

"I Am The Storm!"

Matthew 8:23-27

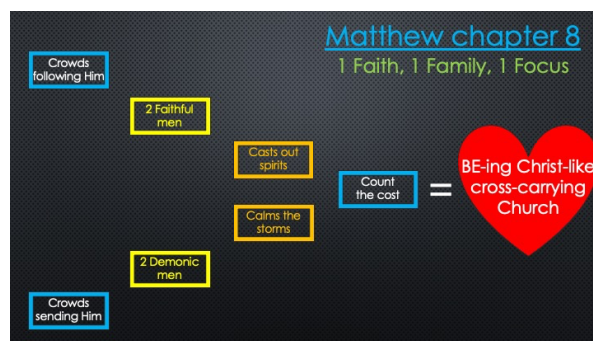
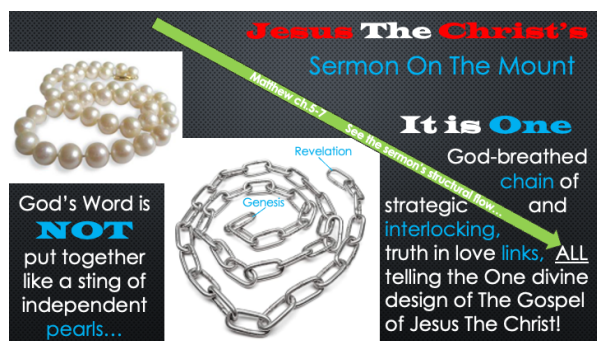
December 7, 2025

INTRO: On a personal level, what is the **MOST SPECIAL** part or portion of Scripture to/for you?

PRAYER

CONTEXT:

- Don't forget... **we are in GOD's WORD.**
- Don't forget... **we are with Almighty GOD!**
- **He's been declared... & is now declaring...**
- He's **discipling** via missional **evangelization.**
- *His preaching & teaching is walking & witnessing!*



BIG IDEA: Christ IS... in & over every storm!

PREVIEW:

1. SCRIPTURAL **Storms**
2. SANCTIFYING **Storms**
3. SAVING **Storms**

T/S: *Today we're going to connect some incredible Christian "dots"...*

TEXT: **Matthew 8:23-27**

Jesus Calms the Storm:

Matt. 8:18, 23-27; 13:53; Mark 4:35-41; Luke 8:22-25

Excerpt from John F. MacArthur's *"One Perfect Life"*

I. SCRIPTURAL Storms

1. **SET-BACK Storms**
2. **SHOCKING Storms**

A. SET-BACK Storms

MT Now it came to pass, when Jesus had finished these parables, that He departed from there.

- Scripture in-take & under-study are different...
- See the relationship between Matthew 8 & 13...
- *We all need to learn to read our Bibles better...*
- To learn, love, and live God's Word, will, & ways.
- To accept the Bible's Author & authority!

***** CONTRAST Saddleback on Matthew 8:23-27 *****

- They call this passage **Jesus' nap time**.

- “There is SO much humor here...”
- “...a pretty good nap because Jesus woke up grumpy...”
- “...if we don’t get rest things look or seem bleaker...”
- “Maybe you’re trying to overwork yourself...”
- “If you haven’t rested in a while... take 24 hours this week... pause, stop working... & play...”

MK On the same day, when evening had come, MT and when Jesus saw great crowds/multitudes about Him, He gave a command to depart to the other side.

In explaining Romans 3:12...

All have turned away, they have together become worthless; there is no one who does good, not even one.

English writer G.K. Chesterton, known for his wit as well as his insight, once wrote, “The word 'good' has many meanings. For example, if a man were to shoot his grandmother at a range of five hundred yards, I should call him a good shot, but not necessarily a good man.”

It is somewhat surprising that more people, especially Christians, do not know the basic nature of mankind. It should be evident from the lives of men and women throughout history... For Christians, who should know their Bibles, a cursory survey of Scripture brings out many plain statements that show what God thinks of human nature. No philosophizing or critical thinking, even by the greatest of human minds, will change God's view... - Richard T. Ritenbaugh

See 3 uses of **great** here (storm, calm, & fear)...
2 uses of **dead** & **dead** last time... and
2 more uses of **fear** yet to come.

More set-backs for the culturally popular ways:

- We tend to LOOK FOR the crowd(s)...
- **Showmen & consumers LOVE big crowds.**
- Jesus LECTURES and LEAVES the crowd(s)!

B. SHOCKING Storms

Now when He got into a boat, His disciples followed Him. LK And He said to them, "Let us cross over to the other side of the lake." And they launched out. MK Now when they had left the multitude/crowd, they took Him along in the boat as He was. And other little boats were also with Him.

➤ THIS STORM'S SHOCKING DETAILS:

- Jesus was the first one in the boat...
- Note the faithful obedience: *"followed Him"*
- **Jesus knew where they were going...**
- Jesus knew what they would encounter...
- **Jesus led them right into the storm!**
 - Let that sink in...
 - Now check your theology...
 - Now perhaps, repent & seek restoration.

- **Obedience brought on the storm!**
 - Let that sink in...
 - **How's your theology holding up here?**
 - **Storm doctrine/theology has 2 guardrails**
 - *Will you be Job or his friends in the storm?*

➤ **Jesus was intentionally...**

- **1. Ditching** the crowd...
- **2. Discipling** The Church...

He's not taking them to the other side

He's taking them into the storm!

- **3. Dividing** the two of them...

II. SANCTIFYING **Storms**

1. SLEEPY Storms
2. SUDDEN Storms
3. SERIOUS Storms
4. SINKING Storms
5. SANCTIMONIOUS Storms

A. **SLEEPY Storms**

LK But as they sailed He fell asleep.

- Some storms are not as bad as we tend to think...
- Some storms could & should be slept through...
- Remember: this is a sovereign, all-knowing sleep.

B. SUDDEN Storms

MT And suddenly a great tempest arose on the sea,

- The **sudden** START (Where did that come from?)
- The **sudden** STOP... / “*calm*” (**miraculous**)
- NOTE the “**GREAT**” used here again...
- “**Tempest/Storm**” is odd: means “**earthquake**”
- Get ready to check your theology again:
 - Who made the great storm **ARISE**?
 - Realize & remember these defining truths
 - Genesis 50:20; Psalms 65:5-8; Job 38...

C. SERIOUS Storms

so that the boat was covered with the waves.

MK The waves beat into the boat,

- This was a genuinely dangerous storm/situation.
- These were professional fishermen assessing...
- This is where your theology & worldview matter.
 - Christianity is NOT a ticket to Disney World!

Great privilege brings great responsibility.

(Luke 12:48)

- Christianity is a joyful life of storm chasing!

Hebrews 11:1

Now faith is the assurance/confidence of things hoped for, the conviction/assurance/certainty of things not seen.

Hebrews 12:11

For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

Christianity is a safe life
of dangerous living!

D. SINKING Storms

so that it was already filling, LK and [they] were in jeopardy. MK But He was in the stern, asleep on a pillow.

- When boats fill with water they sink...
- God & His Word say: they “*were in jeopardy*”
- **Check your doctrine/theology again here...**
 - Jesus commanded them to go here
 - They were in the midst of obedience
 - JESUS WAS WITH THEM – LITERALLY! AND:
 - They were IN jeopardy...
 - They were in the process of SINKING...
 - They were WITH The Christ OBEYING...

E. SANCTIMONIOUS Storms

*** BEWARE: here's where most people miss God's point. ***

MT Then His disciples came to Him and awoke Him, saying, LK “Master, Master, MK do You not care “that we are perishing?”

- **Sanctimonious** = a hypocritical show of religious devotion, piety, righteousness, etc.
- There are no issues with them waking Jesus...
- You & I can come to Jesus with our troubles...
- Note that they use respectful references...
- Note that they acknowledge their need...
- Note that they are elevating Jesus with words...

- **BUT...** they are impugning His CHARACTER!

THEY ACCUSE HIM OF NOT CARING...
THEY ARE ACCUSING HIM OF NOT LOVING.
THEY ARE QUESTIONING HIS GOODNESS.
THEY ARE DOUBTING HIS CHARACTER.
THEY ARE ACTING LIKE THE CROWD.

III. Saving **Storms**

MT Lord, save us!”

1. Stilled Storms
2. Sovereign Storms
3. Self Storms

Sometimes God sends the storm... to save us!
Jesus Christ IS The Storm Who saves us!

*In this world you will have trouble...
Those who follow Christ Jesus will be persecuted...
You will be blessed... hated, slandered, persecuted...*

Follow Me... into the heart of the storm
that I will raise and I will calm...

Matthew 10:16

I Am sending you out as sheep amongst wolves...

There is no guarantee that we will be winning
at half-time... but there is NO WAY
we can lose in the end!

A. STILLED Storms

***MK** Then He arose and rebuked the wind, and said to the
LK raging **MK** sea, "Peace, be still!" And the wind ceased
and there was a great calm.*

➤ **Our Savior stills our storms... Matthew 11:28**

Come to me, all who labor and are heavy laden, and I will give you rest.

B. SOVEREIGN Storms

➤ **God controls the weather... JESUS IS GOD!**

- Psalm 89:8-9 (only God)

8O LORD God of hosts,
who is mighty as you are, O LORD...

9You rule the raging of the sea;
when its waves rise, you still them.

*He arose and rebuked the wind, and said to the **LK** raging **MK** sea, "Peace, be still!" And the wind ceased and there was a great calm.*

This says it all...

Psalm 107:23-32

23Some went down to the sea in ships,
doing business on the great waters;

24they saw the deeds of the LORD,
his wondrous works in the deep.

25For **he commanded and raised the stormy wind,**
which lifted up the waves of the sea.

26They mounted up to heaven; they went down to the
depths;

their courage melted away in their evil plight;

27they reeled and staggered like drunken men
and were at their wits' end.

28Then they cried to the LORD in their trouble,
and he delivered them from their distress.

29He made the storm be still,
and the waves of the sea were hushed.

30Then they were glad that the waters were quiet,
and he brought them to their desired haven.

31Let them thank the LORD for his steadfast love,
for his wondrous works to the children of man!

32Let them extol him in the congregation of the people,
and praise him in the assembly of the elders.

* [*“congregation & assembly”* = a people with purpose vs. place(s)]

*But He said to them, “Why are you so fearful (cowardly,
lack of courage)? How is it that you have no faith?”*

- The lack of faith is NOT due to the storm...
- The lack of faith being rebuked is heart-based!
- They are not trusting the goodness of God...
- They are demonstrating unbelief...
- **FEAR IS PUTTING FAITH IN THE ENEMY...**

Their fear in the storm has revealed
their lack of faith in The Savior!

And they feared (reverence, intimidating awe) exceedingly (had great fear), LK and marveled, saying to one another, “Who can this be? For He commands even the winds and water, and they obey Him!”

Great biblical fear fuels great missional faith & families!

- Jesus rebuked them before the storm...
- **Jesus told them He is the “Son of Man”**
- Jesus wants His family to live & fight by faith!
- Jesus IS LORD!

C. **SELF Storms**

- Jesus brought the storm to them.
- Jesus brought them to the storm...
- **Jesus IS... in & over ALL of our storms too.**
 - We don't have storm problems...
 - We have faith, trust, & worship trouble.

Our storms make us strong by exposing our weaknesses.

Our storms grow our humility & nurtures dependency.

Our storms will either calibrate us or sink us...

**OUR STORMS ARE OFTEN THE HAMMER THAT
COMES DOWN UPON THE ANVIL OF GOD, WITH
THE METAL OF OUR LIVES IN BETWEEN.**

(The question for us is... how hot & pliable - or cold & brittle -
are we going to be & how apt are we to surrender
to the shaping will of the Diving Blacksmith).

REVIEW: Christ is in and over every storm!

• Scriptural	storms
• Set-back	storms
• Shocking	storms
• Sanctifying	storms
• Sleepy	storms
• Sudden	storms
• Serious	storms
• Sinking	storms
• Sanctimonious	storms
• Saving	storms
• Stilled	storms
• Sovereign	storms

CLOSE:

**BIBLICAL FAITH SURFS ON PERSONAL STORMS.
(Romans 8:28-29 & 37)**

Christ's presence > our problems!

...Matthew 28:20; Acts 1:8; 2 Peter 1:3; Philippians 4:13...

Church, God always sends or allows the storm
to sanctify & strengthen us!

➤ **BE the storm!**

- The love & light of Christ... in this dark & dying world...
- The assertive aroma of Christ... in the complacent nostrils of lost souls...
- Christ's army of ambassadors... fighting on the eternal battlefield of faith.

The implication and principled application is to trust God's Who in the midst of our "what."

Jesus IS LORD... The Christ IS the...

- **SENDER OF THE STORM.**
- **SLEEPER ON THE STORM.**
- **SAVIOR IN THE STORM.**
- **SOVEREIGN STORM!**

PRAYER

WORSHIP: C.T. Studd: "Chocolate Christians" & "A Mighty Fortress"

STUDY NOTES:

Matthew 8:23-27 (ESV)

Jesus Calms a Storm

23And when he got into the boat, his disciples followed him. **24**And behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep. **25**And they went and woke him, saying, "Save us, Lord; we are perishing." **26**And he said to them, "**Why are you afraid, O you of little faith?**" Then he rose and rebuked the winds and the sea, and there was a great calm. **27**And the men marveled, saying, "What sort of man is this, that even winds and sea obey him?"

Matthew 8:23-27 (NASB)

23When He got into the boat, His disciples followed Him. **24**And behold, there arose a great storm on the sea, so that the boat was being covered with the waves; but Jesus Himself was asleep. **25**And they came to *Him* and woke Him, saying, "Save *us*, Lord; we are perishing!" **26**He said to them, "Why are you afraid, you men of little faith?" Then He got up and rebuked the winds and the sea, and it became perfectly calm. **27**The men were amazed, and said, "What kind of a man is this, that even the winds and the sea obey Him?"

Mark 4:35-41

Jesus Calms a Storm

35On that day, when evening had come, **he said** to them, ***“Let us go across to the other side.”*** 36And **leaving the crowd**, they took him with them in the boat, **just as he was**. And **other boats were with him**. 37And a **great windstorm** arose, and the waves were ***breaking into the boat***, so that ***the boat was already filling***. 38 **But** he was in the stern, **asleep** on the cushion. And they woke him and said to him, ***“Teacher, do you not care that we are perishing?”*** 39And he awoke and rebuked the wind and **said to the sea**, ***“Peace! Be still!”*** And the wind ceased, **and** there was **a great calm**. 40 He said **to them**, ***“Why are you so afraid? Have you still no faith?”*** 41And they were ***filled with great fear*** and said to one another, ***“Who then is this, that even the wind and the sea obey him?”***

Luke 8:22-25

Jesus Calms a Storm

22One day he got into a boat with his disciples, and he said to them, ***“Let us go across to the other side of the lake.”*** So they set out, 23and as they sailed he fell asleep. And a windstorm **came down on the lake**, and they were filling with water and were ***in danger***. 24And they went and woke him, saying, ***“Master, Master, we are***

perishing! And he awoke and rebuked the wind and the raging waves, and they ceased, and there was a calm. [25](#)
He said to them, “Where is your faith?”

And ***they were afraid, and they marveled***, saying to one another, “Who then is this, that he commands even winds and water, and they obey him?”

Matthew 8:26

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
2532 [e]	Καὶ kai	And	Conj
3004 [e]	λέγει legei	He says	V-PIA-3S
846 [e]	αὐτοῖς autois	to them,	PPro-DM3P
5101 [e]	Τί Ti	Why	IPro-ANS
1169 [e]	δειλοί deiloi	fearful	Adj-NMP

1510 [e]	ἐστε, este	are you,	V-PIA-2P
3640 [e]	ὀλιγόπιστοι; oligopistoi	O [you] of little faith?	Adj-VMP
5119 [e]	τότε tote	Then,	Adv
1453 [e]	ἐγερθεῖς egertheis	having arisen,	V-APP-NMS
2008 [e]	ἐπετίμησεν epetimēsen	He rebuked	V-AIA-3S
3588 [e]	τοῖς tois	the	Art-DMP
417 [e]	ἀνέμοις anemois	winds	N-DMP
2532 [e]	καὶ kai	and	Conj
3588 [e]	τῇ tē	the	Art-DFS
2281 [e]	θαλάσση, thalassē	sea,	N-DFS
2532 [e]	καὶ kai	and	Conj
1096 [e]	ἐγένετο egeneto	there was	V-AIM-3S

1055 [e]	γαλήνη galēnē	a calm	N-NFS
3173 [e]	μεγάλη. megalē	great.	Adj-NFS

v.26

EXPOSITORY (ENGLISH BIBLE)

[Ellicott's Commentary for English Readers](#)

(26) **Why are ye fearful, O ye of little faith?**—St. Luke puts the question more strongly: “Where is your faith?” as though it had all drifted away under the pressure of their fears. Yet the word “of little faith” was singularly appropriate. They had not altogether lost their trust in Him, but they had not learnt the lesson of the centurion’s faith, and were only at ease when they heard His voice, and saw that He was watching over them.

Rebuked the winds and the sea.—This seems to have been almost, so to say, our Lord’s formula in working miracles. The fever ([Luke 4:39](#)), the frenzy of the demoniac ([Mark 9:25](#)), the tempest, are all treated as if they were hostile and rebel forces that needed to be restrained. St. Mark, with his usual vividness, gives the very words of the rebuke: “Peace, be still”—literally, *be dumb, be muzzled*, as though the howling wind was a maniac to be gagged and bound.

There was a great calm.—As with the fever in [Matthew 8:15](#), so here, the work was at once instantaneous and complete. There was no after-swell such as is commonly seen for hours after a storm.

[Matthew Henry's Concise Commentary](#)

8:23-27 It is a comfort to those who go down to the sea in ships, and are often in perils there, to reflect that they have a Saviour to trust in and pray to, who knows what it is to be on the water, and to be in storms there. Those who are passing with Christ over the ocean of this world, must expect storms. His human nature, like to ours in every thing but sin, was wearied, and he slept at this time to try the faith of his disciples. They, in their fear, came to their Master. Thus is it in a soul; when lusts and temptations are swelling and raging, and God is, as it were, asleep to it, this brings it to the brink of despair. Then it cries for a word from his mouth, Lord Jesus, keep not silence to me, or I am undone. Many that have true faith, are weak in it. Christ's disciples are apt to be disquieted with fears in a stormy day; to torment themselves that things are bad with them, and with dismal thoughts that they will be worse. Great storms of doubt and fear in the soul, under the power of the spirit of bondage, sometimes end in a wonderful calm, created and spoken by the Spirit of adoption. They were astonished. They never

saw a storm so turned at once into a perfect calm. He that can do this, can do any thing, which encourages confidence and comfort in him, in the most stormy day, within or without, Isa 26:4.

Barnes' Notes on the Bible

Why are ye fearful? - You should have remembered that the Son of God, the Messiah, was on board. You should not have forgotten that he had power to save, and that with him you are safe. So Christians should never fear danger, disease, or death. With Jesus they are safe. No enemy can reach him; and as he is safe, so they shall be also, [John 14:19](#).

Rebuked the winds - Reproved them, or commanded them to be still. What a power was this! What irresistible proof that he was divine! His word awed the tempest and allayed the storm! There is not anywhere a sublimer description of a display of power. Nor could there be clearer proof that he was truly the Son of God.

A great calm - The winds were still, and the sea ceased to dash against the vessel and to endanger their lives.

Jamieson-Fausset-Brown Bible Commentary

Mt 8:23-27. Jesus Crossing the Sea of Galilee, Miraculously Stills a Tempest. (= Mr 4:35-41; Lu 8:22-25).

For the exposition, see on [1237]Mr 4:35-41.

Matthew Poole's Commentary

See Poole on "[Matthew 8:27](#)".

Gill's Exposition of the Entire Bible

And he saith unto them, why are ye fearful?.... Though they had some faith in him, yet there was a great deal of fear and unbelief, for which Christ blames them, saying,

O ye of little faith: See Gill on [Matthew 6:30](#). In Luke, the phrase is, "where is your faith?" what is become of it? You professed but just now to believe in me, is your faith gone already? In Mark it is, "how is it that ye have no faith?" That is, in exercise, their faith was very small, it could hardly be discerned: some faith they had, as appears by their application to him, but it was very little. They had no faith in him, as sleeping, that he could deliver them; but had some little faith in him that he might, could he be awaked out of sleep; and for this Christ blames them; for he, as the eternal God, was as able to save them sleeping as waking.

Then he arose and rebuked the winds and the sea, and there was a great calm: being awaked by his disciples, he raises his head from his pillow, stands up, and with a majestic voice, in an authoritative manner, showing some kind of resentment at the wind and sea, as if they had exceeded their commission; and the one had blown, and the other raged

too much and too long; he rebukes them in such language as this, "peace, be still"; , as it is in Mark, be silent, hold your peace, stop your mouth, put a bridle on it, as the words used signify; and go on no longer to threaten with shipwreck and loss of lives; upon which the wind ceased, the sea became calm, and the ship moved quietly on.

Bengel's Gnomes

[Matthew 8:26](#). [381] Δειλοὶ—ὀλιγόπιστοι, *fearful—of little faith*) Synonymous terms. Cf. [Mark 5:36](#). Our Lord does not find fault with the disciples for their importunity in disturbing His rest, but for their timidity.[382]—τότε, *then*) Jesus calmed first the minds of His disciples, then the sea.—ἐπιτίμησε, *rebuked*) Satan probably had ruled in this tempest.

[381] Καὶ λέγει, *And He saith*) Being not at all discomposed or agitated.—V. g.

[382] In the whole life of Christ, never is there any fear of any creature evinced in all the incidents which occurred to Him.—V. g.

Pulpit Commentary

Verse 26. - *And he saith unto them, Why are ye fearful, O ye of little faith?* ([Matthew 6:30](#), note). The winds and waves were mastering their souls as well as their bodies. Then he arose, and rebuked the winds and the sea. -**Rebuked** (ἐπετίμησε); cf. [Psalm 104:7](#). The words spoken are recorded by St. Mark. And there was a great calm. Corresponding to the "great tempest" (ver. 24). Matthew 8:26

"FEARFUL"

1169. deilos ►

Lexical Summary

deilos: Cowardly, timid, fearful

Original Word: δειλός

Part of Speech: Adjective

Transliteration: deilos

Pronunciation: day-los'

Phonetic Spelling: (di-los')

KJV: fearful

NASB: afraid, cowardly

Word Origin: [from deos "dread"]

1. timid
2. (by implication) faithless

Strong's Exhaustive Concordance

fearful.

From deos (dread); timid, i.e. (by implication) faithless -- fearful.

HELPS Word-studies

1169 *deilós* (an adjective derived from *deidō*, "fear-driven") – properly, *dreadful*, describing a person who loses their "moral gumption (fortitude)" that is *needed* to follow the Lord.

[1169](#) /*deilós* ("fearful of losses") refers to an excessive fear (dread) of "losing," causing someone to be fainthearted (cowardly) – hence, to fall short in following Christ as *Lord*.

[[1169](#) /*deilós* is always used negatively in the NT and stands in contrast to the *positive* fear which can be expressed by [5401](#) /*phóbos* ("fear," see Phil 2:12).]

NAS Exhaustive Concordance

Word Origin

from [deos](#)

Definition

cowardly, fearful

NASB Translation

afraid (2), cowardly (1).

Thayer's Greek Lexicon

STRONGS NT 1169: δειλός

δειλός, δείλη, δειλόν (δείδω to fear), **timid, fearful**: [Matthew 8:28](#); [Mark 4:40](#); in [Revelation 21:8](#) of Christians who through cowardice give way under persecutions and apostatize. (From Homer down.)

Topical Lexicon

Overview

Strong's Greek 1169 surfaces four times in the New Testament, each instance exposing the tension between fear rooted in unbelief and the courage that flows from faith and reverent awe of

God. The word describes a spirit that shrinks back when God calls for trust and obedience, contrasting sharply with the bold confidence produced by the Spirit.

Occurrences in Scripture

- [Matthew 8:26](#) – During the Galilean storm Jesus asks, “You of little faith, why are you so afraid?”. The disciples’ panic reveals how cowardice opposes reliance on Christ’s presence.
- [Mark 4:40](#) – A parallel account where Jesus again inquires, “Why are you so afraid? Do you still have no faith?”, underscoring the same theme for a Roman audience.
- [Revelation 21:8](#) – The “cowardly” are first in the catalogue of those excluded from the New Jerusalem and consigned to the lake of fire, showing the eternal gravity of denying Christ through fearful unbelief.
- [Hebrews 12:28](#) – Believers are exhorted to “serve God acceptably with reverence and awe,” a holy fear that is the opposite of craven timidity. True fear of God expels the fear of man.

Old Testament and Intertestamental Background

The Septuagint employs related terms to translate Hebrew words such as *yare’* (fear) and *chare* (tremble), often in contexts where Israel cowered before enemies instead of trusting the LORD (for example, [Deuteronomy 20:8](#); [Isaiah 35:4](#)). Jewish literature between the Testaments linked cowardice with apostasy, preparing first-century readers to see faithlessness as moral failure rather than an innocuous emotion.

Christ’s Rebuke of Fear

In both sea-calming episodes Jesus treats fear not as a harmless feeling but as a contradiction of faith. The narrative setting—boats threatened by wind and waves—mirrors the chaos imagery of the Old Testament where only God subdues the sea ([Job 38:8-11](#); [Psalm 89:9](#)). By sleeping through the storm and then commanding it to be still, Jesus identifies Himself with Yahweh. The disciples’ cowardice therefore reveals a failure to perceive His divine authority. The rebuke functions pastorally: believers are called to trust the Savior’s sovereignty even when circumstances appear lethal.

Faith versus Cowardice in Discipleship

New Testament teaching consistently presents two mutually exclusive orientations:

1. Fear of man that retreats from obedience ([Matthew 10:28](#); [John 12:42-43](#)).
2. Spirit-empowered boldness that confesses Christ regardless of cost ([Acts 4:13-20](#); [2 Timothy 1:7](#)).

δειλός belongs to the first category. It is not mere caution but moral weakness that capitulates to unbelief. The disciples eventually outgrow this fear, as seen in Acts, illustrating the sanctifying trajectory intended for every follower of Jesus.

Eschatological Warning

[Revelation 21:8](#) places the cowardly at the head of a list that includes the unbelieving and the detestable. In apocalyptic perspective, cowards are those who renounce allegiance to Christ under persecution. The warning complements earlier exhortations: “Be faithful unto death, and I will give you the crown of life” ([Revelation 2:10](#)). Eternal destiny hinges on persevering loyalty, not on initial profession alone. The passage equips the church to face tribulation with steadfast courage.

Reverence, Not Craven Fear

[Hebrews 12:28](#) balances the discussion by urging reverence (δέος). The same root expresses the proper response to God’s majesty. Scripture thus differentiates between paralyzing cowardice and worshipful awe. The former surrenders to circumstances; the latter bows before God and therefore stands firm before men.

Historical Reception

Early Christian writers such as Tertullian and Polycarp viewed martyrdom as the ultimate repudiation of δειλός. The capitulation of believers during the Decian persecution (third century) sparked debates about readmitting the lapsed, showing how seriously the ancient church regarded cowardice.

Ministry and Pastoral Implications

- Preaching: Highlight the sufficiency of Christ’s presence to dispel fear.
- Counseling: Distinguish between physiological anxiety and spiritual cowardice so as not to burden sensitive consciences.
- Discipleship: Train believers through Scripture, prayer, and community to anchor confidence in God’s promises ([Joshua 1:9](#); [Romans 8:31-39](#)).
- Missions: Encourage proclamation of the gospel in hostile contexts, trusting that the Spirit supplies boldness ([Acts 1:8](#)).

Contemporary Application

Modern believers confront cultural pressures that tempt them to silence convictions on sexuality, exclusivity of Christ, or sanctity of life. [Revelation 21:8](#) reminds the church that cowardice is not an acceptable strategy. The antidote is a renewed vision of the exalted Christ, whose authority over storms, nations, and history guarantees ultimate vindication for those who stand firm.

Summary

Strong’s Greek 1169 exposes the moral dimension of fear. Whether in a storm-tossed boat or before a persecuting empire, discipleship calls for courageous faith rooted in sovereign grace and reverent awe.

Englishman's Concordance

Matthew 8:26 Adj-NMP

GRK: αὐτοῖς Τί **δειλοί** ἐστε ὀλιγόπιστοι

NAS: to them, Why **are you afraid**, you men of little faith?

KJV: are ye **fearful**, O ye of little faith?

INT: to them Why **fearful** are you O [you] of little faith

Mark 4:40 Adj-NMP

GRK: αὐτοῖς Τί **δειλοί** ἐστε οὐπω

NAS: to them, Why **are you afraid**? Do you still

KJV: so **fearful**? how is it

INT: to them Why **fearful** are you still no

Hebrews 12:28 N-GNS

GRK: εὐλαβείας καὶ δέους

INT: fear and **reverence**

Revelation 21:8 Adj-DMP

GRK: τοῖς δὲ **δειλοῖς** καὶ ἀπίστοις

NAS: **But for the cowardly** and unbelieving

KJV: But **the fearful**, and unbelieving,

INT: but **to [the] fearful** and unbelieving

Strong's Greek 1169

4 Occurrences

O you of LITTLE FAITH

3640. oligopistos ►

Lexical Summary

oligopistos: Little faith, of little faith

Original Word: ὀλιγόπιστος

Part of Speech: Adjective

Transliteration: oligopistos

Pronunciation: o-lee-GO-pis-tos

Phonetic Spelling: (ol-ig-op'-is-tos)

KJV: of little faith

Word Origin: [from [G3641](#) (ὀλίγος - few) and [G4102](#) (πίστις - faith)]

1. incredulous, i.e. lacking confidence (in Christ)

Strong's Exhaustive Concordance

of little faith.

From [oligos](#) and [pistis](#); incredulous, i.e. Lacking confidence (in Christ) -- of little faith.

see GREEK [oligos](#)

see GREEK [pistis](#)

HELPS Word-studies

3640 *oligópastos* (from [3641](#) /*oligos*, "little in *number*, low in *quantity*" and [4102](#) /*pístis*, "faith") – properly, *few* occurrences (applications) of *faith*. [3640](#) (*oligópastos*) occurs five times in the NT, each time with Jesus rebuking the problem of *failing to hear His voice* (cf. Jn 10:3,4,27).

"Little-faith" ([3640](#) /*oligópastos*) describes someone dull to hearing the Lord's voice, or disinterested in walking intimately with Him. In contrast, the goal of life is to receive (obey) the Lord's gift of faith in each scene of life (Ro 14:23; Heb 11:6).

[[3640](#) (*oligópastos*) is derived from [3461](#) /*myriás* ("few, small in *number*"), which is the opposite of [4183](#) /*polýs* ("many in *number*").]

Thayer's Greek Lexicon

STRONGS NT 3640: ὀλιγόπιστος

ὀλιγόπιστος, ὀλιγοπιστου, ὁ, ἡ (ὀλίγος and πίστις), of little faith, trusting too little: [Matthew 6:30](#); [Matthew 8:26](#); [Matthew 14:31](#); [Matthew 16:8](#); [Luke 12:28](#). (Not found in secular authors)

Topical Lexicon

Root Idea and Narrative Setting

Strong's Greek 3640 centers on Jesus' recurring description of His own disciples as having "little faith." Every occurrence falls within the Synoptic Gospel accounts of Jesus' Galilean ministry, and every setting highlights a moment when external circumstances threaten to eclipse the disciples' confidence in the character and power of God revealed through His Son. The term therefore functions less as a static label and more as an urgent summons to fuller trust.

Survey of Gospel Occurrences

1. [Matthew 6:30](#) – Spoken in the Sermon on the Mount, Jesus contrasts fleeting grass with the Father's faithful provision: "will He not much more clothe you, O you of little faith?" The issue is daily anxiety about life's necessities.
2. [Matthew 8:26](#) – In a sudden storm on the Sea of Galilee, "He said to them, 'Why are you afraid, O you of little faith?' Then He got up and rebuked the winds and the sea, and it was perfectly calm." Doubt surfaces in the face of physical danger.
3. [Matthew 14:31](#) – After Peter falters while walking on the water, "Immediately Jesus reached out His hand and took hold of him. 'You of little faith,' He said, 'why did you doubt?' " Fear interrupts a momentary triumph of trust.
4. [Matthew 16:8](#) – The disciples misunderstand Jesus' warning about the leaven of the Pharisees, thinking of literal bread. "Aware of their discussion, Jesus said, 'You of little faith, why are you debating among yourselves that you have no bread?' " Spiritual dullness replaces attentiveness to His teaching.
5. [Matthew 17:20](#) – Following their failure to cast out a demon, Jesus explains, "Because of your little faith. For truly I tell you, if you have faith the size of a mustard seed...nothing will be impossible for you." Here "little faith" contrasts with persevering, prayerful dependence.
6. [Luke 12:28](#) – Mirroring [Matthew 6](#), Jesus addresses crowds: "If God so clothes the grass...how much more will He clothe you, O you of little faith!" Economic insecurity tempts the hearers to doubt divine care.

Pattern and Progression

The order in Matthew shows escalation: basic provision ([Matthew 6](#)), natural peril (8), supernatural phenomena (14), doctrinal perception (16), and direct ministry power (17). The repeated correction creates a pedagogical rhythm: revelation, testing, rebuke, and deeper insight. Luke's single use broadens the call beyond the Twelve to every believer tempted by worry.

Relationship to Other Faith Vocabulary

Whereas "faith" (πίστις) throughout the New Testament denotes wholehearted reliance on God, ὀλιγόπιστος exposes a divided heart—one that has already tasted divine authority yet allows visible threats or limited reasoning to overshadow previous evidence. It is not the absence of belief (ἀπιστία) but its stunted growth. Jesus' response therefore is not condemnation but

invitation: He consistently couples the rebuke with a fresh demonstration of power or teaching that re-grounds the disciples in God's faithfulness.

Christological Emphasis

Each scene showcases Jesus as the object and anchor of faith. The calming of the storm reveals His sovereignty over creation; walking on water and rescuing Peter unveils His lordship over chaos; feeding multitudes and warning against Pharisaic leaven underscores His identity as the true Bread from Heaven. Thus "little faith" is inseparable from inadequate perception of who Jesus is.

Theological Implications

1. Divine Provision – Anxiety contradicts the Father's proven care and the believer's covenant privileges.
2. Sovereignty over Nature – Fear of natural forces reveals incomplete grasp of Christ's divinity.
3. Spiritual Discernment – Misinterpretation of Jesus' words stems from failing to integrate prior revelation with present instruction.
4. Ministry Effectiveness – Spiritual authority is exercised not by technique but by trusting intimacy with God expressed in prayer and fasting (context of [Matthew 17:21](#) in the textual tradition).

Pastoral Application

Preachers and teachers may employ these passages to expose contemporary parallels: economic uncertainty, health crises, doctrinal confusion, and ministry fatigue. The remedy is not self-generated optimism but renewed contemplation of Christ's person and promises. Discipleship training should therefore weave together exposition of past faithfulness, practice of dependent prayer, and engagement in obedience that stretches trust.

Historical Reception

Early Christian writers quickly seized on these episodes to challenge timidity. Chrysostom, commenting on [Matthew 8](#), exhorted believers to "abate the swelling waves of passion" through faith in the One who commands the sea. Medieval monastic literature often paired [Matthew 6](#) and [Luke 12](#) to encourage uncluttered reliance on God. Reformers cited [Matthew 17:20](#) to affirm that effective ministry springs from faith anchored in the gospel, not ecclesiastical power.

Concluding Synthesis

Strong's Greek 3640 encapsulates the disciples' recurring struggle between the revelation they had received and the pressures confronting them. Its six appearances chart the path from fledgling trust to maturing, mountain-moving confidence. For every generation of believers, the term remains a mirror and a spur—exposing wavering hearts while directing them back to the all-sufficient Lord who repeatedly asks, "Why did you doubt?"

Englishman's Concordance

[Matthew 6:30 Adj-VMP](#)

[GRK:](#) μάλλον ὑμᾶς ὀλιγόπιστοι

[NAS:](#) more *[clothe] you? You of little faith!*

[KJV:](#) [clothe] you, *O ye of little faith?*

[INT:](#) more you *O [you] of little faith*

[Matthew 8:26 Adj-VMP](#)

[GRK:](#) δειλοί ἐστε ὀλιγόπιστοι τότε ἐγερθεῖς

[NAS:](#) are you afraid, *you men of little faith?* Then

[KJV:](#) fearful, *O ye of little faith?* Then

[INT:](#) fearful are you *O [you] of little faith* Then having arisen

[Matthew 14:31 Adj-VMS](#)

[GRK:](#) λέγει αὐτῷ Ὀλιγόπιστε εἰς τί

[NAS:](#) of him, and said *to him, You of little faith, why*

[KJV:](#) unto him, *O thou of little faith, wherefore*

[INT:](#) says to him *[you] of little faith* of why

[Matthew 16:8 Adj-VMP](#)

[GRK:](#) ἐν ἑαυτοῖς ὀλιγόπιστοι ὅτι ἄρτους

[NAS:](#) of this, said, *You men of little faith, why*

[KJV:](#) unto them, *O ye of little faith, why*

[INT:](#) among yourselves *O [you] of little faith* because bread

[Matthew 17:20 N-AFS](#)

[GRK:](#) Διὰ τὴν ὀλιγοπιστίαν ὑμῶν ἀμὴν

[NAS:](#) to them, Because *of the littleness of your faith;* for truly

[INT:](#) Because of the *little faith* of you truly

[Luke 12:28 Adj-VMP](#)

[GRK:](#) μάλλον ὑμᾶς ὀλιγόπιστοι

[NAS:](#) more *[will He clothe] you? You men of little faith!*

[KJV:](#) [will he clothe] you, *O ye of little faith?*

[INT:](#) rather you *O [you] of little faith*

[Strong's Greek 3640](#)

[6 Occurrences](#)

Matthew 14:26

1473. egó

Lexical Summary

egó: I, me

Original Word: ἐγώ

Part of Speech: Personal Pronoun

Transliteration: egó

Pronunciation: eh-GO

Phonetic Spelling: (eg-o')

KJV: I, me

NASB: myself, mine, ours, ourselves, have, part, number

Word Origin: [a primary pronoun]

1. (emphatically, of the first person) I

{Only expressed when emphatic. For the other cases and the plural, see also}

Strong's Exhaustive Concordance

I, me.

A primary pronoun of the first person I (only expressed when emphatic) -- I, me. For the other cases and the plural see [eme](#), [emoi](#), [emou](#), [hemas](#), [hemeis](#), [hemin](#), [hemon](#), etc.

see GREEK [eme](#)

see GREEK [emoi](#)

see GREEK [emou](#)

see GREEK [hemas](#)

see GREEK [hemeis](#)

see GREEK [hemin](#)

see GREEK [hemon](#)

NAS Exhaustive Concordance

Word Origin

a prim. pronoun of the first pers.

Definition

I (only expressed when emphatic)

NASB Translation

have (2), mine (10), mine* (1), myself (11), number (1), ours (8), ourselves (4), part (2), say (1).

Thayer's Greek Lexicon

STRONGS NT 1473: ἐγώ

ἐγώ, genitive ἐμοῦ, enclitic μου; dative ἐμοί, enclitic μοι; accusative ἐμέ, enclitic με; plural ἡμεῖς, etc.; personal pronoun,

I.

1. The nominatives ἐγώ and ἡμεῖς, when joined to a verb, generally have force and emphasis, or indicate antithesis, as [Matthew 3:11](#); [Mark 1:8](#); [Luke 3:16](#) (ἐγώ μὲν ... ὁ δέ); [Matthew 3:14](#) (ἐγώ ... ἔχω, καὶ σύ); , and often; ἡμεῖς, contrasted with God, [Matthew 6:12](#); ἡμεῖς καὶ οἱ Φαρισαῖοι, [Matthew 9:14](#); cf. Winer's Grammar, § 22, 6. But sometimes they are used where there is no emphasis or antithesis in them, as [Matthew 10:16](#); [John 10:17](#); and in many editions in [Mark 1:2](#); [Luke 7:27](#); cf. Buttmann, § 129, 12. ἰδοὺ ἐγώ, ܐܝܢܐ, **behold me, here am I**: [Acts 9:10](#) ([1 Samuel 3:8](#)). ἐγώ, like ܐܝܢܐ, **I am**: [John 1:23](#); [Acts 7:32](#) (cf. Winer's Grammar, 585 (544); Buttmann, 125 (109)).

2. The enclitic (and monosyllabic) genitive, dative, and accusative are connected with nouns, verbs, adverbs, but not with prepositions: ἔμπροσθεν μου, [John 1:15](#); ὀπίσω μου, [Matthew 3:11](#); ἰσχυρότερός μου, *ibid.*; τίς μου ἤψατο, [Mark 5:31](#); λέγει μοι, [Revelation 5:5](#); ἀρνήσηταί με, [Matthew 10:33](#); [Luke 12:9](#) (on the accent in these expressions cf. Winer's Grammar, § 6, 3; (Lipsius, Gram. Untersuch., p. 59ff; Lob. Path. Elementa ii., p. 323f; Tdf. N. T. edition 7, Proleg., p. 61f; edition 8, p. 104)); but δι' ἐμοῦ, κατ' ἐμοῦ, πρὸ ἐμοῦ, etc., ἐν ἐμοί, περὶ, δι', ἐπ', κατ', εἰς ἐμέ. The only exception is πρὸς, to which the enclitic με is generally joined, [Matthew 25:36](#); [Mark 9:19](#), and very often; very rarely πρὸς ἐμέ, [John 6:37](#){a}, and according to L T Tr WH in [Acts 22:8, 13](#); [Acts 24:19](#); (also [Acts 23:22](#) T Tr WH; [John 6:35](#) and 45 T Tr text WH; [Luke 1:43](#) T WH; [Matthew 19:14](#); [John 6:37](#){b}, 65, Tdf.; [John 6:44](#) Tr text WH marginal reading; [1 Corinthians 16:11](#) L Tr; but πρὸς με, [Matthew 3:14](#) Tdf. and [Matthew 11:28](#) Griesbach; cf. Lipsius as above, p. 61 note). Moreover, the full forms ἐμοῦ, ἐμοί, ἐμέ are used in case of emphasis or antithesis; thus, ἐμοῦ, [Luke 10:16](#); ἐμοί, [John 7:23](#); [John 10:38](#), etc.; ἐμέ, [Mark 14:7](#); [John 7:7](#), etc.

3. As in classic Greek, μου and ἡμῶν are very often used for the possessive pronouns ἐμός and ἡμέτερος (Buttmann, § 127, 21); and when so used,

a. they are generally placed after their substantives, as *ὁ οἶκος μου, ἡ ζωὴ ἡμῶν*, etc. — the fuller form *ἐμοῦ* only for the sake of distinction or antithesis (cf. Buttmann, § 127, 22), as *μητέρα αὐτοῦ καὶ ἐμοῦ*, [Romans 16:13](#); *πίστεως ὑμῶν τέ καὶ ἐμοῦ*, [Romans 1:12](#).

b. But they are sometimes placed before substantives, even which have the article, when no emphasis resides in the pronoun or antithesis is involved in its use (Winers Grammar, § 22, 7 N. 1; Buttmann, as above): *μου τοὺς λόγους*, [Matthew 7:24, 26](#); even before prepositions, *μου ὑπὸ τὴν στέγην*, [Matthew 8:8](#); less frequently *ἡμῶν*, as *ἡμῶν τὴν πόλιν*, [Acts 16:20](#); it is prefixed for emphasis in *ἡμῶν τό πολίτευμα*, [Philippians 3:20](#), cf. Winers Grammar, as above; Rost § 99, 4, p. 452ff 7th edition adduces a multitude of examples from Greek authors; (cf. Krüger, § 47, 9, 12 who states the rule as follows: when joined to a substantive having the article the reflexive genitive, with *αὐτοῦ*ipsius, and *ἀλλήλων*, requires the attributive position, the personal genitive, and *αὐτοῦ*ejus, the partitive position).

4. τί ἐμοί (ἡμῖν) καὶ σοι (ὑμῖν); what have I (we) to do with thee (you)? (cf. Buttmann, 138 (121); Winer's Grammar, 211 (198); 585 (544)): [Matthew 8:29](#); [Mark 1:24](#); [Mark 5:7](#); [Luke 8:28](#); [John 2:4](#); Heb. *יְהוָה לִי וְלָךְ*, [Judges 11:12](#); [2 Kings 3:13](#); [2 Samuel 16:10](#); [2 Chronicles 35:21](#); 1 Esdr. 1:24; also in classic Greek; cf. Aulus Gellius n. a. 1, 2; Epictetus diss. 2, 9, 16; *τί ἡμῖν καὶ αὐτῷ*, *ibid.* 1, 1, 16; *τί ἐμοί καὶ αὐτοῖς*, *ibid.* 1, 27, 13; 22, 15. **τί γάρ μοι, what does it concern me? what have I to do** etc.: [1 Corinthians 5:12](#); cf. Bos, *Ellipses Graec.*, p. 599, Schaefer edition; Bernhardt (1829), p. 98; Krüger, § 48, 3, 9; Kühner, 2:364f; (Buttmann, as above, also 394 (337); Winers Grammar, 586 (545)).

Topical Lexicon

Overview

ἐγώ is the first-person singular pronoun, translated “I” or “me.” Found about 2,600 times, it occurs in every New Testament book except 3 John. Its function is simple—identifying the speaker—yet its placement and emphasis often carry rich theological weight, clarifying personal responsibility, covenant relationship, and divine self-revelation.

Grammatical Distinctives

Koine Greek usually omits subject pronouns because the verb ending supplies the person. When *ἐγώ* is added, the writer is stressing contrast (“I, not another”), personal testimony, or solemn affirmation. In narrative, the presence of *ἐγώ* can highlight a turning point; in discourse, it can

intensify an argument or oath ([Matthew 5:22](#); [Galatians 1:12](#)). The pronoun also appears in compound forms (ἐμᾶυτοῦ, ἐμοί, ἐμένα), each retaining that emphatic force.

Distribution in the New Testament

- Gospels and Acts: approximately 1,100 uses, often in direct speech.
- Pauline Letters: about 700 uses, reflecting Paul's autobiographical style and pastoral urgency.
- Catholic Epistles and Revelation: roughly 300 uses, usually in exhortation or vision narrative.

This ubiquity ensures the reader constantly hears both human and divine voices speaking personally.

Christological Significance: The “I Am” Declarations

John's Gospel strategically links ἐγώ with εἰμί to echo the divine name revealed in [Exodus 3:14](#). Each declaration applies Old Testament covenant attributes to Jesus Christ:

- “I am the bread of life” ([John 6:35](#)).
- “I am the light of the world” ([John 8:12](#)).
- “I am the gate” ([John 10:9](#)).
- “I am the good shepherd” ([John 10:11](#)).
- “I am the resurrection and the life” ([John 11:25](#)).
- “I am the way and the truth and the life” ([John 14:6](#)).
- “I am the true vine” ([John 15:1](#)).

In [John 8:58](#) Jesus asserts, “Truly, truly, I tell you, before Abraham was born, I am!”. The juxtaposition of ἐγώ with present tense εἰμί, set against the aorist “was,” stakes an unambiguous claim to eternal self-existence. The crowd's attempt to stone Him (verse 59) confirms they understood the covenantal overtones.

Divine Self-Disclosure in Revelation

In [Revelation 1:17](#) Jesus proclaims, “I am the First and the Last.” Similar formulations appear in 1:8; 21:6; 22:13. Here ἐγώ joins titles drawn from [Isaiah 41–48](#), affirming that the glorified Christ shares Yahweh's eternal attributes.

Apostolic Testimony and Personal Transformation

Paul uses ἐγώ to narrate conversion and calling, underscoring both divine initiative and human response.

- [Acts 26:15](#): “And the Lord replied, ‘I am Jesus, whom you are persecuting.’”
- [Galatians 2:20](#): “I have been crucified with Christ, and I no longer live, but Christ lives in me.”
- [1 Corinthians 15:10](#): “But by the grace of God I am what I am.”

In these texts, ἐγώ is never autonomous; it is defined by God's grace. Accordingly, ἐγώ becomes the grateful subject of divine action, transforming boasting into doxology.

Sin, Law, and the Inner Person

[Romans 7](#) features a dense cluster of ἐγώ (over 25 times) as Paul dissects the conflict between regenerate desire and indwelling sin. The tension culminates in [Romans 7:24–25](#): “What a wretched man I am! Who will rescue me from this body of death? Thanks be to God, through Jesus Christ our Lord!”

Here the emphatic ἐγώ exposes human inability under the law, preparing for the Spirit-empowered life of [Romans 8](#).

Corporate Identity and Individual Responsibility

Although the New Testament stresses corporate realities (“you are the body of Christ,” [1 Corinthians 12:27](#)), ἐγώ reminds each believer of personal accountability:

- [Matthew 16:24](#): “If anyone would come after Me, he must deny himself and take up his cross and follow Me.”
- [James 2:18](#): “Show me your faith without deeds, and I will show you my faith by my deeds.”

Thus Scripture balances communal privilege with individual obedience.

Covenant Language and Divine Promises

Old Testament citations preserve the divine “I” when quoted in Greek:

- [Hebrews 13:5](#): “For He Himself has said, ‘I will never leave you, nor will I ever forsake you.’”
- [2 Corinthians 6:16](#): “‘I will dwell with them and walk among them.’”

The repetition of ἐγώ in these promises underlines God's unilateral faithfulness.

Historical and Cultural Background

Outside Scripture, ἐγώ was the ordinary first-person pronoun in classical and Koine Greek. In Hellenistic rhetoric it could convey philosophical introspection (e.g., Epictetus) or heroic boasting (Plutarch). The New Testament writers reshape that cultural usage, subordinating the self to God's mission and community service.

Pastoral and Homiletical Implications

1. Personal Evangelism: The abundance of first-person testimony legitimizes sharing one's own encounter with Christ ([John 9:25](#)).
2. Discipleship: Repeated calls such as “I say to you” ([Matthew 5–7](#)) authorize the teaching ministry of the church.

3. Worship: Liturgical confessions (“I believe...”) echo biblical precedent, grounding corporate worship in individual conviction.

Key Texts for Study and Memorization

[John 8:58](#); [Romans 7:24-25](#); [Galatians 2:20](#); [Philippians 4:13](#); [Revelation 1:17-18](#).

Conclusion

Though ἐγώ is merely a pronoun, its inspired usage ranges from the majestic self-revelation of the Lord Jesus Christ to the humble confession of sinners saved by grace. In every context, ἐγώ serves to exalt the covenant God who addresses His people personally and invites each believer to respond, “Here am I. Send me!”

1510. eimi ►

Lexical Summary

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

Original Word: εἰμί

Part of Speech: Verb

Transliteration: eimi

Pronunciation: ay-MEE

Phonetic Spelling: (i-mee')

KJV: am, have been, X it is I, was

NASB: am, been, being, had, means, there, come

Word Origin: [first person singular present indicative, a prolonged form of a primary and defective verb]

1. I exist

{used only when emphatic}

Strong's Exhaustive Concordance

am, have been, it is I, was.

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

see GREEK [ei](#)

see GREEK [eien](#)

see GREEK [einai](#)

see GREEK [heis kath heis](#)

see GREEK [en](#)

see GREEK [esomai](#)

see GREEK [esmen](#)

see GREEK [este](#)

see GREEK [esti](#)

see GREEK [kerdos](#)

see GREEK [isthi](#)

see GREEK [o](#)

HELPS Word-studies

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

[1510](#) /*eimí* ("is, am") – in the *present* tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the *context* indicates whether the *present* tense also has "timeless" implications. For example, [1510](#) (*eimí*) is aptly used in Christ's great "I am" (*ego eimi . . .*) that also include His *eternality* (*self-existent life*) as our *life, bread, light*," etc. See Jn 7:34, 8:58, etc.

Example: Jn 14:6: "I am ([1510](#) /*eimí*) the way, the truth and the life." Here [1510](#) (*eimí*) naturally accords with the fact Christ is *eternal* – meaning "I am (*was, will be*)." The "I am formula (Gk *egō eimi*)" harks back to *God's only name*, "Yahweh" (OT/3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and [2962](#) /*kýrios* ("Lord").

NAS Exhaustive Concordance

Word Origin

a prol. form of a prim. and defective verb

Definition

I exist, I am

NASB Translation

accompanied* (1), accompany* (2), am (138), amount (1), amounts (1), appear* (1), asserted*

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

Thayer's Greek Lexicon

STRONGS NT 1510: εἰμί

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

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

1. to exist;

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

of Rome, 2 Cor. 1:8 (cf. Gebh. and Harn. at the passage and especially on Hermas, vis. 1, 1, 6 [ET])). Hence,

b. equivalent to to

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

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

d. equivalent to to be found, the subject being anarthrous; as, ἦν ἄνθρωπος **there was** (found, German es gab) a man, etc.: [Luke 16:1, 19](#); [Luke 18:23](#); [John 3:1](#); [John 4:6](#); [John 5:2](#); [John 6:10](#); [1 Corinthians 8:5](#); [1 Corinthians 12:4-6](#); [1 Corinthians 14:10](#); [1 Corinthians 15:44](#); [1 John 5:16](#), and often; ἔσονται ἐμπαῖκται [Jude 1:18](#); ἐστί, ἦν, ἔσται with a negative: οὐκ ἐστί δίκαιος **there is not** (namely, found) a righteous man, [Romans 3:10](#); add [Romans 3:12, 18](#); χρόνος οὐκ ἔσται ἔτι there shall be no longer time, [Revelation 10:6](#); add, [Revelation 22:3, 5](#) (Rec. adds ἐκεῖ); [Revelation 21:25](#) (here ἐκεῖ stands) ἀνάστασις νεκρῶν οὐκ ἐστίν, [1 Corinthians 15:12](#); μὴ εἶναι ἀνάστασιν, [Matthew 22:23](#) and its parall.; [Acts 23:8](#). Here belong also the phrases εἰσιν, οἱ etc., οἵτινες etc., **there are (some) who** etc.: [Matthew 16:28](#); [Matthew 19:12](#); [Mark 9:1](#); [Luke 9:27](#); [John 6:64](#); [Acts 11:20](#); οὐδεὶς ἐστίν ὅς, [Mark 9:39](#); [Mark 10:29](#); [Luke 1:61](#); [Luke 18:29](#); with a noun added, ἕξ ἡμέραι εἰσιν, ἐν αἷς etc. [Luke 13:14](#); τίς ἐστίν, ὅς, [Matthew 7:9](#) (L Tr WH omit ἐστίν); [Matthew 12:11](#) (Tr omits; WH brackets ἐστίν): ἐστίν ὁ with a participle **there is** (viz., is not lacking) **one that** etc. [John 5:32](#) (?), ; .

e. when used of things, events, facts, etc., εἶναι is equivalent to to happen, take place: νῦν κρίσις ἐστίν, [John 12:31](#); γογγυσμός ἦν, [John 7:12](#) θόρυβος τοῦ λαοῦ. [Mark 14:2](#); σχίσμα, σχίσματα, [John 9:16](#); [1 Corinthians 1:10](#); [1 Corinthians 12:25](#); ἔριδες, [1 Corinthians 1:11](#); αἰρέσεις, [1 Corinthians 11:19](#); πένθος, πόνος, κραυγή, [Revelation 21:4](#); ἔσονται λιμοὶ καὶ λοιμοὶ (R G Tr marginal reading in br.; others omit καὶ λοιμοὶ) καὶ σεισμοὶ [Matthew 24:7](#); ἀνάγκη μεγάλη, [Luke 21:23](#); ἀνάστασιν μέλλειν ἔσεσθαι, [Acts 24:15](#). of times and seasons: χειμῶν ἐστίν, [John 10:22](#); νύξ, [John 13:30](#) ψῦχος, [John 18:18](#); καύσων, [Luke 12:55](#); ἑσπέρα [Acts 4:3](#) πρωΐα, [John 18:28](#) (Rec.); σκοτία, [John 20:1](#): ἐστί, ἦν ὥρα —

as ἔκτε, [Luke 23:44](#); [John 4:6](#); [John 19:14](#) (L T Tr WH) (), etc.; also of feasts: [John 5:1, 10](#); [John 9:14](#); [Acts 12:3](#); [Luke 23:54](#); [Mark 15:42](#). universally, τό ἐσόμενον what will be, follow, happen: [Luke 22:49](#); πότε ταῦτα ἔσται; [Matthew 24:3](#); πῶς ἔσται τοῦτο; [Luke 1:34](#); after the Hebrew, καί ἔσται (equivalent to כִּי יִהְיֶה) followed by the future of another verb: [Acts 2:17](#) (from [Joel 2:28](#) ()); (from [Joel 2:32](#) ()); [Acts 3:23](#); [Romans 9:26](#) (from [Hosea 1:10](#) ()). τί οὖν ἐστίν; what then is it? i. e. how stands the case? What follows therefore? [Acts 21:22](#); [1 Corinthians 14:15, 26](#).

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

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

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

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

2. εἰμί, as a copula, indicates that the subject is or is to be compared to the thing expressed by the predicate: ἡ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστε, ye are, as it were, the seal attesting my apostleship, i. e. your faith is proof that the name of apostle is given me rightfully, [1 Corinthians 9:2](#); ἡ ἐπιστολή (namely, συστατικὴ, cf. [1 Corinthians 9:1](#)) ὑμεῖς ἐστε, i. e. ye yourselves are like a letter of recommendation for me, or ye serve as a substitute for a letter of

recommendation, [2 Corinthians 3:2](#); **τοῦτο ἐστὶ τὸ σῶμα μου**, this which I now hand to you is, as it were, my body, [Matthew 26:26](#); [Mark 14:22](#); [Luke 22:19](#); **ὕμεῖς ναὸς Θεοῦ ἐστε** (L text T Tr text WH **ἡμεῖς ... ἐσμεν** ye (we) are to be regarded as the temple of God, [2 Corinthians 6:16](#), cf. [1 Corinthians 6:19](#); **ὁ Θεὸς ναὸς αὐτῆς ἐστὶν** (**ἐστὶ** R G Tr], **καὶ τὸ ἄρνιον**, they are to be regarded as its temple, they occupy the place of a temple in the city because present with everyone in it, [Revelation 21:22](#). Hence,

3. εἶναι, getting an explicative force, is often equivalent to **to denote, signify, import**, as **ὁ ἄγρός ἐστὶν ὁ κόσμος**, [Matthew 13:37-39, 19f, 22](#); [Luke 8:11f, 14](#); [Galatians 4:24](#); [Revelation 17:15](#); [Revelation 19:8](#), (the Sept. [Genesis 41:28](#); [Ezekiel 37:11](#)); **τουτ' ἐστὶν** (so T WH uniformly, except that WH omits **v. ἐφελκ.** in [Hebrews 2:14](#)), Lachmann **τοῦτ' ἐστὶν** (except in [Romans 10:6, 7, 8](#); also Treg. except in [Matthew 27:46](#); [Mark 7:2](#); [Acts 1:19](#); [Romans 9:8](#); [Romans 10:6, 7, 8](#); sometimes written **τοῦτο ἐστὶν**, see Tdf. Proleg., p. 111; cf. Winers Grammar, 45; Buttmann, 11 (10)), an explanatory formula (equivalent to **τοῦτο σημαίνει**) which is either inserted into the discourse as a parenthesis, or annexed to words as an apposition (cf. Winers Grammar, 530 (493); Buttmann, 400 (342)). It is to be distinguished from **τοῦτο δέ ἐστὶν: τουτ' ἐστὶν** introduces an incidental explanation for the most part of the language; **τοῦτο δέ ἐστὶν** subjoins an explanatory statement, relating generally to the thought; (cf. our **that is to say**, and **that is**); see [Romans 1:12](#) and Fritzsche at the passage): [Matthew 27:46](#); [Mark 7:2](#); [Acts 1:19](#); [Romans 7:18](#); [Romans 10:6-8](#); [Philemon 1:12](#); [Hebrews 2:14](#); [Hebrews 7:5](#), etc.; likewise **ὁ ἐστὶ**, [Mark 3:17](#); [Mark 7:11, 34](#); [Hebrews 7:2](#); **ὁ ἐστὶ μεθερμηνευόμενον**, **this signifies, when interpreted**, etc. [Mark 15:34](#); [Acts 4:36](#); see 6 c. below.

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

a. with the present participle is formed — a periphrasis of the present: **ἐστὶ προσαναπληροῦσα ... καὶ περισσεύουσα**, [2 Corinthians 9:12](#); — a periph. of the imperfect or of the aorist, mostly in Mark and Luke (Buttmann, 312 (268)): **ἦν καθευδεν**, [Mark 4:38](#); **ἦν προάγων**, ; **ἦν συγκαθήμενος**, ; **ἦν διανεύων**, [Luke 1:22](#); **ἦσαν καθήμενοι**, ; **ἦν ἐκβάλλων**, ; **ἦσαν καθεζόμενοι** (Lachmann, others, **καθήμενοι**), [Acts 2:2](#), and other examples; once in Paul, [Philippians 2:26](#) **ἐπιποθῶν ἦν**; — a periph. of the future: **ἔσονται πίπτοντες** (**ἐκπίπτοντες** R G), [Mark 13:25](#). **β.** with the perfect participle

is formed — a periph. of the aorist (imperfect (?)): ἦν ἐστώς, [Luke 5:1](#); — a periph. of the pluperfect: ἦσαν ἐληλυθότες, συνεληλυθυῖαι [Luke 5:17](#); [Luke 23:55](#); especially with the perfect passive participle: ἦν ἡ ἐπιγραφή ἐπιγεγραμμένη, [Mark 15:26](#); ἦν αὐτῷ κεχρηματισμένον, [Luke 2:26](#); ἦν τεθραμμένος, [Luke 4:16](#); add, [Luke 8:2](#); [Luke 23:51](#); [Acts 1:17](#), etc. γ. once with an aorist participle a periph. of the pluperfect is formed: ἦν ... βληθείς (R G L Tr marginal reading βεβλημένος) ἐν τῇ φυλακῇ, [Luke 23:19](#) T Tr text WH; on the same use of the aorist sometimes in Greek writings cf. Passow, i., p. 793; (Liddell and Scott, under the word, B. 2; yet cf. Buttmann, § 144, 24 at the end).

b. so as to indicate continuance in any act or state (Buttmann, 310f (266)): ἦν διδάσκων was accustomed to teach, [Mark 1:22](#); [Luke 4:31](#); [Luke 19:47](#); ἦν (T Tr text WH ἦλθεν) κηρύσσων, [Mark 1:39](#); [Luke 4:44](#); ἦσαν νηστεύοντες held their fast, [Mark 2:18](#); ἦσαν συλλαλοῦντες were talking, [Mark 9:4](#); ἦν συγκύπτουσα, [Luke 13:11](#); ἦν θέλων, [Luke 23:8](#); ἦν προσδεχόμενος, [Mark 15:43](#) ([Luke 23:51](#) προσεδέχετο); once in Paul, [Galatians 1:23](#) ἦσαν ἀκούοντες, with the future (cf. Buttmann, 311 (267)): ἔσται δεδεμένον, ἔσται λελυμένον, equivalent to shall remain bound, shall remain loosed, [Matthew 16:19](#); ἔσται πατουμένη shall continue to be trodden down, [Luke 21:24](#), and other examples c. to signify that one is in the act of doing something: ἦν ἐρχόμενον was in the act of coming, [John 1:9](#) (cf. Meyer edition Weiss at the passage); ἦν ὑποστρέφων, [Acts 8:28](#).

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

e. Of quite another sort are those examples in which εἶναι has its own force, being equivalent to **to be found, to be present, to stay**, (see I. above), and the participle is added to express an act

or condition of the subject (cf. Buttmann, § 144, 27): ἐν τοῖς μνημασι ... ἦν was i. e. stayed) κράζων, [Mark 5:5](#); ἦν δέ ἐκεῖ (was kept there) ... βοσκομένη, [Mark 5:11](#); [Matthew 8:30](#); ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες, Luther correctly, **they were in the road (going up** etc. [Mark 10:32](#); εἰσιν ἄνδρες ... εὐχὴν ἔχοντες, [Acts 21:23](#); add, [Matthew 12:10](#) (R G); ; [Mark 2:6](#), (in the last two examples ἦσαν were present); [Luke 4:33](#); [John 1:28](#); [John 3:23](#); [Acts 25:14](#); [Romans 3:12](#), etc.; ἄνωθεν ἐστίν, καταβαῖνον etc. (insert a comma after ἐστίν), **is from above, καταβαῖνον** etc. being added by way of explanation, [James 1:17](#) (cf. Buttmann, 310 (266)).

5. The formula ἐγώ εἰμί (**I am he**), frequent in the Gospels, especially in John, must have its predicate supplied mentally, inasmuch as it is evident from the context (cf. Krüger, § 60, 7); thus, ἐγώ εἰμί, namely, Ἰησοῦς ὁ Ναζωραῖος, [John 18:5](#) (here L marginal reading expresses ὁ Ἰησοῦς, WH marginal reading Ἰησοῦς); [John 18:6, 8](#); **it is I** whom you see, not another, [Matthew 14:27](#); [Mark 6:50](#); [Luke 24:36](#) (Lachmann in brackets); [John 6:20](#); namely, ὁ καθημένος καί προσαιτῶν, [John 9:9](#); simply εἰμί, **I am** teacher and Lord, [John 13:13](#); οὐκ εἰμί namely, ἐξ αὐτῶν, [Luke 22:58](#); [John 18:25](#); **I am not** Elijah, [John 1:21](#); specifically, I am the Messiah, [Mark 13:6](#); [Mark 14:62](#); [Luke 21:8](#); [John 4:26](#); [John 8:24, 28](#); [John 13:19](#); I am the Son of God, [Luke 22:70](#) (like יְהוָה אֱלֹהֵינוּ, [Deuteronomy 32:39](#); [Isaiah 43:10](#)); cf. Keim, 3:320 (English translation, 6:34; Hofmann, Schriftbeweis, i. 63f). The third person is used in the same way: ἐκεῖνος ἐστίν, namely, ὁ υἱὸς τοῦ Θεοῦ, [John 9:37](#); namely, ὁ παραδώσων ἐμέ, [John 13:26](#).

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

a. τίς εἰμί, εἰ, ἐστίν, a formula of inquiry, used by those desiring — either to know what sort of a man one is whom they see, or what his name is, [John 1:19](#); [John 8:25](#); [John 21:12](#); [Acts 26:15](#) — or that they may see the face of some one spoken of, and that he may be pointed out to them, [Luke 19:3](#); [John 9:36](#); σύ τίς εἰ ὁ with a participle, **who** (i. e. how petty) **art thou, that** etc.? the question of one administering a rebuke and contemptuously denying another's right to do a thing, [Romans 9:20](#); [Romans 14:4](#) (Strabo 6, 2, 4, p. 271 σύ τίς εἰ ὁ τὸν Ὀμηρον ψεγὼν ὡς μυθογραφον); ἐγώ τίς εἰμί; **who (how small) am I?** the language of one holding a modest opinion of himself and recognizing his weakness, [Acts 11:17](#), cf. [Exodus 3:11](#).

b. εἰμί τίς, likesum aliquis in Latin, to be somebody (eminent): [Acts 5:36](#); εἶναι τί, like the Latinaliquid esse, **to be something** (i. e., something excellent): [Galatians 2:6](#); [Galatians 6:3](#); in these phrases τίς and τί are emphatic; cf. Kühner, § 470, 3; (Winers Grammar, 170 (161); Buttmann, 114 (100)); εἶναι τί after a negative, **to be nothing**, [1 Corinthians 3:7](#), cf. Meyer at the passage; also in questions having a negative force, [1 Corinthians 10:19](#) (cf. Winer's

Grammar, § 6, 2). οὐδέν εἰμί, [1 Corinthians 13:2](#); [2 Corinthians 12:11](#); οὐδέν ἐστίν, it is nothing, is of no account, [Matthew 23:16, 18](#); [John 8:54](#); [Acts 21:24](#); [1 Corinthians 7:19](#).

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

d. οὗτος, αὕτη, τοῦτο ἐστίν followed by a noun, equivalent to in this is seen, is contained, etc. α. is so employed that the pronoun refers to something which has just been said: οὗτος γάρ ἐστι ὁ νόμος, the law is summed up in what I have just mentioned, comes to this, [Matthew 7:12](#). β.. in John's usage it is so employed that the pronoun serves as the subject, which is defined by a noun that follows, and this noun itself is a substitute as it were for the predicate: αὐτῇ ἐστίν ἡ νίκη ... ἡ πίστις ἡμῶν [1 John 5:4](#); αὕτη ἐστίν ἡ μαρτυρία τοῦ Θεοῦ, ἦν, etc. [1 John 5:9](#) Rec. οὗτος, αὕτη, τοῦτο ἐστίν followed by ὅτι (Buttmann, 105 (92); cf. Winer's Grammar, 161 (152)): [John 3:19](#); [1 John 1:5](#); [1 John 5:11, 14](#); followed by ἵνα (to say that something ought to be done, or that something is desired or demanded (cf. Winer's Grammar, 338 (317); Buttmann, 240 (207))): [John 6:29, 39](#); [John 15:12](#); [1 John 3:11, 23](#); [1 John 5:3](#); followed by ὅτε etc. [John 1:19](#) (Winer's Grammar, 438 (408)).

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

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

III. εἰμί joined with adverbs;

1. with adverbs of place;

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

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

c. whence? **to be from some quarter, i. e. to come, originate, from:** πόθεν, [Matthew 21:25](#); [Luke 13:25, 27](#); [John 7:27](#); [John 9:29](#); [John 19:9](#); [John 2:9](#) (πόθεν ἐστίν namely, ὁ οἶνος, whence the wine was procured); ἐντεῦθεν, [John 18:36](#).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

V. εἰμί with prepositions and their cases.

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

2. εἰς τί, a. to have betaken oneself to some place and **to be there, to have gone into** (cf. Winers Grammar, § 50, 4 b.; (Buttmann, 333 (286)): εἰς οἶκον, [Mark 2:1](#) (R G; others ἐν); εἰς τὸν ἀγρόν, [Mark 13:16](#) (R G); εἰς τήν κοίτην, [Luke 11:7](#); εἰς τὸν κόλπον, [John 1:18](#), where cf. Tholuck (Winers Grammar, 415 (387); Buttmann,

as above); (on [Acts 8:20](#) see [ἀπώλεια](#), 2 a.). metaphorically, **to come to**: [εἰς χολήν πικρίας](#) (hast fallen into), [Acts 8:23](#).

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

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

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

3. ἐκ τίνος, a. **to be of**, i. e. **a part of anything, to belong to**, etc. (Winers Grammar, 368 (345); cf. Buttmann, 159 (139)): [1 Corinthians 12:15f](#); [ἐκ τινων](#), **of the number of**: [Matthew 26:73](#); [Mark 14:69](#); [Luke 22:58](#); [John 1:24](#); [John 6:64](#), [71](#) (R T); ; [Acts 21:8](#); [2 Timothy 3:6](#); [1 John 2:19](#); [Revelation 17:11](#) (Xenophon, mem. 3, 6, 17); [ἐκ τοῦ ἀριθμοῦ τινων](#), [Luke 22:3](#).

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

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

d. to be of, i. e. **be connected with one; to be related to**, (cf. Winer's § 51, 1 d.; cf. in [ἐκ](#), II. 1 a. and 7): [ὁ νόμος οὐκ ἐστιν ἐκ πίστεως](#), has no connection with faith, [Galatians 3:12](#); [ἐξ ἔργων νόμου εἶναι](#) (Luth.mit Werken umgehen), [Galatians 3:10](#); especially in John's usage, **to depend on the power of one, to be prompted and governed by one, and reflect his character**: thus [εἶναι ἐκ τοῦ διαβόλου](#), [John 8:44](#); [1 John 3:8](#); [ἐκ τοῦ πονηροῦ](#), [1 John 3:12](#); [ἐκ τοῦ κόσμου](#), [John 15:19](#); [John 17:14, 16](#); [1 John 4:5](#); when this expression is used of wickedness, it is equivalent to produced by the world and

pertaining to it, [1 John 2:16](#); opposed to ἐκ τοῦ Θεοῦ εἶναι, [John 8:47](#); [1 John 4:1-3](#); this latter phrase is used especially of true Christians, as begotten anew by the Spirit of God (see γεννάω, 2 d.): [1 John 4:4, 6](#); [1 John 5:19](#); [3 John 1:11](#); ἐκ τῆς ἀληθείας εἶναι, either to come from the love of truth as an effect, as [1 John 2:21](#), or, if used of a man, to be led and governed by the love and pursuit of truth, as [John 18:37](#); [1 John 3:19](#); ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστί, he who is from the earth as respects origin bears the nature of this his earthly origin, is earthly, [John 3:31](#).

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

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

b. to be in a state or condition (see Buttmann, 330 (284); cf. Winer's Grammar, § 29, 3 b. and ἐν, I. 5 c.): ἐν εἰρήνῃ, [Luke 11:21](#); ἐν ἔχθρᾳ, [Luke 23:12](#); ἐν κρίματι, [Luke 23:40](#); ἐν περιτομῇ, ἐν ἀκροβυστία, [Romans 4:10](#); ἐν δόξῃ, [2 Corinthians 3:8](#), etc.; hence, spoken of ills which one is afflicted with: ἐν ῥύσει αἵματος, [Mark 5:25](#); [Luke 8:43](#) (ἐν τῇ νόσῳ, Sophocles Aj. 271; inmorbo esse, Cicero, Tusc. 3, 4, 9); of wickedness in which one is, as it were, merged, ἐν ταῖς ἁμαρτίαις, [1 Corinthians 15:17](#); of holiness, in which one perseveres, ἐν πίστει, [2 Corinthians 13:5](#).

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

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

e. a person or thing is said to be in one, i. e. **in his soul**: thus, God (by his power and influence) in the prophets, [1 Corinthians 14:25](#); Christ (i. e. his holy mind and power) in the souls of his disciples or of Christians, [John 17:26](#); [2 Corinthians 13:5](#); τό πνεῦμα τῆς ἀληθείας, [John 14:17](#); friends are said to be ἐν τῇ καρδίᾳ of one who loves them, [2 Corinthians 7:3](#). vices,

virtues, and the like, are said to be in one: as *δόλος*, [John 1:47](#) (48); *ἀδικία*, [John 7:18](#); *ἄγνοια*, [Ephesians 4:18](#); *ἁμαρτία*, [1 John 3:5](#); *ἀλήθεια*, [John 8:44](#); [2 Corinthians 11:10](#); [Ephesians 4:21](#); [1 John 1:8](#); [1 John 2:4](#), (*ἀλήθεια καὶ κρίσις*, 1 Macc. 7:18); *ἀγάπη*, [John 17:26](#); [1 John 2:15](#); *ὁ λόγος αὐτοῦ* (τοῦ Θεοῦ) οὐκ ἐστὶν ἐν ἡμῖν, God's word has not left its impress on our souls, [1 John 1:10](#); *τό φῶς οὐκ ἐστὶν ἐν αὐτῷ*, the efficacy or influence of the light is not in his soul (rather, an obvious physical fact is used to suggest a spiritual truth: **the light is not in him**, does not shine from within outward), [John 11:10](#); *σκοτία*, [1 John 1:5](#); *σκάνδαλον*, [1 John 2:10](#), i. e. there is nothing within him to seduce him to sin (cf. Dusterdieck and Huther at the passage). [Acts 13:15](#) (if ye have in mind any word of exhortation etc. (Winers Grammar, 218 (204f)).

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

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

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

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

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

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

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

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

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

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

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

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

9. πρὸς τινά (cf. Winers Grammar, 405 (378)), a. **toward:** *πρὸς ἑσπέραν ἐστὶ* it is toward evening, [Luke 24:29](#).

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

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

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

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

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

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

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

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

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

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

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

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

Topical Lexicon

Scope of Usage in Scripture

With 2,479 occurrences, εἰμί functions far beyond a grammatical copula; it frames the revelation of divine presence, personal identity, covenantal relationship, and eschatological hope that permeate every book of the New Testament.

Foundational Identity of God

From the burning bush of Exodus 3:14 (LXX ἐγώ εἰμι ὁ ὢν) the Lord's self-designation as "I AM" reverberates through the revelation of Scripture.

In the New Testament the phrase resurfaces unaltered in [John 8:58](#): "Truly, truly, I tell you," Jesus affirms, "before Abraham was born, I am!". Here εἰμι marks not merely existence but the timeless, self-sufficient being of God himself.

REVELATION 1:8 ECHOES THE SAME DIVINE CLAIM: "I AM THE ALPHA AND THE OMEGA... WHO IS, AND WAS, AND IS TO COME".

Christological Revelations: The 'I Am' Sayings

Seven metaphorical proclamations in John further unfold the Messiah's identity and mission:

- "I am the bread of life" ([John 6:35](#)).
- "I am the light of the world" ([John 8:12](#)).
- "I am the gate for the sheep" ([John 10:7](#)).
- "I am the good shepherd" ([John 10:11](#)).

- “I am the resurrection and the life” ([John 11:25](#)).
- “I am the way and the truth and the life” ([John 14:6](#)).
- “I am the true vine” ([John 15:1](#)).

Each announcement unites ontology with soteriology: who Jesus is grounds what he does.

The verbal form εἰμί thereby becomes the hinge between Christ’s person and his redemptive work.

Revelation of the Divine Presence

When Jesus calms the storm, he declares, “Take courage! It is I. Do not be afraid.” ([Mark 6:50](#); [Matthew 14:27](#)). The assurance “it is I”—literally “I am”—links the miracles of deliverance with the covenant promise, “I am with you” ([Isaiah 41:10](#); cf. [Acts 18:10](#)). The same presence sustains missionary courage ([Matthew 28:20](#)) and undergirds apostolic proclamation ([Acts 26:15–18](#)).

Covenant and Redemption

Paul roots justification and sanctification in the believer’s new identity: “By the grace of God I am what I am” ([1 Corinthians 15:10](#)). Union with Christ is declared, “If anyone is in Christ, he is

a new creation” ([2 Corinthians 5:17](#)). The indicative εἰμί precedes every imperative; redeemed being issues in obedient living ([Romans 6:11](#); [Ephesians 5:8](#)).

Existential Comfort for Believers

In trials, εἰμί anchors believers to divine constancy. [Hebrews 13:5](#) cites God’s oath: “I will never leave you nor forsake you,” immediately followed by the confession, “The Lord is my helper” ([Hebrews 13:6](#)). Identity statements such as “you are God’s workmanship” ([Ephesians 2:10](#)) and “you are a chosen people” ([1 Peter 2:9](#)) cultivate assurance, humility, and purpose.

Mission and Witness

The missionary summons often employs εἰμί to articulate witness. When asked, “Who are you?” John the Baptist replies, “I am the voice of one crying in the wilderness” ([John 1:23](#)). Paul’s courtroom testimony repeats Christ’s words, “I am Jesus, whom you are persecuting” ([Acts 9:5](#); [26:15](#)), making the persecuted Church the visible locus of the risen Lord’s presence.

Eschatological Hope

Future hope is framed by present being. [1 John 3:2](#) declares, “Beloved, now we are children of God, and what we will be has not yet been revealed.” Because Christ “is” the resurrection ([John 11:25](#)), believers “will be” raised. Revelation culminates with the divine self-disclosure, “I am the Root and the Offspring of David, the bright Morning Star” ([Revelation 22:16](#)), assuring consummation.

Pastoral and Spiritual Formation

Shepherding language employs εἰμί to foster identity and action: elders are to be “examples to the flock” ([1 Peter 5:3](#)), and disciples are urged to “be holy” ([1 Peter 1:16](#)). The participial forms (e.g., ὄν, ὄντες) weave character into community life ([Philippians 2:15](#); [Colossians 3:12](#)).

Historical Reception and Theological Reflection

Early patristic writers recognized the theological weight of εἰμί. Ignatius of Antioch speaks of Christ as “our God” (Letter to the [Ephesians 18](#)), echoing the confession “the Word was God” ([John 1:1](#), using ἦν, imperfect of εἰμί). The Nicene Creed crystallizes this: “God from God... being (ὄντα) of one substance with the Father.” Reformation exegesis retained the emphasis, grounding justification in Christ’s declarative “It is finished” ([John 19:30](#)) and the believer’s participatory “I no longer live, but Christ lives in me” ([Galatians 2:20](#)).

Summary

Whether expressing God’s eternal self-existence, Christ’s saving identity, the believer’s new standing, or the Church’s hope, εἰμί saturates the New Testament with the proclamation that God is—and because He is, all promises stand secure.

The Berean: Daily Verse & Comment



Romans 3:12

(12) All have turned away,
they have together become worthless;
there is no one who does good,
not even one."

New International Version [Change email Bible version](#)

English writer G.K. Chesterton, known for his wit as well as his insight, once wrote, "The word 'good' has many meanings. For example, if a man were to shoot his grandmother at a range of five hundred yards, I should call him a good shot, but not necessarily a good man."

His words strike at the heart of a question theologians, philosophers, artists, and many others have debated for millennia: Are people good or evil? Is man's nature on the

side of the angels or the demons? Are we beings of light or darkness? Why do otherwise good people do evil things?

People are split on the subject. A few years ago, Debate.org, a website devoted to arguing such questions and polling the public on them, asked, "Is human nature good or evil?" Their results, which are not scientific, show 49% of respondents answering that it is good and 51% saying that it is evil.

Some Christian churches teach a doctrine of total depravity. *Theopedia* defines this doctrine in this way: ". . . as a consequence of the Fall of man, every person born into [the world](#) is morally corrupt, enslaved to [sin](#) and is, apart from the grace of [God](#), utterly unable to choose to follow God or choose to turn to [Christ](#) in [faith](#) for salvation."

This belief does not mean that humankind is utterly evil, that is, that people are totally incapable of good. It means that, while not all of human nature is depraved, all human nature is totally *affected* by depravity. Even the [goodness](#) that we do, then, is tainted by our sinful nature. This agrees with God's description of the tree from which Adam and Eve partook in Genesis 3: It was a tree that allowed them to know good *and* evil ([Genesis 2:17](#); [3:22](#)). Human goodness is insufficient to satisfy the righteous requirements of God.

It is somewhat surprising that more people, especially Christians, do not know the basic nature of mankind. It should be evident from the lives of men and women throughout history. For Christians, who should know their Bibles, a cursory survey of Scripture brings out many plain statements that show what God thinks of human nature. No philosophizing or critical thinking, even by the greatest of human minds, will change God's view into something else.

— Richard T. Ritenbaugh