

“The Trouble With Religious Pride”

Matthew 3:11

June 23, 2024

INTRO: *When was the last time you realized...
you didn't really KNOW what you thought you already knew?*

PRAYER

CONTEXT:

- Gospel of Matthew series: **mMm** (*miracle, Messiah, mission*)
- We've seen a “troublesome” theme...
- Today we'll focus on **v.11**

BIG IDEA: God's commissioning-contrasts
continue to lovingly-call & clearly-warn
the world!

PREVIEW:

1. Analyze & Apply
2. Biblical & Baptisms
3. Compare & Contrast

TEXT:

Matthew 3:1-11

John the Baptist Prepares the Way

[1](#)In those days (see the timeline) John the Baptist came preaching in the wilderness of Judea, [2](#)“Repent, (see the “What?”) for the kingdom of heaven is at hand.” (see the “Why?” plus the 3X voices here... see the truth in love that is the What? & Why?) [3](#)For this is he who was spoken of by the prophet Isaiah (see divine & prophetic validation of John) when he said,

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

[4](#)Now John wore a garment of camel’s hair and a leather belt around his waist, and his food was locusts and wild honey. (see the mMm embedded here) [5](#)Then Jerusalem and all Judea and all the region about the Jordan were going out to him, (see the SHOCK & the context stressed here) [6](#)and they were baptized by him in the river Jordan, confessing their sins. (see the AWE & context stressed here as well)

[7](#)But (see the WHOA!, WOW!, WHOA!, WOW!... unfold here) 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? [8](#)Bear fruit in keeping with repentance. [9](#)And 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. [10](#)Even 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.

(NOTE: a new paragraph begins here... key interpretive point...)

¹¹ *“I (indeed) 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.*”

T/S: Before we go thru the A,B,C’s of the text... there are 7 words in this verse that are HUGE...

A. *“indeed”* = comparative conjunction...

B. *“baptize”* = immerse, submerge, put under

Sacraments are “visible signs of invisible grace.” - Augustine

They are one way that God imparts His grace to strengthen us in the faith.

Covenant signs... both assure and strengthen us in our relationship with God.

C. *“repentance”* = stop, confess, turn, & transform

D. *“mightier”* = exceedingly more forceful...

- *Biblical men, famines, cries, support, wars*

- God > mighty then men: 1 Cor. 1:25-27
- Mighty in the Word: 1 John 2:14
- Mighty angels: Revelation 5:2 & 10:1
- God's voice is mighty: Revelation 18:2
- Judging God is mighty: Revelation 18:8

E. *“worthy”* = fit, sufficient, adequate...

- Matthew 8:8 – *“...the centurion replied, ‘Lord, **I am not worthy** to have you come under my roof...”*
- Matthew 8:10 – Jesus ***marveled***... such faith

F. *“Holy Spirit”* = must unify terms to deify

G. *“Fire”* = a contextually defined term

- 1 Cor. 1:25-27 – God's refining fire
- James 3:6 – the sinful tongue of fire
- Matthew 25:41 - *hell's everlasting flame*

I. Analyze & APPLY

- Expectations & Reality
- Jesus & John the Baptist

- c. Mission & Methods
- d. John the Baptist & the Brood of Vipers
- e. Relationship & Religion/Rituals
- f. Remorse & Repent
- g. God & Godly
- h. Goop & Garbage
- i. Good Fruit & Gross Fakes
- j. Cultural Baptism & Biblical Baptism

II. Biblical & BAPTISMS

(see 3 obvious & a hidden 4th type of biblical baptisms)

a. Baptism for Repentance

- i. When was the last time you were immersed & submerged in repentance?
 1. Like missionally marinating in mourning...
 2. **Blessed** are those who mourn... (Mt. 5)
- ii. Note the pathway to the fruit of repentance...
 1. **Grace** in the form of truth
 2. **Mercy** in the form of love
 3. **Conviction** in the form of prayer
 4. **Confession** in the form of humility
 5. **Repentance** in the form of honesty
 6. **Obeying** in the form of abiding
 7. **Restoration** in the form of koinonia

iii. **Transition vs. TRANSFORMATION** (2 Cor. 5:17-21)

b. **Baptism in/with the Holy Spirit**

- i. Don't miss God's miraculous choice/choosing
- ii. ***Where the baptism for repentance was the preparation... baptism in/with the Holy Spirit is the holy transformation!***
- iii. "Baptism" differs from a meeting/encounter...
 1. See the Rich Young Ruler vs. Zach
 2. See Paul in Acts 9... before & after...
 3. I know this reality from 14, 17, 25 & 35.
- iv. Biblically, to be immersed & submerged in the Holy Spirit is to be **born again!**

VIDEO: *"Baptism of The Holy Spirit"*

c. **Baptism in/with Fire**

- i. This verse & point represents one of the greatest "both/and" principles in the Bible...
- ii. **1 Corinthians 3:10-15...** According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. ¹¹For no one can lay a foundation other than that which is laid, which is Jesus Christ. ¹²Now ***if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw***— ¹³***each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire,***

and the fire will test what sort of work each one has done. ¹⁴If the work that anyone has built on the

foundation survives, he will receive a reward. ¹⁵If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

d. *There's one more biblical baptism that we'll hold*

III. Compare & CONTRAST

a. I vs. He

- i. "before" vs. "after"
- ii. "lesser" vs. "mightier"
- iii. "unworthy" vs. "highest possible esteem"
- iv. "1 baptism" vs. "2 types of baptisms"
- v. "unknown" vs. "sovereign knowing"

b. Baptism for Repentance vs. Baptism for Restoration

i. **Repentance** (John the Baptist's baptism)

- 1. With water
- 2. For repentance
- 3. In preparation

ii. **Redemption/Justification** (Jesus The Christ's baptism)

- 1. With water
- 2. For eternity
- 3. In The Holy Spirit

iii. Restoration

1. Sanctification

a. With missional intentionality

VIDEO: *“...Filled with The Spirit”*

b. For God’s glory & the Church’s good

c. In God’s refining fire(s)

2. Rejection

a. With eternal finality

b. For God’s glory & holy justice

VIDEO: *Why American Christianity
Is Rapidly Falling Apart*

c. In hell’s everlasting fire/torture.

REVIEW:

God’s commissioning-contrasts
continue to lovingly call & clearly warn
the world!

REVIEW:

1. Another Analogy... with more on the way.

2. Biblical Baptisms will never change.

3. Compare & Contrast so that we will keep changing.

Christian disciples are miraculous, Christ-like, works in progress. -JDP

CLOSE:

Let me leave you with that promised **4th biblical baptism** that ties directly into our message...
Once again, please notice & take to heart
the inspirational tension.

Our LORD & Savior here unites
the loving warning of His wrathful FIRE,
in direct connection with His own sacrificial BAPTISM.

Luke 12:49-53

Christ Divides Men

49“I have come to cast fire upon the earth; and how I wish it were already kindled! **50**“**But I have a baptism to undergo, and how distressed I am until it is accomplished!** **51**“Do you suppose that I came to grant peace on earth? I tell you, no, but rather division; **52**for from now on five *members* in one household will be divided, three against two and two against three. **53**“They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.”

PRAYER

WORSHIP: *The Old Rugged Cross & Clean*

Study NOTES:

Matthew 3:1-10

John the Baptist Prepares the Way

[1](#)In those days John the Baptist came preaching in the wilderness of Judea, [2](#)“Repent, for the kingdom of heaven is at hand.” [3](#)For 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.’”

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

[7](#)But 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? [8](#)Bear fruit in keeping with repentance. [9](#)And 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. [10](#)Even 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.

◀ **Matthew 3:11** ▶

Verse [\(Click for Chapter\)](#)

[New International Version](#)

“I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

[New Living Translation](#)

“I baptize with water those who repent of their sins and turn to God. But someone is coming soon who is greater than I am—so much greater that I’m not worthy even to be his slave and carry his sandals. He will baptize you with the Holy Spirit and with fire.

[English Standard Version](#)

“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.

[Berean Standard Bible](#)

I baptize you with water for repentance, but after me will come One more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and with fire.

[Berean Literal Bible](#)

I indeed baptize you with water unto repentance, but after me is coming He *who* is mightier than I, of whom I am not worthy to carry the sandals. He will baptize you with *the* Holy Spirit and with fire,

[King James Bible](#)

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

[New King James Version](#)

I indeed baptize you with water unto 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.

[New American Standard Bible](#)

“As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.

[NASB 1995](#)

“As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.

◀ **Matthew 3:11** ▶

Strong's	Greek	English	Morphology
1473 [e]	Ἐγὼ egō	I	Pro-N1S
3303 [e]	μὲν men	indeed	Conj

4771 [e]	ὕμᾱς hymās	you	Pro-A2P
907 [e]	βαπτίζω baptizō	baptize	V-PIA-1S
1722 [e]	ἐν en	with	Prep
5204 [e]	ὕδατι hydati	water	N-DNS
1519 [e]	εἰς eis	to	Prep
3341 [e]	μετάνοιαν· metanoian	repentance,	N-AFS
3588 [e]	ὁ ho	-	Art-NMS
1161 [e]	δὲ de	but	Conj
3694 [e]	ὀπίσω opisō	after	Prep
1473 [e]	μου mou	me	Pro-G1S
2064 [e]	ἐρχόμενος erchomenos	is coming	V-PPM/P-NMS
2478 [e]	ἰσχυρότερός ischyroteros	mightier	Adj-NMS-C

1473 [e]	μού mou	than I,	PPro-G1S
1510 [e]	ἐστίν, estin	He	V-PIA-3S
3739 [e]	οὗ hou	of whom	RelPro-GMS
3756 [e]	οὐκ ouk	not	Adv
1510 [e]	εἰμι eimi	I am	V-PIA-1S
2425 [e]	ἱκανός hikanos	fit	Adj-NMS
3588 [e]	τὰ ta	the	Art-ANP
5266 [e]	ὑποδήματα hypodēmata	sandals	N-ANP
941 [e]	βαστάσαι· bastasai	to carry.	V-ANA
846 [e]	αὐτός autos	He	PPro-NM3S
4771 [e]	ὑμᾶς hymas	you	PPro-A2P
907 [e]	βαπτίσει baptisei	will baptize	V-FIA-3S

1722 [e]	ἐν en	with	Prep
4151 [e]	Πνεύματι Pneumati	[the] Spirit	N-DNS
40 [e]	Ἅγίῳ Hagiō	Holy	Adj-DNS
2532 [e]	καὶ kai	and	Conj
4442 [e]	πυρί· pyri	with fire,	N-DNS

◀ 3303. men ▶

Strong's Concordance

men: truly, indeed

Original Word: μέν

Part of Speech: Particle, Disjunctive Particle

Transliteration: men

Phonetic Spelling: (men)

Definition: shows affirmation or concession

Usage: an untranslatable particle, generally answered by de, each of the two introducing a clause intended to be contrasted with the other.

HELPS Word-studies

3303 *mén* (a conjunction) – *indeed, verily (truly)*.

Thayer's Greek Lexicon

STRONGS NT 3303: μέν

μέν, a weakened form of μήν, and hence, properly a particle of affirmation: **truly, certainly,**

surely, indeed — its affirmative force being weakened, yet retained most in Ionic, Epic, and Herodotus, and not wholly lost in Attic and Hellenistic writers (**μέν** 'confirmative'; cf. 4 Macc. 18:18). Owing to this its original meaning it adds a certain force to the terms and phrases with which it is connected, and thus contrasts them with or distinguishes them from others. Accordingly, it takes on the character of a concessive and very often of a merely distinctive particle, which stands related to a following **δέ** or other adversative conjunction, either expressed or understood, and in a sentence composed of several members is so placed as to point out the first member, to which a second, marked by an adversative particle, is added or opposed. It corresponds to the Latin *quidem*, **indeed**, German *zwar* (i. e. properly, *zu Wahre*, i. e. in *Wahrheit* (in truth)); but often its force cannot be reproduced. Its use in classic Greek is exhibited by Devarius i., p. 122ff, and Klotz on the same ii. 2, p. 656ff; Viger i., p. 531ff, and Hermann on the same, p. 824f; others; Matthiae, § 622; Kühner, ii., p. 806ff, § 527ff; p. 691ff; § 503; (Jelf, § 729, 1, 2; § 764ff); Passow, and Pape (and Liddell and Scott), under the word.

I. Examples in which the particle **μέν** is followed in another member by an adversative particle expressed. Of these examples there are two kinds:

1. those in which **μέν** has a concessive force, and **δέ** (or **ἀλλά**) introduces a restriction, correction, or amplification of what has been said in the former member, **indeed ... but, yet, on the other hand**. Persons or things, or predications about either, are thus correlated: [Matthew 3:11](#), cf. [Mark 1:8](#) (where T Tr WH omit; L brackets **μέν**); [Luke 3:16](#) (where the meaning is, 'I indeed baptize as well as he who is to come after me, but his baptism is of greater efficacy'; cf. [Acts 1:5](#)); [Matthew 9:37](#) and [Luke 10:2](#) (although the harvest is great, yet the laborers are few); [Matthew 17:11f](#) (rightly indeed is it said that Elijah will come and work the **ἀποκατάστασις**, but he has already come to bring about this very thing); [Matthew 20:23](#); [Matthew 22:8](#); [Matthew 23:28](#); [John 16:22](#); [John 19:32](#); [Acts 21:39](#) (although I am a Jew, and not that Egyptian, yet etc.); [Acts 22:3](#) (R); [Romans 2:25](#); [Romans 6:11](#); [1 Corinthians 1:18](#); [1 Corinthians 9:24](#); [1 Corinthians 11:14](#); [1 Corinthians 12:20](#) (R G L brackets Tr brackets WH marginal reading); (R. G L brackets); [2 Corinthians 10:10](#); [Hebrews 3:5](#); [1 Peter 1:20](#), and often. **μέν** and **δέ** are added to articles and pronouns: **οἱ μέν ... οἱ δέ**, the one indeed ... but the other (although the latter, yet the former), [Philippians 1:16f](#) (according to the critical text); **ὅς μέν ... ὅς δέ**, the one indeed, but (yet) the other etc. [Jude 1:22f](#); **τινες μέν ... τινες δέ καί**, [Philippians 1:15](#); with conjunctions: **εἰ μέν οὖν**, if indeed then, if therefore ... **εἰ δέ**, but if, [Acts 18:14f](#) R G; L T Tr WH (**εἰ μέν οὖν ... νυνί δέ**, [Hebrews 8:4f](#) (here R G **εἰ μέν γάρ**)); **εἰ μέν ... νῦν δέ**, if indeed (conceding or supposing this or that to be the case) ... but now, [Hebrews 11:15](#); **κἄν μέν ... εἰ δέ μήγε**, [Luke 13:9](#); **μέν γάρ ... δέ**, [1 Corinthians 11:7](#); [Romans 2:25](#); **μέν οὖν ... δέ**, [Luke 3:18](#); **εἰς μέν ... εἰς δέ**, [Hebrews 9:6f](#) **μέν ... ἀλλά**, **indeed ... but, although ... yet**, [Romans](#)

14:20; [1 Corinthians 14:17](#); μέν ... πλήν, [Luke 22:22](#). (Cf. Winers Grammar, 443 (413); Buttman, § 149, 12 a.)

◀ 907. baptizó ▶

Strong's Concordance

baptizó: to dip, sink

Original Word: βαπτίζω

Part of Speech: Verb

Transliteration: baptizó

Phonetic Spelling: (bap-tid'-zo)

Definition: to dip, sink

Usage: lit: I dip, submerge, but specifically of ceremonial dipping; I baptize.

HELPS Word-studies

907 baptízō – properly, "submerge" (Souter); hence, *baptize*, to immerse (literally, "dip under"). **907** (*baptízō*) implies submersion ("immersion"), in contrast to **472** /*antéxomai* ("sprinkle").

NAS Exhaustive Concordance

Word Origin

from [baptó](#)

Definition

to dip, sink

NASB Translation

Baptist (3), baptize (9), baptized (51), baptizes (1), baptizing (10), ceremonially washed (1), undergo (1).

Thayer's Greek Lexicon

STRONGS NT 907: βαπτίζω

βαπτίζω; (imperfect *ἐβαπτίζον*); future *βαπτίσω*; 1 aorist *ἐβάπτισα*; passive (present *βαπτίζομαι*); imperfect *ἐβαπτίζομην*; perfect participle *βεβαπτισμενος*; 1 aorist *ἐβαπτίσθην*; 1 future *βαπτισθήσομαι*; 1 aorist middle *ἐβαπτισαμην*; (frequent. (?) from *βάπτω*, like *βαλλίζω* from *βάλλω*); here and there in Plato, Polybius, Diodorus, Strabo, Josephus, Plutarch, others.

I.

1. properly, **to dip repeatedly, to immerge, submerge** (of vessels sunk, Polybius 1, 51, 6; 8, 8, 4; of animals, Diodorus 1, 36).

2. **to cleanse by dipping or submerging, to wash, to make clean with water**; in the middle and the 1 aorist passive **to wash oneself, bathe**; so [Mark](#)

[7:4](#) (where WH text ῥαντισσονται); [Luke 11:38](#) ([2 Kings](#)

[5:14](#) ἐβαπτίσατο ἐν τῷ Ἰορδάνῃ, for לָבַט; Sir. 31:30 (Sir. 34:30; Judith 12:7).

3. metaphorically, **to overwhelm**, as ἰδιώτας ταῖς εἰσφοραῖς, Diodorus 1,

73; ὀφλημασι, Plutarch, Galba 21; τῇ συμφορᾷ βεβαπτισμενος, Heliodorus Aeth. 2, 3; and alone, to inflict great and abounding calamities on

one: ἐβαπτισαν τὴν πόλιν, Josephus, b. j. 4, 3, 3; ἡ ἀνομία με βαπτίζει, [Isaiah](#)

[21:4](#) the Sept. hence, βαπτίζεσθαι βάπτισμα (cf. Winer's Grammar, 225 (211); (Buttmann,

148 (129)); cf. λούεσθαι τό λουτρόν, Aelian de nat. an. 3, 42), **to be overwhelmed with**

calamities, of those who must bear them, [Matthew 20:22f](#) Rec.; [Mark 10:38](#); [Luke 12:50](#) (cf. the German etwas auszubaden haben, and the use of the word e. g. respecting those who cross a river

with difficulty, ἕως τῶν μαστῶν οἱ πεζοὶ βαπτίζόμενοι διέβαινον, Polybius 3, 72,

4; (for examples see Sophocles' Lexicon under the word; also T. J. Conant, βαπτίζειν, its meaning and use, N. Y. 1864 (printed also as an Appendix to their revised version of the Gospel

of Matthew by the **American Bible Union**); and especially four works by J. W. Dale entitled

Classic, Judaic, Johannic, Christic, Baptism, Phil. 1867ff; D. B. Ford, Studies on the Bapt. Quest. (including a review of Dr. Dale's works), Bost. 1879)).

II. In the N. T. it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterward by Christ's command received by Christians and adjusted to the contents and nature of their religion (see **βάπτισμα**, 3), viz., an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom; (for patristic references respecting the mode, ministrant, subjects, etc. of the rite, cf. Sophocles Lexicon, under the word; Dict. of Chris. Antiq. under the word Baptism).

a. The word is used absolutely, **to administer the rite of ablution, to**

baptize (Vulg. baptizo; Tertullianingo, tinguo (cf. metgiro, de corona mil. § 3)): [Mark 1:4](#); [John 1:25f, 28](#); [John 3:22f, 26](#); [John 4:2](#); [John 10:40](#); [1 Corinthians 1:17](#); with the cognate

noun τό βάπτισμα, [Acts 19:4](#); ὁ βαπτίζων substantively equivalent

to ὁ βαπτιστής, [Mark 6:14](#) (24 T Tr WH). **τινα**, [John 4:1](#); [Acts 8:38](#); [1 Corinthians 1:14, 16](#).

Passive **to be baptized**: [Matthew 3:13f, 16](#); [Mark 16:16](#); [Luke 3:21](#); [Acts 2:41](#); [Acts 8:12](#),

[13,\(\)](#); ; [1 Corinthians 1:15](#) L T Tr WH; L T Tr marginal reading. WH marginal reading. Passive

in a reflexive sense (i. e. middle, cf. Winer's Grammar, § 38, 3), **to allow oneself to be initiated**

by baptism, to receive baptism: Luke (); ; [Acts 2:38](#); [Acts 9:18](#); [Acts 16:33](#); [Acts 18:8](#); with the

cognate noun τό βάπτισμα added, [Luke 7:29](#); 1 aorist middle, [1 Corinthians](#)

[10:2](#) (L T Tr marginal reading WH marginal reading ἐβαπτίσθησαν (cf. Winer's Grammar, §

38, 4 b.)); [Acts 22:16](#). followed by a dative of the thing with which baptism is performed, [ὕδατι](#), see bb. below.

b. with prepositions; aa. [εἰς](#), to mark the element into which the immersion is made: [εἰς τὸν Ἰορδάνην](#), [Mark 1:9](#). to mark the end: [εἰς μετάνοιαν](#), to bind one to repentance, [Matthew 3:11](#); [εἰς τὸ Ἰωάννου βάπτισμα](#), to bind to the duties imposed by John's baptism, [Acts 19:3](#) (cf. Winer's Grammar, 397 (371)); [εἰς ὄνομα τίνος](#), to profess the name (see [ὄνομα](#), 2) of one whose follower we become, [Matthew 28:19](#); [Acts 8:16](#); [Acts 19:5](#); [1 Corinthians 1:13, 15](#); [εἰς ἄφεσιν ἁμαρτιῶν](#), to obtain the forgiveness of sins, [Acts 2:38](#); [εἰς τὸν Μωυσῆν](#), to follow Moses as a leader, [1 Corinthians 10:2](#). to indicate the effect: [εἰς ἓν σῶμα](#), to unite together into one body by baptism, [1 Corinthians 12:13](#); [εἰς Χριστόν](#), [εἰς τὸν θάνατον αὐτοῦ](#), to bring by baptism into fellowship with Christ, into fellowship in his death, by which fellowship we have died to sin, [Galatians 3:27](#); [Romans 6:3](#) (cf. Meyer on the latter passive, Ellicott on the former). bb. [ἐν](#), with the dative of the thing in which one is immersed: [ἐν τῷ Ἰορδάνῃ](#), [Mark 1:5](#); [ἐν τῷ ὕδατι](#), [John 1:31](#) (L T Tr WH [ἐν ὕδατι](#), but compare Meyer at the passage (who makes the article deictic)). of the thing used in baptizing: [ἐν ὕδατι](#), [Matthew 3:11](#); [Mark 1:8](#) (T WH Tr marginal reading omit; Tr text brackets [ἐν](#)); [John 1:26, 33](#); cf. Buttman, § 133, 19; (cf. Winer's Grammar, 412 (384); see [ἐν](#), I. 5 d. [α.](#)); with the simple dative, [ὕδατι](#), [Luke 3:16](#); [Acts 1:5](#); [Acts 11:16](#). [ἐν πνεύματι ἁγίῳ](#), to imbue richly with the Holy Spirit (just as its large bestowment is called an **outpouring**): [Matthew 3:11](#); [Mark 1:8](#) (L Tr brackets [ἐν](#)); [Luke 3:16](#); [John 1:33](#); [Acts 1:5](#); [Acts 11:16](#); with the addition [καί πυρὶ](#) to overwhelm with fire (those who do not repent), i. e. to subject them to the terrible penalties of hell, [Matthew 3:11](#). [ἐν ὀνόματι τοῦ κυρίου](#), by the authority of the Lord, [Acts 10:48](#). cc. Passive [ἐπί](#) (L Tr WH [ἐν](#)) [τῷ ὀνόματι Ἰησοῦ Χριστοῦ](#), relying on the name of Jesus Christ, i. e. reposing one's hope on him, [Acts 2:38](#). dd. [ὑπὲρ τῶν νεκρῶν](#) on behalf of the dead, i. e. to promote their eternal salvation by undergoing baptism in their stead, [1 Corinthians 15:29](#); cf. (Winer's Grammar, 175 (165); 279 (262); 382 (358); Meyer (or Beet) at the passage); especially Neander at the passage; Rückert, Progr. on the passage, Jen. 18 47; Paret in Ewald's Jahrb. d. Biblical Wissensch. ix., p. 247; (cf. B. D. under the word Baptism XII. Alex.'s Kitto ibid. VI.).

Strong's Exhaustive Concordance

baptize, wash.

From a derivative of [bapto](#); to immerse, submerge; to make whelmed (i.e. Fully wet); used only (in the New Testament) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism -- Baptist, baptize, wash.

see GREEK [bapto](#)

[Strong's Greek 907](#)
[81 Occurrences](#)

[Merriam-Webster.com](#)

sacrament

noun

sac·ra·ment ['sa-kre-mənt](#)

1a : a Christian rite (such as baptism or the Eucharist) that is believed to have been ordained by Christ and that is held to be a means of divine grace or to be a sign or symbol of a spiritual reality

1b : a religious rite or observance comparable to a Christian sacrament

2a: [COMMUNION_SENSE 2A](#)

2b: [BLESSED SACRAMENT](#)

3: something likened to a religious sacrament

saw voting as a *sacrament* of democracy

[TableTalkMagazine.com](#) (per [Ligioneer Ministries](#))

The Sacraments as Means of Grace

by [William Barclay](#)

I grew up in a large Baptist church where baptisms were frequent and the Lord's Supper was rare. Baptism was always a celebratory event—sometimes people even cheered. The Lord's Supper, on the other hand, was solemn, quiet, and, to a young boy, dull. I never understood the purpose of having to sit still for an extra fifteen to twenty minutes. Couldn't the pastor just say, "Jesus died on the cross for your sins," and be done with it? I never really understood the purpose of baptism either, except that Jesus had commanded it. When I was baptized at age twelve, it was simply a rite of passage to me.

The Westminster Confession of Faith sums up biblical teaching on the significance of baptism and the Lord's Supper this way: "Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits; and to confirm our interest in him" (27.1).

The language of "signs and seals" comes directly from [Romans 4:11](#): "[Abraham] received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised."

In what way do the sacraments function as signs and seals?

The Bible contains many "signs." Moses performed "signs" in Egypt ([Ex. 4:8](#), etc.). Jesus' miracles are called "signs" ([John 2:11](#)). In fact, the incarnation and virgin birth of Jesus themselves constituted a "sign" ([Isa. 7:14](#)). Signs are visible markers that, while perhaps significant in themselves, point to something else.

Moses' signs pointed to the power of God and to His intention to redeem His people. Jesus' signs pointed to His identity as the eternal Son of God ([John 20:30–31](#)).

Significantly, four of the first six occurrences of the word “*sign*” in the Bible occur in the phrase “*sign of the covenant*” ([Gen. 9:12, 13, 17; 17:11](#)).

After the flood, God made a covenant, that is, a binding agreement, with Noah, promising that He would never again flood the earth. As a sign to confirm His covenant promise, God gave the rainbow. I grew up in Florida, where afternoon summer thunderstorms, often accompanied by rainbows, are common. We can be amazed at the beauty of a rainbow. But its main purpose is to remind us of God's covenant promise and faithfulness.

God also made a covenant with Abraham ([Gen. 15:18; 17:2](#), etc.; see [Ex. 2:24](#)). In this covenant, God promised to be God to Abraham and his offspring, to give him an inheritance of land, to bless the nations through him, and to make his seed as numerous as the sand on the seashore and the stars in the heavens. To confirm these promises, God gave Abraham circumcision as the “sign of the covenant” ([Gen. 17:11](#)).

These signs are visible, tangible reminders that confirm God's promises to His people. They are also suitable for each covenant. The rainbow appears in the sky after a rain when the sun passes through droplets of water. God may send heavy rains that result in local flooding and disastrous results for some. Yet, He will never again flood the whole earth and wipe out all humanity. In God's covenant with Abraham, God promised Abraham descendants, a “seed” (ultimately fulfilled in Christ; [Gal. 3:15–18](#)). Appropriately, the accompanying sign is applied to the male reproductive organ. As we will see, the fitting nature of God's signs is true in other covenants as well, including the new covenant in Christ's blood.

The church father **Augustine** famously referred to the sacraments as “**visible words.**”

When children are learning, they often need pictures or tangible objects to help them understand a lesson. This is what God provides for us in these visible, tangible signs. He comes down to us as to children so that we truly grasp, remember, and have confirmation of His covenant promises.

A seal in Paul's day was often made of wax and had a stamped imprint in it that confirmed the identity of the owner. Official documents and letters typically bore seals. If the sender was a king or government official, you did not dare break the seal to look at the contents until it reached its proper destination. In this sense, a seal both confirmed the identity of the sender and secured the contents.

In the same way, God's covenant signs both confirm our identity as those who belong to God and secure our membership in that covenant. To put it differently, covenant signs—or sacraments—both assure and strengthen us in our relationship with God.

Augustine also put it this way:

sacraments are “visible signs
of invisible grace.”

They are one way that God imparts His grace to strengthen us in the faith.

**Covenant signs—or sacraments—both assure and
strengthen us in our relationship with God.**

Looking again at Romans 4, before Paul's statement about circumcision's being a sign and seal of Abraham's righteousness by faith (v. 11), the Apostle says that Abraham “believed God and it was counted to him as righteousness” (v. 3). Hence, circumcision was a sign and seal of the fact that God declared him righteous by his faith and by his faith

alone. Yet, Paul later says that Abraham “grew strong in his faith” (v. 20), even after years of trying to have a child with no success. One reason for his strong faith was the covenant sign that God had given him. His own body continually testified to and confirmed God’s promise to him.

Covenant signs also work in the other direction. Covenants in the ancient world were binding agreements that included promises and responsibilities by both parties.

In biblical covenants, God promises to be our God. We in turn pledge to give ourselves fully to God and to obey His commandments. The Latin word *sacramentum* often referred to the oath of allegiance that soldiers made to their commanding officer. In the same way, sacraments set us apart as belonging fully to Christ. In the sacraments, we pledge that we fully, wholly, unreservedly belong to Him.

When I perform weddings, the bride and groom exchange rings, declaring to each other, “I give you this ring, in token and pledge of our constant faith and abiding love.” **Biblical marriage is a covenant (Mal. 2:14). The wedding ring is a sign and seal of that covenant.** It confirms and declares the bride and groom’s love for and commitment to one another. The ring that I wear marks me off as belonging to my wife and confirms my promise to be faithful to her as long as we both shall live.

God’s sacraments, however, are deeper and richer than wedding rings. They actually strengthen us spiritually to be faithful to our commitment to God. They help us grow in Christlikeness and lead to closer communion with Christ. They do not work by

themselves alone, in some magical way. They must be accompanied by the Word and Spirit, and they are effective only when combined with faith. Yet, when administered and received properly, they are an important means of spiritual vitality and growth.

The rest of this article will focus on the two and only two sacraments that God gives to His new covenant people: the Lord's Supper and baptism. We will explore the specific meaning of each one separately and discuss how they serve as means of grace and spiritual strengthening in our lives.

THE LORD'S SUPPER

Jesus instituted the Lord's Supper at a Passover meal with His disciples. The celebration of Passover was an old covenant sign to remind God's people of God's great redemptive act in bringing them out of slavery in Egypt ([Ex. 13:9](#)). The meal included lamb and unleavened bread, both fitting signs because of their centrality to the exodus itself. The Israelites ate unleavened bread because they were leaving quickly. The blood of the lamb applied to the doorframe of their homes turned away the judgment God poured out on Egypt.

Likewise, the Lord's Supper celebrates God's great redemptive event in the new covenant. Jesus said at the Passover meal with His disciples, "This is my body, which is given for you" ([Luke 22:19](#)) and "This cup is the new covenant in my blood poured out for many for the forgiveness of sins" ([Matt. 26:28](#)). The Lord's Supper is a sign that points us back to Christ's death on the cross. We eat and drink "in remembrance of" Christ ([Luke 22:19](#)).

The Lord's Supper also points forward. At the Last Supper, Jesus, looking forward to the consummation, said, "For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes" ([Luke 22:18](#)). Similarly, Paul writes with regard to the Lord's Supper, "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" ([1 Cor. 11:26](#)).

Notice here that the Lord's Supper
"proclaims." It is a visible word.

The Lord's Supper, however, does more than make the Word visible. It involves all of our senses. We see, but we smell, touch, and taste the bread and wine as well. The Lord's Supper, rightly observed, also includes hearing, occurring after the preaching of the Word and proper instruction on the meaning of elements. The Lord's Supper helps us better grasp the wonder of Christ's death by the involvement of all five senses. **The Lord's Supper makes Christ's death on the cross personal. Christ did not just die for sinners. Christ died for me.**

The Lord's Supper, in other words, seals this truth to our hearts. It is an external, physical confirmation that I belong to Christ and that Christ has given himself to me.

In the beautiful words of [Heidelberg Catechism](#) 1:

***What is your only comfort in life and in death?
That I belong, body and soul, in life and in death, not to myself, but to my faithful Savior, Jesus Christ, who at the cost of his own blood has fully paid for all my sins, and has completely freed me from the dominion of the devil, and that he protects me so well that without the will of my Father in heaven not a hair can fall from my head; indeed everything must fit his purpose for my salvation.***

Moreover, **in the Lord's Supper we commune spiritually with Christ.** Paul writes: *"The cup of blessing that we bless, is it*

not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?” ([1 Cor. 10:16](#)).

The Greek word translated **“participation”** is **koinonia**, a word that refers to intimate fellowship with someone.

In contrast, Paul admonishes the Corinthians not to have *koinonia* with demons by participating in pagan worship (v. 20). Christ is spiritually present at the Lord’s Supper. When we partake of the bread and cup, we have intimate communion with Him.

In the ancient world, eating a meal together was an expression of intimacy. Meals were also an important part of covenant-making ceremonies. The parties entering into a covenant with one another would seal that agreement by eating together. We see this in [Exodus 19–24](#).

After God made a covenant with Israel at Sinai, Moses and the leaders of Israel ate a meal on the mountain in the presence of God. In fact, an intimate relationship between God and His people is the purpose of God’s covenants with them.

This is especially clear in the new covenant. In the new covenant, God writes His law on our hearts, God forgives our sins, and God makes Himself known to us in the most personal, intimate way: “They shall all know me, from the least of them to the greatest” ([Jer. 31:34](#)).

All three persons of the Trinity are involved in this intimate relationship. God draws near to us in the covenant. Christ became one with us to fulfill the promises of the new covenant. The Holy Spirit dwells in us, making us a new creation and enabling us to fulfill the

obligations of the covenant. God is not just near us—He is in us.

The Lord's Supper makes our intimate relationship with God a greater experiential reality for us. It speaks to the heart of our relationship with God, namely, God's love for us and our love for God. In the supper, Christ is present, saying to us: "You are My beloved child. I laid down My life for you. Now I give you strength to take up your cross and follow Me."

The Lord's Supper also reminds us of our new identity in the new covenant. The old covenant Passover was to be celebrated with one's family. Jesus, however, ate the Passover with His disciples, indicating that they were the new, true family of God. All who follow Jesus are His brothers and sisters. The Lord's Supper is what some have called a "separating ordinance," marking us off as those who truly, wholly belong to Christ.

In this way, the Lord's Supper also unites us to all who belong to Christ. Paul told the Corinthians that because they were not eating together in a unified and unifying way, they were not even eating the Lord's Supper ([1 Cor. 11:20](#)). At the supper, we commune with Christ and with one another. By the Spirit, the supper strengthens our bond to Christ and to our brothers and sisters in Christ.

The Lord's Supper is rich in its symbolism. Most importantly, it reminds us of Christ's death in our place as He took our judgment on Himself.

It also confirms and strengthens our union with Christ, as we not only remember but also commune spiritually with Christ. In the supper, we also strengthen our bonds with one another.

The Lord's Supper points forward to the "marriage supper of the Lamb," which we will eat in the presence of Christ and with brothers and sisters in Christ from every nation, tribe, language, and tongue. In the meantime, the Lord's Supper strengthens us to live for Christ as the body of Christ, setting us apart from the world, for the world.

BAPTISM

Baptism likewise is rich in symbolism.

Unlike the Lord's Supper, which is a recurring event in the church, baptism is a one-time event for each individual. In this respect, it is similar to the sign of circumcision. Like circumcision, baptism marks our entrance into the covenant community.

The primary symbolism of baptism is washing or purifying. It is a sign that in Christ we are clean. This connection of baptism with cleansing is natural because we bathe with water. Baptism, however, points not to physical but to spiritual cleansing.

Several times the New Testament links baptism to having sins washed away. After Paul's conversion, Ananias comes to Paul and says, "Rise and be baptized and wash away your sins" (Acts 22:16). Peter later writes, "Baptism, which corresponds to [the waters of the flood], now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ" (1 Peter 3:21). Both of these, taken at a surface level, might seem to say that baptism itself washes our sins away and saves us. On closer inspection, this reading is in error. Peter says in the second half of the verse that the issue

is not the water on the body but the appeal to God because He has washed the guilt of our sin away. Paul also writes that Christ has “cleansed [His church] by the washing of water with the word” (Eph. 5:26). As John puts it, “the blood of Jesus . . . cleanses us from all sin” (1 John 1:7). The blood of Jesus cleanses, not the water of baptism. The water of baptism points to cleansing in Christ’s blood.

Another aspect of baptism that differs from the Lord’s Supper is that in baptism the recipient of baptism is passive. In the Lord’s Supper, the partakers are active. They actively take and eat and drink. All who partake are called to examine themselves and to “discern the body” ([1 Cor. 11:28–29](#)). We are active participants in the Lord’s Supper.

The baptized person, on the other hand, is acted upon.

Baptism points to God’s grace and to the fact that salvation is all of God. God chose us and by His Spirit transforms us. Even faith is a gift from God ([Eph. 2:8](#); [Phil. 1:29](#)). Baptism says that those who belong to Christ have been saved by the grace of God. Salvation, from start to finish, is God’s work.

Baptism in this sense also symbolizes God’s giving His Spirit to His people.

Jesus referred to the Spirit's coming upon His people at Pentecost as a baptism.

The coming of the Spirit in Acts 2 is the fulfillment of Joel's prophecy that God would "pour out" His Spirit on all flesh—male and female, Jew and gentile.

Similarly, John the Baptist declared that he baptized with water, but that Christ would baptize with the Holy Spirit and fire.

The link between the Spirit and baptism, however, is more than just a literary connection. The Spirit Himself is the means of spiritual cleansing.

Paul writes that **God "saved us . . . by the washing of regeneration and renewal of the Holy Spirit" (Titus 3:5).**

Likewise, in Ezekiel's version of Jeremiah's new covenant prophecy, the prophet ties cleansing and the ability to obey God to the indwelling of the Holy Spirit:

I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. (Ezek. 36:25–27)

THE SPIRIT CLEANSSES AND EMPOWERS

Baptism, furthermore, sets us apart for Christ and identifies us with Christ.

This is because Christ identified with us in His own baptism. John the Baptist's baptism was a "baptism of repentance for the forgiveness of sin" ([Mark 1:4](#)). Jesus, the sinless Son of God, had not committed any sin. John, in fact, tried to keep Jesus from being baptized, telling Him, "I need to be baptized by you" ([Matt. 3:14](#)). Yet, Jesus' mission was to identify with His people to take the guilt of their sin on Himself. Paul writes, God "made him to be sin who knew no sin, so that in him we might become the righteousness of God" ([2 Cor. 5:21](#)). Jesus was baptized by John not because He needed to be cleansed from sin but because we needed to be cleansed from sin.

At His baptism, Jesus was set apart, ordained, to begin the ministry God had called Him to do. Jesus was about thirty years old when He was baptized and began His ministry ([Luke 3:23](#)). Thirty was the age that old covenant priests began their ministry ([Num. 4:3](#)). They were set apart for ministry by a purification rite involving water ([Ex. 29:4](#); [Lev. 8:6](#)). Likewise, Jesus' baptism set Him apart for His high priestly ministry of teaching, interceding for His disciples, and offering Himself as the final and only sufficient sacrifice to take away all of the sins of all His people.

In a similar way, *baptism marks us off as belonging to God.* It says that we have a new identity in Christ.

Under the old covenant, circumcision set the Israelites apart from the "uncircumcised" gentiles. Baptism sets us apart from the world and says that we belong to Christ. Our baptism symbolizes our union with Christ, who Himself became one with us and identified with us in His baptism.

Baptism also sets us apart to serve Christ. **Like Christ (though not in exactly the same way), we are "priests" ([Rev. 1:6](#)), called daily to present our bodies as a living sacrifice, holy and acceptable to God ([Rom. 12:1](#)).**

Cleansing, consecration, identity, initiation—these are central to the meaning of baptism. The Westminster Larger Catechism instructs us that when baptisms occur we are to “improve” our own baptism—to remember that we are one with Christ, washed, set apart, and called to serve Him by the power of the Holy Spirit. Baptism is a means of grace because it reminds us of who we are and what God has done for us. Baptism does not save, but it points us to the grace of God and to the riches of God in Christ.

While the sacraments are “visible words,” the written and spoken Word are primary in Christian life and worship. Faith comes by hearing, and hearing by the Word of God ([Rom. 10:17](#)), which is the primary means of grace.

Paul exhorts Timothy to devote himself as pastor in Ephesus to the *public reading* of the Word, to teaching and to preaching ([1 Tim. 4:13](#)). \

The sacraments, while important, do not bestow Christ in and of themselves in some mystical way. They complement

the preaching of the Word, and they must never supplant the reading and teaching of Scripture.

Sacraments should never occur without preaching and without a proper explanation of their meaning. When used rightly, however, the sacraments are vital means of grace to strengthen us in our walk with the Lord.

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◀ 3341. metanoia ▶

Strong's Concordance

metanoia: change of mind, repentance

Original Word: μετάνοια, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: metanoia

Phonetic Spelling: (met-an'-oy-ah)

Definition: change of mind, repentance

Usage: repentance, a change of mind, change in the inner man.

HELPS Word-studies

Cognate: 3341 *metánoia* – literally, "a change of mind" ("*after-thought*"); *repentance*. [See 3340](#) /*metanoēō* ("repent").

NAS Exhaustive Concordance

Word Origin

from [metanoēó](#)

Definition

change of mind, repentance

NASB Translation

repentance (22).

Thayer's Greek Lexicon

STRONGS NT 3341: μετάνοια

μετάνοια, μετανοίας, ἡ (μετανοέω), **a change of mind:** as it appears in one who repents of a purpose he has formed or of something he has done, [Hebrews 12:17](#) on which see εὐρίσκω, 3 ((Thucydides 3, 36, 3); Polybius 4, 66, 7; Plutarch, Peric c. 10; mor., p. 26

a.; τῆς ἀδελφοκτονίας μετάνοια, Josephus, Antiquities 13, 11, 3); especially the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces both a recognition of sin and sorrow for it and hearty amendment, the tokens and effects of which are good deeds (Lactantius, 6, 24, 6 would have it rendered in Latin byresipiscentia) (A. V. **repentance**): [Matthew 3:8, 11](#); [Luke 3:8](#), (16 Lachmann); [Luke 15:7](#); [Luke 24:47](#); [Acts 26:20](#); βάπτισμα μετανοίας, a baptism binding its subjects to repentance (Winer's Grammar, § 30, 2 β.), [Mark 1:4](#); [Luke 3:3](#); [Acts 13:24](#); [Acts 19:4](#); (ἡ εἰς (τόν) Θεόν μετάνοια, [Acts 20:21](#), see μετανοέω, at the end); δίδοναι τίνι μετάνοιαν, to give one the ability to repent, or to cause him to repent, [Acts 5:31](#); [Acts 11:18](#); [2 Timothy 2:25](#); τινά εἰς μετάνοιαν καλεῖν, [Luke 5:32](#), and Rec. in [Matthew 9:13](#); [Mark 2:17](#); ἄγειν, [Romans 2:4](#) (Josephus, Antiquities 4, 6, 10 at the end); ἀνακαινίζειν, [Hebrews 6:6](#); χωρῆσαι εἰς μετάνοιαν, to come to the point of repenting, or be brought to repentance, [2 Peter 3:9](#) (but see χωρέω, 1 at the end); μετάνοια ἀπό νεκρῶν ἔργων, that change of mind by which we turn from, desist from, etc. [Hebrews 6:1](#) (Buttmann, 322 (277)); used merely of the improved spiritual state resulting from deep sorrow for sin, [2 Corinthians 7:9f](#) (Sir. 44:16: Wis. 11:24 (23); ; Or. Man. f ((cf. the Sept. edition Tdf. Prolog., p. 112f)); Philo, qued det. pot. insid. § 26 at the beginning; Antoninus 8, 10; (Cebes, tab. 10 at the end).)

Strong's Exhaustive Concordance

repentance.

From [metanoeo](#); (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

see GREEK [metanoeo](#)

[Strong's Greek 3341](#)

[22 Occurrences](#)

◀ 2478. ischuros ▶

Strong's Concordance

ischuros: strong, mighty

Original Word: ἰσχυρός, ἄ, ὄν

Part of Speech: Adjective

Transliteration: ischuros

Phonetic Spelling: (is-khoo-ros')

Definition: strong, mighty

Usage: strong (originally and generally of physical strength); mighty, powerful, vehement, sure.

HELPS Word-studies

Cognate: 2478 *isxyrós* (an adjective, derived from 2479/*isxys*, "engaging, combative strength") – *mighty, strong*. For the believer, 2478 (*isxyrós*) is God's power "standing by" – ready to *unleash* itself to bring about His preferred-will, through faith (cf. 2307 /*thélēma*, 4102 /*pistis*). This *engaging* strength is *always and immediately available* from the Lord, which accomplishes *His assignments* (cf. 1 Jn 5:4). [See 2479](#) (*isxys*).

NAS Exhaustive Concordance

Word Origin

from [ischuó](#)

Definition

strong, mighty

NASB Translation

loud (1), mightier (3), mighty (3), mighty men (1), severe (1), strong (13), strong man (1), strong man's (1), strong man's (1), stronger (3).

Thayer's Greek Lexicon

STRONGS NT 2478: ἰσχυρός

ἰσχυρός, ἰσχυρά, ἰσχυρόν (ἰσχύω) (from Aeschylus down), the Sept. mostly for עָצוּם, עֲזוּק, גְּבוּר, אֶל, and Chaldean חֲקִי; **strong, mighty**;

a. of living beings: strong either in body or in mind, [Matthew 12:29](#); [Mark 3:27](#); [Luke 11:21](#); [Revelation 5:2](#); [Revelation 10:1](#); [Revelation 18:21](#); ἐν πολέμῳ, mighty i. e. valiant, [Hebrews 11:34](#), cf. [Revelation 19:18](#); of one who has strength of soul to sustain the assaults of Satan, [1 John 2:14](#); universally strong, and therefore exhibiting many excellences, [1 Corinthians 4:10](#) (opposed to ἀσθενής); comparative, [Matthew 3:11](#); [Mark 1:7](#); [Luke 3:16](#); **mighty**, — of God, [1 Corinthians 1:25](#); [Revelation 18:8](#) ([Deuteronomy 10:17](#); 2 Macc. 1:24, etc.); of Christ raised to the right hand of God, [1 Corinthians 10:22](#); of those who wield great influence among men by their rank, authority, riches, etc., τά ἰσχυρά equivalent to τοὺς ἰσχυροὺς (on the neuter cf. Winer's Grammar, § 27, 5), [1 Corinthians 1:27](#) (οἱ ἰσχυροὶ τῆς γῆς, [2 Kings 24:15](#)); joined with πλούσιοι, [Revelation 6:15](#) (Rec. οἱ δυνατοί).

b. of inanimate things: **strong equivalent to violent**, ἀνεμος, [Matthew 14:30](#) (T WH omit ἰσχυρόν); **forcibly uttered**, φωνή, [Revelation 18:2](#) (Rec. μεγάλη) ([Exodus 19:19](#)); κραυγή, [Hebrews 5:7](#); βρονταί, [Revelation 19:6](#); λιμός, great, [Luke 15:14](#); ἐπιστολαί (stern (forcible)), [2 Corinthians 10:10](#); **strong** equivalent to **firm, sure**, παρακλήσις, [Hebrews 6:18](#); fitted to withstand a forcible assault, πόλις, well

fortified, [Revelation 18:10](#) (τειχος, 1 Macc. 1:33; Xenophon, Cyril 7, 5, 7; πύργος, [Judges 9:51](#)). (Cf. δυναμις, at the end.)

Strong's Exhaustive Concordance

boisterous, mighty, powerful, strong

From [ischus](#); forcible (literally or figuratively) -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

see GREEK [ischus](#)

Englishman's Concordance

[Matthew 3:11](#) Adj-NMS-C

GRK: μου ἐρχόμενος ἰσχυρότερός μου ἐστίν

NAS: after *me is mightier* than I, and I am

KJV: me is *mightier than* I, whose

INT: me coming *mightier* than I is he

[Matthew 12:29](#) Adj-GMS

GRK: οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ

NAS: anyone enter *the strong* man's house

KJV: enter into *a strong man's* house, and

INT: house of the *strong [man]* and the

[Matthew 12:29](#) Adj-AMS

GRK: δήση τὸν ἰσχυρόν καὶ τότε

NAS: the strong *man's* house

KJV: he first bind *the strong man?* and then

INT: he bind the *strong [man]* and then

[Matthew 14:30](#) Adj-AMS

GRK: τὸν ἄνεμον ἰσχυρόν ἐφοβήθη καὶ

INT: the wind *boisterous* he was afraid and

[Mark 1:7](#) Adj-NMS-C

GRK: Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω

NAS: me One is coming *who is mightier* than I, and I am

KJV: There cometh *one mightier than* I

INT: He comes who *[is] mightier* than I after

Mark 3:27 Adj-GMS

GRK: οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ

NAS: can enter *the strong* man's house

KJV: into *a strong man's* house,

INT: house of the *strong man* having entered the

Mark 3:27 Adj-AMS

GRK: πρῶτον τὸν ἰσχυρὸν δήση καὶ

NAS: the strong *man's* house

KJV: first bind *the strong man*; and then

INT: first the *strong man* he binds and

Luke 3:16 Adj-NMS-C

GRK: δὲ ὁ ἰσχυρότερός μου οὐ

NAS: but One is coming *who is mightier* than I, and I am

KJV: but *one mightier than* I

INT: moreover who [is] *mightier* than I of whom

Luke 11:21 Adj-NMS

GRK: ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ

NAS: When *a strong* [man], fully armed,

KJV: When *a strong man* armed keepeth

INT: When the *strong [man]* being armed might keep

Luke 11:22 Adj-NMS-C

GRK: ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθῶν

NAS: But when *someone stronger* than he attacks

KJV: when *a stronger* than he

INT: when however [*one*] *stronger* than he having come upon [him]

Luke 15:14 Adj-NFS

GRK: ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν

NAS: everything, *a severe* famine

KJV: all, there arose *a mighty* famine in

INT: there arose a famine *severe* throughout the

1 Corinthians 1:25 Adj-NNS-C

GRK: τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων

NAS: of God *is stronger* than men.

KJV: of God is *stronger than* men.

INT: of God *stronger* than men

1 Corinthians 1:27 Adj-ANP

GRK: καταισχύνη τὰ ἰσχυρὰ

NAS: to shame *the things which are strong*,
KJV: confound *the things which are mighty*;
INT: he might put to shame the *strong things*

1 Corinthians 4:10 Adj-NMP

GRK: ὑμεῖς δὲ ἰσχυροὶ ὑμεῖς ἔνδοξοι
NAS: we are weak, *but you are strong*; you are distinguished,
KJV: ye *[are] strong*; ye
INT: you however *strong* you honored

1 Corinthians 10:22 Adj-NMP-C

GRK: κύριον μὴ ἰσχυρότεροι αὐτοῦ ἐσμέν
NAS: to jealousy? *We are not stronger* than He, are we?
INT: Lord not *stronger* than he are we

2 Corinthians 10:10 Adj-NFP

GRK: βαρεῖαι καὶ ἰσχυροὶ ἢ δὲ
NAS: are weighty *and strong*, but his personal
KJV: and *powerful*; but
INT: [are] weighty and *strong* but

Hebrews 5:7 Adj-GFS

GRK: μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρῶν
NAS: and supplications *with loud* crying
KJV: supplications with *strong* crying and
INT: with crying *strong* and tears

Hebrews 6:18 Adj-AFS

GRK: τὸν θεὸν ἰσχυρὰν παράκλησιν ἔχωμεν
NAS: would have *strong* encouragement
KJV: we might have *a strong* consolation,
INT: [for] God *strong* encouragement we might have

Hebrews 11:34 Adj-NMP

GRK: ἀσθενείας ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ
NAS: became *mighty* in war,
KJV: waxed *valiant* in
INT: weakness became *mighty* in war

1 John 2:14 Adj-NMP

GRK: νεανίσκοι ὅτι ἰσχυροὶ ἐστε καὶ
NAS: because *you are strong*, and the word
KJV: because ye are *strong*, and the word
INT: young men because *strong* you are and

[Revelation 5:2 Adj-AMS](#)

GRK: εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν

NAS: And I saw *a strong* angel proclaiming

KJV: And I saw *a strong* angel proclaiming

INT: I saw an angel *strong* proclaiming in

[Revelation 6:15 Adj-NMP](#)

GRK: καὶ οἱ ἰσχυροὶ καὶ πᾶς

NAS: and the rich *and the strong* and every

INT: and the *powerful* and every

[Revelation 10:1 Adj-AMS](#)

GRK: ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ

NAS: I saw another *strong* angel coming down

KJV: I saw another *mighty* angel come down

INT: another angel *strong* coming down out of

[Revelation 18:2 Adj-DFS](#)

GRK: ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων

NAS: And he cried *out with a mighty* voice,

INT: he cried with *mighty* voice saying

[Revelation 18:8 Adj-NMS](#)

GRK: κατακαυθήσεται ὅτι ἰσχυρὸς Κύριος ὁ

NAS: God who judges *her is strong*.

KJV: fire: for *strong* [is] the Lord God

INT: she will be burned for *mighty [is the]* Lord

[Strong's Greek 2478](#)

[29 Occurrences](#)

◀ 2425. hikanos ▶

Strong's Concordance

hikanos: sufficient, fit

Original Word: ἰκανός, ή, όν

Part of Speech: Adjective

Transliteration: hikanos

Phonetic Spelling: (hik-an-os')

Definition: sufficient, fit

Usage: (a) considerable, sufficient, of number, quantity, time, (b) of persons: sufficiently strong (good, etc.), worthy, suitable, with various constructions, (c) many, much.

HELPS Word-studies

2425 *hikanós* (an adjective, derived from the root, *hikō*, "arrive, come to") – "properly, reach to (attain); hence, *adequate, sufficient*" (J. Thayer).

NAS Exhaustive Concordance

Word Origin

from *hikneomai* (to come, reach, attain to)

Definition

sufficient, fit

NASB Translation

able (1), adequate (2), aloud (1), considerable (4), enough (1), fit (4), good many (1), large (1), large sum (1), length* (1), long (5), long while (1), many (9), number (1), pledge (1), satisfy* (1), sizeable (1), some (1), sufficient (1), very bright (1), worthy (2).

Thayer's Greek Lexicon

STRONGS NT 2425: ἰκανός

ἰκανός, ἰκανή, ἰκανόν (from **ἰκω, ἰκανῶ**; properly, 'reaching to', 'attaining to'; hence, 'adequate'); as in Greek writings from Herodotus and Thucydides down, **sufficient**;

a. of number and quantity; with nouns, **many enough, or enough** with a genitive: **ὄχλος ἰκανός**, a great multitude (A. V. often **much people**), [Mark 10:46](#); [Luke 7:12](#); [Acts 11:24, 26](#); [Acts 19:26](#); **λαός**, [Acts 5:37](#) R G; **κλαυθμός**, [Acts 20:37](#); **ἀργύρια ἰκανά** (A. V. **large money**, cf. the colloquial, 'money enough'), [Matthew 28:12](#); **λαμπάδες**, [Acts 20:8](#); **λόγοι**, [Luke 23:9](#); **φῶς ἰκανόν**, a considerable light (A. V. **a great light**), [Acts 22:6](#). of time: **ἰκανῶ χρόνῳ** (cf. Winers Grammar, § 31, 9; Buttmann, § 133, 26) for a long time ([Luke 8:27](#) T Tr text WH); [Acts 8:11](#); also **ἰκανόν χρόνον**, [Acts 14:3](#); and plural [Luke 20:9](#); **ἐξ ἰκανοῦ**, of a long time, now for a long time, [Luke 23:8](#) R G; also **ἐκ χρόνων, ἰκανῶν**, [Luke 8:27](#) R G L Tr marginal reading; [Luke 23:8](#) L T Tr WH; (**ἀπό ἰκανῶν ἐτῶν, these many years**, [Romans 15:23](#) WH Tr text); **ἰκανοῦ ... χρόνου διαγενομένου**, much time having elapsed, [Acts 27:9](#); **ἐφ' ἰκανόν** for a long while, [Acts 20:11](#) (2 Macc. 8:25; Diodorus 13, 100; Palaeph. 28); **ἡμέραι** (cf. Lightfoot on Galatians, p. 89 n.), [Acts 9:23, 43](#); [Acts 18:18](#); [Acts 27:7](#). absolutely, **ἰκανοί**, many, a considerable number: [Luke 7:11](#) (R G L brackets T Tr marginal reading brackets); [Acts 12:12](#); [Acts 14:21](#); [Acts 19:19](#); [1 Corinthians 11:30](#) (1 Macc. 13:49, etc.). **ἰκανόν ἔστιν, it is enough**, equivalent to enough has been said on this subject, [Luke 22:38](#) (for Jesus, saddened at the paltry ideas of the disciples,

breaks off in this way the conversation; the Jews, when a companion uttered anything absurd, were accustomed to use the phrase כִּי לֹא יִסְפֵּךְ (A. V. **let it suffice thee**, etc.), as in [Deuteronomy 3:26](#), where the Sept. ἱκανούσθω) ἱκανόν τῷ τοιούτῳ ἢ ἐπιτιμία αὐτή, SC. ἐστι, sufficient ... is this punishment, [2 Corinthians 2:6](#); after the Latin idiom satisfacere alicui, τό ἱκανόν ποιεῖν τίνι, to take away from one every ground of complaint (A. V. **to content**), [Mark 15:15](#) (Polybius 32, 7, 13; Appendix, Puff., p. 68, Toll. edition (sec. 74, i., p. 402 edition Schweig.); (Diogenes Laërtius 4, 50); τό ἱκανο λαμβάνω (Latinsatisaccipio), **to take security** (either by accepting sponsors, or by a deposit of money until the case had been decided), [Acts 17:9](#).

b. sufficient in ability, i. e. **meet, fit** (German tüchtig (A. V. **worthy, able**, etc.)): πρὸς τί, for something, [2 Corinthians 2:16](#); followed by an infinitive (Buttmann, 260 (223f)), [Matthew 3:11](#); [Mark 1:7](#); [Luke 3:16](#); [1 Corinthians 15:9](#); [2 Corinthians 3:5](#); [2 Timothy 2:2](#); followed by ἵνα with subjunctive (Buttmann, 240 (207); cf. Winer's Grammar, 335 (314)): [Matthew 8:8](#); [Luke 7:6](#).

Strong's Exhaustive Concordance

able, sufficient

From hiko (hikano or hikneomai, akin to [heko](#)) (to arrive); competent (as if coming in season), i.e. Ample (in amount) or fit (in character) -- able, + content, enough, good, great, large, long (while), many, meet, much, security, sore, sufficient, worthy.

see GREEK [heko](#)

Englishman's Concordance

[Matthew 3:11](#) Adj-NMS

GRK: οὐκ εἰμι ἱκανὸς τὰ ὑποδήματα

NAS: than I, and I am *not fit* to remove

KJV: I am not *worthy* to bear: he

INT: not I am *fit* the sandals

[Matthew 8:8](#) Adj-NMS

GRK: οὐκ εἰμι ἱκανὸς ἵνα μου

NAS: I am *not worthy* for You to come

KJV: not *worthy* that

INT: not I am *worthy* that of me

[Matthew 28:12](#) Adj-ANP

GRK: λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς

NAS: they gave *a large sum* of money
KJV: they gave *large* money
INT: having taken silver pieces *much* they gave to the

Mark 1:7 Adj-NMS

GRK: οὐκ εἰμι ἱκανὸς κύψας λῦσαι
NAS: than I, and I am *not fit* to stoop down
KJV: not *worthy* to stoop down
INT: not I am *fit* having stooped down to untie

Mark 10:46 Adj-GMS

GRK: καὶ ὄχλου ἱκανοῦ ὁ υἱὸς
NAS: with His disciples *and a large* crowd,
KJV: and *a great* number of people,
INT: and a crowd *large* a son

Mark 15:15 Adj-ANS

GRK: ὄχλω τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν
KJV: willing *to content* the people,
INT: crowd that which [was] *satisfactory* to do released

Luke 3:16 Adj-NMS

GRK: οὐκ εἰμι ἱκανὸς λῦσαι τὸν
NAS: than I, and I am *not fit* to untie
KJV: I am not *worthy* to unloose: he
INT: not I am *fit* to untie the

Luke 7:6 Adj-NMS

GRK: οὐ γὰρ ἱκανός εἰμι ἵνα
NAS: Yourself further, for I am *not worthy* for You to come
KJV: not *worthy* that
INT: not for *worthy* I am that

Luke 7:12 Adj-NMS

GRK: τῆς πόλεως ἱκανὸς ἦν σὺν
NAS: and she was a widow; *and a sizeable* crowd
KJV: a widow: and *much* people of the city
INT: of the town *considerable* was [was] with

Luke 8:27 Adj-DMS

GRK: καὶ χρόνῳ ἱκανῶ οὐκ ἐνεδύσατο
NAS: on any clothing *for a long* time,
INT: and time *a long* not was wearing

Luke 8:32 Adj-GMP

GRK: ἀγέλη χοίρων **ἱκανῶν** βοσκομένη ἐν

NAS: there was a herd *of many* swine

KJV: there an herd *of many* swine feeding

INT: a herd of pigs *many* feeding in

Luke 20:9 Adj-AMP

GRK: ἀπεδήμησεν χρόνους **ἱκανούς**

NAS: and went on a journey *for a long* time.

KJV: went into a far country *for a long* time.

INT: left the region a time *long*

Luke 22:38 Adj-NNS

GRK: εἶπεν αὐτοῖς **Ἰκανόν** ἐστιν

NAS: And He said *to them, It is enough.*

KJV: unto them, It is *enough.*

INT: he said to them *Enough* it is

Luke 23:8 Adj-GMP

GRK: γὰρ ἐξ **ἱκανῶν** χρόνων θέλων

NAS: to see *Him for a long* time,

KJV: of *a long* [season], because

INT: indeed of *a long* time wishing

Luke 23:9 Adj-DMP

GRK: ἐν λόγοις **ἱκανοῖς** αὐτὸς δὲ

NAS: And he questioned *Him at some* length;

KJV: with him in *many* words; but

INT: in words *many* he however

Acts 8:11 Adj-DMS

GRK: διὰ τὸ **ἱκανῶ** χρόνῳ ταῖς

NAS: because *he had for a long* time

KJV: because *that of long* time

INT: because the *long* time with the

Acts 9:23 Adj-NFP

GRK: ἐπληροῦντο ἡμέραι **ἱκαναί** συνεβουλεύσαντο οἱ

NAS: When *many* days had elapsed,

KJV: after *that many* days

INT: were passed days *many* consulted together the

Acts 9:43 Adj-AFP

GRK: δὲ ἡμέρας **ἱκανὰς** μεῖναι ἐν

NAS: And Peter stayed *many* days in Joppa
KJV: that he tarried *many* days in
INT: moreover days *many* he abode in

Acts 11:24 Adj-NMS

GRK: προσετέθη ὄχλος *ίκανός* τῷ κυρίῳ
NAS: and of faith. *And considerable* numbers
KJV: of faith: and *much* people was added
INT: was added a crowd *large* to the Lord

Acts 11:26 Adj-AMS

GRK: διδάξει ὄχλον *ίκανόν* χρηματίσαι τε
NAS: and taught *considerable* numbers;
KJV: and taught *much* people. And
INT: taught a crowd *large* were called moreover

Acts 12:12 Adj-NMP

GRK: οὗ ἦσαν *ίκανοί* συνηθροισμένοι καὶ
NAS: where *many* were gathered together
KJV: where *many* were
INT: where were *many* gathered together and

Acts 14:3 Adj-AMS

GRK: *ίκανόν* μὲν οὖν
NAS: they spent *a long* time
KJV: *Long* time therefore
INT: *A long* indeed Therefore

Acts 14:21 Adj-AMP

GRK: καὶ μαθητεύσαντες *ίκανούς* ὑπέστρεψαν εἰς
NAS: and had made *many* disciples,
KJV: had taught *many*, they returned again
INT: and having discipled *many* they returned to

Acts 17:9 Adj-ANS

GRK: λαβόντες τὸ *ίκανόν* παρὰ τοῦ
NAS: And when they had received *a pledge* from Jason
KJV: when they had taken *security* of
INT: having taken *security [money]* from

Acts 18:18 Adj-AFP

GRK: προσμείνας ἡμέρας *ίκανὰς* τοῖς ἀδελφοῖς
NAS: having remained *many* days

KJV: [there] yet *a good* while,
INT: having remained days *many* the brothers

Strong's Greek 2425
39 Occurrences

◀ **1722. en** ▶

Strong's Concordance

en: in, on, at, by, with

Original Word: ἐν

Part of Speech: Preposition

Transliteration: en

Phonetic Spelling: (en)

Definition: in, on, at, by, with

Usage: in, on, among.

HELPS Word-studies

1722 en (a preposition) – properly, *in* (*inside, within*); (figuratively) "*in* the realm (sphere) of," as in the *condition* (state) *in which* something operates from the *inside* (*within*).

NAS Exhaustive Concordance

Word Origin

a prim. preposition denoting position and by impl. instrumentality

Definition

in, on, at, by, with

NASB Translation

about (3), afterwards* (2), along (1), amid (1), among (124), among* (4), because (3), before (1), before* (3), besides (1), between* (1), case (2), child* (4), circumstance (1), circumstances (1), conscious* (1), death* (1), during (7), earnestly* (1), free* (1), had (1), here* (2), how* (1), means (1), outwardly* (1), over (1), there* (2), through (18), throughout (4), together (1), under (5), under...circumstances (1), undisturbed* (1), until* (1), way (4), when (19), when* (3), where* (2), while (19), while* (3), within (14), within* (1).

Thayer's Greek Lexicon

STRONGS NT 1722: ἐν

ἐν, a preposition taking the dative after it; Hebrew עַל; Latin in with abl.; English **in, on, at, with, by, among**. (Winers Grammar, § 48 a.; Buttman, 328f (282f)) It is used:

I. Locally;

1. of place proper;

a. in the interior of some whole; within the limits of some space: ἐν γαστρὶ, [Matthew 1:18](#); ἐν Βηθλεμ, [Matthew 2:1](#); ἐν τῇ πόλει, [Luke 7:37](#); ἐν τῇ Ἰουδαίᾳ, ἐν τῇ ἐρήμῳ, ἐν τῷ πλοίῳ, ἐν τῷ οὐρανῷ, and innumerable other examples **b. in** (on) the surface of a place (German auf): ἐν τῷ ὄρει, [John 4:20](#); [Hebrews 8:5](#); ἐν πλαξί, [2 Corinthians 3:3](#); ἐν τῇ ἀγορᾷ, [Matthew 20:3](#); ἐν τῇ ὁδῷ, [Matthew 5:25](#), etc.

c. of proximity, **at, near, by**: ἐν ταῖς γωνίαις τῶν πλατειῶν, [Matthew 6:5](#); ἐν τῷ Σιλῳάμ, at the fountain Siloam, [Luke 13:4](#); ἐν τῷ γαζοφυλακίῳ, [John 8:20](#) (see B. D. American edition under the word : and on this passage and the preceding cf. Winer's Grammar, 385 (360)); καθίζειν ἐν τῇ δεξιᾷ Θεοῦ etc., at the right hand: [Hebrews 1:3](#); [Hebrews 8:1](#); [Ephesians 1:20](#).

d. of the contents of a writing, book, etc.: ἐν τῇ ἐπιστολῇ, [1 Corinthians 5:9](#); ἐν κεφαλίδι βιβλίου γράφειν, [Hebrews 10:7](#); ἐν τῇ βίβλῳ, τῷ βιβλίῳ, [Revelation 13:8](#); [Galatians 3:10](#); ἐν τῷ νόμῳ, [Luke 24:44](#); [John 1:45](#) (46); ἐν τοῖς προφήταις, in the book of the prophets, [Acts 13:40](#); ἐν Ἠλίᾳ, in that portion of Scripture which treats of Elijah, [Romans 11:2](#), cf. Fritzsche at the passage; (Delitzsch, Brief a. d. Römer, p. 12; Winer's Grammar, 385 (360); Buttmann, 331 (285)); ἐν Δαυίδ, in the Psalms of David, [Hebrews 4:7](#) (see Δαβίδ, at the end); ἐν τῷ ὤσει, in the prophecies of Hosea, [Romans 9:25](#).

e. tropically, applied to things not perceived by the senses, as ἐν τῇ καρδίᾳ, ἐν ταῖς καρδίαις, [Matthew 5:28](#); [Matthew 13:19](#); [2 Corinthians 4:6](#), and often; ἐν ταῖς συνειδησεσι, [2 Corinthians 5:11](#).

2. with the dative of a person, **in the person, nature, soul, thought of anyone**:

thus ἐν τῷ Θεῷ κέκρυπται ἡ ζωὴ ὑμῶν, it lies hidden as it were in the bosom of God until it shall come forth to view, [Colossians 3:3](#), cf. [Ephesians 3:9](#); ἐν αὐτῷ, i. e. in the person of Christ, κατοικεῖ πᾶν τὸ πλήρωμα etc., [Colossians 1:19](#); [Colossians 2:3](#) ((?), 9). phrases in which ἡ ἁμαρτία is said to dwell in men, [Romans 7:17f](#); or ὁ Χριστός (the mind, power, life of Christ) εἶναι, ([John 17:26](#)); [Romans 8:10](#); [2 Corinthians 13:5](#); μένειν, [John 6:56](#); ([John 15:4, 5](#)); ζῆν, [Galatians 2:20](#); μορφοῦσθαι, [Galatians 4:19](#); λαλεῖν, [2 Corinthians 13:3](#); ὁ λόγος τοῦ Θεοῦ εἶναι, [1 John 1:10](#); μένειν, [John 5:38](#); ἐνοικεῖν or οἰκεῖν ὁ λόγος τοῦ Χριστοῦ, [Colossians 3:16](#); τὸ πνεῦμα (of God, of Christ), [Romans 8:9, 11](#); [1 Corinthians 3:16](#); [2 Timothy 1:14](#); τὸ ἐν τίνι χάρισμα, [1](#)

[Timothy 4:14](#); [2 Timothy 1:6](#); ἐνεργεῖν ἐν τίνι, [Matthew 14:2](#); [Ephesians 2:2](#); [1 Corinthians 12:6](#), etc.; ἐνεργεῖσθαι, [Colossians 1:29](#); κατεργάζεσθαι, [Romans 7:8](#). after verbs of revealing, manifesting: ἀποκαλύψαι ἐν ἐμοί, in my soul, [Galatians 1:16](#); φανερόν ἐστιν ἐν αὐτοῖς, [Romans 1:19](#). ἐν ἑαυτῷ, ἐν ἑαυτοῖς, within oneself, i. e. **in the soul, spirit, heart**: after the verbs εἰδέναι, [John 6:61](#); εἰπεῖν, [Luke 7:39](#); [Luke 18:4](#); ἐμβρίμασθαι, [John 11:38](#); στενάζειν, [Romans 8:23](#); διαλογίζεσθαι, [Mark 2:8](#) (alternating there with ἐν ταῖς καρδίαις, cf. [Mark 2:6](#)); [Luke 12:17](#); διαπόρειν, [Acts 10:17](#); λέγειν, [Matthew 3:9](#); [Matthew 9:21](#); [Luke 7:49](#); also [2 Corinthians 1:9](#); for other examples of divers kinds, see εἰμί, V. 4 e.

3. It answers to the German an (**on**; often freely to be rendered **in the case of, with**, etc. Winer's Grammar, § 48, a. 3 a.), when used a. of the person or thing on whom or on which some power is operative: ἵνα οὕτω γένηται ἐν ἐμοί, [1 Corinthians 9:15](#); ποιεῖν τί ἐν τίνι, [Matthew 17:12](#); [Luke 23:31](#); cf. Matthiae, ii., p. 1341; (Winer's Grammar, as above and 218 (204f); Buttman, 149 (130)).

b. of that in which something is manifest (Winer's Grammar, as above): μανθάνειν ἐν τίνι, [1 Corinthians 4:6](#); γινώσκειν, [Luke 24:35](#); [John 13:35](#); [1 John 3:19](#) (examples from the classics are given by Passow, 1:2, p. 908b; (cf. Liddell and Scott, under the word, A. III.)); likewise of that in which a thing is sought: ζητεῖν ἐν τίνι, [1 Corinthians 4:2](#).

c. after verbs of stumbling, striking: προσκόπτειν, [Romans 14:21](#); πταίειν, [James 2:10](#); ἐκανδαλίζεσθαι, which see in its place.

4. **with, among, in the presence of**, with the dative of person (also often in the classics; cf. Matthiae, ii., p. 1340; Winer's Grammar, 385 (360) and 217f (204)): [1 Corinthians 2:6](#); ἐν ὀφθαλμοῖς ἡμῶν, [Matthew 21:42](#); ἐν ἐμοί, in my judgment, [1 Corinthians 14:11](#); (perhaps add [Jude 1:1](#) L T Tr WH; but cf. 6 b. below). To this head some refer ἐν ὑμῖν, [1 Corinthians 6:2](#), interpreting it **in your assembly**, cf. Meyer at the passage; but see 5 d.γ.

5. used of that with which a person is surrounded, equipped, furnished, assisted, or acts (Winer's Grammar, § 48, a. 1 b.);

a. **in** equivalent to **among**, with collective nouns: ἐν τῷ ὄχλῳ, [Mark 5:30](#) (Winer's Grammar, 414 (386)); ἐν τῇ γενεᾷ ταύτῃ, among the men of this age, [Mark 8:38](#); ἐν τῷ γένει μου, in my nation i. e. among my countrymen, [Galatians 1:14](#); especially with the dative plural of persons, as ἐν ἡμῖν, ἐν ὑμῖν, among us, among you, ἐν ἀλλήλοις, among yourselves, one

with another: [Matthew 2:6](#); [Matthew 11:11](#); [Mark 9:50](#); [Luke 1:1](#); [John 1:14](#); [John 13:35](#); [Acts 2:29](#); [1 Corinthians 3:18](#); [1 Corinthians 5:1](#), and often.

b. of the garments with (in) which one is clad: *ἐν ἐνδύμασι* and the like, [Matthew 7:15](#); [Mark 12:38](#); [Luke 24:4](#); [John 20:12](#); [Acts 10:30](#); [Hebrews 11:37](#); [James 2:2](#); [Revelation 3:4](#); *ἡμφιεσμένον ἐν ἱματίοις*, [Matthew 11:8](#) (T Tr WH omit; L brackets *ἱματίοις*); [Luke 7:23](#); *περιβάλλεσθαι ἐν ἱματίοις*, [Revelation 3:5](#); [Revelation 4:4](#) (L WH text omit *ἐν*).

c. of that which one either leads or brings with him, or with which he is furnished or equipped; especially after verbs of coming (*ἐν* of accompaniment), where we often say **with**: *ἐν δέκα χιλιάσιν ὑπανταν*, [Luke 14:31](#); *ἦλθεν ἐν μυριάσι*, [Jude 1:14](#); cf. Grimm on 1 Macc. 1:17; *εἰσέρχεσθαι ἐν αἵματι*, [Hebrews 9:25](#); *ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι*, [1 John 5:6](#) (i. e. with the water of baptism and the blood of atonement, by means of both which he has procured the pardon of our sins, of which fact we are assured by the testimony of the Holy Spirit); *ἐν ῥάβδῳ*, [1 Corinthians 4:21](#); *ἐν πληρώματι εὐλογίας*, [Romans 15:29](#); *φθάνειν ἐν τῷ εὐαγγελίῳ*, [2 Corinthians 10:14](#); *ἐν πνεύματι καὶ δυνάμει ἤλιον*, imbued or furnished with the spirit and power of Elijah, [Luke 1:17](#); *ἐν τῇ βασιλείᾳ αὐτοῦ*, furnished with the regal power of the Messiah, possessed of his kingly power (Buttmann, 330 (284)): [Matthew 16:28](#); [Luke 23:42](#) (WH text L marginal reading Tr marginal reading *εἰς τὴν βασιλείαν*). Akin is its use d. of the instrument or means by or with which anything is accomplished, owing to the influence of the Hebrew preposition בְּ much more common in the sacred writers than in secular authors. (cf. Winers Grammar, § 48, a. 3 d.; Buttmann, 181 (157) and 329 (283f), where we say **with**, **by means of**, **by** (through); **α.** in phrases in which the primitive force of the preposition is discernible, as *ἐν πυρὶ κατακαίειν*, [Revelation 17:16](#) (T omits; WH brackets *ἐν*); *ἐν ἄλατι ἀλίζειν* or *ἀρτύειν*, [Matthew 5:13](#); [Mark 9:50](#); [Luke 14:34](#); *ἐν τῷ αἵματι λευκάνειν*, [Revelation 7:14](#); *ἐν αἵματι καθαρίζειν*, [Hebrews 9:22](#); *ἐν ὕδατι βαπτίζειν*, [Matthew 3:11](#), etc. (see *βαπτίζω*, II.

b. bb.). **β.** with the dative, where the simple dative of the instrument might have been used, especially in the Revelation: *ἐν μάχαιρα*, *ἐν ῥομφαίᾳ ἀποκτείνειν*, [Revelation 6:8](#); [Revelation 13:10](#); *πατάσσειν*, [Luke 22:49](#); *ἀπολλυσθαι*, [Matthew 26:52](#); *καταπατεῖν ἐν τοῖς ποσίν*, [Matthew 7:6](#); *ἐν βραχίονι αὐτοῦ*, [Luke 1:51](#); *ἐν δακτύλῳ Θεοῦ*, [Luke 11:20](#), and in other examples; of things relating to the soul, as *ἐν ἀγιασμῷ*, [2 Thessalonians 2:13](#) (Winer's Grammar, 417 (388)); [1 Peter 1:2](#); *ἐν τῇ παρακλήσει*, [2 Corinthians 7:7](#); *ἐν προσευχῇ*, [Matthew](#)

17:21 (T WH omit; Tr brackets the verse); εὐλογεῖν ἐν εὐλογία, [Ephesians 1:3](#); δικαιοῦσθαι ἐν τῷ αἵματι, [Romans 5:9](#). γ. more rarely with the dative of person, meaning **aided by one, by the intervention or agency of someone, by (means of) one** (cf. Winers Grammar, 389 (364); Buttman, 329f (283f)): ἐν τῷ ἄρχοντι τῶν δαιμονίων, [Matthew 9:34](#); ἐν ἑτερογλώσσοις, [1 Corinthians 14:21](#); κρίνειν τὴν οἰκουμένην ἐν ἀνδρὶ, [Acts 17:31](#); ἐν ὑμῖν κρίνεται ὁ κόσμος (preceded by οἱ ἄγιοι τὸν κόσμον κρινούσιν), [1 Corinthians 6:2](#); ἐργάζεσθαι ἐν τίνι, Sir. 13:4 Sir. 30:13, 34. δ. followed by an infinitive with the article, **in that** (German *dadurchdass*), or like the Latin *gerund* (or English participial noun; cf. Buttman, 264 (227)): [Acts 3:26](#); [Acts 4:30](#); [Hebrews 2:8](#); [Hebrews 8:13](#).

e. of the state or condition in which anything is done or anyone exists, acts, suffers; out of a great number of examples (see also in γίνομαι, 5 f.; and εἰμί, V. 4 b.) it is sufficient to cite: ἐν βασιλείᾳ, [Luke 16:23](#); ἐν τῷ θανάτῳ, [1 John 3:14](#); ἐν ζωῇ, [Romans 5:10](#); ἐν τοῖς δεσμοῖς, [Philemon 1:13](#); ἐν πειρασμοῖς, [1 Peter 1:6](#); ἐν ὁμοιώματι σαρκός, [Romans 8:3](#); ἐν πολλῷ ἀγῶνι, [1 Thessalonians 2:2](#); ἐν δόξῃ, [Philippians 4:19](#); [2 Corinthians 3:7f](#); σπείρεται ἐν φθορᾷ κτλ. it (namely, that which is sown) is sown in a state of corruption, namely, ὄν, [1 Corinthians 15:42f](#); ἐν ἐτοιμίῳ ἔχειν, to be prepared, in readiness, [2 Corinthians 10:6](#); ἐν ἐκστάσει, [Acts 11:5](#); [Acts 22:17](#); very often so used of virtues and vices, as ἐν εὐσέβειᾳ καὶ σεμνότητι, [1 Timothy 2:2](#); ἐν ἀγιασμῷ, [1 Timothy 2:15](#); ἐν καινότητι ζωῆς, [Romans 6:4](#); ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, [Romans 3:26](#) (25); ἐν κακίᾳ καὶ φθόνῳ, [Titus 3:3](#); ἐν πανουργίᾳ, [2 Corinthians 4:2](#); also with an adverbial force: as ἐν δυνάμει, powerfully, with power (Winers Grammar, § 51, 1 e.; Buttman, 330 (284)), [Mark 9:1](#); [Romans 1:4](#); [Colossians 1:29](#); [2 Thessalonians 1:11](#); κρίνειν ἐν δικαιοσύνῃ, [Acts 17:31](#); [Revelation 19:11](#); ἐν χαρᾷ, in joy, joyful, [Romans 15:32](#); ἐν ἐκτένεια, [Acts 26:7](#); ἐν σπουδῇ, [Romans 12:8](#); ἐν χάριτι, [Galatians 1:6](#); [2 Thessalonians 2:16](#); ἐν τάχει, [Luke 18:8](#); [Romans 16:20](#); [Revelation 1:1](#). (Here perhaps may be introduced the noteworthy adverbial phrase ἐν πᾶσι τούτοις, with all this, [Luke 16:26](#) L marginal reading T Tr marginal reading WH for R G ἐπὶ πᾶσι τούτοις (see ἐπί, B. 2 d.); also ἐν πᾶσιν, in all things (R. V. **withal**), [Ephesians 6:16](#) L text T Tr WH.) A similar use occurs in speaking f. of the form in which anything appears or is exhibited, where ἐν may be represented by the German *als* (English **as**); twice so in the N. T.: σοφίαν λαλεῖν ἐν μυστηρίῳ (**as a mystery** (here A. V. **in**)), [1 Corinthians 2:7](#); ἐν τῷ αὐτῷ ὑποδείγματι πίπτειν, [Hebrews 4:11](#) ((A. V. **after**); others regard this as a pregnant construction, the ἐν marking rest after motion (R. V. marginal reading **into**); cf. Kurtz or Lünem. at the passage; Buttman, 329 (283);

and 7 below); (διδόναι τί ἐν δωρεά, 2 Macc. 4:30; Polybius 23, 3, 4; 26, 7, 5; ἐν μερίδι, Sir. 26:3; λαμβάνειν τί ἐν φερνῇ, Polybius 28, 17, 9; examples from Plato are given by Ast, Platonic Lexicon, i., p. 702; Latininmandatisdare i. e. to be considered as orders, Caesar b. g. 1, 43). (Here perhaps may be noticed the apparent use of ἐν to denote **the measure or standard** (Winers Grammar, § 48, a. 3b.; Bernhardy (1829), p. 211): ἐν μέτρῳ, [Ephesians 4:16](#) (see μέτρον, 2); ἔφερον ἐν ἑξήκοντα etc. [Mark 4:8](#) WH text (note the εἰς, which see B. II. 3 a.); καρποφοροῦσιν ἐν τριάκοντα etc. [Mark 4:20](#) T Tr text WH text; but some would take ἐν here distributively, cf. Fritzsche on [Mark 4:8](#).) g. of the things **in** (with) which one is busied: [1 Timothy 4:15](#); [Colossians 4:2](#); ἐν οἷς, [Acts 26:12](#); ἐν αὐτῷ, in preaching the gospel, [Ephesians 6:20](#); ἐν τῇ ἑορτῇ, in celebrating the feast, [John 2:23](#) (L Tr brackets ἐν); ἐν τῇ διδαχῇ, in giving instruction, while teaching, [Mark 4:2](#); [Mark 12:38](#); see εἰμί, V. 4 d.; Passow, i., p. 910b; (Liddell and Scott, under the word, II. 1). h. of that in which anything is embodied or summed up: ἐν αὐτῷ ζωὴ ἦν, i. e. that life of which created beings were made partakers was comprehended in him, [John 1:4](#); ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, [Romans 13:9](#) (on [Ephesians 1:10](#) see ἀνακεφαλαιώω); πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἑβδομήκοντα πέντε, comprised in, consisting of, seventy-five souls, [Acts 7:14](#) (Winer's Grammar, 391 (366)).

6. of that in which any person or thing is inherently fixed, implanted, or with which it is intimately connected;

a. of the whole in which a part inheres: properly, μένειν ἐν τῇ ἀμπέλῳ, [John 15:4](#); ἐν ἐνί σώματι μέλη πολλά, [Romans 12:4](#); figuratively, κρέμασθαι ἐν τίνι, [Matthew 22:40](#).

b. of a person to whom another is wholly joined and to whose power and influence he is subject, so that the former may be likened to the place in which the latter lives and moves. So used in the writings of Paul and of John particularly of intimate relationship with God or with Christ, and for the most part involving contextually the idea of power and blessing resulting from that union thus, εἶναι or μένειν ἐν τῷ πατρὶ or ἐν τῷ Θεῷ, of Christ, [John 10:38](#); [John 14:10f](#); of Christians, [1 John 3:24](#); [1 John 4:13, 15f](#); εἶναι or μένειν **in Christ**, of his disciples and worshippers, [John 14:20](#); [John 15:4f](#); μένειν ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ, [1 John 2:24](#); ἐν Θεῷ, i. e. amplified and strengthened in the fellowship of God and the consciousness of that fellowship, ἐργάζεσθαι τί, [John 3:21](#); παρρησιάζεσθαι, [1 Thessalonians 2:2](#). Of frequent use by Paul are the phrases ἐν Χριστῷ, ἐν Χριστῷ Ἰησοῦ, ἐν κυρίῳ (cf. Fritzsche, Commentary on Romans, vol. ii., p. 82ff; Winers Grammar, 389 (364); Weiss, Biblical Theol. des N. T. §§ 84 b., 149 c.), **ingrafted as it were in Christ, in fellowship and union with Christ, with the Lord**: [Romans 3:24](#); [Romans 6:11, 23](#); [Romans 8:39](#); [1 Corinthians 1:4](#); [2 Corinthians 3:14](#); [Galatians 2:4](#); [Galatians 3:14, 26, 28](#); [Galatians 5:6](#); [Ephesians](#)

1:3 (Rec. omits ἐν); [Ephesians 2:6f, 10, 13](#); [1 Timothy 1:14](#); [2 Timothy 1:1, 13](#); [2 Timothy 2:1](#); [1 Peter 3:16](#); [1 Peter 5:10](#); στήκειν ἐν κυρίῳ, [Philippians 4:1](#); ἵνα εὐρεθῶ ἐν αὐτῷ), that I may be found (by God and Christ) most intimately united to him, [Philippians 3:9](#); εἶναι ἐν Χριστῷ Ἰησοῦ [1 Corinthians 1:30](#); οἱ ἐν Χριστῷ Ἰησοῦ, [Romans 8:1](#); [1 Peter 5:14](#); κοιμᾶσθαι ἐν Χριστῷ, θνήσκειν ἐν κυρίῳ, to fall asleep, to die, mindful of relationship to Christ and confiding in it (Winer's Grammar, as above), [1 Corinthians 15:18](#); [Revelation 14:13](#). Since such union with Christ is the basis on which actions and virtues rest, the expression is equivalent in meaning to **by virtue of spiritual fellowship or union with Christ**; in this sense it is joined to the following words and phrases: [πέπεισμαι](#), [Romans 14:14](#) (Winer's Grammar, as above and 390 note); [πεποιθέναι](#), [Galatians 5:10](#); [Philippians 1:14](#); [2 Thessalonians 3:4](#); [παρησιάν ἔχειν](#), [Philemon 1:8](#); [ἐλπίζειν](#), [Philippians 2:19](#); [καύχησιν ἔχειν](#), [Romans 15:17](#); [1 Corinthians 15:31](#); [ἀνῆκεν](#), [Colossians 3:18](#); [τό αὐτό φρονεῖν](#), [Philippians 4:2](#); [ὑπακούειν](#), [Ephesians 6:1](#) (L omits; Tr WH brackets ἐν κυρίῳ); [φῶς](#), [Ephesians 5:8](#); [αὔξει](#); [ζωοποιεῖσθαι](#), [1 Corinthians 15:22](#); [ὁ κόπος οὐκ ἐστι κενός](#), [1 Corinthians 15:58](#); [ἅγιος](#), [Philippians 1:1](#); [ἡγιασμένος](#), [1 Corinthians 1:2](#); [λαλεῖν](#), [2 Corinthians 2:17](#); [2 Corinthians 12:19](#); [ἀλήθειαν λέγειν](#), [Romans 9:1](#); [λέγειν καί μαρτύρεσθαι](#), [Ephesians 4:17](#). Hence, it denotes the Christian aim, nature, quality of any action or virtue; thus, [εὐρεστον ἐν κυρίῳ](#), [Colossians 3:20](#) G L T Tr WH; [προσδέχεσθαι τινα](#), [Romans 16:2](#); [Philippians 2:29](#); [ἀσπάζεσθαι τινα](#), [Romans 16:8, 22](#); [1 Corinthians 16:19](#); [κοπιαν](#), [Romans 16:12](#) (Winers Grammar, 390 note; L brackets the clause); [γαμηθῆναι](#), [1 Corinthians 7:39](#); [χαίρειν](#), [Philippians 3:1](#); [Philippians 4:4, 10](#); [παρακαλεῖν](#), [1 Thessalonians 4:1](#); [προϊστασθαι τίνος](#), [1 Thessalonians 5:12](#); — or is equivalent to **in things pertaining to Christ, in the cause of Christ**: [νήπιος](#), [1 Corinthians 3:1](#); [φρόνιμος](#), [1 Corinthians 4:10](#); [παιδαγωγοί](#), [1 Corinthians 4:15](#); [ὁδοί μου](#), [1 Corinthians 4:17](#); [θύρας μοι ἀνεωγμένης ἐν κυρίῳ](#), in the kingdom of the Lord, [2 Corinthians 2:12](#). [δικαιοῦσθαι ἐν Χριστῷ](#), by faith in Christ, [Galatians 2:17](#). Finally, it serves as a periphrasis for **Christian** (whether person or thing): [τούς ἐκ τῶν Ναρκίσσου τούς ὄντας ἐν κυρίῳ](#) (opposed to those of the family of Narcissus who were not Christians), [Romans 16:11](#); [ἄνθρωπος ἐν Χριστῷ](#), a Christian, [2 Corinthians 12:2](#); [αἱ ἐκκλησίαι αἱ ἐν Χριστῷ](#) [Galatians 1:22](#); [1 Thessalonians 2:14](#); [οἱ νεκροί ἐν Χριστο](#) those of the dead who are Christians, [1 Thessalonians 4:16](#); [ἐκλεκτόν ἐν κυρίῳ](#), a Christian of mark, [Romans 16:13](#); [δόκιμος ἐν Χριστῷ](#) an approved Christian, [Romans 16:10](#); [δέσμιος ἐν κυρίῳ](#), a Christian prisoner (tacitly opposed to prisoners of another sort (Winer's Grammar, 388 (363))), [Ephesians 4:1](#); [πιστός διάκονος ἐν κυρίῳ](#) [Ephesians 6:21](#); [Colossians 4:7](#); [διακονία](#), [Colossians](#)

4:17; ἐν Χριστῷ γεννᾶν τινα, to be the author of one's Christian life or life devoted to Christ, [1 Corinthians 4:15](#); δεσμοὶ ἐν Χριστῷ, bonds occasioned by one's fellowship with Christ, [Philippians 1:13](#) (others connect ἐν Χριστῷ here with φανερούς); it might be freely rendered as Christians, as a Christian, in [1 Corinthians 9:1](#); [Philemon 1:16](#). ἐν πνεύματι (ἀγίῳ) εἶναι, to be in the power of, be actuated by, inspired by, the Holy Spirit: [Romans 8:9](#) (here in opposed to ἐν σαρκί); γίνεσθαι, [Revelation 1:10](#); [Revelation 4:2](#); ἐν πνεύματι Θεοῦ λαλεῖν, [1 Corinthians 12:3](#); ἐν πνεύματι or ἐν πνεύματι τῷ ἀγίῳ or ἐν πνεύματι Θεοῦ, namely, ὧν (being) in i. e. under the power of the Spirit, moved by the Spirit (cf. Buttmann, 330 (283f); W 390 (364f)): [Matthew 22:43](#); [Mark 12:36](#); [Luke 2:27](#); [1 Corinthians 12:3](#); [Revelation 17:3](#); [Revelation 21:10](#). ἄνθρωπος ἐν πνεύματι ἀκαθάρτω, namely, ὧν, in the power of an unclean spirit, possessed by one, [Mark 1:23](#); ἐν τῷ πονηρῷ κείσθαι, to be held in the power of Satan, [1 John 5:19](#). οἱ ἐν νόμῳ, subject to the control of the law, [Romans 3:19](#), ἐν τῷ Ἀδὰμ ἀποθνήσκειν, through connection with Adam, [1 Corinthians 15:22](#).

c. of that in which other things are contained and upheld, as their cause and origin: ἐν αὐτῷ (i. e., in God) ζῶμεν κτλ. in God is found the cause why we live, [Acts 17:28](#); ἐν αὐτῷ (in Christ, as the divine hypostatic λόγος) ἐκτίσθη τά πάντα, in him resides the cause why all things were originally created, [Colossians 1:16](#) (the cause both instrumental and final as well, for ἐν αὐτῷ is immediately afterward resolved into δι' αὐτοῦ καὶ εἰς αὐτόν (cf. Winer's Grammar, § 50, 6 and Lightfoot at the passage)); τά πάντα ἐν αὐτῷ συνέστηκε, [Colossians 1:17](#); ἐν Ἰσαάκ κληθήσεται σοι σπέρμα, [Romans 9:7](#); [Hebrews 11:18](#), from [Genesis 21:12](#); ἀγιάζεσθαι ἐν, with the dative of thing, [Hebrews 10:10](#), cf. [1 Corinthians 6:11](#); ἐν τούτῳ πιστεύομεν, in this lies the reason why we believe, [John 16:30](#), cf. [1 Corinthians 4:4](#); ἐν ᾧ equivalent to ἐν τούτῳ ὅτι (in that), since: [Romans 8:3](#); [Hebrews 2:18](#); [Hebrews 6:17](#) (see 8 e. below). Closely related is the use of ἐν d. of that which gives opportunity, the occasion: ἔφυγεν ἐν τῷ λόγῳ τούτῳ (on i. e. at this word; cf. Winer's Grammar, § 48, a. 3 c.), [Acts 7:29](#).

e. after certain verbs denoting an affection, because the affection inheres or resides, as it were, in that to which it relates (cf. Buttmann, 185 (160f); Winer's Grammar, 232 (217f)); see εὐδοκέω, εὐδοκία, εὐφραίνομαι, καυχάομαι, χαίρω, etc.; likewise sometimes after ἐλπίζω, πιστεύω, πίστις (which see in their proper places), because faith and hope are placed in what is believed or hoped for.

7. after verbs implying motion ἐν with the dative is so used as to seem, according to our laws of speech, to be employed for εἰς with the accusative; but it indicates the idea of rest and

continuance succeeding the motion; cf. Winer's Grammar, § 50, 4; Buttmann, 328f (282f): thus after ἀποστέλλω, [Matthew 10:16](#); [Luke 10:3](#); ἐισέρχεσθαι, [Luke 9:46](#); [Revelation 11:11](#) (not R Tr; WH brackets ἐν); ἐξέρχεσθαι, [Luke 7:17](#); [1 Thessalonians 1:8](#) (but not after ἔρχεσθαι in [Luke 23:42](#), on which passage see 5 c. above); καταβαίνειν, [John 5:4](#) (R L; cf. Winer's Grammar, § 50, 4

a.); ἐπιστρέψαι ἀπειθεῖς ἐν φρονήσει δικαίων, that they may abide in etc. [Luke 1:17](#); καλεῖν ἐν εἰρήνῃ, ἐν ἀγιασμῶ, ἐν μία ἐλπίδι, equivalent to εἰς τό εἶναι ἡμᾶς (ὕμᾶς) ἐν etc.: [1 Corinthians 7:15](#); [1 Thessalonians 4:7](#); [Ephesians 4:4](#); especially after τιθέναι and ἰσταναι, which words see in their places. On the same use of the preposition, common in Homer, somewhat rare in the classic authors, but recurring frequently in writings of a later age, see Winer's Grammar, the passage cited; Passow, i. 2, p. 909a; (cf. Liddell and Scott, under I. 8).

8. Constructions somewhat peculiar:

a. ἐν Αἰγύπτου namely, γῆ (by an ellipsis common in Greek writings, cf. Passow, i. 2, p. 908b; (Liddell and Scott, under I. 2); Winer's Grammar, 384 (359); (Buttmann, 171 (149))): [Hebrews 11:26](#) (Lachmann); but see Αἴγυπτος.

b. expressions shaped by the Hebrew idiom: ἀγοράζειν ἐν with the dative of price (for the price is the means by which a thing is bought (cf. Winer's Grammar, § 48, a. 3 e.)), [Revelation 5:9](#) (ἐν ἀργυρίῳ, [1 Chronicles 21:24](#)). ἀλλάσσειν τί ἐν τίνι (see ἀλλάσσω), to exchange one thing for another (properly, to change something and have the exchange in (cf. Winer's Grammar, 388 (363) note; 206 (194))): [Romans 1:23, 25](#) (here μετήλλαξαν. ὁμνυμι ἐν τίνι) עֲבַדְתִּי אֱלֹהִים אֲחֵרִים, cf. Gesenius, Thesaurus iii., p. 1355; (Winer's Grammar, § 32, 1 b.; Buttmann, 147 (128))), to swear by (i. e. the name of someone being interposed), or as it were relying on, supported by, someone (cf. Winer's Grammar, 389 (364)): [Matthew 5:34-36](#); [Matthew 23:16, 18-22](#); [Revelation 10:6](#).

c. ὁμολογῶ, ἐν τίνι after the Syriac (B ydw) [] [not the tiebr., see Fritzsche on Matthew, p. 386; Buttmann, 176 (153); Winer's Grammar, § 32, 3 b., yet cf. § 4, a.]), properly, to confess in one's case (or when one's cause is at stake (cf. Winer's Grammar, the passage cited; Fritzsche, the passage cited; Weiss, Das Matthäusevang., p. 278 note 1 (and in Meyer on Matthew, edition 7))), the nature of the confession being evident from the context; as, to confess one to be my master and lord, or to be my worshipper: [Matthew 10:32](#); [Luke 12:8](#); (cf. Westcott, Canon, p. 305 note 1).

d. on the very common phrase ἐν ὀνόματι τίνος, see ὄνομα (especially 2). (e. the phrase ἐν ᾧ varies in meaning according to the varying sense of ἐν. It may be, α. local, wherein (equivalent to ἐν τούτῳ ἐν ᾧ): [Romans 2:1](#); [Romans 14:22](#); [2 Corinthians 11:12](#). β. temporal, while (cf. II. below; Winer's Grammar, § 48, a. 2): [Mark 2:19](#); Lukev.

34; [John 5:7](#); [Luke 19:13](#) (Rec. ἕως, which see). γ. instrumental, **whereby**: [Romans 14:21](#). δ. causal, English **in that** (see Mätzner, English Gram, translation by Grece, 3:452 — concomitance passing over into causal dependence, or the substratum of the action being regarded as that on which its existence depends; cf. 'in those circumstances I did so and so'), **on the ground of this that, because**: [Romans 8:3](#), etc.; see in 6 c. above. According to the last two uses, the phrase may be resolved into ἐν τούτῳ ὅτι or ἐν τούτῳ ὅ (cf. Winer's Grammar, § 23, 2 b. and b.); on its use see Winer's Grammar, 387 (362) note; Buttmann, 331 (284f); Bernhardt (1829), p. 211; especially Fritzsche on Romans, vol. ii., p. 93f.)

II. With the notion of Time ἐν marks a. periods and portions of time in which anything occurs, **in, on, at, during**: ἐν τῇ ἡμέρᾳ, ἐν τῇ νυκτί, [John 11:9f](#), etc.; ἐν ταῖς ἡμέραις ἐκείναις, [Matthew 3:1](#), etc.; ἐν σαββάτῳ, [Matthew 12:2](#), and in many other examples; ἐν τῷ δευτέρῳ, at the second time, [Acts 7:13](#); ἐν τῷ καθεξῆς, [Luke 8:1](#); ἐν τῷ μεταξύ, **in the meantime** (Winer's Grammar, 592f (551)), [John 4:31](#); (ἐν ἐσχάτῳ χρόνῳ, [Jude 1:18](#) Rec.).

b. before substantives signifying an event, it is sometimes equivalent to **at the time of** this or that event (German bei); thus ἐν τῇ παλιγγενεσίᾳ, [Matthew 19:28](#); ἐν τῇ παρουσίᾳ αὐτοῦ or μου, [1 Corinthians 15:23](#); [1 Thessalonians 2:19](#); [1 Thessalonians 3:13](#) (Winer's Grammar, § 50, 5); [Philippians 2:12](#); [1 John 2:28](#); ἐν τῇ ἀναστάσει, [Matthew 22:28](#); [Mark 12:23](#); [Luke 14:14](#); [Luke 20:33](#); ἐν τῇ ἐσχάτῃ σάλπιγγι, at (the sounding of) the last trumpet, [1 Corinthians 15:52](#); ἐν τῇ ἀποκαλύψει of Christ, [2 Thessalonians 1:7](#); [1 Peter 1:7, 13](#); [1 Peter 4:13](#).

c. before infinitives with the article (Buttmann, 263f (226f); Winer's Grammar, § 44, 6); before the infinitive present it signifies **while, as**: [Matthew 13:4](#) (ἐν τῷ σπεύρειν); [Matthew 13:25](#) (ἐν ... τῷ καθεύδειν τοὺς ἀνθρώπους); [Matthew 27:12](#); [Mark 6:48](#); [Luke 1:21](#) (cf. Buttmann, the passage cited); ; [1 Corinthians 11:21](#); [Galatians 4:18](#), etc.; before the infinitive aorist, **when, after that**: [Luke 9:36](#); [Luke 19:15](#), etc.

d. within, in the course of: ἐν τρισὶν ἡμέραις, [Matthew 27:40](#); [Mark 15:29](#) (L T Tr omit; WH brackets ἐν); [John 2:19](#) (Tr WH brackets ἐν), 20; cf. Winer's Grammar, § 48, a. 2; (Buttmann, § 133, 26).

III. In Composition. Prefixed to adjectives ἐν denotes lying or situated in some place or condition, possessed of or noted for something; as in ἐνάλιος, ἔνδοξος, ἔμφοβος. Prefixed to Verbs it signifies

1. remaining, staying, continuing **in** some place, state, or condition;
as, ἔνειμι, ἐμμένω, ἐνοικέω.

2. motion **into** something, entering into, mingling in;
as, ἐμβαίνω, ἐμβατεύω, ἐγκαλέω (summon to court), ἐγγράφω, ἐγκρούπτω.

3. in ἐμφυσάω, ἐμπρήθω, ἐμπτύω it answers to German an (on). Before beta β', mu μ', pi π, phi Φ, psi Ψ, ἐν changes to εμ(, before gamma γ' kappa κ' xi Ξ chi Χ, to εγγ(, before lambda λ' to ελ(, although this assimilation is neglected also in the older manuscripts (in **not often changed**, Scrivener, Collation etc., p. lvi.; "in some words assimilation is constant according to all or at least all primary manuscripts while in a comparatively small number of cases authority is divided. Speaking generally, assimilation is the rule in compounds of ἐν, retention of the nu ν in those of σύν (Prof. Hort). Following manuscript authority T WH write ἐγγράφω, ἐνκαθετος, ἐνκαινια, ἐνκαινίζω, ἐνκατοικέω, ἐνκαυχάομαι, ἐνκεντριζω, ἐνκρίνω, ἐνπεριπατέω, ἐνπνέω; T ἐνκόπτω; WH ἐνκοπη, ἐνκυος;

but L T Tr WH retain ἐγκαλέω, ἔγκλημα, ἐγκομβωμαι, ἐγκράτεια, ἐγκρατεύομαι, ἐγκρατής, ἐγχρίω, ἐλλογέω (ἐλλογάω), ἐμβαίνω, ἐμβάλλω, ἐμβάπτω, ἐμβατεύω, ἐμβλέπω, ἐμβριμάομαι, ἐμμαίνομαι, ἐμπαιγμονῆ, ἐμπαιγμός, ἐμπαίζω, ἐμπαίκτης, ἐμπίπλημι, ἐμπίπτω, ἐμπλέκω, ἐμπλοκή, ἐμπορεύομαι, ἐμπορία, ἐμπόριον, ἔμπορος, ἐμπτύω, ἐμφανής, ἐμφανίζω, ἔμφορος, ἔμφυτος; L T Tr ἔγκυος; L Tr WH ἐμμένω, ἔμπροσθεν; L Tr ἐγγράφω, ἐγκάθετος, ἐγκαίνια, ἐγκαινίζω, ἐγκακέω, ἐγκαταλείπω, ἐγκατοικέω, ἐγκαυχάομαι, ἐγκεντριζω, ἐγκοπή, ἐγκόπτω, ἐγκρίνω, ἐμπεριπατέω, ἐμπνέω; T ἐμπιπράω; T WH are not uniform in ἐγκακέω, ἐγκαταλείπω; nor T in ἐμμένω, ἔμπροσθεν;

nor WH in ἐγκόπτω. — Add L T Tr WH ἀνέγκλητος, παρεμβάλλω, παρεμβολή. See Gregory in the Proleg. to Tdf: edition 8, p. 76ff; Hort in WHs Appendix, p. 149; Alexander Buttmann (1873) in Studien und Kritiken for 1862, p. 179f; especially Meisterhans, p. 46)

STRONGS NT 1722: ενκ(ενκ(, see εγκ(and under the word ἐν, III. 3.

STRONGS NT 1722: ενπ(ενπ(see εμπ(and under the word ἐν, III. 3 fine print.

Strong's Exhaustive Concordance

about, after, as.

A primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. A relation of rest (intermediate between [eis](#) and [ek](#)); "in," at, (up-)on, by, etc. -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... Sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, (open-)ly, X outwardly, one, X quickly, X shortly, (speedi-)ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition.

see GREEK [eis](#)

see GREEK [ek](#)

[Strong's Greek 1722](#)
[2777 Occurrences](#)

◀ 40. hagios ▶

Strong's Concordance

hagios: sacred, holy

Original Word: ἅγιος, ἴα, ον

Part of Speech: Adjective

Transliteration: hagios

Phonetic Spelling: (hag'-ee-os)

Definition: sacred, holy

Usage: set apart by (or for) God, holy, sacred.

HELPS Word-studies

40 *hágios* – properly, *different (unlike), other ("otherness"), holy*; for the believer, **40** (*hágios*) means "*likeness of nature with the Lord*" because "*different* from the world."

The fundamental (core) meaning of **40** (*hágios*) is "different" – thus a temple in the 1st century was *hagios* ("holy") because *different* from other buildings (Wm. Barclay). In the NT, **40** /*hágios* ("holy") has the "technical" meaning "*different* from the world" because "*like* the Lord."

[**40** (*hágios*) implies something "set apart" and therefore "*different (distinguished/distinct)*" – i.e. "other," because *special* to the Lord.]

NAS Exhaustive Concordance

Word Origin

from a prim. root

Definition

sacred, holy

NASB Translation

Holy (92), holy (62), Holy of Holies (1), holy one (5), holy ones (1), holy place (7), most holy (1), saint (1), saints (59), saints' (1), sanctuary (2).

Thayer's Greek Lexicon

STRONGS NT 40: ἅγιος

ἅγιος, , (from **τό ἀγός** religious awe, reverence; **ἄζω, ἄζομαι**, to venerate, revere, especially the gods, parents (Curtius, § 118)), rare in secular authors; very frequent in the sacred writings; in the Sept. for **שׂוֹדֵק**;

1. properly **reverend, worthy of veneration**: **τό ὄνομα τοῦ Θεοῦ**, [Luke 1:49](#); God, on account of his incomparable majesty, [Revelation 4:8](#) ([Isaiah 6:3](#), etc.), equivalent to **ἔνδοξος**. Hence, used:

a. of things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned, [Acts 7:33](#); **τόπος ἅγιος** the temple, [Matthew 24:15](#) (on which passage see **βδέλυγμα**, c.); [Acts 6:13](#); [Acts 21:28](#); the holy land or Palestine, 2 Macc. 1:29 2Macc. 2:18; **τό ἅγιον** and **τά ἅγια** (Winer's Grammar, 177 (167)) the temple, [Hebrews 9:1, 24](#) (cf. Bleek on Heb. vol. ii. 2, p. 477f); specifically that part of the temple or tabernacle which is called 'the holy place' (**שׂוֹדֵק**, [Ezekiel 37:28](#); [Ezekiel 45:18](#)), [Hebrews 9:2](#) (here Rec.st reads **ἅγια**); **ἅγια ἁγίων** (Winer's Grammar, 246 (231), cf. [Exodus 29:37](#); [Exodus 30:10](#), etc.) the most hallowed portion of the temple, 'the holy of holies,' ([Exodus 26:33](#) (cf. Josephus, Antiquities 3, 6, 4)), [Hebrews 9:3](#), in reference to which the simple **τά ἅγια** is also used: [Hebrews 9:8, 25](#); [Hebrews 10:19](#); [Hebrews 13:11](#); figuratively of heaven, [Hebrews 8:2](#); [Hebrews 9:8, 12](#); [Hebrews 10:19](#); **ἅγια πόλις** Jerusalem, on account of the temple there, [Matthew 4:5](#); [Matthew 27:53](#); [Revelation 11:2](#); [Revelation 21:2](#); [Revelation 22:19](#) ([Isaiah 48:2](#); [Nehemiah 11:1, 18](#) (Complutensian LXX), etc.); **τό ὄρος τό ἅγιον**, because Christ's transfiguration occurred there, [2 Peter 1:18](#); **ἡ (Θεοῦ) ἅγια διαθήκη** i. e. which is the more sacred because made by God himself, [Luke 1:72](#); **τό ἅγιον**, that worshipful offspring of divine power, [Luke 1:35](#); the blessing of the gospel, [Matthew 7:6](#); **ἀγιωτάτη πίστις**, faith (quae creditur i. e. the object of faith) which came from God and is therefore to be heeded most sacredly, [Jude 1:20](#); in the same sense **ἅγια ἐντολή**, [2 Peter 2:21](#); **κλήσις ἅγια**, because it is the invitation of God and claims us as his, [2 Timothy](#)

1:9; ἅγιοι γραφαί (τά βιβλία τά ἅγια, 1 Macc. 12:9), which came from God and contain his Words, [Romans 1:2](#).

b. of persons whose services God employs; as for example, apostles, [Ephesians 3:5](#); angels, [1 Thessalonians 3:13](#); [Matthew 25:31](#) (Rec.); [Revelation 14:10](#); [Jude 1:14](#); prophets, [Acts 3:21](#); [Luke 1:70](#) (Wis. 11:1); (οἱ ἅγιοι (του) Θεοῦ ἄνθρωποι, [2 Peter 1:21](#) (R G L Tr text); worthies of the O. T. accepted by God for their piety, [Matthew 27:52](#); [1 Peter 3:5](#).

2. set apart for God, to be, as it were, exclusively his; followed by a genitive or a dative: τῷ κυρίῳ, [Luke 2:23](#); τοῦ Θεοῦ (equivalent to ἐκλεκτός τοῦ Θεοῦ) of Christ, [Mark 1:24](#); [Luke 4:34](#), and according to the true reading in [John 6:69](#), cf. [John 10:36](#); he is called also ὁ ἅγιος παῖς τοῦ Θεοῦ, [Acts 4:30](#), and simply ὁ ἅγιος, [1 John 2:20](#). Just as the Israelites claimed for themselves the title οἱ ἅγιοι, because God selected them from the other nations to lead a life acceptable to him and rejoice in his favor and protection ([Daniel 7:18, 22](#); 2 Esdr. 8:28), so this appellation is very often in the N. T. transferred to Christians, as those whom God has selected ἐκ τοῦ κόσμου ([John 17:14, 16](#)), that under the influence of the Holy Spirit they may be rendered, through holiness, partakers of salvation in the kingdom of God: [1 Peter 2:9](#) ([Exodus 19:6](#)), cf. [Exodus 19:5](#); [Acts 9:13, 32, 41](#); [Acts 26:10](#); [Romans 1:7](#); [Romans 8:27](#); [Romans 12:13](#); [Romans 16:15](#); [1 Corinthians 6:1, 2](#); [Philippians 4:21](#); [Colossians 1:12](#); [Hebrews 6:10](#); [Jude 1:3](#); [Revelation 5:8](#), etc.; (cf. B. D. American edition under the word).

3. of sacrifices and offerings; prepared for God with solemn rite, pure, clean (opposed to ἀκάθαρτος): [1 Corinthians 7:14](#) (cf. [Ephesians 5:3](#)); connected with ἄμωμος, [Ephesians 1:4](#); [Ephesians 5:27](#); [Colossians 1:22](#); ἀπαρχή, [Romans 11:16](#); θυσία, [Romans 12:1](#). Hence,

4. in a moral sense, pure, sinless, upright, holy: [1 Peter 1:16](#) ([Leviticus 19:2](#); [Leviticus 11:44](#)); [1 Corinthians 7:34](#); δίκαιος καί ἅγιος, of John the Baptist, [Mark 6:20](#); ἅγιος καί δίκαιος, of Christ, [Acts 3:14](#); distinctively of him, [Revelation 3:7](#); [Revelation 6:10](#); of God pre-eminently, [1 Peter 1:15](#); [John 17:11](#); ἅγιοι ἀναστροφαί, [2 Peter 3:11](#); νόμος and ἐντολή, i. e. containing nothing exceptionable, [Romans 7:12](#); φίλημα, such a kiss as is a sign of the purest love, [1 Thessalonians 5:26](#); [1 Corinthians 16:20](#); [2 Corinthians 13:12](#); [Romans 16:16](#). On the

phrase τό ἅγιον πνεῦμα and τό πνεῦμα τό ἅγιον, see πνεῦμα, 4 a. Cf. Diestel, Die Heiligkeit Gottes, in Jahrb. f. deutsch. Theol. iv., p. 1ff; (Baudissin, Stud. z. Semitisch. Religionsgesch. Heft ii., p. 3ff; Delitzsch in Herzog edition 2, see 714ff; especially) Cremer, Wörterbuch, 4te Aufl., p. 32ff (translation of 2nd edition, p. 84ff; Oehler in Herzog 19:618ff; Zetzschwitz, Profangrätigkeit as above with, p. 15ff; Trench, § lxxxviii; Campbell, Dissertations, diss. vi., part iv.; especially Schmidt, chapter 181).

Strong's Exhaustive Concordance

most holy, saint.

From hagos (an awful thing) (compare [hagnos](#), [thalpo](#)); sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

see GREEK [hagnos](#)

see GREEK [thalpo](#)

[Strong's Greek 40](#)
[235 Occurrences](#)

◀ 4151. pneuma ▶

Strong's Concordance

pneuma: wind, spirit

Original Word: πνεῦμα, ατος, τό

Part of Speech: Noun, Neuter

Transliteration: pneuma

Phonetic Spelling: (pnyoo'-mah)

Definition: wind, spirit

Usage: wind, breath, spirit.

HELPS Word-studies

4151 *pneúma* – properly, *spirit* (*Spirit*), *wind*, or *breath*. The most frequent meaning (translation) of [4151](#) (*pneúma*) in the NT is "*spirit*" ("*Spirit*"). Only the context however determines which sense(s) is meant.

[Any of the above renderings (*spirit-Spirit, wind, breath*) of [4151](#) (*pneúma*) is always theoretically possible (*spirit, Spirit, wind, breath*). But when the attributive adjective ("holy") is used, it always refers to the *Holy Spirit*. "*Spirit*" ("*spirit*") is by far the most common translation (application) of [4151](#) (*pneúma*).

The Hebrew counterpart (*rúach*) has the same range of meaning as [4151](#) (*pneúma*), i.e. it likewise can refer to *spirit/Spirit, wind, or breath*.]

NAS Exhaustive Concordance

Word Origin

from [pneó](#)

Definition

wind, spirit

NASB Translation

breath (3), Spirit (241), spirit (101), spirits (32), spiritual (1), wind (1), winds (1).

Thayer's Greek Lexicon

STRONGS NT 4151: πνεῦμα

πνεῦμα, πνεύματος, τό (πνέω), Greek writings from Aeschylus and Herodotus down; Hebrew רוּחַ, Latinspiritus; i. e.:

1. a movement of air (gentle) blast;

a. of the wind: ἀνέμων πνεύματα, Herodotus 7, 16, 1; Pausanias, 5, 25; hence, the wind itself, [John 3:8](#); plural [Hebrews 1:7](#) ([1 Kings 18:45](#); [1 Kings 19:11](#); [Job 1:19](#); [Psalm 103:4](#)), etc.; often in Greek writings).

b. **breath** of the nostrils or mouth, often in Greek writings

from Aeschylus down: πνεῦμα τοῦ στόματος, [2 Thessalonians 2:8](#) ([Psalm 32:6](#)), cf. [Isaiah 11:4](#)); πνεῦμα ζωῆς, **the breath of life**, [Revelation 11:11](#) ([Genesis 6:17](#), cf. [πνοή ζωῆς](#),). (πνεῦμα and πνοή seem to have been in the main coincident terms; but πνοή became the more poetic. Both retain a suggestion of their evident etymology. Even in classical Greek πνεῦμα became as frequent and as wide in its application as ἄνεμος. (Schmidt, chapter 55, 7; Trench, § lxxiii.))

2. the spirit, i. e. the vital principle by which the body is

animated ((Aristotle, Polybius, Plutarch, others; see below)): [Luke 8:55](#); [Luke 23:46](#); [John 19:30](#); [Acts 7:59](#); [Revelation 13:15](#) (here R. V. **breath**); ἀφιέναι τό πνεῦμα, to breathe out the spirit, to expire, [Matthew 27:50](#) cf. Sir. 38:23; Wis. 16:14 (Greek writings said ἀφιέναι τήν ψυχήν, as [Genesis 35:18](#), see ἀφίημι, 1 b. and Kypke, Observations, i, p. 140; but we also find ἀφιέναι πνεῦμα θανσίμω σφαγή, Euripides, Hec.

571); σῶμα χωρίς πνεύματος νεκρόν ἐστίν, [James 2:26](#); τό πνεῦμα ἐστι τό ζωοποιουν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν, the spirit is that which animates and gives life, the body is of no profit (for the spirit imparts life to it, not the body in turn to the spirit; cf. Chr. Frid. Fritzsche, Nova opuscc., p. 239), [John 6:63](#). **the rational spirit, the power by which a human being feels, thinks, wills, decides; the soul:** τό πνεῦμα τοῦ ἀνθρώπου τό ἐν αὐτῷ, [1 Corinthians 2:11](#); opposed to σὰρξ (which see (especially 2 a.)), [Matthew 26:41](#); [Mark 14:38](#); [1 Corinthians 5:5](#); [2 Corinthians 7:1](#); [Colossians 2:5](#); opposed to τό σῶμα, [Romans 8:10](#); [1 Corinthians 6:17](#), [20](#) Rec.; ; [1 Peter 4:6](#). Although for the most part the words πνεῦμα and ψυχή are used

indiscriminately and so *σῶμα* and *ψυχή* put in contrast (but never by Paul; see *ψυχή*, especially 2), there is also recognized a threefold distinction, *τό πνεῦμα καί ἡ ψυχή καί τό σῶμα*, [1 Thessalonians 5:23](#), according to which *τό πνεῦμα* is the rational part of man, the power of perceiving and grasping divine and eternal things, and upon which the Spirit of God exerts its influence; (*πνεῦμα*, says Luther, "is the highest and noblest part of man, which qualifies him to lay bold of incomprehensible, invisible, eternal things; in short, it is the house where Faith and God's word are at home" (see references at end)): *ἄχρι μερισμοῦ ψυχῆς καί πνεύματος* (see *μερισμός*, 2), [Hebrews 4:12](#); *ἐν ἐνί πνεύματι, μία ψυχή*, [Philippians 1:27](#) (where instead of *μία ψυχή* Paul according to his mode of speaking elsewhere would have said more appropriately *μία καρδιά*). *τό πνεῦμα τίνος*, [Mark 2:8](#); [Mark 8:12](#); Lukei. 47; [Acts 17:16](#); [Romans 1:9](#); [Romans 8:16](#); [1 Corinthians 5:4](#); [1 Corinthians 16:18](#); [2 Corinthians 2:13](#); [2 Corinthians 7:13](#); [Galatians 6:18](#); ([Philippians 4:23](#) L T Tr WH); [Philemon 1:25](#); [2 Timothy 4:22](#); *ὁ Θεός τῶν πνευμάτων* (for which Rec. has *ἁγίων*) *τῶν προφητῶν*, who incites and directs the souls of the prophets, [Revelation 22:6](#), where cf. Düsterdieck. the dative *τῷ πνεύματι* is used to denote the seat (locality) where one does or suffers something, like our **in spirit**: *ἐπιγινώσκειν*, [Mark 2:8](#); *ἀναστενάζειν*, [Mark 8:12](#); *ἐμβροίμασθαι*, [John 11:33](#); *ταράσσεσθαι*, [John 13:21](#); *ζηιν*, [Acts 18:25](#); [Romans 12:11](#); *ἀγαλλίασθαι*, [Luke 10:21](#) (but L T Tr WH here add *ἁγίῳ*); the dative of respect: [1 Corinthians 5:3](#); [Colossians 2:5](#); [1 Peter 4:6](#); *κραταιουσθαι*, [Luke 1:80](#); [Luke 2:40](#) Rec.; *ἅγιον εἶναι*, [1 Corinthians 7:34](#); *ζωοποιηθεις*, [1 Peter 3:18](#); *ζῆν*, [1 Peter 4:6](#); *πτωχοί*, [Matthew 5:3](#); dative of instrument: *δεδεμένος*, [Acts 20:22](#); *συνέχεσθαι*, Rec.; *Θεῷ λατρεύειν*, [Philippians 3:3](#) R G; dative of advantage: *ἄνεσιν τῷ πνεύματι μου*, [2 Corinthians 2:13](#) (12); *ἐν τῷ πνεύματι*, is used of the instrument, [1 Corinthians 6:20](#) Rec. (it is surely better to take *ἐν τῷ πνεύματι* here locally, of the 'sphere' (Winer's Grammar, 386 (362), cf. [1 Corinthians 6:19](#))); also *ἐν πνεύματι*, nearly equivalent to *πνευματικῶς* (but see Winer's Grammar, § 51, 1 e. note), [John 4:23](#); of the seat of an action, *ἐν τῷ πνεύματι μου*, [Romans 1:9](#); *τιθέναι ἐν τῷ πνεύματι*, to propose to oneself, purpose in spirit, followed by the infinitive (*πορεύεσθαι*, [Acts 19:21](#). *πνεύματα προφητῶν*, according to the context the souls (spirits) of the prophets moved by the Spirit of God, [1 Corinthians 14:32](#); in a peculiar sense *πνεῦμα* is used of a soul thoroughly roused by the Holy Spirit and wholly intent on divine things, yet destitute of distinct self-consciousness and clear understanding; thus in the phrases *τό πνεῦμα μου προσεύχεται*, opposed to *ὁ νοῦς μου*, [1 Corinthians 14:14](#); *πνεύματι λαλεῖν μυστήρια*, [1 Corinthians 14:2](#); *προσεύχεσθαι, ψάλλειν, εὐλογεῖν, τῷ πνεύματι*, as opposed to *τῷ νοίς*, [1 Corinthians 14:15, 16](#).

3. "a spirit, i. e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting";

a. generically: [Luke 24:37](#); [Acts 23:8](#) (on which see [μήτε](#), at the end); [Acts 23:9](#); [πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει](#), [Luke 24:39](#); [πνεῦμα ζωοποιουν](#) (a life-giving spirit), spoken of Christ as raised from the dead, [1 Corinthians 15:45](#); [πνεῦμα ὁ Θεός](#) (God is spirit essentially), [John 4:24](#); [πατήρ τῶν πνευμάτων](#), of God, [Hebrews 12:9](#), where the term comprises both the spirits of men and of angels.

b. a human soul that has left the body ((Babrius 122, 8)): plural (Latin *manes*), [Hebrews 12:23](#); [1 Peter 3:19](#).

c. a spirit higher than man but lower than God, i. e. an angel: plural [Hebrews 1:14](#); used of demons, or evil spirits, who were conceived of as inhabiting the bodies of men: ([Mark 9:20](#)); [Luke 9:39](#); [Acts 16:18](#); plural, [Matthew 8:16](#); [Matthew 12:45](#); [Luke 10:20](#); [Luke 11:26](#); [πνεῦμα Πύθωνος](#) or [πύθωνα](#), [Acts 16:16](#); [πνεύματα δαιμονίων](#), [Revelation 16:14](#); [πνεῦμα δαιμονίου ἀκαθάρτου](#), [Luke 4:33](#) (see [δαιμόνιον](#), 2); [πνεῦμα ἀσθενείας](#), causing infirmity, [Luke 13:11](#); [πνεῦμα ἀκάθαρτον](#), [Matthew 10:1](#); [Matthew 12:43](#); [Mark 1:23, 26, 27](#); [Mark 3:11, 30](#); [Mark 5:2, 8, 13](#); [Mark 6:7](#); [Mark 7:25](#); [Mark 9:25](#); [Luke 4:36](#); [Luke 6:18](#); [Luke 8:29](#); [Luke 9:42](#); [Luke 11:24, 26](#); [Acts 5:16](#); [Acts 8:7](#); [Revelation 16:13](#); [Revelation 18:2](#); [ἄλαλον, κωφόν](#) (for the Jews held that the same evils with which the men were afflicted affected the demons also that had taken possession of them (cf. Wetstein, N. T. i. 279ff; Edersheim, Jesus the Messiah, Appendix xvi.; see [δαιμονίζομαι](#) etc. and references)), [Mark 9:17, 25](#); [πονηρόν](#), [Luke 7:21](#); [Luke 8:2](#); [Acts 19:12, 13, 15, 16](#), (cf. [Judges 9:23](#); [1 Samuel 16:14](#); [1 Samuel 19:9](#), etc.).

d. "the spiritual nature of Christ, higher than the highest angels, close to God and most intimately united to him" (in doctrinal phraseology **the divine nature of Christ**): [1 Timothy 3:16](#); with the addition of [ἀγιωσύνης](#) (on which see [ἀγιωσύνη](#), 1 (yet cf. 4 a. below)), [Romans 1:4](#) (but see Meyer at the passage, Ellicott on 1 Timothy, the passage cited); it is called [πνεῦμα αἰώνιον](#), in tacit contrast with the perishable [ψυχαί](#) of sacrificial animals, in [Hebrews 9:14](#), where cf. Delitzsch (and especially Kurtz).

4. The Scriptures also ascribe a [πνεῦμα](#) to God, i. e. **God's power and agency** — distinguishable in thought (or modalistic, as they say in technical speech) from God's essence in itself considered — "manifest in the course of affairs, and by its influence upon souls productive in the theocratic body (the church) of all the higher spiritual gifts and blessings"; (cf. the resemblances and differences in Philo's use of [τό θεῖον πνεῦμα](#), e. g. de gigant. § 12 (cf. § 5f); quis rer. div. § 53; de mund. opif. § 46, etc.).

a. This [πνεῦμα](#) is called in the O. T. [רוּחַ יְהוָה](#), [רוּחַ יְהוָה](#); in the N.

T. [πνεῦμα ἅγιον](#), [τό ἅγιον πνεῦμα](#), [τό πνεῦμα τό ἅγιον](#) (first so in Wis. 1:5 Wis.

9:17; for קִדְּוָה שְׁרֵטֶה, in [Psalm 50:13](#) (), [Isaiah 63:10, 11](#), the Sept. renders by πνεῦμα ἁγίωσύνης), i. e. **the Holy Spirit** (august, full of majesty, adorable, utterly opposed to all impurity): [Matthew 1:18, 20](#); [Matthew 3:11](#); [Matthew 12:32](#); [Matthew 28:19](#); [Mark 1:8](#); [Mark 3:29](#); [Mark 12:36](#); [Mark 13:11](#); [Luke 1:15, 35](#); [Luke 2:25, 26](#); [Luke 3:16, 22](#); [Luke 4:1](#); [Luke 11:13](#); [Luke 12:10, 12](#); [John 1:33](#); [John 7:39](#) (L T WH omit; Tr brackets ἅγιον); [John 14:26](#); [John 20:22](#); [Acts 1:2, 5, 8, 16](#); [Acts 2:33, 38](#); [Acts 4:25](#) L T Tr WH; (L T WH omit; Tr brackets τό ἅγιον), ; ; [Romans 9:1](#); [Romans 14:17](#); [Romans 15:13, 16, 19](#) (L Tr WH in brackets); [1 Corinthians 6:19](#); [1 Corinthians 12:3](#); [2 Corinthians 6:6](#); [2 Corinthians 13:13](#) (14); [Ephesians 1:13](#); [1 Thessalonians 1:5, 6](#); [2 Timothy 1:14](#); [Titus 3:5](#); [Hebrews 2:4](#); [Hebrews 6:4](#); [Hebrews 9:8](#); [1 John 5:7](#) Rec.; [Jude 1:20](#); other examples will be given below in the phrases; (on the use and the omission of the article, see Fritzsche, Ep. ad Romans, ii., p. 105 (in opposition to Harless (on [Ephesians 2:22](#)), et al.; cf. also Meyer on [Galatians 5:16](#); Ellicott on [Galatians 5:5](#); Winers Grammar, 122 (116); Buttman, 89 (78))); τό πνεῦμα τό ἅγιον τοῦ Θεοῦ, [Ephesians 4:30](#); [1 Thessalonians 4:8](#); πνεῦμα Θεοῦ, [Romans 8:9, 14](#); τό τοῦ Θεοῦ πνεῦμα, [1 Peter 4:14](#); (τό) πνεῦμα (τοῦ) Θεοῦ, [Matthew 3:16](#); [Matthew 12:18, 28](#); [1 Corinthians 2:14](#); [1 Corinthians 3:16](#); [Ephesians 3:16](#); [1 John 4:2](#); τό πνεῦμα τοῦ Θεοῦ ἡμῶν, [1 Corinthians 6:11](#); τό πνεῦμα τοῦ πατρὸς, [Matthew 10:20](#); πνεῦμα Θεοῦ ζῶντος, [2 Corinthians 3:3](#); τό πνεῦμα τοῦ ἐγείραντος Ἰησοῦν, [Romans 8:11](#); τό πνεῦμα τό ἐκ Θεοῦ (emanating from God and imparted unto men), [1 Corinthians 2:12](#); πνεῦμα and τό πνεῦμα τοῦ κυρίου, i. e. of God, [Luke 4:18](#); [Acts 5:9](#) (cf. [Acts 5:4](#)); ; κυρίου, i. e. of Christ, [2 Corinthians 3:17, 18](#) (cf. Buttman, 343 (295)); τό πνεῦμα Ἰησοῦ, since the same Spirit in a peculiar manner dwelt in Jesus, [Acts 16:7](#) (where Rec. omits Ἰησοῦ); Χριστοῦ, [Romans 8:9](#); Ἰησοῦ Χριστοῦ, [Philippians 1:19](#); τό ἐν τίνι (in one's soul (not WH marginal reading)) πνεῦμα Χριστοῦ, [1 Peter 1:11](#); τό πνεῦμα τοῦ υἱοῦ (τοῦ Θεοῦ), [Galatians 4:6](#); simply τό πνεῦμα or πνεῦμα: [Matthew 4:1](#); [Matthew 12:31, 32](#); [Matthew 22:43](#); [Mark 1:10, 12](#); [Luke 2:1, 14](#); [John 1:32, 33](#); [John 3:6, 8, 34](#); [John 7:39](#); [Acts 2:4](#); [Acts 8:29](#); [Acts 10:19](#); [Acts 11:12, 28](#); [Acts 21:4](#); [Romans 8:6, 16, 23, 26, 27](#); [Romans 15:30](#); [1 Corinthians 2:4, 10, 13](#) (where Rec. adds ἁγίου); ; [2 Corinthians 1:22](#); [2 Corinthians 3:6, 8](#); [2 Corinthians 5:5](#); [Galatians 3:3, 5, 14](#); [Galatians 4:29](#); [Galatians 5:5, 17, 22, 25](#); [Ephesians 4:3](#); [Ephesians 5:9](#) Rec.; ; [Philippians 2:1](#); [2 Thessalonians 2:13](#); [1 Timothy 4:1](#); [James 4:5](#); [1 Peter 1:22](#) Rec.; [1 John 3:24](#); [1 John 5:6, 8](#); [Revelation 22:17](#). Among the beneficent and very varied operations and effects ascribed to this Spirit in the N. T., the following are prominent: by it the man Jesus was begotten in the womb of the virgin Mary ([Matthew 1:18, 20](#); [Luke 1:35](#)), and at his baptism by John it is said to have descended upon Jesus ([Matthew 3:16](#); [Mark 1:10](#); [Luke 3:22](#)), so that he was perpetually (μένον ἐπ' αὐτόν) filled with it ([John 1:32, 33](#), cf. 3:34; [Matthew 12:28](#); [Acts 10:38](#)); hence, to its prompting and aid the acts and words of Christ are traced, [Matthew 4:1](#); [Matthew 12:28](#); [Mark 1:12](#); [Luke 4:1, 14](#). After Christ's resurrection it was imparted also to the apostles, [John 20:22](#); [Acts 2](#). Subsequently other followers of Christ are

related to have received it through faith ([Galatians 3:2](#)), or by the instrumentality of baptism ([Acts 2:38](#); [1 Corinthians 12:13](#)) and the laying on of hands ([Acts 19:5, 6](#)), although its reception was in no wise connected with baptism by any magical bond, [Acts 8:12, 15](#); [Acts 10:44ff](#). To its agency are referred all the blessings of the Christian religion, such as regeneration wrought in baptism ([John 3:5, 6, 8](#); [Titus 3:5](#) (but see the commentators on the passages, and references under the word [βάπτισμα](#), 3)); all sanctification ([1 Corinthians 6:11](#)); hence, [ἀγιασμός πνεύματος](#), [2 Thessalonians 2:13](#); [1 Peter 1:2](#)); the power of suppressing evil desires and practising holiness ([Romans 8:2ff](#); [Galatians 5:16ff, 22](#); [1 Peter 1:22](#) (Rec.), etc.); fortitude to undergo with patience all persecutions, losses, trials, for Christ's sake ([Matthew 10:20](#); [Luke 12:11, 12](#); [Romans 8:26](#)); the knowledge of evangelical truth ([John 14:17, 26](#); [John 15:26](#); [John 16:12, 13](#); [1 Corinthians 2:6-16](#); [Ephesians 3:5](#)) — hence, it is called [πνεῦμα τῆς ἀληθείας](#) (John the passages cited; [1 John 4:6](#)), [πνεῦμα σοφίας καὶ ἀποκαλύψεως](#) ([Ephesians 1:17](#)); the sure and joyful hope of a future resurrection, and of eternal blessedness ([Romans 5:5](#); [Romans 8:11](#); [2 Corinthians 1:22](#); [2 Corinthians 5:5](#); [Ephesians 1:13f](#)); for the Holy Spirit is the seal and pledge of citizenship in the kingdom of God, [2 Corinthians 1:22](#); [Ephesians 1:13](#). He is present to teach, guide, prompt, restrain, those Christians whose agency God employs in carrying out his counsels: [Acts 8:29, 39](#); [Acts 10:19](#); [Acts 11:12](#); [Acts 13:2, 4](#); [Acts 15:28](#); [Acts 16:6, 7](#); [Acts 20:28](#). He is the author of charisms or special **gifts** ([1 Corinthians 12:7ff](#); see [χάρισμα](#)), prominent among which is the power of prophesying: [τά ἐρχόμενα ἀναγγελεῖ](#), [John 16:13](#); hence, [τό πνεῦμα τῆς προφητείας](#) ([Revelation 19:10](#)); and his efficiency in the prophets is called [τό πνεῦμα](#) simply ([1 Thessalonians 5:19](#)), and their utterances are introduced with these formulas: [τάδε λέγει τό πνεῦμα τό ἅγιον](#), [Acts 21:11](#); [τό πνεῦμα λέγει](#), [1 Timothy 4:1](#); [Revelation 14:13](#); with [ταῖς ἐκκλησίαις](#) added, [Revelation 2:7, 11, 17, 29](#); [Revelation 3:6, 13, 22](#). Since the Holy Spirit by his inspiration was the author also of the O. T. Scriptures ([2 Peter 1:21](#); [2 Timothy 3:16](#)), his utterances are cited in the following terms: [λέγει](#) or [μαρτυρεῖ τό πνεῦμα τό ἅγιον](#), [Hebrews 3:7](#); [Hebrews 10:15](#); [τό πνεῦμα τό ἅγιον ἐλάλησε διά Ἡσαΐου](#), [Acts 28:25](#), cf. [Acts 1:16](#). From among the great number of other phrases referring to the Holy Spirit the following seem to be noteworthy here: God is said [διδόναι τίνι τό πνεῦμα τό ἅγιον](#), [Luke 11:13](#); [Acts 15:8](#); passive, [Romans 5:5](#); more precisely, [ἐκ τοῦ πνεύματος αὐτοῦ](#), i. e. a portion from his Spirit's fullness (Buttmann, § 132, 7; Winer's Grammar, 366 (343)), [1 John 4:13](#); or [ἐ᾽ κχειν ἀπό τοῦ πνεύματος αὐτοῦ](#), [Acts 2:17, 18](#) (for its entire fullness Christ alone receives, [John 3:34](#)); men are said, [λαμβάνειν πνεῦμα ἅγιον](#), [John 20:22](#); [Acts 8:15, 17, 19](#); [Acts 19:2](#); or [τό πνεῦμα ἅγιον](#), [Acts 10:47](#); or [τό πνεῦμα τό ἐκ Θεοῦ](#), [1 Corinthians 2:12](#); or [τό πνεῦμα](#), [Galatians 3:2](#), cf. [Romans 8:15](#); [πνεῦμα Θεοῦ ἔχειν](#), [1 Corinthians 7:40](#); [πνεῦμα μή ἔχειν](#), [Jude 1:19](#); [πληροῦσθαι πνεύματος ἁγίου](#), [Acts 13:52](#); [ἐν πνεύματι](#), [Ephesians 5:18](#); [πλησθῆναι](#), [πλησθήσεσθαι](#), [πνεύματος ἁγίου](#), [Luke 1:15, 41, 67](#); [Acts](#)

2:4; [Acts 4:8, 31](#); [Acts 9:17](#); [Acts 13:9](#); πνεύματος ἁγίου πλήρης, [Acts 6:5](#); [Acts 7:55](#); [Acts 11:24](#); πλήρεις πνεύματος (Rec. adds ἁγίου) καὶ σοφίας, [Acts 6:3](#); πνεύματι and πνεύματι Θεοῦ ἄγεσθαι, to be led by the Holy Spirit, [Romans 8:14](#); [Galatians 5:18](#); φέρεσθαι ὑπὸ πνεύματος ἁγίου [2 Peter 1:21](#); the Spirit is said to dwell in the minds of Christians, [Romans 8:9, 11](#); [1 Corinthians 3:16](#); [1 Corinthians 6:19](#); [2 Timothy 1:14](#); [James 4:5](#) (other expressions may be found under βαπτίζω, II.

b. bb.; γεννάω, 1 at the end and 2 d.; ἐκχέω b.; χρίω, a.); γίνεσθαι ἐν πνεύματι, to come to be in the Spirit, under the power of the Spirit, i. e. in a state of inspiration or ecstasy, [Revelation 1:10](#); [Revelation 4:2](#). Dative πνεύματι, by the power and aid of the Spirit, the Spirit prompting, [Romans 8:13](#); [Galatians 5:5](#); τῷ πνεύματι τῷ ἁγίῳ, [Luke 10:21](#) L Tr WH; πνεύματι ἁγίῳ, [1 Peter 1:12](#) (where R G T have ἐν πνεύματι ἁγίῳ); πνεύματι Θεοῦ, [Philippians 3:3](#) L T Tr WH; also ἐν πνεύματι, [Ephesians 2:22](#); [Ephesians 3:5](#) (where ἐν πνεύματι must be joined to ἀπεκαλύφθη); ἐν πνεύματι, in the power of the Spirit, possessed and moved by the Spirit, [Matthew 22:43](#); [Revelation 17:3](#); [Revelation 21:10](#); also ἐν τῷ πνεύματι, [Luke 2:27](#); [Luke 4:1](#); ἐν τῷ πνεύματι ἁγίῳ, [Luke 10:21](#) Tdf.; ἐν τῇ δυνάμει τοῦ πνευματος, [Luke 4:14](#); ἐν τῷ πνεύματι τῷ ἁγίῳ εἰπεῖν, [Mark 12:36](#); ἐν πνεύματι (ἁγίῳ) προσεύχεσθαι, [Ephesians 6:18](#); [Jude 1:20](#); ἐν πνεύματι Θεοῦ λαλεῖν, [1 Corinthians 12:3](#); ἀγάπη ἐν πνεύματι, love which the Spirit begets, [Colossians 1:8](#); περιτομή ἐν πνεύματι, effected by the Holy Spirit, opposed to γράμματι, the prescription of the written law, [Romans 2:29](#); τύπος γίνου τῶν πιστῶν ἐν πνεύμα, in the way in which you are governed by the Spirit, [1 Timothy 4:12](#) Rec.; (ἐν ἐνί πνεύματι, [Ephesians 2:18](#)); ἡ ἐνότης τοῦ πνεύματος, effected by the Spirit, [Ephesians 4:3](#); καινότης τοῦ πνευματος, [Romans 7:6](#). τό πνεῦμα is opposed to ἡ σὰρξ i. e. human nature left to itself and without the controlling influence of God's Spirit, subject to error and sin, [Galatians 5:17, 19, 22](#); (); [Romans 8:6](#); so in the phrases περιπατεῖν κατὰ πνεῦμα (opposed to κατὰ σάρκα), [Romans 8:1](#) Rec., 4; οἱ κατὰ πνεῦμα namely, ὄντες (opposed to οἱ κατὰ σάρκα ὄντες), those who bear the nature of the Spirit (i. e. οἱ πνευματικοί), [Romans 8:5](#); ἐν πνεύματι εἶναι (opposed to ἐν σαρκί), to be under the power of the Spirit, to be guided by the Spirit, [Romans 8:9](#); πνεύματι (dative of 'norm'; (cf. Buttman, § 133, 22 b.; Winer's Grammar, 219 (205))) περιπατεῖν (opposed to ἐπιθυμίαν σαρκός τέλειν), [Galatians 5:16](#). The Holy Spirit is a δύναμις, and is expressly so called in [Luke 24:49](#), and δύναμις ὑπιστου, [Luke 1:35](#); but we find also πνεῦμα (or πνεῦμα ἁγιον) καὶ δύναμις, [Acts 10:38](#); [1](#)

[Corinthians 2:4](#); and ἡ δύναμις τοῦ πνεύματος, [Luke 4:14](#), where πνεῦμα is regarded as the essence, and δύναμις its efficacy; but in [1 Thessalonians 1:5](#) ἐν πνεύματι ἀγίῳ is expegetical of ἐν δυνάμει. In some passages the Holy Spirit is rhetorically represented as a Person ((cf. references below)): [Matthew 28:19](#); [John 14:16f, 26](#); [John 15:26](#); [John 16:13-15](#) (in which passages from John the personification was suggested by the fact that the Holy Spirit was about to assume with the apostles the place of a person, namely of Christ); τό πνεῦμα, καθώς βούλεται, [1 Corinthians 12:11](#); what anyone through the help of the Holy Spirit has come to understand or decide upon is said to have been spoken to him by the Holy Spirit: εἶπε τό πνεῦμα τίνι, [Acts 8:29](#); [Acts 10:19](#); [Acts 11:12](#); [Acts 13:4](#); τό πνεῦμα τό ἅγιον διαμαρτύρεται μοι, [Acts 20:23](#). τό πνεῦμα τό ἅγιον ἔθετο ἐπισκόπους, i. e. not only rendered them fit to discharge the office of bishop, but also exercised such an influence in their election ([Acts 14:23](#)) that none except fit persons were chosen to the office, [Acts 20:28](#); τό πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις in [Romans 8:26](#) means, as the whole context shows, nothing other than this: 'although we have no very definite conception of what we desire (τί προσευξώμεθα), and cannot state it in fit language (καθό δεῖ) in our prayer but only disclose it by inarticulate groanings, yet God receives these groanings as acceptable prayers inasmuch as they come from a soul full of the Holy Spirit.' Those who strive against the sanctifying impulses of the Holy Spirit are said ἀντιπίπτειν τῷ πνεύματι τῷ ἀγίῳ, [Acts 7:51](#); ἐνυβρίζειν τό πνεῦμα τῆς χάριτος, [Hebrews 10:29](#). πειράζειν τό πνεῦμα τοῦ κυρίου is applied to those who by falsehood would discover whether men full of the Holy Spirit can be deceived, [Acts 5:9](#); by anthropopathism those who disregard decency in their speech are said λύπειν τό πνεῦμα τό ἅγιον, since by that they are taught how they ought to talk, [Ephesians 4:30](#) (παροξύνειν τό πνεῦμα, [Isaiah 63:10](#); παραπικραίνειν, [Psalm 105:33](#) ()). Cf. Grimm, Institutio theologiae dogmaticae, § 131; (Weiss, Biblical Theol. § 155 (and Index under the phrase, 'Geist Gottes,' 'Spirit of God') Kahnis, Lehre vom Heil. Geiste; Fritzsche, Nova opuscul. acad., p. 278ff; B. D. under the word Spirit the Holy; Swete in Dict. of Christ. Biog. under the phrase, Holy Ghost).

b. τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ, Rev. ((where Rec.st omit ἅπτα)); [Revelation 4:5](#); [Revelation 5:6](#) (here L omits; WH brackets ἑπτὰ), which are said to be ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ ([Revelation 1:4](#)) are not seven angels, but one and the same divine Spirit manifesting itself in seven energies or operations (which are rhetorically personified, [Zechariah 3:9](#); [Zechariah 4:6, 10](#)); cf. Düsterdieck on [Revelation 1:4](#); (Trench, Epistles to the Seven Churches, edition 3, p. 7f).

c. by metonymy, πνευμα is used of α. "one in whom a spirit (πνεῦμα) is manifest or embodied; hence, equivalent to actuated by a spirit, whether divine or demoniacal; one who either is truly moved by God's Spirit or falsely boasts that he is": [2 Thessalonians 2:2](#); [1 John](#)

4:2, 3; hence, διακρίσεις πνευμάτων, [1 Corinthians](#)

[12:10](#); μή παντί πνεύματι πιστεύετε, [1 John](#)

[4:1](#); δοκιμάζετε τά πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστίν,

ibid.; πνεύματα πλανᾶ joined with διδασκαλιαὶ δαιμονίων, [1 Timothy 4:1](#). But in the truest and highest sense it is said κύριος τό πνεῦμα ἐστίν, he in whom the entire fullness of the Spirit dwells, and from whom that fullness is diffused through the body of Christian believers, [2 Corinthians 3:17](#). β. the plural πνεύματα denotes the various modes and gifts by which the Holy Spirit shows itself operative in those in whom it dwells (such as τό πνεῦμα τῆς προφητείας, τῆς σοφίας, etc.), [1 Corinthians 14:12](#).

5. universally, "the disposition or influence which fills and governs the soul of anyone; the efficient source of any power, affection, emotion, desire,"

etc.: τῷ αὐτῷ πνεύματι περιεπατήσαμεν, [2 Corinthians](#)

[12:18](#); ἐν πνεύματι ἡλίου, in the same spirit with which Elijah was filled of old, [Luke](#)

[1:17](#); τά ῥήματα ... πνεῦμα ἐστίν, exhale a spirit (and fill believers with it), [John](#)

[6:63](#); οἴου πνεύματος ἐστε ὑμεῖς (what manner of spirit ye are of) viz. a divine spirit, that I have imparted unto you, [Luke 9:55](#) (Rec.; (cf. B. § 132, 11 I.; Winer's Grammar, § 30, 5)); τῷ πνεύματι, ᾧ ἐλάλει, [Acts 6:10](#), where see

Meyer; πραυ καὶ ἡσύχιον πνεῦμα, [1 Peter 3:4](#); πνεῦμα πραότητος, such as belongs to the meek, [1 Corinthians 4:21](#); [Galatians 6:1](#); τό πνεῦμα τῆς προφητείας, such as characterizes prophecy and by which the prophets are governed, [Revelation](#)

[19:10](#); τῆς ἀληθείας, σοφίας καὶ ἀποκαλύψεως, see above, p. 521b middle ([Isaiah](#)

[11:2](#); [Deuteronomy 34:9](#); Wis. 7:7); τῆς πίστεως, [2 Corinthians 4:13](#); τῆς υἰοθεσίας, such as belongs to sons, [Romans 8:15](#); τῆς ζωῆς ἐν Χριστῷ, of the life which one gets in

fellowship with Christ, ibid. 2; δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ, [2 Timothy 1:7](#); ἐν πνεύμα εἶναι with Christ, equivalent to to be filled with the same spirit as Christ and by the bond of that spirit to be intimately united to Christ, [1 Corinthians](#)

[6:17](#); ἐν ἐνί πνεύματι, by the reception of one Spirit's efficiency, [1 Corinthians](#)

[12:13](#); εἰς ἓν πνεῦμα, so as to be united into one body filled with one Spirit,

ibid. R G; ἐν πνεύμα ποτίζεσθαι (made to drink of i. e.) imbued with one Spirit,

ibid. L T Tr WH (see ποτίζω); ἐν σῶμα καὶ ἐν πνεῦμα, one (social) body filled and animated by one spirit, [Ephesians 4:4](#); — in all these passages although the language is general, yet it is clear from the context that the writer means a spirit begotten of the Holy Spirit or even identical with that Spirit ((cf. Clement of Rome, 1 Cor. 46, 6 [ET]; Hermas, sim. 9, 13, 18 [ET]; Ignatius ad Magn. 7 [ET])). In opposition to the divine Spirit

stand, τό πνεῦμα τό ἐνεργούν ἐν τοῖς υἰοῖς τῆς ἀπειθείας (a spirit) that comes from the devil), [Ephesians 2:2](#); also τό πνεῦμα τοῦ κόσμου, the spirit that actuates the unholy multitude, [1 Corinthians 2:12](#); δουλείας, such as characterizes and governs slaves, [Romans](#)

8:15; κατανύξεως, [Romans 11:8](#); δειλίας, [2 Timothy 1:7](#); τῆς πλάνης, [1 John 4:6](#) (πλανήσεως, [Isaiah 19:14](#); πορνείας, [Hosea 4:12](#); [Hosea 5:4](#)); τό τοῦ ἀντιχρίστου namely, πνεῦμα, [1 John 4:3](#); ἕτερον πνεῦμα λαμβάνειν, i. e. different from the Holy Spirit, [2 Corinthians 11:4](#); τό πνεῦμα τοῦ νως, the governing spirit of the mind, [Ephesians 4:23](#). Cf. Ackermann, Beiträge zur theol. Würdigung u. Abwägung der Begriffe πνεῦμα, νοῦς, u. Geist, in the Theol. Studien und Kritiken for 1839, p. 873ff; Büchschütz, La doctrine de l'Esprit de Dieu selon l'aneien et nouveau testament. Strasb. 1840; Chr. From Fritzsche, De Spiritu Sancto commentatio exegetica et dogmatica, 4 Pts. Hal. 1840f, included in his Nova opuscula academica (Turici, 1846), p. 233ff; Kahnis, Die Lehre v. hiel. Geist. Part i. (Halle, 1847); an anonymous publication (by Prince Ludwig Solms Lich, entitled) Die biblische Bedeutung des Wortes Geist. (Giessen, 1862); H. H. Wendt, Die Begriffe Fleisch u. Geist im Biblical Sprachgebrauch. (Gotha, 1878); (Cremer, in Herzog edition 2, under the phrase, Geist des Menschen; G. L. Hahn, Theol. d. N. Test. i. § 149ff; J. Laidlaw, The Bible Doctrine of Man. (Cunningham Lects., 7th Series, 1880); Dickson, St. Paul's use of the terms Flesh and Spirit. (Glasgow, 1883); and references in B. D. (especially Amos edition) and Dict. of Christ. Biog., as above, 4 a. at the end.)

Strong's Exhaustive Concordance

spirit, ghost

From [pneo](#); a current of air, i.e. Breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit -- ghost, life, spirit(-ual, -ually), mind. Compare [psuche](#).

see GREEK [pneo](#)

see GREEK [psuche](#)

[Strong's Greek 4151](#)
[383 Occurrences](#)

◀ 4442. pur ▶

Strong's Concordance

pur: fire

Original Word: πῦρ, πυρός, τό

Part of Speech: Noun, Neuter

Transliteration: pur

Phonetic Spelling: (poor)

Definition: fire

Usage: fire; the heat of the sun, lightning; fig: strife, trials; the eternal fire.

HELPS Word-studies

4442 *pyr* – fire. In Scripture, fire is often used figuratively – like with the "fire of God" which *transforms* all it touches into *light* and *likeness with itself*

God's Spirit, like a holy fire, enlightens and purifies so that believers can share more and more in *His likeness*. Indeed the *fire of God* brings the *uninterrupted* privilege of being *transformed* which happens by experiencing *faith from Him*. Our lives can become true *offerings* to Him as we obey this imparted faith from God by His power.

[This is illustrated by *God's fire burning continuously* at the entrance of the Tabernacle where the priests made sweet-savor offerings. Compare Lev 6:12,13 with 1 Pet 2:5,9.]

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

fire

NASB Translation

burning (2), fiery (2), fire (69).

Thayer's Greek Lexicon

STRONGS NT 4442: πυρ

πυρ, genitive πυρός, τό (probably from Sanskritpu, 'to purify' (cf. German fever); Vanicek, p. 541; Curtius, § 385), from Homer down; Hebrew פֶּה; **fire:** [Matthew 3:10, 12](#); [Matthew 7:19](#); [Matthew 17:15](#); [Mark 9:22](#); [Luke 3:9, 17](#); [Luke 9:54](#); [John 15:6](#); [Acts 2:19](#); [Acts 28:5](#); [1 Corinthians 3:13](#); [Hebrews 11:34](#); [James 3:5](#); [James 5:3](#); [Revelation 8:5, 7](#); [Revelation 9:17, 18](#); [Revelation 11:5](#); [Revelation 13:13](#); [Revelation 14:18](#); [Revelation 15:2](#); [Revelation 16:8](#); [Revelation 20:9](#); ἄπτειν πυρ, to kindle a fire, [Luke 22:55](#) (T Tr text WH περιψάντων); ἔβρεξε πυρ καὶ θεῖον, [Luke 17:29](#); κατακαίειν τί ἐν (T omits; WH brackets ἐν) πυρί, [Revelation 17:16](#); [Revelation 18:8](#); καίομαι πυρί, [Matthew 13:40](#) (R L T WH κατακαίεται); [Hebrews 12:18](#) (Winer's Grammar, § 31, 7 d.); [Revelation 8:8](#); [Revelation 21:8](#); φλόξ πυρός, a fiery flame or flame of fire, [Acts 7:30](#); [2 Thessalonians 1:8](#) L text Tr text; [Hebrews 1:7](#); [Revelation 1:14](#); [Revelation 2:18](#); [Revelation 19:12](#) ([Exodus 3:2](#), the Alex. manuscript; [Isaiah 29:6](#)); πυρ φλογός, a flaming

fire or fire of flame, [2 Thessalonians 1:8](#) R G L marginal reading T Tr marginal reading WH ([Exodus 3:2](#), the Vaticanus manuscript; Sir. 45:19); [λαμπάδες πυρός](#), lamps of fire, [Revelation 4:5](#); [στῦλοι πυρός](#), [Revelation 10:1](#); [ἄνθρακες πυρός](#) coals of fire, [Romans 12:20](#) (see [ἄνθραξ](#)); [γλῶσσαι ὡσεὶ πυρός](#), which had the shape of little flames, [Acts 2:3](#); [δοκιμάζειν διὰ πυρός](#), [1 Peter 1:7](#); [πυροῦσθαι](#) (see [πυρόω](#), b.) [ἐκ πυρός](#), [Revelation 3:18](#); [ὡς διὰ πυρός](#), as one who in a conflagration has escaped through the fire not uninjured, i. e. dropping the figure, **not without damage**, [1 Corinthians 3:15](#); [לִשְׁמֵשֵׁם](#), [Zechariah 3:2](#), cf. [Amos 4:11](#). of the fire of hell we find the following expressions — which are to be taken either tropically (of the extreme penal torments which the wicked are to undergo after their life on earth; so in the discourses of Jesus), or literally (so apparently in the Apocalypse): [τό πῦρ](#), [Mark 9:44, 46](#), (T WH omit; Tr brackets both verses), 48; [τό πῦρ τό αἰώνιον](#), [Matthew 18:8](#); [Matthew 25:41](#), cf. 4 Macc. 12:12; [ἄσβεστον](#), [Mark 9:43, 45](#) (G T Tr WH omit; L brackets the clause); [πυρός αἰωνίου δίκην ὑπέχειν](#), [Jude 1:7](#); [γηννα τοῦ πυρός](#), [Matthew 5:22](#); [Matthew 18:9](#); [Mark 9:47](#) (R G Tr brackets); [κάμινος τοῦ πυρός](#), [Matthew 13:42, 50](#) ([Daniel 3:6](#)); [ἡ λίμνη τοῦ πυρός](#), [Revelation 19:20](#); [Revelation 20:10, 14, 15](#); [πυρί τηρεῖσθαι](#), [2 Peter 3:7](#); [βασανισθῆναι ἐν πυρί](#), [Revelation 14:10](#) (cf. [Luke 16:24](#)); [βαπτίζειν τινα πυρί](#) (see [βαπτίζω](#), II.

b. bb.), [Matthew 3:11](#); [Luke 3:16](#). the tongue is called [πῦρ](#), as though both itself on fire and setting other things on fire, partly by reason of the fiery spirit which governs it, partly by reason of the destructive power it exercises, [James 3:6](#); since fire disorganizes and sunders things joined together and compact, it is used to symbolize dissension, [Luke 12:49](#). Metaphorical expressions: [ἐκ πυρός ἀρπάζειν](#), to snatch from danger of destruction, [Jude 1:23](#); [πυρί ἀλίεσθαι](#) (see [ἀλίζω](#)), [Mark 9:49](#); [ζῆλος πυρός](#), fiery, burning anger (see [ζῆλος](#), 1), [Hebrews 10:27](#) ([πῦρ ζήλου](#), [Zephaniah 1:18](#); [Zephaniah 3:8](#)); God is called [πῦρ καταναλίσκων](#), as one who when angry visits the obdurate with penal destruction, [Hebrews 12:29](#).

Strong's Exhaustive Concordance

fiery, fire.

A primary word; "fire" (literally or figuratively, specially, lightning) -- fiery, fire.

[Strong's Greek 4442](#)
[74 Occurrences](#)

THE CONSOLATION

As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire. And His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire. (3:11–12)

With the message of judgment John also gives a measure of hope and consolation.

Here he speaks specifically of the Messiah, who had come in order that no one need face God's judgment.

First, John explains how his baptism differed from that of the Messiah: **I baptize you with water for repentance.**

John's baptism reflected a ritual the Jews often used when a Gentile accepted the God of Israel. The ceremony was the mark of an outsider's becoming a part of the chosen people. In John's ministry it marked the outward profession of inward **repentance**, which prepared a person for the coming of the King.

As the apostle Paul explained many years later, *"John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus"* (Acts 19:4).

The second baptism mentioned here is by the Messiah, a baptism by the One John says **is coming after me** and who **is mightier than I**, whose **sandals** John was **not fit to remove**.

One of the lowliest tasks of a slave in that day was removing the sandals of his master and any guests and then washing their feet.

It was the symbol Jesus Himself used in teaching His disciples to be servants ([John 13:5–15](#)).

The humility of John, one mark of his spiritual stature, is evident in this description of the One he heralded and is consistent with his expression in [John 3:30](#) that **“He must increase, but I must decrease.”**

Among the ways in which the Messiah would be **mightier** than John would be in His baptism **with the Holy Spirit**.

The Holy Spirit was promised by Jesus to His disciples as “another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you” (**John 14:16–17**). At Pentecost (**Acts 2:1–4**) and

during the initial formation of the church (**Acts 8:5–17; 10:44–48; 19:1–7**), the promised Holy Spirit did come upon the disciples, baptizing them and establishing them in the body of Christ. Though without such dramatic attending signs, every believer since that time is baptized into the church by Christ with God's Spirit.

“For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free”
(1 Cor. 12:13).

John's word about the Holy Spirit must have been comforting and thrilling to the faithful **Jews** among his hearers, *those who hoped for the day when God would “pour out [His] Spirit on all mankind” (Joel 2:28)*, when *He would “sprinkle clean water on [them],” and “give [them] a new heart and put a new spirit within [them]” (Ezek. 36:25–26)*. In that day they would at last be baptized in the very power and person of God Himself.

The third baptism mentioned here is that of **fire**. Many interpreters take this to be a part of the Holy Spirit baptism, which began at Pentecost and which in that instance was accompanied by “tongues of fire” (Acts 2:3). But the Acts account says that those tongues “appeared to them” (that is, the waiting disciples) “as of fire.” They were not fire, but looked like licks of fire. In his last promise of the soon-coming baptism with the Holy Spirit, Jesus said nothing about actual fire being a part of the experience (Acts 1:5). And when, a short time later, Cornelius and his household were baptized with the Holy Spirit, no fire was present (Acts 10:44; 11:16; cf. 8:17; 19:6).

Other interpreters take the **fire** to represent a spiritual cleansing, as described in the quotation above from Ezekiel. But nothing in Ezekiel's text, in the context of John's message here, or in the Pentecost reference to the tongues "as of fire" relates to such cleansing.

Consequently...

it seems best to consider fire as representing God's coming judgment, which, as we have seen, is so frequently in Scripture symbolized by fire. In both the preceding and following verses (10, 12) John clearly uses fire to represent judgment and punishment. It is impossible that the middle reference to fire would concern an entirely different subject. Both of the adjoining verses contrast the fates of believers and unbelievers, those who bear good fruit and those who do not (v. 10) and the valuable wheat and the worthless chaff (v. 12). It therefore seems logical and natural to take verse 11 also as a contrast between believers (those baptized with the Holy Spirit) and unbelievers (those baptized with the fire of God's judgment).

D.A. Carson: Expositor's Commentary

“I indeed baptize you with water unto 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” (v. 11).

Every Christian is united to Christ in His suffering, humiliation, death, and resurrection, and we have been baptized by His Spirit, and that baptism is a baptism of fire.

This fire cleanses us, it purges and purifies us, and it produces what the crucible was designed to produce—the pure gold of sanctification.

Think not that you come to a Savior who will keep you out of the fire. He will keep you out of the eternal fire, but in the meantime, you stand in the furnace like Shadrach, Meshach, and Abednego.¹

¹ Robert Charles Sproul, [Matthew](#), St. Andrew's Expository Commentary (Wheaton, IL: Crossway, 2013), 43.

The Method

We've seen the man and the message, and now finally we turn to [the method of John the Baptist](#).

The picture of baptism that we see in Matthew 3 is particularly instructive here, both **the baptism of Jews** and of Jesus. Baptism was not common in Old Testament history leading up to the time of John the Baptist. In fact, the only people who were baptized were Gentiles who decided to become followers of Yahweh. Baptism was a way of saying, "I am an outsider, renouncing my former ways, and embracing faith in the one true God, the God of Israel." Therefore, it is astonishing that people from Jerusalem and Judea—*Jewish* people—came to be baptized. They were admitting that their Jewishness did not guarantee them a right standing before God. They realized that they needed to personally confess their sins and profess faith in God. Here, for the first time in Scripture, we begin to see the significance of baptism.

To be baptized is to **renounce your dependence on self** and to acknowledge that there is nothing inherent in you that can save you before God, including **your family heritage**.

Ethnicity was extremely important to Jews, many of whom believed that simply being an Israelite meant that they were right before God. This kind of belief helps explain why John sternly confronts the Pharisees and Sadducees in verses 7–10. These two groups of Jewish leaders were on different pages in a number of ways,

but they were on the same page in one central way: they both believed that their Jewish heritage made them right before God. However, when these groups came out to John's baptism, John referred to them as a "brood of vipers!" (v. 7), literally the offspring of snakes. He warns them in verse 9 not to presume that their status before God was safe simply because they could trace their lineage to Abraham. A refusal to repent will result in judgment, regardless of one's ethnicity. And this judgment is near, for John tells these religious leaders that "the ax is ready to strike the root of the trees!" (v. 10).

We continue to need to be reminded that our family heritage cannot save us. With all due respect to brothers and sisters from traditions where infant baptism is practiced, many of whom are close friends of mine, the New Testament picture of baptism indicates that Jesus is opposed to the idea that one is born into God's family by physical birth. It is dangerous and potentially damning for people to believe that because they were born into a Christian family, and maybe even baptized into a Christian family, their status before God is secure. This kind of thinking is rampant around the world, where "Christian" is a family or social identification. However, in Scripture baptism is not a sign that you have been born into a covenant family; instead, it's a sign indicating that regardless of what family you've been born into, you must personally repent, confess your sins, and put your faith in the Lord.

In baptism you not only renounce your family heritage; you renounce your personal righteousness. The Pharisees, in particular, were known for their extensive study and attentive keeping of the law. They based their lives on Jewish laws and traditions, working to attain righteousness before God. Yet, as we've already seen, baptism is an admission that you are not righteous and you need to renounce your sinful ways.

Baptism also means renouncing **your worldly success**. This applies especially to the Sadducees, who were known as rich landowners and beneficiaries of profits at the temple. They lived for present reward in this world, but baptism is a confession that we are living for future reward in the world to come.

Baptism is such a common symbol for many in the church today that if we're not careful, we'll miss some of the imagery here. This is a picture of death. Dipping (immersion) symbolizes a decisive, even violent, turn from yourself and your way of life, including any dependence on your heritage, your righteousness, or your success. Baptism indicates that you are going to **rely on the mercy of God**. It is a confession, a profession, that there's nothing you can do to save yourself from your sins; you need the Lord to do that. That's the good news John brought in verse 11: "I baptize you with water for repentance, but the One who is coming after me is more powerful than I. I am not worthy to remove His sandals. He Himself will baptize you with the Holy Spirit and fire." Baptism is a foretaste of a greater reality to come.

The good news, John says, is that the Savior King is coming. The One who will save you from your sins is coming, and He will baptize you with “the Holy Spirit and fire” (v. 11). This verse is potentially confusing on a couple of different levels, so a brief explanation may be helpful. First, when John talks about Jesus coming to baptize with the Holy Spirit, he isn’t saying that water baptism won’t be important once Jesus comes on the scene. We know that because Jesus tells His disciples at the end of Matthew’s Gospel to go and baptize people in all nations (28:19), and that’s exactly what we see the followers of Jesus doing in Acts (2:41; 8:12). Baptism with water would be an outward symbol of an inward reality, the inward reality of the baptism of the Spirit.

A second clarification may also be helpful here related to this baptism with the Spirit. The baptism of the Spirit is not a special baptism for a few select Christians that some associate with speaking in tongues; rather, baptism with the Spirit is a way of referring to Jesus’ transforming work of putting His Spirit in us and changing our hearts from the inside out. This baptism with the Spirit happens at the point of our salvation. John says that **Jesus will transform your hearts.** The Old Testament prophesied about this new work of God, for Jeremiah tells us that God’s law would be written on the hearts of His people as a part of a new covenant (31:33). Ezekiel likewise speaks about God giving His people a “new heart” and a “new spirit” (36:26), while Joel speaks of a day when God would pour out His Spirit on all His people (2:28–29). Jesus will transform your heart, John says, and **He will purify your lives.** That’s what it means when it says that Jesus will baptize with “fire” (Matt 3:11). There’s a debate about whether fire here refers to purification or the judgment that Christ brings. In Acts 2:3 we see the Spirit coming on the church in tongues of fire, so at least at that point purification is in view.

At other times in Scripture, fire is a picture of purification, refining, and cleansing (Num 31:23; Zech 13:9; Mal 3:2–3).

The coming of the Savior King wasn't all John announced. He also warned people that the Righteous Judge is close. In verse 12 He said of Jesus, "His winnowing shovel is in His hand, and He will clear His threshing floor and gather His wheat into the barn."²

Barne's Bible Commentary:

11. *Whose shoes I am not worthy to bear.* The word here translated *shoes* has a signification different from what it has in our language. At first, in order to keep the feet from the sharp stones or the burning sand, small pieces of wood were fastened to the soles of the feet, called *sandals*. Leather, or skins of beasts dressed, afterward were used. *The foot was not covered at all, but the sandal, or piece of leather or wood, was bound by thongs. The people put off these when they enter a house, and put them on when they leave it. To unloose and bind on sandals, on such occasions, was formerly the business of the lowest servants. The expression in this place, therefore, denotes great humility, and John says that he was not worthy to be the servant of him who should come after him.*

Shall baptize you.

Shall send upon you the Holy Spirit.

The Spirit of God is frequently represented as being poured out upon his people, Pr. 1:23; Is. 44:3; Joel 2:28, 29; Ac. 2:17, 18. The baptism of the Holy Spirit is the same, therefore, as the sending of his influences to convert, purify, and guide the soul.

The Holy Ghost.

² David Platt, *Exalting Jesus in Matthew*, ed. Daniel L. Akin, David Platt, and Tony Merida, Christ-Centered Exposition Commentary (Nashville, TN: Holman Reference, 2013), 52–55.

The third person of the... Trinity, whose office it is to enlighten, renew, sanctify, and comfort the soul.

He was promised by the Saviour *to convince* of sin, Jn. 16:8; to enlighten or teach the disciples, Jn. 14:26; 16:13; to comfort them in the absence of the Saviour, Jn. 14:18; 16:7; to change the heart, Tit. 3:5.

To be baptized with the Holy Ghost means that the Messiah would send upon the world a far more powerful and mighty influence than had attended the preaching of John.

Many more would be converted.
A mighty change would take place.

His ministry would not affect the external life only, but the heart, the motives, the soul; and would produce rapid and permanent changes in the lives of men.

(See Ac. 2:17, 18.)

With fire.

This expression has been variously understood.

Some have supposed that John refers to the afflictions and persecutions with which men would be tried under the Gospel; others, that the word fire means judgment or wrath. According to this latter interpretation, the meaning is that he would baptize a portion of mankind—those who were willing to be his followers—with the Holy Ghost, but the rest of mankind—the wicked—with fire; that is, with judgment and wrath.

Fire is a symbol of vengeance. See Is. 5:24; 61:2; 66:24.

If this be the meaning, as seems to be probable, then John says that the ministry of the Messiah would be far more powerful than his was. It would be more searching and trying; and they who were not fitted to abide the test would be cast into eternal fire.

Others have supposed, however, that by *fire*, here, John intends to express the idea that the preaching of the Messiah would be refining, powerful, purifying, as fire is sometimes an emblem of purity, Mal. 3:2.

It is difficult to ascertain the precise meaning farther than that his ministry would be very trying, purifying, searching. Multitudes would be converted; and those who were not true penitents would not be able, to abide the trial, and would be driven away.

NIV Application Commentary:

The coming of Messiah (3:11–12).

Here we get to the core of John's ministry. He points ahead and beyond himself to another person.

John has a powerful place in God's history of salvation, but he knows it is only preparatory to the main event. Calling the nation to repentance is not the main issue. The main event is the appearance of the One who will actually inaugurate God's kingdom on earth. Although there is continuity between their messages and ministry, John especially emphasizes the contrast between himself and the Coming One.

That contrast is seen in the Coming One's identity and baptism.

**(1) John points to “the one who is coming after me,”
an expression with strong messianic expectation.**

John is rugged, marked by the rigors of the desert and the harshness and loneliness of his calling as a prophet. It takes personal strength of body and soul to endure such hardships. But John looks to One who is **“more powerful,”** who will arrive with the power of God to inaugurate messianic rule. As a servant to a king, John realizes that he is not worthy even to carry the sandals of this messianic deliverer. **His language is not self-deprecating. He is not lacking an adequate self-image. He knows himself and knows clearly the identity of the One to come.** John is the herald; the Coming One is the messianic deliverer.

(2) John accentuates further the contrast between himself and the Coming One by differentiating their baptisms:

John baptized “with” (or “in”; cf. NIV text note) water for repentance, but the Coming One will baptize “with” (or “in”) the Holy Spirit and fire. Once again, John displays a

straightforward understanding of his own role and place in God’s plan of redemption. John’s baptism will be superceded by the coming baptism.

John’s baptism was uniquely associated with repentance (see comments above; see also Mark 1:4; Luke 3:3; Acts 13:24; 19:4). But as unique as it was, it was only preparatory to the baptism associated with the Coming One.

He will inaugurate a baptism that brings both eschatological blessing and judgment (both “wheat” and “chaff”; cf. also Joel 2:28–29).

The Coming One will baptize the repentant—those who are prepared to receive him—with the blessing of the

Holy Spirit. But the unrepentant—those who are not receptive to the Coming One—he will baptize with the judgment of eternal fire.

Jesus regularly links his messianic ministry to John's by use of this dual theme: He has come to bring healing and good news to the poor and oppressed (Matt. 11:4-5) and rest for the weary (11:25-30), yet those who reject his ministry and message face certain judgment (11:20-24; cf. John 3:31-36; 5:25-35).

R.C. Sproul Bible Commentary:

“I indeed baptize you with water unto 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” (v. 11).

Every Christian is united to Christ in His suffering, humiliation, death, and resurrection, and we have been baptized by His Spirit, and that baptism is a baptism of fire.

This fire cleanses us, it purges and purifies us, and it produces what the crucible was designed to produce—the pure gold of

*sanctification. Think not that you come to a Savior who will keep you out of the fire. He will keep you out of the eternal fire, but in the meantime you stand in the furnace like Shadrach, Meshach, and Abednego.*³

McGarvy Bible Commentary:

11. I indeed.—John advances from the warning contained in his allegory to the announcement of him who would inflict the punishment therein indicated. He presents the Coming One, *first*, as contrasted with himself in reference to the baptism he would administer; and, *second*, as a judge who would separate the righteous from the wicked as a husbandman separates his wheat from the chaff.

with water.—The Greek preposition (ἐν) here translated *with* primarily means *in*, and should be so translated in all instances, except where the context or the nature of the case forbids. It must be admitted by all that there is nothing in this context to exclude its ordinary meaning, unless it be the use of the same preposition with the terms *Holy Spirit* and *fire*. But the apostles were certainly baptized *in* the Holy Spirit; and it is equally certain that the wicked will be baptized *in* fire. (See below.) The immediate context, then, instead of forbidding the ordinary sense of the preposition, requires it. The remoter context has the same force, for it had just been said that the people were baptized by John *in* the Jordan; and there it is impossible to render the preposition by *with*. Baptized “*with* the Jordan” would be absurd.

unto repentance.—The rendering, “I baptize you *unto* repentance,” implies that the baptism brought them *to* repentance. But such is not the fact in the case, for John required repentance as a prerequisite to baptism, and it is rather true that repentance brought them to baptism. If we adopt the rendering, “into repentance,” which is more literal, we are involved in a worse difficulty; for, if baptism did not bring the baptized *unto* repentance, it certainly did not bring them *into* it. Again, if to avoid these two difficulties we suppose the term repentance to be used by metonymy for the state of one who has repented, we encounter another difficulty not less serious; for the state of one who has repented is entered, not by being baptized, but by repenting. Finally, to assume, as some have done, that the preposition has the sense of *because of*, is to seek escape from a difficulty by attaching to a word a meaning which it never bears. The preposition (ἐν) is never used to express the idea that one thing is done because of another having been done. Neither, indeed, would it be true that John baptized persons *because of* their repentance; for, while it is true that repentance did precede the baptism, it was not because of

³ Robert Charles Sproul, [Matthew](#), St. Andrew’s Expository Commentary (Wheaton, IL: Crossway, 2013), 43.

this that they were baptized; but baptism had its own specific object, and because of this object it was administered. The phrase under consideration has another meaning which, though somewhat obscure as regards its connection with the facts, is very naturally expressed by the words themselves. The preposition is often expressive of purpose, and the phrase may be properly rendered "*in order to* repentance." The baptism was not in order to the repentance of the party baptized. To so understand it would be to encounter the difficulty first mentioned above. But a baptism which required repentance as a prerequisite would have a tendency to cause those yet unbaptized to repent, in order that they might receive the baptism and enjoy its blessings. Prizes in schools are given in order to good behavior and good recitations, although the good recitations and the good behavior must precede the reception of the prizes. Promotions in the army are in order to the encouragement of obedience and valor, although these qualities of the good soldier must appear before promotion can take place. In the same way was John's baptism in order to repentance. The inestimable blessing of remission of sins being attached to baptism (see Mark 1:4; Luke 3:3), the desire to obtain this blessing would prompt those yet unbaptized to repent, so that they might be baptized. The words declare simply that the general purpose of John's baptism was to bring the people to repentance.

with the Holy Spirit.—*In* the Holy Spirit. (See first note on this verse.) The prediction here made that the Coming One would baptize in the Holy Spirit, began to be fulfilled on the day of Pentecost. (Comp. Acts 1:5; 2:4.) But John speaks as if the baptism in the Holy Spirit was to be as general under Christ as baptism in water was under his own ministry. Some have inferred from this that all of the subjects of Christ's kingdom were to be baptized in the Holy Spirit; and another reason for the same conclusion is the fact that the baptism in the Holy Spirit and that in fire seem to include all men; the latter, all the wicked; the former all the righteous. But a prediction is best understood in the light of its fulfillment; and it is a fact that the apostles on Pentecost, and the household of Cornelius, are the only persons said in the New Testament to have received this baptism. (See Acts 1:5; 2:4; 11:15, 16.) True, others, by imposition of apostolic hands, received miraculous gifts of the Spirit, and we would be justifiable in regarding these as instances of baptism in the Spirit if they were precisely like the two so called. But between these two and all others there is at least this remarkable difference, that in these two the Spirit came directly from Christ without human intervention, while in all others it was imparted through human hands. While the baptism in the Spirit, then, was actually confined to these two groups of persons, the benefits resulting from it extended to all. The benefit of this baptism in the house of Cornelius was the admission of all Gentile converts into the church on an equality with the Jews; and the benefit of that on Pentecost was to extend the blessed fruits of plenary inspiration to all disciples, both Jews and Gentiles. These considerations are sufficient to account for the general terms of John's prediction.

Some have supposed that the baptism in the Spirit is not confined to those who received miraculous gifts, but is enjoyed by all who receive the Holy Spirit at all. This hypothesis, which I am not prepared to adopt, would very satisfactorily explain John's language.

with fire.—A few eminent commentators refer the expression *in fire* to the cloven tongues which sat upon the apostles when they were baptized in the Holy Spirit. Alford affirms, "This was literally fulfilled on the day of Pentecost;" and, in opposition to the more usual interpretation which refers it to the final punishment of the wicked, he says: "To separate 'the Holy Spirit' as referring to one set of persons and 'fire' as belonging to another, when both are united in 'you,'

is in the last degree harsh, besides introducing confusion into the whole." As to the literal fulfillment on Pentecost, the learned author seems to have forgotten that it was not literal fire which sat on the apostles, but "cloven tongues *like* as of fire" (Acts 2:2); and that, even if these tongues had been actual fire, their sitting on the heads of the apostles could not have constituted a *baptism* of the apostles *in* fire. As regards the separation of the persons addressed into two parties, we see no difficulty, for such a division is clearly indicated in the context. In the preceding verse John uses the fruitful trees for good men and the unfruitful for bad men; and in the following verse he uses the wheat and the chaff in the same way. It is not at all harsh, then, to understand him as keeping up the distinction in the intermediate verse, and as using the term *you* to comprehend both classes. The term *you*, indeed, must be understood indefinitely, because the parties he was addressing had not been baptized, and he could not say to them in the strict sense of the pronoun, "I baptize *you*." The term is used indefinitely for the people at large. Finally, in both of the connected sentences, the term *fire* is connected with the fate of the wicked, and used as the symbol of punishment. The unfruitful trees are to be burned with fire, and the chaff is to be burned with "unquenchable fire;" it is, then, "in the last degree harsh" to understand it differently in this sentence. It is clearly the wicked who are to be baptized in fire, and the fulfillment of the prediction will be realized when they are cast into the lake of fire. (Rev. 20:15.)⁴

NOTICE:

John was not speaking of their conversion. He was telling the unbelieving Pharisees and Sadducees of the fire of God's judgment that would fall on them for denying and crucifying the Messiah. The fire of God's wrath is judgment language from all OT prophesy, and John used it in Matt. 3 against that "generation of vipers". (See Ezek. 22:31; Jer. 21:12; Nah. 1:6)

Luke 12:49,

⁴ J. W. McGarvey, [*The New Testament Commentary: Matthew and Mark*](#), vol. I (Delight, AR: Gospel Light Publishing Company, 1875), 36–39.

" I am come to send fire on the earth; and what will I, if it be already kindled?"

Acts 18:25

This man was instructed in the way of the Lord; and being fervent in spirit, spoke, and taught diligently the things that are of Jesus, knowing **only** *the baptism of John*. [i.e which is insufficient]

The baptism of John, as we can see, is inadequate for effecting change such as given in the sacrament of Baptism, wherein we receive the Holy Spirit and are renewed and 'created' anew:

Titus 3:5

Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit

cf. Ezekiel 36:25

Why had the disciples in Ephesus not received the Holy Spirit (Acts 19:1–7)?

During Paul's third missionary journey, he encountered some men who are described as "disciples" who had not yet received the Holy Spirit.

Luke recounts the incident: "Paul took the road through the interior and arrived at Ephesus. There he found some disciples and asked them, 'Did you receive the Holy Spirit when you believed?' They answered, 'No, we have not even heard that there is a Holy Spirit.' So Paul asked, 'Then **what baptism did you receive?**' '**John's baptism,**' they replied.

Paul said, 'John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus.'

On hearing this, **they were baptized in the name of the Lord Jesus.**

*When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues & prophesied. There were about twelve men in all" (**Acts 19:1–7**).*

We know that, when a person is born again, the Holy Spirit takes up residence in that person's life (1 Corinthians 6:19). If a person does not have the Holy Spirit, then he does not belong to Christ (Romans 8:9). So why is it that these men in Ephesus did not have the Holy Spirit, when it seems that they had believed?

The key is that they had not yet believed in Christ.

They did not know about Jesus' saving work (or the Holy Spirit's indwelling) until they met Paul. A careful reading of the first part of Acts 19 reveals several facts about this group of twelve men: **1)** They were "disciples"—but not of Christ.

Rather, they were self-identified disciples of John the Baptist (verse 3). **2)** They were not believers in the risen Lord Jesus Christ—Paul's question about their

conversion experience reveals that they knew nothing of the Spirit or His power (verse 2). 3) They had taken the first step—repentance of sins—but they had not taken the corresponding step—faith in Christ.

In short, the “Ephesus Dozen” were still living under the Old Testament economy. They saw the need of repentance and were still awaiting the Messiah. They did not know the Christian message.

A further clue of their spiritual condition is found in the preceding chapter. Apollos, an Alexandrian Jew and a skillful orator, had been preaching in Ephesus (Acts 18:24). However, “he knew only the baptism of John” (verse 25). The only information Apollos had about Jesus was what he had heard from John; thus, he knew Jesus was the Messiah, but he knew nothing of Jesus’ sacrificial death and resurrection.

Two believers in Ephesus, Priscilla and Aquila, took Apollos aside and “explained to him the way of God more adequately” (verse 26). After he understood and received the gospel, Apollos became a great apologist for the Lord Jesus (verse 28).

It would seem that the twelve men whom Paul encountered were some of Apollos’ followers. They had been baptized for repentance, but they had not heard the whole gospel message. Paul filled them in on the details of Jesus’ death and resurrection—the essential elements of the gospel—and told them to believe (Acts 19:4). Once the men received Christ by faith, the Holy Spirit, true to form, filled them with His presence. They became

new creations ([2 Corinthians 5:17](#)).

John the Baptist's ministry was one of preparation for people to receive Christ ([Mark 1:2](#)). He preached repentance of sins, and, as people repented, they showed their change of heart by an outward cleansing. But simply repenting of sin is not enough. We must have Christ. John himself understood the limitations of his ministry: "I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire" ([Matthew 3:11](#)).

Those who, like Apollos and the "Ephesus Dozen," stopped with [John's baptism](#) only had half the story. They needed more than repentance; they needed faith in Christ. The disciples in Ephesus heard about Jesus from Paul the apostle, Jesus' representative ([Acts 9:15](#)). As they received his message, they were baptized in the name of Jesus Christ, and they received the Holy Spirit in a way that publicly, unmistakably linked them to the gospel as preached by Paul.

"For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink" ([1 Corinthians 12:13](#)).

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God In The Hands Of Angry Sinners

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Perhaps the most famous sermon ever preached in America was the one Jonathan Edwards delivered entitled "[*Sinners in the hands of an Angry God.*](#)" Not only has the sermon been reproduced in countless catalogues of preaching but it is included in most anthologies of early American literature.

So scandalous is this vivid portrayal of unconverted man's precarious state under the threat of hell that some modern analysts have called it utterly sadistic.

Edwards' sermon is filled with graphic images of the fury of divine wrath and the horror of the relentless punishment of the wicked in hell.

Such sermons are out of vogue in our age and generally considered in poor taste and based on a pre-enlightened theology. Sermons stressing the fierce wrath of a holy God aimed at the impenitent hearts of men do not fit with the civic meeting hall atmosphere of the local church.

Gone are the Gothic arches; gone are the stained-glass windows; gone are the sermons that stir the soul to moral anguish. Ours is an upbeat generation with the accent on self-improvement and a broad-minded view of sin.

Our thinking goes like this: *If there is a God at all, He is certainly not holy. If He is per-chance holy, He is not just.*

Even if He is both holy and just, we need not fear because His love and mercy override His holy justice. If we can stomach His holy and just character, we can rest in one thing: He cannot possess wrath.

If we think soberly for five seconds, we must see our error. If God is holy at all, if God has an ounce of justice in His character, indeed if God exists as God, how could He possibly be anything else but angry with us? We violate His holiness; we insult His justice; we make light of His grace. These things can hardly be pleasing to Him.

Edwards understood the nature of God's holiness. He perceived that unholy men have much to fear from such a God. Edwards had little need to justify a scare theology. His consuming need was to preach it; to preach it vividly, emphatically, convincingly, and powerfully.

He did this not out of a sadistic delight in frightening people, but out of compassion.

He loved his congregation enough to warn them of the dreadful consequences of facing the wrath of God.

He was not concerned with laying a guilt trip on his people but with awakening them to the peril they faced if they remained unconverted.

Let us take a moment to peruse a section of the sermon to get but a taste of its flavour:

“The God that holds you over the pit of hell, much as one holds a spider; or some loathsome insect, over the fire, abhors you, and is dreadfully provoked: his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes, than the most hateful venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince; and yet, it is nothing but his hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else, that you did not go to hell the last night; that you were suffered to awake again in this world, after you closed your eyes to sleep. And there is no other reason to be given, why you have not dropped into hell since you arose in the morning, but that God’s hand has held you up. There is no other reason to be given why you have not gone to hell, since you have sat here in the house of God, provoking his pure eyes by your sinful wicked manner of attending his solemn worship. Yea, there is nothing else that is to be given as a reason why you do not this very moment drop down into hell.

“O sinner! consider the fearful danger you are in: it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God, whose wrath is provoked and incensed as much against you, as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment.”

The pace of the sermon is relentless.

Edwards strikes blow after blow to the conscience-stricken hearts of his congregation. He draws graphic images from the Bible, all designed to warn sinners of their peril.

He tells them that they are walking on slippery places with the danger of falling from their own weight. **He says that they are walking across the pit of hell on a wooden bridge supported by rotten planks that may break at any second.** He speaks of invisible arrows, which like a pestilence, fly at noonday. He warns that God’s bow is bent and that the arrows of His wrath arc aimed at their hearts. He describes the wrath of God that is like great waters rushing against the floodgates of a dam. If the dam should break, the sinners would be inundated by a deluge. He reminds his hearers that there is nothing between them and hell but air:

“Your wickedness makes you as it were heavy as lead, and to tend downwards with great weight and pressure towards hell and if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf; and your healthy constitution, and your own care and prudence, and best contrivance, and ***all your righteousness, would have no more influence to uphold you and keep you out of hell than a Spider’s web would have to stop a falling rock.***”

In the application section of the sermon Edwards places great stress on the nature and severity of God’s wrath. **Central to his thinking is the clear notion that a holy God must also be a wrathful God. He lists several key points about the wrath of God that we dare not overlook.**

1. Whose wrath it is. The wrath of which Edwards preached was the wrath of an infinite God. **He contrasts God’s wrath with the anger of men or the wrath of a king for his subject. Human wrath terminates. It has an ending point. It is limited. God’s wrath can go on forever.**

2. The fierceness of God’s wrath. The Bible repeatedly likens God’s wrath to a winepress of fierceness. **In hell there is no moderation or mercy given. God’s anger is not mere annoyance or a mild displeasure. It is a consuming rage against the unrepentant.**

3. It is an everlasting wrath. There is no end to the anger of God directed against those in hell. **If we had any compassion for our fellow-men, we would wail at the thought of a single one of them falling into the pit of hell.** We could not stand to hear the cries of the damned for five seconds. To be exposed to God’s fury for a moment would be more than we could bear. To contemplate it for eternity is too awful to consider.

With sermons like this we do not want to be awakened. We long for blissful slumber, for the repose of tranquil sleep.

The tragedy for us is that in spite of the clear warnings of Scripture, and of the sober teaching of Jesus on this subject, we continue to be at ease in Zion with respect to the future punishment of the wicked.

If God is to be believed at all we must face the awful truth that someday His furious wrath will be poured out.

Edwards observed:

“Almost every natural man that hears of hell flatters himself that he shall escape it; he depends upon himself for his own security; he flatters himself in what he has done, in what he is now doing, or what he intends to do. Every one lays out matters in his own mind how he shall avoid damnation, and flatters himself that he contrives well for himself and that his schemes will not fail.”

How do we react to Edwards' sermon?

Does it provoke a sense of fear? Does it make us angry? Are we feeling like a multitude of people who have nothing but scorn for any ideas about hell and everlasting punishment? Do we consider the wrath of God as a primitive or obscene concept? Is the very notion of hell an insult to us? If so, it is clear that the God we worship is not a holy God: Indeed He is not a God at all.

*If we despise the justice of God,
we are not Christians.*

We stand in a position which is every bit as precarious as the one which Edwards so graphically described.

If we hate the wrath of God,
it is because we hate God Himself.

We may protest vehemently against these charges but our vehemence only confirms our hostility toward God. We may say emphatically, "No, it is not God I hate; it is Edwards that I hate. God is altogether sweet to me. My God is a God of love." But **a God of love who has no wrath is no God.** He is an idol of our own making as much as if we carved Him out of stone.

[This sermon in its fullness is available in the two volume "Works of Jonathan Edwards" published by the Banner of Truth]

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God in the Hands of Angry Sinners (Luke 22:63-71)

Probably **the most famous sermon ever preached on American soil was Jonathan Edwards' "Sinners in the Hands of an Angry God,"** preached at Enfield, Connecticut, on July 8, 1741.

God used that sermon in remarkable ways, bringing many to faith in Christ at the time it was preached, and probably many more in the years since, as it has been read. If you have never read it, you should. Edwards graphically portrays God's wrath and judgment on sinners, using as his primary text [Deuteronomy 32:35](#),

"Their foot shall slide in due time."

Today I'm taking the liberty of turning Edwards' title on its head as we look at God in the hands of angry sinners.

God actually allowed Himself, in the person of His Son, to be taken in custody, to be mocked, beaten, and falsely judged by angry sinners who finally succeeded in executing Him.

I hope that we all will avoid the mistake of these evil men, who foolishly sat in judgment on Jesus and that we will bow before Him before that awful day when He comes to sit in judgment on sinners. And I hope that by considering His willing but

terrible mistreatment at the hands of sinners, we will be moved by His great love and sacrifice on our behalf to follow Him with more devotion.

To understand this portion of Scripture, it is helpful to piece together information from the other gospels to construct the probable chronology of Jesus' trials (I am following Darrell Bock, *Luke* [Baker], 2:1793). John 18:13 reports that first Jesus was taken to Annas, the father-in-law of Caiaphas, the high priest. This was probably followed by a nighttime meeting with Caiaphas presiding (Matt. 26:59-66; Mark 14:55-64; Luke omits these meetings). Since it was illegal under Jewish regulations to try a prisoner at night, Caiaphas hastily convened an early morning meeting of the Sanhedrin to rubber stamp the verdict of the night's proceedings (Luke 22:66-71; Matt. 27:1; Mark 15:1). Then Jesus was taken for an initial meeting with Pilate (Matt. 27:2, 11-14; Mark 15:1-5; Luke 23:1-5; John 18:29-38), who sent Him to Herod (Luke 23:6-12). This was followed by a second, more public meeting before Pilate and the people (Luke 23:13-16; the consequences of which are found in Matt. 27:15-23; Mark 15:6-14; Luke 23:17-23; John 18:39-40).

Our text shows two sets of characters in this epic drama: the sinners who sat in judgment on Jesus; and, Jesus who sat in judgment on the sinners then, by His majesty and power, but who will sit in terrifying judgment on them in the future when He returns.

We learn that ...

Although sinners presently sit in judgment on Jesus, the day is coming when Jesus will sit in judgment on sinners.

1. Sinners presently sit in judgment on Jesus.

Just as Jesus then allowed Himself to be bound, mocked, spit upon, beaten, and rejected by these evil men, even though He could have struck them all dead on the spot, so now He tolerates the ragings of evil men against Himself. He could wipe them off the planet in an instant if He willed to do so, but He patiently endures their abuse. Some, through His mercy, will come to repentance and faith; others are storing up wrath for the day of judgment. But in His great patience, God allows sinners in the present age of grace to sit in judgment on Jesus in the sense of allowing them to hold and express their own views of Jesus, even to the point of blasphemy. Luke, for our instruction so that we will avoid their example, shows us two broad types of sinners:

A. Some sinners sit in judgment on Jesus in their mad pursuit of pleasure (22:63-65).

Perhaps after the interview with Annas, while the Jewish leaders were waiting for a quorum of their comrades to come together, the Jewish temple guards who held Jesus in custody decided to have some fun with their prisoner. Many of them mocked Jesus, perhaps imitating His teaching style, mimicking Him by repeating some of His claims, perhaps with a Galilean accent, or making fun of some of the things He had said, which undoubtedly they misconstrued. The other gospels relate that they spit in His face, perhaps having a spitting contest to see who could hit the closest to His lips. Then they made up a game of blind man's bluff, blindfolding Jesus and hitting Him in the face, mockingly asking Him to prophesy about who hit Him. If only they knew that He *did* know! Luke adds that "they were saying many other things against Him, blaspheming" (22:65). Their mad pursuit of fun and pleasure caused them to do terrible things to the spotless Son of God.

Picturing this scene makes me feel nauseated. My first reaction is to draw back in horror and to think, "How could anyone treat any other human being, let alone the Lord Jesus, like that?" But, as Spurgeon points out (*Spurgeon's Expository Encyclopedia* [Baker], 4:258), we need to lay aside our indignation and bring forth penitence, because we all have hit our dear Savior in the face with our sin. It was because of our sin that He endured the abuse of these sinners and went willingly to the cross.

Hopefully we are not as cruel as these wicked men were, but we all have put personal pleasure ahead of the things of God. Perhaps some of them made sport of Jesus ignorantly, not having heard His claims or witnessed His miracles. But we have heard and yet we've made sport of our blessed Savior. We've all laughed at entertainment that mocks God and is evil in His sight. We've all indulged in pleasure that the Bible calls sin. In so doing, we have done what these wicked men did to our Savior.

The great Dutch artist, Rembrandt, has a famous painting of the crucifixion in which your attention is first drawn to the dying Savior. Then you notice the crowd gathered around that scene, with their various attitudes and actions. Finally, you notice at the edge of the picture a lone figure almost hidden in the shadows. That man is Rembrandt himself. The great artist realized that his sins had helped nail Jesus to the cross, and so he painted himself into the picture. And so should we!

B. Some sinners sit in judgment on Jesus in their mad pursuit of power (22:66-67, 70-71).

On the surface, the Jewish leaders who sat in judgment on Jesus were less cruel and more civilized than the guards who made sport of Jesus. They went through the formality of a trial, under the guise of justice. They asked Him questions about His

claims. But they were not seeking the truth so that they could conform their lives to it. They were not inquiring about Jesus so that they could be His followers. Their minds were already made up, that they wanted to get rid of Him. They wanted to hang onto the power that they enjoyed. They wanted to keep living as they were living, being lords of their own lives. Their mad pursuit of power caused them to prejudice Jesus and disregard His claims.

The way that these powerful men conducted Jesus' trial violated a number of Jewish laws (the following list collated from Bock, 2:1792; and, John MacArthur, Jr., *The MacArthur New Testament Commentary, Matthew 24-28* [Moody Press], pp. 199-204):

No criminal trial could be started at night. The Jewish council could not initiate charges, but could only consider charges brought by an outside party. The initial proceedings took place at the high priest's home and not in the temple as prescribed. Jesus was tried without a defense counsel. The defendant was supposed to be presumed innocent until proven guilty. He could not be convicted on the basis of testimony against himself. Conviction required the testimony of at least two reliable witnesses, whose testimony had to agree. They had to affirm that their testimony was true on the basis of direct experience, not hearsay or presumption. They had to identify the precise time and location of the event about which they testified. False witnesses were subject to the same penalty that the accused would suffer if convicted (a strong motivation to speak only the truth, especially in capital cases!).

In capital cases, the death sentence could not be carried out until the third day after it was given, and in the intervening time, the members of the council were to fast. This meant that the trial could not be convened during a feast, such as Passover. A pronouncement of guilt by the high priest was contrary to the normal order, which should have started with the least senior members. If a council voted unanimously for conviction in a capital case, the accused was set free, because the necessary element of mercy was presumed to be lacking.

Thus from start to finish, the Jewish council's trial of Jesus was a mockery of justice, in violation of their own laws. The questions that they asked Jesus were not sincere, seeking to get at the truth. They were devised to trap Him by His own words, so that they could accuse Him before Pilate. If He claimed to be Christ, a King, then He stood in opposition to Rome (23:2). Since Rome denied the Jews the right to carry out capital punishment and since the Jewish leaders did not want to draw fire from those in the multitudes that liked Jesus, they wanted grounds to accuse Him before Pilate, and let him do the dirty work of crucifying Jesus.

Note carefully that these were religious men who instigated and carried out this mockery of justice against Jesus. Later they would get the Romans involved, but at this point, both the guards who mocked and beat Jesus and the leaders who led this unfair trial were religious men. They were about to participate in the Jewish Feast of the Passover. They were at the temple each week for religious services. They professed to follow the Law of Moses. And yet their hearts were far from God. We should learn from this that just going to church or participating in religious rituals is not enough. True Christianity is a matter of the heart before God. To use religion as a covering for our own seeking of pleasure or power is to live as if there is no living God who knows our every thought and motive. It is to deceive ourselves in the worst possible way.

We should also learn from these religious men that we are all subject to the danger of making up our minds based on our personal preferences or desires and then coming up with “evidence” to support our case. These men liked their position of power and influence. It was financially lucrative for many of them to have the monopoly on the temple business. When Jesus upset their tables and disrupted their profitable schemes, they knew that they had to get rid of Him. Ignoring all of the evidence that backed His claims to be both Lord and Christ, they went looking for contrary evidence to support their claims that He was an impostor.

We all act just like they did, if we’re not careful. I have seen Christian leaders who speak out on divorce until they go through a divorce. Suddenly they find new evidence that their former position was in error! I know of a prominent Bible prophecy teacher who used to speak against the charismatic movement. But when he divorced his wife and married the woman he had been having an affair with, the charismatic branch of the church took him under wing. Suddenly, his criticisms of charismatic teachings stopped! We need to get self out of the way, judge our pride and sinful desires, and seek to obey God’s Word as it plainly is written. If we go looking for verses to support our sinful desires, we will find them but end up under God’s judgment.

These Jewish leaders needed to examine their own hearts and honestly ask the question, “Who is Jesus? Are His claims about Himself true or false?” The truth is, ...

2. The day is coming when Jesus will sit in judgment on sinners.

Jesus’ calm demeanor in spite of His wrongful treatment was already a judgment against these wicked men. A sinner would have been yelling about his rights being violated. He would have been threatening to get even. But Jesus bore all of this abuse silently before God, as a lamb led to the slaughter. When to be silent would be to deny

the truth, He spoke straightforwardly, giving testimony concerning who He is. Clearly there was a great chasm between the views of the Sanhedrin and Jesus' claims. Both cannot be true. As Darrell Bock puts it, "Either Jesus is right or the Jewish court is right. Jesus' claim is either blasphemy or deadly serious truth" (*Luke* [IVP], p. 364). Although they asked with the wrong motives, the two questions the Sanhedrin asked Jesus are the two supreme questions that all must consider: "If you are the Christ, tell us"; and, "Are You the Son of God, then?" (22:67, 70).

A. Jesus will sit in judgment on sinners because He is the Christ.

The first request, "If you are the Christ, tell us," was insincere on the part of the Jewish leaders. Jesus knew that and replies, in effect, "What good will it do to tell you, since your minds are made up?" They were not asking the question out of a heart that wanted to know the truth. They were trying to bait Jesus, to set Him up so that they could report to Pilate that Jesus was claiming political leadership of the Jews in opposition to Rome (23:2). Jesus' response shows us that when we're dealing with scoffers who are not interested in knowing the truth, but who simply want ammunition to shoot back at us, don't waste your breath.

In spite of their evil motives, the fact of the matter is that Jesus is the Christ or Messiah. In Luke 2:11, the angel told the shepherds, "For today in the city of David there has been born for you a Savior, who is Christ the Lord." In 2:26, Luke tells us that the Holy Spirit had revealed to the aged Simeon that he would not die "before he had seen the Lord's Christ." In 3:15, Luke says that the people were in a state of expectation, wondering whether John the Baptist could be the Christ. John clearly denied that he was and pointed people to Jesus. In 4:41 we learn that the demons were proclaiming Jesus to be the Son of God, but "He would not allow them to speak because they knew Him to be the Christ." In 9:20, Peter made his famous confession, that he believed Jesus to be "the Christ of God." In 20:41, Jesus asked the scribes how the Christ could be David's son, since David calls Him "Lord." (See also 23:2, 35, 39; 24:26, 46). Jesus is clearly God's anointed one (= Christ, Messiah), whom He has installed as King over the nations, who sits at His right hand of power (Pss. 2; 110).

To confess Jesus as the Christ is to confess His right to rule, not only over the nations, but also over your life. It means that God has vested Jesus with His own authority to rule. To resist Jesus' lordship is to resist Almighty God and be in rebellion against the one who will judge all the earth!

B. Jesus will sit in judgment on sinners because He is the Son of God.

Jesus goes on to tell the Jewish leaders that "from now on the Son of Man will be seated at the right hand of the power of God" (22:69). This brings together several Old

Testament prophecies: Psalm 2, which predicts the sovereign rule of Jesus who is installed as God's King and is called God's Son; Psalm 110, where the Lord tells David's Lord to sit at His right hand until He makes His enemies a footstool for His feet; and, Daniel 7:13-14, where Daniel sees one like a Son of Man who comes up to the Ancient of Days and is given dominion, glory, and an everlasting kingdom over all peoples, nations, and tongues. Again, Jesus is asserting that He is both Lord and Christ, the ruler of God's eternal kingdom, who will judge the nations.

Jesus uses the phrase "Son of Man" in reference to Himself, but the Jewish leaders respond by asking, "Are You the Son of God, then?" They got the connection because they knew the Psalms and Daniel. They knew that the Son of Man, Messiah, is God's Son in a unique way that no one else is. So Jesus is turning the tables on them. They thought that they were sitting in judgment on Him. He lets them know that really, He is sitting in judgment on them! As Peter proclaimed on the Day of Pentecost, this Jesus whom they had crucified, God had raised up to His right hand, where He was installed on David's throne as both Lord and Christ (Acts 2:30-36).

Jesus answers their question about being the Son of God by saying, literally, "You say that I am." Why didn't He just say, "Yes"? I think the reason goes back to Jesus' explanation for why He spoke in parables, "in order that seeing they may not see, and hearing they may not understand" (8:10). Parables revealed truth to the seekers, but it concealed truth from the scoffers, who continued in their spiritual blindness. Even so here, Jesus is saying "yes, I am," but He is not saying it straightforwardly because He does not want to respond to men who are asking from the wrong motives. There is also a touch of irony, in that He is saying, "So, is that what you are saying, that I am the Son of God?" Clearly, the Jewish leaders knew that He meant yes, because they concluded, "What further need do we have of testimony? For we have heard it ourselves from His own mouth."

C. Jesus will sit in judgment on sinners because they have heard His testimony but rejected it.

Yes, they had heard it, but sadly, they had not submitted to Jesus as Lord. That is always the issue: How do we respond to the testimony that we have heard concerning Jesus? God allowed Himself, in the person of His eternal Son Jesus, to be put into the hands of angry sinners. Jesus willingly went to the cross, despising the shame, but now He has sat down at the right hand of the throne of God (Heb. 12:2). If you are running your own life, then you are not in submission to Jesus as Lord. If you do not repent and yield to His lordship before you die or before He returns, you will no longer sit in judgment on Him. He will sit in judgment on you, and it will be eternal judgment! He is today the Lamb of God who suffered as the penalty due to sinners (Isa. 53). But soon rebellious sinners will cry out to the rocks, "Fall on us and hide us

from the presence of Him who sits on the throne, and from the wrath of the Lamb; for the great day of their wrath has come; and who is able to stand?" (Rev. 6:16-17).

Conclusion

There is a story about an Archbishop of Paris who was preaching to a great congregation. He told them about three worldly, godless young men who wandered into a cathedral. Two of them bet the third that he would not make a phony confession to the priest. The priest realized what was happening, and so when the pretending penitent had finished, he said, "To every confession there is a penance. You see that crucifix over there? Go to it, kneel down, and repeat three times as you look into the face of the crucified, 'You did all this for me, and I couldn't care less!'"

The young man emerged from the confessional box to collect on his bet. But when he told his friends what the priest had said, they said, "Oh, no, first complete the penance; then we'll pay you."

He walked slowly toward the crucifix, kneeled down, looked up into the statue and began, "You did all this for me, and I ..." He could get no further. Tears flooded his eyes. His heart was broken with his sin. There his old life ended and his new life began. The priest concluded his sermon, "I was that young man."

While I disagree with confessions to priests, penance, and crucifix statues (which amount to idolatry), there is an application for us in that story. The account of Christ's suffering is told in the gospels. Read it, then come often to His table, which is the picture He gave us to remember Him by, and say to Him in your heart, "You did all this for me, and I ..." Fill in the blank. If He gave His Son into the hands of angry sinners on your behalf, shouldn't you give your all for Him?

Discussion Questions

1. Some say that Christians should not view themselves as sinners, but as "saints who sin occasionally." Agree/disagree?
2. Is it spiritually healthy or unhealthy to be growing in awareness of our sinfulness? Give scriptural support.
3. Can a person truly know Jesus as Savior and yet consciously deny Him as Lord? Give scriptural support.
4. What lessons can we learn from Jesus' testimony about our own witness?

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