you ask

for, it will be done.” [Colossians 1:9](#) and [Ephesians 3:20](#) portray apostolic intercession—requests for spiritual understanding and empowerment that exceed human ability, answered “according to the power that is at work within us.”

Doctrine of Petition

αἰτέω reveals a God who invites His children to participate in His purposes through prayer. The verb’s range—from children asking a father for bread ([Matthew 7:9](#)) to apostles asking for utterance ([Ephesians 6:19](#), implicit)—displays the breadth of divine concern. Proper asking is an act of faith, submission, and partnership with God’s redemptive plan.

Summary

Strong’s 154 threads through Scripture as a call to humble, confident, and responsible petition. Whether placed on the lips of seekers, disciples, or antagonists, αἰτέω exposes the heart’s posture toward authority. For the church today, it reminds believers that the throne of grace is open, the promises of Christ are sure, and the manner of asking matters as much as the request itself.

- A. Affection – **don’t miss the love in this letter!**
- B. Instruction – **be blessed this way!**
- C. Exhortation – **escape sin & God’s WRATH here!**
 - a. Imperative/Command... **God is clear here!**
 - b. All 3 verbs in v.7 call for faithful obedience
 - c. All 3 = warnings wrapped in encouragement

D. Definition(s)

a. **ASK**

b. **GIVEN = *gifted***

In the New Testament it ranges from God's gracious self-giving to the everyday act of handing bread to a neighbor. The word's 416 appearances make it a thread that ties together revelation, redemption, discipleship, worship and final judgment...

The Father as the Supreme Giver

- [John 3:16](#) anchors the theme: "For God so loved the world that He gave His one and only Son."
- [John 3:35](#) declares that the Father "has given all things into His hand."
- In salvation the Father gives repentance ([Acts 5:31](#)), faith ([Philippians 1:29](#)), grace ([Ephesians 3:7](#)), wisdom ([James 1:5](#)) and every good and perfect gift ([James 1:17](#)).
- His giving is not abstract: "All authority in heaven and on earth has been given to Me" ([Matthew 28:18](#)), so the Son's mission rests on a prior act of divine giving.

The Mutual Giving within the Godhead

[John 17](#) is saturated with the verb. The Father gives the elect to the Son (17:2, 6, 9, 24); the Son gives them eternal life (17:2), God's words (17:8), the Father's name (17:11), the Father's word (17:14) and the Father-shared glory (17:22). This reciprocal giving discloses intra-Trinitarian love and becomes the model for Christian unity (17:22–23).

The Son Giving Life, Light and Law

- Eternal life: “I give them eternal life, and they will never perish” ([John 10:28](#)).
- Living water: “The water I will give him will become in him a fount of water springing up to eternal life” ([John 4:14](#)).
- Spiritual nourishment: “The bread of God is He who comes down from heaven and gives life to the world” ([John 6:33](#)).
- New commandment: “A new commandment I give you: Love one another” ([John 13:34](#)).

The Gift of the Holy Spirit

The Spirit Himself is given ([Acts 5:32](#); [1 John 3:24](#)), and through Him gifts are distributed: “To each one the manifestation of the Spirit is given for the common good” ([1 Corinthians 12:7](#)). Pentecost illustrates divine generosity: “They were all filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them” ([Acts 2:4](#)).

Authority and Power Granted for Mission

- [Luke 10:19](#): “I have given you authority to tread on snakes and scorpions, and over all the power of the enemy.”
- [Acts 1:8](#) is rooted in this giving, as power comes from the Spirit the Father promises to give.
- [Revelation 3:8](#) speaks of mission opportunity: “I have placed before you an open door that no one can shut.”

Gracious Provision for Daily Need

Jesus blesses and multiplies food that He “gave” to the disciples ([Mark 6:41](#)). Believers are urged: “Give, and it will be given to

you” ([Luke 6:38](#)). Material giving expresses the gospel’s generosity and supports ministry ([Philippians 4:15–18](#)).

Imperatives to Give

Commands employ the aorist imperative: “Give to the one who asks you” ([Matthew 5:42](#)); “Give God the glory” ([Revelation 14:7](#)). In worship, giving thanks ([Luke 22:19](#)) and giving glory shape corporate life.

Giving in Worship and Sacrament

At the Last Supper Jesus “gave” bread and cup to the disciples ([Matthew 26:26–27](#)), instituting an act of memorial giving in which He offers Himself and believers offer thanksgiving. Spiritual leadership gifts—apostles, prophets, evangelists, pastors and teachers—are “given” to equip the saints ([Ephesians 4:11](#)).

Pastoral and Ministry Applications

1. Stewardship: Every resource, talent and opportunity is something God has given ([1 Corinthians 4:7](#)).
2. Prayer: Confidence flows from promises such as [Matthew 7:7](#): “Ask, and it will be given to you.”
3. Teaching: Sound doctrine rests on the word God has given; pastors must pass it on faithfully ([2 Timothy 2:2](#)).
4. Suffering: “It has been granted to you on behalf of Christ not only to believe in Him, but also to suffer for Him” ([Philippians 1:29](#)). Even trials are a divine allotment for purifying faith.
5. Hope: Future reward is assured—“He will give the crown of life” ([Revelation 2:10](#)).

Summary: Strong's 1325 spans the entire sweep of redemptive history: creation gifts, covenant law, incarnate grace, Spirit empowerment, church generosity, and final inheritance. Every act of holy service and every benefit enjoyed by the believer flows from the God who loves to give, and whose gifts reveal His character, advance His kingdom & secure His glory forever.

c. **RECEIVES = take possession of the gift...**

E. Inclusion – *“everyone”* who meets the condition

F. Exclusion – **NO ONE** outside Christ's condition!

G. Confirmation – *His promise is our guarantee!*

a. *“will be given”* (promise)

b. *“receives”* (promise)

H. Repetition = **repetition means emphasis!**

a. *“Ask... you WILL BE given...”*

i. **GRACE**

ii. **GOSPEL**

iii. **GLORY**

b. *“Ask... you WILL receive...”*

i. **GRACE**

ii. **GOSPEL**

iii. **GLORY**

I. Application

a. Hear & Heed the Word of God

i. Living Word

ii. Written Word

b. Abide & Obey

c. Ask & Apply

J. PROGRESSION!

II. SEEK

Pursue!

7“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8For everyone who asks receives, and the one who seeks finds,

- A. Affection – **don't miss the love in this letter!**
- B. Admonition/Instruction – **be blessed this way!**
- C. Exhortation – escape sin & God's **WRATH** here!
 - a. Imperative/Command... **God is clear here!**
 - b. All 3 verbs in v.7 call for faithful obedience
 - c. All 3 = warnings wrapped in encouragement
- D. Definition(s)
 - a. **SEEKS**

The verb embraces every sphere of “seeking”: the mind's search for truth, the heart's pursuit of relationship, the will's determination to obtain, and the body's movement to find.

Across the New Testament it is applied to God, to Christ, to believers, to the lost, and to Christ's enemies, revealing motives that range from holy longing to murderous intent.

The Saving Quest of Christ

[Luke 19:10](#) sums up the gospel: “For the Son of Man came to seek and to save the lost.” His incarnational mission is portrayed as active pursuit. He “went through every city and village” ([Luke 8:1](#)), “had to pass through Samaria” ([John 4:4](#)) to meet a

woman at a well, and persistently “looked for” the straying sheep until He found it ([Matthew 18:12-13](#)). These scenes shape evangelistic ministry: believers do not wait for sinners to arrive; they go out seeking, mirroring the Shepherd.

God Seeking Worshipers

The Father Himself is presented as a Seeker: “The hour is coming, and has now come, when the true worshipers will worship the Father in spirit and in truth, for the Father is seeking such as these to worship Him” ([John 4:23](#)). Worship is not initiated by human curiosity but by divine pursuit. Ministries of corporate worship stress authenticity because the One who seeks examines motive, not merely form.

Human Seeking of God

Scripture calls every person to a lifelong, whole-hearted search. Paul declares God designed history “so that they would seek Him and perhaps reach out for Him and find Him” ([Acts 17:27](#)). Jesus’ royal imperative frames discipleship: “But seek first the kingdom of God and His righteousness, and all these things will be added unto you” ([Matthew 6:33](#)). The promise of provision removes anxiety and liberates believers for single-minded devotion. Pastoral application urges early-morning prayer, diligent Bible study, and sustained obedience.

False or Misguided Seeking

Many texts warn that motive matters. Crowds in Capernaum “were searching for Jesus” only because they “ate the loaves and were filled” ([John 6:26](#)). Religious leaders “were seeking a way to destroy Him” ([Mark 11:18](#)). Herod “kept trying to see Him”

([Luke 9:9](#)) with political curiosity. Such records expose the bankruptcy of self-interest and unbelief, exhorting modern readers to examine why they pursue spiritual things.

Imperatives to Seek in Christian Conduct

[1 Corinthians 14:12](#) urges assemblies to “seek to excel in gifts that build up the church,” linking earnest desire with edification. Individual ethics echo the same priority: “No one should seek his own good, but the good of others” ([1 Corinthians 10:24](#)). The self-emptying love defined in [1 Corinthians 13:5](#) “does not seek its own.” Leadership training emphasizes this outward orientation as the mark of Christlike service.

Apostolic Examples

Paul’s personal testimony models proper seeking: “Am I now seeking the approval of men, or of God?” ([Galatians 1:10](#)). He “did not seek what is yours, but you” ([2 Corinthians 12:14](#)). Conversely, some ministers in Philippi “all seek their own interests, not those of Jesus Christ” ([Philippians 2:21](#)). The contrast supplies a crucial test for modern ministry.

Urgency and Eschatology

[Revelation 9:6](#) portrays a day when “men will seek death and will not find it,” underscoring that opportunities to seek grace are time-limited. Today’s evangelism carries that urgency: “Now is the day of salvation.”

Pastoral Consolation

When Christ was missing at twelve, Mary anxiously asked, “Son, why have You done this to us? Look, Your father and I have been anxiously seeking You” ([Luke 2:48](#)). His reply, “Did you not know that I must be in My Father’s house?” ([Luke 2:49](#)), teaches that even anxious seeking must yield to the greater purpose of God. Pastors comfort families who pray for prodigals: the divine pattern is to seek and to find in due time.

Spiritual Warfare

Satan is described as “your adversary the devil prowls around like a roaring lion seeking someone to devour” ([1 Peter 5:8](#)). Vigilance and resistance are therefore required, “standing firm in the faith.” The same verb that calls believers to holy pursuit is used of the enemy’s destructive intent, highlighting the conflict of opposing quests.

Summary

The New Testament portrayal of seeking spans salvation history: the Father seeks worshipers, the Son seeks the lost, the Spirit seeks to glorify Christ through the church, believers seek God and one another’s good, while the unrepentant seek their own ends and the enemy seeks souls to ruin. Every occurrence of the verb confronts readers with a question: What, or whom, am I seeking?

- b. **FINDS =**
 - i. **GRACE**
 - ii. **GOSPEL**
 - iii. **GLORY**

Human Seeking and Divine Response

The Lord repeatedly summons people to seek with the promise of discovery. “Ask and it will be given to you; seek and you will find” ([Matthew 7:7](#)). The assurance resurfaces in [Luke 11:9–10](#) and supports the evangelistic promise in [John 10:9](#): “He will come in and go out and find pasture.” The verb thus undergirds the biblical conviction that diligent pursuit of God’s will is rewarded by gracious disclosure.

Found by God: Salvation Themes

Salvation is often portrayed as God’s finding of the lost rather than humanity’s achievement:

- [Luke 19:10](#): “For the Son of Man came to seek and to save the lost.”
- [Luke 15:4–6](#): The shepherd “goes after the one that is lost until he finds it... ‘Rejoice with me, for I have found my sheep that was lost.’”
- [Luke 15:8–10 and 15:24, 32](#) echo the same refrain with the lost coin and the prodigal son: “was lost and is found.”

The emphasis rests on divine initiative, highlighting grace as the decisive factor in redemption.

Finding in the Ministry of Jesus

1. Recruitment of disciples: Andrew “found” Simon ([John 1:41](#)), Philip “found” Nathanael ([John 1:45](#)); the chain reaction of personal discovery spreads the gospel.
2. Miraculous provisions: Jesus “found a young donkey” to fulfil Zechariah’s prophecy ([John 12:14](#)), underscoring sovereign

orchestration of events.

3. Moral inspection: In the Passion accounts Pilate repeatedly asserts, “I find no basis for a charge against Him” ([John 18:38](#); 19:4, 6), attesting to the Lord’s sinlessness even in a pagan court.

Parabolic Teaching

The verb shapes Christ’s parables about value and joy:

- [Matthew 13:44–46](#): A man “finds” treasure; a merchant “finds” a pearl. Both sell all to possess what they have discovered, illustrating the incomparable worth of the kingdom.
- [Matthew 18:13](#): If the shepherd “finds” the lost sheep, “he rejoices more over it than over the ninety-nine.”

These parables teach that authentic discovery of Christ’s reign produces radical re-orientation and celebration.

Apostolic Mission and Church Growth

Acts employs εὐρίσκω to describe evangelistic progress and providential meetings:

- [Acts 11:26](#): Barnabas “found” Saul, enabling the missionary partnership that shaped early Gentile outreach.
- [Acts 16:13–14](#) (Lydia is “found” at prayer) reflects divine guidance in pioneer settings.
- [Acts 19:19](#): New believers burned magic scrolls “they found,” demonstrating tangible repentance.

E. Inclusion – “*everyone*” who meets the condition

F. Exclusion – **NO ONE** outside Christ’s condition!

G. Confirmation – *His promise is our guarantee!*

H. Repetition = **repetition means emphasis!**

I. Application

a. Hear & Heed the Word of God

b. Abide & Obey

c. Ask & Apply

J. PROGRESSION!

III. KNOCK Persist!

⁷“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ⁸For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.

The verb translated “knock” carries the idea of striking at a door with the expectation of entry. In the first-century Mediterranean world a door separated private space from the street, so knocking implied both request and relationship. Scripture employs the term literally for physical entry and figuratively for prayer, repentance, and eschatological readiness.

Occurrences in the New Testament

1. Prayer invitations: [Matthew 7:7-8](#); [Luke 11:9-10](#)
2. Watchfulness parables: [Luke 12:36](#)
3. Warning of exclusion: [Luke 13:25](#)
4. Apostolic narrative: [Acts 12:13](#), [Acts 12:16](#)
5. Christ's call to communion: [Revelation 3:20](#)

Prayerful Persistence

[Matthew 7:7](#) presents a triad—"Ask ... seek ... knock"—intensifying the call to persevering prayer. The progression moves from verbal request to active searching and culminates in urgent knocking that expects the door to open. The promise, "to the one who knocks, the door will be opened" ([Matthew 7:8](#)), undergirds confidence that God hears and responds.

Divine Invitation and Fellowship

[Revelation 3:20](#) applies the image to the risen Christ: "Behold, I stand at the door and knock." Here the initiative is the Lord's; the church at Laodicea must respond in repentance and hospitality. The result—"I will come in and dine with him"—recalls covenant meals and anticipates eschatological fellowship.

Warning of Missed Opportunity

[Luke 13:25](#) reverses the promise. Once the master shuts the door, latecomers stand outside knocking in vain. The same action that once guaranteed access now highlights finality of judgment. The verse stresses timely repentance before the door of mercy closes.

Eschatological Watchfulness

In [Luke 12:36](#) servants await their master “so that when he comes and knocks, they can open the door for him at once.” The knock functions as the signal for immediate readiness. The disciples’ vigilance parallels the church’s anticipation of Christ’s return, calling believers to live alertly and obediently.

Answered Prayer and Community Life

[Acts 12:13-16](#) narrates Peter’s deliverance. His persistent knocking at Mary’s house dramatizes the immediacy with which God’s answer to corporate prayer arrives. The believers’ initial disbelief contrasts with the tangible evidence of Peter at the gate, reinforcing confidence in divine intervention.

Hospitality and Ministry

Knocking presumes the host’s obligation to open. First-century hospitality codes required responsiveness, making the refusal in [Luke 13:25](#) all the more sobering. Ministry today mirrors this ethic: believers open their homes and hearts, extending grace as they themselves received access through Christ.

Theological Synthesis

Across its nine uses, the verb portrays:

- God’s accessibility to persistent petitioners.
- Christ’s gracious initiative toward a complacent church.
- The urgency of repentance before final exclusion.
- The vigilant posture of servants awaiting their Lord.
- The tangible reality of answered prayer within the believing community.

Together these themes encourage steadfast prayer, holy readiness, and welcoming fellowship, all grounded in the assurance that the One who first knocks will ultimately open the door of eternal communion to those who answer His call.

Jesus Christ is The Door!

- A. Affection – **don't miss the love in this letter!**
- B. Admonition/Instruction – **be blessed this way!**
- C. Exhortation – escape sin & God's **WRATH** here!
 - a. Imperative/Command... **God is clear here!**
 - b. All 3 verbs in v.7 call for faithful obedience
 - c. All 3 = warnings wrapped in encouragement
- D. Definition(s)
 - a. **KNOCK**
 - b. **OPENED**
 - i. **GRACE**
 - ii. **GOSPEL**
 - iii. **GLORY**

Strong's Greek 455 gathers every New Testament occurrence where something closed becomes accessible—doors, eyes, heavens, Scriptures, mouths, hearts, prisons, tombs, and scrolls.

Opening one's mouth signals Spirit-led proclamation that itself opens hearers' hearts (cf. [Acts 16:14](#), using a cognate).

Missional ‘Open Doors’

Paul speaks of evangelistic opportunity: “A great door for effective work has opened to me” ([1 Corinthians 16:9](#)), echoed in “when I went to Troas to preach the gospel of Christ and a door opened for me” ([2 Corinthians 2:12](#)). Believers are urged to pray “that God may open to us a door for the word” ([Colossians 4:3](#)). The imagery encourages expectancy for gospel advance, viewing receptivity as God-granted.

Covenant and Communion

[Revelation 3:20](#) brings the motif home: “Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in.” Fellowship with Christ depends on responsive openness from within, yet initiated by His gracious approach.

Eschatological Scrolls and the Lamb

Revelation repeatedly marks each seal: “He opened the first seal... the second... the third...” ([Revelation 6](#)). Only the slain Lamb is worthy “to open the scroll and its seven seals” ([Revelation 5:5, 9](#)). The culmination is judicial: “The books were opened” at final judgment ([Revelation 20:12](#)). History’s meaning is inaccessible until unveiled by Christ; ultimate destinies are exposed when He opens the records.

E. Inclusion – *“everyone”* who meets the condition

F. Exclusion – **NO ONE** outside Christ’s condition!

G. Confirmation – *His promise is our guarantee!*

H. Repetition = **repetition means emphasis!**

I. Application

- a. Hear & Heed the Word of God
 - b. Abide & Obey
 - c. Ask & Apply
- J. PROGRESSION!

IV. KNOW Perceive/Prize

9Or which one of you, if his son asks him for bread, will give him a stone? 10Or if he asks for a fish, will give him a serpent? 11If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

"seeing that becomes *knowing*".... physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (*comprehension*).

The verb οἶδα and its cognates occur 319 times in the Greek New Testament, permeating narrative, didactic, and apocalyptic passages. It appears most densely in John's Gospel and 1 John, but every New Testament writer employs it. The word marks intuitive, settled

knowledge—facts already grasped, truths decisively perceived—rather than knowledge still being acquired. Its breadth covers divine omniscience, Christ's messianic awareness, apostolic certainty, moral accountability, and the believer's assurance.

A. Comparison

- a. You vs. God
- b. Your children vs. God's children
- c. Earthly questions vs. Eternal questions
- d. Physical dialogue vs. Spiritual dialogue
- e. Natural food vs. Supernatural food
- f. Sinful cruelty vs. Sanctifying challenges
 - i. **Stones**
 - 1. Evil dads that hurt their kids...
 - 2. Our Father prefers we fast...
 - ii. **Serpents**
 - 1. Evil dads sabotage their kids...
 - 2. Our Father sends us out to wolves!

B. Consideration

- a. **Context**
 - i. Christ was sent to...
 - 1. Fulfill all righteousness...
 - 2. Fulfill the Scriptures... (Gen. 3:15)
 - 3. Fulfill His kingdom promises...
 - ii. Christians are sent to...
 - 1. 1 Corinthians 10:31
 - 2. Fulfill the Great C's

- a. Great Commandments
 - b. Great Commission
 - c. Great Combat
- iii. ***"it"*** (per Matthew ch.1-6 & 7:1-6)
 - 1. Righteous PERSPECTIVE
 - 2. Righteous PRIORITIES
 - 3. Righteous PERSISTENCE

b. *Content*

- i. *Pray... PRAY... PRAY!!!*
- ii. *Obey... OBEY... OBEY!!!*
 - 1. Realize Reality
 - 2. Realize Righteousness
 - 3. Realize Relationships:
 - a. Vision & Victory
 - b. Righteous & Relationships
 - c. Great C & Great C & Great C
 - i. Head, Heart, & Hands
 - ii. Local, Regional, Global
 - iii. No... more, less, what!
 - d. Holy & Hypocrisy
 - e. God & Man (and man)
 - f. Here & Heaven & Hell
 - g. Grace & Gospel & Glory
- iii. *Grace... GLORY... GOSPEL!!!*

C. Confidence

- a. Define ***"you"***
- b. Define ***"evil"***
- c. Define ***"know"***

- d. Define *“give”*
- e. Define *“much more” (knowing)*
- f. Define *“good”*
- g. Define

REVIEW:

- Ask... Seek... Knock... Know
- **10 stages of passionate progression:**
 1. AFFECTION
 2. INSTRUCTION/Admonition
 3. EXHORTATION
 4. DEFINITION(s)
 5. INCLUSION
 6. EXCLUSION
 7. CONFIRMATION
 8. REPETITION
 9. APPLICATION
 10. PROGRESSION

CLOSE:

Jesus is reaching out, teaching & preaching on...

1.

[The Berean Daily Devotional:](#)

9/10/25

Luke 21:36

Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man."

[Luke 21:36](#) is frequently interpreted to mean that we should be closely watching current events so we know how close we are to Christ's return. The common paraphrase of this command is "watch world news, so that as you begin to see prophecy unfold, you can escape the horrors of the Tribulation."

This interpretation has led to a cottage industry of sorts within the church. A tremendous amount of effort is put into commenting on world events and tying them into biblical prophecy. The underlying assumption is that [God](#) wants us to have our finger on the pulse of the news, and this knowledge—combined with prayer—will make us worthy to escape all those prophesied things. But does this assumption agree with Scripture?

In fact, the Greek word translated "watch" has nothing to do with looking at events or keeping world news under close observation. Even without examining the underlying Greek, we can tell from the context that [Jesus](#) has something else in mind. Verse 36 begins, "Watch *therefore*," signaling that it concludes or summarizes previous material. We cannot understand verse 36 until we know what preceded it.

Verses 34-35 provide the context for Jesus' command to "watch":

But *take heed to yourselves*, lest *your hearts* be weighed down with carousing, drunkenness, and cares of this life, and that Day come

on you unexpectedly. For it will come as a snare on all those who dwell on the face of the whole earth.

Clearly, Jesus' message is not an admonition to watch world events so that we will know when He will return. Instead, His instruction is to watch *ourselves*, which is what "*take heed* to yourselves" suggests. He is talking about being vigilant about our own spiritual state, as well as being circumspect and spiritually awake as we go through life. The danger is that, if we do not "watch" ourselves—that is, continually take stock of our condition and responsibilities—self-indulgence and material concerns will distract us, and we will find ourselves spiritually unprepared when the end comes.

[Luke 21:36](#), then, is not an injunction to be glued to CNN, FOX, the Drudge Report, or any other news source. In fact, a subtle danger exists in being too caught up in current events, as it can distract us from the more vital *spiritual* preparation. The upshot is that the Day will come, and we do not know when.

Watching events unfold is not what makes us "worthy to escape," but our cooperation with God as He forms His character image in us does. Thus, in addition to prayer, we have to be vigilant in our covenant with Him. We have to "take heed" to ourselves constantly, examining our walk and how we are seeking and imitating God.

The Greek word translated "watch," at its most basic, means "to be sleepless," implying continuous and wakeful concern, such as being on watch when a loved one is ill. It means to be intent or to

exercise constant vigilance over something, as a shepherd watches over his sheep or a leader watches over his charges ([Hebrews 13:17](#)). Watching signifies a state of being untouched by any influence that may cloud the mind; one "watching" guards against drowsiness or confusion. Hand-in-hand with "[pray always](#)," it denotes being alert for spiritual dangers and beguilements. Obviously, this state will not transpire from following—or even deeply analyzing—current events. — **David C. Grabbe**

Now What?

- **PRAY** passionately & progressively for Christ's purpose & perseverance!
- **ASK** Christ for His righteousness... passionately, persistently & progressively!
- **SEEK** passionately & progressively Christ's pleasing, & empowered purification!
- **KNOCK** passionately, progressively, & personally with our promises that are found in The Door!
- **KNOW** passionately & progressively the Person of Christ... His promises, His purposes, His power, His people, & His peace! (Shalom! – Psalm 119:165)

PRAYER

WORSHIP: *Through The Fire & Even If The Sky Falls*

Study Notes:

“One Perfect Life”

(The chronological & harmonized biblical account of Jesus The Christ)

“54. The Sermon on the Mount: True Righteousness and Human Relationships

Matt. 7:1–11; Luke 6:31, 37–42

LK “ Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. MT For with what judgment you judge, you will be judged. LK Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.”

And He spoke a parable to them: “Can the blind lead the blind? Will they not both fall into the ditch? A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher. And why do you look at the speck in your brother’s eye, but do not perceive the plank in your own eye? Or how can you say to your brother, ‘Brother, let me remove the speck that is in your eye,’ when you yourself do not see the plank that is in your own eye?

Hypocrite! First remove the plank from your own eye, and then you[...]

“remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother’s eye.

MT “ Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. Or what man is there among you who, if his son asks for bread, will give him a stone? Or if he asks for a fish, will he give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

KEY WORDS STUDY:

ASK:

◀ 154. aiteó ▶

Lexical Summary

aiteó: To ask, request, demand

Original Word: αἰτέω

Part of Speech: Verb

Transliteration: aiteó

Pronunciation: ahee-teh'-o

Phonetic Spelling: (ahee-teh'-o)

KJV: ask, beg, call for, crave, desire, require

NASB: ask, asked, asking, asks, beg, called, making a request

Word Origin: [of uncertain derivation]

1. to ask

{in genitive case}

Strong's Exhaustive Concordance

ask, beg, call for, crave, desire.

Of uncertain derivation; to ask (in genitive case) -- ask, beg, call for, crave, desire, require.
Compare [punthanomai](#).

see GREEK [punthanomai](#)

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to ask, request

NASB Translation

ask (36), asked (16), asking (7), asks (7), beg (1), called (1), making a request (1), requesting (1).

Thayer's Greek Lexicon

STRONGS NT 154: αἰτέω

αἰτέω, (ᾠ; future αἰτήσω; 1 aorist ἤτησα; perfect ἤτηκα; middle, present αἰτοῦμαι; imperfect ἡτούμην future αἰτήσομαι; 1 aorist ἡτησάμην; (from Homer down); **to ask**;

middle **to ask for oneself, request for oneself**; absolutely: [James 1:6](#); [Matthew 7:7](#); middle, [James 4:3](#); [John 16:26](#); [Mark 15:8](#); [αἰτεῖσθαι τί](#), [John 15:7](#); [Matthew 14:7](#); [Mark 6:24](#); [Mark 10:38](#); [Mark 11:24](#); [Mark 15:43](#); [1 John 5:14](#); [Luke 23:52](#); [Acts 25:3, 15](#), etc.; [αἰτεῖν](#) with the accusative of the person to whom the request is made: [Matthew 5:42](#); [Matthew 6:8](#); [Luke 6:30](#); [αἰτεῖσθαι](#) with the accusative of the person asked for — whether to be released, [Matthew 27:20](#); [Mark 15:6](#) (here T WH Tr marginal reading [παραιτέω](#), which see); [Luke 23:25](#); or bestowed as a gift; [Acts 13:21](#); [αἰτεῖν τί ἀπό τίνος](#), [Matthew 20:20](#) L Tr text WH text; ([Luke 12:20](#) Tr WH); [1 John 5:15](#) L T Tr WH; (so [αἰτεῖσθαι](#) in Plutarch, Galb. 20) (cf. Buttmann, 149 (130)); [τί παρὰ τίνος](#), [Acts 3:2](#); [Matthew 20:20](#) R G T Tr marginal reading WH marginal reading; [James 1:5](#); [1 John 5:15](#) R G; followed by the infinitive, [John 4:9](#); middle, [Acts 9:2](#); ([αἰτεῖν τί ἐν τῷ ὀνόματι Χριστοῦ](#), [John 14:13](#); [John 16:24](#) (see ὄνομα, 2 e.); [τί ἐν τῇ προσευχῇ](#), [Matthew 21:22](#)); [αἰτεῖν τινα τί](#), [Matthew 7:9](#); [Luke 11:11](#); [Mark 6:22](#); John ([John 14:14](#) T but L WH Tr marginal reading brackets); [John 16:23](#); [ὑπὲρ τίνος](#) followed by [ἵνα](#), [Colossians 1:9](#) (cf. Buttmann, 237 (204)); [αἰτεῖσθαι](#) with the accusative and the infinitive, [Luke 23:23](#); [Acts 3:14](#); only with the infinitive, [Acts 7:46](#) ([ἠτήσατο εὗρεῖν](#) asked that he himself might find; others wrongly translate [ἠτήσατο](#) desired); [Ephesians 3:13](#). With the idea of **demanding** prominent: [αἰτεῖν τί](#), [Luke 1:63](#); [1 Corinthians 1:22](#); [τινα τί](#), [Luke 12:48](#); [1 Peter 3:15](#). (The constructions of this word in the Greek Bible, the Apostolic Fathers, etc., are exhibited in detail by Prof. Ezra Abbot in the North American Review for Jan. 1872, p. 182f. He there shows also (in opposition to Trench, § xl., and others) that it is not **the constant word for the seeking of the inferior from the superior**, and so differing from [ἔρωτάω](#), which has been assumed to imply 'a certain equality or familiarity between the parties'; that the distinction between the words does not turn upon the relative dignity of the person asking and the person asked; but that [αἰτέω](#) signifies to ask for something to be given not done giving prominence to the thing asked for rather than the person and hence is rarely used in exhortation. [ἔρωτάω](#), on the other hand, is to request a person to do (rarely to give) something; referring more directly to the person, it is naturally used in exhortation, etc. The views of Trench are also rejected by Cremer, 4te Aufl. under the word The latter distinguishes [αἰτέω](#) from similar words as follows: "[αἰτέω](#) denotes the request of the will, [ἐπιθυμέω](#) that of the sensibilities, [δέομαι](#) the asking of need, while [ἔρωτάω](#) marks the form of the request, as does [εὐχέσθαι](#) also, which in classic Greek is the proper expression for a request directed to the gods and embodying itself in prayer." [ἔρωτάω](#), [αἰτέω](#) and [δέομαι](#) are also compared briefly by Green, Critical Notes, etc. (on [John 14:13, 16](#)), who concludes of [ἔρωτάω](#) "it cannot serve to indicate directly any peculiar position, absolute or relative, of the agent. The use of the word may, therefore, be viewed as having relation to the manner and cast of the request, namely, when carrying a certain freedom of aim and bearing; a thing inseparable from the act of direct interrogation"; cf. further Schmidt, chapter 7.

Compare: ἀπαιτέω, ἐξαίτέω, ἐπαιτέω, παραιτέω (παραιτούμαι), προσαιτέω.)

Topical Lexicon

Overview

Strong's Greek 154 (αἰτέω, aiteō) centers on the idea of petition—making a request that acknowledges the giver's authority and one's own dependence. The New Testament employs the verb seventy times, ranging from humble supplication to brazen demand. Its occurrences cluster in the teaching of Jesus on prayer, in the historical narrative of Acts, and in the pastoral instructions of James and John, together forming a theology of asking that balances privilege with responsibility.

Asking God in Faith

1. Promised Reception

- [Matthew 7:7–11](#); [Luke 11:9–13](#) introduce the fundamental assurance: “Ask, and it will be given to you” ([Matthew 7:7](#)). The Father delights to give “good things” ([Matthew 7:11](#)) and specifically “the Holy Spirit to those who ask Him” ([Luke 11:13](#)).
- [John 14:13–14](#); 15:7, 16; 16:23–24 ground that assurance in the Son's mediation: requests offered “in My name” are answered so “that the Father may be glorified in the Son.” Abiding union ([John 15:7](#)) and alignment with divine purpose are assumed.
- [James 1:5–6](#) applies the promise to wisdom for trials: “let him ask God, who gives generously... but let him ask in faith, without doubting.”

2. Conditions for Effective Petition

- Obedience and abiding ([John 15:7](#)).
- Alignment with God's will ([1 John 5:14–15](#)).
- Right motives ([James 4:3](#)).
- Forgiving spirit ([Mark 11:24–25](#), implicit in the larger context).

These conditions uphold the integrity of prayer and prevent αἰτέω from degenerating into selfish demand.

Improper or Carnal Asking

[James 4:2–3](#) exposes two distortions: failure to ask, and asking “with wrong motives.” Similarly, the Jewish leaders “demand” (αἰτέω) a sign ([1 Corinthians 1:22](#)), illustrating unbelief masquerading as piety. Herodias’ daughter uses the king’s oath to “ask” for John’s head ([Mark 6:22–25](#)), exemplifying a request rooted in malice. Such cases show that αἰτέω can carry a sinister edge when severed from godly intent.

Human-to-Human Requests

1. Legitimate Requests

- [Acts 16:29](#): the Philippian jailer “asked for lights,” a practical plea in crisis.
- [Matthew 5:42](#); [Luke 6:30](#): disciples are exhorted to respond graciously to those who ask of them.
- [Matthew 27:58](#); [Mark 15:43](#); [Luke 23:52](#): Joseph of Arimathea courageously “asked” Pilate for Jesus’ body, turning petition into bold discipleship.

2. Political and Judicial Petitions

- [Acts 25:3, 15](#); 25:14–19 recount formal requests to Festus regarding Paul—evidence of αἰτέω as the technical language of legal appeal in the Roman world.
- [Acts 13:21](#) recalls Israel’s historic petition for a king. Theocratic implications surface: asking outside God’s timing may carry longstanding consequences.

Christ’s Example and Teaching

Jesus Himself rarely “asks” in the Gospels, yet He authorizes His disciples to ask in His name. The granting of this privilege presupposes His messianic authority and forthcoming atonement. In [John 11:22](#) Martha expresses confidence that “God will give You whatever You ask,” recognizing Jesus’ unique position. Post-resurrection, believers pray directly to the Father through the Son, reflecting the completed work of redemption ([John 16:23–26](#)).

Corporate Prayer and Intercession

[Matthew 18:19](#) links corporate agreement with answered petition: “If two of you on earth agree about any matter you ask for, it will be done.” [Colossians 1:9](#) and [Ephesians 3:20](#) portray apostolic intercession—requests for spiritual understanding and empowerment that exceed human ability, answered “according to the power that is at work within us.”

Historical Backdrop

In the Greco-Roman world, petitions were common—from subjects to rulers, clients to patrons, and litigants to magistrates. The New Testament writers adopt αἰτέω within this cultural framework yet redefine it by anchoring the believer’s petitioning in a covenant relationship with the heavenly Father rather than in patronage politics. This shift elevates prayer from mere transaction to familial communion.

Ministry Implications

1. Prayer as Dependence

The frequency of αἰτέω underscores that Christian ministry is sustained by prayerful asking. Mission, wisdom, provision, and spiritual power are gifts to be requested, not presumed.

2. Pastoral Discernment

Shepherds must teach the balance between bold asking and submissive trust. Promises like [Mark 11:24](#) ignite faith, while passages such as [James 4:3](#) caution against selfishness.

3. Intercessory Responsibility

[1 John 5:16](#) employs αἰτέω in the context of praying for a sinning brother, highlighting the call to stand in the gap for others.

4. Ethical Generosity

Jesus' mandate to give to those who ask ([Matthew 5:42](#)) creates a culture of open-handedness that mirrors the Father's generosity toward petitioners.

Doctrine of Petition

αἰτέω reveals a God who invites His children to participate in His purposes through prayer. The verb's range—from children asking a father for bread ([Matthew 7:9](#)) to apostles asking for utterance ([Ephesians 6:19](#), implicit)—displays the breadth of divine concern. Proper asking is an act of faith, submission, and partnership with God's redemptive plan.

Summary

Strong's 154 threads through Scripture as a call to humble, confident, and responsible petition. Whether placed on the lips of seekers, disciples, or antagonists, αἰτέω exposes the heart's posture toward authority. For the church today, it reminds believers that the throne of grace is open, the promises of Christ are sure, and the manner of asking matters as much as the request itself.

GIVEN:

◀ **1325. didómi** ▶

Lexical Summary

didómi: To give, to grant, to bestow

Original Word: δίδωμι

Part of Speech: Verb

Transliteration: didómi

Pronunciation: dee'-do-mee

Phonetic Spelling: (did'-o-mee)

KJV: adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield

NASB: give, given, gave, grant, gives, giving, granted

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

1. to give

{used in a very wide application (properly or by implication, literally or figuratively); greatly modified by the connection; used as an alternative in most of the tenses}

Strong's Exhaustive Concordance

bestow, commit, deliver.

A prolonged form of a primary verb (which is used as an alternative in most of the tenses); **to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)** -- adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

NAS Exhaustive Concordance

Word Origin

redupl. from the root do-

Definition

to give (in various senses lit. or fig.)

NASB Translation

add (1), allow (2), bestowed (4), cause (2), commanded* (1), dealing (1), drew (1), gave (79), give (122), given (117), gives (14), giving (12), grant (15), granted (10), granting (2), leave (1), make (1), offer (2), pass (1), pay (5), permitted (1), pour (1), poured (1), produce (1), produces (1), producing (1), put (6), puts (1), putting (1), show (1), struck* (1), utter (1), venture* (1), yielded (3).

Thayer's Greek Lexicon

STRONGS NT 1325: δίδωμι

δίδωμι (διδῶ, [Revelation 3:9](#) L T WH; (διδῶ Tr, yet see WH Appendix, p. 167)), 3 person

plural **διδόασι** ([Revelation 17:13](#) (not Rec.)), imperative **δίδου** ([Matthew 5:42](#) R G); imperfect 3 person singular **ἐδίδου**, 3 person plural **ἐδίδουν** (**ἐδίδουσιν**, [John 19:3](#) L T Tr WH (see **ἔχω**)); future **δώσω**; 1 aorist **ἔδωκα** (2 person singular **ἔδωκες**, [John 17:7](#) Tr marginal reading, 8 Tr marginal reading; cf. references under the word **κοπιᾶω**), subjunctive **δώσῃ** (and **δώσωμεν**) from an imaginary indicative form **ἔδωσα** ([Mark 6:37](#) T Tr marginal reading); [John 17:2](#) (Tr marginal reading WH **δώσει**); [Revelation 8:3](#) (L T Tr WH **δώσει**; cf. Lob. ad Phryn., p. 720f; Buttmann, 36 (31); Winer's Grammar, 79 (76); (Veitch, under the word **δίδωμι** at the end, also Sophocles Lexicon, under the word, and especially the Introduction, p. 40; WH's Appendix, p. 172)); perfect **δέδωκα** (on the interchange between the forms of the pf and of the aorist in this verb cf. Buttmann, 199 (172)); pluperfect **ἔδεδῶκειν** and without augment (Winer's Grammar, § 12, 9; Buttmann, 33 (29)) **δεδῶκειν**, [Mark 14:44](#); and L text T Tr WH in [Luke 19:15](#); 3 person plural **δεδῶκεισαν**, [John 11:57](#); 2 aorist subjunctive 3 person singular **δῶ** (**δῶη**, [John 15:16](#) Tr marginal reading; [Ephesians 1:17](#) WH marginal reading; [2 Timothy 2:25](#) L WH marginal reading; **δοῖ**, [Mark 8:37](#) T Tr WH; cf. Buttmann, 46 (40); WH's Appendix, p. 168; Kuenen and Cobet, praef., p. lxi.), plural **δῶμεν**, **δῶτε**, **δῶσιν**, optative 3 person singular **δῶη** for **δοῖ**, [Romans 15:5](#); ([2 Thessalonians 3:16](#)); [2 Timothy 1:16, 18](#); (T Tr WH text; [Ephesians 1:17](#) R G; R G) and elsewhere among the variants ((cf. Winer's Grammar, § 14, 1 g.; Buttmann, 46 (40), cf. § 139, 37 and 62); see (WH's Appendix, as above; Tdf. Proleg., p. 122;) Lob. ad Phryn., p. 346; (Kühner, § 282 Anm. 2; Veitch, under the word **δίδωμι** at the end)), imperative **δός**, **δότε**, infinitive **δοῦναι**, participle **δούς**; passive, perfect **δέδομαι**; 1 aorist **έδοθην**; 1 future **δοθήσομαι**; cf. Buttmann, 45f (39f); (WH as above): In the Sept. times without number for **תָּן**, sometimes for **תָּנֶה**; and for Chaldean **ܕܝܢ**; (from Homer down); **to give**;

A. absolutely and generally: **μακάριον ἔστι μᾶλλον διδόναι, ἢ λαμβάνειν**, [Acts 20:35](#).

B. In construction;

I. **τίνι τί**, **to give something to some one** — in various senses;

1. of one's own accord to give one something, to his advantage; **to bestow, give as a gift**: [Matthew 4:9](#); [Luke 1:32](#); [Luke 12:32](#), and often **δόματα** (cf. Buttmann, 148 (129)), [Matthew 7:11](#); [Luke 11:13](#); [Ephesians 4:8](#) ([Psalm 67:19](#) ()); **τά ὑπάρχοντα** what thou hast **τοῖς πτωχοῖς**, [Matthew 19:21](#); **χρήματα**, [Acts 24:26](#).

2. to grant, give to one asking, let have: [Matthew 12:39](#); [Matthew 14:7](#); [Matthew 16:4](#); [Matthew 20:23](#); [Mark 6:22, 25](#); [Mark 8:12](#); [Mark 10:40](#); [Luke 11:29](#); [Luke 15:16](#); [John](#)

[11:22](#); [John 14:16](#); [John 15:16](#); [John 16:23](#); [Acts 3:6](#); [James 1:5](#); (noteworthy is [1 John 5:16](#) δώσει (namely, probably ὁ Θεός) αὐτῷ ζῶν τοῖς ἁμαρτάνουσιν, etc., where αὐτῷ seems to be an ethical dative and τοῖς ἁμαρτάνουσιν dependent on the verb; see Buttman, 133 (116) note, cf. 179 (156); Winer's Grammar, 523 (487), cf. 530 (494)); in contradistinction from what one claims: [John 3:27](#); [John 19:11](#).

3. to supply, furnish, necessary things: as ἄρτον τίνι, [Matthew 6:11](#); [Luke 11:3](#); [John 6:32, 51](#); τροφήν, [Matthew 24:45](#); βρῶσιν, [John 6:27](#); besides in [Matthew 25:15, 28](#); [Mark 2:26](#); [Mark 4:25](#); [Luke 6:4](#); [Luke 8:18](#); [Luke 12:42](#); [Luke 19:24, 26](#); [John 4:10, 14, 15](#); [Ephesians 6:19](#).

4. to give over, deliver, i. e., a. to reach out, extend, present: as [Matthew 14:19](#); [Matthew 17:27](#); [Mark 6:41](#); [Mark 14:22](#); [Luke 9:16](#); [Luke 22:19](#); τό ψωμίον, [John 13:26](#); τό ποτήριον, [John 18:11](#); [Revelation 16:19](#); τὰς χεῖρας διδόναι, to give one the hand, [Acts 9:41](#); [Galatians 2:9](#).

b. of a writing: ἀποστάσιον, [Matthew 5:31](#).

c. to give to one's care, intrust, commit; aa. something to be administered; universally: παντί ᾧ ἐδόθη πολύ, [Luke 12:48](#); property, money, [Matthew 25:15](#); [Luke 19:13, 15](#); ἀμπελῶνα, a vineyard to be cultivated, [Mark 12:9](#); [Luke 20:16](#); τὰς κλείς (κλειῖδας) τεσσ βασιλείας. [Matthew 16:19](#); τήν κρίσιν, [John 5:22](#); κρίμα, [Revelation 20:4](#); τήν ἐξουσίαν ἑαυτῶν, [Revelation 17:13](#) (not Rec.); τά ἔργα, ἵνα τελειώσω αὐτά, [John 5:36](#); τό ἔργον, ἵνα ποιήσω, [John 17:4](#); τό ὄνομα τοῦ Θεοῦ, to be declared, [John 17:11](#) (not Rec., [John 17:12](#) T Tr WH). bb. **to give or commit to some one something to be religiously observed:** διαθήκην περιτομῆς, [Acts 7:8](#); τήν περιτομήν, the ordinance of circumcision, [John 7:22](#); τόν νόμον, [John 7:19](#); λόγια ζῶντα, [Acts 7:38](#).

5. to give what is due or obligatory, to pay: wages or reward, [Matthew 20:4, 14](#); [Matthew 26:15](#); [Revelation 11:18](#); ἀργύριον, as a reward, [Mark 14:11](#); [Luke 22:5](#); taxes, tribute, tithes, etc.: [Matthew 17:27](#); [Matthew 22:17](#); [Mark 12:14](#) (15); [Luke 20:22](#); [Luke 23:2](#); [Hebrews 7:4](#); θυσίαν namely, τῷ κυρίῳ, [Luke 2:24](#) (θυσίαν ἀποδοῦναι τῷ Θεῷ, Josephus, Antiquities 7, 9, 1); λόγον, render account, [Romans 14:12](#) (L text Tr text ἀποδοῦναι).

6. δίδωμι is joined with nouns denoting an act or an effect; and a. the act or effect of him who gives, in such a sense that what he is said διδόναι (either absolutely or with the dative of person) he is conceived of as effecting, or as becoming its author. Hence, δίδωμι joined with a noun can often be changed into an active verb expressing the effecting of that which the noun

denotes. Thus, *διδόναι αἶνον τῷ Θεῷ* is equivalent to *αἰνεῖν τόν Θεόν*, [Luke 18:43](#); *ἀπόκρισιν τίνι* equivalent to *ἀποκρίνεσθαι*, [John 1:22](#); [John 19:9](#); *ἐγκοπὴν δοῦναι τῷ εὐαγγελίῳ* equivalent to *ἐνκόπτειν τό εὐαγγέλιον*, to hinder (the progress of) the gospel, [1 Corinthians 9:12](#); *ἐντολήν τίνι* equivalent to *ἐντέλλεσθαι τίνι* [John 11:57](#); [John 12:49](#); [John 13:34](#); [1 John 3:23](#); *δόξαν τίνι* equivalent to *δοξάζειν τίνι* (see *δόξα*, II.); *ἐργασίαν*, after the Latin *operam dare*, **take pains**, (A. V. **give diligence**), equivalent to *ἐργάζεσθαι*, [Luke 12:58](#) (*συμβούλιον*, cf. the Latin *consilium dare*, equivalent to *συμβουλεύεσθαι*, [Mark 3:6](#) Tr text WH text); *διαστολήν τίνι* i. q. *διαστέλλειν τί*, [1 Corinthians 14:7](#); *παραγγελίαν*, [1 Thessalonians 4:2](#) *παράκλησιν*, [2 Thessalonians 2:16](#); *ἔλεος* equivalent to *ἐλπιν*, [2 Timothy 1:16](#), [18 ἀγάπην, show \(A. V. **bestow**\), \[1 John 3:1\]\(#\); *ἐκδίκησιν* \[2 Thessalonians 1:8\]\(#\); *βασανισμόν*, \[Revelation 18:7\]\(#\); *ῥάπισμα* equivalent to *ῥαπίζειν τινα*, \[John 18:22\]\(#\); \[John 19:3\]\(#\); *φίλημα* equivalent to *φιλεῖν τινα*, \[Luke 7:45\]\(#\). or b. the noun denotes something to be done by him to whom it is said to be given: *διδόναι τίνι μετάνοιαν*, to cause him to repent, \[Acts 5:31\]\(#\); \[Acts 11:18\]\(#\); *γνώσιν σωτηρίας*, \[Luke 1:77\]\(#\); *ἐλπίδα τίνι*, \[2 Thessalonians 2:16\]\(#\).](#)

7. Joined with nouns denoting strength, faculty, power, virtue, *δίδωμι (τίνι τί)* is equivalent to: **to furnish, endue**, (one with a thing): [Luke 21:15](#) (*δώσω ὑμῖν στόμα καί σοφίαν*); [Acts 7:10](#); *ἐξουσίαν*, [Matthew 9:8](#); [Matthew 10:1](#); [Luke 10:19](#); [John 17:2](#); [Revelation 2:26](#); [Revelation 6:8](#); [Revelation 13:7](#); *διάνοιαν*, [1 John 5:20](#); *σύνεσιν*, [2 Timothy 2:7](#); and in the very common phrase *διδόναι τό πνεῦμα*. (I'. *διδόναι τίνι τίνος* **to give to one** (a part) of etc.: [Revelation 2:17](#) (G L T Tr WH) *δώσω αὐτῷ τοῦ μάννα*, cf. Winers Grammar, 198 (186); Buttmann, 159 (139).)

II. *δίδωμι τί* without a dative, and *δίδωμι τινα*.

1. *δίδωμι τί*;

a. with the force of **to cause, produce, give forth from oneself**: *ὑετόν*, from heaven, [James 5:18](#); *καρπόν*, [Matthew 13:8](#); [Mark 4:7, 8f](#) ([Deuteronomy 25:19](#); Sir. 23:25); *σημεῖα*, [Matthew 24:24](#); [Mark 13:22](#) (not Tdf.); [Acts 2:19](#) ([Exodus 7:9](#); [Deuteronomy 13:1](#), etc.); *ὑπόδειγμα*, [John 13:15](#); *φέγγος*, [Matthew 24:29](#); [Mark 13:24](#) (*φῶς*, [Isaiah 13:10](#)); *φωνήν*, [1 Corinthians 14:7f](#); *διά τῆς γλώσσης λόγον*, [1 Corinthians 14:9](#); *γνώμην*, to give one's opinion, to give advice, [1 Corinthians 7:25](#); [2 Corinthians 8:10](#).

b. δίδοναι κλήρους (נתן לְךָ, [Leviticus 16:8](#)), **to give**, i. e. **hand out lots**, namely, to be cast into the urn (see **κληρος**, 1), [Acts 1:26](#).

c. δίδωμι τί with the predicate accusative: [Matthew 20:28](#); [Mark 10:45](#) (to give up as a **λύτρον**); [Matthew 16:26](#); [Mark 8:37](#) (to pay as an equivalent).

2. δίδωμι τινα;

a. where the noun refers to the office one bears, **to appoint**: **κριτάς**, [Acts 13:20](#).

b. to cause to come

forth: **δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων** (namely, **τινας** (cf. Buttmann, 158 (138); Winer's Grammar, § 59, 4 b.)), [Revelation 3:9](#); so also the sea, death, Hades, are said to **give (up)** the dead who have been engulfed or received by them, [Revelation 20:13](#).

3. δίδωμι τινα τίνι;

a. to give one to some one as his own: as the object of his saving care, [Hebrews 2:13](#); **to give one to someone**, to follow him as a leader and master, [John 6:37, 39](#); [John 10:29](#); [John 17:6, 9, 12](#) (but see B. I. 4.

c. aa. above), ; ; in these passages God is said to have given certain men to Christ, i. e. to have disposed them to acknowledge Christ as the author and medium of their salvation, and to enter into intimate relations with him, hence Christ calls them 'his own' (**τά ἐμά**, [John 10:14](#)).

b. to give one to some one to care for his interests: [John 3:16](#) (**ἔδωκεν** namely, **αὐτῷ**, i. e. **τῷ κόσμῳ**); [Acts 13:21](#).

c. to give one to some one to whom he already belonged, to return: [Luke 7:15](#) (**ἔπεδωκε** (so L marginal reading in [Luke 7:15](#))).

d. δίδωμι ἐμαυτόν τίνι, to one demanding of me something, **I give myself up** as it were; an hyperbole for **disregarding entirely my private interests, I give as much as ever I can**: [2 Corinthians 8:5](#).

4. δίδωμι τινα with a predicate accusative: **ἑαυτόν τύπον**, to render or set forth oneself as an example, [2 Thessalonians 3:9](#); with a predicate of dignity, office, function, and a dative of the person added **for whose benefit** some one invested with said dignity or office **is given**, that is, **is bestowed**: **αὐτόν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ**, head over all things to the church, [Ephesians 1:22](#); **ἔδωκεν τοὺς μέν ἀποστόλους κτλ.**,

namely, **τῇ ἐκκλησίᾳ**, [Ephesians 4:11](#). For in neither of these passages are we obliged, with many interpreters, to translate the word **appointed, made**, after the use of the Hebrew **יָדָה**; especially since in the second Paul seems wish to confirm the words quoted in [Ephesians 4:8](#), **ἔδωκε δόματα τοῖς ἀνθρώποις**. Those in the church whom Christ has endued with gifts and functions for the common advantage the apostle reckons among the **δόματα** given by him after his ascension to heaven.

III. Phrases in which to the verb **δίδωμι**, either standing alone or joined to cases, there is added:

1. an infinitive, either alone or with an accusative; **δίδωμι τίνι** followed by an infinitive denoting the object: **δίδωμι τίνι φαγεῖν**, give, supply, something to eat, give food (Buttmann, 261 (224); Winer's Grammar, 318f (299)), [Matthew 14:18](#); [Matthew 25:35, 42](#); [Mark 6:37](#); [Mark 5:43](#); [Luke 8:55](#); [Luke 9:13](#); [Revelation 2:7](#); **πιεῖν**, [John 4:7, 10](#); with the addition of an object accusative depending on the **φαγεῖν** or **πιεῖν**: [Matthew 27:34](#); [Mark 15:23](#) (R G L); with an accusative added depending on the verb **δίδωμι**: [John 6:31](#) [Revelation 16:6](#); followed by an infinitive indicating design (cf. Buttmann, as above), **to grant** or **permit one** to etc.: [Luke 1:73f](#) (**δοῦναι ἡμῖν ἀφόβως λατρεύειν αὐτῷ**); [John 5:26](#); [Acts 4:29](#); [Romans 15:5](#); [Ephesians 3:16](#); [Revelation 3:21](#); [Revelation 6:4](#); [Revelation 7:2](#); (followed by **εἰς**, with the infinitive: [Romans 15:16](#), cf. Buttmann, 265 (228)); by a construction borrowed from the Hebrew, **καί δώσω τοῖς ... καί προφητεύσουσι**, [Revelation 11:3](#); in the passive, [Matthew 13:12](#); [Mark 4:11](#) (**ὑμῖν δέδοται γινῶναι** (G L T Tr WH omit **γινῶναι**) to you it has been granted etc.); followed by the accusative and the infinitive: **δῶη** (L T Tr WH **δῶ**) **ὑμῖν ... κατοικῆσαι τόν Χριστόν ἐν ταῖς καρδίαις ὑμῶν**, [Ephesians 3:16f](#); **ἔδωκεν αὐτόν ἐμφανῆ γενέσθαι**, [Acts 10:40](#); **οὐ δώσεις τόν ὄσιον σου ἰδεῖν διαφθοράν** (from [Psalm 15:10](#)), [Acts 2:27](#); [Acts 13:35](#).

2. **δίδωμι τίνι**, followed by **ἵνα**, **to grant** or **permit**, that, etc. (Buttmann, 238 (205) Winer's Grammar, 337 (316), cf. 545 (507)): [Mark 10:37](#); [Revelation 19:8](#). **to commission**, [Revelation 9:5](#).

IV. **δίδωμι τί**, or **τίνι τί**, or **τίνι** or **τινα**, followed by a preposition with a noun (or pronoun);

1. **τίνι ἐκ τίνος** (cf. Winer's Grammar, § 28, 1; Buttmann, 159 (139)): **δότε ἡμῖν** (a part) **ἐκ τοῦ ἐλαίου ὑμῶν**, [Matthew 25:8](#); **ἐκ τῶν ἄρτων**, easily to be supplied from the context, [Mark 2:26](#); [Luke 6:4](#); **ἐκ τοῦ πνεύματος αὐτοῦ ἔδωκεν ἡμῖν**, [1 John 4:13](#); otherwise in [John 3:34](#) **ὁ Θεός οὐ δίδωσι τό πνεῦμα ἐκ μέτρου**, by measure, i. e.

according to measure, moderately (cf. Winer's Grammar, § 51, 1 d.); otherwise in [Revelation 3:9](#) δίδωμι ἐκ τῆς συναγωγῆς (see II. 2 b. above). **τίνι ἀπό τίνος**: [Luke 20:10](#) ἵνα ἀπό τί καρποῦ τοῦ ἀμπελῶνος δῶσιν (L T Tr WH δώσουσιν) αὐτῷ, namely, the portion due. **Τί** followed by **εἰς** with a noun, **to give something** to put **into**, [Luke 6:38](#) μέτρον δώσουσιν εἰς τὸν κόλπον ὑμῶν (shall they give, i. e. pour into your bosom), or **upon**, [Luke 15:22](#) δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ (put a ring on his hand); **εἰς τὸν ἀγρόν**, **for the field**, to pay its price, [Matthew 27:10](#); **τίνι τί εἰς τὰς χεῖρας**, **to commit a thing to one, deliver it into one's power**: [John 13:3](#) (Hebrew יָדַי בְּיָדָיו, [Genesis 9:2](#); [Genesis 14:20](#); [Exodus 4:21](#)); **εἰς τὴν διάνοιαν**, or **ἐπὶ τὰς καρδίας** ([Jeremiah 38:33](#) ()), put into the mind, fasten upon the heart, [Hebrews 8:10](#); [Hebrews 10:16](#); or **εἰς τῆς καρδίας** with an infinitive of the thing, [Revelation 17:17](#); (Xenophon, Cyril 8, 2, 20 διδόναι τίνι τί εἰς τὴν ψυχὴν). **ἐαυτὸν δίδόναι εἰς** with the accusative of place, to betake oneself somewhere, to go into some place: [Acts 19:31](#) (εἰς τόπους παραβολους, Polybius 5, 14, 9; **εἰς τόπους τραχεῖς**, Diodorus 14, 81; **εἰς τὰς ἐρημίας**, Diodorus 5, 59; Josephus, Antiquities 15, 7, 7; **εἰς κώμην τινα**, Josephus, Antiquities 7, 9, 7).

2. δίδωμι τί ἐν τίνι, i. e. to be or remain in, so that it is in (cf. Winer's Grammar, 414 (386); Buttman, 329 (283)): **ἐν τῇ χειρὶ τίνος**, [John 3:35](#); **ἐν ταῖς καρδίαις**, [2 Corinthians 1:22](#); **ἐν τῇ καρδίᾳ τίνος**, [2 Corinthians 8:16](#) (cf. [1 Kings 10:24](#)); **εἰρήνην δοῦναι ἐν τῇ γῇ** to bring peace to be on earth, [Luke 12:51](#).

3. δίδωμι τί ὑπὲρ τίνος, **give up for** etc. (cf. Winer's Grammar, 383f (358f)): [John 6:51](#); **ἐαυτὸν ὑπὲρ τίνος**, [Titus 2:14](#); **ἐαυτὸν ἀντίλυτρον ὑπὲρ τίνος**, [1 Timothy 2:6](#); **ἐαυτὸν περὶ** (R WH text ὑπὲρ; cf. περὶ, the passage cited δ.) **τῶν ἁμαρτιῶν**, for sins, i. e. to expiate them, [Galatians 1:4](#).

4. δίδόναι τίνι κατὰ τὰ ἔργα, **τὴν προᾶξιν**, to give one according to his works, to render to one the reward of his deeds: [Revelation 2:23](#) ([Psalm 27:4](#) ()); (cf. **ἀποδώσει** [Matthew 16:27](#); [Romans 2:6](#)).

5. Hebraistically, **δέδωκα ἐνώπιον σου θύραν ἀνεωγμένην** I have set before thee a door opened, i. e. have caused the door to be open to thee, [Revelation 3:8](#).
[SYNONYMS: **δίδόναι**, **δωρεῖσθαι**: **δίδόναι**, **to give** in general, antithetic to **λαμβάνειν**; **δωρεῖσθαι** specific, **to bestow**, **present**; **δίδόναι** might be used even of evils, but **δωρεῖσθαι** could be used of such things only ironically; see **δόμα**, at the end. Compare: **ἀναδίδωμι**, **ἀποδίδωμι**, **ἀνταποδίδωμι**, **διαδίδωμι**, **ἐκδίδωμι**, **ἐπιδίδωμι**]

ωμι μεταδίδωμι, παραδίδωμι προδίδωμι.]

Topical Lexicon

Core Concept of Strong's 1325

The verb conveys the action of giving, granting, bestowing, delivering or committing something or someone to another. **In the New Testament it ranges from God's gracious self-giving to the everyday act of handing bread to a neighbor. The word's 416 appearances make it a thread that ties together revelation, redemption, discipleship, worship and final judgment.**

The Father as the Supreme Giver

- [John 3:16](#) anchors the theme: “For God so loved the world that He gave His one and only Son.”
- [John 3:35](#) declares that the Father “has given all things into His hand.”
- In salvation the Father gives repentance ([Acts 5:31](#)), faith ([Philippians 1:29](#)), grace ([Ephesians 3:7](#)), wisdom ([James 1:5](#)) and every good and perfect gift ([James 1:17](#)).
- His giving is not abstract: “All authority in heaven and on earth has been given to Me” ([Matthew 28:18](#)), so the Son's mission rests on a prior act of divine giving.

The Mutual Giving within the Godhead

[John 17](#) is saturated with the verb. The Father gives the elect to the Son (17:2, 6, 9, 24); the Son gives them eternal life (17:2), God's words (17:8), the Father's name (17:11), the Father's word (17:14) and the Father-shared glory (17:22). This

reciprocal giving discloses intra-Trinitarian love and becomes the model for Christian unity (17:22–23).

The Son Giving Life, Light and Law

- Eternal life: “I give them eternal life, and they will never perish” ([John 10:28](#)).
- Living water: “The water I will give him will become in him a fount of water springing up to eternal life” ([John 4:14](#)).
- Spiritual nourishment: “The bread of God is He who comes down from heaven and gives life to the world” ([John 6:33](#)).
- New commandment: “A new commandment I give you: Love one another” ([John 13:34](#)).

The Gift of the Holy Spirit

The Spirit Himself is given ([Acts 5:32](#); [1 John 3:24](#)), and through Him gifts are distributed: “To each one the manifestation of the Spirit is given for the common good” ([1 Corinthians 12:7](#)). Pentecost illustrates divine generosity: “They were all filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them” ([Acts 2:4](#)).

Authority and Power Granted for Mission

- [Luke 10:19](#): “I have given you authority to tread on snakes and scorpions, and over all the power of the enemy.”
- [Acts 1:8](#) is rooted in this giving, as power comes from the Spirit the Father promises to give.
- [Revelation 3:8](#) speaks of mission opportunity: “I have placed before you an open door that no one can shut.”

Gracious Provision for Daily Need

Jesus blesses and multiplies food that He “gave” to the disciples ([Mark 6:41](#)). Believers are urged: “Give, and it will be given to you” ([Luke 6:38](#)). Material giving expresses the gospel’s generosity and supports ministry ([Philippians 4:15–18](#)).

Imperatives to Give

Commands employ the aorist imperative: “Give to the one who asks you” ([Matthew 5:42](#)); “Give God the glory” ([Revelation 14:7](#)). In worship, giving thanks ([Luke 22:19](#)) and giving glory shape corporate life.

Covenant and Law

The Law was “given through Moses” ([John 1:17](#)), yet grace and truth were realized in Jesus Christ. Paul repeatedly speaks of “grace given to me” ([Romans 12:3](#); [1 Corinthians 3:10](#)) to underline that ministry is a divine trust, not personal achievement.

Eschatological Gifts and Judgments

Revelation uses the verb both positively and negatively. Crowns, hidden manna and morning stars are promised (2:10, 17, 28); authority over nations is granted (2:26). Conversely, to persecutors is “given authority” to make war (13:7) and “blood to drink” (16:6). What God gives in judgment matches deeds, displaying perfect justice.

Giving in Worship and Sacrament

At the Last Supper Jesus “gave” bread and cup to the disciples ([Matthew 26:26–27](#)), instituting an act of memorial giving in which He offers Himself and believers offer thanksgiving. Spiritual leadership gifts—apostles, prophets, evangelists, pastors and teachers—are “given” to equip the saints ([Ephesians 4:11](#)).

Pastoral and Ministry Applications

1. Stewardship: Every resource, talent and opportunity is something God has given ([1 Corinthians 4:7](#)).
2. Prayer: Confidence flows from promises such as [Matthew 7:7](#): “Ask, and it will be given to you.”
3. Teaching: Sound doctrine rests on the word God has given; pastors must pass it on faithfully ([2 Timothy 2:2](#)).
4. Suffering: “It has been granted to you on behalf of Christ not only to believe in Him, but also to suffer for Him” ([Philippians 1:29](#)). Even trials are a divine allotment for purifying faith.
5. Hope: Future reward is assured—“He will give the crown of life” ([Revelation 2:10](#)).

Summary

Strong’s 1325 spans the entire sweep of redemptive history: creation gifts, covenant law, incarnate grace, Spirit empowerment, church generosity, and final inheritance. Every act of holy service and every benefit enjoyed by the believer flows from the God who loves to give, and whose gifts reveal His character, advance His kingdom and secure His glory forever.

SEEK:

◀ 2212. zéteó ▶

Lexical Summary

zéteó: To seek, to search for, to desire, to strive after

Original Word: ζητέω

Part of Speech: Verb

Transliteration: zétéō

Pronunciation: dzay-teh'-o

Phonetic Spelling: (dzay-teh'-o)

KJV: be (go) about, desire, endeavour, enquire (for), require, (X will) seek (after, for, means)

NASB: seek, seeking, looking, seeks, trying, search, sought

Word Origin: [of uncertain affinity]

1. to seek

2. (specially, by Hebraism) to worship (God)

3. (in a bad sense) to plot (against life)

{literally or figuratively}

Strong's Exhaustive Concordance

desire, endeavour, seek after.

Of uncertain affinity; to seek (literally or figuratively); specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life) -- be (go) about, desire, endeavour, enquire (for), require, (X will) seek (after, for, means). Compare [punthanomai](#).

see GREEK [punthanomai](#)

HELPS Word-studies

2212 zétéō – properly, to seek by *inquiring*; **to investigate to reach a *binding (terminal)* resolution; to search, "getting to the bottom of a matter."**

NAS Exhaustive Concordance

Word Origin

of uncertain origin

Definition

to seek

NASB Translation

deliberating (1), demanding (1), inquire (1), looking (11), made efforts (1), search (4), searched (1), seek (36), seek after (1), seeking (35), seeks (9), sought (4), striving (1), tried (1), trying (6), kept trying to obtain (2).

Thayer's Greek Lexicon

STRONGS NT 2212: ζητέω

ζητέω, ζητῶ; imperfect 3 person singular ἐζήτει, plural ἐζήτουν; future ζητήσω; 1 aorist ἐζήτησα; passive, present ζητοῦμαι; imperfect 3 person singular ἐζητεῖτο ([Hebrews 8:7](#)); 1 future ζητηθήσομαι ([Luke 12:48](#)); (from Homer on); the Sept. for שׁוֹרֵף, and much more often for שׁוֹרֵף; **to seek**, i. e.

1. to seek in order to find;

a. universally and absolutely: [Matthew 7:7](#); [Luke 11:9f](#) (see εὐρίσκω, 1 a); **τινα**, [Mark 1:37](#); [Luke 2:48](#) ([Luke 2:45](#) R L marginal reading), ([Luke 4:42](#) Rec.); [John 6:24](#); [John 18:4, 7](#); [Acts 10:19](#), and often; followed by ἐν with the dative of place, [Acts 9:11](#); with the accusative of the thing (**μαργαρίτας**), of buyers, [Matthew 13:45](#); something lost, [Matthew 18:12](#); [Luke 19:10](#); **τί ἐν τίνι**, as fruit on a tree, [Luke 13:6f](#); **ἀνάπαυσιν**, a place of rest, [Matthew 12:43](#); [Luke 11:24](#); after the Hebrew (שׁוֹרֵף שׁוֹרֵף־תָּא פ ... (cf. Winer's Grammar, 33 (32); 18)) **ψυχὴν τίνος**, to seek, plot against, the life of one, [Matthew 2:20](#); [Romans 11:3](#), ([Exodus 4:19](#), etc.); universally, **τί ζητεῖς**; what dost thou seek? what dost thou wish? [John 1:38](#) (39); ([John 4:27](#)).

b. to seek (i. e. in order to find out) by thinking, meditating, reasoning; to inquire into: **περί τίνος ζητεῖτε μετ' ἀλλήλων**; [John 16:19](#); followed by indirect discourse, **πῶς, τί, τινα**: [Mark 11:18](#); [Mark 14:1, 11](#); [Luke 12:29](#); [Luke 22:2](#); [1 Peter 5:8](#); **τόν Θεόν**, to follow up the traces of divine majesty and power, [Acts 17:27](#) (universally, to seek the knowledge of God, Wis. 1:1 Wis. 13:6; (Philo, monarch. i. § 5)).

c. to seek after, seek for, aim at, strive after: **εὐκαιρίαν**, [Matthew 26:16](#); [Luke 22:6](#); **ψευδομαρτυρίαν**, [Matthew 26:59](#); [Mark 14:55](#); **τόν θάνατον**, an opportunity to die, [Revelation 9:6](#); **λύσιν**, [1 Corinthians 7:27](#); **τὴν βασιλείαν τοῦ Θεοῦ**, [Matthew 6:33](#); [Luke 12:31](#); **τά ἄνω**, [Colossians 3:1](#); **εἰρήνην**, [1 Peter 3:11](#); **ἀφθαρσίαν** etc. [Romans 2:7](#); **δόξαν ἐκ τίνος**, [1 Thessalonians 2:6](#); **τὴν δόξαν τὴν παρὰ τίνος**, [John 5:44](#); **τά τίνος**, the property of one, [2 Corinthians 12:14](#); **τὴν δόξαν Θεοῦ**, to seek to promote the glory of God, [John 7:18](#); [John 8:50](#); **τό θέλημα τίνος**, to attempt to establish, [John 5:30](#); **τό σύμφορον τίνος**, to seek to further the profit or advantage of one, [1 Corinthians 10:33](#), equivalent to **ζητεῖν τὰ τίνος**, [1 Corinthians 10:24](#); [1 Corinthians 13:5](#); [Philippians 2:21](#); **ύμᾱς**, to seek to win your souls, [2 Corinthians 12:14](#); **τόν Θεόν**, to seek the favor of God (see ἐκζητέω, a.), [Romans 10:20](#); ([Romans 3:11](#) Tr marginal reading WH marginal reading). followed by an infinitive (Buttmann, 258 (222); Winer's Grammar, § 44, 3) **to seek** i. e. **desire, endeavor**: [Matthew 12:46](#) ((WH in

marginal reading only)); ; [Mark 4:19](#) (L Tr marginal reading); [Mark 12:12](#); [Luke 5:18](#); [Luke 6:19](#); [Luke 9:9](#); [John 5:18](#); [John 7:4](#) (Buttmann, § 142, 4); [John 5:19](#); [Acts 13:8](#); [Acts 16:10](#); [Romans 10:3](#); [Galatians 1:10](#); [Galatians 2:17](#); followed by [ἵνα](#) (Buttmann, 237 (205)), [1 Corinthians 14:12](#).

2. to seek i. e. require, demand: ([σημεῖον](#), [Mark 8:12](#) L T Tr WH; [Luke 11:29](#) T Tr WH); [σοφίαν](#), [1 Corinthians 1:22](#); [δοκιμήν](#), [2 Corinthians 13:3](#); [τί παρὰ τίνος](#), to crave, demand something from someone, [Mark 8:11](#); [Luke 11:16](#); [Luke 12:48](#); [ἐν τίνι](#), the dative of person, to seek in one, i. e. to require of him, followed by [ἵνα](#), [1 Corinthians 4:2](#). (Compare: [ἀναζητέω](#), [ἐκζητέω](#), [ἐπιζητέω](#), [συζητέω](#).)

Topical Lexicon

Broad Scope of the Verb

The verb embraces every sphere of “seeking”: the mind’s search for truth, the heart’s pursuit of relationship, the will’s determination to obtain, and the body’s movement to find.

Across the New Testament it is applied to God, to Christ, to believers, to the lost, and to Christ’s enemies, revealing motives that range from holy longing to murderous intent.

The Saving Quest of Christ

[Luke 19:10](#) sums up the gospel: “For the Son of Man came to seek and to save the lost.” His incarnational mission is portrayed as active pursuit. He “went through every city and village” ([Luke 8:1](#)), “had to pass through Samaria” ([John 4:4](#)) to meet a woman at a well, and persistently “looked for” the straying sheep until He found it ([Matthew 18:12-13](#)). These scenes shape evangelistic ministry: believers do not wait for sinners to arrive; they go out seeking, mirroring the Shepherd.

God Seeking Worshipers

The Father Himself is presented as a Seeker: “The hour is coming, and has now come, when the true worshipers will worship the Father in spirit and in truth, for the Father is seeking such as these to worship Him” ([John 4:23](#)). Worship is not initiated by human curiosity but by divine pursuit. Ministries of corporate worship stress authenticity because the One who seeks examines motive, not merely form.

Human Seeking of God

Scripture calls every person to a lifelong, whole-hearted search. Paul declares God designed history “so that they would seek Him and perhaps reach out for Him and find Him” ([Acts 17:27](#)). Jesus’ royal imperative frames discipleship: “But seek first the kingdom of God and His righteousness, and all these things will be added unto you” ([Matthew 6:33](#)). The promise of provision removes anxiety and liberates believers for single-minded devotion. Pastoral application urges early-morning prayer, diligent Bible study, and sustained obedience.

False or Misguided Seeking

Many texts warn that motive matters. Crowds in Capernaum “were searching for Jesus” only because they “ate the loaves and were filled” ([John 6:26](#)). Religious leaders “were seeking a way to destroy Him” ([Mark 11:18](#)). Herod “kept trying to see Him” ([Luke 9:9](#)) with political curiosity. Such records expose the bankruptcy of self-interest and unbelief, exhorting modern readers to examine why they pursue spiritual things.

Imperatives to Seek in Christian Conduct

[1 Corinthians 14:12](#) urges assemblies to “seek to excel in gifts that build up the church,” linking earnest desire with edification. Individual ethics echo the same priority: “No one should seek his own good, but the good of others” ([1 Corinthians 10:24](#)). The self-emptying love defined in [1 Corinthians 13:5](#) “does not seek its own.” Leadership training emphasizes this outward orientation as the mark of Christlike service.

Apostolic Examples

Paul’s personal testimony models proper seeking: “Am I now seeking the approval of men, or of God?” ([Galatians 1:10](#)). He “did not seek what is yours, but you” ([2 Corinthians 12:14](#)). Conversely, some ministers in Philippi “all seek their own interests, not those of Jesus Christ” ([Philippians 2:21](#)). The contrast supplies a crucial test for modern ministry.

Urgency and Eschatology

[Revelation 9:6](#) portrays a day when “men will seek death and will not find it,” underscoring that opportunities to seek grace are time-limited. Today’s evangelism carries that urgency: “Now is the day of salvation.”

Pastoral Consolation

When Christ was missing at twelve, Mary anxiously asked, “Son, why have You done this to us? Look, Your father and I have been anxiously seeking You” ([Luke 2:48](#)). His reply, “Did you not know that I must be in My Father’s house?” ([Luke 2:49](#)), teaches that even anxious seeking must yield to the

greater purpose of God. Pastors comfort families who pray for prodigals: the divine pattern is to seek and to find in due time.

Spiritual Warfare

Satan is described as “your adversary the devil prowls around like a roaring lion seeking someone to devour” ([1 Peter 5:8](#)). Vigilance and resistance are therefore required, “standing firm in the faith.” The same verb that calls believers to holy pursuit is used of the enemy’s destructive intent, highlighting the conflict of opposing quests.

Summary

The New Testament portrayal of seeking spans salvation history: the Father seeks worshipers, the Son seeks the lost, the Spirit seeks to glorify Christ through the church, believers seek God and one another’s good, while the unrepentant seek their own ends and the enemy seeks souls to ruin. Every occurrence of the verb confronts readers with a question: What, or whom, am I seeking?

FIND:

◀ 2147. heuriskó ▶

Lexical Summary

heuriskó: To find, discover, obtain

Original Word: εὕρισκω

Part of Speech: Verb

Transliteration: heuriskó

Pronunciation: hyoo-REES-ko

Phonetic Spelling: (hyoo-ris'-ko,)

KJV: find, get, obtain, perceive, see

NASB: found, find, finds, finding, get, obtained, proved

Word Origin: [a prolonged form of a primary heuro hyoo'-ro, which (together with another cognate form) heureo hyoo-reh'-o is used for it in all the tenses except the present and imperfect]

1. to find

{literally or figuratively}

Strong's Exhaustive Concordance

find, get, obtain

A prolonged form of a primary heuro (hyoo'-ro), which (together with another cognate form) heureo (hyoo-reh'-o) is used for it in all the tenses except the present and imperfect to find (literally or figuratively)

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to find

NASB Translation

find (48), finding (9), finds (10), found (104), get (1), obtained (1), proved (1), regarded (1).

Thayer's Greek Lexicon

STRONGS NT 2147: εὕρισκω

εὕρισκω; imperfect εὕρισκον ([Mark 14:55](#) (R G T); [Luke 19:48](#) (R G T); [Acts 7:11](#) (except Tr WH)) and more rarely ηὔρισκον (cf. Kühner, § 343, i. 825f (especially Veitch, under the word at the end) and references under εὐδοκέω); future εὕρησω; perfect εὔρηκα; 1 aorist ἐύρησα (which aorist, unknown to the earlier Greeks, occurs in Aesop fab. 131 (f. 41 edition Furia, p. 333 edition Cor.); Manetho, 5, 137 and in Byzantine writings; cf. Lob. ad Phryn., p. 721; Winers Grammar, 86 (82); (cf. Buttmann, 36 (31))), [Revelation 18:14](#) Rec.; 2 aorist εὔρον, 1 person plural in Alex. form L WHs Appendix, p. 164; Buttmann, 39 (34); Winers Grammar, § 13, 1 (see ἀπέρχομαι) εὔραμεν, [Luke 23:2](#) T Tr WH, 3 person plural εὔραν, [Luke 8:35](#) Tr WH; [Acts 5:10](#) Tr (in the Sept. often εὔροσαν); passive, present εὕρισκομαι; imperfect 3 person singular εὕρίσκετο, [Hebrews 11:5](#) R G, ηὔρίσκετο L T Tr WH (cf. Bleek and Delitzsch at the passage (Veitch, as above)); 1 aorist εὔρέθην; future εὔρεθήσομαι; 2 aorist middle εὐρομην and later εὔράμην ([Hebrews 9:12](#) (cf. references above (on 2 aorist active))); the Sept. numberless

times for נָצַח, sometimes for לָצַח to attain to, and for Chaldean נִצְחָ; (from Homer down); **to find**; i. e.

1. properly, **to come upon, hit upon, to meet with**;

a. after searching, **to find a thing sought**: absolutely, opposed to ζητεῖν, [Matthew 7:7](#); [Luke 11:9f](#) (ζητεῖ καὶ εὕρήσεις, Epictetus diss. 4, 1, 51); **τινα**, [Matthew 2:8](#); [Mark 1:37](#); [Luke 2:45](#); [Acts 11:26](#) (); ; [2 Corinthians 2:13](#) (); [2 Timothy 1:17](#); [Revelation 20:15](#), etc.; οὐχ εὕρίσκειτο, he had vanished, [Hebrews 11:5](#); with a specification of place added: **πέραν** with the genitive [John 6:25](#); **ἐν** with the dative [Acts 5:22](#); εὐρέθη εἰς, [Acts 8:40](#) (see εἰς, C. 2); with the accusative of the thing, [Matthew 7:14](#); [Matthew 13:46](#); [Matthew 18:13](#); [Luke 24:3](#); [John 10:9](#); [Acts 7:11](#); [Romans 7:18](#) Rec., etc.; followed by indirect discourse, [Luke 5:19](#); οὐχ εὐρέθησαν, had disappeared, [Revelation 16:20](#), cf. [Revelation 18:21](#); with the dative of advantage, [Revelation 20:11](#); followed by **ἐν** with the dative of place, [Matthew 21:19](#); [Revelation 12:8](#). **τινα** or τί ζητεῖν καὶ οὐχ εὕρίσκειν: [Matthew 12:43](#); [Matthew 26:60](#); [Mark 14:55](#); [Luke 11:24](#); [Luke 13:6](#); [John 7:34](#); [Revelation 9:6](#) ([2 Kings 2:17](#); [Nehemiah 7:64](#); [Psalm 9:36](#) ()); [Ecclesiastes 7:29](#); [Ezekiel 22:30](#); [Ezekiel 26:21](#) Ald.; Complutensian; [Hosea 2:7](#)); γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται **shall be found** namely, for destruction, i. e. will be unable to hide themselves from the doom decreed them by God, [2 Peter 3:10](#) Tr WH, after the strange but improbable reading of manuscripts & B and other authorities; (see WH. Introductory § 365 and Appendix at the passage).

b. without previous search, **to find (by chance), to fall in with**: **τινα**, [Matthew 18:28](#); [Matthew 27:32](#); [John 1:41](#) (); (); ; [Acts 13:6](#); [Acts 18:2](#); [Acts 19:1](#); [Acts 28:14](#); followed by **ἐν** with the dative of place, [John 2:14](#). τί, [Matthew 13:44](#); [Matthew 17:27](#); [Luke 4:17](#); [John 12:14](#); [Acts 17:23](#); followed by **ἐν**, with the dative of place, [Matthew 8:10](#); [Luke 7:9](#).

c. εὕρισκω **τινα** or τί with a predicate accusative is used of those who come or return to a place, the predicate participle or adjective describing the state or condition in which the person or thing met with is found, or the action which one is found engaged in: with an adjective, [Acts 5:10](#); [2 Corinthians 9:4](#); [2 Corinthians 12:20](#); with a participle (cf. Buttmann, 301 (258)), [Matthew 12:44](#); [Matthew 20:6](#); [Matthew 21:2](#); [Matthew 24:46](#); [Matthew 26:40, 43](#); [Mark 11:2](#); [Mark 13:36](#); [Mark 14:37, 40](#); [Luke 2:12](#); [Luke 7:10](#); [Luke 8:35](#); [Luke 11:25](#); [Luke 12:37, 43](#); [Luke 19:30](#); [Luke 23:2](#); [Luke 24:2, 33](#); [Acts 5:23](#); [Acts 9:2](#); [Acts 10:27](#); [Acts 21:2](#); [Acts 24:12, 18](#); [Acts 27:6](#); followed by καθώς, [Mark 14:16](#); [Luke 19:32](#); [Luke 22:13](#); followed by a predicate substantive to which ὄντα must be supplied, [Acts 24:5](#) (cf. Winers Grammar, § 45, 6 b.; Buttmann, 304 (261)).

2. tropically, "to find by inquiry, thought, examination, scrutiny, observation, hearing; to find out by practice and experience," i. e. **to see, learn, discover, understand**: κατηγορίαν, [Luke](#)

6:7 (T Tr text WH κατηγορεῖν); **τινα** followed by participle in the predicate, [Acts 23:29](#); by **ὅτι**, [Romans 7:21](#); after an examination (**πειράζειν**), **τινα** (**τί**) with a predicate adjective (participle), [Revelation 3:2](#); of a judge: **αἰτίαν θανάτου**, [Acts 13:28](#); **αἰτίαν, κακόν, ἀδίκημα ἐν τίνι**, [John 18:38](#); [John 19:4, 6](#); [Acts 23:9](#); [Acts 24:20](#); after a computation, with an accusative of the price or measure, [Acts 19:19](#); [Acts 27:28](#); after deliberation, **τό τί ποιήσωσι**, [Luke 19:48](#); **τό πῶς κολάσονται αὐτούς**, [Acts 4:21](#). Passive **εὐρίσκομαι** **to be found**, i. e. **to be seen, be present**: [Luke 9:36](#) ([Genesis 18:31](#)); often like the Hebrew נִשְׁמָה **to be discovered, recognized, detected, to show oneself out**, of one's character or state as found out by others (men, God, or both) (cf. Winer's Grammar, § 65, 8): **εὐρέθη ἐν γαστρὶ ἔχουσα**, [Matthew 1:18](#); **ἵνα εὐρεθῶσι καθὼς καὶ ἡμεῖς**, [2 Corinthians 11:12](#); **εὐρέθη μοι ἡ ἐντολή εἰς θάνατον** namely, **οὖσα**, the commandment, as I found by experience, brought death to me, [Romans 7:10](#); add, [Luke 17:18](#) (none showed themselves as having returned); [Acts 5:39](#); [1 Corinthians 4:2](#); [1 Corinthians 15:15](#); [2 Corinthians 5:3](#); [Galatians 2:17](#); [1 Peter 1:7](#); [Revelation 5:4](#); **τίνι**, the dative of the person taking cognizance and judging (Winer's Grammar, § 31, 10; Buttmann, 187 (162)), [2 Peter 3:14](#) (add [2 Corinthians 12:20](#), yet cf. Buttmann, the passage cited and § 133, 14; Winer's Grammar, § 31, 4 a.); **ἵνα εὐρεθῶ ἐν αὐτῷ** i. e. **ἐν Χριστῷ**, namely, **ὧν**, [Philippians 3:9](#); **σχήματι εὐρεθείς ὡς ἄνθρωπος**, [Philippians 2:7](#) (8) (Josephus, b. j. 3, 6, 1; so the Latin inferior, Cicero, de amic. 19, 70; superior, Tuscul. i. 39, 94). **εὐρίσκειν Θεόν** (opposed to **ζητεῖν αὐτόν**, see **ζητέω**, 1 c. (cf. **ἐκζητέω**, a.)), **to get knowledge of, come to know, God**, [Acts 17:27](#); **εὐρίσκεται (ὁ Θεός) τίνι**, discloses the knowledge of himself to one, Wis. 1:2; cf. Grimm, exgt. Hdb. at the passage (who refers to Philo, monarch. i. § 5; Origen contra Celsus 7, 42). On the other hand, in the O. T. **εὐρίσκεται ὁ Θεός** is used **of God heaving prayer, granting aid implored** ([1 Chronicles 28:9](#); [2 Chronicles 15:2, 4, 15](#); [Jeremiah 36:13](#) ()); hence, **εὐρέθη** (L and Tr in brackets WH marginal reading add **ἐν**) **τοῖς ἐμέ μή ζητοῦσι**, [Romans 10:20](#) from [Isaiah 65:1](#), means, according to Paul's conception, **I granted the knowledge and deliverance of the gospel**.

3. Middle, as in Greek writings, **to find for oneself, to acquire, get, obtain, procure**: **λύτρωσιν**, [Hebrews 9:12](#); contrary to better Greek usage, the active is often used in the Scriptures in the same sense (cf. Buttmann, 193 (167); Winer's Grammar, 18; 33 (32) n.): **τήν ψυχὴν**, [Matthew 10:39](#); [Matthew 16:25](#); **ἀνάπαυσιν**, (Sir. 11:19) **ταῖς ψυχαῖς ὑμῶν**, [Matthew 11:29](#); **μετανοίας τόπον**, place for recalling the decision, changing the mind (of his father), [Hebrews 12:17](#) (cf. Winer's Grammar, 147 (139)); **σκήνωμα τῷ Θεῷ**, opportunity of building a house for God, [Acts 7:46](#); **χάριν εὐρωμεν**, grace, favor, [Hebrews 4:16](#); **χάριν παρὰ τῷ Θεῷ**, [Luke 1:30](#); **ἐνώπιον, τοῦ Θεοῦ**, [Acts 7:46](#); **ἔλεος παρὰ κυρίου**, [2 Timothy 1:18](#); (**נָחַם יְהוָה**, [Genesis 6:8](#); [Genesis 18:3](#); [Genesis 30:27](#); [Genesis 32:6](#); [Exodus](#)

[33:12](#); [Deuteronomy 24:1](#), etc.; 1 Esdr. 8:4). (Compare: ἀνευρίσκω.)

Topical Lexicon

Scope and Distribution

The verb εὐρίσκω occurs 176 times in the Greek New Testament, ranging from the infancy narrative ([Matthew 1:18](#)) to the final judgment scenes of Revelation ([Revelation 20:15](#)). It serves as the primary term for every form of “finding,” whether literal discovery ([Luke 2:45](#)), intellectual recognition ([Romans 7:21](#)), moral examination ([1 Peter 1:7](#)), or eschatological verdict ([Revelation 20:11–15](#)). Its flexibility allows writers to describe human activity, divine initiative, and heavenly assessment with a single word-family.

Human Seeking and Divine Response

The Lord repeatedly summons people to seek with the promise of discovery. “Ask and it will be given to you; seek and you will find” ([Matthew 7:7](#)). The assurance resurfaces in [Luke 11:9–10](#) and supports the evangelistic promise in [John 10:9](#): “He will come in and go out and find pasture.” The verb thus undergirds the biblical conviction that diligent pursuit of God’s will is rewarded by gracious disclosure.

Found by God: Salvation Themes

Salvation is often portrayed as God’s finding of the lost rather than humanity’s achievement:

- [Luke 19:10](#): “For the Son of Man came to seek and to save the lost.”
- [Luke 15:4–6](#): The shepherd “goes after the one that is lost until he finds it... ‘Rejoice with me, for I have found my sheep that was lost.’”
- [Luke 15:8–10](#) and [15:24](#), 32 echo the same refrain with the lost coin and the prodigal son: “was lost and is found.”

The emphasis rests on divine initiative, highlighting grace as the decisive factor in redemption.

Finding in the Ministry of Jesus

1. Recruitment of disciples: Andrew “found” Simon ([John 1:41](#)), Philip “found” Nathanael ([John 1:45](#)); the chain reaction of personal discovery spreads the gospel.
2. Miraculous provisions: Jesus “found a young donkey” to fulfil Zechariah’s prophecy ([John 12:14](#)), underscoring sovereign orchestration of events.
3. Moral inspection: In the Passion accounts Pilate repeatedly asserts, “I find no basis for a charge against Him” ([John 18:38](#); 19:4, 6), attesting to the Lord’s sinlessness even in a pagan court.

Parabolic Teaching

The verb shapes Christ’s parables about value and joy:

- [Matthew 13:44–46](#): A man “finds” treasure; a merchant “finds” a pearl. Both sell all to possess what they have discovered, illustrating the incomparable worth of the kingdom.
- [Matthew 18:13](#): If the shepherd “finds” the lost sheep, “he rejoices more over it than over the ninety-nine.”

These parables teach that authentic discovery of Christ’s reign produces radical re-orientation and celebration.

Apostolic Mission and Church Growth

Acts employs εὐρίσκω to describe evangelistic progress and providential meetings:

- [Acts 11:26](#): Barnabas “found” Saul, enabling the missionary partnership that shaped early Gentile outreach.
- [Acts 16:13–14](#) (Lydia is “found” at prayer) reflects divine guidance in pioneer settings.
- [Acts 19:19](#): New believers burned magic scrolls “they found,” demonstrating tangible repentance.

Pauline Theology: Examination and Justification

Paul often turns the term toward self-assessment before God:

- [Romans 4:1](#): What did Abraham “find” regarding the flesh? Answer: justification by faith.
- [Philippians 3:9](#): Paul’s goal is to “be found in Him,” not with self-made righteousness but the righteousness that comes through faith in Christ.
- [2 Corinthians 12:20–21](#) warns Corinth that Paul does not wish to “find” them in sin; the word thus frames apostolic accountability.

Eschatological Verdicts

Revelation intensifies εὐρίσκω for final judgment:

- [Revelation 3:2](#): Sardis must complete its works, “for I have not found your deeds complete.”
- [Revelation 20:11–15](#): Names not “found” in the book of life are cast into the lake of fire.
- Conversely, the redeemed are “found blameless” ([Revelation 14:5](#)), echoing Peter’s call to “be diligent... so that He may find you in peace, spotless and blameless” ([2 Peter 3:14](#)).

Moral Testing and Integrity

[1 Peter 1:7](#) envisions faith “more precious than gold” being “found to result in praise, glory, and honor.” The passive forms (εὑρεθῇ) stress divine evaluation, showing that final discovery lies with God, not human opinion.

Pastoral Application

Believers are urged to pursue spiritual disciplines in which discovery is promised: prayer ([Hebrews 4:16](#), “so that we may find grace”), Scripture search ([Acts 17:11](#)), and acts of service where Christ is “found” in the needy (cf. [Matthew 25:40](#) principle).

Historical and Liturgical Notes

Early patristic writers seized on εὐρίσκω to underline God's search for humanity. For example, the Shepherd of Hermas paraphrases [Luke 15](#) to motivate repentance. The liturgy of the lost sheep became a baptismal motif: the catechumen, once "lost," is now "found" within the fold.

Summary

εὐρίσκω threads through the New Testament as a dynamic indicator of discovery—sometimes by humans, decisively by God, ultimately by Christ at His return. It thus calls every reader to active seeking, humble openness to being found, and readiness for the final assessment where what is truly discovered will last forever.

KNOCK:

◀ 2925. krouó ▶

Lexical Summary

krouó: To knock

Original Word: κρούω

Part of Speech: Verb

Transliteration: krouó

Pronunciation: kroo'-o

Phonetic Spelling: (kroo'-o)

KJV: knock

NASB: knock, knocks, knocked, knocking

Word Origin: [apparently a primary verb]

1. to rap

Strong's Exhaustive Concordance

knock.

Apparently a primary verb; to rap -- knock.

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to strike

NASB Translation

knock (4), knocked (1), knocking (1), knocks (3).

Thayer's Greek Lexicon

STRONGS NT 2925: κρούω

κρούω; 1 aorist participle **κρούσας**; **to knock**: **τὴν θύραν**, to knock at the door, [Luke 13:25](#); [Acts 12:13](#) (Aristophanes eccles. 317, 990; Xenophon, symp. 1, 11; Plato, Prot., p. 310 a.; 314 d.; symp. 212 c.; but **κόπτειν τὴν θύραν** is better, according to Phryn. with whom Lobeck agrees, p. 177 (cf. Schmidt (chapter 113, 9), who makes **κόπτειν** to knock with a heavy blow, **κρούειν** to knock with the knuckles)); without **τὴν θύραν** (cf. Winer's Grammar, 593 (552)), [Matthew 7:7](#); [Luke 11:9, 10](#); [Luke 12:36](#); [Acts 12:16](#); [Revelation 3:20](#) (on which see **θύρα**, c. ἐ.).

Topical Lexicon

Meaning and Background

The verb translated “knock” carries the idea of striking at a door with the expectation of entry. In the first-century Mediterranean world a door separated private space from the street, so knocking implied both request and relationship. Scripture employs the term literally for physical entry and figuratively for prayer, repentance, and eschatological readiness.

Occurrences in the New Testament

1. Prayer invitations: [Matthew 7:7-8](#); [Luke 11:9-10](#)
2. Watchfulness parables: [Luke 12:36](#)
3. Warning of exclusion: [Luke 13:25](#)
4. Apostolic narrative: [Acts 12:13](#), [Acts 12:16](#)
5. Christ’s call to communion: [Revelation 3:20](#)

Prayerful Persistence

[Matthew 7:7](#) presents a triad—“Ask ... seek ... knock”—intensifying the call to persevering prayer. The progression

moves from verbal request to active searching and culminates in urgent knocking that expects the door to open. The promise, “to the one who knocks, the door will be opened” ([Matthew 7:8](#)), undergirds confidence that God hears and responds.

Divine Invitation and Fellowship

[Revelation 3:20](#) applies the image to the risen Christ: “Behold, I stand at the door and knock.” Here the initiative is the Lord’s; the church at Laodicea must respond in repentance and hospitality. The result—“I will come in and dine with him”—recalls covenant meals and anticipates eschatological fellowship.

Warning of Missed Opportunity

[Luke 13:25](#) reverses the promise. Once the master shuts the door, latecomers stand outside knocking in vain. The same action that once guaranteed access now highlights finality of judgment. The verse stresses timely repentance before the door of mercy closes.

Eschatological Watchfulness

In [Luke 12:36](#) servants await their master “so that when he comes and knocks, they can open the door for him at once.” The knock functions as the signal for immediate readiness. The disciples’ vigilance parallels the church’s anticipation of Christ’s return, calling believers to live alertly and obediently.

Answered Prayer and Community Life

[Acts 12:13-16](#) narrates Peter’s deliverance. His persistent knocking at Mary’s house dramatizes the immediacy with which

God's answer to corporate prayer arrives. The believers' initial disbelief contrasts with the tangible evidence of Peter at the gate, reinforcing confidence in divine intervention.

Hospitality and Ministry

Knocking presumes the host's obligation to open. First-century hospitality codes required responsiveness, making the refusal in [Luke 13:25](#) all the more sobering. Ministry today mirrors this ethic: believers open their homes and hearts, extending grace as they themselves received access through Christ.

Theological Synthesis

Across its nine uses, the verb portrays:

- God's accessibility to persistent petitioners.
- Christ's gracious initiative toward a complacent church.
- The urgency of repentance before final exclusion.
- The vigilant posture of servants awaiting their Lord.
- The tangible reality of answered prayer within the believing community.

Together these themes encourage steadfast prayer, holy readiness, and welcoming fellowship, all grounded in the assurance that the One who first knocks will ultimately open the door of eternal communion to those who answer His call.

OPENED:

◀ 455. anoigó ▶

Lexical Summary

anoigó: To open

Original Word: ἀνοίγω

Part of Speech: Verb

Transliteration: anoigó

Pronunciation: ah-NOY-go

Phonetic Spelling: (an-oy'-go)

KJV: open

NASB: opened, open, broke, opens, opening, break, spoken freely

Word Origin: [from [G303 \(ἀνά - each\)](#) and oigo "to open"]

1. to open up

{literally or figuratively, in various applications}

Strong's Exhaustive Concordance

open.

From [ana](#) and oigo (to open); to open up (literally or figuratively, in various applications) -- open.

see GREEK [ana](#)

NAS Exhaustive Concordance

Word Origin

from [ana](#) and oigó (to open)

Definition

to open

NASB Translation

break (1), broke (7), open (22), opened (41), opening (2), opens (4), spoken freely (1).

Thayer's Greek Lexicon

STRONGS NT 455: ἀνοίγω

ἀνοίγω; (ἀνά, οἶγω i. e. ὀίγνυμι); future ἀνοίξω; 1 aorist ἤνοιξα and ([John 9:14](#) and as a variant elsewhere also) ἀνέωξα (an earlier form) (and ἤνεωξα WH in [John 9:17, 32](#) (cf. [Genesis 8:6](#)), so Tr (when corrected), but without the iota subscript; see Iota); 2 perfect ἀνέωγα (to be or stand open; cf. Alexander Buttmann (1873) Ausf. Spr. ii., p. 250f; (Rutherford, New Phryn., p. 247; Veitch, under the word); the Attic writers give this force mostly to the perfect passive); passive (present ἀνοίγομαι [Matthew 7:8](#) L Tr text WH marginal reading; [Luke 11:10](#) Tr marginal reading WH marginal reading); perfect participle ἀνεωγμένος and ἠνεωγμένος (ἠνοιγμενος [Acts 9:8](#) Tdf.); 1

aorist [ἀνεῴχθην](#), [ἤνεωχθην](#), and [ἤνοιχθην](#), infinitive [ἀνεῴχθῃναι](#) (with double augment [Luke 3:21](#)); 2 aorist [ἤνοιγην](#) (the usual later form); 1 future [ἀνοιχθήσομαι](#) ([Luke 11:9](#) Tdf., 10 L T); 2 future [ἀνοιγήσομαι](#); (on these forms, in the use of which both manuscripts and editions differ much, cf. (Tdf. Proleg., p. 121f); WHs Appendix, pp. 161, 170; Alexander Buttmann (1873) Gram., p. 280 (21st German edition); Alexander Buttmann (1873) N. T. Gr. 63 (55); Winer's Grammar, 72 (70) and 83 (79); (Veitch, under the word)); **to open**: a door, a gate, [Acts 5:19](#); [Acts 12:10, 14](#); [Acts 16:26](#); [Revelation 4:1](#); very often in Greek writings. Metaphorically, to give entrance into the soul, [Revelation 3:20](#); to furnish opportunity to do something, [Acts 14:27](#); [Colossians 4:3](#); passive, of an opportunity offered, [1 Corinthians 16:9](#); [2 Corinthians 2:12](#); [Revelation 3:8](#); cf. [θύρα](#). simply [ἀνοίγειν τίνι](#) **to open** (the door (Buttmann, 145 (127))) **to one**; properly: [Luke 12:36](#); [Acts 5:23](#); [Acts 12:16](#); [John 10:3](#); in a proverbial saying, to grant something asked for, [Matthew 7:7](#); [Luke 11:9f](#); parabolically, to give access to the blessings of God's kingdom, [Matthew 25:11](#); [Luke 13:25](#); [Revelation 3:7](#). [τοὺς θησαυρούς](#), [Matthew 2:11](#) (Sir. 43:14; Euripides, Ion 923); [τά μνημεῖα](#), [Matthew 27:52](#); [τάφος](#), [Romans 3:13](#); [τό θρεαο](#), [Revelation 9:2](#). heaven is said to be opened and something to descend from it, [Matthew 3:16](#); [Luke 3:21](#); [John 1:51](#) (52); [Acts 10:11](#); or something is said to be seen there, [Acts 7:56](#) R G; [Revelation 11:19](#) ([ὁ ναός ... ὁ ἐν τῷ οὐρανῷ](#)); (); . [ἀνοίξας τό στόμα](#): of a fish's mouth, [Matthew 17:27](#); Hebraistically, of those who begin to speak (Winer's Grammar, 33 (32), 608 (565)), [Matthew 5:2](#); [Acts 8:32, 35](#); [Acts 10:34](#); [Acts 18:14](#); followed by [εἰς βλασφημίαν](#) ([βλασφημίας](#) Tr WH), [Revelation 13:6](#); [ἐν παραβολαῖς](#), i. e. to make use of (A. V. **in**), [Matthew 13:35](#) ([Psalm 77:2](#) ()); [ἐν ἐπεσι](#) Lucian, Philops. § 33); [πρός τινα](#), [2 Corinthians 6:11](#) ([τό στόμα ἡμῶν ἀνέωγε πρὸς ὑμᾶς](#) our mouth is open toward you, i. e. we speak freely to you, we keep nothing back); the mouth of one is said to be opened who recovers the power of speech, [Luke 1:64](#); of the earth yawning, [Revelation 12:16](#). [ἠνοιγῆσαν ... ἀκοαί \(τίνος\)](#), i. e. to restore the faculty of hearing, [Mark 7:35](#) (L T Tr WH). [Ἀνοιγαν τοὺς ὀφθαλμούς](#) (Winer's Grammar, 33 (32)), to part the eyelids so as to see, [Acts 9:8, 40](#); [τίνος](#), to restore one's sight, [Matthew 9:30](#); [Matthew 20:33](#); [John 9:10, 14, 17, 21, 26, 30, 32](#); [John 10:21](#); [John 11:37](#); metaphorically, [Acts 26:18](#) (to open the eyes of one's mind). [ἀνοίγω τὴν σφραγίδα](#), to unseal, [Revelation 5:9](#); [Revelation 6:1, 3, 5, 7, 9, 12](#); [Revelation 8:1](#); [ἀνοιγαν τό βιβλίον, βιβλαρίδιον](#), to unroll, [Luke 4:17](#) L Tr WH; [Revelation 5:2-5](#); [Revelation 10:2, 8](#); [Revelation 20:12](#). (Compare: [διανοίγω](#).)

Topical Lexicon

Overview of Biblical Usage

Strong's Greek 455 gathers every New Testament occurrence where something closed becomes accessible—

doors, eyes, heavens, Scriptures, mouths, hearts, prisons, tombs, and scrolls. The verb forms span the earthly ministry of Jesus, apostolic mission, and the Revelation visions, **binding together** salvation history from Bethlehem's manger ([Matthew 2:11](#)) to the Great White Throne ([Revelation 20:12](#)).

Physical Openings: Doors, Gates, and Prisons

- Household doors: When Rhoda forgets to let Peter in, “they opened the door” ([Acts 12:16](#)).
- City gates: The iron gate of Jerusalem “opened by itself” for Peter’s angelic rescue ([Acts 12:10](#)).
- Prison doors: “An angel of the Lord opened the prison doors” freeing the apostles to preach ([Acts 5:19](#)).
- Temple treasury: In a cultural snapshot, the ritual of “opening their treasures” to present gifts is recorded of the magi ([Matthew 2:11](#)).

These narratives underline providential sovereignty over human barriers; no lock withstands the Lord’s purpose.

Healing Miracles: Eyes, Ears, and Mouths

- Blind eyes: “Their eyes were opened” after Jesus touched them ([Matthew 9:30](#); [John 9](#) entire).
- Deaf ears and mute tongue: “His ears were opened, and the impediment of his tongue was loosed” ([Mark 7:35](#)).

Physical restoration dramatizes spiritual illumination (see [Acts 26:18](#)).

Heaven Opened

- At Jesus’ baptism “heaven was opened” ([Luke 3:21](#)) affirming messianic identity.
- At the transfiguration of daily life: “He said to him, ‘You will see heaven opened’” ([John 1:51](#)).
- At the Second Advent: “I saw heaven standing open, and there before me was a white horse” ([Revelation 19:11](#)).

Each scene discloses divine initiative: the Father authenticates the Son; the Son grants revelation; final victory is unveiled.

Scripture and Understanding Opened

Though Luke records the concept with a different verb, Acts demonstrates the pattern: Philip “opened his mouth” and explained Isaiah ([Acts 8:35](#)); Peter “opened his mouth” to declare impartial grace ([Acts 10:34](#)). **Opening one’s mouth signals Spirit-led**

proclamation that itself opens hearers' hearts (cf. [Acts 16:14](#), using a cognate).

Missional 'Open Doors'

Paul speaks of evangelistic opportunity: "A great door for effective work has opened to me" ([1 Corinthians 16:9](#)), echoed in "when I went to Troas to preach the gospel of Christ and a door opened for me" ([2 Corinthians 2:12](#)). Believers are urged to pray "that God may open to us a door for the word" ([Colossians 4:3](#)). The imagery encourages expectancy for gospel advance, viewing receptivity as God-granted.

Covenant and Communion

[Revelation 3:20](#) brings the motif home: "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in." Fellowship with Christ depends on responsive openness from within, yet initiated by His gracious approach.

Eschatological Scrolls and the Lamb

Revelation repeatedly marks each seal: "He opened the first seal... the second... the third..." ([Revelation 6](#)). Only the slain Lamb is worthy "to open the scroll and its seven seals" ([Revelation 5:5, 9](#)). The culmination is judicial: "The books were opened" at final judgment ([Revelation 20:12](#)). History's meaning is inaccessible until unveiled by Christ; ultimate destinies are exposed when He opens the records.

Pastoral and Devotional Implications

1. Pray expectantly for God to open understanding, opportunities, and impossible situations.
2. Minister the word boldly, trusting the Spirit to open hearts as visibly as prison doors.

3. Rejoice that the One who opens also guards: “What He opens no one can shut” ([Revelation 3:7](#)).

The consistent Scriptural testimony of Strong’s 455 is that opening belongs to God in Christ—He initiates revelation, salvation, mission, and consummation, inviting believers to live and serve with doors wide open.

KNOW:

◀ 1492. eidó ▶

Lexical Summary

eidó: To see, to know, to perceive, to be aware

Original Word: εἶδω

Part of Speech: Verb

Transliteration: eidó

Pronunciation: ay'-do

Phonetic Spelling: (i'-do)

KJV: be aware, behold, X can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot

Word Origin: [a primary verb]

1. (properly) to see
2. (by implication, in the perfect tense only) to know
{literally or figuratively; used only in certain past tenses, the others being borrowed from the equivalent G3700 and G3708}

Strong's Exhaustive Concordance

be aware, behold, consider, perceive

A primary verb; used only in certain past tenses, the others being borrowed from the equivalent [optanomai](#) and [horao](#); properly, to see (literally or figuratively); by implication, (in the perfect tense only) to know -- be aware, behold, X can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot. Compare [optanomai](#).

see GREEK [optanomai](#)

see GREEK [horao](#)

see GREEK [optanomai](#)

HELPS Word-studies

1492 *eidō* (*oida*) – properly, to *see* with *physical* eyes (cf. Ro 1:11), as it naturally bridges to the *metaphorical sense: perceiving ("mentally seeing")*. This is akin to the expressions: "*I see what You mean*"; "*I see what you are saying*."

[1492](#) /*eidō* ("*seeing that becomes knowing*") then is a gateway to grasp spiritual truth (reality) from a physical plane. [1492](#) (*eidō*) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (*comprehension*).

NAS Exhaustive Concordance

Word Origin

see [eidon](#) and [oida](#).

Thayer's Greek Lexicon

STRONGS NT 1492: εἶδῶ

εἶδῶ, ἴδω, Latin *video* (Sanskrit *vid*, perfect *veda know*, *vind-a-mi find*, (cf. *Vedas*); Curtius, § 282), an obsolete form of the present tense, the place of which is supplied by ὁράω. The tenses coming from εἶδῶ and retained by usage form two families, of which one signifies **to see**, the other **to know**.

I. 2 aorist εἶδον, the common form, with the term. of the 1 aorist (see references under the word ἀπερχομαι, at the beginning) εἶδα, [Revelation 17:3](#) L, 6 L T Tr; 1 person plural εἶδαμεν, L T Tr WH in [Acts 4:20](#); [Mark 2:12](#); Tr WH in [Matthew 25:37](#); WH in [Matthew 25:38](#); [Mark 9:38](#); [Luke 9:49](#); 3 person plural εἶδαν, T WH in [Luke 9:32](#); Tr WH in [Luke 10:24](#); [Acts 6:15](#); [Acts 28:4](#); T Tr WH in [Mark 6:50](#); L T Tr WH in [John 1:39](#) (40); [Acts 9:35](#); [Acts 12:16](#); WH in [Mark 6:33](#); add ἴδαν Tdf. in [Matthew 13:17](#); [Luke 10:24](#); ἴδον (an epic form, cf. Matthiae, i., p. 564; (Veitch, p. 215); very frequent in the Sept. and in 1 Macc., cf. Grimm on 1 Macc., p. 54; on the frequent interchange

of ἴδov and ἴδov in manuscripts, cf. Jacobs ad Achilles Tatius 2, 24; (WHs Appendix, pp. 162, 164; Tdf. the Sept. Proleg., p. ix.; N. T. Proleg., p. 89; Buttmann, 39 (34))), Tdf. in [Revelation 4:1](#); [Revelation 6:1, 2, 5, 8, 9, 12](#); [Revelation 7:1](#), etc.; 3 person singular ἴδεν, Tdf. in [Luke 5:2](#); [Revelation 1:2](#); 2 person plural ἴδετε, [Philippians 1:30](#) Rec.; 3 person plural ἴδov, Tdf. in ([Luke 2:20](#)); [John 19:6](#); subjunctive ἴδω; imperative ἴδε (Attic ἴδε cf. Winer's Grammar, § G, 1 a.; (Buttmann, 62 (54); Götting, Accentl. 52)) (2 person plural ἴδετε, [John 1:39-40](#) R G L); infinitive ἰδεῖν; participle ἰδών; (the Sept. mostly for רָאָה sometimes for רָאָה and רָאָה); **to see (have seen), be seeing (saw), i. e.**

1. to perceive (with the eyes; Latin conspicere, German erblicken);

a. universally, **τινα** or **τί**: [Matthew 2:2](#); [Matthew 4:16](#); [Matthew 14:14](#); [Matthew 28:6](#); [Mark 1:10, 16](#); [Mark 2:14](#); [Luke 5:26](#); [Luke 7:22](#); [John 1:47f \(f\)](#); ; [Acts 9:35](#); [Acts 12:16](#); [Galatians 1:19](#); [1 Timothy 6:16](#), and very often. οὐδέποτε οὕτως εἶδομεν we never saw in such fashion, i. e. such a sight never befell us, [Mark 2:12](#), old German also hat man nicht gesehen, seit etc.; cf. Kuinoel ad Mat., p. 280 edition 4. ἰδεῖν τί and ἀκοῦσαι τί are conjoined in [Luke 7:22](#); [Acts 22:14](#); [1 Corinthians 2:9](#); [James 5:11](#); ἰδεῖν and ἰδεῖν τί are also used by those to whom something is presented in vision, as the author of the Apocalypse relates that he saw this or that: [Revelation 1:12, 17](#); [Revelation 4:1](#) (here εἶδov καὶ ἰδού a formula peculiar to Rev.; see ἰδού, at the end); , etc.; [John 12:41](#); ἰδεῖν ὄραμα [Acts 10:17](#); [Acts 16:10](#); ἰδεῖν ἐν ὀράματι, [Acts 9:12](#) (R G); ; ἐν τῇ ὀράσει, [Revelation 9:17](#); elliptically ἰδεῖν τί τίνος namely, ἐκπορευθεν, [Revelation 16:13](#), cf. [Revelation 1:16](#); Hebraistically (on which see Winer's Grammar, § 45, 8; Buttmann, § 144, 30) ἰδών εἶδov **I have surely seen**: [Acts 7:34](#) after [Exodus 3:7](#). Frequent in the historical books of the N. T. is the participle ἰδών, ἰδόντες, continuing the narrative, placed before a finite verb, and either having an accusative added, as in [Matthew 2:10](#); [Matthew 3:7](#); [Matthew 5:1](#); [Matthew 8:34](#); [Mark 5:22](#); [Mark 9:20](#); [Luke 2:48](#); [Luke 7:13](#); [John 5:6](#); [John 6:14](#); [Acts 13:12](#); [Acts 14:11](#), etc.; or the accusative is omitted, as being evident from the context: [Matthew 9:8, 11](#); [Matthew 21:20](#); [Mark 10:14](#); [Luke 1:12](#); [Luke 2:17](#); [Acts 3:12](#); [Acts 7:31](#), etc.

b. with the accusative of a person or a thing, and a participle (cf. Winer's Grammar, § 45, 4 a.): [Matthew 3:7, 16](#); [Matthew 8:14](#); [Mark 1:16](#); [Mark 6:33](#); [Luke 9:49](#); [Luke 21:2](#); [John 1:33, 47f \(f\)](#); [Acts 3:9](#); [Acts 11:13](#); [1 Corinthians 8:10](#); [1 John 5:16](#); [Revelation 9:1](#), and often.

c. followed by ὅτι: [Mark 2:16](#) L T Tr WH; ; [John 6:22, 24](#), etc.

d. followed by an indirect question with the indicative: with τίς, [Luke 19:3](#); with τί, [Mark 5:14](#); with πηλίκος, [Galatians 6:11](#).

e. ἔρχου καὶ ἵδε, a formula of invitation, the use of which leaves the object of the seeing to be inferred by the hearers from the matter under consideration: [John 11:34](#) (); () (here ἵδε is equivalent to **by seeing learn**, namely, that Jesus is the Messiah), and Griesbach in [Revelation 6:1, 5](#); plural [John 1:39](#) (40) (where T Tr WH ἔρχεσθε καὶ ὄψεσθε). The rabbis use the phrases ראוּ יְהוָה and ראוּ אֱלֹהִים to command attention.

f. ἰδεῖν used absolutely and πιστεύειν are contrasted in [John 20:29](#).

2. like the Latin *video*, to perceive by any of the senses: [Matthew 27:54](#); [Mark 15:39](#); [Luke 17:15](#).

3. universally, to perceive, notice, discern, discover: τὴν πίστιν αὐτῶν, [Matthew 9:2](#); τὰς ἐνθυμήσεις αὐτῶν, [Matthew 9:4](#) (where L Tr WH text εἰδώς for ἰδών); τὸν διαλογισμόν τῆς καρδίας αὐτῶν, [Luke 9:47](#) (T WH text Tr marginal reading εἰδώς); ἵδε with the accusative of the thing, [Romans 11:22](#); followed by ὅτι, [Matthew 27:3, 24](#); [Acts 12:3](#); [Acts 14:9](#); [Acts 16:19](#); [Galatians 2:7, 14](#); ἵδε, ὅτι, [John 7:52](#); ἰδεῖν τινα, ὅτι, [Mark 12:34](#) (Tr brackets the accusative).

4. to see, i. e. to turn the eyes, the mind, the attention to anything;

a. to pay attention, observe: followed by εἰ intertog. [Matthew 27:49](#); by ποταπός, [1 John 3:1](#).

b. περί τίνος (cf. Latin *videre de aliqua re*), to see about something (A. V. to consider of), i. e. to ascertain what must be done about it, [Acts 15:6](#).

c. to inspect, examine: τί, [Luke 14:18](#).

d. τινα, to look at, behold: [John 21:21](#); [Mark 8:33](#).

5. to experience, τί, any state or condition (cf. Winer's Grammar, 17): as τὸν θάνατον, [Luke 2:26](#); [Hebrews 11:5](#) (Josephus, Antiquities 9, 2, 2 (οἶδεν) cf. [John 8:51](#) ([Psalm 88:49](#))); τὴν διαφθοράν, to pass into a state of corruption, be dissolved, [Acts 2:27, 31](#); [Acts 13:35-37](#) ([Psalm 15:10](#))); τὴν βασιλείαν τοῦ Θεοῦ, to partake of salvation in the kingdom of God, [John 3:3](#); πένθος, [Revelation 18:7](#); τὴν δόξαν τοῦ Θεοῦ, by some marvelous event get a signal experience of the beneficent power of God, [John 11:40](#); στενοχωρίας, 1 Macc. 13:3 (ἄλοχου χάριν, Homer, Iliad 11, 243); on the same use of the verb ἵδω and the Latin *videre*, cf. Gesenius, Thesaurus 3, p. 1246. ἡμέραν, to live to see a day (a time) and enjoy the blessings it brings: ἡμέρας ἀγαθάς, [1 Peter](#)

[3:10](#) from [Psalm 33:13](#) (); [τὴν ἡμέραν ἐμήν](#) (Christ's language) the time when I should exercise my saving power on earth, [John 8:56](#); [εἶδε](#) namely, [τὴν ἡμέραν τὴν ἐμήν](#), from the abode of the blessed in paradise he in spirit saw my day, *ibid.* (see [ἀγαλλιάω](#), under the end); [ἐπιθυμήσετε μίαν τῶν ἡμερῶν ... ἰδεῖν](#), ye will wish that even a single day of the blessed coming age of the Messiah may break upon your wretched times, [Luke 17:22](#); so in Greek writings, especially the poets, [ἡμαρ, ἡμέραν ἰδεῖν](#), in Latin *videre diem*; cf. Kuinoel on [John 8:56](#).

6. with the accusative of person **to see** i. e. **have an interview with, to visit**: [Luke 8:20](#); [John 12:21](#); [Acts 16:40](#); [Acts 28:20](#); [Romans 1:11](#); [1 Corinthians 16:7](#); [Philippians 1:27](#); [1 Thessalonians 3:6](#); [2 Timothy 1:4](#); [3 John 1:14](#); [τό πρόσωπον τίνος](#): [1 Thessalonians 2:17](#); [1 Thessalonians 3:10](#) (Lucian, dial. d. 24, 2 (cf. Rutherford on Babrius 11, 9)); with an accusative of place, **to visit, go to**: [Acts 19:21](#). (Synonyms: 'When [εἶδον](#), [ἰδεῖν](#) are called **momentary preterites**, it must not be supposed that thereby a quickly-past action is designated; these forms merely present the action without reference to its duration ... The unaugmented moods, too, are not exclusively past, but present or future as well — the last most decidedly in the imperative. Now it is obvious that when a perception is stated without regard to its duration, its form or mode cannot have prominence; hence [ἰδεῖν](#) is much less physical than [ὁρᾶν](#). [ἰδεῖν](#) denotes to perceive with the eyes; [ὁρᾶν](#) (which see), on the other hand, to see, i. e. it marks the use and action of the eye as the principal thing. Perception as denoted by [ἰδέαν](#) when conceived of as completed, permits the sensuous element to be forgotten and abides merely as an activity of the soul; for [οἶδα](#), [εἰδέναι](#), signifies not **to have seen**, but **to know** Schmidt, chapter 11. Compare: [ἀπειδον](#), [ἐπειδόν](#), [προεἶδον](#), [συνεἶδον εἶδον](#))

II. 2 perfect [οἶδα](#), [οἶδας](#) ([1 Corinthians 7:16](#); [John 21:15](#), for the more common [οἶσθα](#), [οἶδαμεν](#) (for [ἴσμεν](#), more common in Greek), [οἶδατε](#) ([ἴστε](#), the more usual classic form, is found only in [Ephesians 5:5](#) G L T Tr WH and [Hebrews 12:17](#) (probably also in [James 1:19](#) according to the reading of L T Tr WH; but see below)), [οἶσασι](#) (and once the Attic [ἴσασι](#), [Acts 26:4](#)), imperative [ἴστε](#), once, [James 1:19](#) L T Tr WH (but see above), subjunctive [εἰδῶ](#), infinitive [εἰδέναι](#), participle [εἰδώς](#), [εἰδυῖα](#) ([Mark 5:33](#); [Acts 5:7](#)); pluperfect [ἤδειν](#), 2 person everywhere [ἤδεις](#), 3 person [ἤδει](#), plural 2 person [ἤδειτε](#), 3 person [ἤδισαν](#) (for the more common [ἤδεσαν](#) (Veitch, p. 218; Buttmann, 43 (38))); future [εἰδήσω](#) ([Hebrews 8:11](#)); cf. Winer's Grammar, 84 (81); Buttmann, 51 (44); the Sept. chiefly for [ψααδα](#)>; like the Latin *novi* it has the signification of a present **to know, understand**; and the pluperfect the significance of an imperfect; (cf. Winer's Grammar, 274 (257)).

1. **to know**: with the accusative of the thing, [Matthew 25:13](#); [Mark 10:19](#); [John 10:4](#); [John 13:17](#); [John 14:4](#); [Acts 5:7](#); [Romans 7:7](#); [1 Corinthians 2:2](#); [Revelation 2:2, 9](#), etc.; [τοῦτο](#) (Rec.;

others have **πάντα**) followed by **ὅτι**, etc. [Jude 1:5](#); with the accusative of person, [Matthew 26:72, 74](#); [John 1:31](#); [John 6:42](#); [Acts 3:16](#); [2 Corinthians 5:16](#), etc.; **τόν Θεόν**, [Titus 1:16](#), cf. [John 8:19](#); [John 15:21](#); Gentiles are called **οἱ μή εἰδότες τόν Θεόν** in [1 Thessalonians 4:5](#); [2 Thessalonians 1:8](#), cf. [Galatians 4:8](#); the predicate of the person is added (as often in Attic), **εἰδώς αὐτόν ἄνδρα δίκαιον**, namely, **ὄντα**, [Mark 6:20](#) (Buttmann, 304 (261)); in the form of a participle [2 Corinthians 12:2](#). to an accusative of the object by attraction (Winers Grammar, § 66, 5 a.; Buttmann, 377 (323)) an epexegetical clause is added (cf. especially Buttmann, 301 (258)), with **ὅτι**, [1 Corinthians 16:15](#); [2 Corinthians 12:3](#); [Acts 16:3](#); or an indirect question (Buttmann, 250f (215f)), [Mark 1:24](#); [Luke 4:34](#); [Luke 13:25, 27](#); [John 7:27](#); [John 9:29](#). **εἰδέναι** is used with the accusative and infinitive in [Luke 4:41](#); [1 Peter 5:9](#); followed by **ὅτι**, [Matthew 9:6](#); [John 19:35](#); [Acts 2:30](#); [Romans 5:3](#), and very often; **οἶδαμεν** Pollux by **ὅτι** is not infrequently, so far as the sense is concerned, equivalent to **it is well known, acknowledged**: [Matthew 22:16](#); [Luke 20:21](#); [John 3:2](#); [John 9:31](#); [Romans 2:2](#); [Romans 3:19](#); [Romans 7:14](#); [Romans 8:22, 28](#); [2 Corinthians 5:1](#); [1 Timothy 1:8](#); [1 John 3:2](#); [1 John 5:20](#); cf. Lightfoot (in his *Horae Hebraeae et Talm.*) and Baumg.-Crusius on [John 3:2](#). frequent, especially in Paul, is the interrogative formula **οὐκ οἶδατε** and **ἢ οὐκ οἶδατε ὅτι**, by which something well known is commended to one for his thoughtful consideration: [Romans 11:2](#); [1 Corinthians 3:16](#); [1 Corinthians 5:6](#); [1 Corinthians 6:2f, 9, 15f, 19](#); [1 Corinthians 9:13, 24](#); **οὐκ οἶδατε** followed by an indirect question. [Luke 9:55](#) (Rec.); **οὐκ οἶδας ὅτι**, [John 19:10](#); **οὐκ ᾔδειτε**, [Luke 2:49](#); **εἰδέναι** followed by an indirect question. (cf. Buttmann, as above), [Matthew 26:70](#); [John 9:21, 25, 30](#); [John 14:5](#); [John 20:13](#); [1 Corinthians 1:16](#); [1 Corinthians 7:16](#); [2 Corinthians 12:2](#); [Romans 8:26](#); [Ephesians 6:21](#); [1 Timothy 3:15](#), and very often.

2. to know, i. e. get knowledge of, understand, perceive;

a. any fact: as, **τάς ἐνθυμήσεις**, [Matthew 12:25](#); **τὴν ὑπόκρισιν**, [Mark 12:15](#); **τούς διαλογισμούς αὐτῶν**, [Luke 6:8](#); [Luke 11:17](#); with the addition of **ἐν ἑαυτῷ** followed by **ὅτι**, [John 6:61](#).

b. the force and meaning of something, which has a definite meaning: [1 Corinthians 2:11f](#); **τὴν παραβολήν**, [Mark 4:13](#); **μυστήρια**, [1 Corinthians 13:2](#); followed by an indirect question. [Ephesians 1:18](#).

c. as in classical Greek, followed by an infinitive in the sense of **to know how** (Latincalleo, **to be skilled in**): [Matthew 7:11](#); [Luke 11:13](#); [Luke 12:56](#); [Philippians 4:12](#); [1 Thessalonians 4:4](#); [1 Timothy 3:5](#); [James 4:17](#); [2 Peter 2:9](#); **ὡς οἶδατε**, namely, **ἀσφαλίσασθαι**, [Matthew 27:65](#).

3. Hebraistically, εἰδέναι τινα to have regard for one, cherish, pay attention to: [1 Thessalonians 5:12](#) (the Sept. [Genesis 39:6](#) for יָדַעַ). (Synonym: see γινώσκω.)

STRONGS NT 1492: οἶδαοἶδα, see εἰδῶ, II., p. 174.

Topical Lexicon

Overview of Usage

The verb οἶδα and its cognates occur 319 times in the Greek New Testament, permeating narrative, didactic, and apocalyptic passages. It appears most densely in John's Gospel and 1 John, but every New Testament writer employs it. The word marks intuitive, settled knowledge—facts already grasped, truths decisively perceived—rather than knowledge still being acquired. Its breadth covers divine omniscience, Christ's messianic awareness, apostolic certainty, moral accountability, and the believer's assurance.

Old Testament and Intertestamental Background

In the Septuagint οἶδα often translates יָדַעַ (yada'), linking New Testament usage to the Hebrew idea of covenantal “knowing,” which includes relationship and obedience ([Genesis 18:19](#); [Amos 3:2](#)). Early Jewish writings retained this relational nuance. New Testament authors therefore inherit a term that unites cognitive perception with covenant fidelity.

Divine Omniscience

Scripture frequently places οἶδα on the lips of Jesus to declare the omniscience of the Father:

- “Your Father knows what you need before you ask Him” ([Matthew 6:8](#)).
- “Your Father knows that you need them” ([Luke 12:30](#)).

Revelation echoes the refrain seven times—“I know your deeds” ([Revelation 2:2](#); 2:9; 2:19; 3:1; 3:8; 3:15)—affirming the Risen Christ’s searching gaze upon His churches. The verb thereby grounds the doctrine of God’s exhaustive knowledge of all creation and His people.

Christ’s Messianic Self-Awareness

Jesus employs οἶδα to testify to His origin, mission, and the Father’s will:

- “I know where I came from and where I am going” ([John 8:14](#)).
- “I know Him, because I am from Him and He sent Me” ([John 7:29](#)).

Such statements affirm the Son’s pre-incarnate fellowship with the Father and His conscious fulfillment of redemption history ([John 13:1–3](#); 18:4; 19:28). The Gospels contrast this with the crowd’s ignorance, sharpening the call to faith.

Apostolic Certainty in Proclamation

Paul’s letters repeatedly hinge ethical and doctrinal exhortation on shared knowledge:

- “We know that our old self was crucified with Him” ([Romans 6:6](#)).
- “We know that all creation has been groaning” ([Romans 8:22](#)).
- “We know that if the earthly tent we live in is dismantled, we have a building from God” ([2 Corinthians 5:1](#)).

These uses express truths already taught and received, converting theology into settled conviction.

Experiential Knowledge and Discipleship

John links knowledge to fellowship and obedience:

- “You know Him because He remains with you and will be in you” ([John 14:17](#)).
- “If you know these things, you will be blessed if you do them” ([John 13:17](#)).
- “By this we know that we have come to know Him: if we keep His commandments” ([1 John 2:3](#)).

Discipleship therefore flows from experiential acknowledgment of Christ, confirmed by a life of loving obedience.

Assurance of Salvation

1 John builds a chain of “we know” formulas ([1 John 3:14](#); 5:15, 18–20) offering pastoral certainty:

- “I have written these things to you who believe in the name of the Son of God so that you may know that you have eternal life” ([1 John 5:13](#)).

Assurance rests not on subjective feeling alone but on objective revelation grasped by οἶδα.

Moral Accountability

Knowledge intensifies responsibility. Jesus’ parable in [Luke 12:47–48](#) distinguishes servants who “knew” their master’s will from those who did not. James warns, “If anyone, then, knows the good he ought to do and does not do it, he is guilty of sin” ([James 4:17](#)). The verb thus frames sin as willful violation of known light.

Eschatological Tension: Knowing and Not Knowing

Believers are exhorted to live alert precisely because certain times remain hidden: “You do not know on what day your Lord will come” ([Matthew 24:42](#)) and “Of that day or hour no one knows” ([Mark 13:32](#)). Yet Paul can state, “You yourselves know full well that the Day of the Lord will come like a thief in the night” ([1 Thessalonians 5:2](#)). The Church holds revealed certainty of Christ’s return while lacking its timetable, fostering vigilance and hope.

Contrast with Ignorance and Unbelief

Repeated denials—“I do not know the man” ([Matthew 26:70](#)) or the Jewish leaders’ “We do not know where He is from” ([John 9:29](#))—underscore spiritual blindness. Unbelief is not merely absence of data but rejection of available light.

Interplay with ἐπιγινώσκω (ginosko)

Where ἐπιγινώσκω often signifies progressive learning, οἶδα denotes immediate perception. In [John 14:7](#) both verbs appear: “If you had known Me [ἐγνώκειτέ με], you would know [ἤδειτε] My Father also.” The distinction enriches doctrine: saving faith entails decisive insight grounded in progressive relationship.

Historical and Theological Reflection

The early Church Fathers employed οἶδα texts to defend orthodox Christology (Ignatius, Irenaeus) and soteriology (Augustine on assurance). Reformation expositors (Luther on Romans, Calvin on 1 John) appealed to its certainty to oppose skepticism. English translations—Tyndale’s “wot,” Geneva’s “know”—kept the nuance of settled conviction.

Ministry Implications

1. Preaching: Proclaim objective truths believers are to “know,” shaping worldview and conduct ([Romans 6:9](#); [1 Corinthians 15:58](#)).
2. Counseling: Anchor assurance in what Scripture declares, not transient emotion ([1 John 5:13](#)).
3. Discipleship: Move hearers from data gathering to settled conviction expressed in obedience

([John 13:17](#)).

4. Apologetics: Expose willful ignorance ([John 9:41](#)) and present the knowledge of God in Christ ([2 Corinthians 4:6](#)).

5. Worship: Celebrate God's exhaustive knowledge—"Such knowledge is too wonderful for me" ([Psalm 139:6](#))—and our privileged participation in it ([John 17:3](#)).

Summary

Οἶδα threads through the New Testament as the vocabulary of certainty: God perfectly knows, Christ consciously fulfills, apostles confidently proclaim, believers assuredly rest, and the unrepentant stand condemned for rejecting known truth. Receiving and living in this knowledge is both the duty and delight of every follower of Jesus Christ.

GOOD:

◀ 1492. eido ▶

Lexical Summary

eido: To see, to know, to perceive, to be aware

Original Word: εἶδω

Part of Speech: Verb

Transliteration: eido

Pronunciation: ay'-do

Phonetic Spelling: (i'-do)

KJV: be aware, behold, X can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot

Word Origin: [a primary verb]

1. (properly) to see

2. (by implication, in the perfect tense only) to know

{literally or figuratively; used only in certain past tenses, the others being borrowed from the equivalent G3700 and G3708}

Strong's Exhaustive Concordance

be aware, behold, consider, perceive

A primary verb; used only in certain past tenses, the others being borrowed from the equivalent [optanomai](#) and [horao](#); properly, to see (literally or figuratively); by implication, (in

the perfect tense only) to know -- be aware, behold, X can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot. Compare [optanomai](#).

see GREEK [optanomai](#)

see GREEK [horao](#)

see GREEK [optanomai](#)

HELPS Word-studies

1492 *eidō (oida)* – properly, to *see* with *physical* eyes (cf. Ro 1:11), as it naturally bridges to the *metaphorical* sense: *perceiving* ("mentally seeing"). This is akin to the expressions: "*I see what You mean*"; "*I see what you are saying*."

[1492](#) /*eidō* ("*seeing* that becomes *knowing*") then is a *gateway* to grasp spiritual truth (reality) from a physical plane. [1492](#) (*eidō*) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (*comprehension*).

NAS Exhaustive Concordance

Word Origin

see [eidon](#) and [oida](#).

Thayer's Greek Lexicon

STRONGS NT 1492: εἶδῶ

εἶδῶ, ἴδω, Latinvideo (Sanskritvid, perfectveda **know**,vind-a-mi **find**, (cf. Vedas); Curtius, § 282), an obsolete form of the present tense, the place of which is supplied by ὁράω. The tenses coming from εἶδῶ and retained by usage form two families, of which one signifies **to see**, the other **to know**.

I. 2 aorist εἶδον, the common form, with the term. of the 1 aorist (see references under the word ἀπέρχομαι, at the beginning) εἶδα, [Revelation 17:3](#) L, 6 L T Tr; 1 person plural εἶδαμεν, L T Tr WH in [Acts 4:20](#); [Mark 2:12](#); Tr WH in [Matthew 25:37](#); WH in [Matthew 25:38](#); [Mark 9:38](#); [Luke 9:49](#); 3 person plural εἶδαν, T WH in [Luke 9:32](#); Tr WH in [Luke 10:24](#); [Acts 6:15](#); [Acts 28:4](#); T Tr WH in [Mark 6:50](#); L T Tr WH in [John 1:39](#) (40); [Acts 9:35](#); [Acts 12:16](#); WH in [Mark 6:33](#); add ἴδαν Tdf. in [Matthew 13:17](#); [Luke 10:24](#); ἴδον (an epic form, cf. Matthiae, i., p. 564; (Veitch, p. 215); very frequent in the Sept. and in 1 Macc., cf. Grimm on 1 Macc., p. 54; on the frequent interchange of ἴδον and ἴδον in manuscripts, cf. Jacobs ad Achilles Tatius 2, 24; (WHs Appendix, pp. 162, 164; Tdf. the Sept. Proleg., p. ix.; N. T. Proleg., p. 89; Buttmann, 39 (34))), Tdf. in [Revelation 4:1](#); [Revelation 6:1, 2, 5, 8, 9, 12](#); [Revelation 7:1](#), etc.; 3 person singular ἴδεν, Tdf. in [Luke 5:2](#); [Revelation 1:2](#); 2 person plural ἴδετε, [Philippians 1:30](#) Rec.; 3 person plural ἴδον, Tdf. in

([Luke 2:20](#)); [John 19:6](#); subjunctive ἴδω; imperative ἴδε (Attic ἴδε cf. Winer's Grammar, § G, 1 a.; (Buttmann, 62 (54); Götting, Accentl. 52)) (2 person plural ἴδετε, [John 1:39-40](#) R G L); infinitive ἰδεῖν; participle ἰδών; (the Sept. mostly for הִרְאָה sometimes for הִרְאָה and הִרְאָה); **to see** (have seen), **be seeing** (saw), i. e.

1. to perceive (with the eyes; Latin *conspicere*, German *erblicken*);

a. universally, **τινα** or **τί**: [Matthew 2:2](#); [Matthew 4:16](#); [Matthew 14:14](#); [Matthew 28:6](#); [Mark 1:10, 16](#); [Mark 2:14](#); [Luke 5:26](#); [Luke 7:22](#); [John 1:47f](#) (f); ; [Acts 9:35](#); [Acts 12:16](#); [Galatians 1:19](#); [1 Timothy 6:16](#), and very often. οὐδέποτε οὕτως εἶδομεν we never saw in such fashion, i. e. such a sight never befell us, [Mark 2:12](#), old German also hat man nicht gesehen, seit etc.; cf. Kuinoel ad Mat., p. 280 edition 4. ἰδεῖν τί and ἀκοῦσαι τί are conjoined in [Luke 7:22](#); [Acts 22:14](#); [1 Corinthians 2:9](#); [James 5:11](#); ἰδεῖν and ἰδεῖν τί are also used by those to whom something is presented in vision, as the author of the Apocalypse relates that he saw this or that: [Revelation 1:12, 17](#); [Revelation 4:1](#) (here εἶδον καὶ ἰδοῦ a formula peculiar to Rev.; see ἰδοῦ, at the end); , etc.; [John 12:41](#); ἰδεῖν ὄραμα [Acts 10:17](#); [Acts 16:10](#); ἰδεῖν ἐν ὁράματι, [Acts 9:12](#) (R G); ; ἐν τῇ ὁράσει, [Revelation 9:17](#); elliptically ἰδεῖν τί τίνος namely, ἐκπορευθεν, [Revelation 16:13](#), cf. [Revelation 1:16](#); Hebraistically (on which see Winer's Grammar, § 45, 8; Buttmann, § 144, 30) ἰδών εἶδον **I have surely seen**: [Acts 7:34](#) after [Exodus 3:7](#). Frequent in the historical books of the N. T. is the participle ἰδών, ἰδόντες, continuing the narrative, placed before a finite verb, and either having an accusative added, as in [Matthew 2:10](#); [Matthew 3:7](#); [Matthew 5:1](#); [Matthew 8:34](#); [Mark 5:22](#); [Mark 9:20](#); [Luke 2:48](#); [Luke 7:13](#); [John 5:6](#); [John 6:14](#); [Acts 13:12](#); [Acts 14:11](#), etc.; or the accusative is omitted, as being evident from the context: [Matthew 9:8, 11](#); [Matthew 21:20](#); [Mark 10:14](#); [Luke 1:12](#); [Luke 2:17](#); [Acts 3:12](#); [Acts 7:31](#), etc.

b. with the accusative of a person or a thing, and a participle (cf. Winer's Grammar, § 45, 4 a.): [Matthew 3:7, 16](#); [Matthew 8:14](#); [Mark 1:16](#); [Mark 6:33](#); [Luke 9:49](#); [Luke 21:2](#); [John 1:33, 47f](#) (f); [Acts 3:9](#); [Acts 11:13](#); [1 Corinthians 8:10](#); [1 John 5:16](#); [Revelation 9:1](#), and often.

c. followed by ὅτι: [Mark 2:16](#) L T Tr WH; ; [John 6:22, 24](#), etc.

d. followed by an indirect question with the indicative: with τίς, [Luke 19:3](#); with τί, [Mark 5:14](#); with πηλίκος, [Galatians 6:11](#).

e. ἔρχου καὶ ἴδε, a formula of invitation, the use of which leaves the object of the seeing to be inferred by the hearers from the matter under consideration: [John 11:34](#) (); () (here ἴδε is equivalent to **by seeing learn**, namely, that Jesus is the Messiah), and Griesbach in [Revelation](#)

[6:1, 5](#); plural [John 1:39](#) (40) (where T Tr WH ἔρχεσθε καὶ ὄψεσθε). The rabbis use the phrases תאזנין and בארררר to command attention.

f. ἰδεῖν used absolutely and πιστεύειν are contrasted in [John 20:29](#).

2. like the Latin *video*, to perceive by any of the senses: [Matthew 27:54](#); [Mark 15:39](#); [Luke 17:15](#).

3. universally, to perceive, notice, discern, discover: τήν πίστιν αὐτῶν, [Matthew 9:2](#); τάς ἐνθυμήσεις αὐτῶν, [Matthew 9:4](#) (where L Tr WH text εἰδώς for ἰδών); τόν διαλογισμόν τῆς καρδίας αὐτῶν, [Luke 9:47](#) (T WH text Tr marginal reading εἰδώς); ἵδε with the accusative of the thing, [Romans 11:22](#); followed by ὅτι, [Matthew 27:3, 24](#); [Acts 12:3](#); [Acts 14:9](#); [Acts 16:19](#); [Galatians 2:7, 14](#); ἵδε, ὅτι, [John 7:52](#); ἰδεῖν τινα, ὅτι, [Mark 12:34](#) (Tr brackets the accusative).

4. to see, i. e. to turn the eyes, the mind, the attention to anything;

a. to pay attention, observe: followed by εἰ intertog. [Matthew 27:49](#); by ποταπός, [1 John 3:1](#).

b. περί τίνος (cf. Latin *videre de aliqua re*), to see about something (A. V. to consider of), i. e. to ascertain what must be done about it, [Acts 15:6](#).

c. to inspect, examine: τί, [Luke 14:18](#).

d. τινα, to look at, behold: [John 21:21](#); [Mark 8:33](#).

5. to experience, τί, any state or condition (cf. Winer's Grammar, 17): as τόν θάνατον, [Luke 2:26](#); [Hebrews 11:5](#) (Josephus, Antiquities 9, 2, 2 (οἶδεν) cf. [John 8:51](#) ([Psalm 88:49](#))); τήν διαφθοράν, to pass into a state of corruption, be dissolved, [Acts 2:27, 31](#); [Acts 13:35-37](#) ([Psalm 15:10](#))); τήν βασιλείαν τοῦ Θεοῦ, to partake of salvation in the kingdom of God, [John 3:3](#); πένθος, [Revelation 18:7](#); τήν δόξαν τοῦ Θεοῦ, by some marvelous event get a signal experience of the beneficent power of God, [John 11:40](#); στενοχωρίας, 1 Macc. 13:3 (ἄλοχου χάριν, Homer, Iliad 11, 243); on the same use of the verb ἵδω and the Latin *videre*, cf. Gesenius, Thesaurus 3, p. 1246. ἡμέραν, to live to see a day (a time) and enjoy the blessings it brings: ἡμέρας ἀγαθάς, [1 Peter 3:10](#) from [Psalm 33:13](#) (); τήν ἡμέραν ἐμήν (Christ's language) the time when I should exercise my saving power on earth, [John 8:56](#); εἶδε namely, τήν ἡμέραν τήν ἐμήν, from the abode of the blessed in paradise he in spirit saw my day, *ibid.* (see ἀγαλλιάω, under the

end); ἐπιθυμήσετε μίαν τῶν ἡμερῶν ... ἰδεῖν, ye will wish that even a single day of the blessed coming age of the Messiah may break upon your wretched times, [Luke 17:22](#); so in Greek writings, especially the poets, ἡμαρ, ἡμέραν ἰδεῖν, in Latin videre diem; cf. Kuinoel on [John 8:56](#).

6. with the accusative of person **to see** i. e. **have an interview with, to visit**: [Luke 8:20](#); [John 12:21](#); [Acts 16:40](#); [Acts 28:20](#); [Romans 1:11](#); [1 Corinthians 16:7](#); [Philippians 1:27](#); [1 Thessalonians 3:6](#); [2 Timothy 1:4](#); [3 John 1:14](#); τό πρόσωπον τίνος: [1 Thessalonians 2:17](#); [1 Thessalonians 3:10](#) (Lucian, dial. d. 24, 2 (cf. Rutherford on Babrius 11, 9)); with an accusative of place, **to visit, go to**: [Acts 19:21](#). (Synonyms: 'When εἶδον, ἰδεῖν are called **momentary preterites**, it must not be supposed that thereby a quickly-past action is designated; these forms merely present the action without reference to its duration ... The unaugmented moods, too, are not exclusively past, but present or future as well — the last most decidedly in the imperative. Now it is obvious that when a perception is stated without regard to its duration, its form or mode cannot have prominence; hence ἰδεῖν is much less physical than ὁρᾶν. ἰδεῖν denotes to perceive with the eyes; ὁρᾶν (which see), on the other hand, to see, i. e. it marks the use and action of the eye as the principal thing. Perception as denoted by ἰδέαν when conceived of as completed, permits the sensuous element to be forgotten and abides merely as an activity of the soul; for οἶδα, εἰδέναι, signifies not **to have seen**, but **to know** Schmidt, chapter 11. Compare: ἀπειδον, ἐπειδόν, προεἶδον, συνεἶδον εἶδον)

II. 2 perfect οἶδα, οἶδας ([1 Corinthians 7:16](#); [John 21:15](#), for the more common οἶσθα, οἶδαμεν (for ἴσμεν, more common in Greek), οἶδατε (ἴστε, the more usual classic form, is found only in [Ephesians 5:5](#) G L T Tr WH and [Hebrews 12:17](#) (probably also in [James 1:19](#) according to the reading of L T Tr WH; but see below)), οἶσασι (and once the Attic ἴσασι, [Acts 26:4](#)), imperative ἴστε, once, [James 1:19](#) L T Tr WH (but see above), subjunctive εἰδῶ, infinitive εἰδέναι, participle εἰδώς, εἰδυῖα ([Mark 5:33](#); [Acts 5:7](#)); pluperfect ἥδειν, 2 person everywhere ἥδεις, 3 person ἥδει, plural 2 person ἥδειτε, 3 person ἥδισαν (for the more common ἥδεσαν (Veitch, p. 218; Buttmann, 43 (38))); future εἰδήσω ([Hebrews 8:11](#)); cf. Winer's Grammar, 84 (81); Buttmann, 51 (44); the Sept. chiefly for ψααδα>; like the Latin novi it has the signification of a present **to know, understand**; and the pluperfect the significance of an imperfect; (cf. Winer's Grammar, 274 (257)).

1. **to know**: with the accusative of the thing, [Matthew 25:13](#); [Mark 10:19](#); [John 10:4](#); [John 13:17](#); [John 14:4](#); [Acts 5:7](#); [Romans 7:7](#); [1 Corinthians 2:2](#); [Revelation 2:2, 9](#), etc.; τοῦτο (Rec.; others have πάντα) followed by ὅτι, etc. [Jude 1:5](#); with the accusative of person, [Matthew 26:72, 74](#); [John 1:31](#); [John 6:42](#); [Acts 3:16](#); [2 Corinthians 5:16](#), etc.; τόν Θεόν, [Titus 1:16](#), cf. [John 8:19](#); [John 15:21](#); Gentiles are called οἱ μή εἰδότες τόν Θεόν in [1 Thessalonians](#)

4:5; [2 Thessalonians 1:8](#), cf. [Galatians 4:8](#); the predicate of the person is added (as often in Attic), [εἰδὼς αὐτόν ἄνδρα δίκαιον](#), namely, [ὄντα](#), [Mark 6:20](#) (Buttmann, 304 (261)); in the form of a participle [2 Corinthians 12:2](#). to an accusative of the object by attraction (Winers Grammar, § 66, 5 a.; Buttmann, 377 (323)) an exegetical clause is added (cf. especially Buttmann, 301 (258)), with [ὅτι](#), [1 Corinthians 16:15](#); [2 Corinthians 12:3](#); [Acts 16:3](#); or an indirect question (Buttmann, 250f (215f)), [Mark 1:24](#); [Luke 4:34](#); [Luke 13:25, 27](#); [John 7:27](#); [John 9:29](#). [εἰδέναι](#) is used with the accusative and infinitive in [Luke 4:41](#); [1 Peter 5:9](#); followed by [ὅτι](#), [Matthew 9:6](#); [John 19:35](#); [Acts 2:30](#); [Romans 5:3](#), and very often; [οἶδαμεν](#) Pollux by [ὅτι](#) is not infrequently, so far as the sense is concerned, equivalent to **it is well known, acknowledged**: [Matthew 22:16](#); [Luke 20:21](#); [John 3:2](#); [John 9:31](#); [Romans 2:2](#); [Romans 3:19](#); [Romans 7:14](#); [Romans 8:22, 28](#); [2 Corinthians 5:1](#); [1 Timothy 1:8](#); [1 John 3:2](#); [1 John 5:20](#); cf. Lightfoot (in his *Horae Hebraeae et Talm.*) and Baumg.-Crusius on [John 3:2](#). frequent, especially in Paul, is the interrogative formula [οὐκ οἶδατε](#) and [ἢ οὐκ οἶδατε ὅτι](#), by which something well known is commended to one for his thoughtful consideration: [Romans 11:2](#); [1 Corinthians 3:16](#); [1 Corinthians 5:6](#); [1 Corinthians 6:2f, 9, 15f, 19](#); [1 Corinthians 9:13, 24](#); [οὐκ οἶδατε](#) followed by an indirect question. [Luke 9:55](#) (Rec.); [οὐκ οἶδας ὅτι](#), [John 19:10](#); [οὐκ ᾔδειτε](#), [Luke 2:49](#); [εἰδέναι](#) followed by an indirect question. (cf. Buttmann, as above), [Matthew 26:70](#); [John 9:21, 25, 30](#); [John 14:5](#); [John 20:13](#); [1 Corinthians 1:16](#); [1 Corinthians 7:16](#); [2 Corinthians 12:2](#); [Romans 8:26](#); [Ephesians 6:21](#); [1 Timothy 3:15](#), and very often.

2. to know, i. e. get knowledge of, understand, perceive;

a. any fact: as, [τάς ἐνθυμήσεις](#), [Matthew 12:25](#); [τὴν ὑπόκρισιν](#), [Mark 12:15](#); [τούς διαλογισμούς αὐτῶν](#), [Luke 6:8](#); [Luke 11:17](#); with the addition of [ἐν ἑαυτῷ](#) followed by [ὅτι](#), [John 6:61](#).

b. the force and meaning of something, which has a definite meaning: [1 Corinthians 2:11f](#); [τὴν παραβολήν](#), [Mark 4:13](#); [μυστήρια](#), [1 Corinthians 13:2](#); followed by an indirect question. [Ephesians 1:18](#).

c. as in classical Greek, followed by an infinitive in the sense of **to know how** (Latincalleo, **to be skilled in**): [Matthew 7:11](#); [Luke 11:13](#); [Luke 12:56](#); [Philippians 4:12](#); [1 Thessalonians 4:4](#); [1 Timothy 3:5](#); [James 4:17](#); [2 Peter 2:9](#); [ὥς οἶδατε](#), namely, [ἀσφαλίσασθαι](#), [Matthew 27:65](#).

3. Hebraistically, [εἰδέναι τινα](#) **to have regard for one, cherish, pay attention to**: [1 Thessalonians 5:12](#) (the Sept. [Genesis 39:6](#) for [וַיִּשָּׁק](#)). (Synonym: see [γινώσκω](#).)

STRONGS NT 1492: οἶδαοἶδα, see εἶδῶ, II., p. 174.

Topical Lexicon

Overview of Usage

The verb οἶδα and its cognates occur 319 times in the Greek New Testament, permeating narrative, didactic, and apocalyptic passages. It appears most densely in John's Gospel and 1 John, but every New Testament writer employs it. The word marks intuitive, settled knowledge—facts already grasped, truths decisively perceived—rather than knowledge still being acquired. Its breadth covers divine omniscience, Christ's messianic awareness, apostolic certainty, moral accountability, and the believer's assurance.

Old Testament and Intertestamental Background

In the Septuagint οἶδα often translates יָדָע (yada'), linking New Testament usage to the Hebrew idea of covenantal "knowing," which includes relationship and obedience ([Genesis 18:19](#); [Amos 3:2](#)). Early Jewish writings retained this relational nuance. New Testament authors therefore inherit a term that unites cognitive perception with covenant fidelity.

Divine Omniscience

Scripture frequently places οἶδα on the lips of Jesus to declare the omniscience of the Father:

- "Your Father knows what you need before you ask Him" ([Matthew 6:8](#)).
- "Your Father knows that you need them" ([Luke 12:30](#)).

Revelation echoes the refrain seven times—"I know your deeds" ([Revelation 2:2](#); 2:9; 2:19; 3:1; 3:8; 3:15)—affirming the Risen Christ's searching gaze upon His churches. The verb thereby grounds the doctrine of God's exhaustive knowledge of all creation and His people.

Christ's Messianic Self-Awareness

Jesus employs οἶδα to testify to His origin, mission, and the Father's will:

- "I know where I came from and where I am going" ([John 8:14](#)).
- "I know Him, because I am from Him and He sent Me" ([John 7:29](#)).

Such statements affirm the Son's pre-incarnate fellowship with the Father and His conscious fulfillment of redemption history ([John 13:1–3](#); 18:4; 19:28). The Gospels contrast this with the crowd's ignorance, sharpening the call to faith.

Apostolic Certainty in Proclamation

Paul's letters repeatedly hinge ethical and doctrinal exhortation on shared knowledge:

- “We know that our old self was crucified with Him” ([Romans 6:6](#)).
- “We know that all creation has been groaning” ([Romans 8:22](#)).
- “We know that if the earthly tent we live in is dismantled, we have a building from God” ([2 Corinthians 5:1](#)).

These uses express truths already taught and received, converting theology into settled conviction.

Experiential Knowledge and Discipleship

John links knowledge to fellowship and obedience:

- “You know Him because He remains with you and will be in you” ([John 14:17](#)).
- “If you know these things, you will be blessed if you do them” ([John 13:17](#)).
- “By this we know that we have come to know Him: if we keep His commandments” ([1 John 2:3](#)).

Discipleship therefore flows from experiential acknowledgment of Christ, confirmed by a life of loving obedience.

Assurance of Salvation

1 John builds a chain of “we know” formulas ([1 John 3:14](#); 5:15, 18–20) offering pastoral certainty:

- “I have written these things to you who believe in the name of the Son of God so that you may know that you have eternal life” ([1 John 5:13](#)).

Assurance rests not on subjective feeling alone but on objective revelation grasped by οἶδα.

Moral Accountability

Knowledge intensifies responsibility. Jesus' parable in [Luke 12:47–48](#) distinguishes servants who “knew” their master's will from those who did not. James warns, “If anyone, then, knows the good he ought to do and does not do it, he is guilty of sin” ([James 4:17](#)). The verb thus frames sin as willful violation of known light.

Eschatological Tension: Knowing and Not Knowing

Believers are exhorted to live alert precisely because certain times remain hidden: “You do not know on what day your Lord will come” ([Matthew 24:42](#)) and “Of that day or hour no one knows” ([Mark 13:32](#)). Yet Paul can state, “You yourselves know full well that the Day of the

Lord will come like a thief in the night” ([1 Thessalonians 5:2](#)). The Church holds revealed certainty of Christ’s return while lacking its timetable, fostering vigilance and hope.

Contrast with Ignorance and Unbelief

Repeated denials—“I do not know the man” ([Matthew 26:70](#)) or the Jewish leaders’ “We do not know where He is from” ([John 9:29](#))—underscore spiritual blindness. Unbelief is not merely absence of data but rejection of available light.

Interplay with ἐπιγινώσκω (ginosko)

Where ἐπιγινώσκω often signifies progressive learning, οἶδα denotes immediate perception. In [John 14:7](#) both verbs appear: “If you had known Me [ἐγνώκειτέ με], you would know [ᾔδειτε] My Father also.” The distinction enriches doctrine: saving faith entails decisive insight grounded in progressive relationship.

Historical and Theological Reflection

The early Church Fathers employed οἶδα texts to defend orthodox Christology (Ignatius, Irenaeus) and soteriology (Augustine on assurance). Reformation expositors (Luther on Romans, Calvin on 1 John) appealed to its certainty to oppose skepticism. English translations—Tyndale’s “wot,” Geneva’s “know”—kept the nuance of settled conviction.

Ministry Implications

1. Preaching: Proclaim objective truths believers are to “know,” shaping worldview and conduct ([Romans 6:9](#); [1 Corinthians 15:58](#)).
2. Counseling: Anchor assurance in what Scripture declares, not transient emotion ([1 John 5:13](#)).
3. Discipleship: Move hearers from data gathering to settled conviction expressed in obedience ([John 13:17](#)).
4. Apologetics: Expose willful ignorance ([John 9:41](#)) and present the knowledge of God in Christ ([2 Corinthians 4:6](#)).
5. Worship: Celebrate God’s exhaustive knowledge—“Such knowledge is too wonderful for me” ([Psalm 139:6](#))—and our privileged participation in it ([John 17:3](#)).

Summary

Οἶδα threads through the New Testament as the vocabulary of certainty: God perfectly knows, Christ consciously fulfills, apostles confidently proclaim, believers assuredly rest, and the unrepentant stand condemned for rejecting known truth. Receiving and living in this knowledge is both the duty and delight of every follower of Jesus Christ.

GIVE:

◀ 1325. didómi ▶

Lexical Summary

didómi: To give, to grant, to bestow

Original Word: δίδωμι

Part of Speech: Verb

Transliteration: didómi

Pronunciation: dee'-do-mee

Phonetic Spelling: (did'-o-mee)

KJV: adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield

NASB: give, given, gave, grant, gives, giving, granted

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

1. to give

{used in a very wide application (properly or by implication, literally or figuratively); greatly modified by the connection; used as an alternative in most of the tenses}

Strong's Exhaustive Concordance

bestow, commit, deliver.

A prolonged form of a primary verb (which is used as an alternative in most of the tenses); to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection) -- adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

NAS Exhaustive Concordance

Word Origin

redupl. from the root do-

Definition

to give (in various senses lit. or fig.)

NASB Translation

add (1), allow (2), bestowed (4), cause (2), commanded* (1), dealing (1), drew (1), gave (79), give (122), given (117), gives (14), giving (12), grant (15), granted (10), granting (2), leave (1), make (1), offer (2), pass (1), pay (5), permitted (1), pour (1), poured (1), produce (1), produces (1), producing (1), put (6), puts (1), putting (1), show (1), struck* (1), utter (1), venture* (1), yielded (3).

Thayer's Greek Lexicon

STRONGS NT 1325: δίδωμι

δίδωμι (**διδῶ**, [Revelation 3:9](#) L T WH; (**διδῶ** Tr, yet see WH Appendix, p. 167)), 3 person plural **δίδοασι** ([Revelation 17:13](#) (not Rec.)), imperative **δίδου** ([Matthew 5:42](#) R G); imperfect 3 person singular **ἐδίδου**, 3 person plural **ἐδίδουν** (**ἐδίδοσαν**, [John 19:3](#) L T Tr WH (see **ἔχω**)); future **δώσω**; 1 aorist **ἔδωκα** (2 person singular **ἔδωκες**, [John 17:7](#) Tr marginal reading, 8 Tr marginal reading; cf. references under the word **κοπιᾶω**), subjunctive **δώσῃ** (and **δώσωμεν**) from an imaginary indicative form **ἔδωσα** ([Mark 6:37](#) T Tr marginal reading); [John 17:2](#) (Tr marginal reading WH **δώσει**); [Revelation 8:3](#) (L T Tr WH **δώσει**; cf. Lob. ad Phryn., p. 720f; Buttmann, 36 (31); Winers Grammar, 79 (76); (Veitch, under the word **δίδωμι** at the end, also Sophocles Lexicon, under the word, and especially the Introduction, p. 40; WH's Appendix, p. 172)); perfect **δέδωκα** (on the interchange between the forms of the pf and of the aorist in this verb cf. Buttmann, 199 (172)); pluperfect **ἔδεδώκειν** and without augment (Winers Grammar, § 12, 9; Buttmann, 33 (29)) **δεδώκειν**, [Mark 14:44](#); and L text T Tr WH in [Luke 19:15](#); 3 person plural **δεδώκεισαν**, [John 11:57](#); 2 aorist subjunctive 3 person singular **δῶ** (**δῶῃ**, [John 15:16](#) Tr marginal reading; [Ephesians 1:17](#) WH marginal reading; [2 Timothy 2:25](#) L WH marginal reading; **δοῖ**, [Mark 8:37](#) T Tr WH; cf. Buttmann, 46 (40); WH's Appendix, p. 168; Kuenen and Cobet, praef., p. lxi.), plural **δῶμεν**, **δῶτε**, **δῶσιν**, optative 3 person singular **δῶῃ** for **δοιῇ**, [Romans 15:5](#); ([2 Thessalonians 3:16](#)); [2 Timothy 1:16, 18](#); (T Tr WH text; [Ephesians 1:17](#) R G; R G) and elsewhere among the variants ((cf. Winers Grammar, § 14, 1 g.; Buttmann, 46 (40), cf. § 139, 37 and 62); see (WH's Appendix, as above; Tdf. Proleg., p. 122); Lob. ad Phryn., p. 346; (Kühner, § 282 Anm. 2; Veitch, under the word **δίδωμι** at the end)), imperative **δός**, **δότε**, infinitive **δοῦναι**, participle **δούς**; passive, perfect **δέδομαι**; 1 aorist **έδοθην**; 1 future **δοθήσομαι**; cf. Buttmann, 45f (39f); (WH as above): In the Sept. times without number for **תָּן**, sometimes for **תָּשׁ**; and for Chaldean **ܕܝܢ**; (from Homer down); **to give**;

A. absolutely and generally: **μακάριον ἔστι μᾶλλον διδόναι, ἢ λαμβάνειν**, [Acts 20:35](#).

B. In construction;

I. **τίνι τί**, **to give something to some one** — in various senses;

1. of one's own accord to give one something, to his advantage; **to bestow**, **give as a gift**: [Matthew 4:9](#); [Luke 1:32](#); [Luke 12:32](#), and often **δώρατα** (cf. Buttmann, 148

(129)), [Matthew 7:11](#); [Luke 11:13](#); [Ephesians 4:8](#) ([Psalm 67:19](#) ()); **τά ὑπάρχοντα** what thou hast **τοῖς πτωχοῖς**, [Matthew 19:21](#); **χρήματα**, [Acts 24:26](#).

2. to grant, give to one asking, let have: [Matthew 12:39](#); [Matthew 14:7](#); [Matthew 16:4](#); [Matthew 20:23](#); [Mark 6:22, 25](#); [Mark 8:12](#); [Mark 10:40](#); [Luke 11:29](#); [Luke 15:16](#); [John 11:22](#); [John 14:16](#); [John 15:16](#); [John 16:23](#); [Acts 3:6](#); [James 1:5](#); (noteworthy is [1 John 5:16](#) **δώσει** (namely, probably **ὁ Θεός**) **αὐτῷ ζωὴν τοῖς ἁμαρτάνουσιν**, etc., where **αὐτῷ** seems to be an ethical dative and **τοῖς ἁμαρτάνουσιν** dependent on the verb; see Buttmann, 133 (116) note, cf. 179 (156); Winer's Grammar, 523 (487), cf. 530 (494)); in contradistinction from what one claims: [John 3:27](#); [John 19:11](#).

3. to supply, furnish, necessary things: as **ἄρτον τίνι**, [Matthew 6:11](#); [Luke 11:3](#); [John 6:32, 51](#); **τροφὴν**, [Matthew 24:45](#); **βρώσιν**, [John 6:27](#); besides in [Matthew 25:15, 28](#); [Mark 2:26](#); [Mark 4:25](#); [Luke 6:4](#); [Luke 8:18](#); [Luke 12:42](#); [Luke 19:24, 26](#); [John 4:10, 14, 15](#); [Ephesians 6:19](#).

4. to give over, deliver, i. e., a. to reach out, extend, present: as [Matthew 14:19](#); [Matthew 17:27](#); [Mark 6:41](#); [Mark 14:22](#); [Luke 9:16](#); [Luke 22:19](#); **τό ψωμίον**, [John 13:26](#); **τό ποτήριον**, [John 18:11](#); [Revelation 16:19](#); **τάς χεῖρας διδόναι**, to give one the hand, [Acts 9:41](#); [Galatians 2:9](#).

b. of a writing: **ἀποστάσιον**, [Matthew 5:31](#).

c. to give to one's care, intrust, commit; aa. something to be administered; universally: **παντί ᾧ ἐδόθη πολύ**, [Luke 12:48](#); property, money, [Matthew 25:15](#); [Luke 19:13, 15](#); **ἀμπελῶνα**, a vineyard to be cultivated, [Mark 12:9](#); [Luke 20:16](#); **τάς κλείς (κλειδας) τεςς βασιλείας**, [Matthew 16:19](#); **τὴν κρίσιν**, [John 5:22](#); **κρίμα**, [Revelation 20:4](#); **τὴν ἐξουσίαν ἑαυτῶν**, [Revelation 17:13](#) (not Rec.); **τά ἔργα, ἵνα τελειώσω αὐτά**, [John 5:36](#); **τό ἔργον, ἵνα ποιήσω**, [John 17:4](#); **τό ὄνομα τοῦ Θεοῦ**, to be declared, [John 17:11](#) (not Rec., [John 17:12](#) T Tr WH). bb. **to give or commit to some one something to be religiously observed:** **διαθήκην περιτομῆς**, [Acts 7:8](#); **τὴν περιτομήν**, the ordinance of circumcision, [John 7:22](#); **τόν νόμον**, [John 7:19](#); **λόγια ζῶντα**, [Acts 7:38](#).

5. to give what is due or obligatory, to pay: wages or reward, [Matthew 20:4, 14](#); [Matthew 26:15](#); [Revelation 11:18](#); **ἀργύριον**, as a reward, [Mark 14:11](#); [Luke 22:5](#); taxes, tribute, tithes, etc.: [Matthew 17:27](#); [Matthew 22:17](#); [Mark 12:14](#) (15); [Luke 20:22](#); [Luke 23:2](#); [Hebrews 7:4](#); **θυσίαν** namely, **τῷ κυρίῳ**, [Luke 2:24](#) (**θυσίαν ἀποδοῦναι τῷ Θεῷ**, Josephus, Antiquities 7, 9, 1); **λόγον, render account**, [Romans 14:12](#) (L text Tr text **ἀποδοῦναι**).

6. **δίδωμι** is joined with nouns denoting an act or an effect; and a. the act or effect of him who gives, in such a sense that what he is said **διδόναι** (either absolutely or with the dative of person) he is conceived of as effecting, or as becoming its author. Hence, **δίδωμι** joined with a noun can often be changed into an active verb expressing the effecting of that which the noun denotes. Thus, **διδόναι αἶνον τῷ Θεῷ** is equivalent to **αἰνεῖν τὸν Θεόν**, [Luke 18:43](#); **ἀπόκρισιν τίνι** equivalent to **ἀποκρίνεσθαι**, [John 1:22](#); [John 19:9](#); **ἐγκοπὴν δοῦναι τῷ εὐαγγελίῳ** equivalent to **ἐνκόπτειν τὸ εὐαγγέλιον**, to hinder (the progress of) the gospel, [1 Corinthians 9:12](#); **ἐντολὴν τίνι** equivalent to **ἐντέλλεσθαι τίνι** [John 11:57](#); [John 12:49](#); [John 13:34](#); [1 John 3:23](#); **δόξαν τίνι** equivalent to **δοξάζειν τίνι** (see **δόξα**, II.); **ἐργασίαν**, after the Latin *operam dare*, **take pains**, (A. V. **give diligence**), equivalent to **ἐργάζεσθαι**, [Luke 12:58](#) (**συμβούλιον**, cf. the Latin *consilium dare*, equivalent to **συμβουλεύεσθαι**, [Mark 3:6](#) Tr text WH text); **διαστολὴν τίνι** i. q. **διαστέλλειν τί**, [1 Corinthians 14:7](#); **παραγγελίαν**, [1 Thessalonians 4:2](#) **παράκλησιν**, [2 Thessalonians 2:16](#); **ἔλεος** equivalent to **ἐλπιν**, [2 Timothy 1:16](#), [18 ἀγάπην](#), show (A. V. **bestow**), [1 John 3:1](#); **ἐκδίκησιν** [2 Thessalonians 1:8](#); **βασανισμόν**, [Revelation 18:7](#); **ῥάπισμα** equivalent to **ῥαπίζειν τινα**, [John 18:22](#); [John 19:3](#); **φίλημα** equivalent to **φιλεῖν τινα**, [Luke 7:45](#). or b. the noun denotes something to be done by him to whom it is said to be given: **διδόναι τίνι μετάνοιαν**, to cause him to repent, [Acts 5:31](#); [Acts 11:18](#); **γνώσιν σωτηρίας**, [Luke 1:77](#); **ἐλπίδα τίνι**, [2 Thessalonians 2:16](#).

7. Joined with nouns denoting strength, faculty, power, virtue, **δίδωμι** (**τίνι τί**) is equivalent to: **to furnish, endue**, (one with a thing): [Luke 21:15](#) (**δώσω ὑμῖν στόμα καὶ σοφίαν**); [Acts 7:10](#); **ἐξουσίαν**, [Matthew 9:8](#); [Matthew 10:1](#); [Luke 10:19](#); [John 17:2](#); [Revelation 2:26](#); [Revelation 6:8](#); [Revelation 13:7](#); **διάνοιαν**, [1 John 5:20](#); **σύνεσιν**, [2 Timothy 2:7](#); and in the very common phrase **διδόναι τὸ πνεῦμα**. (I'. **διδόναι τίνι τίνος** **to give to one** (a part) of etc.: [Revelation 2:17](#) (G L T Tr WH) **δώσω αὐτῷ τοῦ μάννα**, cf. Winers Grammar, 198 (186); Buttmann, 159 (139).)

II. **δίδωμι τί** without a dative, and **δίδωμι τινα**.

1. **δίδωμι τί**;

a. with the force of **to cause, produce, give forth from oneself**: **ὑετόν**, from heaven, [James 5:18](#); **καρπὸν**, [Matthew 13:8](#); [Mark 4:7, 8f](#) ([Deuteronomy 25:19](#); Sir. 23:25); **σημεῖα**, [Matthew 24:24](#); [Mark 13:22](#) (not Tdf.); [Acts 2:19](#) ([Exodus 7:9](#); [Deuteronomy](#)

13:1, etc.); **ὑπόδειγμα**, [John 13:15](#); **φέγγος**, [Matthew 24:29](#); [Mark 13:24](#) (**φῶς**, [Isaiah 13:10](#)); **φωνήν**, [1 Corinthians 14:7f](#); **διά τῆς γλώσσης λόγον**, [1 Corinthians 14:9](#); **γνώμην**, to give one's opinion, to give advice, [1 Corinthians 7:25](#); [2 Corinthians 8:10](#).

b. δίδοναι κλήρους (כִּלְיָן לְכִלְיָן, [Leviticus 16:8](#)), to give, i. e. **hand out lots**, namely, to be cast into the urn (see **κληρος**, 1), [Acts 1:26](#).

c. δίδωμι τί with the predicate accusative: [Matthew 20:28](#); [Mark 10:45](#) (to give up as a **λύτρον**); [Matthew 16:26](#); [Mark 8:37](#) (to pay as an equivalent).

2. δίδωμι τινα;

a. where the noun refers to the office one bears, to **appoint**: **κριτάς**, [Acts 13:20](#).

b. to cause to come

forth: **δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων** (namely, **τινας** (cf. Buttmann, 158 (138); Winer's Grammar, § 59, 4 b.)), [Revelation 3:9](#); so also the sea, death, Hades, are said to **give (up)** the dead who have been engulfed or received by them, [Revelation 20:13](#).

3. δίδωμι τινα τίνι;

a. to give one to some one as his own: as the object of his saving care, [Hebrews 2:13](#); **to give one to someone**, to follow him as a leader and master, [John 6:37, 39](#); [John 10:29](#); [John 17:6, 9, 12](#) (but see B. I. 4.

c. aa. above), ; ; in these passages God is said to have given certain men to Christ, i. e. to have disposed them to acknowledge Christ as the author and medium of their salvation, and to enter into intimate relations with him, hence Christ calls them 'his own' (**τά ἐμά**, [John 10:14](#)).

b. to give one to some one to care for his interests: [John 3:16](#) (**ἔδωκεν** namely, **αὐτῷ**, i. e. **τῷ κόσμῳ**); [Acts 13:21](#).

c. to give one to some one to whom he already belonged, to return: [Luke 7:15](#) (**ἄπεδωκε** (so L marginal reading in [Luke 7:15](#))).

d. δίδωμι ἑμαυτόν τίνι, to one demanding of me something, **I give myself up** as it were; an hyperbole for **disregarding entirely my private interests, I give as much as ever I can**: [2 Corinthians 8:5](#).

4. **δίδωμι** **τινα** with a predicate accusative: **ἑαυτὸν τύπον**, to render or set forth oneself as an example, [2 Thessalonians 3:9](#); with a predicate of dignity, office, function, and a dative of the person added **for whose benefit** some one invested with said dignity or office **is given**, that is, **is bestowed**: **αὐτόν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ**, head over all things to the church, [Ephesians 1:22](#); **ἔδωκεν τοὺς μὲν ἀποστόλους κτλ.**, namely, **τῇ ἐκκλησίᾳ**, [Ephesians 4:11](#). For in neither of these passages are we obliged, with many interpreters, to translate the word **appointed**, **made**, after the use of the Hebrew **יָדָן**; especially since in the second Paul seems wish to confirm the words quoted in [Ephesians 4:8](#), **ἔδωκε δόματα τοῖς ἀνθρώποις**. Those in the church whom Christ has endued with gifts and functions for the common advantage the apostle reckons among the **δόματα** given by him after his ascension to heaven.

III. Phrases in which to the verb **δίδωμι**, either standing alone or joined to cases, there is added:

1. an infinitive, either alone or with an accusative; **δίδωμι τίνι** followed by an infinitive denoting the object: **δίδωμι τίνι φαγεῖν**, give, supply, something to eat, give food (Buttmann, 261 (224); Winer's Grammar, 318f (299)), [Matthew 14:18](#); [Matthew 25:35, 42](#); [Mark 6:37](#); [Mark 5:43](#); [Luke 8:55](#); [Luke 9:13](#); [Revelation 2:7](#); **πιεῖν**, [John 4:7, 10](#); with the addition of an object accusative depending on the **φαγεῖν** or **πιεῖν**: [Matthew 27:34](#); [Mark 15:23](#) (R G L); with an accusative added depending on the verb **δίδωμι**: [John 6:31](#) [Revelation 16:6](#); followed by an infinitive indicating design (cf. Buttmann, as above), **to grant** or **permit one** to etc.: [Luke 1:73f](#) (**δοῦναι ἡμῖν ἀφόβως λατρεύειν αὐτῷ**); [John 5:26](#); [Acts 4:29](#); [Romans 15:5](#); [Ephesians 3:16](#); [Revelation 3:21](#); [Revelation 6:4](#); [Revelation 7:2](#); (followed by **εἰς**, with the infinitive: [Romans 15:16](#), cf. Buttmann, 265 (228)); by a construction borrowed from the Hebrew, **καὶ δώσω τοῖς ... καὶ προφητεύσουσι**, [Revelation 11:3](#); in the passive, [Matthew 13:12](#); [Mark 4:11](#) (**ὑμῖν δέδοται γινῶναι** (G L T Tr WH omit **γινῶναι**) to you it has been granted etc.); followed by the accusative and the infinitive: **δώη** (L T Tr WH **δῶ**) **ὑμῖν ... κατοικῆσαι τὸν Χριστὸν ἐν ταῖς καρδίαις ὑμῶν**, [Ephesians 3:16f](#); **ἔδωκεν αὐτόν ἐμφανῇ γενέσθαι**, [Acts 10:40](#); **οὐ δώσεις τὸν ὄσιον σου ἰδεῖν διαφθοράν** (from [Psalm 15:10](#)), [Acts 2:27](#); [Acts 13:35](#).

2. **δίδωμι τίνι**, followed by **ἵνα**, **to grant** or **permit**, that, etc. (Buttmann, 238 (205) Winer's Grammar, 337 (316), cf. 545 (507)): [Mark 10:37](#); [Revelation 19:8](#). **to commission**, [Revelation 9:5](#).

IV. δίδωμι τί, or τίνι τί, or τίνι or τινα, followed by a preposition with a noun (or pronoun);

1. τίνι ἐκ τίνος (cf. Winer's Grammar, § 28, 1; Buttmann, 159 (139)): δότε ἡμῖν (a part) ἐκ τοῦ ἐλαίου ὑμῶν, [Matthew 25:8](#); ἐκ τῶν ἄρτων, easily to be supplied from the context, [Mark 2:26](#); [Luke 6:4](#); ἐκ τοῦ πνεύματος αὐτοῦ ἔδωκεν ἡμῖν, [1 John 4:13](#); otherwise in [John 3:34](#) ὁ Θεός οὐ δίδωσι τό πνεῦμα ἐκ μέτρου, by measure, i. e. according to measure, moderately (cf. Winer's Grammar, § 51, 1 d.); otherwise in [Revelation 3:9](#) δίδωμι ἐκ τῆς συναγωγῆς (see II. 2 b. above). τίνι ἀπό τίνος: [Luke 20:10](#) ἵνα ἀπό τί καρποῦ τοῦ ἀμπελῶνος δώσιν (L T Tr WH δώσουσιν) αὐτῷ, namely, the portion due. Τί followed by εἰς with a noun, to give something to put into, [Luke 6:38](#) μέτρον δώσουσιν εἰς τόν κόλπον ὑμῶν (shall they give, i. e. pour into your bosom), or upon, [Luke 15:22](#) δότε δακτύλιον εἰς τήν χειρα αὐτοῦ (put a ring on his hand); εἰς τόν ἀγρόν, for the field, to pay its price, [Matthew 27:10](#); τίνι τί εἰς τὰς χειρας, to commit a thing to one, deliver it into one's power: [John 13:3](#) (Hebrew יָדַי בְּיָדָיו, [Genesis 9:2](#); [Genesis 14:20](#); [Exodus 4:21](#)); εἰς τήν διάνοιαν, or ἐπὶ τὰς καρδίας ([Jeremiah 38:33](#) ()), put into the mind, fasten upon the heart, [Hebrews 8:10](#); [Hebrews 10:16](#); or εἰς τῆς καρδίας with an infinitive of the thing, [Revelation 17:17](#); (Xenophon, Cyril 8, 2, 20 διδόναι τίνι τί εἰς τήν ψυχήν). ἑαυτὸν διδόναι εἰς with the accusative of place, to betake oneself somewhere, to go into some place: [Acts 19:31](#) (εἰς τόπους παραβολους, Polybius 5, 14, 9; εἰς τόπους τραχεῖς, Diodorus 14, 81; εἰς τὰς ἐρημίας, Diodorus 5, 59; Josephus, Antiquities 15, 7, 7; εἰς κώμην τινα, Josephus, Antiquities 7, 9, 7).

2. δίδωμι τί ἐν τίνι, i. e. to be or remain in, so that it is in (cf. Winer's Grammar, 414 (386); Buttmann, 329 (283)): ἐν τῇ χειρὶ τίνος, [John 3:35](#); ἐν ταῖς καρδίαις, [2 Corinthians 1:22](#); ἐν τῇ καρδίᾳ τίνος, [2 Corinthians 8:16](#) (cf. [1 Kings 10:24](#)); εἰρήνην δοῦναι ἐν τῇ γῇ to bring peace to be on earth, [Luke 12:51](#).

3. δίδωμι τί ὑπὲρ τίνος, give up for etc. (cf. Winer's Grammar, 383f (358f)): [John 6:51](#); ἑαυτὸν ὑπὲρ τίνος, [Titus 2:14](#); ἑαυτὸν ἀντίλυτρον ὑπὲρ τίνος, [1 Timothy 2:6](#); ἑαυτὸν περὶ (R WH text ὑπὲρ; cf. περὶ, the passage cited δ.) τῶν ἁμαρτιῶν, for sins, i. e. to expiate them, [Galatians 1:4](#).

4. **διδόναι** τίνι κατὰ τὰ ἔργα, τὴν προᾶξιν, to give one according to his works, to render to one the reward of his deeds: [Revelation 2:23](#) ([Psalm 27:4](#) ()); (cf. ἀποδώσει [Matthew 16:27](#); [Romans 2:6](#)).

5. Hebraistically, **δέδωκα ἐνώπιον σου θύραν ἀνεωγμένην** I have set before thee a door opened, i. e. have caused the door to be open to thee, [Revelation 3:8](#).

[SYNONYMS: **διδόναι**, **δωρεῖσθαι**: **διδόναι**, to give in general, antithetic

to **λαμβάνειν**; **δωρεῖσθαι** specific, to bestow, present; **διδόναι** might be used even of evils, but **δωρεῖσθαι** could be used of such things only ironically; see **δόμα**, at the end.

Compare: ἀναδίδωμι, ἀποδίδωμι, ἀνταποδίδωμι, διαδίδωμι, ἐκδίδωμι, ἐπιδίδωμι μεταδίδωμι, παραδίδωμι προδίδωμι.]

Topical Lexicon

Core Concept of Strong's 1325

The verb conveys the action of giving, granting, bestowing, delivering or committing something or someone to another. In the New Testament it ranges from God's gracious self-giving to the everyday act of handing bread to a neighbor. The word's 416 appearances make it a thread that ties together revelation, redemption, discipleship, worship and final judgment.

The Father as the Supreme Giver

- [John 3:16](#) anchors the theme: "For God so loved the world that He gave His one and only Son."
- [John 3:35](#) declares that the Father "has given all things into His hand."
- In salvation the Father gives repentance ([Acts 5:31](#)), faith ([Philippians 1:29](#)), grace ([Ephesians 3:7](#)), wisdom ([James 1:5](#)) and every good and perfect gift ([James 1:17](#)).
- His giving is not abstract: "All authority in heaven and on earth has been given to Me" ([Matthew 28:18](#)), so the Son's mission rests on a prior act of divine giving.

The Mutual Giving within the Godhead

[John 17](#) is saturated with the verb. The Father gives the elect to the Son (17:2, 6, 9, 24); the Son gives them eternal life (17:2), God's words (17:8), the Father's name (17:11), the Father's word (17:14) and the Father-shared glory (17:22). This reciprocal giving discloses intra-Trinitarian love and becomes the model for Christian unity (17:22–23).

The Son Giving Life, Light and Law

- Eternal life: "I give them eternal life, and they will never perish" ([John 10:28](#)).
- Living water: "The water I will give him will become in him a fount of water springing up to eternal life" ([John 4:14](#)).
- Spiritual nourishment: "The bread of God is He who comes down from heaven and gives life to

the world” ([John 6:33](#)).

- New commandment: “A new commandment I give you: Love one another” ([John 13:34](#)).

The Gift of the Holy Spirit

The Spirit Himself is given ([Acts 5:32](#); [1 John 3:24](#)), and through Him gifts are distributed: “To each one the manifestation of the Spirit is given for the common good” ([1 Corinthians 12:7](#)). Pentecost illustrates divine generosity: “They were all filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them” ([Acts 2:4](#)).

Authority and Power Granted for Mission

- [Luke 10:19](#): “I have given you authority to tread on snakes and scorpions, and over all the power of the enemy.”
- [Acts 1:8](#) is rooted in this giving, as power comes from the Spirit the Father promises to give.
- [Revelation 3:8](#) speaks of mission opportunity: “I have placed before you an open door that no one can shut.”

Gracious Provision for Daily Need

Jesus blesses and multiplies food that He “gave” to the disciples ([Mark 6:41](#)). Believers are urged: “Give, and it will be given to you” ([Luke 6:38](#)). Material giving expresses the gospel’s generosity and supports ministry ([Philippians 4:15–18](#)).

Imperatives to Give

Commands employ the aorist imperative: “Give to the one who asks you” ([Matthew 5:42](#)); “Give God the glory” ([Revelation 14:7](#)). In worship, giving thanks ([Luke 22:19](#)) and giving glory shape corporate life.

Covenant and Law

The Law was “given through Moses” ([John 1:17](#)), yet grace and truth were realized in Jesus Christ. Paul repeatedly speaks of “grace given to me” ([Romans 12:3](#); [1 Corinthians 3:10](#)) to underline that ministry is a divine trust, not personal achievement.

Eschatological Gifts and Judgments

Revelation uses the verb both positively and negatively. Crowns, hidden manna and morning stars are promised (2:10, 17, 28); authority over nations is granted (2:26). Conversely, to persecutors is “given authority” to make war (13:7) and “blood to drink” (16:6). What God gives in judgment matches deeds, displaying perfect justice.

Giving in Worship and Sacrament

At the Last Supper Jesus “gave” bread and cup to the disciples ([Matthew 26:26–27](#)), instituting an act of memorial giving in which He offers Himself and believers offer thanksgiving. Spiritual leadership gifts—apostles, prophets, evangelists, pastors and teachers—are “given” to equip the saints ([Ephesians 4:11](#)).

Pastoral and Ministry Applications

1. Stewardship: Every resource, talent and opportunity is something God has given ([1 Corinthians 4:7](#)).
2. Prayer: Confidence flows from promises such as [Matthew 7:7](#): “Ask, and it will be given to you.”
3. Teaching: Sound doctrine rests on the word God has given; pastors must pass it on faithfully ([2 Timothy 2:2](#)).
4. Suffering: “It has been granted to you on behalf of Christ not only to believe in Him, but also to suffer for Him” ([Philippians 1:29](#)). Even trials are a divine allotment for purifying faith.
5. Hope: Future reward is assured—“He will give the crown of life” ([Revelation 2:10](#)).

Summary

Strong’s 1325 spans the entire sweep of redemptive history: creation gifts, covenant law, incarnate grace, Spirit empowerment, church generosity, and final inheritance. Every act of holy service and every benefit enjoyed by the believer flows from the God who loves to give, and whose gifts reveal His character, advance His kingdom and secure His glory forever.

MacArthur Commentary:

Start Loving

(7:7–11)

Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened. Or what man is there among you, when his son shall ask him for a loaf, will give him a stone? Or if he shall ask for a fish, he will not give him a snake, will he? If you then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give what is good to those who ask Him! Therefore, however you want people to treat you, so treat them, for this is the Law and the Prophets. (7:7–12)

Here is the conclusion of the main theme of the Sermon on the Mount, which is to give the standards for kingdom living. Jesus has given the standards related to self, to morality, to religion, and to money and possessions. Here He concludes giving the standards related to human relationships begun in verses 1–6.

This passage forms the positive side of Jesus' summation of the principles that lead to right human relations. To love others in the way God wants us to love first of all requires that we do not self-righteously and carelessly criticize and unmercifully condemn others. If that attitude is present, it has to be removed. Not to be unjustly critical of a person is not the same as loving them, but it is absolutely necessary before true love can exist. Yet love is much more than something negative; it is immeasurably more than simply not wishing evil on others or doing them any wrong. The mere absence of hatred and ill will does not constitute love.

The positive side of love is the active side, the productive side, the side that is the true measure and test of love. It is not seen in what we refrain from doing but in what we do. (The Greek verb forms in the descriptions of love in 1 Corinthians 13:4–7 all emphasize action.) The key expression of that principle is in verse 12, **however you want people to treat you, so treat them**, to which verses 1–11 point as advance commentary and illustration. That verse, often referred to as the golden rule, has also been called the Mt. Everest of ethics (William Barclay, *The Gospel of Matthew*, 2 vols. [Philadelphia: Westminster, 1975], 1:272). The famous Bible scholar Alfred Edersheim said it was the closest approach to absolute love of which human nature was capable, and Bishop J. C. Ryle wrote, "[This truth] settles a hundred different points, ... it prevents the necessity of laying down endless little rules for our conduct in specific cases" (*Expository Thoughts on the Gospels: St. Matthew* [London: James Clarke, 1965], p. 66).

Jesus gives three reasons for obeying the command to love others as ourselves: God's promise to His children demands it, His pattern for His children demands it, and His purpose for His children demands it.

GOD'S PROMISE TO HIS CHILDREN DEMANDS IT

Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened. (7:7–8)

Here is one of the Lord's greatest and most comprehensive promises to those who belong to Him, to those who are His children and citizens of His kingdom. In light of this great promise we can feel free to fully love others and totally sacrifice for others, because our heavenly Father sets the example in His generosity to us and promises that we have access to His eternal and unlimited treasure to meet our own needs as well as theirs. We can do for others what we would want done for ourselves (see v. 12) without fear of depleting the divine resources and having nothing left.

Verses 7–11 make a perfect bridge between the negative teaching about a critical spirit and the positive teaching of the golden rule (v. 12). Even when we have been cleansed of our own sin—had the "log" removed from our eye—we need divine wisdom to know how to help a brother remove the "speck" from his eye (v. 5). And without God's help we cannot be sure of who are "dogs" or "swine"—who are the false prophets and apostates to whom we should not

offer the holy and precious things of God's Word (v. 6). These considerations drive us to call on the Lord.

Of the many things for which we should **ask, seek, and knock**, God's wisdom is among our greatest needs. We cannot be discerning and discriminating without divine counsel from our heavenly Father; and the primary means for achieving such wisdom is petitioning prayer. "If any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him" (James 1:5).

God gives us many principles in His Word, but He does not give specific methods or rules for every conceivable situation. For one thing, situations keep changing and vary greatly from age to age and person to person. To give specific rules for every circumstance would require a giant library of volumes. But even more important than that is God's desire that we rely on Him directly. He wants us to be in His Word, and without being in His Word we cannot pray wisely or rightly.

But even beyond our being in His Word, He wants us to be in fellowship with Him as our Father. Along with His perfect and infallible Word, we need His Spirit to interpret and illumine, to encourage and to strengthen. He does not want us to have all the answers in our hip pocket. The Bible is a limitless store of divine truth, which a lifetime of the most faithful and diligent study will not exhaust. But apart from God Himself we cannot even start to fathom its depths or mine its riches. In His Word God gives enough truth for us to be responsible, but enough mystery for us to be dependent. He gives us His Word not only to direct our lives but to draw our lives to Him.

Here Jesus says, in effect, "If you want wisdom to know how to help a sinning brother and how to discern falsehood and apostasy, go to your heavenly Father. **Ask, seek, and knock** at the doors of heaven, and you will receive, find, and have the door opened."

Contrary to some popular interpretations, verses 7–8 are not a blank check for just anyone to present to God. First of all, the promise is valid only for believers. Throughout the Sermon on the Mount Jesus' promises are addressed only to believers. A large mass of unbelievers, including some scribes and Pharisees, no doubt were in the multitude on the side of the mountain that day. In this sermon, however, Jesus *always* speaks of scribes, Pharisees, hypocrites, false prophets, insincere followers, and all other unbelievers in the third person—as if none of them were the direct target of His words. On other occasions (as in Matt. 23) the Lord addresses such persons directly; but during this message all of His references to them are indirect. He gives this sermon to His disciples (5:1–2), with the crowd listening in.

Everyone refers to those who belong to the heavenly Father. Those who are not God's children cannot come to Him as their Father. The two overriding relationships focused on in the book of Matthew are those of God's kingdom and God's family. The kingdom concept deals with rule, and the family concept deals with relationship. In the Sermon on the Mount the primary focus is on God's family, and we see repeated references to God as heavenly Father (v. 11; cf. 5:16, 45, 48; 6:4, 8–9, 26, 32) and to fellow believers as brothers (5:22–24; 7:3–5).

The two greatest realities of Christian truth are that God is our Father and Christians are our brothers. Believers are the family of God. Paul speaks of the church as the "household of the faith" (Gal. 6:10) and as "God's household" (Eph. 2:19). John repeatedly speaks of God as our Father (1 John 1:2–3; 2:1, 13; 3:1; 4:14; etc.) and of believers as His children (1 John 3:10; 5:2) and as each other's brothers (1 John 2:9–11; 3:10–12; 4:20; etc.).

Second, the one who claims this promise must be living in obedience to his Father. “Whatever we ask we receive from Him,” John says, “because we keep His commandments and do the things that are pleasing in His sight” (1 John 3:22).

Third, our motive in asking must be right. “You ask and do not receive,” explains James, “because you ask with wrong motives, so that you may spend it on your pleasures” (James 4:3). God does not obligate Himself to answer selfish, carnal requests from His children.

Finally, we must be submissive to His will. If we are trying to serve both God and mammon (Matt. 6:24), we cannot claim this promise. “For let not that man expect that he will receive anything from the Lord, being a double-minded man, unstable in all his ways” (James 1:7–8). As John makes clear, “This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us” (1 John 5:14). To have confidence in answered prayer on any other basis is to have a false and presumptuous confidence that the Lord makes no promise to honor.

Another possible qualification is perseverance, suggested by the present imperative tenses of **ask**, **seek**, and **knock**. The idea is that of continuance and constancy: “Keep on asking; keep on seeking; keep on knocking.” We also see a progression of intensity in the three verbs, from simple asking to the more aggressive seeking to the still more aggressive knocking. Yet none of the figures is complicated or obscure. The youngest child knows what it is to ask, seek, and knock.

The progression in intensity also suggests that our sincere requests to the Lord are not to be passive. Whatever of His will we know to do we should be doing. If we are asking the Lord to help us find a job, we should be looking for a job ourselves while we await His guidance and provision. If we are out of food, we should be trying to earn money to buy it if we can. If we want help in confronting a brother about a sin, we should be trying to find out all we can about him and his situation and all we can about what God’s Word says on the subject involved. It is not faith but presumption to ask the Lord to provide more when we are not faithfully using what He has already given.

GOD’S PATTERN FOR HIS CHILDREN DEMANDS IT

Or what man is there among you, when his son shall ask him for a loaf, will give him a stone? Or if he shall ask for a fish, he will not give him a snake, will he? If you then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give what is good to those who ask Him! (7:9–11)

These verses continue to point to and illustrate the golden rule of verse 12. We are also to love others as we love ourselves because that is a part of God’s life pattern for His children and kingdom citizens. “Therefore be imitators of God, as beloved children; and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma” (Eph. 5:1–2).

If we claim to be God’s children, God’s nature should be reflected in our lives, imperfect as they still are. Jesus here proceeds to show us something of what our heavenly Father’s love is like. First, He gives several illustrations from human family relationships by asking two rhetorical questions.

What man ... among you, that is to say, what loving father, **when his son shall ask him for a loaf, will give him a stone?** The obvious answer is no man, no loving father. The crudest of fathers

would hardly deceive his own son by giving him a stone to eat that looked like bread. Even if the son discovered the deception before breaking a tooth, his heart would be broken by his father's cruelty.

Or, Jesus continues, **if the son shall ask for a fish, the father will not give him a snake, will he?** The idea is not that the snake would be alive and poisonous, and therefore of physical danger to the son. The suggestion is of a snake that is cooked to look like ordinary meat and would, unlike the stone, meet the son's physical need. But because they were among the unclean animals (Lev. 11:12), snakes were not to be eaten by Jews. A loving Jewish father would not deceive and defile his son into dishonoring the Word of God by tricking him into eating ceremonially unclean food. Our Lord is simply showing that it is not natural for a father to ignore either the physical or the spiritual needs of his son.

In the Luke account Jesus gives the added and more dramatic illustration of a scorpion being substituted for an egg (11:12). Certain Near East scorpions were quite large and resembled a bird's egg when they curled up to sleep. In this instance, the deceit could cause great physical danger to the son, even an agonizing death.

If you then, being evil—as sinful human fathers—know how to give good gifts to your children, how much more shall your Father who is in heaven give what is good to those who ask Him! Here is one of the many specific scriptural teachings of man's fallen, **evil** nature. Jesus is not speaking of specific fathers who are especially cruel and wicked, but of human fathers in general, all of whom are sinful by nature.

Those who do not know the true God have no divine source to whom they can turn with assurance or trust. Most pagan gods are but larger than life images of the men who made and worship them. Greek mythology tells of Aurora, the goddess of dawn, who fell in love with Tithonus, a mortal youth. When Zeus, the king of gods, promised to grant her any gift she chose for her lover, she asked that Tithonus might live forever. But she had forgotten to ask that he also remain forever young. Therefore when Zeus granted the request, Tithonus was doomed to an eternity of perpetual aging (*Homeric Hymn to Aphrodite* [5.218–38]). Such are the capricious ways of the gods men make.

But not so with the God and Father of our Lord Jesus Christ. As in the previous chapter, Jesus uses the phrase **much more** to describe God's love for His children (cf. 6:30). Our divine, loving, merciful, gracious **Father who is in heaven** has no limit on His treasure and no bounds to the goodness He is willing to bestow on His children **who ask Him**. The most naturally selfless relationship among human beings is that of parents with their children. We are more likely to sacrifice for our children, even to the point of giving up our lives, than for any other persons in the world. Yet the greatest human parental love cannot compare with God's.

There is no limit to what our heavenly Father will give to us when we ask in obedience and according to His will. Again we get additional truth from the parallel passage in Luke, which tells us, "How much more shall your heavenly Father give the Holy Spirit to those who ask Him?" (11:13).

The truth Jesus proclaims here is that, if imperfect and sinful human fathers so willingly and freely give their children the basics of life, God will infinitely outdo them in measure and in benefit. That is why the children of God are "blessed ... with every spiritual blessing" (Eph. 1:3) offered by "the riches of His grace, which He lavished upon us (vv. 7–8). If we want God to treat

us with loving generosity as His children, we should so treat others, because we are those who bear His likeness.¹

APRIL 25, 2014

Asking, Seeking, Knocking

Eric Alexander

There must be few pastors who have not repeated the words of the Apostle Paul in [Galatians 5:7](#), with a wistfulness equal to his: "You were running well. Who hindered you?" The Apostolic finger had touched upon the timeless tragedy of a life that showed early spiritual promise yet was blighted by a lack of perseverance. It is, of course, the same sad story as Jesus told in the parable of the sower, when He describes the one who "hears the word and immediately receives it with joy, yet he has no root in himself, but endures for a while" ([Matt. 13:20](#)).

Perseverance is a word applied in the Bible in two ways. First is the ultimate perseverance that depends on God's preserving us, His people, which is the ground of our assurance of eternal glory. The Westminster Confession of Faith devotes a whole chapter to this subject, assuring us that true believers "can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end" (17.1). This depends on God's election of a people for Himself.

But there is also a use of perseverance to describe a quality in the believer, an example of which is in [Ephesians 6:18](#): "Keep alert with all perseverance,

¹ John F. MacArthur Jr., [Matthew](#), vol. 1, MacArthur New Testament Commentary (Chicago: Moody Press, 1985–1989), 441–448.

making supplication for all the saints." That is a quality of Christian character, and a fruit of the Holy Spirit's work in our lives. This latter use of the word is most frequently applied to perseverance in the face of opposition or trials, or to perseverance in prayer. It is the second application that will be our theme here.

There is no doubt that Jesus is focusing on the subject of perseverance in prayer toward the end of the Sermon on the Mount in [Matthew 7:7–11](#). Literally translated, it would read, "Keep on asking and it will be given to you; keep on seeking and you will find; keep on knocking and it will be opened to you" (v. 7). All three verbs are present imperatives, and it is likely that they are much more than just a repetition of the same idea. Rather, I think the three commands "ask," "seek," and "knock" are a progressive intensification. Repeatedly asking requires perseverance, and still more so does continuous seeking. Persistent knocking suggests an intense desire for entry.

It is interesting that Luke in his gospel places at this point in Jesus' teaching the parable of the persistent friend who comes to the door at midnight and refuses to be put off in his request for bread. "Because of his persistence" is Jesus' explanation of why the man obtains a response. But look more closely at each of Jesus' key words in this paragraph: they are "ask," "seek," and "knock" ([Luke 11:5–13](#)).

Asking is the most common idea in supplicating before God's throne. It is the language of one who is bereft of what he most needs, but knows who can supply his need. In this case, it is the language of the child who has a need that his Father can satisfy.

In the explanatory verse at [Matthew 7:9](#), Jesus draws a parallel with the experience of an earthly father-son relationship: "Or which one of you, if his son asks him for bread, will give him a stone?" The father delights to give good gifts to his son—not just any gifts, but good gifts. The son is exercising filial faith in asking, and the father is exhibiting grace in giving.

Grace and faith are key elements in prayer. In the case of our heavenly Father's gifts, there is a perfection about the giving that takes us into a new realm. The Father's gifts are perfect; that is why we should be so eager to come to Him.

If you wonder why God needs us to ask before He gives, there are two things to remember: one is that He daily gives us good things we have not even thought about, much less asked for; the other is that in [Psalm 2](#), we have a remarkable excerpt of a conversation between God the Father and God the Son regarding how the Son will have the nations for His inheritance and the ends of the earth for His possession, and the Father says, "Ask of me, and I will give you" ([Ps. 2:8](#)). If the only begotten Son is told to ask, the children of God adopted by grace into His family should not be surprised that they must ask also.

Seeking reveals something more of God's character to us. I am not entirely sure why it should be so, but there is no doubt that God responds to those who seek Him (remembering, of course, that no one can truly seek God unless God draws him).

We need to listen to the emphasis on this in the Bible. In [Jeremiah 29:13](#), God says, "You will seek me and find me, when you seek me with all your heart" (see also [2 Chron. 7:14](#) and [Isa. 55:6](#)).

Knocking is another intensification of the idea of asking and seeking. I think the thought behind this word is seriousness. The man in Jesus' story who came to his friend at midnight displayed his seriousness in persistent knocking. God responds to seriousness. Superficial devotees and spiritual jesters will not engage His heart and mind.

So, when you pray, be a suppliant, be a seeker, and be serious. True prayer demands all three.

PREMIER Christianity:

Ask, Seek, Knock: Why we've misunderstood Jesus' teaching on prayer

By David Instone-Brewer

25 March 2021

One evening, my wife was reading out the recycling rules and said: "Why not do it right now?" Feeling somewhat aggrieved, I asserted (rather too loudly) that I had already been doing it right, but she cut me off. "No," she said. "Why not do it right now – the bin lorry is coming early tomorrow morning." They were the same words, but I'd heard them wrongly the first time. With the correct emphasis, they had a very different meaning. A similar misunderstanding happens when we hear Jesus' words on prayer: "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened." ([Matthew 7:7-8](#); [Luke 11:9-10](#)).

The emphasis we hear is that if we pray we'll receive what we want, find what we seek and the doors to our goals will open. But this isn't actually what Jesus is saying. And anyway, it isn't true in anyone's prayer life; we *don't* always get what we want, however persistently we pray for it.

NOT CERTAIN

In the same way that I misunderstood what my wife was saying, we have misunderstood Jesus' teaching in these verses and his apparent promise that God will give us whatever we want. In English when we read these verses we stress the words "receives, finds, opened"; however, the emphasis in Greek was different. To understand their meaning in English, we have to turn them around: "To receive something, ask! To find something, seek! To get the door open, knock! For everyone who receives has been asking; those who find have been seeking; and those for whom the door is opened have been knocking."

The three verbs – "will receive... will find...will open" – are confusing because in English, "will" implies that they are promises. But in the original text the conditions (whether or not you ask, seek and knock) mean that they do not convey certainty. Older translations, such as the King James Version, got this meaning exactly right because they used the English subjunctive mood,

“shall find” etc. However, it’s difficult for us to understand this distinction today because modern English rarely uses subjunctives and most English speakers don’t understand them. Understandably, our modern translations are reluctant to change the beautiful King James English, especially for well-known passages like this, and so the emphasis has not been corrected (see [here](#)).

A more obvious indicator of the correct emphasis is that the Greek clearly points to the verbs “ask”, “seek” and “knock” rather than “receives”, “finds” and “be opened”. In the first sentence, “ask”, “seek” and “knock” are imperatives – commands, injunctions or pleas – which means they are something you should listen to carefully and act upon. And in the second sentence they are participles, which emphasises present or immediate actions.

Changing the emphasis changes the meaning, like the “now” in my wife’s sentence. It directs our thinking to the urgency of the prayer itself, rather than any reward for ourselves.

JUST DO IT!

Imagine the following: someone who wants a cup of water simply standing and waiting for it, without asking the person nearby who can give it to them; someone who has lost a ring simply waiting for it to reappear, without looking for it; and someone who goes to visit a friend simply standing at their closed front door without knocking, hoping they might happen to open it. It’s almost as if Jesus was telling his version of the joke about praying for a lottery win. You know the punchline: God says: “Meet me halfway. Buy a ticket!” God wants to help us, but first we need to do something; the person who wants their prayers answered has to pray them.

The actual images that Jesus chose are also interesting. He could have said: “Pay, and you’ll own it”, or “Look, and you’ll see it”, or “Push, and the gate will open.” But these verbs imply that the outcome is more of a certainty – they will definitely happen. They also lack the sense of a request – which is, of course, the point of prayer. Prayer lacks the certainty of direct action, because it depends on a request to God. In the Bible, prayer is not a direct action, as in the teaching of ‘Name it and claim it’ preachers. The words Jesus chose to use imply things that don’t always succeed: people don’t always give you what you ask for; you don’t always find what you look for, and some doors remain shut however much you knock.

The same is true of prayer – sometimes we don’t get what we want. If God always gave us what we wanted, we’d soon get into trouble. This is implied in the next verses, which tell us that he is a good father who doesn’t give a child a snake instead of a fish ([Matthew 7:9-10](#)). What if the toddler asked for the pretty, but poisonous, snake? What if we pray for a sunny picnic while farmers pray for much-needed rain, or we pray that we’ll get the job instead of all the others who are competing and praying for the same thing? We can’t always know what’s best, but fortunately we can trust God to be wise in his answers.

God is, above all, a good father, and as Jesus pointed out earlier: “your Father knows what you need before you ask him” (Matthew 6.8). This might have led us to conclude that there isn’t any need to pray, but Jesus reminded us not to make that mistake: “In order to receive, you should ask, seek, knock!” We can’t be sure of God’s will, and we don’t always know what is best for us in the long run, but we do know for certain that he wants us to pray. After all, he can’t answer a prayer that we never get around to praying!

David Instone-Brewer Rev Dr David Instone-Brewer is a retired Baptist minister and Cambridge scholar. He has authored several books, mostly on the Jewish background to the New Testament, and is a member of the Committee for Bible Translation (NIV). He is also a regular columnist for Premier Christianity. See articles and videos on more topics, which you can share and comment on, at BibleContexts.com

“Three Doors, Three Promises. Ask, Seek, & Knock and the Door Will Open”

Dec 4, 2017

Written By [John Van Wagoner](#)

This post is part 2 of a series on promises and doors in Jesus’ teachings. Part 1 was from John 10: 7 – 10, where Jesus tells us He is the door of the sheep – the door into the Kingdom of God. In this post, I examine the invitations and promises Jesus makes in the Sermon on the Mount.

(A much, much, much longer version of this post can be found in the ‘pages’ section of this blog titled, “Ask and You Will Receive, Seek and You Will Find, Knock and the Door Will Open – Kingdom Promises and the Power of Prayer for God’s Kingdom People”).

In the Sermon on the Mount, Jesus offers two powerful lessons on prayer. The first is the Lord's Prayer. The second is the verses I want to examine in this post. Here they are:

"Ask and it will be given to you; seek and you will find; knock and the door will be open to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened" (Matthew 7: 7, 8 NIV).

Jesus repeats these instructions and promises to emphasize how serious He is about them. We are to take them seriously too. Let's look briefly at ask, seek, and knock.

Why ask? Isn't God sovereign? Doesn't He know what I need or want?

We ask because He commands us to ask. God told Solomon to ask, Elijah told Elisha to ask, and Jesus asked Bartimaeus, "What do you want?" In other words, ask Me.

Jeremiah writes, *"This is what the Lord says: Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it and you will find rest for your souls"* (Jeremiah 6: 16 NIV).

James tells us, *"You do not have, because you do not ask God"*. In the gospel of John Jesus said, *"Ask and it will be given to you"*, if you ask in My name. In Luke, Jesus tells us, *"How much more will your Father in heaven give the Holy Spirit to those who ask Him!"*

We seek because God wants us to seek Him with all of our heart.

"Then you will call upon Me and come and pray to Me, and I will listen to you. You will seek Me and find Me when you seek Me with all your heart. I will be found by you, declares the Lord, and I will bring you back from captivity" (Jeremiah 29: 12 – 14 NIV).

We knock because God responds to our persistence, like the widow who kept coming to the corrupt judge pleading, *"Grant me justice against my adversary."* Initially he refused, but because of her persistence he finally gave her what she wanted. Jesus adds, *"And will not*

God bring about justice for His chosen ones, who cry out to Him day and night?" That is what I think Jesus means by knocking.

Why ask, seek, and knock? Isn't it enough to ask? When we ask, we are asking God for a gift. When we seek we are seeking His presence – we are not so much seeking the gift, we are seeking the Giver. And knocking is the boldness and persistence we bring to our asking and seeking.

I believe God wants to give us the fullness of Himself. But His fullness is multifaceted and glorious. If we just ask, we might miss His presence. If we just seek we might miss His gifts. If we don't knock, we might not be persistent enough. But with all three together – ask, seek, and knock – we have the greatest chance to access all of who He is, or at least all of who He is that is available to us.

These invitations and promises seem too good to be true. But they are made by Jesus! They must be true. So, what am I missing? Well two things. First, God is not a magic genie in a bottle that grants our every wish. That would destroy us. Second, there are four conditions attached to these words of Jesus:

1) These verses cannot be understood apart from Matthew 6 and 7. Context is always important, but here it is especially critical. Jesus covers a lot of ground in these two chapters, but it seems to me that one word summarizing much of what He teaches is "choose".

Five examples in Matthew 6 and 7 Jesus warns us to choose:

- Don't store up your treasures on earth where rust and moths destroy. Store up your treasure in heaven. Choose.
- You can't serve two masters. Choose.
- Don't find your value and security in the things of the world. Look for these things from your heavenly Father.

- There are two gates – one leads to life, the other to destruction. Choose the narrow gate, the one that leads to life
- “Listen to Me”, Jesus says, choose to build your house on the rock, not on the sand.

In the middle of these examples Jesus says, “*But seek first His Kingdom and His righteousness, and all these things will be given to you as well*” (Matthew 6: 33).

Jesus is telling us that there are two kingdoms: the kingdom of the world, where rust and moths destroy our treasure; and the Kingdom of God where there is life, light, and freedom. “Choose life”, Jesus says. Choose to find all of your value, worth, and life in the Kingdom of God. The alternative is spiritual, emotional, and physical darkness, slavery, hatred, and fear.

This is the context within which Jesus offers these incredible invitations and promises: ask and you will receive, seek and you will find, knock and the door will open. These are for those seeking or living with Jesus in the Kingdom of God.

People who are seeking or living in the Kingdom of God acknowledge that God is the King – He is worthy of worship and obedience. Jesus reigns and rules in the hearts and minds of Kingdom people.

We are all born into the kingdom of the world, so seeking life in His Kingdom implies repentance and faith. It is foolish to believe that someone who hasn’t repented can enter into life in the Kingdom of God, because, for one thing, without true repentance we are not trusting and believing in God. We are still relying on self.

If we choose to find our value in the kingdom of the world, essentially telling Jesus “we don’t need You, we are fine on our own”, or “Jesus help me in this emergency, but otherwise leave me alone” then we have no right to ask, seek, or knock and expect to receive.

2) John tells us to ask according to His will:

“This is the confidence we have in approaching God: that if we ask anything according to His will, He hears us. And if we know that He hears us – whatever we ask – we know that we have what we asked of Him” (1 John 5: 14, 15 NIV).

3) James tells us that we don’t have because we don’t ask, but that when we do ask we ask for our pleasure. That is wrong!

“You do not have, because you do not ask God. When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures” (James 4: 2, 3 NIV).

4) Jesus gives us one more set of instructions:

“If you remain in me and my words remain in you, ask whatever you wish, and it will be given you” (John 15: 7 NIV); and “I tell you the truth, my Father will give you whatever you ask in my name. Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete” (John 16: 23, 24 NIV).

We are commanded to remain in Christ and ask in His name, which is more than ending our prayer with the words, “in the name of Jesus.” Asking in His name is asking with His authority, like an ambassador to another country asking in the name of the president or leader the ambassador represents

Apparently, constrained by these conditions we are free to ask, seek, and knock for whatever we want. So, what can we ask for, seek, and knock about?

First, choose to ask, seek, and knock to enter His Kingdom. That is a good place to start. Then, how about a greater hunger to know Jesus? What about more of His Holy Spirit or better yet, the baptism of His Spirit? Can we ask for His faith, His joy, His peace, and His Hope? Yes, of course we can. We are called to love others the way Jesus loves us. Ask for more love, which is like asking for living water.

It is generally God's will to heal. So ask, seek, and knock for that. What about revival? God's will is to see His people saved, so ask for revival. You can ask for the gift of repentance. Do you need to release unforgiveness, anger, bitterness, or even hatred from your heart? Ask, seek, and knock about that.

Do you struggle with addiction to drugs, alcohol, or sex, including pornography? Ask Him to set you free. It is His will that you walk in freedom.

Do you need material things for ministry, like funding? What about asking Him for money, a job, a wife or husband, or help with meeting some of the challenges in life? Jesus tells kingdom men and woman to ask for whatever they need, with no restrictions except that they ask according to His will. And that is between them and God.

I have noticed when I ask what I ask for is too small. Think big, really big! Pray for revival to break out over the entire world. Pray for the cloak of deception to be ripped away from the forces of evil operating in your nation. Pray for a great harvest of millions to enter the Kingdom. Pray for strength for our brothers and sisters in the persecuted church. Pray for your ministry to reach across the globe. The greatest gift to ask for is more of God – "Father, make me like Jesus".

The list is probably endless, even when we are asking within the context of these conditions. But generally we have to ask. We ask with humility, dependence, and gratitude. We ask from the position of a son or daughter. We ask as a ruler or priest, as Jesus intended. We ask through our mediator, the Holy Spirit. We ask in prayer.

Jesus makes it clear that we have to choose Him and His Kingdom.

"Bultmann speaks of God as One who has come near to people as "The Demander". When confronted by Jesus a person stands before God and must make a decision (that is, they must choose). The outcome will be either the salvation of the Kingdom or judgment" (Ladd, A Theology of the New Testament, pgs 85, 86).

*“Here then is the alternative, either to follow the crowd (the kingdom of the world) or to follow our Father in heaven (the Kingdom of God or the Kingdom of Heaven, same thing), either to be a reed swayed by the winds of public opinion or to be ruled by God’s word, the revelation of His character and will. And the overriding purpose of the Sermon on the Mount is to present us with this alternative, and so to face us with the **indispensable necessity of choice**”* (Stott, The Message of the Sermon on the Mount, pgs. 205 – 211).

Our choice. But once we choose, the Holy Spirit works in our hearts to make this choice a spiritual, emotional, and physical reality; including giving the gifts of repentance, faith, and new life, even eternal life. We are not alone.

This is good news. In fact, Jesus calls it the gospel of the Kingdom of God. But in addition to this good news, Jesus is handing His Kingdom men and women the most potent weapon ever known to mankind – the right to release the glory, presence, and power of God through our asking, seeking, and knocking. Jesus lived and died to restore this world back to God’s original blueprint for life. We have been given the power to partner with Him in this amazing purpose. We are called to use this mandate, privilege, and responsibility well – which means, in part, seeking not only His Kingdom, but also His righteousness. Let His righteousness in our hearts be the source from which our prayers emanate. And then out of our hearts will truly flow rivers of living water – releasing the Kingdom of God into the kingdom of the world to push back the darkness, take back the territory, and defeat the power of evil.

For His glory!

John

What did Jesus mean when He told us to ask, seek, and knock?

[Matthew 7](#) is part of what is commonly called the [Sermon on the Mount](#). It's a description of the truly righteous life, an outlining of "the law of Christ" ([1 Corinthians 9:21, ESV](#)). When Jesus says, "Ask and it will be given to you," continual prayer is in view ([Matthew 7:7a](#)). Prayer is how we communicate our needs and desires to God. Of course, God, being omniscient, knows what Christians need whether they ask or not, but prayer is the means God has chosen to bring about those answers ([James 4:2b](#)).

Jesus is *not* saying that believers always get what they ask for—wrong motives, for example, will hinder answers to prayer ([James 4:3](#)). However, the more time a Christian spends in communion with God, the more he or she will know what to ask for in accordance with God's will. Prayer, in and of itself, does not produce sanctification (an increasing holiness in a believer's life), but it does show a dependence on God for needs that can be met no other way. God is always pleased with such displays of faith. It is only faith in what God can do, and what Christ has done, that brings about true sanctification, not an artificial self-righteousness ([Hebrews 11:6](#)).

Jesus went on to say, "Seek, and you will find" ([Matthew 7:7b](#)). What is it believers ought to be seeking? It is God Himself! "You have said, 'Seek my face.' My heart says to you, 'Your face, Lord, do I seek'" ([Psalm 27:8](#)). "The young lions suffer want and hunger; but those who seek the Lord lack no good thing" ([Psalm 34:10](#)). "Seek the Lord and his strength; seek his presence continually!" ([Psalm 105:4](#)). "Blessed are those who keep his testimonies, who seek him with their whole heart" ([Psalm 119:2](#)). God is not hiding from His children. His heart's desire is for us to persistently and passionately look for Him all around us, and when we do, He promises He will be found ([Proverbs 8:17](#)). Seeking is a matter of paying attention with an engaged mind and acute awareness.

Earlier in the Sermon on the Mount, Jesus said to "seek first his kingdom and his righteousness" ([Matthew 6:33](#)). Seeking God's kingdom means putting God's plan before our own; seeking God's righteousness means setting a priority on personal holiness and desiring to be sanctified.

Jesus then said, “Knock and the door will be opened to you” ([Matthew 7:7c](#)). Here, the Lord uses a metaphor for the action a desire produces. If a person needs something from someone behind a door, the most natural thing to do is knock—and keep knocking until the door is opened and the desire is met. In the same way, a believer should pray in faith for God’s provision and be [persistent in prayer](#) (see [Luke 18:1](#)).

Ask, seek, knock. Notice the three different senses being considered here. Asking is verbal; Christians are to use their mouths and petition God for their needs and desires. And believers are to seek with their minds—this is more than asking; it is a setting of priorities and a focusing of the heart. To knock involves physical movement, one in which the Christian takes action. Although asking and seeking are of great importance, they would be incomplete without knocking. The apostle John said Christians ought not to love in word alone but with actions also ([1 John 3:18](#)). In the same way, it’s good to pray and seek God, but if one does not also act in ways that are pleasing to God, all is for naught. It’s no accident that Jesus said believers should love God with all their heart, soul, strength, and mind ([Luke 10:27](#)).

The commands are followed by promises: “Everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened” ([Matthew 7:8](#)). God delights in the prayer of faith, and He promises to give us what we need.
