

Word Study G5100 *tis* ought - e.g. Mat 5:23

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Introduction

Looking at Matthew 5:23 from a legal point of view you need to settle all matters ^A before you can do this most important thing which is bring your offering to YHVH (and settle in matter you have with him!). This is like *Yom Kippur* where there is a annual spiritual reckoning of the books.

Mat 5:23

Therefore if thou bring thy gift ^{G1435 *doron*} ^B to the altar, and there rememberest that thy brother hath ^{G2192 *echo*} **ought** ^{G5100 *tis*} against ^{G2596 *kata*} thee;

Consider this verse...^C

Deu 15:2 - MHB Vers. (context is the *shemittah*)

And this ^{וְזֶה} ^{ve-Zeh} *is* the manner ^{דְּבַר} ^{de-Var} of the release: ^{הַשְּׁמִטָּה} ^{hash-she-mit-Tah} Every ^{כָּל־} ^{kol-} creditor ^{בַּעַל} ^{ba'al-} ^{מִשֶּׁה} ^{mash-Sheh} creditor ^{יָדוּ} ^{ya-Do}, that ^{אֲשֶׁר} ^{'a-Sher} lendeth ^{יִשֶּׁה} ^{yash-Sheh} *ought* unto his neighbour ^{בְּרֵעֵהוּ} ^{be-re-'E-hu}; shall release ^{שְׁמוֹט} ^{sha-Mot}, *it*; he shall not ^{לֹא} ^{lo-} exact ^{יִגֹּשׁ} ^{yig-Gos} ^{אֶת־} ^{'et-} *it* of his neighbour, ^{רֵעֵהוּ} ^{re-'E-hu} or of his brother; ^{אֲחִיו} ^{'a-Chiv}, because ^{כִּי} ^{ki-} it is called ^{קָרָא} ^{ka-Ra} the LORD'S ^{לִיהוָה} ^{Yah-weh} release. ^{שְׁמִטָּה} ^{she-mit-Tah}

Deu 15:2 And this *is* the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD'S release.

^A Setoff, Settle and Close (BCR verbiage).

^B e-Sword notes: G1435 *doron* Compare to corban **KJC: 2, corban, 1, [Mar 7:11, treasury, 1, \[Mat 27:6\]\(#\)](#)**

^C This isn't really an exact match because ought is in italics.

T'is

An enclitic indefinite pronoun; *some* or *any* person or object: - a (kind of), any (man, thing, thing at all), certain (thing), divers, he (every) man, one (X thing), ought, + partly, some (man, -body, -thing, -what), (+ that no-) thing, what (-soever), X wherewith, whom [-soever], whose ([-soever]).

tis; neut. *ti*, gen. *tinós*; enclitic indef. pron. One, someone, a certain one.

- I. Particularly and generally of some person or thing whom one cannot or does not wish to name or specify particularly. It is used in various constructions:
 - a. Simply ([Mat 12:29](#), [Mat 12:47](#); [Mat 20:20](#); [Mar 8:4](#); [Luk 8:49](#); [Luk 9:57](#); [Luk 13:6](#); [Joh 2:25](#); [Act 5:25](#), [Act 5:34](#)). Pl. *tinés* ([Mar 14:4](#); [Luk 13:1](#); [Luk 24:1](#); [Joh 13:29](#); [Rom 3:3](#); [1Co 4:18](#); [1Co 15:12](#); [1Ti 6:10](#), [1Ti 6:21](#); [Heb 4:6](#)). Distributively, *tis . . . héteros* (G2087), another, followed by *dé* (G1161), a continuative particle, meaning one . . . and another ([1Co 3:4](#)); in the pl. *tinés . . . tinés dé* meaning some . . . and others ([Luk 9:7-8](#); [Phi 1:15](#)).
 - b. Joined with a subst. or adj. taken substantively, a certain person or thing, someone or something. After a subst. ([Mar 5:25](#); [Luk 8:27](#); [Luk 9:19](#); [Luk 10:31](#), [Luk 10:38](#); [Joh 6:7](#); [Act 5:1](#); [Act 27:39](#)); pl. ([Luk 8:2](#); [Luk 24:22](#); [Act 9:19](#); [Act 17:20](#); [2Pe 3:16](#)). Also before the subst. or adj. ([Mat 18:12](#); [Luk 17:12](#); [Joh 4:46](#); [Act 3:2](#); [Act 9:36](#); [Gal 6:1](#)). Pl. ([Luk 13:31](#); [Act 13:1](#); [Act 15:2](#); [Act 27:1](#); [Jud 1:4](#)). Preceded by *heís* (G1520), one, meaning someone ([Mar 14:51](#)). Joined with names, meaning one by the name of ([Mar 15:21](#); [Act 9:43](#)). By apposition after a name ([Luk 10:33](#)); before a name ([Joh 11:1](#)).
 - c. Followed by the gen. of class or partition of which *tis* and *tinés* expresses a part ([Luk 14:15](#), "one of them that sat at meat"; [2Co 12:17](#)); the expression *heís tis* (*heís* [G1520], one), someone ([Mar 14:47](#)); pl. ([Mat 9:3](#); [Mat 27:47](#); [Mar 2:6](#); [Luk 19:39](#); [Act 6:9](#); [Rom 11:17](#); [2Co 10:12](#)). With the same meaning, followed by *ek* (G1537), from, with the gen. ([Luk 12:13](#), "one of the company"; [Joh 11:49](#)). Pl. with *ek* ([Luk 11:15](#); [Joh 7:25](#); [Joh 9:16](#); [Rom 11:14](#)).
 - d. With numerals where it renders the number indef., about, some ([Luk 7:19](#), "about two of His disciples" [a.t.], meaning some two, two or three; [Act 23:23](#)).
 - e. Sometimes *tis* or *tinés* is omitted where the sense requires it to be supplied ([Mar 2:1](#); [Luk 8:20](#)); before a gen. partitive ([Act 21:16](#)).
- II. Generally meaning someone, somebody, someone or other, in various constructions and uses (cf. above I).
 - a. Simply ([Mat 8:28](#); [Mar 12:19](#); [Luk 14:8](#); [Joh 10:28](#); [Act 19:38](#); [Rom 5:7](#); [Jam 2:18](#)). The neut. *ti* ([Mat 5:23](#), "something"; [Mar 11:13](#); [Luk 22:35](#); [Act 3:5](#); [Jam 1:7](#)).

- b. In a similar sense meaning one, someone, for everyone, similar to *hékastos* (G1538), each one ([Joh 6:50](#); [Act 2:45](#); [Act 11:29](#); [1Co 4:2](#); [Heb 10:28](#)).
 - c. Followed by the gen. of class or of partition (cf. I, C [[Act 5:15](#); [1Co 6:1](#); [2Th 3:8](#)]). The neut. *tí* ([Act 4:32](#); [Rom 15:18](#); [Eph 5:27](#)). Also followed by *apó* (G575) with a gen. ([Luk 16:30](#)); *ek* (G1537), out of, from, with the gen. ([Heb 3:13](#); [Jam 2:16](#)).
 - d. Preceded by *eán* (G1437), if, meaning if someone ([Mat 21:3](#); [Mar 11:3](#); [Col 3:13](#); [Jam 2:14](#); [Rev 22:18](#)); by *eán me* (G3362), unless, meaning unless one ([Joh 3:3](#), [Joh 3:5](#); [Act 8:31](#)); by *án* (G302), if, followed by *tis*, meaning if someone, whosoever ([Joh 20:23](#)).
 - e. *Eí* (G1487), if, followed by *tis*, meaning if someone ([1Pe 4:11](#)). In a hypothetical clause, the simple *tis* is sometimes said to be equivalent to *eí tis*, but not accurately. In [1Co 7:18](#), "Is one called being circumcised" (a.t.), means be it so that one is thus called. See [Jam 5:13-14](#).
 - f. Sometimes *tis*, someone, is omitted where the sense requires it to be supplied (cf. I, F [[Mat 23:9](#)]).
- III. Emphatically meaning somebody, something, some person or thing of weight and importance, some great one.
- a. Simply ([Act 5:36](#), "saying that he is somebody" [a.t.]). In the neut. ([1Co 3:7](#), "nor the one who plants is something" [a.t.], meaning somebody; [1Co 8:2](#); [1Co 10:19](#); [Gal 2:6](#); [Gal 6:15](#)).
 - b. With an adj. ([Act 8:9](#); [Heb 10:27](#), "a certain fearful looking for of judgment").
- IV. *Tis* with a subst. or adj. sometimes serves to limit or modify the full meaning, somewhat, in some measure, a kind of ([Rom 1:11](#), [Rom 1:13](#); [1Co 6:11](#); [Jam 1:18](#)).
- V. Neut. *tí*, adv. or as acc. of manner.
- a. Simply, in, or as to something, in any way ([Phi 3:15](#); [Phm 1:18](#), "if he owes thee anything"). Hence it means perhaps, in the formulae *ei me* (G1487), if; *me* (G3361), not), unless, perhaps ([Luk 9:13](#)) and *eán me* (G1437), if) ([Joh 5:19](#)).
 - b. With another acc. neut. as adv., thus serving to modify it (cf. IV). The meaning in this case is some, somewhat, a little, some little, spoken of time ([Act 5:34](#)); of place or rank ([Act 23:20](#); [2Co 10:8](#); [2Co 11:16](#); [Heb 2:7](#)). Preceded by *méros* (G3313), part, meaning in some part, partly ([1Co 11:18](#)).