

“Evangelism’s Troubling Clarity”

Matthew 3:1-2

April 14, 2024

INTRO: When was the last time you heard something you did not want to hear... saw something you did not want to see...learned something you’d wished you had not known?

Sadly, most people feel that way about God’s Word
(...even more tragically, many of those people call themselves Christians.)

VIDEO: “See The Kingdom 9 OPENING”

CONTEXT:

- Series on Matthew... **mMm** (*miracle Messiah mission*)
- Ch. 13 is the point... Ch. 1&2 are the prologue...
- *Easter’s Troubling Truth & Christ’s Troubling Narrative*
- Today we open ch.3 & meet John the Baptist...
- Today will be an intro to an extended time in ch.3

BIG IDEA: Christ’s evangelists are clearly truthful, troubling, & triumphant!

PREVIEW:

1. Truth
2. Trouble
3. Triumph

T/S: Remember... this is a narrative text to “*unpack*.”

TEXT: Matthew 3

1In those days John the Baptist came preaching in the wilderness of Judea, 2“Repent, for the kingdom of heaven is at hand.” 3For this is he who was spoken of by the prophet Isaiah when he said,

“The voice of one crying in the wilderness:
‘Prepare the way of the Lord;
make his paths straight.’”

4Now John wore a garment of camel’s hair and a leather belt around his waist, and his food was locusts and wild honey. 5Then Jerusalem and all Judea and all the region about the Jordan were going out to him, 6and they were baptized by him in the river Jordan, confessing their sins.

7But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? 8Bear fruit in keeping with repentance. 9And do not presume to say to yourselves, ‘We have Abraham as our father,’ for I tell you, God is able from these stones to raise up children for Abraham. 10Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire.

11“I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. 12His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.”

The Baptism of Jesus (vv.13-17)

I. TRUTH

1*In those days John the Baptist came preaching in the wilderness of Judea,*

A. In those days

a. See the chronological focus... **time matters!**

- The narrative just **jumped 25+ years**
- We need to have an awareness of time
 - My dad just turned 80...
 - **Eternity is ever so close...**

If and when you see time through the lens of God's Word, will, & ways it will change you...

For me, a biblical perspective on time is what makes me see and treat every sermon

I preach like a holy thunderstorm...

all the while praying for eternal lightning strikes! This is how I see John the Baptist, the Apostle Paul, even Jesus Himself preaching... I pray that you too will pray and proclaim this way from now on. - JDP

Here's a beautiful testimony...

VIDEO: *Tom Clark's Testimony*

B. John the Baptist

- a. Before we ask who John is... Ask **WHY John?**
 - God chose THIS troubling guy!
 - Unlikely Messiah, unlikely messenger!
 - *Troubling Messiah, messenger, message*
- b. *What's in a name?* Wait until you see...

Just a quick bit of theological history

- He's "the Baptist" because he baptizes
- He was baptizing before Jesus came...
- **His life & baptisms were bridges...**
- **He's last prophet & first evangelist!**
- Like the Kent Narrows vs. Bay bridges
- He baptized for **heart REPENTANCE!**
- Baptism in his day was different...
- Baptism was for "**ritual cleansing**"
- Sacrifices atoned for sins... not baptisms
- So, you may ask: *What's the big deal?*
- What if his name points to Christ!
- Let's look at Jeremiah 17:13 together

*O LORD, the hope of Israel, all who forsake you shall be put to shame; those who turn away from you shall be written in the earth, for they have forsaken **the LORD**, the fountain of living water.*

- “the hope” = “mik-vah” (mig-fa) = 12X in Scripture
 - “a collection of water”
 - “used for ritual/Temple cleansing”
 - Genesis 1:10; Exodus 7:19; Leviticus 11:36

➤ See here: ***“The LORD is the MIK-VAH”***

C. **came preaching**

- a. Notice that he “*came*” which reflects GO-ing!
- b. He’s preaching *baptism/repentance/Christ*
- c. Preaching is a huge word in the Bible...
- d. Preaching is proclaiming – no pulpit needed!
- e. Preaching is a huge command in Christianity
- f. Preaching is a huge heart test for Christians
- g. Preaching is at the heart of evangelism...
- h. Preaching is a huge core of our commission
- i. Preaching is content & context critical!
- j. Preaching is a huge part of discipleship.

D. **in the wilderness of Judea**

- a. Wilderness is symbolic of “**the world**”
- b. John came FROM the wilderness TO the wilderness...
- c. *He spent time in anti-corruption preparation*
- d. The “5th Gospel” helps to contextualize...

II. TROUBLE

2 **“Repent,**

VIDEO:

“Defining Definitions 10 – REPENTANCE”

Those who do not think that “REPENT!” sounds like a loving Messianic message, do not really comprehend their own MESS... OR the Messiah’s mission, methods, & message!

JDP

III. TRIUMPH

for the kingdom of heaven is at hand.”

A. **for**

- a. This word identifies & points our purpose
- b. This word preps for an explanation of sorts
- c. This word answers questions before asked...
- d. In this case, **“for” connects:**
 - i. *Why did John come preaching?*

- ii. *Why did he preach repentance?*
- iii. *Why should we listen to his preaching?*
- iv. *Why should we obey his preaching?*
- v. *Why does obeying/disobeying matter?*
- vi. *Why is he preaching prior to Christ?*
- vii. *Why do his words come in God's Word?*

B. **the kingdom of heaven**

- a. Ah.... Now everything is coming together!
- b. **Remember what we've already learned:**
 - i. Matthew is a chiastic narrative Gospel
 - ii. Ch.13 is the point of Matthew's chiasm
 - iii. Ch.13 is all about Christ & His kingdom
 - iv. So... once again, we see consistency...
 - v. Christians know: **kingdom = victory!**

C. **is at hand.**

- a. Technically this phrase has 2 meanings:
 - i. **Immediacy (urgent timing)**
 - ii. *Messiah has arrived!*
 - iii. ***Jesus is here/near!***

b. **Missionally...** it forces us to ask:

- i. Do I/we believe?
- ii. Will I/we repent?
- iii. **Am I or Are we ready?**
- iv. Are we really kingdom kids?
- v. Who can I/we help to be ready?

All of God's Word,
especially the passages pointing
to His Kingdom, are meant to
either build you up or
tear you down... depending on
where & how they find you
& your heart!

- JDP

VIDEO: *"See The Kingdom 9 CLOSING"*

WORSHIP: *Where Are The Christians & Living Water*

NIV Application Commentary:

Matthew 3:1–17

IN THOSE DAYS John the Baptist came, preaching in the Desert of Judea ²and saying, “Repent, for the kingdom of heaven is near.” ³This is he who was spoken of through the prophet Isaiah:

“A voice of one calling in the desert,
‘Prepare the way for the Lord,
make straight paths for him.’ ”

⁴John’s clothes were made of camel’s hair, and he had a leather belt around his waist. His food was locusts and wild honey. ⁵People went out to him from Jerusalem and all Judea and the whole region of the Jordan. ⁶Confessing their sins, they were baptized by him in the Jordan River.

⁷But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: “You brood of vipers! Who warned you to flee from the coming wrath? ⁸Produce fruit in keeping with repentance. ⁹And do not think you can say to yourselves, ‘We have Abraham as our father.’ I tell you that out of these stones God can raise up children for Abraham. ¹⁰The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

¹¹“I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire. ¹²His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire.”

¹³Then Jesus came from Galilee to the Jordan to be baptized by John. ¹⁴But John tried to deter him, saying, “I need to be baptized by you, and do you come to me?”

¹⁵Jesus replied, “Let it be so now; it is proper for us to do this to fulfill all righteousness.” Then John consented.

¹⁶As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. ¹⁷And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.”

Ellicott's Commentary for English Readers

III.

(1) **John the Baptist.**—For the birth and early life of the forerunner of the Christ, see Notes on Luke 1. The manner in which he is mentioned here shows that his name was already well known to all readers of the Gospel. So, in like manner, Josephus names him as popularly known by the same title (*Ant.* xviii. 5, § 2), and describes his work as that of a preacher of repentance in nearly the same terms as St. Matthew. The symbolism of ablution as the outward sign of inward purification was, of course, derived from the

Mosaic ritual. It was ordered for the consecration of the priests ([Exodus 29:4](#); [Leviticus 8:6](#)), for the purification of the leper and other unclean persons ([Leviticus 14:8](#); [Leviticus 15:31-32](#)). It had received a fresh prominence from the language of [Isaiah 1:16](#), of [Ezekiel 36:25](#), of [Zechariah 13:1](#), and probably (though the date of the practice cannot be fixed with certainty) from its being used on the admission of proselytes, male or female, from heathenism. The question asked by the priests and Levites in [John 1:25](#) implies that it was expected as one of the signs of the coming of the Messiah, probably as the result of the prophecies just referred to. That which distinguished the baptism of John from all previous forms of the same symbolism was, that it was not for those only who were affected by a special uncleanness, nor for the heathen only, but for all. All were alike unclean, and needed purification, and their coming to the baptism was in itself a confession that they were so. The baptism was, as the name implied, an immersion, and commonly, though not necessarily, in running water.

The abrupt way in which the narrative is introduced “in those days,” after an interval of thirty years from the close of Matthew 2, may be explained as referring to the well-known period of the commencement of John’s ministry; or it may loosely refer to [Matthew 1:23](#), and imply that time had gone on with no change in the general circumstances. (Comp. [Exodus 2:11](#). See Excursus on the intervening History in the *Notes* on this Gospel.)

Came.—Literally, with the vividness of the historic present, *cometh*.

Preaching.—Here, as everywhere in the New Testament, the word implies proclaiming after the manner of a *herald*.

In the wilderness of Judæa.—The name was commonly applied to the thinly populated region in the southern valley of the Jordan, and so was equivalent to “the country about Jordan” of [Luke 3:3](#), including even part of the district east of the river. In this region John had grown up ([Luke 1:80](#)).

Benson Commentary

Matthew 3:1. *In those days* — That is, in those years. For, as these events happened near thirty years after those recorded in the former chapter, this phrase is to be taken, in a very extensive sense, for that age of which he had spoken in the preceding words. And it is here used with the greater propriety, because John did indeed appear in his public character while Christ continued to dwell at Nazareth, which was the event that Matthew had last mentioned. Christ was now about thirty years of age, before which time of life no priest, teacher, or prophet was allowed to perform his office, as the Hebrews tell us, and as may be collected from the Scripture, [1 Chronicles 23:3](#). Hence we learn that great preparation is necessary for sacred offices. The evangelists, therefore, pass over almost in entire silence our Saviour’s minority, only mentioning his disputing with the doctors in the temple, [Luke 2:46](#). And yet it is probable many other remarkable things happened during that period, which, if they had been recorded, we should have read with pleasure and profit. But as the Holy Ghost has not been pleased

to favour us in this respect, let us be thankful for, and duly improve, what is made known to us. *Came John* — The son of Zacharias and Elizabeth, who had lived for several years retired in the wilderness of Judea: *the Baptist* — So called, either because he was the first who, by God's command, baptized penitents, or because by him God instituted the ordinance of baptism. For, admitting that the Jews received proselytes by baptism, yet he baptized Jews themselves, and from his time the ordinance of baptism must be dated. Before Christ's entering upon the first part of his work, that of declaring the will of God, was recorded, it was necessary that the office of John should be spoken of, because he was his harbinger, or forerunner, and proclaimed his coming beforehand; and because, at the time of John's baptizing Jesus, the Holy Ghost visibly descended on him, and consecrated him to his prophetic office. *Preaching* — The original word, κηρυσσων, means *proclaiming*, or *crying aloud*. It is properly used of those who make proclamation in the streets or camps, or who lift up their voice in the open air, and declare the things which are to be promulgated by public or royal authority, and which they have in charge from another. *In the wilderness of Judea* — That is, in the uncultivated and thinly-inhabited parts of Judea, where, it seems, his father Zacharias lived, [Luke 1:39-40](#). For we are not to suppose that John shunned the society of men, as those afterward did, who, on that account, were called *hermits*; but he had been brought up and had always lived in the country, and not in the city, and had had a plain country education, and not an academical or courtly one, at Jerusalem. We must observe, that the term *wilderness*, among the Jews, did not signify a place wholly void of inhabitants, but a place in which they were fewer, and their habitations more dispersed, than in villages and cities. Hence we read of six cities with their villages, in the wilderness, [Joshua 15:61-62](#); that *Nabal* dwelt in the wilderness of Paran, [1 Samuel 25:1-2](#); and Joab had his house in the wilderness, [1 Kings 2:34](#). John began his preaching in the desert, in which he had been brought up, [Luke 1:80](#), as Jesus, in like manner, began his in Galilee, [Acts 10:37](#). There was, however, this difference between them, that Christ preached in Galilee, a country the most populous of any in that neighbourhood, but John in the desert, that is, in a place but thinly inhabited, and little cultivated. The former of which was suitable to the benignity of our Saviour, and the latter to the austerity of his forerunner. Lastly, John, who had begun to preach in Judea, is imprisoned and put to death in the dominions of Herod; Christ, on the other hand, who entered upon his ministry in the tetrarchy of Herod, is crucified at Jerusalem, in Judea.

Matthew Henry's Concise Commentary

3:1-6 After Malachi there was no prophet until John the Baptist came. He appeared first in the wilderness of Judea. This was not an uninhabited desert, but a part of the country not thickly peopled, nor much enclosed. No place is so remote as to shut us out from the visits of Divine grace. The doctrine he preached was repentance; Repent ye. The word here used, implies a total alteration in the mind, a change in the judgment, disposition, and affections, another and a better bias of the soul. Consider your ways, change your minds: you have thought amiss; think again, and think aright. True penitents have other thoughts of God and Christ, sin and holiness, of this world and the other, than they had. The change of the mind produces a change of the way. That is

gospel repentance, which flows from a sight of Christ, from a sense of his love, and from hopes of pardon and forgiveness through him. It is a great encouragement to us to repent; repent, for your sins shall be pardoned upon your repentance. Return to God in a way of duty, and he will, through Christ, return unto you in the way of mercy. It is still as necessary to repent and humble ourselves, to prepare the way of the Lord, as it then was. There is a great deal to be done, to make way for Christ into a soul, and nothing is more needful than the discovery of sin, and a conviction that we cannot be saved by our own righteousness. The way of sin and Satan is a crooked way; but to prepare a way for Christ, the paths must be made straight, Heb 12:13. Those whose business it is to call others to mourn for sin, and to mortify it, ought themselves to live a serious life, a life of self-denial, and contempt of the world. By giving others this example, John made way for Christ. Many came to John's baptism, but few kept to the profession they made. There may be many forward hearers, where there are few true believers. Curiosity, and love for novelty and variety, may bring many to attend on good preaching, and to be affected for a while, who never are subject to the power of it. Those who received John's doctrine, testified their repentance by confessing their sins. Those only are ready to receive Jesus Christ as their righteousness, who are brought with sorrow and shame to own their guilt. The benefits of the kingdom of heaven, now at hand, were thereupon sealed to them by baptism. John washed them with water, in token that God would cleanse them from all their iniquities, thereby intimating, that by nature and practice all were polluted, and could not be admitted among the people of God, unless washed from their sins in the fountain Christ was to open, Zec 13:1.

Barnes' Notes on the Bible

In those days - The days here referred to cannot be those mentioned in the preceding chapter, for John was but six months older than Christ. Perhaps Matthew intended to embrace in his narrative the whole time that Jesus lived at Nazareth; and the meaning is, "in those days while Jesus still dwelt at Nazareth," John began to preach. It is not probable that John began to baptize or preach long before the Saviour entered on his ministry; and, consequently, from the time that is mentioned in the close of the second chapter to that mentioned in the beginning of the third, an interval of twenty-five years or more elapsed.

John the Baptist - Or John the baptizer - so called from his principal office, that of baptizing. Baptism, or the application of water, was a rite well known to the Jews, and practiced when they admitted proselytes to their religion from paganism. - Lightfoot.

Preaching - The word rendered "preach" means to proclaim in the manner of a public crier; to make proclamation. The discourses recorded in the New Testament are mostly brief, sometimes consisting only of a single sentence. They were public proclamations of some great truth. Such appear to have been the discourses of John, calling people to repentance.

In the wilderness of Judea - This country was situated along the Jordan and the Dead Sea, to the east of Jerusalem. The word translated "wilderness" does not denote, as with us, a place of boundless forests, entirely destitute of inhabitants; but a mountainous, rough, and thinly settled country, covered to some considerable extent with forests and rocks, and better suited for pasture than for tilling. There were inhabitants in those places, and even villages, but they were the comparatively unsettled portions of the country, [1 Samuel 25:1-2](#). In the time of Joshua there were six cities in what was then called a wilderness, [Joshua 15:61-62](#).

WITH THE PHRASE "in those days John the Baptist came," Matthew jumps from Jesus' infancy to his adulthood. More than twenty-five years elapse from the time Joseph took his family to Nazareth to the time John the Baptist appears in the Judean desert. The infancy narrative provided crucial background to clarify the identity of Jesus as the long-awaited Messiah of Israel. But now Matthew moves the calendar forward to focus the lens of his story on the public ministry of Jesus.

John the Baptist Prepares the Way (3:1-6)

JOHN'S MESSAGE (3:1-3).

John the Baptist appears prominently at the beginning of all four Gospels.

In Matthew, he is the first person to appear when the public ministry of Jesus is recounted.

John is an immensely important historical figure, especially because he is the link between God's saving activity in the Old Testament and his saving activity in the ministry of Jesus.

Jesus will say of him, "among those born of women there has not risen anyone greater than John the Baptist" (11:11).

Luke informs us of John's background (Luke 1:5–25, 39–80)—

born to pious parents, both of the priestly line, who were well advanced in age. John's mother Elizabeth was a female relative of Jesus' mother (1:36). Growing up in Judea, John probably had limited contact with Jesus, who grew up in Nazareth.

The Fourth Gospel tells us that **John “did not know him”** (John 1:31, 33), indicating that it was not until the baptism that John knew definitely that Jesus was the Messiah.

Prior to embarking on his public ministry, John lived for some period of time in the desert (Luke 1:80).

Sometime after A.D. 26 he made his public appearance to Israel, preaching in “the Desert of Judea” (Matt. 3:1). This was probably the barren desert area in the lower Jordan River valley and hills to the west of the Dead Sea.

The desert was an important place in Israel's history. The law was given in the Desert of Sinai (Ex. 19), the prophets often went to the desert near Jordan to commune with God (e.g., 1 Kings 17:2–3; 19:3–18), the Maccabees carried out guerrilla warfare from the desert (e.g., 1 Macc. 5), and the desert had messianic overtones for diverse groups within Israel who associated it with God's forthcoming deliverance (e.g., Essenes of the Qumran community).

While John's place of ministry at the Jordan River was close to the Qumran community's location and some scholars have wondered if John was a part of that community, we should note that John did not require those who adopted his message and baptism to withdraw from the rest of the nation and remain in the desert, as Qumran did. Moreover, John's message was more like that of the prophets of the Old Testament than of Qumran. The Qumran community was preparing itself for a final cosmic conflict in which they would join God's deliverer to do battle...

John's message emphasized the coming end of the age with the judgment of God.

Moreover, John's one-time baptism of repentance and the repeated ritual cleansings at Qumran are quite different. Thus, most scholars today conclude it is doubtful that John was ever associated with this community.

John the Baptist has one central message, in which he urgently calls the people to *“repent, for the kingdom of heaven is near”* (3:2–3).

This is the same message Jesus announces (4:17)

and the Twelve preach on their missionary tour through Israel (10:5).

John's call to repentance sounds similar to the prophets of the Old Testament, calling the people into a right relationship with God that must affect every aspect of their lives.

Indicating "to change one's mind," *repentance in the Old Testament always called for a change in a person's attitude toward God, which would then impact one's actions and overall direction in life.*

External signs of repentance regularly included confession of sin, prayers of remorse, and abandonment of sin.

But as similar as John's message is to the Old Testament prophets, there is a distinctly new sound to it. He calls the people to repent because

“the kingdom of heaven is near.”

The kingdom has come near in the soon-arriving Messiah (see comments on 4:17).

John is the one foretold by Isaiah who would be privileged to prepare the way for the Lord’s arrival and his kingdom:

“A voice of one calling in the desert, ‘Prepare the way for the Lord, make straight paths for him’ ”

(3:3; cf. Isa. 40:3).

John wasn’t just another religious zealot drumming up support for a new following. As a road must be cleared of obstacles before an approaching king, John is calling for the people to clear the obstacles out of their lives that might hinder their reception of the Lord. He calls for the people to get themselves ready—to prepare their heart and life—for the arrival of the Coming One with the kingdom of heaven. In this sense, then, we can say that the kingdom of God has come near in the person of Jesus, but the full manifestation of that kingdom had not yet arrived.

The expression “the kingdom of heaven” is typical religious language of the Jewish people. Found only in Matthew’s Gospel (thirty-three times), “kingdom of heaven” is interchangeable with the expression “kingdom of God,”⁹ which is found in the other Gospels (cf. 19:23–24; Mark 10:24–25; Luke 18:24–25). Matthew’s “kingdom of heaven” reflects the Hebrew expression *malkut šamayim*, found abundantly in Jewish literature. A feeling of reverence and a desire not to blaspheme inadvertently the name of God (Ex. 20:7) led the Jews at an early date to avoid as far as possible all mention of the name of God. “Heaven” is one of the usual substitutions for the name of God (e.g., 1 Macc. 3:18–19; 4:10; 12:15; *m. ’Abot* 1:3, 11).

By this time the people of Israel had had their fill of other kingdoms and rulers dominating them. They wanted a return to the glories of the ancient monarchy under David and Solomon and their descendants. They had a brief tantalizing experience of semi-independence during the Maccabean revolt and the rule of the Hasmoneans, but that had long ended. Once again another power, Rome, ruled over them. The thirst for independence was strong in Israel. The prophecies of David’s house and kingdom enduring forever (2 Sam. 7:11–16; 1 Chron. 17:23–27) seemed as if they would never be actualized.

John the Baptist ignites those hopes anew by preaching that “the kingdom of heaven is near.” John’s mission is like that of a courier who preceded the king to proclaim his coming and the need for the citizens to ready themselves for that arrival. Their readiness was indicated by their repentance from sin and sinful ways to await the kingdom. But what kind of kingdom did

they expect? What did John expect would occur now that the kingdom of God was near? As the story unfolds we will look closely to separate the various expectations from what God actually intended to accomplish.

◀ 3340. metanoéo ▶

Strong's Concordance

metanoéo: to change one's mind or purpose

Original Word: μετανοέω

Part of Speech: Verb

Transliteration: metanoéo

Phonetic Spelling: (met-an-o-eh'-o)

Definition: to change one's mind or purpose

Usage: I repent, change my mind, change the inner man (particularly with reference to acceptance of the will of God), repent.

HELPS Word-studies

3340 *metanoéoō* (from [3326](#) /*metá*, "changed after being with" and [3539](#) /*noiéoō*, "think") – properly, "think differently *after*," "after a change of *mind*"; to *repent* (literally, "think differently *afterwards*").

NAS Exhaustive Concordance

Word Origin

from [meta](#) and [noeó](#)

Definition

to change one's mind or purpose

NASB Translation

repent (26), repented (5), repents (3).

Thayer's Greek Lexicon

STRONGS NT 3340: μετανοέω

μετανοέω, **μετάνω**; future **μετανοήσω**; 1 aorist **μετενόησα**; from (Antiphon), Xenophon down; the Sept. several times for **נָחַם**; **to change one's mind, i. e. to repent** (to feel sorry that one has done this or that, [Jonah 3:9](#)), of having offended someone, [Luke 17:3f](#); with **ἐπί τίνι** added (the dative of the wrong, Hebrew **לַעֲוֹן**, [Amos 7:3](#); [Joel 2:13](#); [Jonah 3:10](#); [Jonah 4:2](#)), **of (on account of) something** (so Latin *paenitet alicujus rei*), [2 Corinthians 12:21](#); used especially of those who, conscious of their sins and with manifest tokens of sorrow, are intent; on obtaining God's pardon; **to repent** (Latin *paenitentiam agere*): **μετανοῶ ἐν σάκκῳ καὶ σποδῶ**, clothed in sackcloth and besprinkled with ashes, [Matthew 11:21](#); [Luke 10:13](#). **to change one's mind for the better, heartily to amend with abhorrence of one's past sins:** [Matthew 3:2](#); [Matthew 4:17](#); [Mark 1:15](#) (cf. [Matthew](#)

[3:6](#) ἔξομολογούμενοι τὰς ἁμαρτίας αὐτῶν; [Matthew 3:8](#) and [Luke 3:8](#) καρπούς ἀξίους τῆς μετανοίας, i. e. conduct worthy of a heart changed and abhorring sin); ([Matthew 11:20](#); [Mark 6:12](#)); [Luke 13:3, 5](#); [Luke 15:7, 10](#); [Luke 16:30](#); [Acts 2:38](#); [Acts 3:19](#); [Acts 17:30](#); [Revelation 2:5, 16](#); [Revelation 3:3, 19](#); on the phrase μετανοεῖν εἰς τό κήρυγμα τίνος, [Matthew 12:41](#) and [Luke 11:32](#), see εἰς, B. II. 2 d.; (Winer's Grammar, 397 (371)). Since τό μετανοεῖν expresses mental direction, the termini from which and to which may be specified: ἀπό τῆς κακίας, to withdraw or turn one's soul from, etc. (cf. Winer's Grammar, 622 (577); especially Buttman, 322 (277)), [Acts 8:22](#); ἐκ τίνος, [Revelation 2:21](#); [Revelation 9:20](#); [Revelation 16:11](#) (see ἐκ, I. 6; (cf. Buttman, 327 (281), and Winer's Grammar, as above)); μετανοεῖν καί ἐπιστρέφειν ἐπί τόν Θεόν, [Acts 26:20](#); followed by an infinitive indicating purpose (Winer's Grammar, 318 (298)), [Revelation 16:9](#). (Synonym: see μεταμέλομαι.)

Strong's Exhaustive Concordance

repent.

From [meta](#) and [noieo](#); to think differently or afterwards, i.e. Reconsider (morally, feel compunction) -- repent.

see GREEK [meta](#)

see GREEK [noieo](#)

[JewsForJesus.org](#)

[Ritual Washing & Baptism](#)

(Here's a quick look at how baptism first appeared in the Hebrew Scriptures.)

By Rich Robinson 1/1/1991

Though it might seem like a completely Gentile Christian practice, **baptism of purification was a preexisting part of Jewish religious tradition and culture before the time of Jesus.**

Here's a quick look at how it first appeared in the Hebrew Scriptures (Old Testament), was developed as a symbolic ritual activity in the "intertestamental" time (roughly 420 B.C.E. to 30 C.E.), and took on a magnified meaning in first century Israel for those who believed in Jesus as Messiah.

In the Hebrew Scriptures

In the Hebrew Scriptures, washings were almost always for those of the already believing community. They symbolized cleansing from sin and guilt.

Whereas sacrifices were to atone for **acts** of sin, washing or bathing seems generally associated with cleansing from a sinful or otherwise unholly **condition.**

Here are a few types of examples:

National

Before God spoke to the Israelites from Sinai, he commanded them to consecrate themselves, wash their clothes and be

ready by the third day, when he would appear to them. (Exodus 19:10-11)

Priestly

At the consecration of the priests Moses brought Aaron and his sons forward and washed them with water. (Leviticus 8:6-9)

Individual

A person who had recovered from an unclean skin disease had to wash his clothes, shave off all his hair and bathe with water to be ceremonially clean. (Leviticus 14:8-9)

Intertestamental and Rabbinic Judaism

In the centuries after the last of the books of the Hebrew Scriptures (Tanakh) were written, up into the era of the development of Rabbinic Judaism (i.e. from around 420 B.C.E. through the second century C.E.), baptism was used as a symbolic ritual activity by various Jewish communities. And for those communities, it could have subtly different significances.

Here are some examples of how the Qumran community thought of the practice, along with some ancient Rabbinic sources:

Qumran

The Jewish community at Qumran (probably an Essene group ca. 2nd century B.C. – 1st century A.D. that produced the Dead Sea Scrolls) used washing as a rite of cleansing. From *The Damascus Rule* (translation from The Dead Sea Scrolls in English, Geza Vermes, tr.).

No man shall bathe in dirty water or in an amount too shallow to cover a man. He shall not purify himself with water contained in a vessel. (from chapter 10).

No man entering the house of worship shall come unclean and in need of washing. (from chapter 11).

Early Rabbinic

In rabbinic and earlier forms of Judaism, baptism (along with male circumcision and sacrificial offerings) was a requirement for full conversion. This was **a baptism of initiation**.

The dating of this practice is somewhat obscure, but it postdates the Hebrew Scriptures and predates the Mishnah.

The Soncino Talmud states:

As your forefathers entered into the Covenant only by circumcision, immersion and the sprinkling of the blood, so shall they [the proselytes] enter the Covenant only by circumcision, immersion and the sprinkling of the blood. (Keritot 9a).

Later Rabbinic

After the destruction of the Temple in 70 A.D., the biblical purification laws (see above) were confined to the purification of the niddah, the ritually unclean woman discussed in such passages as Leviticus 12:1-8 and 15:19-24. So, this was **a baptism of purification**.

The Jewish **mikveh** (immersion or t'vilah in a ritual bath) embraces both of the categories of purification and initiation and is practiced among Orthodox Jews to this day.

New Testament Period

*John the Baptist used baptism to symbolize an individual's **repentance or return to the covenant** (around 30 C.E.). He demanded*

that an inward conversion precede the outward sign and be followed by evidence of a changed life.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins (Mark 1:4; see also Matthew 3:11 and Luke 3:3).

This baptism—symbolizing repentance, purification by God, and initiation into the community of Messiah—then became a central ritual of the community of Jesus’ followers after his resurrection. And it was closely connected to the idea that followers of Messiah were baptized by God’s spirit.

In essence, this took the existing ideas about baptism that were rooted in the Scriptures and gave them an intensified significance.

Here are some examples of how that is seen in the New Testament:

Baptism of Identification

Baptism for followers of Messiah Jesus symbolizes entering into Jesus' death and resurrection:

*Or do you not know that all of us who were immersed into Messiah **Yeshua** were immersed into His death? Therefore we were buried together with Him through immersion into death—in order that just as Messiah was raised from the dead by the glory of the Father, so we too might walk in newness of life.*

For if we have become joined together in the likeness of His death, certainly we also will be joined together in His resurrection. (Romans 6:3-5 TLV).

It is symbolic of passing through judgment into salvation:

*For Messiah once suffered for sins also—the righteous for the unrighteous—in order to bring you to God. He was put to death in the flesh, but made alive by the **Ruach**. Through the **Ruach** He also went and preached to the spirits in prison. Long ago they disobeyed while God kept waiting patiently, in the days of Noah as the ark was being built. In that ark a few (that is, eight souls) were brought safely through water.*

Corresponding to that, immersion now brings you to safety—not the removal of dirt from the flesh, but a pledge to God of a good conscience—through the resurrection of

Messiah **Yeshua**. He has gone into heaven and is at the right hand of God, with angels and authorities and powers subjected to Him. (1 Peter 3:18-22 TLV).

Spiritual Baptism of application

The work of Jesus is applied not symbolically but in reality by the Holy Spirit to the believer.

Then remembered I the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit. (Acts 11:16).

There are several aspects of the Spirit's work.

Initiation into a new life:

For by one Spirit were we all baptized into one body, whether we be Jews or Greeks, whether we be bond or free; and have been all made to drink into one Spirit. (1 Corinthians 12:13).

Cleansing:

But when the kindness of God our Savior and His love for mankind appeared—not by deeds of righteousness which we had done ourselves, but because of His mercy—He saved us through the mikveh of rebirth and renewing of the Ruach ha-Kodesh, whom He abundantly poured out on us through Messiah Yeshua our Savior. (Titus 3:5-6 TLV).

Identification with Jesus in his death and resurrection:

Romans 6:3-5 (see above) shows this. **Baptism is, in a sense a symbol, but it is symbolical of a deep reality. And as with so many ideas in the Hebrew Scriptures, the symbol and the reality are thoroughly intertwined.**

Titus 3:5 “washing”

◀ **3067. loutron** ▶

Strong's Concordance

loutron: a washing, a bath

Original Word: λουτρόν, οὔ, τό

Part of Speech: Noun, Neuter

Transliteration: loutron

Phonetic Spelling: (loo-tron')

Definition: a washing, a bath

Usage: a bath (of water, not the vessel), water for washing, washing.

HELPS Word-studies

Cognate: 3067 *loutrón* – properly, a bath, public or private (both were very common in NT times). [See 3068](#) (*louō*).

NAS Exhaustive Concordance

Word Origin

from [louó](#)

Definition

a washing, a bath

NASB Translation

washing (2).

Thayer's Greek Lexicon

STRONGS NT 3067: λουτρόν

λουτρόν, λουτροῦ, τό (λούω), from Homer down (who uses λοετρόν, from the uncontracted form λοέω), a **bathing, bath**, i. e. as well the act of bathing (a sense disputed by some (cf. Ellicott on [Ephesians 5:26](#))), as the place; used in the N. T. and in ecclesiastical writings of **baptism** (for examples see Sophocles' Lexicon, under the word): with τοῦ ὕδατος added, [Ephesians 5:26](#); τῆς παλιγγενεσίας, [Titus 3:5](#).

Strong's Exhaustive Concordance

washing.

From [louo](#); a bath, i.e. (figuratively), baptism -- washing.

see GREEK [louo](#)

Forms and Transliterations

λουτρου λουτρού λουτροῦ λουτρω λουτρώ λουτρῶ λυτρώνα loutro loutrō loutrōi loutrōi loutrou loutroui

Links

[Interlinear Greek](#) • [Interlinear Hebrew](#) • [Strong's Numbers](#) • [Englishman's Greek Concordance](#) • [Englishman's Hebrew Concordance](#) • [Parallel Texts](#)

Englishman's Concordance

[Ephesians 5:26](#) N-DNS

GRK: καθαρίσας τῷ λουτρῶ τοῦ ὕδατος

NAS: her, having cleansed *her by the washing* of water

KJV: and cleanse it *with the washing* of water

INT: having cleansed by the *washing* of water

[Titus 3:5](#) N-GNS

GRK: ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ

NAS: to His mercy, *by the washing* of regeneration

KJV: by *the washing* of regeneration,

INT: us through *[the] washing* of regeneration and

[Strong's Greek 3067](#)

[2 Occurrences](#)

[λουτρῶ](#) — 1 Occ.

[λουτροῦ](#) — 1 Occ.

Jeremiah 17:13 terms:

◀ 4723. miqveh ▶

Strong's Concordance

miqveh: abiding

Original Word: מִקְוֵה

Part of Speech: Noun Masculine

Transliteration: miqveh

Phonetic Spelling: (mik-veh')

Definition: a hope

Brown-Driver-Briggs

קוּא only in מִקְוֵה see II. מִקְוֵה below II. קוּה.

קוּה, or קוּא **proper name, of a territory Kuë in Cilicia** (compare KAT².²⁵⁷); מִקְוֵה from Kuë, for ¹⁰0 [1 Kings 10:28](#) (twice in verse) and ¹¹2 [Chronicles 1:16](#) (twice in verse); so Wkl^{Alttest. Unters. 173} Gr Benz Kit, compare ^{m5} ἔκ Θεκουε (also ἔκ Κωα Field^{Hexapla i. 616}), ¹⁹9 *de Coa*, Κωδ Lag^{Onom. 273}, Jerome *Coa Id.*^{ibid. 111}.

I. מִקְוֵה **noun [masculine] hope**; – absolute [1 מ' Chronicles 29:15](#); [Ezra 10:2](#); construct in phrase מִקְוֵה יִשְׂרָאֵל, epithet of י' [Jeremiah 14:8](#); [Jeremiah 17:13](#), compare [Jeremiah 50:7](#).

II. [מִקְוֵה] **noun [masculine] collection, collected mass (P)**; – construct מִקְוֵה [Genesis 1:10](#) (מִקְוֵה also [Genesis 1:9](#), for מִקְוֵה according to ^{m5} Ball), [Exodus 7:19](#); [Leviticus 11:36](#), all of water. ¹ מ' [Kings 10:28](#) (twice in verse) = [2 Chronicles 1:16](#) (*company of merchants; drove of houses*), see קוּה

Strong's Exhaustive Concordance

abiding, gathering together, hope, linen yarn, plenty of water, pool

Or miqveh (1 Kings 10:28) {mik-vay'}; or miqvet (2 Chron. 1:16) {mik-vay'}; from [qavah](#);

something waited for, i.e. Confidence (objective or subjective); **also a**

collection, i.e. (of water) a pond, or (of men and horses) a caravan or drove -- abiding, gathering together, hope, linen yarn, plenty (of water), pool.

see HEBREW [qavah](#)

Genesis 1:10

HEB: ליבֹשֶׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא

NAS: earth, *and the gathering* of the waters

KJV: [land] Earth; *and the gathering together* of the waters

INT: the dry earth *and the gathering* of the waters called

Exodus 7:19

HEB: וַעֲלֵ כָּל־מִקְוֵה מִימֵיהֶם וַיְהִי־וּ

NAS: all *their reservoirs* of water,

KJV: and upon their ponds, *and upon all their pools* of water,

INT: and over all *their reservoirs* of water may become

Leviticus 11:36

HEB: מְעִינָו וּבֹר מִקְוֵה־מַיִם יְהִיָּה

NAS: or a cistern *collecting* water

KJV: or pit, *[wherein there is] plenty* of water,

INT: A spring A cistern *collecting* water become

1 Kings 10:28

HEB: לְשִׁלְמָה מִמְצָרַיִם וּמִקְוֵה סַחְרֵי הַמֶּלֶךְ

KJV: out of Egypt, *and linen yarn:* the king's

INT: Solomon's Egypt *yarn* merchants the king's

1 Kings 10:28

HEB: הַמֶּלֶךְ יִקְחֵוּ מִקְוֵה בְמַחְרֵר:

KJV: received *the linen yarn* at a price.

INT: the king's procured *yarn* A price

1 Chronicles 29:15

HEB: הָאֶרֶץ וְאֵין מִקְוֵה:

NAS: and there is no *hope*.

KJV: [are] as a shadow, *and [there is] none abiding*.

INT: the earth and there *hope*

2 Chronicles 1:16

HEB: לְשִׁלְמָה מִמְצָרַיִם וּמִקְוֵה סַחְרֵי הַמֶּלֶךְ

KJV: out of Egypt, *and linen yarn:* the king's
INT: Solomon's Egypt *yarn* traders the king's

2 Chronicles 1:16

HEB: סַחְרֵי הַמֶּלֶךְ מִקְנָא יִקְחוּ בַמְּחִיר:

KJV: received *the linen yarn* at a price.

INT: traders the king's *yarn* procured A price

Ezra 10:2

HEB: וְעַתָּה יֵשׁ-מִקְוָה לְיִשְׂרָאֵל עַל-

NAS: there *is hope* for Israel

KJV: yet now there is *hope* in Israel

INT: now there *is hope* Israel spite

Jeremiah 14:8

HEB: מִקְוָה יִשְׂרָאֵל מוֹשִׁיעוּ:

NAS: *O Hope* of Israel, Its Savior

KJV: *O the hope* of Israel, the saviour

INT: *Hope* of Israel Savior

Jeremiah 17:13

HEB: מִקְוָה יִשְׂרָאֵל יְהוָה:

NAS: O LORD, *the hope* of Israel, All

KJV: O LORD, *the hope* of Israel,

INT: *the hope* of Israel LORD

Jeremiah 50:7

HEB: נְוֵה-צְדָק וּמִקְוָה אֲבוֹתֵיהֶם יְהוָה:

NAS: Even the LORD, *the hope* of their fathers.'

KJV: even the LORD, *the hope* of their fathers.

INT: the habitation of righteousness *the hope* of their fathers the LORD

12 Occurrences

Strong's Hebrew 4723

12 Occurrences

chay: age

Original Word: חַי

Part of Speech: Adjective; feminine; noun masculine; noun feminine; noun feminine; noun masculine; Adjective; noun feminine

Transliteration: chay

Phonetic Spelling: (khah'-ee)

Definition: alive, living

Brown-Driver-Briggs

י. חַי **adjective alive, living**; — חַי' [Genesis 25:6](#) +; חַי' [Genesis 3:20](#) +, חַי' [Amos 8:14](#) 15t. (Ew^s 329 explains as construct, but Ges^s 93, R 7 n and others as contracted absolute); feminine חַיָּה [Genesis 1:20](#) +; plural חַיִּים [Psalm 116:9](#) +; —

1. a. of God, as the *living one*, the fountain of life חַי אֵל [Joshua 3:10](#) (J), [Hosea 2:1](#); [Psalm 42:3](#); [Psalm 84:3](#); 2 חַי אֱלֹהִים [Kings 19:4,16](#) = [Isaiah 37:4,17](#); [Deuteronomy 5:23](#); [1 Samuel 17:26,36](#); [Jeremiah 10:10](#); [Jeremiah 23:36](#); חַי יְהוָה *Yahweh is living* [Psalm 18:47](#) = [2 Samuel 22:47](#); חַי גְּאֻלִּי *my avenger is living* [Job 19:25](#); the formula of the oath is חַי' [Judges 8:19](#); [Ruth 3:13](#); [1 Samuel 14:39,45](#); [1 Samuel 19:6](#); [1 Samuel 20:21](#); [1 Samuel 25:34](#); [1 Samuel 26:10,16](#); [1 Samuel 28:10](#); [1 Samuel 29:6](#); [2 Samuel 4:9](#); [2 Samuel 12:5](#); [2 Samuel 14:11](#); [2 Samuel 15:21](#); [1 Kings 1:29](#); [1 Kings 2:24](#); [1 Kings 17:1,12](#); [1 Kings 18:10](#); [1 Kings 22:14](#) [2Chronicles 18:13](#); [2 Kings 5:16,20](#); [Hosea 4:15](#); [Jeremiah 4:2](#); [Jeremiah 5:2](#); [Jeremiah 12:16](#); [Jeremiah 16:14,15](#); [Jeremiah 23:7,8](#); [Jeremiah 38:16](#); חַי אֵל [Job 27:2](#); 2 חַי אֱלֹהִים [Samuel 2:27](#); חַי אֲדֹנָי [Jeremiah 44:26](#); 1 חַי צְבָאוֹת [Kings 18:15](#); [2 Kings 3:14](#); as used by God Himself it is חַי אֲנֹכִי [Deuteronomy 32:40](#), elsewhere חַי אֲנִי [Numbers 14:21,28](#) (P) [Isaiah 49:18](#); [Jeremiah 22:24](#); [Jeremiah 46:18](#); [Ezekiel 5:11](#); [Ezekiel 14:16,18,20](#); [Ezekiel 16:48](#); [Ezekiel 17:16,19](#); [Ezekiel 18:3](#); [Ezekiel 20:3,31,33](#); [Ezekiel 33:11,27](#); [Ezekiel 34:8](#); [Ezekiel 35:6,11](#); [Zephaniah 2:9](#), compare also חַי אֱלֹהֶיךָ דָן שִׁבְעָה, חַי אֱלֹהֶיךָ דָן [Amos 8:14](#); with the exception of בְּחַיִּי הָעוֹלָם *by him who liveth for ever* [Daniel 12:7](#), חַי is always (as an artificial distinction of scribes) used of non-sacred oaths, see

b. of man: חַי אָדָם *a living man* [Lamentations 3:39](#), in antithesis חַי חַי [Isaiah 38:19](#); חַיִּים collective [Ecclesiastes 7:2](#); Absalom [2 Samuel 19:7](#); Naboth [1 Kings 21:15](#); a son or lad [2 Samuel 12:21](#); [1 Kings 3:22](#) (twice in verse); [1 Kings 3:23](#) (twice in verse); [1 Kings 3:25,26](#) (twice in verse); [1 Kings 3:27](#); [1 Kings 17:23](#); usually plural חַיִּים *alive, living* [Numbers 16:30,33](#) (J), [Numbers 17:13](#) (P), [Deuteronomy 4:4](#); [Deuteronomy 5:3](#); [Isaiah 8:19](#); [Psalm 55:16](#); [Psalm 124:3](#); [Proverbs 1:12](#); [Ecclesiastes 4:2](#) (twice in verse); [Ecclesiastes 4:15](#); [Ecclesiastes 6:8](#); [Ecclesiastes 9:4,5](#); [Ruth 2:20](#); taking prisoners *alive* [Joshua 8:23](#) (J) [1 Samuel 15:8](#); [1 Kings 20:18](#) (twice in verse); [2 Kings 7:12](#); [2 Kings 10:14](#) (twice in verse); [2Chronicles 25:12](#); *living* (prosperously) [1 Samuel 25:6](#) (We reads לְחַיִּי = לְאָחִי (see Klo Dr) *to my brother*, after ⁹ *fratribus meis*); elsewhere in phrase חַי אֲשֶׁר הֵם (

על אַתָּם (חיים על) (*all the days that they (ye) live upon (the face of) of the land* [Deuteronomy 4:10](#); [Deuteronomy 12:1](#); [Deuteronomy 31:13](#); [1 Kings 8:40](#) 2Chronicles 6:31. Note phrases: [yet alive Genesis 25:6](#); [Genesis 43:7,27,28](#); [Genesis 45:28](#); [Genesis 46:30](#) (J), [Genesis 45:3,26](#); [Exodus 4:18](#) (E), [Deuteronomy 31:27](#); [1 Samuel 20:14](#); [2 Samuel 12:22](#); [2 Samuel 18:14](#); [1 Kings 20:32](#); [2 Samuel 12:18](#); [1 Kings 12:6](#); 2Chronicles 10:6; הַחַיִּים) אֶרֶץ (*land of the living* [Isaiah 38:11](#); [Isaiah 53:8](#); [Jeremiah 11:19](#); [Ezekiel 26:20](#); [Ezekiel 32:23,24,25,26,27,32](#); [Psalm 27:13](#); [Psalm 52:7](#); [Psalm 142:6](#); [Job 28:13](#); אֶרְצוֹת הַחַי ' [Psalm 116:9](#); הַחַי 'סִפֵּר הַחַי ' [Psalm 69:29](#); הַחַי 'צִרּוֹר הַחַי ' [1 Samuel 25:29](#); הַחַי 'אֹר הַחַי ' [Job 33:30](#); [Psalm 56:14](#). In the oath by life of men [חַי](#) is pointed always [חַי הַמֶּלֶךְ](#) [as my lord the king liveth 2 Samuel 15:21](#); [חַי פֶּרַעַה](#) [Genesis 42:15,16](#) (E); [חַי נִפְשָׁךְ](#) [1 Samuel 1:26](#); [1 Samuel 17:55](#); [2 Samuel 14:19](#); [חַי נִפְשָׁךְ](#) ' [as Yahweh liveth and as thy soul \(or thyself\) liveth 1 Samuel 20:3](#); [1 Samuel 25:26](#); [2 Kings 2:2,4,6](#); [2 Kings 4:30](#) [חַי נִפְשָׁךְ](#) [1 Samuel 11:11](#) (but on text see We Dr).

c. of animals, *alive, living*: ox [Exodus 21:35](#); [Exodus 22:3](#) (E); goat [Leviticus 16:10,20,21](#) (P); bird [Leviticus 14:4,6](#) (twice in verse); [Leviticus 14:7,51,53](#); dog, [מִן־אֲרִיָּה](#) טוב [Leviticus 14:4,6](#) (twice in verse); [Leviticus 14:7,51,53](#); dog, [מִן־אֲרִיָּה](#) טוב [Leviticus 14:4,6](#) (twice in verse); [Leviticus 14:7,51,53](#); reptiles [Genesis 1:28](#) (P); animals in General [Genesis 9:3](#) (P); [בֶּשֶׂר חַי](#) *living, raw flesh* [Leviticus 13:10,14,15](#) (twice in verse); [Leviticus 13:16](#) (P) [1 Samuel 2:15](#).


d. animals and man, phrases for either or both: [חַי כָּל־חַי](#) [Genesis 3:20](#); [Genesis 8:21](#) (J) [Job 12:10](#); [Job 28:21](#); [Job 30:23](#); [Psalm 143:2](#); [Psalm 145:16](#); [חַי כָּל־חַי](#) [Genesis 6:19](#) (P); [נִפְשָׁךְ](#) [חַי](#) [Genesis 1:20,24,30](#) (P) [Genesis 2:7,19](#) (J); [חַי כָּל־נִפְשָׁךְ](#) [Genesis 9:12,15,16](#) (P) [Ezekiel 47:9](#); [חַי כָּל־נִפְשָׁךְ](#) [Genesis 1:21](#); [Genesis 9:10](#); [Leviticus 11:10,46](#) (P).

e. (dubious) of vegetation, as thorns, *green*, [Psalm 58:10](#) (Ges Ew Ol Pe, but De Ri Che Bae *raw flesh*, see

c. above near the end) **feminine of water**, *flowing, fresh* [מים חיים](#) [Genesis 26:19](#) (J), [Leviticus 14:5,6,50,51,52](#); [Leviticus 15:13](#); [Numbers 19:17](#) (P), [Jeremiah 2:13](#); [Jeremiah 17:13](#); [Zechariah 14:8](#); [Songs 4:15](#).

2 (dubious) *lively, active*: [חַי אִישׁ](#) *an active man* [2 Samuel 23:20](#) (but Qr [חַיִּל אִישׁ](#) is to be preferred); [חַיִּים אֵיבֵי](#) *mine enemies are lively* [Psalm 38:20](#) (RV, but Houb Ol Ew Hu Che and others read [חַיִּים אֵיבֵי](#) , [שָׁקֵר](#)).

3 *reviving*: כְּעֵת חֲיָהּ *at the time (when it is) reviving*, the spring [Genesis 18:10,14](#) (J), [2 Kings 4:16,17](#).

II. [חַי] **noun [masculine] kinsfolk** (Arabic  a group of families united by vital ties RS^K ³⁶⁻⁴⁰ Dr Sm 119), plural suffix 1 חַיִּי [Samuel 18:18](#), incorrectly pointed with the interpretation *my life* RV, but read חַיִּי *my kins-flok*, We Ki Dr RS SS RVm VB. It is explained by the gloss משפחת אבי We (Klo reads אָחִי וְ).

I. חַיָּה **noun feminine living thing, animal** (Zinjirli *wild beast* DHM^{Sendsch. 34}) — ח' [Genesis 8:17](#) +; construct חַיִּית [Isaiah 57:10](#) +; old case ending (poetic) חַיִּיתוֹ [Genesis 1:24](#); [Psalm 50:10](#); [Psalm 79:2](#); [Psalm 104:11](#); [Psalm 104:20](#); [Isaiah 56:9](#) (twice in verse); [Zephaniah 2:14](#); suffix חַיִּיתִי [Psalm 143:3](#), etc.; plural חַיִּיִּם [Leviticus 14:4](#) 12t. —

1 *animal*, as living, active being:

a. *in General*, [Genesis 8:17](#); [Leviticus 11:2,27,47](#) (twice in verse); [Numbers 35:3](#) (P) [Psalm 104:25](#); [Isaiah 46:1](#); [Daniel 8:4](#).

b. *wild animals*, on account of their vital energy and activity [Genesis 7:14,21](#); [Genesis 8:1,19](#); [Genesis 9:5](#) (P) [Leviticus 17:13](#); [Leviticus 25:7](#) (H) [Job 37:8](#); [Psalm 148:10](#); [Isaiah 40:16](#); [Ezekiel 14:15](#); [Ezekiel 33:27](#); [Zephaniah 2:14,15](#); ח' קנָה [Psalm 68:31](#) *wild animal of the reeds*; ח' רָעָה *evil beast* [Genesis 37:20,33](#) (JE) [Leviticus 26:6](#) (H) [Ezekiel 5:17](#); [Ezekiel 14:15,21](#); [Ezekiel 34:25](#); ח' טָמְאָה [Leviticus 5:2](#) (P) *unclean beast*; ח' האַרְיָ ח' [Genesis 1:25,30](#); [Genesis 9:2,10](#) (twice in verse) (P) [1 Samuel 17:46](#); [Ezekiel 29:5](#); [Ezekiel 32:4](#); [Ezekiel 34:28](#); [Job 5:22](#); ח' אַרְיָ ח' [Genesis 1:24](#) (P) [Psalm 79:2](#); ח' הַשְּׂדֵה [Exodus 23:11,29](#) (covt. code.) [Leviticus 26:22](#) (H) [Deuteronomy 7:22](#); [2 Samuel 21:10](#); [2 Kings 14:9](#) [2Chronicles 25:18](#); [Hosea 2:14](#); [Hosea 2:20](#); [Hosea 4:3](#); [Hosea 13:8](#); [Isaiah 43:20](#); [Jeremiah 27:6](#); [Jeremiah 28:14](#); [Ezekiel 38:20](#); [Ezekiel 39:4](#); [Job 5:23](#); [Job 39:15](#); ח' הַשְּׂדֵה כָּל ח' [Genesis 2:19,20](#); [Genesis 3:1,14](#) (J) [Job 40:20](#); [Jeremiah 12:9](#); [Ezekiel 31:6,13](#); [Ezekiel 34:5,8](#); [Ezekiel 39:17](#); ח' חַיִּיתוֹ שָׂדֵי [Isaiah 56:9](#); [Psalm 104:11](#); ח' יַעַר (ח' חַיִּיתוֹ) [Isaiah 56:9](#); [Psalm 50:10](#); [Psalm 104:20](#); ח' מְרִיץ חַיִּיִּם [Isaiah 35:9](#) *destroyer among beasts*.

c. *living beings*, of the cherubic chariot [Ezekiel 1:5,13](#) (twice in verse); [Ezekiel 1:14,15](#) (twice in verse); [Ezekiel 1:19](#) (twice in verse); [Ezekiel 1:20,21,22](#); [Ezekiel 3:13](#); [Ezekiel 10:15,17,20](#).

2 *life*, only in late poetry, [Psalm 143:3](#); [Job 33:18,20,22,28](#); [Job 36:14](#); [Ezekiel 7:13](#) (twice in verse), and (dubious) [Psalm 74:19](#); [Psalm 78:50](#).

3 *appetite, activity of hunger*: חַיִּית כַּפְרִיִּים *appetite of young lions* [Job 38:39](#).

4 *revival, renewal*: מְצֵאתָ יָדְךָ מִצְאָתָהּ *thou didst find renewal of thy strength* (reinvigoration) [Isaiah 57:10](#); see **2** חַיִּיהָ.

II. חַיִּיהָ **noun feminine** (si vera lectio) **community** (= feminine of II. חַי according to Nö^{ZMG, 1886, 176}) — וְחַיִּית מְלִשְׁתִּים חֲנָה *and a community of Philistines* (i.e. a group of allied families, making a raid together) *was encamping* [2 Samuel 23:13](#) (= [1 מְחַנָּה Chronicles 11:15](#)); perhaps also [Psalm 68:11](#) (compare below)

Note. — Several other passages are dubious: [2 חַיִּיהָ Samuel 23:11](#) *assembled into a troop*, or *by bands* (RV, but neither rendering justified: Bö Ew We Klo Dr rightly read לְחַיִּיהָ to *Leui*, compare [Judges 15:9](#) word omitted by accident in "" [1 Chronicles 11:13](#) Dr); [חַיִּיתָ יִשְׁבוּבָהּ Psalm 68:11](#) *thy troop dwelt in it* (Thes SS RVm Hi Ri Che, but ^m5 ^h6 Jerome Pe *thy (living) creatures*, of the people; Hup *id.*, reference to quails; improbable); [חַיִּית תּוֹרֵךְ עֲנִיָּה אֶלְתֵּשְׁכָה לְנֹצָח Psalm 74:19](#) *give not the soul of thy turtle-dove to the wild beasts, the life of thine afflicted do not forget for ever*: RV Hi Pe Bae Sch render thus, giving חַיִּית different meanings in the two clauses, the former being archaic feminine absolute Ges^{s 80}, 2. R. 2; text doubtless corrupt, read possibly לְחַיִּית Schr Ri, for לְחַיִּית, or לְשַׁחַת Kroch; Gr either of these; Che either, or better לְחַרֵּב.

חַיִּים **noun masculine**^{Deuteronomy 28:66}

plural abstract emphatic life, חַיִּים [Genesis 2:7](#) +; [חַיִּי Job 24:22](#) (Aramaism Ges^{s 87} (1) a); [חַיִּי Genesis 23:1](#) +; suffix [חַיִּי Genesis 47:9](#) +; [חַיִּי Psalm 103:4](#); (Ges^{s 91} (2) R. 2), etc.; —

1 *life*: physical [Genesis 27:46](#); [Exodus 1:14](#) (P), [Deuteronomy 28:66](#) (twice in verse); [2 Samuel 11:11](#); [2 Samuel 15:21](#); [Isaiah 38:12](#); [Jeremiah 8:23](#); [Lamentations 3:53,58](#); [Ezekiel 7:13](#); [Job 3:20](#); [Job 7:7](#); [Job 9:21](#); [Job 10:12](#); [Job 24:22](#); [Psalm 7:6](#); [Psalm 17:14](#); [Psalm 21:5](#); [Psalm 26:9](#); [Psalm 31:11](#); [Psalm 34:13](#); [Psalm 63:4](#); [Psalm 64:2](#); [Psalm 66:9](#); [Psalm 88:4](#); [Psalm 103:4](#); [Proverbs 18:21](#); [Ecclesiastes 2:17](#); [Ecclesiastes 6:12](#); [Ecclesiastes 7:13](#); [Ecclesiastes 9:9](#) (twice in verse); [Ecclesiastes 10:19](#); [Jonah 2:7](#); [Jonah 4:3,8](#); חַיִּי שָׂרָה *life of Sarah* [Genesis 23:1](#)(P) חַיִּי שָׂרָה *years of the life of* [2 Samuel 19:35](#); [Genesis 23:1](#); [Genesis 25:7,17](#); [Genesis 47:8,9](#) (twice in verse); [Genesis 47:28](#); [Exodus 6:16,18,20](#) (P); חַיִּי שָׂנָה לָח [Genesis 7:11](#) (P); חַיִּי שָׂנוֹת; חַיִּים [Proverbs 3:2](#); [Proverbs 4:10](#); [Proverbs 9:11](#); חַיִּי יָמֵי *days of the life of* [Ecclesiastes 2:3](#); [Ecclesiastes 5:17](#); [Ecclesiastes 5:19](#); [Ecclesiastes 6:12](#); [Ecclesiastes 8:15](#); [Ecclesiastes 9:9](#); חַיִּי יָמֵי [Genesis 3:14,17](#) (J) [Deuteronomy 4:9](#); [Deuteronomy 6:2](#); [Deuteronomy 16:3](#); [Deuteronomy 17:19](#); [Joshua 1:5](#); [Joshua 4:14](#) (D) [1 Samuel 1:11](#); [1 Samuel 7:15](#); [1 Kings 5:1](#); [1 Kings 11:34](#); [1 Kings 15:5,6](#); [2 Kings 25:29,30](#) = [Jeremiah 52:33,34](#); [Isaiah 38:20](#) (poem

of Hez.) [Psalm 23:6](#); [Psalm 27:4](#); [Psalm 128:5](#); [Proverbs 31:12](#); [בִּבְחַ](#) *in or during one's life* [Genesis 27:46](#) (P) [Leviticus 18:18](#) (H) [Judges 16:30](#); [2 Samuel 1:23](#); [2 Samuel 18:18](#); [Psalm 49:19](#); [Psalm 63:5](#); [Psalm 104:33](#); [Psalm 146:2](#); [Job 10:1](#); [Ecclesiastes 3:12](#); [Ecclesiastes 9:3](#); [רִוְחַ](#) [Genesis 6:17](#); [Genesis 7:15](#) (P); [רִוְחַי](#) [Isaiah 38:16](#) (poem of Hez.); [בְּשָׂרִים](#) [Proverbs 14:30](#); [חַ](#) [נְשָׂמַת](#) ([רִוְחַ](#)) [Genesis 2:7](#); [Genesis 7:22](#) (J). **2** *life*: as welfare and happiness in king's presence [Proverbs 16:15](#); as consisting of earthly felicity combined (often) with spiritual blessedness [Deuteronomy 30:6,15,19](#) (twice in verse); [Deuteronomy 30:20](#); [Deuteronomy 32:47](#); [Psalm 30:6](#); [Psalm 133:3](#); [Proverbs 3:22](#); [Proverbs 4:13,22](#); [Proverbs 8:35](#); [Proverbs 10:16](#); [Proverbs 11:19](#); [Proverbs 12:28](#); [Proverbs 19:23](#); [Proverbs 21:21](#); [Proverbs 22:4](#); [Malachi 2:5](#); used only once distinctly of eternal life (late) [עוֹלָם](#) [Daniel 12:2](#); [אֵל](#) [Psalm 42:9](#) *God of my life*; [מְעוֹז](#) [Psalm 27:1](#); [מְקוֹר](#) [Psalm 36:10](#); [Proverbs 10:11](#); [Proverbs 13:14](#); [Proverbs 14:27](#); [Proverbs 16:22](#); [הַ](#) ([חַיִּים](#)) [Genesis 2:9](#); [Genesis 3:22,24](#) (J) [Proverbs 3:18](#); [Proverbs 11:30](#); [Proverbs 13:12](#); [Proverbs 15:4](#); [אֲרָחָה](#) [Psalm 16:11](#); [Proverbs 5:6](#); [Proverbs 15:24](#); [אֲרָחָה לָהּ](#) [Proverbs 10:17](#); [אֲרָחֹת](#) [Proverbs 2:19](#); [הַ](#) ([חַיִּים](#)) [Proverbs 6:23](#); [Jeremiah 21:8](#); [חֲקוֹת](#) [Ezekiel 33:15](#); [תּוֹצְאוֹת](#) [Proverbs 4:23](#) *sources* (origin and direction) *of life*; [תּוֹכַחַת](#) [Proverbs 15:31](#); [כְּתוּב לַחַיִּים](#) [Isaiah 4:3](#) *written unto life*.

3 *sustenance, maintenance*: [חַיִּים לְנַעֲרוֹתַיִךְ](#) [Proverbs 27:27](#) *maintenance for thy maidens*, see [מְחַיָּה](#) below

חַי **adjective living** (Biblical Hebrew *id*); — **1 of God**: absolute [חַי](#) [Daniel 4:31](#), emphatic [חַיֵּי](#) [Daniel 6:21](#). 27; men, plural emphatic [חַיֵּי](#) *the living* [Daniel 2:30](#); [Daniel 4:14](#). **2** plural as abstract noun *life* (Biblical Hebrew [חַיִּים](#)): [חַיִּין](#) [Daniel 7:12](#); construct [חַיֵּי](#) [Ezra 6:10](#).

חַיָּה **noun feminine beast** (Biblical Hebrew II. [חַיָּה](#)); — absolute [חַיָּה](#) [Daniel 4:13](#), [חַיָּה](#) [Daniel 7:5](#). [Daniel 7:7](#); emphatic [חַיָּה](#) [Daniel 7:6](#). [Daniel 7:11](#). [Daniel 7:19,23](#), and (collective) [Daniel 4:11,12](#); [Daniel 5:21](#); construct (collective) [חַיָּה](#) [Daniel 2:38](#); [Daniel 4:9,18,20,22,29](#); plural absolute [חַיָּה](#) [Daniel 7:3](#), emphatic [חַיָּה](#) [Daniel 7:7,12](#). [Daniel 7:17](#).

Strong's Exhaustive Concordance

age, alive, appetite, wild beast, company, congregation, lifetime, lively, From [chayah](#); alive; hence, raw (flesh); fresh (plant, water, year), strong; also (as noun, especially in the feminine singular and masculine plural) life (or living thing), whether literally or figuratively -- + age, alive, appetite, (wild) beast, company, congregation, life(-time), live(-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop.

see HEBREW [chayah](#)

