

# *“U Is In The Middle”*

*(of both Truth & Trouble!)*

Matthew 3:12

June 30, 2024

**INTRO:**           **When you think of Jesus,**  
what comes to mind: **truth or love,**  
**grace or wrath, life or death, heaven or hell?**  
How about when you think about John the Baptist?

*“What comes into our minds when we think about God is  
the most important thing about us.” – A.W. Tozer*

## **PRAYER**

### **CONTEXT:**

- Gospel of Matthew: **mMm** (*miralce, Messiah, mission*)
- Chapters 1, 2, & 3...
- **John the Baptist & his troublesome ministry...**

**BIG IDEA:** Do not presume that you are right w/ God unless & until you are miraculously, by grace thru faith, learning, loving, & living under the true Lordship of Jesus The Christ... **BIBLICALLY** repenting, believing, faithfully-obeying, abiding, and repeating.  
No more, no less, no matter what!

## PREVIEW:

1. John's PROCLAMATION
2. John's PARTICULARS
3. John's POINTS

**T/S:** Christ's truth in love will lead you to either eternal triumph or trouble!

NOTE:

*(U is in the middle of truth, triumph, & trouble!)*

## TEXT:

# I. John's PROCLAMATION

### Matthew 3:1-12

<sup>1</sup>In those days John the Baptist came preaching in the wilderness of Judea, <sup>2</sup>*“Repent, for the kingdom of heaven is at hand.”*

*[ Notice that ALL of JB's preaching has been **divinely summarized** by v.2... **BEWARE “diverse sermons!”** ]*

**VIDEO:** *“What Is Repentance?”*

<sup>3</sup>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.’”

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

<sup>7</sup>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? <sup>8</sup>Bear fruit in keeping with repentance.**

**VIDEO:** *“What Is True Worship?”*

<sup>9</sup>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. <sup>10</sup>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.

<sup>11</sup>“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.

**VIDEO:** *“What Is Worship In Spirit & Truth?”*

***12 His winnowing/separating fork/shovel  
is in His hand,  
and  
He will clear (utterly/thoroughly purge/cleanse)  
His threshing floor  
and  
gather His wheat into the barn/storehouse  
(His kingdom/heaven),  
but  
the chaff He will burn with unquenchable fire.***

- *Hear the truth's overarching & troublesome tone.*
- *Hear/heed the truth's **biblical/missional points, purposes, & pronouns***
  - **See 6X references to King & Christ Jesus!**
  - He will WINNOW! He WILL separate...
  - God & His Word are NOT politically correct...
  - "In His hand" echoes v.10 & His "axe"
  - **There is no middle road... wheat or chaff!**
  - All wheat gets saved, all chaff gets burnt up.
  - God's punishing fire is "unstoppable" and never ending (contrast Christ's connection to Neb's fiery furnace).

- When was the last time God told you something 3X, back to back, emphatically???

**T/S:** Now ask yourself...

**Q:** *What does John the Baptist have for me/us?*

**A:** either loving truth or lasting trouble... depending on your life's response!

*The truth is, for all those who are truly in Christ, there is no trouble... But, for the unrepentant who live in rebellion against Christ, the trouble is... there is truth.*

- JDP

## II. John's PARTICULARS

### A. Axe & Trees (v.8 & v.10)

\*\*\* See the visual illustration \*\*\*

**8**Bear fruit in keeping with repentance... **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.

### B. Types of Baptisms (v.11)

"I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

\*\*\* See the visual illustration \*\*\*

- Baptism for REPENTANCE
- Baptism in/with/by The HOLY SPIRIT
- Baptism in/with FIRE
- Baptism of Christ's GOSPEL CRUCIFIXION

### C. Barn or Burn (v.12)

\*\*\* See the visual illustration \*\*\*

*12 His winnowing/separating fork/shovel is in His hand, and He will clear (utterly/thoroughly purge/cleanse) His threshing floor and gather His wheat into the barn/storehouse (His kingdom/heaven), but the chaff He will burn with (never ending) unquenchable fire."*

- **Harvest for HEAVEN**
  1. Harvest becomes harvesters
  2. The wheat champion worship
  3. The wheat live as witnesses
  4. Caught fish become fishermen
  5. Divine disciples make disciples
- **Hurled into HELL**
  1. ALL dead branches
  2. ALL fruitless trees

3. ALL false prophets, teachers, etc.
4. ALL spiritual goats, vipers, wolves
5. ALL of the “good enough” crowd
6. ALL broad-road travelers...
7. ALL lukewarm Laodiceans...
8. ALL self-righteous pharisees
9. ALL talent-burying “servants”
10. ALL foolish bridesmaids
11. ALL who cause little ones to fall
12. ALL who do not persevere
13. ALL overt rebels (Gal. 5:19-21)
14. ALL cowards (Revelation 21:8)
15. ALL who try to deceive & divide
16. ANY & ALL who do not REPENT!
17. ANY & ALL who do not BELIEVE
18. ANY & ALL who do not OBEY!
19. ANY & ALL who do not ABIDE!
20. ANY & ALL who do not REPEAT!

Don't miss the missional “both/and”

### III. John's POINTS

- A. John's Proclamation + Particulars = Principles!
- B. Everything exemplifies BOTH/AND principles...
- C. Truth IN Love witnesses w/ worship & warning!
  - a. BEing = both truth IN love and OUT of love

- b. Being = both love in truth and out from truth
- c. Witnessing = BOTH walking AND warfare
- d. Witnessing = BOTH warning AND worship
- e. Worship = BOTH Spirit AND Truth (His part)
- f. Worship = BOTH truth AND spirit (our part)

John the Baptist's	v.2 <b>Repent!</b>	Matthew 3:1-12
	v.3 <b>Prepare the way!</b>	
	v.3 <b>Make His paths straight!</b>	
	v.8 <b>Bear good fruit!</b>	
	v.8 <b>Keep repenting!</b>	
Both/And ARCH	v.9 <b>DO NOT PRESUME!</b>	
	v.9 <b>You just don't get it...</b>	
	v.9 <b>You're not needed...</b>	
	v.10 <b>Even now the axe...</b>	
	v.11 <b>He will baptize w/ fire...</b>	
	v.12 <b>He will burn the chaff!</b>	

*People do not have to do something to go to hell; they just have to do nothing to go to hell.*

- John MacArthur

*Morality may keep you out of jail, but it takes the blood of Jesus Christ to keep you out of hell.*

- Charles Spurgeon

*How many souls have been blown into hell with the wind of popular applause?* - Thomas Watson



*I would rather go into the kingdom of heaven through the poor house than go down to hell in a golden chariot.* - Dwight L. Moody

## REVIEW:

- FINAL message in preparation to meet Christ...
  - ALL UNDER ***“Repent! For the kingdom of heaven is at hand.”***
  - This is the JB’s exclamation mark...
  - ***See parallel close of Sermon on the Mount!***
    - **Emphatic & Shocking & Crystal Clear**

## CLOSE:

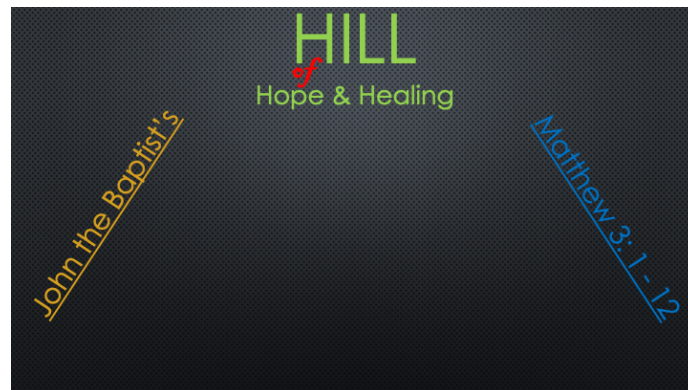
In the time that it took me to welcome you and preach this sermon (~ 60 minutes) how many souls do you think arrived in heaven &/or hell?  
(The global death rate is ~ **2 per second** / 60+ million per year.)

- 40 people died... in the last 20 seconds...
- If 9 of 10 were “lost,” then 36 dove into hell.
- If 97% were lost, 39 of 40 are in the fire.
- Imagine, **every hour, 7,200** go into eternity.
  - 3% Gospel-saved = 216 are in heaven...
  - **97% lost = 6,984 forever fire.**
  - By tomorrow at this time (**24 hours**):
    - **5,184**
    - **167,616**
- That math = **58+ million burn annually**

God keeps no half-way house. It's either heaven or hell for you and me... A man can slip into hell with his hand on the door-knob of heaven.

- Billy Sunday

The saddest road to hell is the one that runs under the pulpit, past the Bible, and through the middle of warnings and invitations. - J. C. Ryle



If we had more hell in the pulpit,  
we would have less hell in the pew. - Billy Graham

I believe that a great number of people are going to die and go to hell because they're counting on their religiosity in the church instead of their relationship with Jesus to get them into heaven. They give lip service to repentance and faith, but they've never been born again.  
- Adrian Rogers

**John the Baptist's**

**Both/And ARCH**

**Repent!**

**Prepare the way!**

**Make His paths straight!**

**Bear good fruit!**

**Keep repenting!**

**DO NOT PRESUME!**

**You just don't get it...**

**You're not needed...**

**Even now the axe...**

**He will baptize w/ fire...**

**He will burn the chaff!**

**BOTH**

**HILL**

Hope & Healing

*John the Baptist's*

*Matthew 3:1-12*

v.2: His kingdom's at hand  
v.3: the LORD is coming soon  
v.5: Christ is willing to accept all  
v.6: our LORD will accept repentance  
v.7: God is even willing to warn the vipers  
v.8: our LORD is absolutely crystal clear here  
v.9: God's sovereign power is known & available  
v.10: our LORD preserves & protects His fruitful trees  
v.11: God miraculously baptizes His humble repentant people  
v.12: our LORD gathers into His kingdom & unto Himself His wheat!

# PRAYER

**WORSHIP:**

*Abide & Prince of Peace*

## STUDY NOTES:

### Matthew 3:1-12

#### *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<sup>b</sup> 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.

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

## ◀ **Matthew 3:12** ▶

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

#### [New International Version](#)

His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire.”

#### [New Living Translation](#)

He is ready to separate the chaff from the wheat with his winnowing fork. Then he will clean up the threshing area, gathering the wheat into his barn but burning the chaff with never-ending

fire.”

#### [English Standard Version](#)

His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.”

#### [Berean Standard Bible](#)

His winnowing fork is in His hand to clear His threshing floor and to gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.”

#### [Berean Literal Bible](#)

whose winnowing fork *is* in His hand, and He will clear His threshing floor and will gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.”

#### [King James Bible](#)

Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

#### [New King James Version](#)

His winnowing fan *is* in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.”

#### [New American Standard Bible](#)

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.”

#### [NASB 1995](#)

“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.”

#### [NASB 1977](#)

“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.”

#### [Legacy Standard Bible](#)

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.”

#### [Amplified Bible](#)

His winnowing fork is in His hand, and He will thoroughly clear out His threshing floor; and He will gather His wheat (believers) into His barn (kingdom), but He will burn up the chaff (the unrepentant) with unquenchable fire.”

## ◀ Matthew 3:12 ▶

### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">3739</a> <a href="#">[e]</a>	οὗ <a href="#">hou</a>	whose	<a href="#">RelPro-GMS</a>
<a href="#">3588</a> <a href="#">[e]</a>	τὸ <a href="#">to</a>	-	<a href="#">Art-NNS</a>
<a href="#">4425</a> <a href="#">[e]</a>	πτύον <a href="#">ptyon</a>	winnowing fork [is]	<a href="#">N-NNS</a>
<a href="#">1722</a> <a href="#">[e]</a>	ἐν <a href="#">en</a>	in	<a href="#">Prep</a>
<a href="#">3588</a> <a href="#">[e]</a>	τῇ <a href="#">tē</a>	the	<a href="#">Art-DFS</a>
<a href="#">5495</a> <a href="#">[e]</a>	χειρὶ <a href="#">cheiri</a>	hand	<a href="#">N-DFS</a>
<a href="#">846</a> <a href="#">[e]</a>	αὐτοῦ, <a href="#">autou</a>	of Him;	<a href="#">PPro-GM3S</a>
<a href="#">2532</a> <a href="#">[e]</a>	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">1245</a> <a href="#">[e]</a>	διακαθαριεῖ <a href="#">diakathariei</a>	He will clear	<a href="#">V-FIA-3S</a>
<a href="#">3588</a> <a href="#">[e]</a>	τὴν <a href="#">tēn</a>	the	<a href="#">Art-AFS</a>

<a href="#">257</a> [e]	ἄλωνα <a href="#">halōna</a>	threshing floor	<a href="#">N-AFS</a>
<a href="#">846</a> [e]	αὐτοῦ, <a href="#">autou</a>	of Him	<a href="#">PPro-GM3S</a>
<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">4863</a> [e]	συνάξει <a href="#">synaxei</a>	will gather	<a href="#">V-FIA-3S</a>
<a href="#">3588</a> [e]	τὸν <a href="#">ton</a>	the	<a href="#">Art-AMS</a>
<a href="#">4621</a> [e]	σῖτον <a href="#">siton</a>	wheat	<a href="#">N-AMS</a>
<a href="#">846</a> [e]	αὐτοῦ <a href="#">autou</a>	of Him	<a href="#">PPro-GM3S</a>
<a href="#">1519</a> [e]	εἰς <a href="#">eis</a>	into	<a href="#">Prep</a>
<a href="#">3588</a> [e]	τὴν <a href="#">tēn</a>	the	<a href="#">Art-AFS</a>
<a href="#">596</a> [e]	ἀποθήκην, <a href="#">apothēkēn</a>	barn;	<a href="#">N-AFS</a>
<a href="#">3588</a> [e]	τὸ <a href="#">to</a>	the	<a href="#">Art-ANS</a>
<a href="#">1161</a> [e]	δὲ <a href="#">de</a>	but	<a href="#">Conj</a>

<a href="#">892</a> <a href="#">[e]</a>	ἄχυρον <a href="#">achyron</a>	chaff	<a href="#">N-ANS</a>
<a href="#">2618</a> <a href="#">[e]</a>	κατακαύσει <a href="#">katakausei</a>	He will burn up	<a href="#">V-FIA-3S</a>
<a href="#">4442</a> <a href="#">[e]</a>	πυρὶ <a href="#">pyri</a>	with fire	<a href="#">N-DNS</a>
<a href="#">762</a> <a href="#">[e]</a>	ἀσβέστω. <a href="#">asbestō</a>	unquenchable.	<a href="#">Adj-DNS</a>

## ◀ 3739. hos, hé, ho ▶

### Strong's Concordance

hos, hé, ho: usually rel. who, which, that, also demonstrative this, that

**Original Word:** ὅς, ἥ, ὃ

**Part of Speech:** Relative Pronoun

**Transliteration:** hos, hé, ho

**Phonetic Spelling:** (hos)

**Definition:** usually rel. who, which, that, also demonstrative this, that

**Usage:** who, which, what, that.

### NAS Exhaustive Concordance

#### Word Origin

a prim. pronoun

#### Definition

usually rel. who, which, that, also demonstrative this, that

#### NASB Translation

another\* (8), any (1), because\* (7), deeds\* (1), just (1), just\* (1), once\* (1), one (11), one\* (6), other (2), others\* (2), same (2), since\* (3), so (1), some (7), some\* (8), someone (1), such (1), there (1), these (6), these things (3), thing (1), things (4), third (1), this (22), this is what (1), those whom (1), until\* (1), what (101), what\* (2), whatever (5), whatever\* (28), when (9), when\* (3), where (1), where\* (2), which (404), while\* (3), who (158), whoever (4), whoever\* (51), whom (218), whomever\* (6), whose (38), why\* (3).

### Englishman's Concordance

#### Matthew 3:11 RelPro-GMS

GRK: μου ἐστίν οὗ οὐκ εἰμι



KJV: mightier than I, *whose* shoes I am  
INT: than I is he *of whom* not I am

### Matthew 3:12 RelPro-GMS

GRK: οὗ τὸ πτύον

KJV: *Whose* fan [is] in

INT: *Of whom* the winnowing fork [is]

## (3X+3) ◀ 846.autos ▶

### Strong's Concordance

autos: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same

Original Word: αὐτός, αὐτή, αὐτό

Part of Speech: Personal Pronoun

Transliteration: autos

Phonetic Spelling: (ow-tos')

Definition: (1) self (emphatic) (2) he, she, it (used for the third person pronoun) (3) the same

Usage: he, she, it, they, them, same.

### NAS Exhaustive Concordance

#### Word Origin

an intensive pronoun, a prim. word

#### Definition

(1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same

#### NASB Translation

accompanied\* (2), agree\* (1), anyone (1), both\* (1), city (2), even (1), here\* (1), herself (5), himself (83), itself (7), just (1), lies (1), like (1), like-minded (1), money (1), myself (10), number (1), one (1), one's (2), other (1), ourselves (8), own (2), part (1), people (1), person (1), personally (1), righteousness (1), same (59), same things (4), same way (1), selves (1), sight (1), temple (1), theirs (3), themselves (23), there\* (2), these (1), these things (2), this (1), those (2), together\* (8), very (17), very one (1), very thing (4), well (1), who (3), whose (2), whose\* (1), women (1), yourself (3), yourselves (14), yourselves\* (3).

### Thayer's Greek Lexicon

STRONGS NT 846: αὐτός

αὐτός, αὐτή, αὐτό, pronoun ("derived from the particle αὖ with the added force of a demonstrative pronoun. In itself it signifies nothing more than again, applied to what has either been previously mentioned or, when the whole discourse is looked at, must necessarily be supplied." Klotz ad Devar. ii., p. 219; (see Vanicek, p. 268)). It is used by the Biblical writings both

of the O. T. and of the N. T. far more frequently than the other pronouns; and in this very frequent and almost inordinate use of it, they deviate greatly from secular authors; cf. Buttman, § 127, 9. (On classic usage cf. Hermann, Opuscc. i. 308ff, of which dissertation a summary is given in his edition of Viger, pp. 732-736.)

**I. self**, as used (in all persons, genders, numbers) to distinguish a person or thing from or contrast it with another, or to give him (it) emphatic prominence.

**1.** When used to express Opposition or Distinction, it is added a. to the subjects implied in the verb, the personal pronouns *ἐγώ, ἡμεῖς, σύ*, etc., being omitted: [Luke 5:37](#) (*αὐτός ἐκχυθήσεται* the wine, as opposed to the skins); [Luke 22:71](#) (*αὐτοὶ γὰρ ἠκούσαμεν* we ourselves, opposed to witnesses whose testimony could have been taken); [John 2:25](#) (*αὐτός ἐγίνωσκεν*, opposed to testimony he might have called for); [John 4:42](#) (we ourselves, not thou only); [John 9:21](#) (T Tr WH omit); [Acts 18:15](#) (*ὄψεσθε αὐτοί*); [Acts 20:34](#); [Acts 22:19](#); [1 Thessalonians 1:9](#), etc.; with a negative added, 'he does not himself do this or that,' i. e. he leaves it to others: [Luke 6:42](#) (*αὐτός*, viz., **thou**, *οὐ βλέπων*); [Luke 11:46](#) (*αὐτοί*, viz., **ye**, *οὐ προσψάετε*), ; [John 18:28](#); [3 John 1:10](#). With the addition of *καί* to indicate that a thing is ascribed to one equally with others: [Luke 14:12](#) (*μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι*); [Luke 16:28](#); [Acts 2:22](#) (G L T Tr WH omit *καί*); [John 4:45](#); [John 17:19, 21](#); [Philippians 2:24](#), etc. In other passages *καὶ αὐτός* is added to a subject expressly mentioned, and is placed after it; and in translation may be joined to the predicate and rendered **likewise**: [Luke 1:36](#) (*ἡ συγγενής σου καὶ αὐτῇ συνειληφυῖα υἱόν* **thy kinswoman herself also**, i. e. as well as thou); [Matthew 27:57](#) (*ὅς καὶ αὐτός ἐμαθήτευσε* (L T Tr WH text *ἐμαθητευθη*) *τῷ Ἰησοῦ*); [Luke 23:51](#) (R G); [Mark 15:43](#); [Acts 8:13](#) (*ὁ δὲ Σίμων καὶ αὐτός ἀπιστευσε*); ; [1 John 2:6](#); [Galatians 2:17](#); [Hebrews 13:3](#).

**b.** it is added to subjects expressed, whether to pronouns personal or demonstrative, or to nouns proper or common: [John 3:28](#) (*αὐτοὶ ὑμεῖς* ye yourselves bear witness, not only have I affirmed); [Acts 20:30](#) (*ἐξ ὑμῶν αὐτῶν* from among your own selves, not only from other quarters); [Romans 15:14](#) (*καὶ αὐτός ἐγώ* I of myself also, not only assured by report, cf. ); [1 Corinthians 5:13](#) (*ἐξ ὑμῶν αὐτῶν* from your own society, opposed to them that are without, of whose character God must be the judge); [1 Corinthians 7:35](#); [1 Corinthians 11:13](#); [1 Thessalonians 4:9](#); *αὐτοὶ οὗτοι*, [Acts 24:20](#); *αὐτοῦ τούτου* (masculine), [Acts 25:25](#); *Ἰησοῦς αὐτός* Jesus himself, personally, opposed to those who baptized by his command, [John 4:2](#); *αὐτός Ἰησοῦς*, opposed to those who believed on him on account of his miracles, [John 2:24](#); Jesus himself, not others only, [John 4:44](#); *αὐτός Δαυίδ*, opposed to the doctors of the law, whose decision did not seem quite to agree with the words of David, [Mark](#)

[12:36](#); [Luke 20:42](#); [αὐτός ὁ Σατανᾶς](#), opposed to his ministers, [2 Corinthians 11:14](#); [αὐτός ὁ Θεός](#), God himself, not another, [Revelation 21:3](#); [αὐτά τὰ ἔπουράνια](#), the heavenly things themselves (i. e. sanctuary), opposed to its copies, [Hebrews 9:23](#) (see [ἔπουράνιος](#), 1 c.).

**c.** it is used to distinguish one not only from his companions, disciples, servants — as [Mark 2:25](#) ([αὐτός καί οἱ μετ' αὐτοῦ](#)); [John 2:12](#); [John 4:53](#); [John 18:1](#) — but also from things done by him or belonging to him, as [John 7:4](#) ([τί ποιεῖ καί ζητεῖ αὐτός](#) (L Tr marginal reading WH marginal reading [αὐτό](#))); [1 Corinthians 3:15](#) ([τίνος τό ἔργον κατακαήσεται, αὐτός δέ σωθήσεται](#)); [Luke 24:15](#) ([αὐτός \(ὁ\) Ἰησοῦς](#), Jesus himself in person, opposed to their previous conversation about him).

**d. self to the exclusion of others, i. e. he etc. alone, by oneself:** [Mark 6:31](#) ([ὑμεῖς αὐτοί](#) ye alone, unattended by any of the people; cf. Fritzsche at the passage); [John 14:11](#) ([διὰ τὰ ἔργα αὐτά](#) (WH marginal reading [αὐτοῦ](#))); [Romans 7:25](#) ([αὐτός ἐγώ](#) I alone, unaided by the Spirit of Christ; cf. [Romans 8:2](#)); [2 Corinthians 12:13](#) ([αὐτός ἐγώ](#), unlike the other preachers of the gospel); [Revelation 19:12](#); cf. Herm. ad Vig., p. 733 iii.; Matth. § 467, 5; Kühner, § 468 Anm. 2; (Jelf, § 656, 3); with the addition of [μόνος](#) (as often in Attic writings): [John 6:15](#).

**e. self not prompted or influenced by another, i. e. of oneself of one's own accord:** [John 16:27](#) (so even Homer, Iliad 17, 254; and among Attic writings especially Xenophon). 2. When it gives Prominence, it answers a. to our emphatic **he, she, it**: [Matthew 1:21](#) ([αὐτός σώσει](#) HE and no other); [Matthew 5:4-10](#) ([αὐτοί](#)); (R G); ([αὐτοῦ ἀκούετε](#)); [Luke 6:35](#); [Luke 17:16](#); [Luke 24:21](#); [John 9:21](#) ([αὐτός](#) (T Tr WH omit) ... [αὐτόν](#) ... [αὐτός](#)); [Acts 10:42](#) (L text Tr text WH [οὗτος](#)); [Galatians 4:17](#) ([αὐτούς](#)); [Ephesians 2:10](#) ([αὐτοῦ](#)); [Colossians 1:17](#); [1 John 2:2](#); [1 John 4:5](#); [James 2:6f](#). So in Greek writings also from Homer down; cf. Herm. ad Vig., p. 734 v. It is used with the same force after relative sentences, where Greek prose uses [οὗτος](#): [Matthew 12:50](#) ([ὅστις ἂν ποιήσῃ ..., αὐτός μου ἀδελφός ἐστιν](#), where in [Mark 3:35](#) [οὗτος](#)); [Matthew 26:48](#); [Mark 14:44](#); cf. Buttman, 107f (94f). Less emphatically, [αὐτός](#) is put before subjects, serving to recall them again: [Matthew 3:4](#) ([αὐτός δέ Ἰωάννης](#) now he, whom I spoke of, John); [Mark 6:17](#) ([αὐτός γάρ Ἡρώδης](#)); [Romans 8:16](#) ([αὐτό τό πνεῦμα](#)).

**b.** it points out some one as chief, leader, master of the rest (often so in Greek, as in the well-known phrase of the Pythagoreans, [αὐτός ἔφα](#) (cf. Winer's Grammar, § 22, 3, 4 and, p. 150

(142))) of Christ, [Matthew 8:24](#); [Mark 4:38](#); [Mark 6:47](#); [Mark 8:29](#); [Luke 5:16](#); [Luke 9:51](#); [Luke 10:38](#); of God, [Luke 6:35](#); [Hebrews 13:5](#); [1 John 4:19](#) (not Lachmann).

c. it answers to our **very, just, exactly** (German eben, gerade): [Romans 9:3](#) (αὐτός ἐγώ I myself, the very man who seems to be inimical to the Israelites); [2 Corinthians 10:1](#) (I myself, who bore myself lowly in your presence, as ye said); αὐτά τά ἔργα, [John 5:36](#); often in Luke ἐν αὐτῇ τῇ ἡμέρᾳ or ὥρα, αὐτῷ τῷ καιρῷ, **in that very day, hour, season**: [Luke 2:38](#); [Luke 10:21](#); [Luke 12:12](#); [Luke 13:1, 31](#); [Luke 20:19](#); [Luke 23:12](#); [Luke 24:13, 33](#); [Acts 16:18](#). In the writings of Paul αὐτό τοῦτο **this very thing**: [Galatians 2:10](#); [2 Corinthians 7:11](#); [Philippians 1:6](#); εἰς αὐτό τοῦτο **for this very purpose, on this very account**: [Romans 9:17](#); [Romans 13:6](#); [2 Corinthians 5:5](#); [Ephesians 6:22](#); [Colossians 4:8](#); and in the same sense (**for** this very thing) the simple accusative (as in Attic, cf. Matth. § 470, 7; Kühner, 2:267 Anm. 6; Winer's Grammar, § 21 N. 2) τοῦτο αὐτό, [2 Corinthians 2:3](#) (but see Meyer at the passage), and αὐτό τοῦτο, [2 Peter 1:5](#) (Lachmann reads here αὐτοί).

d. **even**, Latinvel, adeo (in Homer; cf. Herm. ad Vig., p. 733 ii.): καί αὐτῇ ἢ κτίσις, [Romans 8:21](#); οὐδέ ἢ φύσις αὐτῇ, [1 Corinthians 11:14](#); καί (Tr omits; L WH brackets καί) αὐτός ὁ υἱός, [1 Corinthians 15:28](#); καί αὐτῇ Σάρρα even Sarah herself, although a feeble old woman, [Hebrews 11:11](#) (yet WH marginal reading reads the dative αὐτῇ Σάρρα; see καταβολή, 1).

II. αὐτός has the force of a simple personal pronoun of the third person, answering to our unemphatic **he, she, it**; and that 1. as in classic Greek, in the oblique cases, **him, her, it, them**, etc.: numberless instances — as in the genitive absolute, e. g. αὐτοῦ ἐλθόντος, λαλήσαντος, etc.; or in the accusative with infinitive, εἰς τό εἶναι αὐτούς ἀναπολογήτους, [Romans 1:20](#); or after prepositions, ἐξ αὐτοῦ, ἐν αὐτῷ, etc.; or where it indicates the possessor, ὁ πατήρ αὐτοῦ; or a person as the (direct or indirect) object of an active verb, as ἐπιδώσει αὐτῷ, [Matthew 7:9](#); ἀπάσασθε αὐτήν, [Matthew 10:12](#); ἀφείς αὐτούς, [Matthew 26:44](#); ἦν διανεύων αὐτοῖς, [Luke 1:22](#); οὐκ εἶα αὐτά λαλεῖν, [Luke 4:41](#); ἡ σκοτία αὐτό οὐ κατέλαβε, [John 1:5](#). But see αὐτοῦ below. 2. Contrary to Greek usage, in the N. T. even in the nominative it is put for a simple personal pronoun of the third person, where the Greeks say οὗτος or ὁ δέ, or use no pronoun at all. This has been convincingly shown by Buttmann, 107ff (93ff); and yet some of the examples adduced by him are not decisive, but either must be or can be referred to the usage illustrated under I. 1; — those in which αὐτός is used of Christ, apparently to I. 1 b. But, in my opinion, the question is settled even by the following: αὐτός, [Matthew 14:2](#); [Mark 14:15](#); [Luke 1:22](#); [Luke 15:14](#); so too in the Sept. (cf. Thiersch, De Pentat. vers. Alex., p. 98); Sir. 49:7; Tobit

6:11; *αὐτοί*, [Mark 2:8](#) (*οὕτως αὐτοί διαλογίζονται* in Griesbach); [Luke 9:36](#); [Luke 14:1](#); [Luke 22:23](#); *αὐτό*, [Luke 11:14](#) (Tr marginal reading WH omits; Tr text brackets).

Whether *αὐτῆ* and *αὐταί* also are so used, is doubtful; cf. Buttman, 109 (95).

3. Sometimes in the oblique cases the pronoun is omitted, being evident from the context: [Mark 6:5](#) (*ἐπιθείς*, namely, *αὐτοῖς*); [John 3:34](#) (*δίδωσι*, namely, *αὐτῷ*); [John 10:29](#) (*δέδωκέ μοι*, namely, *αὐτούς*); [Acts 13:3](#) (*ἀπέλυσαν*, namely, *αὐτούς*); [Revelation 18:21](#) (*ἔβαλεν*, namely, *αὐτόν*), etc.

4. Not infrequently *αὐτός* in the oblique cases is added to the verb, although the case belonging to this very verb has preceded: [Matthew 8:1](#) (*Καταβάντι δέ αὐτῷ* (L Tr WH genitive absolutely) *ἀπό τόν ὄρουσ ἠκολούθησαν αὐτῷ*); [Matthew 4:16](#); [Matthew 5:40](#); [Matthew 8:23, 28](#) (R G); (*ἀπό* (om.

by L T Tr WH *τοῦ μή ἔχοντος ... ἀπ' αὐτοῦ*); (R G L brackets T); [Mark 5:2](#) (R G); (R G); [John 15:2](#) (*πᾶν κλήμα ... αἴρει αὐτό*); [Acts 7:21](#) (R G); [James 4:17](#); [Revelation 2:7](#); [Revelation 6:4](#) (L Tr marginal reading brackets); cf. Winers Grammar, § 22, 4 a.; Buttman, 142 (125). Doubtless the writer, while writing the earlier words with the intention of joining them to the leading verb to follow, marked off these very words as a clause by themselves, as if they formed a protasis; and so, when he came to the leading verb, he construed it just as though it were to form an apodosis.

5. By a Hebraism *αὐτός* is used redundantly in relative sentences: *ἧς εἶχετο θυγάτριον αὐτῆς*, [Mark 7:25](#); *οὗ τῷ μώλωπι αὐτοῦ*, [1 Peter 2:24](#) (R G T, but Tr marginal reading brackets *αὐτοῦ*); especially in the Apocalypse: *ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν*, [Revelation 3:8](#) (according to the true text); *οἷς ἐδόθη αὐτοῖς*, [Revelation 7:2](#); add [Revelation 7:9](#); [Revelation 13:12](#); [Revelation 17:9](#); far more often in the Sept.; rare in Greek writings (from Callimachus () epistle 44); cf. Herm. ad Vig., p. 709; (Buttman, § 143, 1); Winers Grammar, § 22, 4 b. where add to the examples Herodian, 8, 6, 10 (5

Bekker) *οἷς ἐπιφοιτῶσι αὐτοῖς τὰς λοιπὰς πόλεις πύλαι ἀνοιγνυντο*. But to this construction must not be referred [Matthew 3:12](#) *οὗ τό πτύον ἐν τῇ χειρὶ αὐτοῦ*, nor [1 Peter 2:24](#) *ὅς τὰς ἀμαρτίας ἡμῶν αὐτός ἀνήνεγκεν*. For in the latter passage *αὐτός* is in contrast with *us*, who must otherwise have paid the penalty of our sins; and in the former the sense is, 'he holds his winnowing-shovel in his hand.'

6. Very often *αὐτός* is used rather laxly, where the subject or the object to which it must be referred is not expressly indicated, but must be gathered especially from some preceding name of a province or city, or from the context: [Matthew 4:23](#) (*περιῆγεν τὴν Γαλιλαίαν διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν*, i. e. of the

Galilaeans); [Acts 8:5](#) (Σαμαρείας ἐκήρυσσεν αὐτοῖς, i. e. τοῖς Σαμαρείταις); [Acts 20:2](#) (αὐτούς, i. e. the inhabitants τῶν μερῶν ἐκείνων); [2 Corinthians 2:13](#) (αὐτοῖς, i. e. the Christians of Troas); [Matthew 19:2](#) (ὄχλοι πολλοί καί ἐθεράπευσεν αὐτούς, i. e. their sick); [1 Peter 3:14](#) (φόβον αὐτῶν, i. e. of those who may be able κακῶσαι you, [1 Peter 3:13](#)); [Luke 23:51](#) (τῇ βουλή αὐτῶν, i. e. of those with whom he had been a βουλευτής); [Hebrews 8:8](#) (αὐτοῖς (L T WH Tr marginal reading αὐτούς; see μέμφομαι) i. e. τοῖς ἔχουσι τὴν διαθήκην τὴν προωτην); [Luke 2:22](#) (τοῦ καθαρισμοῦ αὐτῶν. of the purification prescribed by the law of Moses to women in child-bed); [John 8:44](#) (ψεύστης ἐστὶν καὶ ὁ πατήρ αὐτοῦ, i. e. of the liar; cf. Baumg.-Crusius and Meyer at the passage). By this rather careless use of the pronoun it came about that at length αὐτοί alone might be used for ἄνθρωποι: [Matthew 8:4](#); [Mark 1:44](#); [Luke 5:14, 17](#) (here T WH Tr marginal reading αὐτόν); cf. Winer's Grammar, § 22, 3; Buttman, § 127, 8. 7. Sometimes, in relative sentences consisting of several members, the second member is not joined to the first by the relative ὅς, but by a loose connection proceeds with καὶ αὐτός; as, [Luke 17:31](#); [Acts 3:13](#) (By ὃν ὑμεῖς παρεδώκατε καὶ ἠρνήσασθε αὐτόν (L T WH omit; Tr brackets αὐτόν)); [1 Corinthians 8:6](#) (ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, for καὶ εἰς ὃν ἡμεῖς); [2 Peter 2:3](#). This is the usage likewise of Greek as well as of Hebrew; cf. Winer's Grammar, 149 (141); (Buttman, 283 (243)); Bernhardt (1829), p. 304.

### III. ὁ αὐτός, ἡ αὐτῆ, τό αὐτό, with the article, **the same**;

1. without a noun: ὁ αὐτός, immutable, [Hebrews 1:12](#); [Hebrews 13:8](#) (Thucydides 2, 61); τό αὐτό: — ποιεῖν, [Matthew 5:46](#) (R G T WH text, 47 L T Tr WH); [Luke 6:33](#); λέγειν, to profess the same opinion, [1 Corinthians 1:10](#); ὀνειδίζειν, not in the same manner but reproached him with **the same**, cast on him **the same reproach**, [Matthew 27:44](#) (ὀνειδίζειν τοιαῦτα, Sophocles Oed. Col. 1002). τὰ αὐτά: [Acts 15:27](#); [Romans 2:1](#); [Ephesians 6:9](#). ἐπὶ τό αὐτό (Rec.st passim ἐπιτοαυτό) (Hesychius ὁμοῦ, ἐπὶ τὸν αὐτόν τόπον), to the same place, in the same place: [Matthew 22:34](#); [Acts 1:15](#); [Acts 2:1](#); [1 Corinthians 11:20](#); [1 Corinthians 14:23](#) ([Psalm 2:2](#); [2 Samuel 2:13](#); [3 Macc. 3:1](#); Susanna 14); together: [Luke 17:35](#); [Acts 3:1](#) (L T Tr WH join it to [Acts 2](#); [1 Corinthians 7:5](#)); κατὰ τό αὐτό (Vulg.simul), together: [Acts 14:1](#) (for τῆ, [Exodus 26:24](#); [1 Kings 3:18](#)); examples from Greek writings are given by Kypke, Observations, ii., p. 69ff). Like adjective of equality ὁ αὐτός is followed by the dative: ἐν καὶ τό αὐτό τῇ ἐξυρημένῃ, [1 Corinthians 11:5](#) (Wis. 18:11; 4 Macc. 8:5; 10:2, 13; and often in Greek writings, cf. Winer's Grammar, 150 (141)).

2. With a noun added: [Matthew 26:44](#); [Mark 14:39](#) (τόν αὐτόν λόγον); [Luke 6:38](#) (R G L marginal reading) (τῷ αὐτῷ μέτρῳ); [Philippians 1:30](#); [1 Corinthians 1:10](#) (ἐν τῷ αὐτῷ νοί<); [1 Corinthians 12:4](#) (τό δέ αὐτό πνεῦμα), etc. τά αὐτά (with the force of a substantive: **the same kind**) τῶν παθημάτων, [1 Peter 5:9](#). (Cf. ταῦτα.)

## Strong's Exhaustive Concordance

herself, himself, itself, he, she, it, same

From the particle au (perhaps akin to the base of [aer](#) through the idea of a baffling wind) (backward); the reflexive pronoun self, used (alone or in the comparative [heautou](#)) of the third person, and (with the proper personal pronoun) of the other persons -- her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which. Compare [hautou](#).

see GREEK [aer](#)

see GREEK [heautou](#)

see GREEK [hautou](#)

## ◀ 5495. cheir ▶

### Strong's Concordance

**cheir:** the hand

**Original Word:** χεῖρ, χειρός, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** cheir

**Phonetic Spelling:** (khire)

**Definition:** the hand

**Usage:** a hand.

### HELPS Word-studies

5495 *xeir* – properly, *hand*; (figuratively) the instrument a person uses to accomplish their purpose (intention, plan).

## NAS Exhaustive Concordance

### Word Origin

a prim. word

### Definition

the hand

### NASB Translation

agency (1), charge\* (1), grasp (1), hand (82), hands (88), help (1).

## Thayer's Greek Lexicon

### STRONGS NT 5495: χεῖρ

χεῖρ, genitive χειρός, accusative χειραν (1 Peter 5:6 Tdf.; see ἄρσην, at the end), ἡ (from the root meaning 'to lay hold of'; cf. Latin *heres*, etc.; Curtius, § 189; Vanicek, p. 249f), from Homer down, Hebrew יָד, **the hand**: Matthew 3:12; Mark 3:1; Luke 6:6; 1 Timothy 2:8; Hebrews 12:12, and often; the genitive with the verbs ἀΰπτομαι, ἐπιλαμβάνομαι, κρατέω, πιάζω, etc., which see in their places; the dative with ἐργάζομαι, ἐσθίω, etc.; ὁ ἀσπασμός τῆ ἐμῆ χειρὶ, 1 Corinthians 16:21; Colossians 4:18; 2 Thessalonians 3:17; the accusative with the verbs αἶρω, δέω, ἐκπετάννυμι, ἐκτείνω, ἐμβάπτω, ἐπιτίθημι, καθαρίζω, κατασείω, νίπτω, etc. ἡ ἐπιθεσις τῶν χειρῶν (see ἐπιθεσις and references), 1 Timothy 4:14; 2 Timothy 1:6; Hebrews 6:2; ἐν χειρὶ τίνος, in imitation of the Hebrew יָדָאָה (cf. Buttman, § 133, 20 cf. 319f (274); Lightfoot on Galatians, 3:19), **by the help or agency, of anyone, by means of anyone**, Acts 7:35 Rec.; Galatians 3:19; (σύν χειρὶ ἀγγέλου, with the aid or service of the angel (cf. Buttman, as above), Acts 7:35 L T Tr WH; those things in the performance of which the hands take the principal part (as e. g. in working miracles), are said to be done διὰ χειρός or χειρῶν or τῶν (cf. Buttman, § 124, 8 d.) χειρῶν τίνος, Mark 6:2; Acts 5:12; Acts 14:3; Acts 19:11; universally, Acts 2:23; Acts 7:25; Acts 11:30; Acts 15:23; ἐπὶ χειρῶν, Matthew 4:6; Luke 4:11; ἐπὶ τὴν χεῖρα, Revelation 14:9; Revelation 20:1 (here Treg. marginal reading ἐν τῇ χειρὶ), Revelation 20:4; ἐκ, Acts 28:4; Revelation 8:4; εἰς τὴν χεῖρα (on his hand), Luke 15:22; ἡ χεῖρ, as an acting subject (see γλῶσσα, 1), Luke 22:21; plural, Acts 17:25; Acts 20:34; 1 John 1:1; τὰ ἔργα τῶν χειρῶν, Acts 7:41; Revelation 9:20; ἐκδικεῖν τὸ αἷμα τίνος ἐκ τίνος (see ἐκδικέω, b. and ἐκ l. 7), Revelation 19:2. By metonymy, ἡ χεῖρ is put for **power, activity** (for examples from secular authors from Homer down see Passow, under the word, p. 2431b; (Liddell and Scott, under the word, p. 1720a)): παραδιδόναι τινα εἰς χεῖρας τινῶν, into the hostile hands (Deuteronomy 1:27; Job 16:11), Matthew 17:22; Matthew 26:45; Mark 9:31; Luke 9:44; Luke 24:7; Acts



[21:11](#); [Acts 28:17](#); *διδόναι τί ἐν τῇ χειρὶ τίνος*, to commit to one's protecting and upholding power, [John 3:35](#); also *εἰς τὴν χειρὰ τίνος*, [John 13:3](#); *τινα ἐκ τῶν χειρῶν* or *ἐκ χειρός τίνος* (from the hostile power of anyone) *ἀπάγειν*, [Acts 24:7](#) Rec.; *ἐξελέσθαι*, [Acts 12:11](#) ([Genesis 32:11](#); [Exodus 18:8f](#)); *ἐξέρχεσθαι*, [John 10:39](#); *ῥυσθῆναι*, [Luke 1:74](#); *σωτηρία*, [Luke 1:71](#); *ἐκφεύγειν τὰς χειρὰς τίνος*, [2 Corinthians 11:33](#). By a figure use of language *χείρ* or *χειρες*, are attributed to God, symbolizing his **might, activity, power**; conspicuous *α*. in creating the universe: *ἔργα τῶν χειρῶν αὐτοῦ*, [Hebrews 1:10](#) ([Psalm 101:26](#) ()). *β*. in upholding and preserving: [Luke 23:46](#); [John 10:29](#) (cf. ); *χείρ κυρίου ἐστὶ μετὰ τίνος*, God is present, protecting and aiding one, [Luke 1:66](#); [Acts 11:21](#). *γ*. in punishing: *χείρ κυρίου ἐπὶ σε*, [Acts 13:11](#) ([1 Samuel 12:15](#)); *ἐμπεσεῖν εἰς χειρὰς Θεοῦ ζῶντος*, [Hebrews 10:31](#). *δ*. in determining and controlling the destinies of men: [Acts 4:28](#); *ταπεινοῦσθαι ὑπὸ τὴν κραταιάν χειρὰ τοῦ Θεοῦ*, [1 Peter 5:6](#).

## Strong's Exhaustive Concordance

hand.

Perhaps from the base of [cheimon](#) in the sense of its congener the base of [chasma](#) (through the idea of hollowness for grasping); the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

see GREEK [cheimon](#)

see GREEK [chasma](#)

## ◀ 1245. diakatharizo ▶

### Strong's Concordance

**diakatharizo**: I cleanse thoroughly

**Original Word**: διακαθαρίζω

**Part of Speech**: Verb

**Transliteration**: diakatharizo

**Phonetic Spelling**: (dee-ak-ath-ar-id'-zo)

**Definition:** to cleanse thoroughly

**Usage:** I cleanse thoroughly.

## HELPS Word-studies

**1245** *diakatharizō* (from [1223](#) /*diá*, "thoroughly," which intensifies [2511](#) /*katharizō*, "cleanse") – properly, *thoroughly* cleanse (literally, "purge back-and-forth, all the way across").

## Thayer's Greek Lexicon

### STRONGS NT 1245: διακαθαίρω

[**διακαθαίρω**: 1 aorist **διεκαθαρα** (un-Attic and later form; cf. Moeris, edition Piers., p. 137; Lob. ad Phryn., p. 25; Veitch, under the word **καθαίρω**), infinitive **διακαθαῖραι**; **to cleanse** (thoroughly, cf. **διά**, C. 2 i. e.) **thoroughly**: [Luke 3:17](#) T WH L marginal reading Tr marginal reading; for R G **διακαθαρίζω**. (From Aristophanes and Plato down.)]

### STRONGS NT 1245: διακαθαρίζω διακαθαρίζω:

future **διακαθαριω** (Buttmann, 37 (32); Winers Grammar, § 13, 1 c.; WHs Appendix, p. 163); **to cleanse thoroughly**, (Vulg. permundo): **τήν ἄλωνα**, [Matthew 3:12](#); [Luke 3:17](#) (T WH etc. **διακαθαῖραι**, which see). (Not found in secular authors, who use **διακαθαίρω**, as **τήν ἄλω**, Alciphron, epistles 3, 26.)

## Strong's Exhaustive Concordance

thoroughly purge.

From [dia](#) and [katharizo](#); to cleanse perfectly, i.e. (specially) winnow -- thoroughly purge.

see GREEK [dia](#)

see GREEK [katharizo](#)

## Englishman's Concordance

### [Matthew 3:12](#) V-FIA-3S

**GRK:** αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα

**NAS:** is in His hand, *and He will thoroughly clear* His threshing floor;

**KJV:** and *he will thoroughly purge* his

**INT:** of him and *he will clear* the threshing floor

### [Luke 3:17 V-ANA](#)

**GRK:** χειρὶ αὐτοῦ διακαθᾶραι τὴν ἄλωνα

**NAS:** is in His hand *to thoroughly clear* His threshing floor,

**KJV:** and *he will thoroughly purge* his

**INT:** hand of him *he will clear* the threshing floor

### [Strong's Greek 1245](#)

#### [2 Occurrences](#)

## ◀ 257. halón ▶

### Strong's Concordance

**halón:** a threshing floor

**Original Word:** ἄλων, ωνος, ἦ

**Part of Speech:** Noun, Feminine

**Transliteration:** halón

**Phonetic Spelling:** (hal'-ohn)

**Definition:** a threshing floor

**Usage:** a threshing-floor.

### NAS Exhaustive Concordance

#### *Word Origin*

from halós (a threshing floor)

#### *Definition*

a threshing floor

#### *NASB Translation*

threshing floor (2).

### Thayer's Greek Lexicon

**STRONGS NT 257:** ἄλων

ἄλων, (ωνος, ἦ (in the Sept. also ὄ, cf. [Ruth 3:2](#); [Job 39:12](#)), equivalent to ἦ ἄλως, genitive ἄλω, a **ground-plot** or **threshing-floor**, i. e., a place in the field itself, made hard after the harvest by a roller, where the grain was threshed out: [Matthew 3:12](#); [Luke 3:17](#). In both these passages, by metonymy of the container for the thing contained, ἄλων is the heap of grain, the flooring, already indeed threshed out, but still mixed with chaff and straw, like Hebrew תַּלְתַּל, [Ruth 3:2](#); [Job 39:12](#) (the Sept. in each place ἄλωνα); (others adhere to the primary meaning. Used by Aristotle, de vent. 3, Works, 2:973{a} 14).

## Strong's Exhaustive Concordance

floor.

Probably from the base of [heilisso](#); a threshing-floor (as rolled hard), i.e. (figuratively) the grain (and chaff, as just threshed) -- floor.

see GREEK [heilisso](#)

## Englishman's Concordance

### [Matthew 3:12 N-AFS](#)

**GRK:** διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ

**NAS:** and He will thoroughly clear *His threshing floor*; and He will gather

**KJV:** his *floor*, and

**INT:** he will clear the *threshing floor* of him and

### [Luke 3:17 N-AFS](#)

**GRK:** διακαθαῖραι τὴν ἄλωνα αὐτοῦ καὶ

**NAS:** to thoroughly clear *His threshing floor*, and to gather

**KJV:** his *floor*, and

**INT:** he will clear the *threshing floor* of him and

### [Strong's Greek 257](#)

#### [2 Occurrences](#)

## ◀ 4863. sunagó ▶

### Strong's Concordance

**sunagó:** to lead together, i.e. bring together, hence come together (pass.), entertain

**Original Word:** συναγω

**Part of Speech:** Verb

**Transliteration:** sunagó

**Phonetic Spelling:** (soon-ag'-o)

**Definition:** to lead together, bring together, come together (pass.), entertain

**Usage:** I gather together, collect, assemble, receive with hospitality, entertain.

### NAS Exhaustive Concordance

#### *Word Origin*

from [sun](#) and [agó](#)

### Definition

to lead together, i.e. bring together, hence come together (pass.), entertain

### NASB Translation

assemble (1), assembled (5), came together (1), convened (1), gather (10), gather...together (2), gather together (1), gathered (9), gathered...together (3), gathered together (14), gathered...together (1), gathering (3), gathering together (1), invite (2), invited (1), met (2), store (2).

## Thayer's Greek Lexicon

### STRONGS NT 4863: συναγω

**συναγω**; future **συνάξω**; 2 aorist **συνήγαγον**; passive, present **συνάγομαι**; perfect participle **συνηγμενος**; 1 aorist **συνήχθην**; 1 future **συναχθήσομαι**; from Homer down; the Sept. chiefly for **רָבַד**, **רָבַדְתָּ**, and **רָבַדְתָּ**;

**a. to gather together, to gather**: with an accusative of the thing, [Luke 15:13](#); [John 6:12](#); [John 15:6](#); harvests, **ὄθεν**, [Matthew 25:24, 26](#); with **εἰς τί** added, [Matthew 3:12](#); [Matthew 6:26](#); [Matthew 13:30](#); [Luke 3:17](#); **ποῦ**, [Luke 12:17](#); **ἐκεῖ**, [Luke 12:18](#); **συνάγειν καρπὸν εἰς ζωὴν αἰώνιον** (see **καρπός**, 2 d.), [John 4:36](#); **συνάγω μετὰ τίνος**, [Matthew 12:30](#); [Luke 11:23](#); **to draw together, collect**: fishes — of a net in which they are caught, [Matthew 13:47](#).

**b. to bring together, assemble, collect**: **αἰχμαλωσίαν** (i. e. **αἰχμαλώτους**), [Revelation 13:10](#) R G; **εἰς αἰχμαλωσίαν**, i. e. **τινας, οἱ ὧσιν αἰχμάλωτοι**, [Revelation 13:10](#) L, small edition; **to join together, join in one** (those previously separated): **τά τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα εἰς ἕν**, [John 11:52](#) (**σύ ἄξειν εἰς ἕν τὰ ἔθνη καὶ ποιήσιν φιλίαν**, Dionysius Halicarnassus 2, 45; **ὅπως εἰς φιλίαν συναξουσι τὰ ἔθνη**, *ibid.*); **to gather together by convoking**: **τινας**, [Matthew 2:4](#); [Matthew 22:10](#); **συνέδριον**, [John 11:47](#); **τὴν ἐκκλησίαν**, [Acts 14:27](#); **τό πλήθος**, [Acts 15:30](#); **τινας εἰς** with an accusative of place, [Revelation 16:16](#); **εἰς τὸν πόλεμον**, in order to engage in war, [Revelation 16:14](#); [Revelation 20:8](#); **ἐπί τινα**, unto one, [Matthew 27:27](#). Passive **to be gathered**, i. e. **come together, gather, meet** (cf. Buttman, 52 (45)): absolutely, [Matthew 22:41](#); [Matthew 27:17](#); [Mark 2:2](#); [Luke 22:66](#); [Acts 13:44](#); [Acts 15:6](#); [Acts 20:7](#); [1 Corinthians 5:4](#); [Revelation 19:19](#); with the addition of **εἰς** and an accusative of place, [Matthew 26:3](#); [Acts 4:5](#); **εἰς δεῖπνον**, [Revelation 19:17](#); **ἔμπροσθεν τίνος**, [Matthew 25:32](#); **ἐπί τινα**, unto one, [Mark 5:21](#); **ἐπί τό αὐτό** (see **αὐτός**, III. 1), [Matthew 22:34](#); [Acts 4:26](#); **ἐπί τινα**, against one, [Acts 4:27](#); **πρός τινα**, unto one, [Matthew 13:2](#); [Matthew 27:62](#); [Mark 4:1](#); [Mark 6:30](#); [Mark 7:1](#); **ἐν** with the dative of the place, [Acts 4:31](#); **ἐν τῇ ἐκκλησίᾳ**, [Acts 11:26](#); **μετὰ τίνος**, [Matthew 28:12](#); with adverbs of place: **οὗ**, [Matthew 18:20](#); [Acts](#)

20:8; ὅπου, [Matthew 26:57](#); [John 20:19](#) R G; ἐκεῖ, [John 18:2](#); [Matthew 24:28](#); [Luke 17:37](#) R G L.

**c. to lead with oneself** namely, unto one's home, i. e. **to receive hospitably, to entertain** (A. V. **to take in**): ξένον, [Matthew 25:35, 38, 43](#) (with the addition of εἰς τὴν οἰκίαν, εἰς τὸν οἶκον, [Deuteronomy 22:2](#); [Joshua 2:18](#); [Judges 19:18](#), etc.). (Compare: ἐπισυνάγω.)

## Strong's Exhaustive Concordance

to gather together

From [sun](#) and [ago](#); to lead together, i.e. Collect or convene; specially, to entertain (hospitably) -- + accompany, assemble (selves, together), bestow, come together, gather (selves together, up, together), lead into, resort, take in.

see GREEK [sun](#)

see GREEK [ago](#)

[Strong's Greek 4863](#)  
[59 Occurrences](#)

## ◀ 4862. sun ▶

### Strong's Concordance

sun: with, together with (expresses association with)

**Original Word:** σύν

**Part of Speech:** Preposition

**Transliteration:** sun

**Phonetic Spelling:** (soon)

**Definition:** with, together with (expresses association with)

**Usage:** with.

### HELPS Word-studies

**4862** *syn* (a primitive preposition, having no known etymology) – properly, identified *with*, joined close-together in tight identification; *with* (= *closely identified together*).

## NAS Exhaustive Concordance

### Word Origin

a prim. preposition

### Definition

with, together with (expresses association with)

### NASB Translation

accompanied (1), accompanied\* (1), accompany\* (2), along (10), associates (2), besides\* (1), companions\* (2), including (1), together (1).

## ◀ 71. agó ▶

### Strong's Concordance

agó: to lead, bring, carry

Original Word: ἄγω

Part of Speech: Verb

Transliteration: agó

Phonetic Spelling: (ag'-o)

Definition: to lead, bring, carry

Usage: I lead, lead away, bring (a person, or animal), guide, spend a day, go.

### NAS Exhaustive Concordance

#### Word Origin

a prim. verb

#### Definition

to lead, bring, carry

#### NASB Translation

arrest (1), bring (11), bringing (3), brought (26), go (5), going (2), lead (1), leads (1), led (12), led away (1), session (1), taking (1), took away (1).

\*\*\* (“into” as in “unto” via unity & oneness!) \*\*\*

## ◀ 1519. eis ▶

### Strong's Concordance

eis: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)

Original Word: εἰς

Part of Speech: Preposition

Transliteration: eis

Phonetic Spelling: (ice)

**Definition:** to or into (indicating the point reached or entered, of place, time, purpose, result)

**Usage:** into, in, unto, to, upon, towards, for, among.

## HELPS Word-studies

**1519 eis** (a preposition) – properly, *into (unto)* – literally, "*motion into which*" implying *penetration* ("unto," "union") to a particular *purpose* or *result*.

## NAS Exhaustive Concordance

### Word Origin

a prim. preposition

### Definition

to or into (indicating the point reached or entered, of place, time, fig. purpose, result)

### NASB Translation

about (1), against (18), among (10), become\* (5), before (2), before\* (1), benefit (1), bestowed (1), beyond (1), beyond\* (2), bring about (1), bring\* (1), continually\* (1), eliminated\* (2), end (2), even (1), ever\* (2), forever\* (1), forward\* (3), leading (2), leads (1), mine\* (1), never\* (1), next\* (1), onto (2), over (1), perpetually\* (1), reference (2), regard (3), relation (1), respect (2), result (3), resulted (2), resulting (10), sake (1), so (34), throughout (3), toward (23), until (4), view (3), why\* (4).

## ◀ 596. apothéké ▶

### Strong's Concordance

**apothéké:** a place for putting away, hence a storehouse

**Original Word:** ἀποθήκη, ης, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** apothéké

**Phonetic Spelling:** (ap-oth-ay'-kay)

**Definition:** a place for putting away, a storehouse

**Usage:** a repository, granary, barn, storehouse.

### NAS Exhaustive Concordance

#### Word Origin

from [apotithémi](#)

#### Definition

a place for putting away, hence a storehouse

#### NASB Translation

barn (4), barns (2).

### Thayer's Greek Lexicon

**STRONGS NT 596:** ἀποθήκη



ἀποθήκη, ἀποθηκης, ἡ (ἀποτίθημι), a place in which anything is laid by or up; a storehouse, granary (A. V. garner, barn): [Matthew 3:12](#); [Matthew 6:26](#); [Matthew 13:30](#); [Luke 3:17](#); [Luke 12:18, 24](#). ([Jeremiah 27:26](#) ()); Thucydides 6, 97.)

## Strong's Exhaustive Concordance

barn, granary, storehouse

From [apotithemi](#); a repository, i.e. Granary -- barn, garner.

see GREEK [apotithemi](#)

## Englishman's Concordance

### [Matthew 3:12 N-AFS](#)

**GRK:** εἰς τὴν ἀποθήκην τὸ δὲ  
**NAS:** His wheat *into the barn*, but He will burn  
**KJV:** into *the garner*; but  
**INT:** into the *barn* and

### [Matthew 6:26 N-AFP](#)

**GRK:** συνάγουσιν εἰς ἀποθήκας καὶ ὁ  
**NAS:** gather *into barns*, and [yet] your heavenly  
**KJV:** gather into *barns*; yet your  
**INT:** do they gather into *barns* and the

### [Matthew 13:30 N-AFS](#)

**GRK:** εἰς τὴν ἀποθήκην μου  
**NAS:** the wheat *into my barn*.  
**KJV:** into my *barn*.  
**INT:** into the *barn* of me

### [Luke 3:17 N-AFS](#)

**GRK:** εἰς τὴν ἀποθήκην αὐτοῦ τὸ  
**NAS:** the wheat *into His barn*; but He will burn  
**KJV:** into his *garner*; but the chaff  
**INT:** into the *barn* of him

### [Luke 12:18 N-AFP](#)

**GRK:** μου τὰς ἀποθήκας καὶ μείζονας  
**NAS:** I will tear down *my barns* and build  
**KJV:** I will pull down my *barns*, and build  
**INT:** my the *barns* and greater

## [Luke 12:24 N-NFS](#)

**GRK:** ταμείον οὐδὲ ἀποθήκη καὶ ὁ

**NAS:** nor *barn*, and [yet] God

**KJV:** storehouse nor *barn*; and God

**INT:** storehouse nor *barn* and

## [Strong's Greek 596](#)

### [6 Occurrences](#)

\*\*\* (to “burn up” by burning ALL THE WAY DOWN) \*\*\*

## ◀ 2618. katakaíō ▶

### Strong's Concordance

**katakaíō:** to burn up

**Original Word:** κατακαίω

**Part of Speech:** Verb

**Transliteration:** katakaíō

**Phonetic Spelling:** (kat-ak-ah'-ee-o)

**Definition:** to burn up

**Usage:** I burn up, consume entirely.

### NAS Exhaustive Concordance

#### *Word Origin*

from [kata](#) and [kaíō](#)

#### *Definition*

to burn up

#### *NASB Translation*

burn (4), burned (8), burning (1).

### Thayer's Greek Lexicon

**STRONGS NT 2618:** κατακαίω

**κατακαίω**): imperfect 3 person plural **κατέκαιον**; future **κατακαύσω**; 1 aorist infinitive **κατακαῦσαι**; passive, present **κατακαίομαι**; 2 aorist **κατεκαην**; 2 future **κατακαήσομαι** (cf. Tdf. Proleg., p. 123; WH's Appendix, p. 170a); 1 future **κατακαυθήσομαι** (Kühner, 1:841; (Veitch, under the word **καίω**; Buttmann, 60 (53); Winer's Grammar, 87 (83))); the Sept. chiefly for **קָטַף**; from Homer down; **to burn up** (see **κατά**, III. 4), **consume by fire**: **τί**, [Matthew 13:30](#); [Acts 19:19](#); passive, [1 Corinthians 3:15](#); [Hebrews 13:11](#); [2 Peter 3:10](#) (Tr WH **εὐρεθήσεται**, see **εὐρίσκω**, 1 a. at the end); [Revelation 8:7](#); with **πυρί** added, [Matthew 3:12](#); [Matthew 13:40](#) R L T WH, but G Tr **καίω**; [Luke 3:17](#) ([Exodus 29:14](#); [Exodus 32:20](#) Alex., etc.; see **καίω**); **ἐν πυρί** (often

so in the Sept.), [Revelation 17:16](#); [Revelation 18:8](#). ([καίω](#) and [κατακαίω](#) are distinguished in [Exodus 3:2](#).)

## Strong's Exhaustive Concordance

burn up

From [kata](#) and [kaio](#); to burn down (to the ground), i.e. Consume wholly -- burn (up, utterly).

see GREEK [kata](#)

see GREEK [kaio](#)

## Englishman's Concordance

### [Matthew 3:12 V-FIA-3S](#)

[GRK](#): δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω

[NAS](#): into the barn, *but He will burn* up the chaff

[KJV](#): but *he will burn up* the chaff

[INT](#): and [the] chaff *he will burn up* with fire unquenchable

### [Matthew 13:30 V-ANA](#)

[GRK](#): πρὸς τὸ κατακαῦσαι αὐτά τὸν

[NAS](#): them in bundles *to burn* them up; but gather

[KJV](#): bundles *to burn* them: but

[INT](#): in order the *to burn* them

### [Matthew 13:40 V-PIM/P-3S](#)

[GRK](#): καὶ πυρὶ κατακαίεται οὕτως ἔσται

[NAS](#): are gathered *up and burned* with fire,

[KJV](#): and *burned* in the fire;

[INT](#): and in fire *is consumed* thus it will be

### [Luke 3:17 V-FIA-3S](#)

[GRK](#): δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω

[NAS](#): into His barn; *but He will burn* up the chaff

[KJV](#): the chaff *he will burn* with fire

[INT](#): and [the] chaff *he will burn* with fire unquenchable

### [Acts 19:19 V-IIA-3P](#)

[GRK](#): τὰς βίβλους κατέκαιον ἐνώπιον πάντων

[NAS](#): together *and [began] burning* them in the sight

KJV: together, *and burned them* before  
INT: the books *burnt [them]* before all

### 1 Corinthians 3:15 V-FIP-3S

GRK: τὸ ἔργον κατακαήσεται ζημιωθήσεται αὐτὸς  
NAS: work *is burned* up, he will suffer loss;  
KJV: work *shall be burned*, he shall suffer loss:  
INT: the work *will be consumed* he will suffer loss he himself

### Hebrews 13:11 V-PIM/P-3S

GRK: τὰ σώματα κατακαίεται ἔξω τῆς  
NAS: [as an offering] for sin, *are burned* outside  
KJV: for sin, *are burned* without the camp.  
INT: the bodies *are burned* outside the

### Revelation 8:7 V-AIP-3S

GRK: τῆς γῆς κατεκάη καὶ τὸ  
NAS: of the earth *was burned* up, and a third  
KJV: of trees *was burnt up*, and  
INT: of the earth *was burned up* and a

### Revelation 8:7 V-AIP-3S

GRK: τῶν δένδρων κατεκάη καὶ πᾶς  
NAS: of the trees *were burned* up, and all  
KJV: green grass *was burnt up*.  
INT: of the trees *was burned up* and all

### Revelation 8:7 V-AIP-3S

GRK: χόρτος χλωρὸς κατεκάη  
NAS: the green grass *was burned* up.  
INT: grass green *was burned up*

### Revelation 17:16 V-FIA-3P

GRK: καὶ αὐτὴν κατακαύσουσιν ἐν πυρὶ  
NAS: her flesh *and will burn* her up with fire.  
KJV: flesh, and *burn* her with  
INT: and her *will burn* with fire

### Revelation 18:8 V-FIP-3S

GRK: ἐν πυρὶ κατακαυθήσεται ὅτι ἰσχυρὸς  
NAS: and famine, *and she will be burned* up with fire;  
KJV: and *she shall be utterly burned* with  
INT: with fire *she will be burned* for mighty [is the]

## ◀ 2596. kata ▶

### Strong's Concordance

**kata:** down, against, according to

**Original Word:** κατά

**Part of Speech:** Preposition

**Transliteration:** kata

**Phonetic Spelling:** (kat-ah')

**Definition:** down, against, according to

**Usage:** gen: against, down from, throughout, by; acc: over against, among, daily, day-by-day, each day, according to, by way of.

### HELPS Word-studies

**2596** *katá* (a preposition, governing two grammatical cases) – properly, "down from, i.e. from a higher to a lower plane, with special reference to the terminus (end-point)" (J. Thayer).

[**2596** (*katá*) is written 'kat' or 'kath' before a vowel. So too, *kata* loses the final *a* before an initial diphthong (cf. BDF § 17; MH 61-62; R 206-208).

**2596** /*katá* ("bring down exactly, complete") is "opposite" to **303** /*aná* ("bring up to completion").]

### NAS Exhaustive Concordance

#### Word Origin

preposition of uncertain origin

#### Definition

down, against, according to

#### NASB Translation

about (5), accord (1), accordance (12), according (140), accordingly (1), after (8), after another (1), against (52), along (1), along the coast (2), among (3), another (2), around (1), basis (1), because (2), before (1), beyond\* (1), case\* (2), certain (1), circumstances\* (2), conforming (1), contrary (1), daily\* (10), down (4), each (2), effect (1), every (10), every\* (1), exactly\* (1), excessively\* (1), godly\* (1), how\* (1), inasmuch\* (2), individually\* (1), just (2), like (4), more (1), motives (1), natural\* (1), off (2), one\* (2), outwardly\* (1), over (3), private\* (1), privately\* (7), reference (1), rightly\* (1), standpoint (2), terms (2), through (1), throughout (6), together\* (1), various (4), way (4), within (2).

## ◀ 2545. kaió ▶

### Strong's Concordance

**kaió:** to kindle, burn

**Original Word:** καίω

**Part of Speech:** Verb

**Transliteration:** kaió

**Phonetic Spelling:** (kah'-yo)

**Definition:** to kindle, burn

**Usage:** I ignite, light, burn, lit. and met; I consume with fire.

### **NAS Exhaustive Concordance**

**Word Origin**

a prim. verb

**Definition**

to kindle, burn

**NASB Translation**

blazing (1), burned (2), burning (5), burns (2), light (1), lit (1).

## ◀ 762. asbestos ▶

### **Strong's Concordance**

**asbestos:** unquenched, unquenchable

**Original Word:** ἄσβεστος, ον

**Part of Speech:** Adjective

**Transliteration:** asbestos

**Phonetic Spelling:** (as'-bes-tos)

**Definition:** unquenched, unquenchable

**Usage:** inextinguishable, unquenchable.

### **NAS Exhaustive Concordance**

**Word Origin**

from [alpha](#) (as a neg. prefix) and sbestos (quenched, extinguished)

**Definition**

unquenched, unquenchable

**NASB Translation**

unquenchable (3).

### **Thayer's Greek Lexicon**

**STRONGS NT 762:** ἄσβεστος

ἄσβεστος, ἄσβεστον (σβέννυμι), **unquenched** (Ovid, inextinctus), **unquenchable** (Vulg. inextinguibilis): [πῦρ](#), [Matthew 3:12](#); [Luke 3:17](#); [Mark 9:43](#), and R G L brackets in 45. (Often in Homer; [πῦρ ἄσβεστος](#) of the perpetual fire of Vesta, Dionysius Halicarnassus, Antiquities 1, 76; (of the fire on the altar, Philo de ebriet. § 34 (Mang. i. 378); de vict. off. § 5 (Mang. 2:254); of the fire of the magi, Strabo 15 (3) 15; see also Plutarch, symp. 50:7, probl. 4; Aelian nat. an. 5,

3; cf. Heinichen on Eusebius, h. e. 6, 41, 15).)

## Strong's Exhaustive Concordance

unquenchable.

From [a](#) (as a negative particle) and a derivative of [sbennumi](#); not extinguished, i.e. (by implication) perpetual -- not to be quenched, unquenchable.

see GREEK [a](#)

see GREEK [sbennumi](#)

## Englishman's Concordance

### [Matthew 3:12 Adj-DNS](#)

[GRK](#): κατακαύσει πυρὶ ἀσβέστῳ

[NAS](#): up the chaff *with unquenchable* fire.

[KJV](#): the chaff *with unquenchable* fire.

[INT](#): he will burn up with fire *unquenchable*

### [Mark 9:43 Adj-ANS](#)

[GRK](#): πῦρ τὸ ἀσβεστον

[NAS](#): into hell, *into the unquenchable* fire,

[KJV](#): the fire *that never shall be quenched*:

[INT](#): fire *unquenchable*

### [Mark 9:45 Adj-ANS](#)

[GRK](#): πῦρ τὸ ἀσβεστον

[KJV](#): the fire *that never shall be quenched*:

[INT](#): fire *unquenchable*

### [Luke 3:17 Adj-DNS](#)

[GRK](#): κατακαύσει πυρὶ ἀσβέστῳ

[NAS](#): up the chaff *with unquenchable* fire.

[KJV](#): he will burn with fire *unquenchable*.

[INT](#): he will burn with fire *unquenchable*

### [Strong's Greek 762](#)

#### [4 Occurrences](#)

## MacArthur Commentary

*As in the preceding two verses, John again gives consolation to believers but warning to unbelievers:*

*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.*

The figure is changed to that of a farmer who has just harvested his grain crop.

In Palestine, as in many other parts of the ancient world, farmers made a threshing floor by picking out a slight depression in the ground, or digging one if necessary, usually on a hill where breezes could be caught. The soil would then be wetted and packed down until it was very hard. Around the perimeter of the floor, which was perhaps thirty or forty feet in diameter, rocks would be stacked to keep the grain in place. After the stalks of grain were placed onto the floor, an ox, or a team of oxen, would drag heavy pieces of wood around over the grain, separating the wheat kernels from the chaff, or straw. Then the farmer would take a winnowing fork and



throw a pile of grain into the air. The wind would blow the chaff away, while the kernels, being heavier, would fall back to the floor. Eventually, nothing would be left but the good and useful wheat.

In a similar way the Messiah will separate out everyone who belongs to Him and, like a farmer, ***He will gather His wheat into the barn,*** where it will be forever safe and protected.

Also, in a similar way to the farmer's, ***He will burn up the chaff with unquenchable fire.***

***The long-awaited Messiah would Himself perform both functions, though not in the time and sequence that John and the prophets before him may have thought.***

The final separation and the ultimate judgment will be only at Christ's second coming, when the unsaved ***"will go away into eternal punishment, but the righteous into eternal life"*** (Matt. 25:46).

That scene is dramatically presented by our Lord in the parable of the tares (Matt. 13:36–43) and the parable of the dragnet (Matt. 13:47–50).

# John's introduction to the person and ministry of the Messiah prepared the people for the arrival of their King.<sup>1</sup>

David Platt: [Exalting Jesus In Matthew Commentary](#)

## ***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.

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<sup>1</sup> John F. MacArthur Jr., [Matthew](#), vol. 1, MacArthur New Testament Commentary (Chicago: Moody Press, 1985), 70–72.

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.<sup>2</sup>***

***But the chaff He will burn up with fire that never goes out.”***

This imagery of winnowing may not be familiar to us, but it refers to the process of separating *grain*, the seeds, from *chaff*, the hulls that cover the seeds. A farmer would take a winnowing shovel, toss both the grain and the chaff together into the air, and the grain, which was heavier, would fall to the ground, while the chaff would blow to the side. The farmer would then keep the grain, and he'd sweep all the chaff together and throw it into a fire.

This winnowing process is  
a vivid picture of the  
judgment of God.

*Jesus' ministry means not only that God's salvation is near, but also that  
**His wrath is imminent.***

When Jesus refers to the “fire that never goes out” (v. 12), He is making clear that **His judgment is eternal.**

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<sup>2</sup> 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.

This may sound severe, but we must keep in mind that God is righteous, and He is wholly set against sin. Some might think of John as the first “hellfire and damnation” preacher, but don’t forget that John was also the first to preach grace, mercy, and rescue in Jesus Christ. He announced to the people that though they were condemned in their sin, destined to receive the imminent wrath of God, there was a way out. The Savior King had come.<sup>3</sup>

### Tyndale New Testament Commentary:

v.12.

***The fire that purifies will also destroy all that is worthless.***

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<sup>3</sup> 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.



Jesus too talks of this destructive element in his mission, using very similar words ([13:30](#)).

## *The judgment is in both passages selective.*

The *wheat* is separated off as it is thrown up with the *winnowing fork* (better 'shovel') for the wind to blow away the *chaff*, which is then gathered and burnt in fire which is *unquenchable*, because its fierceness will destroy all that is put in it (the word is not, and does not necessarily imply, 'everlasting', which would not fit the threshing-floor imagery).

The fear of judgment is thus a prominent element of John's preaching which should lead his hearers to repentance (v. 7).

But the judgment, no less than the dawning salvation, is focused in Jesus.<sup>4</sup>

### NIV Application Commentary:

By the use of a second metaphor, John declares that the time of this baptism is near.

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<sup>4</sup> R. T. France, [Matthew: An Introduction and Commentary](#), vol. 1, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1985), 98.

**Drawing on a scene common to the experience of his listeners,**

he declares that the coming Messiah already has the winnowing fork in his hand.

**The harvest is ready to begin.**

At the end of a harvest season, the farmer brought the harvested wheat into the threshing floor, a stone or hard-packed dirt surface, often with a short wall around the perimeter. He then took a large pitchfork and tossed the wheat into the air, where the wind blew the lighter chaff away, leaving only the good wheat heads in the threshing floor.

The wheat was then stored in the granary for **later grinding into flour** to make bread, but the chaff was raked into piles and burned.

*The impact of this message on his audience must have been profound, because they are gathered with mixed motives. **John is drawing a line in Israel that is intended to test the hearts of all who hear.***

**Those who have come out to hear him with impure motives are even now being warned that the Messiah will bring judgment on them, a judgment that ultimately will be eternal.**

But those who have come out to hear him with sincere motives of repentance and confession of sin will be prepared for the coming of the Messiah and the outpouring of the Spirit.

**The repentant will form the nucleus of those who receive the Expected One's gracious ministry.**

*This message turns upside down the religious and social norms in Israel.*

The ones often considered most worthy because of their training, commitment, and

dedication, such as the Pharisees and Sadducees, are the ones singled out for the most stinging criticism.

***But turning upside-down the norms in Israel is not new. The prophets were well known for***

*criticizing the religious and political establishment.*

*John's message simply harks back to the standards of judgment and blessing that God had already established as the messianic ideal (see, e.g., [Jer. 23](#)).*

And that day of messianic revelation is at hand.<sup>5</sup>

[The Expositor's Bible Commentary: D.A. Carson](#)

v.12

Messiah's coming will separate grain from chaff.

A winnowing fork tossed both into the air. The wind blew the chaff away, and the heavier grain fell to be gathered up from the ground. The scattered chaff was swept up and burned and the **threshing floor cleared** (cf. Ps 1:4; Isa 5:24; Dan 2:35; Hos 13:3).

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<sup>5</sup> Michael J. Wilkins, [Matthew](#), The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 2004), 137–139.

The **“unquenchable fire”** signifies eschatological judgment (cf. Isa 34:10; 66:24; Jer 7:20)... hell (cf. 5:29).

**“Unquenchable fire”** is not just metaphor:  
**fearful reality underlies Messiah’s separation  
of grain from chaff.**

The **“nearness”** of the kingdom therefore calls for repentance  
(Mt 3:2).<sup>6</sup>

## Leftovers...

Lollipops, Lottery, Little-ones, Lies, Liars, & the Lukewarm

Compare & Contrast...

- The Acts of The Apostles...
- The Axe of The Almighty...

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<sup>6</sup> D. A. Carson, [“Matthew,”](#) in *The Expositor’s Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelin, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 105.

## Meta-Modernism / Meta Modernists

Lollipops, Lottery, Little-ones, Lies, Liars, & the Lukewarm

Matthew 25:31 + 40 = Jesus is Judge!

- I/we are the Devil's worst nightmares: Chosen, Changed, Commanded, & Commissioned... (7 I's)
- Next...
- We are the (small but defining) tip of God's spear... that's why we get a disproportionate amount of the enemy's attention & resources... It's because Satan knows that it's the tip that brings everything else in

\*\*\* Key 3-word phrases:

- Jesus is Lord!
- God is able!
- Repent and Believe!
- Go make disciples!
- BE My witnesses!
- Pray without ceasing!
- Pray for us!
- Love one another
- Truth IN Love
- Feed My sheep.

- Locally, regionally, globally
- \*\*\* All together in paraphrase: \*\*\* BE The Church

\*\*\* Now ask WHY?

- Why is Jesus this way?
- Why are we to be this way?
- We are to be Satan's worst nightmares... (truthfully loving, faithfully obedient, courageously compassionate, deadly serious, appropriately assertive, missionally urgent, concisely clear, passionately persistent, single minded, happily married, fully adopted, eternally secure, shrewdly innocent, freed prisoner, co heir, Discipled Warrior, minister of reconciliation, ambassador for Christ, salty light, giant slayer, snake stomper, viper spotter, wolf shooting

Favorite trifectas of Scripture

- 2 Thessalonians 5:16-18
- Romans 1:16-18
- Ephesians 2:8-10
- Titus 2:13-15

*Mothers fighting over baby... don't assume the one not fighting isn't the mother...*

It's time to stop talking about the water, the fish, and the fishing equipment... and it's time to GO fishing! Let us stop talking about evangelism... and start evangelizing! - JDP

My ears heard a lot of negative voices... but my heart wouldn't / didn't listen. - Warren Moon

You will never be perfect.... BUT... If you chase perfection you will capture excellence. - George Halas

The only place success comes before work is in the dictionary. - G.H. (above)

## Google's A.I. on "changing tastebuds"

AI Overview

[Learn more...Opens in new tab](#)

Yes, taste buds change throughout life, and this can affect your perception of taste. On average, basal cells in taste buds develop into new receptor cells every 10 days. However, as people age, some taste cells may not be replaced, and the remaining ones may shrink and become less sensitive. This can make it harder to notice flavors, especially salty and sweet ones, and may cause other flavors to seem duller. For example, older people may find that certain foods don't taste as flavorful as they used to.



Cleveland Clinic

What Are Taste Buds? - Cleveland Clinic

Feb 7, 2023 — How often do taste buds change? Basal cells develop into new taste receptor cells every week or two (10 days on average). Our taste buds decrease as we age, which means that your perception of taste changes at different stages of life. The foods you love as an adult may differ from those you love as a child.



National Institute on Aging

How Smell and Taste Change as You Age | National Institute on Aging

Jun 30, 2020 — As you get older, these senses can change, and, like Sally, you may find that certain foods aren't as flavorful as they used to be. Changes in ...





WebMD

## Why Might My Sense of Taste Change? - WebMD

Mar 7, 2024 — So it's important to find out why your sense of taste has changed or gone away. Age. As you get older, it can get harder for you to notice flavors. Some women can start to lose their taste buds in their 40s. For men, the change can happen in their 50s. Also, the taste buds you still have may shrink and become less sensitive. Salty and sweet flavors tend to weaken first. Later, it may be more difficult for you to taste things that are bitter or sour. Your sense of smell can lessen, too. It's strongest when you're between 30 to 60 years old. Then it starts to weaken. Some seniors eventually lose it.



### Other factors that can affect taste buds include:

- **Smoking:** Chemicals in cigarettes can alter taste bud receptors. Smoking can also cause a bitter taste in the mouth that can last for a few minutes to a few hours.
- **Medications:** Some medications can change taste buds and alter your perception of taste.
- **Pregnancy:** Pregnant women can become more sensitive to bitterness and less sensitive to salt.

Other factors that can affect taste include colds, allergies, dry mouth, and certain diseases. A sudden change in taste buds or a sudden loss of taste could also indicate an underlying medical condition.

This is for informational purposes only. For medical advice or diagnosis, consult a professional.

**Generative AI is experimental.**