

God's Troubling Word & Wrath

Matthew 3:7

May 12, 2024

- INTRO:** What's the most troubling thing in the world?
- War, famine, floods, poverty, sickness, disease, etc.
 - NOT even close... **those are ALL temporary**
 - Today we'll ask, answer, & resolve that question!

PRAYER

CONTEXT:

- Matthew's Gospel: **mMm** (*miracle, Messiah, mission*)
- **Ch.1&2** = Intro; Genealogy; Arrival; THEOLOGY
- **Ch. 3** = *Troubling Person; Place; Preaching; Power; Passion &... the purity of God's Word & wrath!*

BIG IDEA: There is no "good news"
without the bad news!

*(Which means, even the bad news is good news...
when you have the right heart to hear it. -JDP)*

ie. **"Repentance"** is the key that unlocks Satan's shackles! -JDP

PREVIEW:

1. SEE What?
2. SAY What?
3. SO What?

TEXT:

Matthew 3:7

But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers, who warned you to flee from the wrath to come?"

I. **SEE** *What?* (Contrast; Corruption; Coming)

1. See CONTRAST

But

- “But” always introduces, points out, or explains a contrast.
- Note the contrast here...
 - John was preaching repentance...
 - People were confessing/repenting
 - John was baptizing diverse people
- If that was all good... & it was very good
- This “BUT” must be BAD... bad contrast

when he saw

- Whatever John sees IS the contrast...
- Don't miss the weight of these words...
- John sees CORRUPTION & he locks it...
- Remember... this is God's Word...

2. See CORRUPTION

- Like John... See what & who is coming at you...
- Like John... See what is right in front of you...
- Like John... See what both/and means...
- Like John... See what matters in the moment...
- Like John... See what motivates & moves people.
- See how the “but”/contrast is triggered by what John sees.... **Don't miss this!**
 - *“But” is linked to “when”*
 - *“When” is linked to “he saw”*
 - **The biblical contrast that God wants us to see & understand is embedded in what John is about to see... Watch carefully!**

A. *“many of”*

- Let's talk numbers... (per Scripture & Josephus)
 - We've already biblically established...
 - ALL of Jerusalem has come out.
 - ALL of Judea has come out.
 - ALL of the region about/beyond the Jordan...
- The Jewish (non-Christian) historian Josephus tells us that TENS of THOUSANDS were consistently coming out to see, hear, and be baptized by John!
- Try to imagine that image in your mind's eye...
- Now, think about some less than obvious issues:
 - In crowds of 10's of 1000's, who stands out?
 - With Luke 3:7's inclusion of Roman soldiers, & Tax Collectors who creates a contrast?

- Isn't the Gospel/"good news" for everyone?
 - *What is the big deal?* (sound familiar?)
 - *ALL corruption (sin) is a BIG DEAL... especially when it detracts from God's Word, will, and ways... especially when it distracts and deceives God's people!* - JDP

B. *"the Pharisees and Sadducees coming for baptism"*

- **First... a foundational problem with Judaism**
 - The "original sin" and the "fall of man"
 - Judaism considers itself more optimistic...
 - Judaism has no internal need for a Savior...
 - *This directly ties to Christianity's SHOCK!*
- **Second... you should know about the 4/5 "sects."**
 - *Essenes* – many believe John the Baptist was.
 - *Zealots* – Simon the Zealot is 1 of Christ's 12
 - *Pharisees* – ruling class & against Christ...
 - *Sadducees* – ruling class & against Christ...
 - *Christians* – (soon) treated as part of Judaism.

3. See COMING (corruption) – **think of Matthew 10:16**

- There are many types of modern day Pharisees & Sadducees...

VIDEO: *Who Were The Pharisees & Sadducees?*

II. **SAY** *What?* (Always speak "truth in love!")

he said to them,

- A. Think about what is expected to be said here...
- B. What is typically said in our cultures today?
- C. What should be said... then AND now?
- D. Look and listen to what is actually said here...

1. **Truth**

"You brood of vipers,

- **"You"** is both collective and personal...
- **"brood"** = offspring/children/fruit/byproduct
 - Many associated this with viper birthing...
 - Females killed & ate their male mates...
 - Baby vipers were believed to kill their moms
- **"of vipers"**
 - The association goes back to Genesis 3...
 - Jesus will later use the same designation...
 - This is a shocking/troublesome description.
 - There is NO room for misunderstanding...
 - Herein we find the ultimate CONTRAST...
 - Those REPENTING & being baptized
 - Venomous vipers coming to kill...
 - John (like Jesus) does not mince words!

2. In Love

who warned/taught you to flee from the wrath to come?

- Don't miss the shrewd & righteous confrontation.
- John is asking more things than seem obvious:
 - WHO = who is your teacher/alarmist?
 - WHO = who do you really follow & why?
 - WARNED = TAUGHT or TOLD...
 - In context: WHO TOLD you to check us out?
 - In context: "You don't really believe this..."
 - In context: "You're hypocrites for being here."
 - In LOVE: You NEED to be warned/taught...
 - In LOVE: God's wrath is coming for YOU!
 - In LOVE: You need to fear God & follow Him!

E. So what are WE to do with God's "coming wrath?"

VIDEO: *The Doctrine of The Wrath of God*

III. *SO* What?

- *We need to understand & share God's wrath:*
(It's Personal, Moral, Judicial, Christological, & Eternal)

- **It's PERSONAL**
 - Personal God
 - Personal **wrath**
 - Personal **recipient**

- **Romans 1:18**

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.

- **Romans 2:5**

But because of your hardness and unrepentant heart you are storing up wrath for yourself in the day of wrath, when God's righteous judgment is revealed.

- **Romans 3:5**

*But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He?
(I am speaking in human terms.)*

- **Romans 5:8-9**

...God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

- **Revelation 14:9-10 & 19**

Then another angel, a third one, followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives a mark on his forehead or on his hand, he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb... So the angel swung his sickle to the earth and gathered the clusters from the vine of the earth, and threw them into the great wine press of the wrath of God.

○ **It's MORAL**

- Disobedience + Justice = Divine Wrath
- Rebellion – (minus) Repentance = Wrath
- Sin - Salvation/Sanctification = Wrath
- Righteousness > Wrongness = Wrath
- Bad news over "good news" = Wrath

○ **Its JUDICIAL**

*With all the horrors of hell...
think about this... There will be NO injustice in hell! None.
Everyone there will be getting exactly what they deserve. Now,
by gracious contrast, think about this... in heaven... glorious
HEAVEN... with ALL the saints who will be FOREVER blessed
beyond measure... there will be ONLY ONE who "deserves" to
be there... But... even more... that ONE is also the only way
(John 14:6) that ANY other heir got there! - JDP*

○ **It's CHRISTOLOGICAL**

***Christ & His cross drank the cup of God's
wrath for every born-again Christian!***

-JDP

VIDEO: *Christ's Garden of Gethsemane Prayer*
(Luke 22:39-44)

- Read Revelation 2-3 very carefully...
 - Christ will “put out lampstands.”
 - Christ will “come & war against churches.”
 - Christ will “spit some out of His mouth.”
 - Christ will fulfill all of His teachings...

- *For the joy set before Him He endured the cross...*
(Hebrews 12:1ff) **and He drank the cup!**

REVIEW:

There is no “good news”
without the bad news!

*(Which means, even the bad news is good news...
when you have the right heart to hear it. -JDP)*

SEE What?

SAY What?

SO What?

CLOSE:

NOWWhat?

May God and His Word put you in a posture of AWE...

1 Timothy 4:16

Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.

Ephesians 5:6

Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

Matthew 7:21-27

21“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. **22**On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ **23**And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’”

24“Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. **25**And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. **26**And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. **27**And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

John 3:36

He who believes (in Christ as LORD) has life, but he who does NOT OBEY does NOT HAVE LIFE, instead, the WRATH of GOD remains/abides on them.

May you and I learn, love, and live the Word,
will, and ways of God... May we BE such
worship-filled, warring, witnesses that
the vipers run, the wolves starve,
the goats convert, and the
sheep flourish!
ALL by God's grace & ALL for His glory.
Amen & AMEN

PRAYER

WORSHIP:

Jesus Paid It All & You Paid It All

RESEARCH & STUDY NOTES:

7 But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers, who warned you to flee from the wrath to come?"

Key Words:

COMING

◀ 2064. erchomai ▶

Strong's Concordance

erchomai: to come, go

Original Word: ἔρχομαι

Part of Speech: Verb

Transliteration: erchomai

Phonetic Spelling: (er'-khom-ah-ee)

Definition: to come, go

Usage: I come, go.

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to come, go

NASB Translation

arrival (1), arrived (1), brought (1), came (225), come (222), comes (64), coming (87), entered (2), expected (3), fall (2), falls (1), give (1), go (1), going (2), grown (1), lighting (1), next (1), turned (1), went (18).

Thayer's Greek Lexicon

STRONGS NT 2064: ἔρχομαι

ἔρχομαι, imperative ἔρχου, ἔρχεσθε (for the Attic ἴθι, ἴτε from εἰμί); imperfect ἤρχόμην (for ἔην and ἦα more common in Attic); future ἐλεύσομαι; — (on these forms cf. (especially Rutherford, *New Phryn.*, p. 103ff; Veitch, under the word); Matthiae, § 234; Alexander Buttmann (1873) *Ausf. Spr.* ii. 182f; Krüger, § 40 under the word; Kühner, § 343; Winers *Grammar*, § 15 under the word; (Buttmann, 58 (50))); perfect ἐλήλυθα; pluperfect ἐληλύθειν; 2 aorist ἦλθον and (occasionally by L T Tr WH (together or severally) — as [Matthew 6:10](#); ([Matthew 7:25, 27](#); [Matthew 10:13](#); [Matthew 14:34](#); [Matthew 25:36](#); [Mark 1:29](#); [Mark 6:29](#); [Luke 1:59](#); [Luke 2:16](#); [Luke 5:7](#); [Luke 6:17](#); [Luke 8:35](#); [Luke 11:2](#); [Luke 23:33](#); [Luke 24:1, 23](#)); John ([John 1:39](#) ()); ; ([John 12:9](#)); [Acts 12:10](#); ([Acts 14:24](#)); f etc.) in the Alexandrian form ἦλθα (see ἀπέρχομαι at the beginning for references); the Sept. for רָבַע, rarely for רָבַח and רָבַח; (from Homer down);

I. to come;

1. properly,

a. of persons; **α.** universally, **to come from one place into another**, and used both of persons arriving — as in [Matthew 8:9](#); [Matthew 22:3](#); [Luke 7:8](#); [Luke 14:17](#) (here WH marginal reading read the infinitive, see their *Introductory* § 404), 20; [John 5:7](#); [Acts 10:29](#); [Revelation 22:7](#), and very often; οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες, [Mark 6:31](#); — and of those returning, as in [John 4:27](#); [John 9:7](#); [Romans 9:9](#). Constructions: followed by ἀπό with the genitive of place, [Mark 7:1](#); [Mark 15:21](#); [Acts 18:2](#); [2 Corinthians 11:9](#); with the genitive of person, [Mark 5:35](#); [John 3:2](#); [Galatians 2:12](#), etc.; followed by ἐκ with the genitive of place, [Luke 5:17](#) (L text συνέρχομαι); [John 3:31](#), etc.; followed by εἰς with the accusative of place, **to come into**: as εἰς τὴν οἰκίαν, τὸν οἶκον, [Matthew 2:11](#); [Matthew 8:14](#); [Mark 1:29](#); [Mark 5:38](#), etc.; εἰς τὴν πόλιν, [Matthew 9:1](#), and many other examples; followed by εἰς **to, toward**, [John 20:3f](#); εἰς τὸ πέραν, of persons going in a boat, [Matthew 8:28](#); of persons departing ἐκ ... εἰς, [John 4:54](#); διά with the genitive of place followed by εἰς (Rec. πρόσ) **to**, [Mark 7:31](#); εἰς τὴν ἑορτήν, to celebrate the feast, [John 4:45](#); [John 11:56](#); ἐν with the dative of the thing with which one is equipped, [Romans 15:29](#); [1 Corinthians 4:21](#); followed by ἐπί with the accusative of place (German über, **over**), [Matthew 14:28](#); (German auf), [Mark 6:53](#); (German an), [Luke 19:5](#); ([Luke 23:33](#) L Tr); [Acts 12:10, 12](#); to with the accusative of the thing, [Matthew 3:7](#); [Matthew 21:19](#); [Mark 11:13](#); [Mark 16:2](#); [Luke 24:1](#); with the accusative of person, [John 19:33](#); **to one's tribunal**, [Acts 24:8](#) Rec.; **against** one, of a military leader, [Luke 14:31](#); κατὰ with the accusative, [Luke 10:33](#); [Acts 16:7](#); παρὰ with the

genitive of person, [Luke 8:49](#) (Lachmann ἀπό); with the accusative of place, **to** (the side of), [Matthew 15:29](#); **πρός to**, with the accusative of person, [Matthew 3:14](#); [Matthew 7:15](#); ([Matthew 14:25](#) L T Tr WH); [Mark 9:14](#); [Luke 1:43](#); [John 1:29](#); [2 Corinthians 13:1](#), and very often, especially in the Gospels; ἀπό τίνος (the genitive of person) **πρός τινα**, [1 Thessalonians 3:6](#); with a simple dative of person (properly, dative commodi or incommodi (cf. Winer's Grammar, § 22, 7 N. 2; Buttmann, 179 (155))): [Matthew 21:5](#); [Revelation 2:5, 16](#) (examples from Greek authors in Passow, under the word, p. 1184a bottom; (Liddell and Scott, under II. 4)). with adverbs of place: **πόθεν**, [John 3:8](#); [John 8:14](#); [Revelation 7:13](#); **ἄνωθεν**, [John 3:31](#); **ὀπισθεν**, [Mark 5:27](#); **ᾧδε**, [Matthew 8:29](#); [Acts 9:21](#); **ἐνθάδε**, [John 4:15](#) (R G L Tr), 16; **ἐκεῖ**, [John 18:3](#) (cf. Winer's Grammar, 472 (440)); **ποῦ**, [Hebrews 11:8](#); **ἕως τίνος**, [Luke 4:42](#); **ἄχρι τίνος**, [Acts 11:5](#). The purpose for which one comes is indicated — either by an infinitive, [Mark 5:14](#) L T Tr WH); ; [Luke 1:59](#); [Luke 3:12](#); [John 4:15](#) (T WH διέρχωμαι), and very often; or by a future participle, [Matthew 27:49](#); [Acts 8:27](#); or by a following ἵνα, [John 12:9](#); **εἰς τοῦτο**, ἵνα, [Acts 9:21](#); or by **διά τινα**, [John 12:9](#). As one who is about to do something in a place must necessarily come thither, in the popular narrative style the phrases **ἔρχεται καί, ἦλθε καί**, etc., are usually placed before verbs of action: [Matthew 13:19, 25](#); [Mark 2:18](#); [Mark 4:15](#); [Mark 5:33](#); [Mark 6:29](#); [Mark 12:9](#); [Mark 14:37](#); [Luke 8:12, 47](#); [John 6:15](#); [John 11:48](#); [John 12:22](#); [John 19:38](#); [John 20:19, 26](#); [John 21:13](#); [3 John 1:3](#); [Revelation 5:7](#); [Revelation 17:1](#); [Revelation 21:9](#); **ἔρχου καί ἴδε** (or **βλέπε**), [John 1:46](#) (); ; (and Rec. in) [Revelation 6:1, 3, 5, 7](#) (also Griesbach except in [Revelation 6:3](#)); plural [John 1:39](#) () ((T Tr WH ὄψεσθε), see **εἰδῶ**, I. 1 e); — or **ἔλθῶν** is used, followed by a finite verb: [Matthew 2:8](#); [Matthew 8:7](#); [Matthew 9:10, 18](#); [Matthew 12:44](#); [Matthew 14:12, 33](#) (R G L); ; [Mark 7:25](#) (Tdf. **εἰσελθεῖν**); ; [Acts 16:37, 39](#); — or **ἐρχόμενος**, followed by a finite verb: [Luke 13:14](#); [Luke 16:21](#); [Luke 18:5](#). in other places **ἔλθῶν** must be rendered **when I (thou, he, etc.) am come**: [John 16:8](#); [2 Corinthians 12:20](#); [Philippians 1:27](#) (opposed to **ἀπών**). **β. to come i. e. to appear, make one's appearance, come before the public**: so **κατ' ἐξοχήν** of the Messiah, [Luke 3:16](#); [John 4:25](#); [John 7:27, 31](#); [Hebrews 10:37](#), who is styled preeminently **ὁ ἐρχόμενος**, i. e. he that cometh (i. e. is about to come) according to prophetic promise and universal expectation, **the coming one** (Winer's Grammar, 341 (320); Buttmann, 204 (176f)): [Matthew 11:3](#); [Luke 7:19f](#); with **εἰς τόν κόσμον** added, [John 6:14](#); [John 11:27](#); **ἐν τῷ ὀνόματι τοῦ κυρίου**, **he who is already coming clothed with divine authority** i. e. **the Messiah** — the shout of the people joyfully welcoming Jesus as he was entering Jerusalem — taken from [Psalm 117:25f](#) (f): [Matthew 21:9](#); [Matthew 23:39](#); [Mark 11:9](#); [Luke 13:35](#); [Luke 19:38](#) (Tdf. omits **ἐρχόμενος** (so WH in their first marginal reading)); [John 12:13](#). **ἔρχεσθαι** used of Elijah who was to return from heaven as the forerunner of the Messiah: [Matthew 11:14](#); [Matthew 17:10](#); [Mark 9:11-13](#); of John the Baptist, [Matthew 11:18](#); [Luke 7:33](#); [John 1:31](#); with **εἰς μαρτυρίαν** added, [John 1:7](#); of Antichrist, [1 John 2:18](#); of **false Christs** and other deceivers, false teachers, etc.: [Matthew](#)

24:5; Mark 13:6; Luke 21:8 (in these passages with the addition ἐπί τῷ ὀνόματι μου, **relying on my name**, i. e. arrogating to themselves and simulating my Messianic dignity); John 10:8; 2 Corinthians 11:4; 2 Peter 3:3; Revelation 17:10; with the addition ἐν τῷ ὀνόματι τῷ ἰδίῳ in his own authority and of his own free-will, John 5:43. of the Holy Spirit, who is represented as a person coming to be the invisible helper of Christ's disciples after his departure from the world: John 15:26; John 16:7, 13. of the appearance of Jesus among men, as a religious teacher and the author of salvation: Matthew 11:19; Luke 7:34; John 5:43; John 7:28; John 8:42; with the addition of εἰς τόν κόσμον followed by ἵνα, John 12:46; John 18:37; εἰς κρίμα, ἵνα, John 9:39; followed by a telic infinitive 1 Timothy 1:15; ἔρχεσθαι ὀπίσω τίνος, after one, Matthew 3:11; Mark 1:7; John 1:15, 27, 30; ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, a terse expression for, 'he that publicly appeared and approved himself (to be God's son and ambassador) by accomplishing expiation through the ordinance of baptism and the bloody death which he underwent' (compare p. 210a bottom), 1 John 5:6; ἔρχεσθαι followed by a telic infinitive, Matthew 5:17; Matthew 10:34; Luke 19:10; followed by ἵνα, John 10:10; ἐληλυθεναι and ἔρχεσθαι ἐν σαρκί are used of the form in which Christ as the divine λόγος appeared among men: 1 John 4:2, 3 (Rec.); 2 John 1:7. of the return of Jesus hereafter from heaven in majesty: Matthew 10:23; Acts 1:11; 1 Corinthians 4:5; 1 Corinthians 11:26; 1 Thessalonians 5:2; 2 Thessalonians 1:10; with ἐν τῇ δόξῃ αὐτοῦ added, Matthew 16:27; Matthew 25:31; Mark 8:38; Luke 9:26; ἐπί τῶν νεφελῶν (borne on the clouds) μετὰ δυνάμεως καὶ δόξης, Matthew 24:30; ἐν νεφέλαις, ἐν νεφέλῃ κτλ., Mark 13:26; Luke 21:27; ἐν τῇ βασιλείᾳ αὐτοῦ (see ἐν, I. 5 c., p. 210b top), Matthew 16:28; Luke 23:42 (εἰς τὴν βασιλείαν L marginal reading Tr marginal reading WH text)

Strong's Exhaustive Concordance

accompany, appear, bring, come, enter, fall out, go, grow

Middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred (middle voice) eleuthomai el-yoo'-thom-ahee, or (active) eltho el'-tho, which do not otherwise occur) to come or go (in a great variety of applications, literally and figuratively) – accompany, appear, bring, come, enter, fall out, go, grow, X light, X next, pass, resort, be set.

BAPTISM

◀ 908. baptisma ▶

Strong's Concordance

baptisma: (the result of) a dipping or sinking

Original Word: βάπτισμα, ατος, τό

Part of Speech: Noun, Neuter

Transliteration: baptisma

Phonetic Spelling: (bap'-tis-mah)

Definition: (the result of) a dipping or sinking

Usage: the rite or ceremony of baptism.

HELPS Word-studies

Cognate: 908 *báptisma* – *baptism* (note the *-ma* suffix, emphasizing it is a *result*, i.e. of sincere repentance.) [908](#) (*báptisma*) indicates *submerging* (*dipping, immersion*).

NAS Exhaustive Concordance

Word Origin

from [baptizó](#)

Definition

(the result of) a dipping or sinking

NASB Translation

baptism (20).

Thayer's Greek Lexicon

STRONGS NT 908: βάπτισμα

βάπτισμα, βαπτίσματος, τό (βαπτίζω), a word peculiar to N. T. and ecclesiastical writings, **immersion, submersion;**

1. used tropically of calamities and afflictions with which one is quite overwhelmed: [Matthew 20:22](#)f Rec.; [Mark 10:38](#); [Luke 12:50](#) (see **βαπτίζω**, I. 3).
2. of John's baptism, that purificatory rite by which men on confessing their sins were bound to a spiritual reformation, obtained the pardon of their past sins and became qualified for the benefits of the Messiah's kingdom soon to be set up: [Matthew 3:7](#); [Matthew 21:25](#); [Mark 11:30](#); [Luke 7:29](#); [Luke 20:4](#); [Acts 1:22](#); [Acts 10:37](#); [Acts 18:25](#); (); **βάπτισμα μετανοίας**, binding to repentance (Winer's Grammar, 188 (177)), [Mark 1:4](#); [Luke 3:3](#); [Acts 13:24](#); [Acts 19:4](#).
3. of Christian baptism; this, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ, by which men confessing their sins and professing their faith in Christ are born again by the Holy Spirit unto a new life, come into the fellowship of Christ and the church ([1 Corinthians 12:13](#)), and are made partakers of eternal salvation; (but see article in BB. DD., McClintock and Strong's Cyclopaedia, Schaff-Herzog): [Ephesians 4:5](#); [Colossians](#)

[2:12](#) (L marginal reading Tr βαπτισμῶ which see); [1 Peter 3:21](#); εἰς τὸν θάνατον [Romans 6:4](#) (see βαπτίζω, II.

b. aa. at the end). (Trench, § xcix.)

Strong's Exhaustive Concordance

baptism.

From [baptizo](#); baptism (technically or figuratively) -- baptism.

see GREEK [baptizo](#)

BROOD

◀ 1081. gennéma ▶

Strong's Concordance

gennéma: offspring

Original Word: γέννημα, ατος, τό

Part of Speech: Noun, Neuter

Transliteration: gennéma

Phonetic Spelling: (ghen'-nay-mah)

Definition: offspring

Usage: offspring, child, fruit.

NAS Exhaustive Concordance

Word Origin

from [gennaó](#)

Definition

offspring

NASB Translation

brood (4).

Thayer's Greek Lexicon

STRONGS NT 1081: γέννημα

γέννημα, γενήματος, τό (from γίνομαι), a form supported by the best manuscripts in [Matthew 26:29](#); [Mark 14:25](#); [Luke 12:18](#); [Luke 22:18](#); [2 Corinthians 9:10](#), and therefore adopted by T (see his Proleg., p. 79) Tr (L WH (see WH's Appendix, p. 148 and below)), printed by Griesbach only in [Luke 12:18](#); [2 Corinthians 9:10](#), but given by no grammarian, and therefore

attributed by Fritzsche (on Mark, p. 619f) to the carelessness of transcribers — for Rec. (but in Luke, the passage cited Rst reads γεννημ.) γέννημα, which see In [Mark 14:25](#) Lachmann has retained the common reading; (and in [Luke 12:18](#) Tr text WH have σῖτον. In [Ezekiel 36:30](#) manuscripts A B read γενήματα).

STRONGS NT 1081:

γέννημα γέννημα, γεννήματος, τό (from γεννάω), **that which has been begotten or born;**

a. as in the earlier Greek writings from Sophocles down, **the offspring, progeny**, of men or of animals: ἐχιδνῶν, [Matthew 3:7](#); [Matthew 12:34](#); [Matthew 23:33](#); [Luke 3:7](#); (γυναικῶν, Sir. 10:18).

b. from Polybius (1, 71, 1 etc.) on (cf. Winers Grammar, 23), **the fruits of the earth, products of agriculture** (in the Sept. often γεννήματα τῆς γῆς): [Luke 12:18](#) (where Tr (txt. WH) τόν σῖτον); τῆς ἀμπέλου, [Matthew 26:29](#); [Mark 14:25](#); [Luke 22:18](#); cf. Lob. ad Phryn., p. 286. Metaphorically, **fruit, reward, profit**: τῆς δικαιοσύνης, [2 Corinthians 9:10](#) ([Hosea 10:12](#); τῆς σοφίας, Sir. 1:17 Sir. 6:19). Further, see γέννημα.

Strong's Exhaustive Concordance

fruit, offspring

From [gennao](#); offspring; by analogy, produce (literally or figuratively) -- fruit, generation.

see GREEK [gennao](#)

Englishman's Concordance

[Matthew 3:7](#) N-VNP

GRK: εἶπεν αὐτοῖς Γεννήματα ἐχιδνῶν τίς

NAS: he said *to them, You brood* of vipers,

KJV: unto them, *O generation* of vipers,

INT: he said to them *Brood* of vipers who

[Matthew 12:34](#) N-VNP

GRK: γεννήματα ἐχιδνῶν πῶς

NAS: *You brood* of vipers, how

KJV: *O generation* of vipers, how

INT: *Offspring* of vipers how

[Matthew 23:33 N-VNP](#)

[GRK](#): ὄφεις γεννήματα ἐχιδνῶν πῶς

[NAS](#): You serpents, *you brood* of vipers,

[KJV](#): [Ye] serpents, *[ye] generation* of vipers,

[INT](#): [You] serpents *offspring* of vipers how

[Matthew 26:29 N-GNS](#)

[GRK](#): τούτου τοῦ γενήματος τῆς ἀμπέλου

[KJV](#): of this *fruit* of the vine, until

[INT](#): this the *fruit* of the vine

[Mark 14:25 N-GNS](#)

[GRK](#): ἐκ τοῦ γενήματος τῆς ἀμπέλου

[KJV](#): of *the fruit* of the vine,

[INT](#): of the *fruit* of the vine

[Luke 3:7 N-VNP](#)

[GRK](#): ὑπ' αὐτοῦ Γεννήματα ἐχιδνῶν τίς

[NAS](#): out to be baptized *by him, You brood* of vipers,

[KJV](#): of him, *O generation* of vipers, who

[INT](#): by him *Offspring* of vipers who

[Luke 22:18 N-GNS](#)

[GRK](#): ἀπὸ τοῦ γενήματος τῆς ἀμπέλου

[KJV](#): drink of *the fruit* of the vine, until

[INT](#): of the *fruit* of the vine

[2 Corinthians 9:10 N-ANP](#)

[GRK](#): αὐξήσει τὰ γενήματα τῆς δικαιοσύνης

[KJV](#): increase *the fruits* of your

[INT](#): may he increase the *fruits* of the righteousness

[Strong's Greek 1081](#)

[8 Occurrences](#)

VIPERS

Strong's Concordance

echidna: a viper

Original Word: ἔχιδνα, ης, ἡ

Part of Speech: Noun, Feminine

Transliteration: echidna

Phonetic Spelling: (ekh'-id-nah)

Definition: a viper

Usage: a serpent, snake, viper.

HELPS Word-studies

2191 *éxidna* – properly, a poisonous snake; (figuratively) incisive words that deliver *deadly venom*, with the use of blasphemy. This *switches* the bitter for the sweet, light for darkness, etc. 2191/*exidna* ("viper") then suggests the venomous desire to *reverse* what is *true* for what is *false*.

NAS Exhaustive Concordance

Word Origin

from echis (a viper, adder)

Definition

a viper

NASB Translation

viper (1), vipers (4).

Thayer's Greek Lexicon

STRONGS NT 2191: ἔχιδνα

ἔχιδνα, ἐχιδνης, ἡ, a viper: [Acts 28:3](#) (Hesiod, Herodotus, Tragg., Aristophanes, Plato, others); γεννήματα ἐχιδνῶν offspring of vipers (anguigenae, Ovid, metam. 3,531), addressed to cunning, malignant, wicked men: [Matthew 3:7](#); [Matthew 12:34](#); [Matthew 23:33](#); [Luke 3:7](#).

Strong's Exhaustive Concordance

viper.

Of uncertain origin; an adder or other poisonous snake (literally or figuratively) -- viper.

Englishman's Concordance

[Matthew 3:7 N-GFP](#)

GRK: αὐτοῖς Γεννήματα ἐχιδνῶν τίς ὑπέδειξεν

NAS: to them, You brood of vipers, who

KJV: O generation of vipers, who

INT: to them Brood of vipers who forewarned

Matthew 12:34 N-GFP

GRK: γεννήματα ἔχιδνῶν πῶς δύνασθε

NAS: You brood *of vipers*, how can

KJV: O generation *of vipers*, how can ye,

INT: Offspring *of vipers* how are you able

Matthew 23:33 N-GFP

GRK: ὄφεις γεννήματα ἔχιδνῶν πῶς φύγητε

NAS: you brood *of vipers*, how

KJV: [ye] generation *of vipers*, how

INT: [You] serpents offspring *of vipers* how shall you escape

Luke 3:7 N-GFP

GRK: αὐτοῦ Γεννήματα ἔχιδνῶν τίς ὑπέδειξεν

NAS: by him, You brood *of vipers*, who

KJV: O generation *of vipers*, who

INT: him Offspring *of vipers* who forwarned

Acts 28:3 N-NFS

GRK: τὴν πυράν ἔχιδνα ἀπὸ τῆς

NAS: them on the fire, *a viper* came

KJV: there came *a viper* out of

INT: the fire *a viper* out of the

Strong's Greek 2191

5 Occurrences

WARNED/FOREWARNED

◀ 5263. hupodeiknumi ▶

Strong's Concordance

hupodeiknumi: to show secretly, to show by tracing out, to teach, make known

Original Word: ὑποδείκνυμι

Part of Speech: Verb

Transliteration: hupodeiknumi

Phonetic Spelling: (hoop-od-ike'-noo-mee)

Definition: to show secretly, to show by tracing out, to teach, make known

Usage: I indicate, intimate, suggest, show, prove.

NAS Exhaustive Concordance

Word Origin

from [hupo](#) and [deiknumi](#)

Definition

to show secretly, to show by tracing out, to teach, make known

NASB Translation

show (2), showed (1), warn (1), warned (2).

Thayer's Greek Lexicon

STRONGS NT 5263: ὑποδείκνυμι

ὑποδείκνυμι: future **ὑποδείξω**; 1 aorist **ὑπέδειξα**;

from Herodotus and Thucydides down; the Sept. several times for **וְיָאֵר**;

1. properly, **to show by placing under** (i. e. before) the eyes: **ὑπέδειξεν αὐτοῖς τὸν πλοῦτον αὐτοῦ**, [Esther 5:11](#); add, Sir. 49:8; (others give **ὑπό** in this compound the force of 'privily'; but cf. Fritzsche on Matthew, p. 126).
2. to show by words and arguments, i. e. **to teach** (for **2**, **ἡ** **ἡ** **ἡ** [Chronicles 15:3](#)) (A. V. frequently, **to warn**): **τίνι**, followed by an infinitive of the thing, [Matthew 3:7](#); [Luke 3:7](#); to teach by the use of a figure, **τίνι**, followed by indirect discourse, [Luke 6:47](#); [Luke 12:5](#); to show or teach by one's example, followed by **ὅτι**, [Acts 20:35](#); **to allow i. e. make known** (future things), followed by indirect discourse [Acts 9:16](#).

Strong's Exhaustive Concordance

show, forewarn.

From [hupo](#) and [deiknuo](#); to exhibit under the eyes, i.e. (figuratively) to exemplify (instruct, admonish) -- show, (fore-)warn.

see GREEK [hupo](#)

see GREEK [deiknuo](#)

Englishman's Concordance

[Matthew 3:7 V-A1A-3S](#)

GRK: ἐχιδνῶν τίς ὑπέδειξεν ὑμῖν φυγεῖν

NAS: who **warned** you to flee

KJV: of vipers, who **hath warned** you to flee

INT: of vipers who **forewarned** you to flee

[Luke 3:7 V-AIA-3S](#)

GRK: ἐχιδνῶν τίς ὑπέδειξεν ὑμῖν φυγεῖν

NAS: who *warned* you to flee

KJV: of vipers, who *hath warned* you to flee

INT: of vipers who *forwarned* you to flee

[Luke 6:47 V-FIA-1S](#)

GRK: ποιῶν αὐτούς ὑποδείξω ὑμῖν τίνι

NAS: and acts *on them, I will show* you whom

KJV: doeth them, *I will shew* you to whom

INT: doing them *I will show* you whom

[Luke 12:5 V-FIA-1S](#)

GRK: ὑποδείξω δὲ ὑμῖν

NAS: *But I will warn* you whom to fear:

KJV: But *I will forewarn* you whom

INT: *I will show* moreover you

[Acts 9:16 V-FIA-1S](#)

GRK: ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα

NAS: *for I will show* him how much he must

KJV: For *I will shew* him how great things

INT: I indeed *will show* to him how much

[Acts 20:35 V-AIA-1S](#)

GRK: πάντα ὑπέδειξα ὑμῖν ὅτι

NAS: In everything *I showed* you that by working hard

KJV: *I have shewed* you all things,

INT: All things *I showed* you that

[Strong's Greek 5263](#)

[6 Occurrences](#)

TO FLEE

◀ **5343. pheugó** ▶

Strong's Concordance

pheugó: to flee

Original Word: φεύγω

Part of Speech: Verb

Transliteration: pheugó

Phonetic Spelling: (fyoo'-go)

Definition: to flee

Usage: I flee, escape, shun.

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to flee

NASB Translation

escape (2), escaped (2), fled (5), fled away (2), flee (13), flees (2), ran away (3).

Thayer's Greek Lexicon

STRONGS NT 5343: φεύγω

φεύγω; future φεύξομαι; 2 aorist ἔφυγον; from Homer down; the Sept. for פָּנָה and פָּרַח; **to flee**, i. e.

a. to flee away, seek safety by flight: absolutely, [Matthew 8:33](#); [Matthew 26:56](#); [Mark 5:14](#); [Mark 14:50](#); [Luke 8:34](#); [John 10:12](#) (13 (here G T Tr text WH omit; L Tr marginal reading brackets the clause)); [Acts 7:29](#); followed by εἰς with an accusative of the place, [Matthew 2:13](#); [Matthew 10:23](#); ([Matthew 24:16](#), here R G T WH marginal reading ἐπί); [Mark 13:14](#); [Luke 21:21](#); ([John 6:15](#) Tdf.); [Revelation 12:6](#); followed by ἐπί with an accusative of the place, [Matthew 24:16](#) (here L Tr WH text εἰς); ἐκ τοῦ πλοίου, [Acts 27:30](#); followed by ἀπό with a genitive of the place, in a purely local sense, to leave by fleeing, as in Greek writings (cf. Winers Grammar, 223 (210); (Buttmann, § 131, 1)), [Mark 16:8](#): by ἀπό with a genitive of the person inspiring fear or threatening danger (after the Hebrew), [John 10:5](#); [James 4:7](#): poetically, φεύξεται ἀπ' αὐτῶν ὁ θάνατος, death shall flee from them, opposed to ζητησουσι θάνατον, [Revelation 9:6](#).

b. metaphorically, to flee (to shun or avoid by flight) something abhorrent, especially vices: with an accusative of the thing, [1 Corinthians 6:18](#) (Wis. 1:5; 4 Macc. 8:18); opposed to διώκειν, [1 Timothy 6:11](#); [2 Timothy 2:22](#); Hebraistically followed by ἀπό with a genitive of the thing, [1 Corinthians 10:14](#) (ἀπό ἁμαρτίας, Sir. 21:2).

c. to be saved by flight, to escape safe out of danger: absolutely [Hebrews 12:25](#) R G; with an accusative of the thing, [Hebrews 11:34](#); Hebraistically followed by ἀπό with a genitive — of the thing, [Matthew 3:7](#); [Matthew 23:33](#); [Luke 3:7](#); of the person [Mark 14:52](#) (T Tr text WH omit; L Tr marginal reading brackets ἀπ' αὐτῶν).

d. poetically, to flee altar equivalent to

vanish: *πα̃σα νῆσος ἔφυγε καί ὄρη οὐχ εὐρέθησαν*, [Revelation 16:20](#); with the Hebraistic addition *ἀπό προσώπου τίνος* (as in [Deuteronomy 28:7](#); [Joshua 7:4](#); [Joshua 8:5](#); [2 Chronicles 10:2](#), etc.; see *πρόσωπον*, 1 b., p. 551b middle), [Revelation 20:11](#).

(Compare the synonyms: *ἀποφεύγω* (emphasizes the inner endeavor or aversion), *διαφεύγω* (suggests the space which the flight must traverse), *ἐκφεύγω* (looks rather to the physical possibility), *καταφεύγω* (points to the place or the person where refuge is sought); Schmidt, Syn., chapter 109.)

Strong's Exhaustive Concordance

escape, flee away.

Apparently a primary verb; to run away (literally or figuratively); by implication, to shun; by analogy, to vanish -- escape, flee (away).

[Strong's Greek 5343](#)
[29 Occurrences](#)

COMING

◀ 3195. melló ▶

Strong's Concordance

melló: to be about to

Original Word: μέλλω

Part of Speech: Verb

Transliteration: melló

Phonetic Spelling: (mel'-lo)

Definition: to be about to

Usage: I intend, am about to; I delay, linger.

HELPS Word-studies

3195 *mellō* – properly, at the *very point* of acting; *ready*, "about to happen." [3195](#) (*mellō*) is used "in general of what is *sure* to happen" (J. Thayer).

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to be about to

NASB Translation

about (30), almost (1), am about (2), certainly (1), come (12), delay (1), future (1), going (19), intend (1), intending (8), later (1), must (1), next* (1), point (1), propose (1), ready (1), things to come (3), will (6), will certainly (1), would (3), would live...thereafter (1), would certainly (1).

Thayer's Greek Lexicon

STRONGS NT 3195: μέλλω

μέλλω; future μελλήσω ([Matthew 24:6](#); and L T Tr WH in [2 Peter 1:12](#));

imperfect ἔμελλον (so all editions in [Luke 9:31](#) (except T WH); [John 6:6](#),

[71](#) (except R G); (except T); (except L Tr); [Acts 21:27](#); [Revelation](#)

[3:2](#) (where R present); (except L Tr)) and ἤμελλον (so all editions in [Luke 7:2](#); [Luke](#)

[10:1](#) (except R G); ; [John 4:47](#); [John 12:33](#); [John 18:32](#); [Acts](#)

[12:6](#) (exe. R G L); (except R G); (except R G T); [Hebrews 11:8](#) (except L); cf. references under

the word βούλομαι, at the beginning and Rutherford's note on Babrius 7, 15), **to be about to do anything**; so:

1. the participle, ὁ μέλλων, absolutely: **τά μέλλοντα** and **τά ἐνεστώτα** are contrasted, [Romans 8:38](#); [1 Corinthians 3:22](#); **εἰς τό μέλλον**, for the future, hereafter, [Luke 13:9](#) (but see **εἰς**, A. II. 2 (where Grimm supplies ἔτος)); [1 Timothy 6:19](#); **τά μέλλοντα**, things future, things to come, i. e., according to the context, the more perfect state of things which will exist in the **αἰών μέλλων**, [Colossians 2:17](#); with nouns, ὁ αἰών ὁ μέλλων, [Matthew 12:32](#); [Ephesians 1:21](#); ζῶης τῆς νῦν καί τῆς μελλούσης, [1 Timothy 4:8](#); τήν οἰκουμένην τήν μέλλουσαν, [Hebrews 2:5](#); τῆς μελλούσης ὀργῆς [Matthew 3:7](#); τό κριμα τό μέλλον, [Acts 24:25](#); πόλις, [Hebrews 13:14](#); **τά μέλλοντα ἀγαθά**, [Hebrews 9:11](#) (but L Tr marginal reading WH text **γενομένων**); ; τοῦ μέλλοντος namely, Ἀδάμ, i. e. the Messiah, [Romans 5:14](#).

2. joined to an infinitive (cf. Winers Grammar, 333f (313); Buttman, § 140, 2), a. **to be on the point of doing or suffering something**: with an infinitive present, ἤμελλεν ἑαυτόν ἀναιρεῖν, [Acts 16:27](#); τελευτᾶν, [Luke 7:2](#); ἀποθνήσκειν, [John 4:47](#); add, [Luke 21:7](#); [Acts 3:3](#); [Acts 18:14](#); [Acts 20:3](#); [Acts 22:26](#); [Acts 23:27](#); with an infinitive passive, [Acts 21:27](#); [Acts 27:33](#), etc.

b. **to intend, have in mind, think to**: with an infinitive present, [Matthew 2:13](#); [Luke 10:1](#); [Luke 19:4](#); [John 6:6, 15](#); [John 7:35](#); [John 12:4](#); [John 14:22](#) [Acts 5:35](#); [Acts 17:31](#); [Acts 20:7, 13](#); [Acts](#)

[22:26](#); [Acts 26:2](#); [Acts 27:30](#); [Hebrews 8:5](#); ([2 Peter 1:10](#) L T Tr WH); [Revelation 10:4](#); with an infinitive aorist (a construction censured by Phryn., p. 336, but authenticated more recently by many examples from the best writings from Homer down; cf. Winers Grammar, 333f (313f); Lob. ad Phryn., p. 745ff; (but see Rutherford, New Phryn., p. 420ff)): [Acts 12:6](#) L T WH; [Revelation 2:10](#) ([βαλεῖν](#) R G); ; with future infinitive [ἔσεσθαι](#), [Acts 23:30](#) R G.

c. as in Greek writings from Homer down, of those things which will come to pass (or which one will do or suffer) by fixed necessity or divine appointment (German sollen (are to be, destined to be, etc.)); with present infinitive active: [Matthew 16:27](#); [Matthew 17:12](#); [Matthew 20:22](#); [Luke 9:31](#); [John 6:71](#); [John 7:39](#); [John 11:51](#); [John 12:33](#); [John 18:32](#); [Acts 20:38](#); [Acts 26:22, 23](#); [Hebrews 1:14](#); [Hebrews 11:8](#); [Revelation 2:10a](#); [Revelation 3:10](#); [Revelation 8:13](#), etc.; [ἡλιάς ὁ μέλλων ἔρχεσθαι](#), [Matthew 11:14](#); [ὁ μέλλων λυτροῦσθαι](#), [Luke 24:12](#); [κρίνειν](#), [2 Timothy 4:1](#) (WH marginal reading [κρίναι](#)); with present infinitive passive: [Matthew 17:22](#); [Mark 13:4](#); [Luke 9:44](#); [Luke 19:11](#); [Luke 21:36](#); [Acts 26:22](#); [Romans 4:24](#); [1 Thessalonians 3:4](#); [James 2:12](#); [Revelation 1:19](#) (Tdf. [γενέσθαι](#)); [Revelation 6:11](#); [τῆς μελλούσης ἀποκαλύπτεσθαι δόξης](#), [1 Peter 5:1](#); with aorist infinitive: [τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι](#), [Romans 8:18](#); [τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι](#), [Galatians 3:23](#); used also of those things which we infer from certain preceding events will of necessity follow: with an infinitive present, [Acts 28:6](#); [Romans 8:13](#); with an infinitive future, [Acts 27:10](#).

d. in general, of what is sure to happen: with an infinitive present, [Matthew 24:6](#); [John 6:71](#); [1 Timothy 1:16](#); [Revelation 12:5](#); [Revelation 17:8](#); with an infinitive future [ἔσεσθαι](#), [Acts 11:28](#); [Acts 24:15](#).

e. to be always on the point of doing without ever doing, i. e. **to delay**: [τί μέλλεις](#); [Acts 22:16](#) (Aeschylus Prom. 36; [τί μέλλετε](#); Euripides, Hec. 1094; Lucian, dial. mort. 10, 13, and often in secular authors; 4 Macc. 6:23; 9:1).

Strong's Exhaustive Concordance

to be about to

A strengthened form of [melo](#) (through the idea of expectation); to intend, i.e. Be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation) -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.

see GREEK [melo](#)

[Strong's Greek 3195](#)

[110 Occurrences](#)

WRATH (TO COME)

◀ 3709. orgé ▶

Strong's Concordance

orgé: impulse, wrath

Original Word: ὀργή, ῆς, ἡ

Part of Speech: Noun, Feminine

Transliteration: orgé

Phonetic Spelling: (or-gay')

Definition: impulse, wrath

Usage: anger, wrath, passion; punishment, vengeance.

HELPS Word-studies

3709 *orgé* (from *orgáō*, "to teem, swelling up to constitutionally oppose") – properly, *settled anger (opposition)*, i.e. rising up from an ongoing (fixed) opposition.

[3709](#) /*orgé* ("settled anger") proceeds from an internal *disposition* which *steadfastly* opposes someone or something based on extended personal exposure, i.e. solidifying what the beholder considers *wrong* (unjust, evil).

[*Orgē* comes from the verb *oragō* meaning, 'to teem, to swell'; and thus implies that it is not a sudden outburst, but rather (referring to God's) *fixed*, controlled, passionate feeling against sin . . . a *settled* indignation (so Hendriksen)" (D. E. Hiebert, at 1 Thes 1:10).]

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

impulse, wrath

NASB Translation

anger (6), wrath (30).

Thayer's Greek Lexicon

STRONGS NT 3709: ὀργή

ὀργή, ὀργῆς, ἡ (from ὀργάω to teem, denoting an internal motion, especially that of plants and fruits swelling with juice (Curtius, § 152); cf.

Latinturgerealicui forirascialicui in Plautus Cas. 2, 5, 17; Most. 3, 2, 10; cf. German arg, Aerger), in Greek writings from Hesiod down "the natural disposition, temper, character; movement or agitation of soul, impulse, desire, any violent emotion," but especially (and chiefly in

Attic) **anger**. In Biblical Greek **anger, wrath, indignation** (on the distinction between it and θυμός, see θυμός, 1): [Ephesians 4:31](#); [Colossians 3:8](#); [James 1:19f](#); μετ' ὀργῆς, indignant (A. V. **with anger**), [Mark 3:5](#); χωρίς ὀργῆς, [1 Timothy 2:8](#); **anger exhibited in punishing**, hence, used for the **punishment** itself (Demosthenes or. in middle § 43): of the punishments inflicted by magistrates, [Romans 13:4](#); διὰ τὴν ὀργήν, i. e. because disobedience is visited with punishment, [Romans 13:5](#). The ὀργή attributed to God in the N. T. is **that in God which stands opposed to man's disobedience, obduracy** (especially in resisting the gospel) **and sin, and manifests itself in punishing the same**: [John 3:36](#); [Romans 1:18](#); [Romans 4:15](#); [Romans 9:22a](#); [Hebrews 3:11](#); [Hebrews 4:3](#); [Revelation 14:10](#); [Revelation 16:19](#); [Revelation 19:15](#); absolutely, ἡ ὀργή, [Romans 12:19](#) (cf. Winer's Grammar, 594 (553)); σκεύη ὀργῆς, **vessels into which wrath will be poured** (at the last day), explained by the addition κατηρτισμένα εἰς ἀπώλειαν, [Romans 9:22b](#); ἡ μελλουσα ὀργή, which at the last day will be exhibited in penalties, [Matthew 3:7](#); [Luke 3:7](#) (others understand in these two passages the (national) judgments immediately impending to be referred to — at least primarily); also ἡ ὀργή ἢ ἐρχομένη, [1 Thessalonians 1:10](#); ἡμέρα ὀργῆς, the day on which the wrath of God will be made manifest in the punishment of the wicked (cf. Winer's Grammar, § 30, 2 a.), [Romans 2:5](#); and ἡ ἡμέρα ἢ μεγάλη τῆς ὀργῆς αὐτοῦ ([Revelation 6:17](#); see ἡμέρα, 3 at the end); ἔρχεται ἡ ὀργή τοῦ Θεοῦ ἐπὶ τινα, the wrath of God cometh upon one in the infliction of penalty (cf. Winer's Grammar, § 40, 2 a.), [Ephesians 5:6](#); [Colossians 3:6](#) (T Tr WH omit; L brackets ἐπὶ etc.); ἔφθασε (ἔφθακεν L text WH marginal reading) ἐπ' αὐτούς ἡ ὀργή, [1 Thessalonians 2:16](#); so ἡ ὀργή passes over into the notion of retribution and **punishment**, [Luke 21:23](#); Rom. ([Romans 2:8](#)); ; [Revelation 11:18](#); τέκνα ὀργῆς, men exposed to divine punishment, [Ephesians 2:3](#); εἰς ὀργήν, **unto wrath**, i. e. to undergo punishment in misery, [1 Thessalonians 5:9](#). ὀργή is attributed to Christ also when he comes as Messianic judge, [Revelation 6:16](#). (The Sept. for אַרְגָּז, **wrath, outburst of anger**, אֲרָגָה, אֲרָגָה, אֲרָגָה, אֲרָגָה, etc.; but chiefly for אֲרָגָה.) Cf. Ferd. Weber, Vom Zorne Gottes. Erlang. 1862; Ritschl, Die christl. Lehre v. d. Rechtfertigung u. Versöhnung, ii., p. 118ff.

Strong's Exhaustive Concordance

anger, indignation, vengeance, wrath.

From [oregomai](#); properly, desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence); by implication punishment -- anger, indignation, vengeance, wrath.

see GREEK [oregomai](#)

Englishman's Concordance

Matthew 3:7 N-GFS

GRK: τῆς μελλούσης ὀργῆς

NAS: you to flee *from the wrath* to come?

KJV: to flee from *the wrath* to come?

INT: the coming *wrath*

Mark 3:5 N-GFS

GRK: αὐτοὺς μετ' ὀργῆς συλλυπούμενος ἐπὶ

NAS: After looking around *at them with anger*, grieved

KJV: on them with *anger*, being grieved for

INT: them with *anger* being grieved at

Luke 3:7 N-GFS

GRK: τῆς μελλούσης ὀργῆς

NAS: you to flee *from the wrath* to come?

KJV: to flee from *the wrath* to come?

INT: the coming *wrath*

Luke 21:23 N-NFS

GRK: γῆς καὶ ὀργῆ τῶ λαῶ

NAS: upon the land *and wrath* to this

KJV: the land, and *wrath* upon this

INT: land and *wrath* those people

John 3:36 N-NFS

GRK: ἀλλ' ἡ ὀργῆ τοῦ θεοῦ

NAS: life, *but the wrath* of God

KJV: life; but *the wrath* of God abideth

INT: but the *wrath* of God

Romans 1:18 N-NFS

GRK: Ἀποκαλύπτεται γὰρ ὀργῆ θεοῦ ἀπ'

NAS: *For the wrath* of God is revealed

KJV: For *the wrath* of God is revealed

INT: there is revealed indeed *wrath* of God from

Romans 2:5 N-AFS

GRK: θησαυρίζεις σεαυτῶ ὀργὴν ἐν ἡμέρα

NAS: you are storing *up wrath* for yourself

KJV: unto thyself *wrath* against

INT: treasure up to yourself *wrath* in a day

Romans 2:5 N-GFS

GRK: ἐν ἡμέρα ὀργῆς καὶ ἀποκαλύψεως

NAS: in the day *of wrath* and revelation
KJV: the day *of wrath* and
INT: in a day *of wrath* and revelation

Romans 2:8 N-NFS

GRK: τῆ ἀδικία ὀργῆ καὶ θυμός
NAS: unrighteousness, *wrath* and indignation.
KJV: indignation and *wrath*,
INT: unrighteousness *wrath* and anger

Romans 3:5 N-AFS

GRK: ἐπιφέρων τὴν ὀργὴν κατὰ ἄνθρωπον
NAS: who inflicts *wrath* is not unrighteous,
KJV: who taketh *vengeance*? (I speak
INT: inflicts the *wrath* According to man

Romans 4:15 N-AFS

GRK: γὰρ νόμος ὀργὴν κατεργάζεται οὐ
NAS: brings about *wrath*, but where
KJV: the law worketh *wrath*: for where
INT: indeed law *wrath* brings where

Romans 5:9 N-GFS

GRK: ἀπὸ τῆς ὀργῆς
NAS: we shall be saved *from the wrath* [of God] through
KJV: from *wrath* through
INT: from the *wrath*

Romans 9:22 N-AFS

GRK: ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι
NAS: to demonstrate *His wrath* and to make
KJV: to shew [*his*] *wrath*, and
INT: to show the *wrath* and to make known

Romans 9:22 N-GFS

GRK: μακροθυμία σκεύη ὀργῆς κατηρτισμένα εἰς
NAS: vessels *of wrath* prepared
KJV: the vessels *of wrath* fitted
INT: patience vessels *of wrath* fitted for

Romans 12:19 N-DFS

GRK: τόπον τῆ ὀργῆ γέγραπται γὰρ
NAS: room *for the wrath* [of God], for it is written,

KJV: place *unto wrath*: for
INT: place *to wrath* it has been written indeed

Romans 13:4 N-AFS

GRK: ἔκδικος εἰς ὀργήν τῷ τὸ
NAS: an avenger *who brings wrath* on the one who practices
KJV: a revenger *to [execute] wrath* upon
INT: an avenger for *wrath* to him that

Romans 13:5 N-AFS

GRK: διὰ τὴν ὀργήν ἀλλὰ καὶ
NAS: because *of wrath*, but also
KJV: only for *wrath*, but also
INT: on account of the *wrath* but also

Ephesians 2:3 N-GFS

GRK: τέκνα φύσει ὀργῆς ὡς καὶ
NAS: children *of wrath*, even
KJV: the children *of wrath*, even

Ephesians 4:31 N-NFS

GRK: θυμὸς καὶ ὀργὴ καὶ κραυγὴ
NAS: and wrath *and anger* and clamor
KJV: wrath, and *anger*, and clamour,
INT: anger and *wrath* and clamour

Ephesians 5:6 N-NFS

GRK: ἔρχεται ἡ ὀργὴ τοῦ θεοῦ
NAS: of these things *the wrath* of God
KJV: cometh *the wrath* of God
INT: comes the *wrath* of God

Colossians 3:6 N-NFS

GRK: ἔρχεται ἡ ὀργὴ τοῦ θεοῦ
NAS: of these things *that the wrath* of God
KJV: which things' sake *the wrath* of God
INT: comes the *wrath* of God

Colossians 3:8 N-AFS

GRK: τὰ πάντα ὀργήν θυμὸν κακίαν
NAS: them all aside: *anger*, wrath, malice,
KJV: all these; *anger*, wrath,
INT: all [these] things *anger* rage malice

[1 Thessalonians 1:10 N-GFS](#)

GRK: ἐκ τῆς ὀργῆς τῆς ἐρχομένης

NAS: who rescues *us from the wrath* to come.

KJV: us from *the wrath* to come.

INT: from the *wrath* coming

[1 Thessalonians 2:16 N-NFS](#)

GRK: αὐτοὺς ἢ ὀργὴ εἰς τέλος

NAS: of their sins. *But wrath* has come

KJV: alway: for *the wrath* is come upon

INT: them the *wrath* to the utmost

[1 Thessalonians 5:9 N-AFS](#)

GRK: θεὸς εἰς ὀργὴν ἀλλὰ εἰς

NAS: has not destined *us for wrath*, but for obtaining

KJV: us to *wrath*, but to

INT: God for *wrath* but for

[Strong's Greek 3709](#) [36 Occurrences](#)

EXPOSITOR'S Bible Commentary

7 Many have raised the question of the probability of individuals from groups so mutually hostile as Pharisees and Sadducees (cf. Introduction, section 11. f) presenting themselves together (one article governs both nouns) for baptism. But the Greek text need not be taken to mean that they came to be baptized. It may only mean that they were “coming to where he was baptizing” (cf. Notes). If so, **it might suggest that representatives of the Sanhedrin (composed of both parties with elders) came to examine what John was doing (cf. John 1:19, 24, which mentions not only priests and Levites [Sadducees] but also Pharisees).**

Or many Pharisees and Sadducees may have come for baptism with the ostentation that characterized their other religious activities (e.g., Mt 6:2, 5, 16)—i.e., they were showing the world how ready they were for Messiah, though they had not truly repented. **Matthew lumps them together because they were leaders; elsewhere he distinguishes them (22:34).** The question with which the Baptist confronted them has

this sense: “Who suggested to you that you would escape the coming wrath?”

Thus,

John’s rhetorical question takes on a sarcastic nuance:

“Who warned you to flee the coming wrath and come for baptism—when in fact you show no signs of repentance?”

Though the question is the same in Luke 3:7, there Luke relates it to the crowd, whereas Matthew relates it to the Jewish leaders.

John the Baptist stands squarely in the prophetic tradition—a tradition in which the Day of the Lord points much more to darkness than to light for those who think they have no sin (Amos 2:4–8; 6:1–7).

“You brood of vipers!” also belongs to the prophetic tradition (cf. Isa 14:29; 30:6; cf. CD 19:22); in Matt 12:34, Jesus uses these terms to excoriate the Pharisees.¹

MacArthur Commentary on Matthew:

THE CONGREGATION

¹ D. A. Carson, [“Matthew,”](#) in *The Expositor’s Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelin, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 103.

But when he saw many of the Pharisees and Sadducees coming for baptism, (3:7a)

Among the great number of people who came out to see John in the wilderness (v. 5) were ***many of the Pharisees and Sadducees***, whom the Baptist singled out for special warning and rebuke.

By New Testament times three groups, or sects, had developed that were quite distinct from the rest of Judaism. Besides the two mentioned here (and frequently in the gospels and Acts), were the Essenes.

Most of the Essenes were unmarried, but they often adopted children from other Jewish families. **These secretive and ascetic Jews lived for the most part in isolated, exclusive, and austere communities such as the now-famous Qumran, on the northwest shore of the Dead Sea. They spent much of their time copying the Scriptures, and it is to them that we owe the valuable and helpful Dead Sea Scrolls—discovered by accident in 1947 by an Arab shepherd boy.**

But the Essenes had little contact with or influence on the society of their own day and are nowhere mentioned in the New Testament.

THE PHARISEES

The **Pharisees**, however, were a great contrast to the Essenes. They were equally, if not more, exclusive, but were found for the most part in the larger cities such as Jerusalem. They were an association very much in the mainstream of Jewish life and made a point of being noticed and admired. Jesus exposed them as doing “all their deeds to be noticed by men ... and they love the place of honor at banquets, and the chief seats in the synagogues, and respectful greetings in the market places, and being called by men, Rabbi” (Matt. 23:5–7; cf. 6:2, 5).

We have no specific documentation as to exactly how or when the Pharisee sect began, but it is likely that it

developed out of a former group called the Hasidim, whose name means “pious ones” or “saints.”

The Hasidim came into being in the second century B.C., during the intertestamental period. Palestine had been under the Hellenistic (Greek) rule of the Seleucid Syrian kings for many years. Jewish patriots, under the leadership of Judas Maccabaeus, revolted when Antiochus Epiphanes tried to force his pagan culture and religion on the Jews. That despicable tyrant even profaned the Temple by sacrificing a pig on the altar and forcing the sacrificed meat down the throats of the priests—a double abomination to Jews, because the law of Moses forbade them to eat pork (Lev. 11:4–8; Deut. 14:7–8). The Hasidim were among the strongest supporters of the revolt, until its leaders began to become worldly and politicized.

Many scholars believe that the **Pharisees**, and likely the Essenes also, descended from the Hasidim. The word *Pharisee* means “separated ones,” and members of the sect diligently tried to live up to their name.

Admission to the group was strictly controlled by periods of probation lasting up to one year, during which the applicant had to prove his ability to follow ritual law. They separated themselves not only from Gentiles but from tax collectors and any others whom they considered to be base “sinners” (Luke 7:39). They even looked with disdain on the common Jewish people, whom a group of Pharisees in Jerusalem once referred to as “accursed” (John 7:49).

After leaving the marketplace or any public gathering, they would as soon as possible perform ceremonial washings to purify

themselves of possible contamination from touching some unclean person.

The Pharisees formed a self-righteous, “holy” community within the community; they were legalistic isolationists who had no regard or respect for those outside their sect.

They believed strongly in God’s sovereignty and in divine destiny and that they alone were the true Israel. They considered themselves to be super-spiritual, but their “spirituality” was entirely external, consisting of the pursuit of meticulous observance of a multitude of religious rituals and taboos, most of which they and various other religious leaders had devised over the previous several centuries as supplements to the law of Moses.

These were known collectively as “the tradition of the elders,” concerning which **Jesus gave the Pharisees one of His strongest rebukes, charging them with “teaching as doctrines the precepts of men” (Matt. 15:2–9).**

By the time of Christ, the **Pharisees** had lost most of whatever nationalism they may earlier have had.

Another sect, **the Zealots**, had become the association for those whose primary concern was Jewish independence.

The Pharisees' single loyalty was to themselves, to their traditions & to their own influence & prestige. By their strict adherence to those traditions, they expected to reap great reward in heaven.

But they were the epitome of religious emptiness and hypocrisy, as Jesus often pointed out (Matt. 15:7; 22:18; 23:13, 23, 25; etc.). The Pharisees “outwardly [appeared] righteous to men, but inwardly [were] full of hypocrisy and lawlessness” (Matt. 23:28).

THE SADDUCEES

The **Sadducees** were at the other end of the Jewish religious spectrum—the ultraliberals. The origin of their name is uncertain, but many modern scholars believe it is derived from Zadok (Sadok in the Septuagint, the Greek Old Testament), the name of a man who was priest under David (2 Sam. 8:17) and chief priest under Solomon (1 Kings 1:32).

This sect also arose during the intertestamental period, but from among the priestly aristocracy.

They were compromisers,
both religiously and politically.

They cared little for Greek culture, with its emphasis on philosophy and intellectualism, but were greatly attracted to the pragmatic, practical Romans.

The Sadducees claimed to accept the law of Moses as the supreme and only religious authority, and they scorned the legalistic traditions of their antagonists, the Pharisees.

In New Testament times they were still closely associated with the priestly class (see Acts 5:17), to the extent that the terms *chief priest* and *Sadducee* were used almost synonymously (as were the terms *scribe* and *Pharisee*).

But they cared little for religion, especially doctrine, and denied the existence of angels, the resurrection, and most things supernatural (Acts 23:6–8).

Consequently, they lived only for the present, getting everything they could from whomever they could—Gentiles and fellow Jews alike.

They believed in extreme human autonomy and in the unlimited freedom of the will. They considered themselves masters of their own destinies.

The Sadducees were much fewer in number than the Pharisees and were extremely wealthy.

Among other things, under the leadership of Annas they ran the Temple franchises—the money exchanging and the sale of sacrificial animals—and charged exorbitantly for

those services. It was therefore the Sadducees' business that Jesus damaged when he drove the moneychangers and sacrifice sellers out of the Temple (Mt. 21:12–13).

Because of their great wealth, Temple racketeering, and affiliation with the Romans, the Sadducees were much less popular with their fellow Jews than were the Pharisees, who were strongly religious and had some measure of national loyalty.

Religiously, politically, and socially the **Pharisees and Sadducees** had almost nothing in common.

The Pharisees were ritualistic; the Sadducees were rationalistic. The Pharisees were strict separatists; the Sadducees comprising collaborators. The Pharisees were commoners (most of them had a trade), while the Sadducees were aristocrats. Both groups had members among the scribes and were represented in the priesthood and in the Jewish high council, the Sanhedrin; yet they were in almost constant opposition to each other. During New Testament times about the only

common ground they exhibited was opposition to Christ and His followers (Matt. 22:15–16, 23, 34–35; Acts 4:1; 23:6).

They had one other common religious and spiritual ground. The Pharisees expected their reward in heaven, while the Sadducees expected theirs in this life, but the trust of both groups was in personal works and self-effort.

Both emphasized the superficial and nonessential, and had no concern for the genuine inner spiritual life or for the welfare of their fellow man. That was “the leaven of the Pharisees and Sadducees,” the hypocritical, self-serving, dead externalism about which Jesus warned His disciples (Matt. 16:6).

Throughout most of its history the church has had its own brands of Pharisees and Sadducees, its ritualists and its rationalists. The one looks for salvation and blessing through prescribed ceremonies and legalistic practices; the other finds religious meaning and purpose in private, existential beliefs and standards. One is conservative and the other is liberal, but the hope and trust of

both groups is in themselves, in what they can perform or accomplish by their own actions and wills.

It is probably because of that deeper spiritual commonness that Matthew speaks of them as one group, emphasized by the use of a single definite article (**the**) rather than two (“*the* Pharisees and *the* Sadducees”).

It is clear from John’s response to them that he considered their basic problem and need to be exactly the same.

This group was coming for baptism, the Greek preposition *epi* (for) being used in a construction that clearly indicates purpose. In light of John’s unorthodox dress and style and his prophetic and authoritative exhortations, it is hard to imagine why the self-righteous and proud Pharisees and Sadducees would ask to be baptized by him.

Some of them may simply have been curious. It seems more probable, however, that they suspected that John might indeed be a prophet, as many of the people believed (Matt. 14:5), and that they wanted to check him out as thoroughly as they could.

If he were a genuine prophet perhaps they could gain his approval, parade the pretense of repentant spirituality, and capitalize on or even take over the movement—in the way religious opportunists still do today.

Whatever their reasons were, they were wrong, wicked reasons. **They were not seeking God’s truth or God’s working in their own lives. They were not repentant; they had not confessed their sins; they had not changed at all—as John well knew.**

They were not genuinely seeking the true righteousness that delivers from judgment. They were the same smug, self-righteous hypocrites they had been when they started out to find John.

THE CONFRONTATION

he said to them, “**You brood of vipers, who warned you to flee from the wrath to come?**” (3:7b)

John’s awareness of the insincerity and lack of repentance of the Pharisees and Sadducees is evident in those strong words.

They intended to carry their hypocrisy even to the extent of submitting to John’s baptism, out of whatever corrupt motives they may have had.

Gennēma (**brood**) may also be translated “offspring,” signifying descendants or children. Jesus used the same epithet (**brood of vipers**) to describe the Pharisees on several occasions (Matt. 12:34; 23:33).

***Vipers* (*echidna*) were small but very poisonous desert snakes, which would have been quite familiar to John the Baptist. They were made even more dangerous by the fact that, when still, they looked**

like a dead branch and were often picked up unintentionally.

That is exactly what Paul did on the island of Malta when he went to gather wood for a fire after the shipwreck. As indicated by the response of the natives who were befriending Paul and the others, the bite of the viper was often fatal, though Paul miraculously “suffered no harm” (Acts 28:3–5).

*Calling the Pharisees and Sadducees a **brood of vipers** pointed up the danger of their religious hypocrisy—as well as the fact that their wicked work had been passed on to them by the original serpent (Gen. 3:1–13) through their spiritual forefathers, of whom they were the **brood**, or offspring.*

Like the desert viper, they often appeared to be harmless, but their brand of godliness (cf. 2 Tim. 3:5) was venomous and deadly.

In His series of woes against the scribes and Pharisees, Jesus said, “You shut off the kingdom of heaven from men; for you do not enter in yourselves, nor do you allow those who are entering to go in” (Matt. 23:13). **They were responsible for keeping countless Jews out of the kingdom, and therefore from salvation and spiritual life.**

In Matthew 23:33 Jesus calls the scribes and Pharisees “serpents” as well as a “brood of vipers,” suggesting even more directly that their

true spiritual father was Satan—as He specifically charges in John 8:44 (cf. Rev. 12:9; 20:2). These religious hypocrites were Satan’s children doing Satan’s deceitful work.

The question **Who warned you to flee** continues the viper figure. A brush fire or a farmer’s burning the stalks in his field after the harvest would cause vipers and other creatures to **flee** before the flames in order to escape. It was a common sight in many of the Mediterranean and Arab regions, and one that John the Baptist doubtlessly had seen many times. The implication is that the Pharisees and Sadducees were expecting John’s baptism to be a kind of spiritual fire insurance, giving protection from the flames of **the wrath to come**.

*True repentance and conversion do protect from God’s **wrath** and judgment, but superficial and insincere professions or acts of faith tend only to harden a person against genuine belief, giving a false sense of security.*

John would not be party to such hypocrisy and sham. It was the deceitfulness of their true master, Satan, and not genuine fear of God’s judgment, that led them out to hear John and to seek his baptism as a pretentious formality.

John’s indictment must have deeply stung those false religious leaders, who considered themselves to be far above the common man in their relationship to God and His kingdom. John, and Jesus after him, characterized them as deceivers rather

than leaders, perpetrators of spiritual darkness rather than spiritual light, children of the devil rather than sons of God.²

NIV Application Commentary:

The Impact of the Kingdom of Heaven (3:7–12)

AMONG THE CROWDS who went out to hear John were some of the religious leadership, including Pharisees and Sadducees. They appear here by name for the first time in Matthew's narrative, although their presence is implied in the reference to the Jerusalem leadership in the infancy narrative (e.g., 2:3–4).

Warning to the religious leaders of Israel (3:7–10). “The Pharisees” probably derived their name from the Hebrew/Aramaic *perušim* (“the separated ones”), alluding to both their origin and their characteristic practices. They held a minority membership on the Sanhedrin, the ruling religious body in Jerusalem. The **Pharisees were a lay fellowship or brotherhood connected with local synagogues and thus were popular with the common people. Their most-pronounced characteristic was their adherence to oral tradition, which they obeyed rigorously in order to make the written law relevant to daily life.**

“The Sadducees,” by contrast, were a small group with aristocratic and priestly influence who derived their authority from the activities of the temple. They held the majority membership on the Sanhedrin but were removed from the common people by economic and political status and their support of Rome's rule over them.

Despite the fact that the Pharisees and Sadducees normally opposed one another (cf. Acts 23:7–8), they are united in coming to where John is baptizing. They appear to join the crowds responding to John's call to repent. Perhaps they are coming to John as the official leadership of Israel to validate (or perhaps investigate) his ministry. **John sees through their**

² John F. MacArthur Jr., [Matthew](#), vol. 1, MacArthur New Testament Commentary (Chicago: Moody Press, 1985), 60–64.

hypocrisy and has harsh words for them, calling them a “brood of vipers” (cf. 12:34; 23:33)—a clear reference to the dozen or more small, dangerous snakes that can emerge from a mother snake.

Vipers are proverbial for their subtle approach and attack, as was the original serpent (Gen. 3).

These religious leaders have ulterior motives, either attempting to ingratiate themselves with the crowds who are drawn by John or coming to see if they can find fault in this prophetic figure who is outside their circles and is attracting such a following.

John clarifies what will occur with the coming of the kingdom: (1) It will bring wrath on those who do not repent (3:8–10), and (2) it will be inaugurated with the arrival of the Coming One, with his baptism of the Holy Spirit and fire (3:11–12).

The coming of the kingdom of heaven will be accompanied by the wrath of God and the fire of eternal punishment (3:8, 10).

Those who respond to John’s message and repent will escape God’s wrath.

But...

it must be an individual's personal response to God; one's religious or ethnic heritage will not help. People must come to God as repentant individuals

...without prior religious claims to advantage with God. This is, therefore, not a call solely for those living in blatant sin, as if repentance is only for "backsliders" or the "marginal."

It is a call of repentance for all in Israel, including the religious leaders.

Unfortunately, religious activity and pedigree can often blind a person to the deficiency of his or her own life before God.

John is not attempting to subvert the Pharisees and Sadducees, the official leadership of Judaism, by publicly ridiculing them. Rather, he is calling them to their proper responsibility as examples for the nation. **Of all people, they should be the ones who honestly and openly prepare their hearts for the coming of the Messiah. They have had the privilege of studying Scripture more carefully. They should have been the first to prepare themselves to receive kingdom life. Instead, they will receive judgment.**

Furthermore...

repentance must be validated as being real through fruit in one's life.

Talk is cheap. Hypocrisy is real.

John will not tolerate any religious game-playing simply to gain a following.

He articulates a theme that will characterize Jesus' ministry as well.

The evidence of real inner spiritual life is always the fruit of a changed external life.

The arrival of the kingdom will bring with it real spiritual life that produces change from the inside out.

Jesus says later that false disciples are those who do not have the life of the true vine. They are dead branches, good only to be thrown into the fire (John 15:6).

The decisive identifying mark of a living tree is the fruit that it bears. The decisive identifying mark of the kingdom of God is a life that has repented from sin and bears the fruit of repentance
(cf. Paul's message in Acts 26:20).

Those who do not receive spiritual life will receive God's wrath.

They have rejected his call to repentance, they have not received the life of the kingdom of heaven, and they therefore will receive the full penalty of God’s judgment on their sin.

John fully expects that the axe of God’s judgment is quickly to be laid at the deadwood that does not bear the life and the fruit of the kingdom of heaven. And the expected messianic deliverer, to whom John now gives public testimony, will wield that axe.³

Six Things You Need to Know About God’s Wrath

COLIN SMITH

The wrath of God is, according to John Stott, “His steady, unrelenting, unremitting, uncompromising antagonism to evil in all its forms and manifestations.”^[1]

1. The anger of God is not like our anger.

When we speak about the wrath of God, remember that it is the wrath *of God*. So everything we know about God—he is just, he is love, and he is good—needs to be poured into our understanding of his wrath.

The words “anger” and “wrath” make us think about our experience. You may have suffered because of someone who is habitually angry, loses his temper, or flies into a rage. Our anger can often be unpredictable, petty, and disproportionate.

³ Michael J. Wilkins, [Matthew](#), The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 2004), 135–137.

Although these things are often true of human anger, none of them are true of the anger of God. God's wrath is the just and measured response of his holiness toward evil.

2. God's wrath is provoked.

The anger of God is not something that resides in him by nature; it is a response to evil. It is provoked.

The Bible says, "God is love." That is his nature. God's love is not provoked. He does not love us because he sees some wisdom, beauty, or goodness in us. He loves you because he loves you, and you can never get beyond that (Deuteronomy 7:7).

But God's wrath is different, his holy response to the intrusion of evil into his world. If there was no sin in the world, there would be no wrath in God. So the Bible's teaching about the wrath of God is different from ancient mythologies, gods who run around frustrated and fuming. God's anger is his settled resolve that evil will not stand.

3. God is slow to anger.

Why does God allow evil to continue in the world? Why does he not wipe it out?

God holds out the offer of grace and forgiveness in Jesus Christ (2 Peter 3:9). People are coming to him in faith and repentance every day, and God patiently holds open the door of grace. The day of God's wrath will come, but God is not in a hurry to bring it because then the door of grace will be closed.

4. God's wrath is revealed now.

How does God reveal his wrath when sinners suppress the truth about him, exchange the truth for a lie, and worship created things rather than the Creator? God gives them up (Romans 1):

- Therefore, God *gave them up* in the lusts of their hearts to impurity (1:24).

- For this reason God *gave them up* to dishonorable passions (1:26).
- God *gave them up* to a debased mind (1:28).

One writer states, “Paul is not teaching that one day God will punish Roman civilization for its vice and decadence. On the contrary, the vice and decadence are themselves God’s punishment...Their punishment *was* their greed, envy, strife, deceit, violence and faithlessness.” [2] When we see the moral fabric of our culture being torn, then as Christian believers we should cry to God for mercy.

5. God’s wrath is stored up.

The whole Bible story leads to a day when God will deal with all evil fully, finally, and forever. This will be the day of wrath, when God will recompense every evil and bring to judgment every sin.

God will do this in perfect justice. The punishment for every sin will match the crime. When the judgment is done, every mouth will be stopped because everyone will know that God judged in righteousness and justice. Then God will usher in a new heaven and a new earth, which will be the home of righteousness.

6. God’s wrath is on sinners.

In John 3:36, he does not say, “The wrath of God will come on [the disobedient].” He says, “Whoever does not obey the Son shall not see life, but the wrath of God *remains* on him.” It is already there. Why is it already there? By nature, we are children of wrath (Ephesians 2:3). It is the state in which we were born.

What, at the end of the day, is the greatest human problem? It is not that we are lost and need to find our way on a spiritual journey. It is not that we are wounded and need to be healed. At the core of the human problem is that we are sinners under the judgment of God, and the divine wrath hangs over us unless and until it is taken away.

How God's Wrath Is Removed

The Bible speaks about God's wrath being poured out at the cross: "I will soon pour out my wrath upon you, and spend my anger against you" (Ezekiel 7:8). This takes us to the heart of what happened there: The divine wrath toward sin was poured out on Jesus. He became the "propitiation" for our sins (Romans 3:25), which means that the payment for our sins was poured out on Jesus at Calvary.

Don't ever get the idea that God loves you because Christ died for you. No, it's the other way round. Christ died for you because God loved you! He loved you even when you were the object of his wrath! God so loved the objects of his wrath that he spent the wrath on himself at the cross.

The outpouring of God's wrath was the greatest act of love this world has ever seen.

The hope for sinners is that between us and the wrath of God stands the cross of Jesus. Sin was laid on Jesus and the Divine wrath toward it was poured out, spent, and exhausted in the darkness of Calvary. And when it was done, Jesus cried out in a loud voice, "It is finished!" The wrath of God that will one day be poured out on all sin was spent at the cross with regard to all who are in him.

Then Christ rose from the dead, and he stands before you today, a living Savior! He offers to you the priceless gift of peace with God. He is ready to forgive your sins and fill you with his Spirit. He is able to save you from the wrath and reconcile you to the Father. He has opened the door of heaven, and he is able to bring you in.

[1] John Stott, *The Cross of Christ*, p. 171, InterVarsity Press, 2006. **[2]** Donald Macleod, *The Wrath, Present and To Come*, *The Monthly Record of the Free Church of Scotland*, p. 239, Nov. 1986.