

“5 Troubled Touches”

Matthew 9:18-31

January 18, 2026

INTRO: *How important is touch to human development?*

Now... how important is touch to eternal development?

Do you have a biblical & missional theology of touch?

(If your idea of touch is limited to physical, you're missing out.)

PRAYER

CONTEXT:

- Matthew's Gospel on Jesus Christ's Gospel...
- Matthew 8-9 = Messiah's miraculous testimony...
- Last time: ALL things NEW... Jesus is The Patch!
- Now: **5 Different Touches** (Christ, miracles, hope, faith, & fights)

BIG IDEA: Where & when God's Gospel grace **touches** our gifted & saving faith, The Messiah's miraculous mission advances!

PREVIEW:

1. The LIFELESS DEAD
2. The BLOODY UNCLEAN
3. The CRYING BLIND
4. The DEMONIC MUTE
5. The DEVIL's BEST

T/S: When was the last time your trouble(s) left you really needing a touch from The Lord?

Watch how 5 different touches can reveal & reflect The Gospel.

TEXT: [Matthew 9:18-31](#)

18While he was saying **these things** to them, **behold**, a ruler **of the synagogue** named Jairus came in and knelt before him, **LK** he fell down at Jesus' feet **MT** and worshiped Him, **MK** and begged Him earnestly **LK** to come to **his house**, saying, "My **only** daughter **about** twelve years of age, has just died, but come and **lay your hand on her**, that she may be healed, and she will live." **19**And **Jesus rose** and **followed him**, with his disciples. **LK** But as He went, **MK** a great multitude followed Him and ethronged Him."

20And behold, a woman who had suffered from a discharge of blood for twelve years came up behind him and **touched the fringe** of his **garment**, **21**for she said to herself, "**If I only touch** his garment, I will be made well." **22**Jesus turned, and seeing her he said, "**Take heart, daughter**; your faith has made you well." And **instantly** the woman was made well. **23**And when Jesus came to the ruler's house and saw the flute players and the crowd making a commotion, **24 he said**, "**Go away**, for the girl is **not dead but sleeping.**" And **THEY LAUGHED AT HIM**. **25**But when **the crowd** had been put outside, he went in and **took her by the hand**, and **the girl arose**. **26**And the report of this went through all that district.

I. A: The LIFELESS DEAD

18While he was saying **these things** to them, **behold**, a ruler of the synagogue named Jairus came in and knelt before him, LK he fell down at Jesus' feet MT and worshiped Him, MK and begged Him earnestly LK to come to his house, saying, "My only daughter about twelve years of age, has just died, but come and **lay your hand on her**, that she may be healed, and she will live." **19**And **Jesus rose** and **followed him**, with his disciples. LK But as He went, MK a great multitude followed Him and ethronged Him."

II. The BLOODY UNCLEAN

20And behold, a woman who had suffered from a discharge of blood for twelve years and had suffered many things from many physicians LK and could not be healed by any. MK She had spent all that she had, LK all her livelihood, MK and was no better, but rather grew worse. When she heard about Jesus, she suddenly came up behind him and touched the fringe of his garment, **21**for she said to herself, "If I only touch his garment, I will be made well." LK And immediately her flow of blood stopped, MK and she felt in her body that she was healed of the affliction. And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, "Who touched My clothes?" LK When all

denied it, Peter and those MK disciples LK with him said, “Master, the multitudes throng and press You, and You say, ‘Who touched Me?’” But Jesus said, “Somebody touched Me, for I perceived power going out from Me.”

MK And He looked around to see her who had done this thing. LK Now when the woman saw that she was not hidden, she came MK fearing and trembling, knowing what had happened to her, LK and falling down before Him, she declared to Him in the presence of all the people MK the whole truth— LK the reason she had touched Him and how she was healed immediately. MK And He said to her, 22 “Take heart / courage / comfort / be of good cheer daughter; your faith has made you well.” MK Go in peace, and be healed of your affliction.” And instantly the woman was made well.

I. B: The LIFELESS DEAD

23And... MK While He was still speaking, some came from the ruler of the synagogue’s (Jairus’) house who said, “Your daughter is dead. Why trouble the Teacher any further?” As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, “Do not be afraid; only believe, LK and she will be made well.” MK And He permitted no one to follow Him except Peter, James, and John the brother of James, LK and the father and mother of the girl. when Jesus came to the ruler’s house and saw the flute players and the crowd making a commotion, MK who wept and wailed LK and mourned for her MK loudly.” “When He came in, He said to them,

“Why make this commotion and weep? LK Do not weep. MT Make room, **24**he said, “Go away, for the girl is not dead but sleeping.” **AND THEY LAUGHED AT HIM** knowing that she was dead.. **25**But when the crowd had been put outside, MK He took the father and the mother of the child, and those who were with Him, and entered (and) he went in and took her by the hand, and said to her... “Little girl, I say to you, arise.” Immediately LK her spirit returned, and the girl arose. and walked, for she was twelve years of age. LK And He commanded that she be given something to eat. And her parents were MK overcome with great amazement. LK But He charged them MK strictly LK to tell no one what had happened. **26**And the report of this went through all that district.

III. The CRYING BLIND

27As Jesus went on from there, two blind men followed Him, crying out, “Have mercy on us, Son of David!” **28**After Jesus had entered the house, the blind men came to Him. “Do you believe that I am able to do this?” He asked.

“Yes, Lord,” they answered.

29Then He touched their eyes and said, “According to your faith will it be done to you.” **30**And their eyes were opened. Jesus warned them sternly, “See that no one finds out about this!” **31**But they went out and spread the news about Him throughout the land.

IV. The DEMONIC MUTE

Jesus Heals a Man Unable to Speak

32As they were going away, behold, a demon-oppressed man who was mute was brought to him. 33And when the demon had been cast out, the mute man spoke. And the crowds marveled, saying, “Never was anything like this seen in Israel.”

V. The DEVIL's BEST

34But the Pharisees said, “He casts out demons by the prince of demons.”

REVIEW:

- Notice Matthew's intentionally abbreviated text...
- There's a reason... Remember **2 Timothy 3:16-17**
- **He is choosing to focus on & highlight Christ...**
 - As ALWAYS... Jesus triumphs over trouble!
 - As ALWAYS... Christ's touch is enough...
 - As ALWAYS... Jesus unifies Genesis to Rev...
 - As ALWAYS... Christ's grace → responsibility
 - As ALWAYS... Jesus says: Beware the wolves!
- See the harmony in & of the 3 divine texts...
- See the harmony of God's grace, Gospel, & glory!

For The LIFELESS DEAD:

- A. Christ's touch did NOT make Him unclean...
- B. Christ's touch DID **make the girl UN-DEAD!**
- C. Christ is The Creator, Sustainer, & Giver of all life!
- D. Christ & His Gospel have (as promised) defeated death!
- E. Christ & His Gospel Engage, Explain, & Equip life!
 - a. The HEAD Informs the HEART
 - b. The HEART Inspects the HEAD & Inspires the HANDS
 - c. The HANDS Invite & Impact the world (*locally, regionally, globally*)
- F. *Christ's only sought by who Father draws...* - John 6:44
- G. **Christ is the way, the truth, and the life!** - John 14:6

For The BLOODY UNCLEAN:

1. Saving faith is **gifted** vs. grabbed...
2. Saving faith is **genuine** vs. giant... (ie. "mustard seed faith")
3. Saving faith is **beautiful** vs. "pretty."
4. Saving faith is heaven-sent, hope-filled, & healing.
5. Saving faith is "**BE-coming**" sanctifying faith...
6. Saving faith is **divinely-adoptive**, family-faith...
7. Saving faith is **miraculous**, Messianic & missional!

For The CRYING BLIND:

- A. Christ can miraculously open & heal blind eyes.
- B. But... **we have to choose to "see & obey"...**

- C. Physical seeing is nice... but only temporary.
- D. Spiritual seeing is blessed... and always eternal!
- E. ***"To whom much has been given, much is required!"***
– Jesus The Christ (Luke 12:48)

For The DEMONIC MUTE:

- This man was the most desperate of all...
- His physical symptom had a spiritual cause!
- NOTE that he was BROUGHT... = MISSION!
- See this case of the touch-less touch of God.

For The DEVIL's BEST:

- Jesus said it best: “Beware the wolves!”
- Truth is counterfeited by antiChrist leaders.
- ALL false teachers & leaders lie & deceive!
- ***Truth/truth IN Love/love win in the end!!!***

CLOSE:

Man's desperation + Christ's compassion = truth in love

To ***miraculously touch*** or ***be touched*** by God's grace...
(personally, physically, emotionally, relationally, or spiritually)
is to BE blessed & reminded of God's glory & Gospel!

Remember...

Miracles are for God's **glory**...

Miracles **minus** biblical belief are **mercy**.

Miracles plus personal & worship-full, missional
faith & obedience are **Gospel-grace!**

When biblical faith is put in The missional Messiah
The dead will rise. The hurt will heal. The blind will see.
The mute will sing. The truth will win.

Don't miss this miraculous message & mission...

WE are in this passage pilgrims!

- We were dead in our sins.
- We were the bloody unclean.
- We were the spiritually blind like John 9.
- We were the helpless, demonically muted.
- We ARE amidst lies, liars, haters & deceivers

Church... most importantly of all... remember:

The Christ in this passage is WITH US ALWAYS!

- He came to give us life... life to the full...
- He came to make us clean & righteous...
- He came to ensure that we could/would see.
- He came to fulfill Genesis 3:15 & Eph. 6:10ff.
- He came to expose the Devil's deceivers!

PRAYER

STUDY NOTES:

“these things”

3778. **houtos, hauté, touto** ►

Lexical Summary

houtos, hauté, touto: This, these, he, she, it

Original Word: οὗτος, αὕτη, τοῦτο

Part of Speech: Demonstrative Pronoun

Transliteration: houtos, hauté, touto

Pronunciation: HOO-tos, HOW-tay, TOO-to

Phonetic Spelling: (hoo'-tos)

KJV: he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who

NASB: this, these things, these, this man, these men, this one, this woman

Word Origin: [from the article [G3588 \(ó - those\)](#) and [G846 \(αὐτός - himself\)](#)]

1. the he (she or it), i.e. this or that (often with article repeated)

Strong's Exhaustive Concordance

these, they, this, he, it

Including nominative masculine plural houtoi (hoo'-toy), nominative feminine singular haute (how'-tay), and nominative feminine plural hautai (how'-tahee) from the article [ho](#) and [autos](#); the he (she or it), i.e. This or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

see GREEK [autos](#)

see GREEK [ho](#)

NAS Exhaustive Concordance

Word Origin

probably from a redupl. of [ho](#), used as a demonstrative pronoun

Definition

this

NASB Translation

afterward* (3), especially (1), fact (2), follow* (1), here* (1), hereafter* (1), man (1), now* (1), one (2), one whom (1), partly* (1), person (1), present (1), same (1), so (1), so then* (1), so* (1), some (2), such (2), therefore* (16), these (179), these...things (1), these men (10), these people (1), these things (192), this (737), this man (56), this man's (2), this one (4), this reason* (1), this thing (2), this way (1), this woman (4), this* (1), this...thing (1), those (2), those things (1), very (3), very thing (2), who (2), whom (1).

Topical Lexicon

Overview of Demonstrative Force

‘Οὗτος and its feminine and neuter counterparts function throughout the New Testament to single out people, events, truths, and objects with vivid immediacy. By directing attention to what God is presently unveiling, the word frequently underlines fulfillment, urgency, and practical application.

Christological Identifications

The pronoun often pinpoints Jesus as the long-expected Messiah. When the Father declares, “This is My beloved Son, in whom I am well pleased” ([Matthew 3:17](#)), the word seals the divine testimony. John the Baptist likewise proclaims, “This is the Lamb of God who takes away the sin of the world” ([John 1:29](#)). Peter’s Pentecost sermon climaxes with, “God has made this Jesus, whom you crucified, both Lord and Christ” ([Acts 2:36](#)), binding the historic cross to the living exalted Christ.

Fulfillment of Prophecy

Matthew repeatedly ties Old Testament predictions to Christ: “All this took place to fulfill what the Lord had spoken through the prophet” ([Matthew 1:22](#); 21:4). ‘Οὗτος marks the specific moment in which prophecy meets reality, strengthening confidence in Scripture’s reliability.

Miraculous Signs and Wonders

Crowds marvel, “What is this? A new teaching with authority!” ([Mark 1:27](#)), and disciples ask, “Who is this, that even the winds and the sea obey Him?” ([Matthew 8:27](#)). Each miracle becomes a concrete demonstration—“this” power—calling observers to faith.

Preaching of the Gospel

Jesus designates the kingdom message as “this gospel of the kingdom” that must be preached to all nations ([Matthew 24:14](#)). Paul echoes the pattern: “This gospel I proclaim” ([2 Timothy 2:8](#)). The pronoun roots proclamation in a definite, historic revelation, not a vague philosophy.

Ethical and Discipleship Applications

Instruction is commonly framed with ὅὗτος to press home obedience: “Whoever practices and teaches these commands will be called great” ([Matthew 5:19](#)). John summarizes love’s test: “By this we know that we love the children of God: when we love God and keep His commandments” ([1 John 5:2](#)).

Covenant and Sacramental Language

At the Last Supper Jesus identifies the elements: “Take, eat; this is My body... this is My blood of the covenant” ([Matthew 26:26-28](#)). The demonstrative grounds the New Covenant in tangible signs, anchoring faith to Christ’s once-for-all sacrifice.

Eschatological Perspectives

The phrase “this generation” ([Matthew 24:34](#)), “this age” versus “the age to come” ([Matthew 12:32](#)), and “this present evil age” ([Galatians 1:4](#)) contrast current conditions with future consummation. Revelation culminates: “He who testifies to these things says, ‘Yes, I am coming soon.’ Amen. Come, Lord Jesus!” ([Revelation 22:20](#))—a direct response to “these words.”

Personal Assurance and Pastoral Care

Believers draw comfort from concrete promises: “For this is the will of God, your sanctification” ([1 Thessalonians 4:3](#)). Paul encourages, “He who began a good work in you will carry it on to completion until the day of Christ Jesus” ([Philippians 1:6](#)).

Corporate Identity of the Church

“This grace that was given to me for you” ([Ephesians 3:8](#)) and “this ministry” ([2 Corinthians 4:1](#)) stress the shared stewardship entrusted to the body of Christ. Hebrews calls the gathered saints to mutual exhortation: “Encourage one another with this word” ([Hebrews 13:22](#)).

Warning and Judgment Passages

“Οὐτος can sharpen rebuke: “This man receives sinners” ([Luke 15:2](#)) or “This fellow never stops speaking against this holy place and the Law” ([Acts 6:13](#)). Eschatological warnings employ the term to fix impending judgment—“On account of these things the wrath of God is coming” ([Colossians 3:6](#)).

Doctrinal Formulations

Apostolic teaching crystallizes around “this”: “This is the message we have heard from Him and proclaim to you: God is light” ([1 John 1:5](#)). “This hope we have as an anchor for the soul” ([Hebrews 6:19](#)) anchors theology in divine certainties.

Liturgical and Confessional Usage

Early Christian worship retained the demonstrative in creedal and doxological statements: “For from Him and through Him and to Him are all things. To Him be the glory forever! Amen” ([Romans 11:36](#)). In the Lord’s Table, baptismal affirmations, and

benedictions, “this” continues to point to the saving acts of God made present among His people.

Representative References

[Matthew 1:22](#); [Matthew 3:17](#); [Matthew 24:14](#)

[Mark 1:27](#); [Mark 4:30](#)

[Luke 22:19](#); [Luke 24:44](#)

[John 6:58](#); [John 15:12](#)

[Acts 2:16, 36](#); [Acts 10:43](#)

[Romans 8:31](#); [1 Corinthians 11:26](#)

[Ephesians 2:8](#); [Philippians 4:9](#)

[Hebrews 10:16](#); [1 Peter 2:21](#)

[1 John 4:10](#); [Revelation 22:6, 20](#)

“Behold!”

3708. horaó ►

Lexical Summary

horaó: To see, perceive, attend to

Original Word: ὡράω

Part of Speech: Verb

Transliteration: horaó

Pronunciation: ho-rah'-o

Phonetic Spelling: (hor-ah'-o)

KJV: behold, perceive, see, take heed

NASB: saw, see, seen, appeared, seeing, looked, look

Word Origin: [a primary word]

1. (properly) to stare at
2. (by implication) to discern clearly (physically or mentally)
3. (by extension) to attend to

4. (by Hebraism) to experience
5. (passively) to appear

Strong's Exhaustive Concordance

behold, perceive, see

Properly, to stare at (compare [optanomai](#)), i.e. (by implication) to discern clearly (physically or mentally); by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

see GREEK [optanomai](#)

HELPS Word-studies

3708 *horáō* – properly, *see*, often with *metaphorical* meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception).

[The aorist form (*eidon*), is discussed at [1492](#) /*eídō*, "see." The future tense, and middle-passive form, are discussed under [3700](#) /*optánomai*, "see."]

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to see, perceive, attend to

NASB Translation

appear (2), appeared (21), appearing (1), behold (3), beware (1), certainly seen (1), do (2), look (5), look after (1), looked (12), perceive (3), recognizing (1), saw (180), see (129), seeing (20), seen (63), seen...see (1), sees (2), suffer (1), undergo (3), underwent (1), watch (2), witnessed (1).

Topical Lexicon

Overview of New Testament Usage

With nearly seven hundred occurrences, ὄπαω and its compound or cognate forms saturate the New Testament record. The verb ranges from ordinary eyesight to the highest reaches of prophetic revelation, creating a thread that unites narrative, doctrine, and exhortation. Whether describing fishermen who "saw" Jesus walking ([Matthew 4:18](#)), apostles who "cannot stop speaking about what we have seen" ([Acts 4:20](#)), or every eye that "will see Him" at His return ([Revelation 1:7](#)), the term bears tremendous theological weight.

Physical Sight in Historical Narrative

1. Everyday observation: Jesus "saw Simon and Andrew" casting nets ([Mark 1:16](#)); the widow's two mites were "seen" by Him in the temple ([Luke 21:1-2](#)).

2. Miraculous healings: Onlookers “saw” lame men walk ([Mark 2:12](#)) and reacted with awe, linking physical sight to the recognition of divine power.
3. Recognition moments: Levi “saw” and followed ([Mark 2:14](#)); Zacchaeus climbed a tree “to see Jesus” ([Luke 19:4](#)), illustrating that pure curiosity can become saving encounter.

Spiritual Perception and the Gift of Faith

The verb frequently transcends visual mechanics, pointing to inward grasp:

- “Unless one is born again he cannot see the kingdom of God” ([John 3:3](#)).
- Isaiah “saw His glory and spoke about Him” ([John 12:41](#)), a Spirit-given perception applied by John to Christ’s pre-incarnate majesty.
- The contrast between seeing and not seeing underlies several judgment texts ([Matthew 13:14-15](#); [John 9:41](#)), warning that willful blindness incurs guilt.

Apostolic Witness

“See” anchors apostolic authority. The resurrection appearances ([Luke 24:34](#); [Acts 2:32](#); [1 Corinthians 15:5-8](#)) move from private vision to public testimony. John writes, “What we have seen with our eyes... we proclaim to you” ([1 John 1:1-3](#)). Preaching, therefore, is rooted in eyewitness reality, not myth.

Prophetic and Apocalyptic Vision

ὤπαω dominates Revelation: John “saw” the risen Christ ([Revelation 1:12-17](#)), heavenly worship (5:11), unfolding judgments (6:1-17), and the New Jerusalem (21:2). Each vision assures the churches that history is under Christ’s sovereignty and culminates in the beatific promise: “They will see His face” (22:4).

Imperative Uses: Attention and Warning

- Ἰδε / ἵδοù (“Behold”): a divine spotlight in narrative and prophecy. “Behold, the Lamb of God” ([John 1:29](#)) unveils Messiah; “Behold, I am coming quickly” ([Revelation 22:12](#)) calls the church to readiness.
- ὘ρᾶτε (“See to it”): practical vigilance. “See that no one leads you astray” ([Matthew 24:6](#)); “See that no one repays evil for evil” ([1 Thessalonians 5:15](#)). The imperative shifts the reader from observation to moral action.

Seeing God—A Biblical Trajectory

Old Testament glimpses (“no man can see Me and live,” [Exodus 33:20](#)) find fulfillment when “the Word became flesh” ([John 1:14](#)). Jesus declares, “He who has seen Me has seen the Father” ([John 14:9](#)). The pure in heart “will see God” ([Matthew 5:8](#)), and the eschaton guarantees unmediated sight ([Revelation 22:4](#)). Vision thus progresses from partial, mediated encounters to consummated fellowship.

Eschatological Assurance

The vocabulary of sight frames hope: “Every eye will see Him” ([Revelation 1:7](#)); believers will “see Him as He is” ([1 John 3:2](#)); even scoffers mockingly cry, “Let us see” at the cross ([Matthew 27:49](#)), unwittingly affirming the final vindication they will one day witness.

Ministry Implications

1. Preaching: Ground proclamation in what Scripture’s eyewitnesses saw, reinforcing historical credibility.
2. Discipleship: Cultivate spiritual sight through prayer and Word, countering cultural blindness ([Ephesians 1:18](#)).
3. Pastoral care: Encourage sufferers with promises of future sight—faith will become sight ([2 Corinthians 5:7](#); [Hebrews 12:14](#)).
4. Evangelism: Invite seekers to “come and see” ([John 1:46](#)), trusting that genuine exposure to Christ leads to faith.

Summary

ὡράω gathers the entire redemptive account into a single verb: creation’s first sight, Israel’s prophetic visions, the incarnate Christ beheld, the cross witnessed, the resurrection attested, the Spirit opening blind eyes, and the church awaiting the unveiled glory of God. To see, in biblical terms, is ultimately to know, to worship, and to proclaim.

“*a ruler*”

758. **archón**

Lexical Summary

archón: Ruler, leader, prince, magistrate

Original Word: ἀρχών

Part of Speech: Noun, Masculine

Transliteration: archón

Pronunciation: ar'-khōn

Phonetic Spelling: (ar'-khōn)

KJV: chief (ruler), magistrate, prince, ruler

NASB: rulers, ruler, official, authorities, leaders, magistrate, official's

Word Origin: [present participle of [G757 \(ἀρχω - began\)](#)]

1. a first (in rank or power)

Strong's Exhaustive Concordance

chief ruler, magistrate, prince

Present participle of [archō](#); a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

see GREEK [archō](#)

HELPS Word-studies

758 *árxōn* (from [757](#) /árxō, "rule, take precedence") – properly, a *preeminent* ruler (chief); a commander with authority (influence) over people in a particular jurisdiction.

NAS Exhaustive Concordance

Word Origin

pres. part. of [archó](#)

Definition

ruler, chief

NASB Translation

authorities (1), leaders (1), magistrate (1), official (2), official's (1), prince (1), ruler (1), ruler (13), rulers (16).

Topical Lexicon

Overview of the Concept

The Greek noun 758 most frequently denotes a person invested with recognized authority—whether civic, religious, or spiritual—and therefore entrusted with real power to govern. New Testament writers employ the word group to describe synagogue rulers, members of the Sanhedrin, local magistrates, Roman officials, Satan himself, and, supremely, Jesus Christ. The range of usage underscores Scripture's unified testimony that all delegated authority is accountable to the sovereign God who “removes kings and establishes them” and who will ultimately judge every ruler by righteous standards.

Earthly Authorities in the Gospels and Acts

1. Local Jewish Leaders

Synagogue rulers such as Jairus ([Luke 8:41](#)) held responsibility for order and worship. Their willingness—or unwillingness—to bow before Jesus becomes a barometer of faith. Jairus humbly “fell at Jesus’ feet,” whereas other rulers feared losing influence ([John 7:48](#); 12:42).

2. The Sanhedrin and Chief Priests

In Passion narratives “the rulers” ([Luke 23:35](#); 24:20) signify the religious establishment that rejected Messiah. Peter later acknowledges their ignorance: “Now brothers, I know

that you acted in ignorance, as did your rulers" ([Acts 3:17](#)). Even so, ignorance did not absolve guilt ([Acts 4:26-27](#); 13:27).

3. Roman and Civic Officials

The plural appears for magistrates at Philippi who unjustly beat Paul and Silas ([Acts 16:19](#)). [Luke 12:58](#) pictures a litigant being led to "the magistrate," highlighting everyday judicial structures in Greco-Roman society.

4. Power and Servanthood

Jesus contrasts Gentile models of domination with kingdom leadership: "You know that the rulers of the Gentiles lord it over them" ([Matthew 20:25](#)). True greatness, He teaches, is measured by service, foreshadowing apostolic practice in Acts.

The Prince of This World

John's Gospel uniquely applies 758 to Satan, thrice naming him "the ruler of this world" ([John 12:31](#); 14:30; 16:11). Each occurrence frames impending victory:

- [John 12:31](#) – His expulsion is declared as the cross approaches.
- [John 14:30](#) – His claim on Jesus is null; the obedient Son will triumph.
- [John 16:11](#) – Judgment is certain because "the ruler of this world has been condemned."

Paul echoes the idea: believers once walked "according to the prince of the power of the air" ([Ephesians 2:2](#)). Thus the term unites cosmic and terrestrial authority, reminding readers that behind human opposition lurks a darker spiritual adversary already defeated in Christ.

Pauline Theology of the Powers

[1 Corinthians 2:6-8](#) identifies "the rulers of this age" who crucified the Lord. Whether understood as demonically energized authorities or the combined Jewish-Roman leadership, the point remains: worldly wisdom cannot comprehend God's redemptive plan. The cross exposes the limits of fallen power and inaugurates a new order where "the weapons of our warfare" are spiritual.

Jesus Christ, Supreme Ruler

[Revelation 1:5](#) crowns the theme: Jesus is "the ruler of the kings of the earth." The title consummates Old Testament promise ([Psalm 2](#); [Isaiah 9:6-7](#)) and redefines all lesser rule. Whereas Satan is temporarily styled "prince," Christ is eternally installed as the rightful Sovereign. His blood-bought people participate in a kingdom that will outlast every human administration.

Authority and the Christian Citizen

[Romans 13:1-7](#) and [1 Peter 2:13-17](#) assume that governmental authority, however imperfect, is ordained by God for the restraint of evil. “Rulers are not a terror to good conduct, but to bad” ([Romans 13:3](#)). Submission is not absolute—[Acts 5:29](#) mandates obedience to God over men—but faithful witness normally includes respect, prayer, and lawful compliance.

Ministry before Rulers

The Book of Acts records multiple gospel opportunities before authorities:

- Stephen’s speech to “our fathers and the magistrates” ([Acts 7:35](#)).
- Peter and John before the Council ([Acts 4:5-12](#)).
- Paul’s appeals in Philippi ([Acts 16](#)), Jerusalem ([Acts 23](#)), and beyond.

These encounters illustrate Jesus’ promise: “You will be brought before governors and kings... as a testimony to them” ([Matthew 10:18](#)). Far from hindering mission, courtrooms became pulpits.

Practical Implications for Believers

- Pray for those in high office ([1 Timothy 2:1-2](#)); salvation and wisdom remain God’s gracious gifts.
- Exercise leadership as stewardship, not domination, following the Servant-King’s model.
- Discern spiritual conflict behind political events, yet resist fear, knowing the prince of this world is judged.
- Proclaim Christ boldly in every sphere, trusting the Spirit to give words when standing before rulers ([Luke 12:11-12](#)).

Selected References

[Matthew 9:18](#); [Matthew 20:25](#); [Luke 8:41](#); [Luke 12:58](#); [Luke 23:13, 35](#); [John 3:1](#); [John 12:31](#); [Acts 4:5, 26](#); [Acts 16:19](#); [Romans 13:3](#); [1 Corinthians 2:6-8](#); [Ephesians 2:2](#); [Revelation 1:5](#).

“*was kneeling down*”

4352. **proskuneó** ▶

Lexical Summary

proskuneó: To worship, to bow down, to prostrate oneself

Original Word: προσκυνέω

Part of Speech: Verb

Transliteration: proskuneó

Pronunciation: pros-koo-NEH-oh

Phonetic Spelling: (pros-koo-neh'-o)

KJV: worship

NASB: worship, worshiped, bowed down before, bow down, bow down before, bowed down, bowing before

Word Origin: [from [G4314 \(πρός - against\)](#) and a probable derivative of [G2965 \(κύων - dogs\)](#) (meaning to kiss, like a dog licking his master's hand)]

1. to fawn or crouch to
2. to fall face down (prostrate) in adoration
3. a physical act of lowering oneself in humble submission with an attitude of utmost adoration or respect
{literally or figuratively}

Strong's Exhaustive Concordance

worship.

From [pros](#) and a probable derivative of [kuon](#) (meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, i.e. (literally or figuratively) prostrate oneself in homage (do reverence to, adore) -- worship.

see GREEK [pros](#)

see GREEK [kuon](#)

HELPS Word-studies

4352 *proskynéō* (from [4314](#) /prós, "towards" and *kyneo*, "to kiss") – properly, to kiss the ground when prostrating before a superior; to *worship*, ready "to fall down/prostrate oneself to adore on one's knees" (*DNTT*); to "do obeisance" (*BAGD*).

[The basic meaning of [4352](#) (*proskynéō*), in the opinion of most scholars, is to *kiss*. . . . On Egyptian reliefs worshipers are represented with outstretched hand throwing a kiss to (*pros-*) the deity" (*DNTT*, 2, 875,876).

4352 (*proskyneō*) has been (metaphorically) described as "the kissing-ground" between believers (the Bride) and Christ (the heavenly Bridegroom). While this is true, [4352](#) (*proskynéō*) suggests the willingness to make all necessary physical *gestures of obeisance*.]

NAS Exhaustive Concordance

Word Origin

from [pros](#) and *kuneó* (to kiss)

Definition

to do reverence to

NASB Translation

bow down (1), bow down before (1), bowed down (1), bowed down before (2), bowing before (1), bowing down (1), prostrated himself before (1), worship (32), worshiped (17), worshipers (1), worshiping (1), worships (1).

Topical Lexicon

Proskyneō (Strong's 4352)

Overview of New Testament Usage

The verb occurs sixty times, spanning the Gospels, Acts, the Pauline corpus (once), Hebrews, and especially Revelation. It depicts bodily prostration that signifies the heart's acknowledgment of worth—whether rendered to the living God, to the risen Jesus, or, tragically, to idols and demonic powers. In every context Scripture affirms a single standard: worship belongs to God alone, and any worship Jesus accepts testifies to His full deity.

Worship Rendered to the Incarnate Son

- The infancy narrative introduces Gentile worship when the magi “fell down and worshiped Him” ([Matthew 2:11](#)).
- Throughout His earthly ministry Jesus receives worship from the desperate ([Matthew 8:2](#); 9:18; 15:25), the grateful ([John 9:38](#)), and the awestruck disciples in the storm-stilled boat: “Then those who were in the boat worshiped Him, saying, ‘Truly You are the Son of God!’” ([Matthew 14:33](#)).
- After the resurrection worship becomes climactic ([Matthew 28:9, 17](#); [Luke 24:52](#)), sealed by the Father’s command, “Let all God’s angels worship Him” ([Hebrews 1:6](#)). The pattern establishes Christ’s rightful place at the center of Christian devotion.

The Father Sought in Spirit and Truth

[John 4](#) anchors all biblical theology of worship. The Samaritan woman speaks of localized worship on Mount Gerizim while Jews claim Jerusalem ([John 4:20](#)). Jesus responds,

“But a time is coming and has now come when the true worshipers will worship the Father in spirit and in truth... God is Spirit, and His worshipers must worship Him in spirit and in truth” ([John 4:23-24](#)).

The passage lifts worship from ritual geography to a new-covenant reality grounded in the Spirit’s indwelling and the revelation of truth in Christ.

Illicit and Refused Worship

- Satan's temptation sought to redirect worship: "Away from me, Satan! For it is written: 'Worship the Lord your God and serve Him only'" ([Matthew 4:10](#); [Luke 4:8](#)).
- Apostolic integrity echoes the Lord's stance. Cornelius bows before Peter, but the apostle replies, "Stand up... I am only a man myself" ([Acts 10:25-26](#)).
- Twice John attempts to worship the revealing angel and twice is corrected: "Do not do that! ... Worship God!" ([Revelation 19:10](#); 22:9). Scripture thus preserves a clear boundary between Creator and creature.

Heavenly Worship Scenes

Revelation pulls back the curtain on cosmic worship.

- [Revelation 4:10](#) pictures twenty-four elders casting crowns before the enthroned Lord.
- In [Revelation 5](#) the Lamb who was slain shares the throne: "The elders fell down and worshiped" ([Revelation 5:14](#)).
- Unnumbered multitudes, angels, and redeemed humanity join ceaseless adoration ([Revelation 7:11](#); 11:16; 14:7; 19:4). These scenes provide the Church's template and hope—worship that is pure, corporate, and eternal.

Idolatrous Worship and Final Judgment

Proskyneō also exposes counterfeit devotion. The beast of Revelation draws global homage ([Revelation 13:4, 8, 12, 15](#)); those who worship its image drink "the wine of God's fury" ([Revelation 14:9-11](#); 16:2; 19:20; 20:4). The stark contrast between the beast-worshipers and the Lamb-worshipers underscores worship as the decisive line dividing humanity.

Old Testament Background

Greek translators of the Hebrew Scriptures often used proskyneō for שָׁחַח (shachah), the act of bowing before God or king. The New Testament retains the physical posture yet intensifies the theological focus: the One who appeared to Abraham and received worship in [Genesis 18](#) now appears incarnate in Jesus Christ.

Theological Implications

1. Christology: Jesus' acceptance of worship validates His equality with the Father.
2. Doctrine of God: Exclusive worship safeguards monotheism ([Matthew 4:10](#)).
3. Pneumatology: True worship is Spirit-enabled ([John 4:23-24](#)).
4. Eschatology: Eternal destiny is determined by the object of one's worship ([Revelation 14:9-11](#)).
5. Ecclesiology: Corporate gatherings echo heavenly liturgy ([Hebrews 12:22-24](#)).

Practical Ministry Application

- Corporate services should prioritize God-centered praise, Scripture reading, prayer, and sacrament as expressions of proskyneō.

- Evangelism calls people to abandon idols “to serve the living and true God” (compare [1 Thessalonians 1:9](#)).
- Discipleship nurtures heart-posture before bodily posture, ensuring external acts flow from sincere devotion.
- Leaders must guard against celebrity culture; like Peter, they remind admirers, “I am only a man.”

Eschatological Hope

History culminates when “all nations will come and worship before You” ([Revelation 15:4](#)). The Church presently anticipates that day, praying, living, and proclaiming so that multiplied peoples may join the eternal throng who “fell down and worshiped Him who lives forever and ever” ([Revelation 4:10](#)).

Summary

Strong’s 4352 gathers Scripture’s witness that worship is the creature’s highest calling, the Son’s rightful due, and the Father’s eternal delight. To bow before God in Christ now is to preview the joy that will fill the new heaven and new earth forever.

“she will live”

2198. zaó

Lexical Summary

zaó: To live, to be alive

Original Word: ζάω

Part of Speech: Verb

Transliteration: zaó

Pronunciation: zah'-o

Phonetic Spelling: (dzah'-o)

KJV: life(-time), (a-)live(-ly), quick

NASB: live, living, lives, alive, life, lived, get their living

Word Origin: [a primary verb]

1. to live

{literally or figuratively}

Strong's Exhaustive Concordance

lifetime, alive, lively.

A primary verb; to live (literally or figuratively) -- life(-time), (a-)live(-ly), quick.

HELPS Word-studies

Cognate: 2198 *záō* – ***to live, experience God's gift of life.*** See 2222 (*zōē*).

NAS Exhaustive Concordance

Word Origin

from prim. roots *zé-* and *zó-*

Definition

to live

NASB Translation

alive (15), get their living (1), holding (1), life (6), life* (1), live (53), lived (3), lives (19), living (44).

Topical Lexicon

Life as God's Gift and Reality

*The verb *ζάω* frames life as originating in God's creative act and sustained moment by moment by His will. “**For in Him we live and move and have our being**” ([Acts 17:28](#)).*

The word therefore underscores creaturely dependence; human breath and heartbeat stand as daily testimonies to divine providence.

Physical Life and Preservation

IN MANY OCCURRENCES THE VERB SIMPLY DENOTES CONTINUING EARTHLY EXISTENCE.

- Jairus pleads that his daughter “may live” ([Mark 5:23](#)).
- Paul describes the time he “lived as a Pharisee” ([Acts 26:5](#)).
- Herod’s audience cries that Paul should “not be allowed to live” ([Acts 22:22](#)).

Such texts remind disciples that mortal life, though fragile, is still precious in God’s economy; murder, persecution, and careless disregard for health are affronts to the Giver of life.

Sustenance Beyond Bread

Matthew 4:4 and **Luke 4:4** echo Deuteronomy, declaring, **“Man shall not live on bread alone, but on every word that comes from the mouth of God.”** Here ζάω extends physical survival into spiritual dimension:

Scripture is nourishment indispensable
to authentic living.

This shapes Christian disciplines of daily Bible intake and preaching ministries that treat Scripture as life-giving, not merely instructive.

Spiritual Regeneration

JOHN’S GOSPEL EMPLOYS ζάω FOR THE NEW BIRTH.

- Jesus promises the Samaritan woman “living water” that yields eternal life ([John 4:10-14](#));
- He identifies Himself as the “living bread” ([John 6:51](#)) so that “whoever eats this bread will live forever.”

**THE VERB SIGNALS AN ONTOLOGICAL CHANGE
WHEREBY BELIEVERS PARTICIPATE IN GOD’S LIFE.**

Paul captures the transition: **“When we were dead in trespasses, God made us alive with Christ”** (implied in [Ephesians 2](#), using the cognate verb).

[Romans 6:11](#) commands saints to **“consider yourselves dead to sin but alive to God in Christ Jesus,”** linking union with Christ’s death and resurrection to moral renewal.

Life in the Son

John 5:25 announces, *“The dead will hear the voice of the Son of God, and those who hear will live.”*

Life is mediated exclusively through the Son's word and work; apart from Him no true life exists ([John 14:19](#), [Galatians 2:20](#)).

MINISTRIES THEREFORE CENTER ON PROCLAIMING CHRIST CRUCIFIED AND RISEN, CONFIDENT THAT HIS VOICE EFFECTS SPIRITUAL LIFE IN HEARERS.

Ethical Outworking: Living unto God

Galatians 2:19-20 depicts the believer crucified with Christ so that *“I no longer live, but Christ lives in me; and the life I now live in the flesh I live by faith in the Son of God.”*

The verb governs Christian ethics: holiness is not self-generated but the outflow of Christ's indwelling life.

Titus 2:12 **instructs the church** to *“live self-controlled, upright, and godly lives in*

the present age," **DEMONSTRATING THAT GRACE TRAINS BEHAVIOR.**

Pastoral counseling, therefore, emphasizes dependence on the Spirit rather than mere moral resolve.

Corporate Worship of the Living God

Several passages pair ζάω with the divine title ***"the living God"*** ([Matthew 16:16](#); [1 Timothy 3:15](#); [Hebrews 10:31](#)).

Worship gatherings acknowledge God's present, active reality, contrasting Him with lifeless idols ([Acts 14:15](#)).

Liturgies, songs, and prayers rightly stress God's living nature, fostering reverence and joy.

Resurrection and Eschatological Triumph

ζάω announces resurrection both of Christ and of believers. [Revelation 1:18](#) records the risen Jesus: ***"I was dead, and behold, I am alive forever and ever."*** [Revelation 20:4-5](#) speaks of martyrs who "came to life and reigned with Christ a thousand years."

John 11:25

promises,

“Whoever believes in Me will live, even though he dies.”

These texts fuel Christian hope in bodily resurrection, shaping funerals, comforting the persecuted ([2 Timothy 3:12](#)), and encouraging perseverance ([1 Thessalonians 4:15-17](#)).

Christ's Present Activity

Because Jesus lives, He intercedes ([Hebrews 7:25](#)) **and** *shepherds His church* ([Revelation 2:8](#)).

- Pastoral ministry draws confidence from His ongoing advocacy and authority.
- The Great Commission rests on the living Lord's assurance of continual presence.

Judgment of the Living and the Dead

[Acts 10:42](#); [2 Timothy 4:1](#); [1 Peter 4:5](#) portray *Christ as Judge “of the living and the dead.”* ζάω thus frames accountability: all people, whether presently alive or resurrected, must answer to Him. Evangelism carries urgency, and social ethics derive gravity from this coming tribunal.

Old Testament and Jewish Background

The Septuagint frequently uses ζάω to translate חַיָּה (chayah). Old Testament theology already links life with covenant faithfulness and divine blessing ([Deuteronomy 30:19](#)). New Testament writers build on this heritage, presenting Christ as the ultimate fulfiller and dispenser of covenant life.

Doctrinal Concerns

- 1. CHRISTOLOGY:** The living status of Jesus validates His deity ([Romans 14:9](#)) and affirms the reliability of His promises.
- 2. SOTERIOLOGY:** Salvation is participation in divine life, not merely juridical pardon.
- 3. SANCTIFICATION:** Ongoing life in *the Spirit empowers obedience* ([Romans 8:13](#)).
- 4. ECCLESIOLOGY:** *The church is a “spiritual house” comprised of “living stones”* ([1 Peter 2:5](#)), a community animated by resurrection life.

Pastoral and Missional Applications

- Preach and teach Scripture as life-imparting.
- Call the unregenerate to faith in the living Christ.
- Encourage saints to display resurrection life through holiness and joyful endurance.
- Confront idolatry, whether material or ideological, with the reality of the living God.
- Comfort the grieving with the promise of bodily resurrection.

Conclusion

Strong's Greek 2198 saturates the New Testament with the theme that true life, in all its dimensions, flows from and points back to the living God revealed in Jesus Christ.

The church's proclamation, practice, and hope are therefore inseparable from the vibrant pulse of ζάω.

“a discharge of blood”

131. haimorroeó ►

Lexical Summary

haimorroeó: To suffer from a flow of blood, to have an issue of blood

Original Word: αἱμορροέω

Part of Speech: Verb

Transliteration: haimorroeó

Pronunciation: hahee-mor-ro-eh'-o

Phonetic Spelling: (hahee-mor-hreh'-o)

KJV: diseased with an issue of blood

NASB: suffering from a hemorrhage

Word Origin: [from [G129 \(αἷμα - blood\)](#) and [G4482 \(ῥέω - flow\)](#)]

1. to flow blood, i.e. have a hemorrhage

Strong's Exhaustive Concordance

diseased with an issue of blood.

From [haima](#) and [rheo](#); to flow blood, i.e. Have a hoemorrhage -- diseased with an issue of blood.

see GREEK [haima](#)

see GREEK [rheo](#)

NAS Exhaustive Concordance

Word Origin

from [haima](#) and [rheō](#)

Definition

to lose blood

NASB Translation

suffering from a hemorrhage (1).

Thayer's Greek Lexicon

STRONGS NT 131: ἀἱμορρόεω

ἀἱμορρόεω, (ω; to be ἀἱμόρροος (αἷμα and ῥέω), to suffer from a flow of blood: [Matthew 9:20](#). (the Sept. [Leviticus 15:33](#), where it means **menstruous**, and in medical writers.)

Topical Lexicon

Word and Occurrence

Greek 131 appears once, in participial form, describing “a woman having a flow of blood” ([Matthew 9:20](#)).

Cultural and Legal Background

[Leviticus 15:25-27](#) classifies prolonged bleeding as ceremonial uncleanness, isolating the sufferer socially and religiously. Everything she contacts becomes unclean, heightening her desperation for cleansing beyond human means.

Narrative Setting in Matthew

“Just then a woman who had suffered from bleeding for twelve years came up behind Him and touched the fringe of His cloak” ([Matthew 9:20](#)). The participle stresses an ongoing, hopeless condition. Her secret touch interrupts Jesus’ journey to raise Jairus’s daughter, linking two accounts of life-restoration within a single scene.

Synoptic Parallels

[Mark 5:25-34](#) and [Luke 8:43-48](#) echo the account with expanded detail—twelve years of failed medical care, impoverishment, and instant healing at Jesus’ touch. Although they use different vocabulary, the shared history reinforces the authority that flows from Christ rather than uncleanness flowing to Him.

Theological Themes

- Faith that acts: “If only I touch His cloak, I will be healed” ([Matthew 9:21](#)).
- Holiness that reverses impurity: Jesus contracts no defilement; instead, He imparts wholeness.
- Comprehensive salvation: The woman’s chronic illness and the ruler’s dead child reveal Christ’s power over both long-term suffering and immediate death.
- Foreshadowing atonement: Her physical cleansing anticipates the cleansing effected by the Messiah’s own blood ([Hebrews 9:14](#)).

Christological Implications

The lone use of Greek 131 underscores that no human remedy sufficed; only the Messiah ends the flow of blood. He fulfills priestly, prophetic, and healing roles simultaneously, establishing His supremacy over law-defined impurity.

Pastoral Applications

- Hope for the marginalized—those shunned by society find acceptance and healing in Christ.
- Perseverance—twelve years without relief did not extinguish her faith; believers are urged to persist in prayer.

- Compassionate touch—biblical ministry values tangible expressions of mercy, trusting divine holiness to prevail.

Historical Reception

Patristic writers cite the bleeding woman as a type of the Church reaching out in faith. Tradition later names her “Veronica,” associating her with bold witness. Liturgical calendars place her account in readings that celebrate Christ’s healing power, ensuring the single New Testament appearance of Greek 131 continues to build faith and hope.

“having come up/upon”

4334. proserchomai ►

Lexical Summary

proserchomai: To come to, to approach, to draw near

Original Word: προσέρχομαι

Part of Speech: Verb

Transliteration: proserchomai

Pronunciation: pros-er'-khom-ahee

Phonetic Spelling: (pros-er'-khom-ahee)

KJV: (as soon as he) come (unto), come thereunto, consent, draw near, go (near, to, unto)

NASB: came, went, draw near, coming, approached, came forward, come

Word Origin: [from [G4314 \(πρός - against\)](#) and [G2064 \(ἔρχομαι - came\)](#) (including its alternate)]

1. to approach
2. (literally) come near, visit
3. (figuratively) worship, assent to

Strong's Exhaustive Concordance

approach, come to

From [pros](#) and [erchomai](#) (including its alternate); to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to -- (as soon as he) come (unto), come thereunto, consent, draw near, go (near, to, unto).

see GREEK [pros](#)

see GREEK [erchomai](#)

NAS Exhaustive Concordance

Word Origin

from pros and erchomai

Definition

to approach, to draw near

NASB Translation

agree (1), approached (2), approaching (1), came (64), came forward (2), come (2), comes (1), coming (3), draw near (4), go (1), visit (1), went (6).

Topical Lexicon

Overview of Usage

Strong's 4334 portrays the action of drawing near—physically, relationally, and spiritually—occurring eighty-six times across narrative, doctrinal, and liturgical settings. The verb frames encounters with Christ in the Gospels, missionary advance in Acts, and the believer's access to God in Hebrews and the Epistles.

Approach to Jesus in the Gospels

People from every walk of life “came to” Jesus:

- Faith-filled petitioners: a leper ([Matthew 8:2](#)), the centurion ([Matthew 8:5](#)), Jairus ([Mark 5:22](#)), a distraught father ([Matthew 17:14](#)), the mother of James and John ([Matthew 20:20](#)).
- Desperate crowds: “Large crowds came to Him, bringing the lame, the blind, the crippled, the mute, and many others; and He healed them” ([Matthew 15:30](#)).
- Disciples seeking insight: “The disciples came to Him and asked, ‘Why do You speak to the people in parables?’” ([Matthew 13:10](#); also 17:19; 24:3).
- Adversaries testing Him: “The Pharisees and Sadducees came and tested Him” ([Matthew 16:1](#); 19:3; 22:23).
- The betrayer: “Judas came... and kissed Jesus” ([Matthew 26:49](#)).

Thus the verb embraces both worshipful and hostile nearness, pressing every heart to decide how it will stand before Christ.

Approach in Need and Compassion

Repeatedly the verb introduces pleas for mercy. The hemorrhaging woman “came up behind Him and touched the fringe of His cloak” ([Matthew 9:20](#)). Storm-tossed disciples came and woke Jesus ([Matthew 8:25](#); [Luke 8:24](#)). The movement signals faith that rescue lies within reach.

Post-Resurrection Encounters

After Easter the dynamic reverses as the risen Lord approaches His followers: “Jesus came to them and said, ‘All authority in heaven and on earth has been given to Me’”

([Matthew 28:18](#)). Yet worshipers still draw near: “They came to Him, grasped His feet, and worshiped Him” ([Matthew 28:9](#)), portraying intimacy restored.

Approach in Acts

The expanding church is knit together by personal approach:

- Saul seeks letters against believers ([Acts 9:1](#)), but Ananias later approaches him with healing and commission.
- Paul “came to” Aquila and Priscilla in Corinth ([Acts 18:2](#)).
- Cornelius’s envoys reach Peter ([Acts 10:28](#)).
- Rhoda approaches the gate where Peter knocks ([Acts 12:13](#)).

Gospel progress unfolds through deliberate steps toward others.

Theology of Hebrews: Access to God

Hebrews develops the verb from geography to theology:

- Past exclusion: “You have not come to a mountain that can be touched” ([Hebrews 12:18](#)).
- Present privilege: “You have come to Mount Zion... the heavenly Jerusalem” ([Hebrews 12:22](#)).
- Continued invitation: “Therefore let us approach the throne of grace with confidence” ([Hebrews 4:16](#)); “let us draw near with a sincere heart in full assurance of faith” ([Hebrews 10:22](#)).

Christ’s once-for-all sacrifice transforms fearful approach at Sinai into confident nearness in Zion.

Pastoral Exhortation and Warning

[1 Peter 2:4](#) pictures believers “coming to Him, a living stone,” being built into God’s house. Conversely, [1 Timothy 6:3](#) cautions against anyone who “draws near” to false teaching, reminding that nearness carries responsibility. [Hebrews 11:6](#) affirms that “he who approaches God must believe that He exists and that He rewards those who earnestly seek Him.”

Ministry Implications

1. Open Access: Every believer may come freely to God through Christ, abolishing former barriers.
2. Missional Posture: The church mirrors her Lord by stepping toward the lost and needy ([Luke 10:34](#)).
3. Heart Condition: Proximity without repentance, as with Judas or unrepentant

Pharisees, results in judgment.

4. Worship: True worship is defined by drawing near in faith, sincerity, and reverence.

Eschatological Dimension

Approach language anticipates the consummation when all nations stream to the New Jerusalem ([Hebrews 12:22](#); [Revelation 21](#)). Present access is the foretaste of final gathering.

Summary

From lepers in Galilee to worshipers in heavenly Zion, Strong's 4334 traces the gospel's geography of grace: sinners draw near, the Savior welcomes, and redeemed saints continually approach God's throne, then rise to go near their neighbor in His name.

“touched”

680. haptomai ►

Lexical Summary

haptomai: To touch, to take hold of, to cling to

Original Word: ἀπτομαί

Part of Speech: Verb

Transliteration: haptomai

Pronunciation: HAP-toh-my

Phonetic Spelling: (hap'-tom-ahee)

KJV: touch

Word Origin: [reflexive of [G681 \(ἀπτω - touched\)](#)]

1. (properly) to attach oneself to, i.e. to touch (in many implied relations)

Strong's Exhaustive Concordance

touch.

Reflexive of [hpto](#); properly, to attach oneself to, i.e. To touch (in many implied relations) -- touch.

see GREEK [hpto](#)

HELPS Word-studies

680 *háptomai* (from [681](#) /háptō, "to modify or change by touching") – properly, "touching that *influences*" (*modifies*); touching *someone (something)* in a way that *alters (changes, modifies)* them, i.e. "*impact-touching*."

NAS Exhaustive Concordance

Word Origin

mid. of [haptó](#), q.v.

Topical Lexicon

Scope and Literary Distribution

ἅπτομαι appears thirty-six times across the New Testament, concentrated in the Synoptic Gospels but also occurring in John, Paul, and John's first epistle. In narrative settings the verb conveys literal physical contact; in apostolic teaching passages it broadens to moral or spiritual association. The contexts cluster around six principal themes.

1. Healing Touches of the Messiah

The largest block of occurrences depicts Jesus extending His hand to restore life, cleanse disease, or impart sight. Examples include:

- [Matthew 8:3](#); [Mark 1:41](#); [Luke 5:13](#) – the leper is cleansed the instant “Jesus reached out His hand and touched him.”
- [Matthew 8:15](#) – Peter’s mother-in-law is healed when “He touched her hand, and the fever left her.”
- [Matthew 9:29](#) – two blind men receive sight at “His touch.”
- [Mark 7:33](#) – the deaf-mute’s ears are opened after Jesus “put His fingers into the man’s ears ... and touched his tongue.”
- [Luke 7:14](#) – the corpse of the widow’s son is revived when Jesus “touched the coffin.”

In every case, the touch neither contaminates Christ nor compromises His holiness; rather, it transmits purity, power, and life. These narratives underscore His authority over sickness and death and foreshadow His atoning work, where the Holy One bears impurity to bestow righteousness.

2. Faith-Initiated Touches

Several passages flip the direction of contact: human need reaches for divine power.

- [Matthew 9:20-22](#); [Mark 5:27-34](#); [Luke 8:43-48](#) – the woman with the flow of blood “touched the fringe of His cloak,” confident, “If I only touch His garment, I will be healed.” Jesus affirms, “Daughter, your faith has made you well.”
- [Matthew 14:36](#); [Mark 6:56](#) – crowds plead merely “to touch the fringe of His cloak, and all who touched Him were healed.”

Faith is portrayed as the hand that grips grace; the simple physical act externalizes an inner reliance on Christ's sufficiency.

3. Prohibitions, Precautions, and Pedagogy

Jesus occasionally restricts touch to advance redemptive timing:

- [John 20:17](#) – “Do not cling to Me, for I have not yet ascended to the Father.” Mary Magdalene must transition from physical attachment to resurrection faith.

Likewise, the disciples try to prevent others from touching Jesus ([Mark 3:10](#); 10:13; [Luke 18:15](#)). Their misunderstanding becomes a teaching opportunity: the kingdom welcomes dependent sinners who reach for mercy.

4. Contact, Cleanliness, and Covenant Separation

Paul and the writer to the Colossians employ ἄπτομαι metaphorically to address holiness.

- [Colossians 2:21](#) – false ascetic regulations demand, “Do not handle, do not taste, do not touch!” Such legalism is contrasted with the sufficiency of Christ.
- [2 Corinthians 6:17](#), citing Isaiah, commands believers, “Touch no unclean thing, and I will receive you.” Separation from idolatry and immorality is grounded in covenant identity as God’s temple.
- [1 Corinthians 7:1](#) – “It is good for a man not to touch a woman,” introducing Paul’s counsel on marriage and sexual purity. The verb frames chastity as avoidance of improper physical intimacy, not disdain for God-given marriage.

5. Spiritual Protection and Warfare

- [1 John 5:18](#) – “He who was born of God keeps him, and the evil one cannot touch him.” Here ἄπτομαι expresses hostile attack. The believer’s union with the risen Christ places him beyond satanic mastery, though not beyond temptation.

6. Symbolic Gestures of Commission and Comfort

- [Matthew 17:7](#) – at the Transfiguration, terrified disciples fall facedown; “Jesus came over and touched them. ‘Get up,’ He said. ‘Do not be afraid.’”

The gentle touch communicates assurance, invites participation in revealed glory, and models pastoral care.

Theological Threads

1. Incarnation: God incarnate does not shy from human frailty; His holiness is contagious, not fragile.
2. Faith: Physical contact illustrates but never substitutes for belief; power flows where trust resides.

3. Holiness: Post-resurrection teaching moves from ceremonial defilement to moral and spiritual separation, fulfilled in Christ yet obligating His people to purity.
4. Eschatology: The temporary prohibition in [John 20:17](#) looks forward to ascension and Pentecost, when the Spirit will make communion with Christ pervasive and internal.

Practical Ministry Implications

- Compassionate Touch: Christians serving the sick emulate Christ's fearless tenderness, confident that gospel purity overcomes impurity.
- Guarded Associations: Believers avoid moral "touching" of defilement while remaining physically present in a fallen world.
- Spiritual Security: Assurance that the evil one "cannot touch" the regenerate fuels bold witness and persevering hope.

Summary

ἄπτομαι weaves together the tangible and the transcendent: the Savior's healing hand, the believer's hand of faith, and the caution not to lay hands on what defiles. Through these touches, Scripture reveals a Lord who bridges the chasm between holiness and human need, calling His people to both receive and reflect His sanctifying power.

"fringe"

2899. kraspedon

Lexical Summary

kraspedon: Fringe, tassel, hem, border

Original Word: κράσπεδον

Part of Speech: Noun, Neuter

Transliteration: kraspedon

Pronunciation: KRAHS-peh-don

Phonetic Spelling: (kras'-ped-on)

KJV: border, hem

NASB: fringe, tassels

Word Origin: [of uncertain derivation]

1. a margin
2. (specially), a fringe or tassel

Strong's Exhaustive Concordance

border, fringe, tassel

Of uncertain derivation; a margin, i.e. (specially), a fringe or tassel -- border, hem.

HELPS Word-studies

2899 *kráspedon* – the hem (border, trim) of a garment. [2899](#) (*kráspedon*) refers to the *embroidered border* of a garment, especially with *conspicuously large tassels*.

NAS Exhaustive Concordance

Word Origin

of uncertain origin

Definition

a border, tassel

NASB Translation

fringe (4), tassels (1).

Thayer's Greek Lexicon

STRONGS NT 2899: κράσπεδον

κράσπεδον, **κρασπέδου**, **τό**, in classical Greek **the extremity or prominent part. of a thing, edge, skirt, margin; the fringe of a garment**; in the N. T. for Hebrew **תִּיצְעָר**, i. e. **a little appendage hanging down from the edge of the mantle or cloak**, made of twisted wool; **a tassel, tuft**: [Matthew 9:20](#); [Matthew 14:36](#); [Matthew 23:5](#); [Mark 6:56](#); [Luke 8:44](#). The Jews had such appendages attached to their mantles to remind them of the law, according to [Numbers 15:37](#)f. Cf. Winers RWB under the word *Saum*; (B. D. under the phrase, ; Edersheim, Jesus the Messiah, 1:624; especially Ginsburg in Alex.'s *Kitto* under the word *Fringes*).

Topical Lexicon

Entry Title: Kráspedon (Strong's Greek 2899)

Fringe in Covenant Symbolism

The Greek term kráspedon refers to the hanging fringe or tassel sewn to the outer garment. This feature traces directly to the covenant command that every Israelite was to place tassels with a blue cord on the corners of their garments “so that you may remember and obey all My commandments” ([Numbers 15:38-40](#)). Thus the fringe functioned as a visible reminder of allegiance to the Lord and His word. [Deuteronomy 22:12](#) repeats the instruction, embedding the practice deeply in Jewish identity by the time of Jesus.

Scriptural Appearances of Kráspedon

1. [Matthew 23:5](#) exposes hypocritical religion: “They broaden their phylacteries and lengthen their tassels”. The Pharisees advertised piety by enlarging the very symbol meant to spur humble obedience.
2. [Matthew 9:20-22](#) and [Luke 8:44-48](#) record the woman with the hemorrhage who “touched the

fringe of His cloak” and was instantly healed. Her faith, directed to the Messiah rather than to a mere object, drew life-giving power.

3. [Matthew 14:36](#) and [Mark 6:56](#) describe entire crowds imploring “only to touch the fringe of His cloak, and all who touched Him were healed” ([Matthew 14:36](#)). The repeated association of the hem with healing highlights Jesus’ readiness to honor even the slightest act of believing contact.

Faith and Healing at the Hem

The narrative emphasis does not lie in the fabric itself but in the Person wearing it. The fringe, originally a covenant reminder, becomes in the Gospels a point of contact where human faith meets divine compassion. Physical healing thereby serves as a sign of the greater spiritual restoration Messiah provides. The episodes affirm that saving power flows from Christ to those who reach for Him, regardless of social standing or ceremonial uncleanness.

Contrast between Authentic Piety and Ostentation

Jesus’ rebuke of ostentatious tassels ([Matthew 23:5](#)) contrasts sharply with the quiet faith of the woman in [Matthew 9](#). True righteousness is inward and God-ward, while external embellishment, though employing the same symbol, can mask unbelief. The identical kráspedon thus simultaneously exposes hypocrisy and showcases genuine trust, underscoring Scripture’s cohesive message that “man looks at the outward appearance, but the Lord looks at the heart” (echoing [1 Samuel 16:7](#)).

Link with Old Testament Tassels

Because the fringe connects the Old Covenant command with New Covenant fulfillment, it displays the unity of Scripture. Jesus wore the prescribed tassels, demonstrating His perfect obedience to the Law, even as He embodied the Law’s goal: “Christ is the end of the Law, to bring righteousness to everyone who believes” ([Romans 10:4](#)). This harmony preserves the continuity of God’s redemptive plan from Torah to Gospel.

Implications for Christian Worship and Lifestyle

Believers today are not required to attach literal tassels, yet the principle endures: visible, daily reminders that steer the heart toward obedience. Whether through Scripture memorization, gathered worship, or the ordinances, the Church is called to cultivate practices that constantly direct attention to Christ. The kráspedon accounts encourage ministries that create accessible points of contact—prayer lines, hospitality, personal evangelism—through which seekers may “touch” the Savior by faith.

Echoes in Church History and Jewish Tradition

Early Christian writers such as Justin Martyr appealed to the healing at the hem as evidence of Jesus’ messianic identity foretold in [Malachi 4:2](#) (“healing in His wings,” with “wings” interpreted as garment corners). Jewish tradition continues to treat the tallit’s tassels (tzitzit) as a

cherished covenant sign. The Gospels neither abolish nor trivialize that heritage; instead, they illuminate its fullest meaning in Christ, whose righteousness covers and cures all who believe.

Summary

Kráspedon embodies a tapestry of biblical themes: covenant memory, genuine piety, faith-activated healing, and the seamless unity of Scripture. Its five New Testament occurrences invite every generation to move beyond outward forms to heartfelt trust in the One whose garment edge still signals mercy for those who reach out in faith.

“garment”

2440. himation

Lexical Summary

himation: Garment, cloak, robe, clothing

Original Word: ἵματιον

Part of Speech: Noun, Neuter

Transliteration: himation

Pronunciation: hee-MAT-ee-on

Phonetic Spelling: (him-at'-ee-on)

KJV: apparel, cloke, clothes, garment, raiment, robe, vesture

NASB: garments, cloak, coats, garment, coat, robe, robes

Word Origin: [neuter of a presumed derivative of ennumi "to put on"]

1. a dress (inner or outer)

Strong's Exhaustive Concordance

apparel, clothing, garment

Neuter of a presumed derivative of ennumi (to put on); a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

HELPS Word-studies

2440 himátion – a cloak; the *outer* garment worn *over* the 5509/*xitōn* ("the under-garment worn *next to the skin*").

[[2440](#) /*himátion* ("a robe") was often made of wool with openings for the head and arms, and worn loosely *over* the 5509/*xitōn* ("the under-tunic").]

NAS Exhaustive Concordance

Word Origin

dim. form of heima (a garment)

Definition

an outer garment, a cloak, robe

NASB Translation

cloak (8), cloaks (1), clothes (1), clothing (2), coat (4), coats (8), dresses (1), garment (8), garments (18), outer garments (2), robe (4), robes (4).

Topical Lexicon

Overview

Strong's Greek 2440 designates the outer garment commonly worn in the first-century Mediterranean world. The word appears sixty-one times across twenty books of the New Testament. In narrative, epistle, and apocalyptic passages it touches themes of worship, healing, humiliation, judgment, and eschatological hope. Through its varied contexts Scripture reveals how something as ordinary as clothing can proclaim the majesty of Christ, expose the vanity of worldly riches, and illustrate the covering of divine righteousness.

Clothing in Biblical Culture

In daily life the outer cloak served as protection from weather, a blanket at night, and a visible indicator of status. Mosaic Law guarded its sanctity (for example, [Exodus 22:26-27](#)), and prophets used it for dramatic sign-acts. The New Testament inherits this backdrop, making the garment a ready symbol for honor, ownership, and self-identity.

Garments as Markers of Identity and Honor

At the Transfiguration "His clothes became as white as the light" ([Matthew 17:2](#)). The radiant cloak witnesses to the Son's intrinsic glory; what had been veiled in ordinary fabric bursts forth in brilliance. Mark emphasizes the same truth: "His clothes became radiantly white—whiter than any launderer on earth could bleach them" ([Mark 9:3](#)). The cloak here is not a mere accessory; it is a canvas on which heaven displays the purity and deity of Christ.

Expressions of Worship and Messianic Recognition

When Jesus enters Jerusalem, disciples "threw their cloaks over" the colt and "the people spread their cloaks on the road" ([Luke 19:35-36](#); see also [Matthew 21:7-8](#); [Mark 11:7-8](#)). Laying garments before a king recalls regal processions of the Old Testament (for example, [2 Kings 9:13](#)). By sacrificing personal protection underfoot, the crowd proclaims Jesus as the promised Davidic ruler.

Instrument of Divine Power and Healing

Several miracles revolve around the tassel or fringe of Jesus' cloak. The woman with the hemorrhage "came up behind Him and touched the fringe of His cloak" ([Matthew 9:20](#)), saying, "If only I touch His garments, I will be healed" ([Mark 5:28](#)). Power flows not from cloth but from the incarnate Savior; yet the garment becomes a point of contact for faith. Afterward "all who touched Him were healed" ([Matthew 14:36](#); [Mark 6:56](#)), demonstrating the accessibility of grace to the humble.

Humility and Servanthood

On the night He was betrayed, Jesus "laid aside His outer garments" to wash the disciples' feet ([John 13:4](#)). After completing the task He "put on His outer garments" again and resumed His place ([John 13:12](#)). Removing the cloak—symbolic of status—underscores the voluntary nature of His descent from heavenly glory to servanthood. The act foreshadows the greater laying down of His life at the cross.

Suffering, Mockery, and Fulfillment of Prophecy

Roman soldiers strip, array, and re-clothe Jesus in mocking parody ([Matthew 27:28-31](#); [John 19:2, 5](#)). At Golgotha "they divided His garments by casting lots" ([Matthew 27:35](#)), fulfilling [Psalm 22:18](#). The outer robe the crowd once honored now becomes spoil for His executioners, highlighting the cost of redemption and the precise reliability of Scripture.

Apostolic Witness and Symbolic Actions

Believers' garments feature in decisive moments of early church history. The witnesses against Stephen "laid their garments at the feet of a young man named Saul" ([Acts 7:58](#)), marking Saul's complicity in martyrdom. Paul later "shook the dust off his garments" before opponents in Corinth ([Acts 18:6](#)), a prophetic gesture of innocence and warning. In Lystra, Paul and Barnabas "tore their garments" in horror at attempted idol-worship ([Acts 14:14](#)). Such actions translate inward conviction into visible proclamation.

Warnings Against Worldly Wealth

James confronts the rich: "Your riches have rotted and moths have eaten your clothes" ([James 5:2](#)). Garments, often stored as portable wealth, testify against hoarding. Likewise Peter cautions women against ostentatious dress, urging "not outward adornment of hairstyles, gold, or clothes" ([1 Peter 3:3](#)). The fleeting nature of fabric exposes the greater value of a gentle and quiet spirit.

Promises of Purity and Victory

The glorified Christ counsels lukewarm Laodicea, "buy from Me... white garments, so that you will be clothed" ([Revelation 3:18](#)). Overcomers in Sardis "will walk with Me in white" ([Revelation 3:4](#)), and the elders around the throne are "dressed in white

garments" ([Revelation 4:4](#)). White robes denote both cleansing through the Lamb's blood and participation in His triumph. Conversely, vigilance is urged: "Blessed is the one who stays awake and keeps his garments, so that he will not go naked and let his shame be exposed" ([Revelation 16:15](#)).

Christological Images in Revelation and Hebrews

At His return the Rider on the white horse is "dressed in a robe dipped in blood, and His name is The Word of God" ([Revelation 19:13](#)). The garment proclaims both the sacrifice that secures redemption and the judgment He brings. Hebrews quotes [Psalm 102](#) to contrast the perishable creation with the unchanging Son: "You will roll them up like a robe... but You remain the same" ([Hebrews 1:12](#)). The cosmos itself is but a garment that the eternal Christ can fold away.

Theology of Covering and Righteousness

From the skins God provided Adam and Eve to the white robes of Revelation, clothing signifies covering of shame and impartation of status. In Christ the believer is "clothed" with righteousness ([Isaiah 61:10](#)) and "put on the new self" ([Ephesians 4:24](#)). The outward garment in Strong's 2440 thus becomes a living parable: what we could never weave for ourselves, God graciously provides in His Son.

Practical Reflections for Believers Today

1. Honor Christ as King by laying down personal prerogatives—just as the crowd surrendered their cloaks.
2. Approach Him in faith, believing that even the "hem of His garment" is sufficient for healing.
3. Embrace servanthood, following the Master who removed His robe to wash feet.
4. Hold material possessions lightly; moths still consume.
5. Pursue purity, keeping garments undefiled while awaiting the wedding supper of the Lamb.

"I will be healed" AS WELL AS "has/was cured"

4982. sózó ►

Lexical Summary

sózó: To save, to rescue, to deliver, to heal, to preserve

Original Word: σώζω

Part of Speech: Verb

Transliteration: sózó

Pronunciation: so'-zo

Phonetic Spelling: (sode'-zo)

KJV: heal, preserve, save (self), do well, be (make) whole

NASB: saved, save, made well, made well, get well, bring safely, cured

Word Origin: [from a primary *sos* (contraction for obsolete *saos*, "safe")]

1. to save, i.e. deliver or protect

{literally or figuratively}

Strong's Exhaustive Concordance

heal, be made whole.

From a primary *sos* (contraction for obsolete *saos*, "safe"); to save, i.e. Deliver or protect (literally or figuratively) -- heal, preserve, save (self), do well, be (make) whole.

HELPS Word-studies

4982 *sózō* (from *sōs*, "safe, rescued") – properly, *deliver* out of danger and *into safety*; used principally of God *rescuing* believers *from* the penalty and power of sin – *and into His provisions (safety)*.

[[4982](#) (*sózō*) is the root of: [4990](#) /*sōtēr* ("Savior"), [4991](#) /*sōtēría* ("salvation") and the adjectival form, [4992](#) /*sōtērion* (what is "saved/rescued *from* destruction *and brought into divine safety*").]

NAS Exhaustive Concordance

Word Origin

from *sós* (safe, well)

Definition

to save

NASB Translation

bring...safely (1), cured (1), ensure salvation (1), get (1), get well (2), made...well (6), made well (5), preserved (1), recover (1), restore (1), save (36), saved (50), saves (1), saving (1).

Topical Lexicon

Overview

Strong's Greek 4982 saturates the New Testament with the theme of divine deliverance. From urgent cries on Galilee's storm-tossed waters ([Matthew 8:25](#)) to the cosmic promise that "all Israel will be saved" ([Romans 11:26](#)), the verb gathers every facet of God's rescuing purpose into one word. Of its 108 occurrences, none contradicts another; together they unfold one seamless testimony to the Lord who "came to seek and to save the lost" ([Luke 19:10](#)).

Dimensions of Salvation

1. Physical Rescue

- “Lord, save us! We are perishing!” ([Matthew 8:25](#)).
- Prisoners spared shipwreck when they heed Paul’s warning ([Acts 27:31](#)).

Here σώζω meets tangible danger with immediate deliverance, showcasing God’s sovereignty over nature, illness, and calamity.

2. Bodily Healing

- “Daughter, your faith has healed you” ([Mark 5:34](#)).
- Blind Bartimaeus: “Receive your sight; your faith has healed you” ([Luke 18:42](#)).

Restoration of health foreshadows the wholeness God intends for those redeemed in Christ.

3. Social Restoration

The healed demoniac “was delivered” ([Luke 8:36](#)) and then commissioned as a witness ([Luke 8:39](#)). σώζω not only mends bodies but reinstates persons into community and vocation.

4. Spiritual Regeneration

- “He saved us, not by works of righteousness that we had done, but according to His mercy” ([Titus 3:5](#)).
- “By grace you have been saved” ([Ephesians 2:5, 8](#)).

The verb embraces the past act of new birth, the present life of faith, and the future inheritance.

5. Eschatological Deliverance

- “He will save His people from their sins” ([Matthew 1:21](#)).
- “The one who perseveres to the end will be saved” ([Matthew 24:13](#)).

The consummation of salvation awaits the Day when believers are “saved from wrath” ([Romans 5:9](#)).

Christ-Centered Focus

Every strand of meaning converges on Jesus Christ. Mockers at Calvary scorned, “He saved others, but He cannot save Himself” ([Matthew 27:42](#)). Unwittingly they declared the gospel: by refusing self-rescue, He accomplished eternal rescue for “whoever believes in Him” ([John 3:17](#)).

Faith as the Ordained Instrument

Repeatedly σώζω is linked with πιστεύω and πίστις:

“Your faith has saved you; go in peace” ([Luke 7:50](#)).

“Believe in the Lord Jesus, and you will be saved” ([Acts 16:31](#)).

Faith is never meritorious; it is the God-given means whereby grace is received.

Grace Precludes Human Boasting

Passages such as [Ephesians 2:8-9](#) and [2 Timothy 1:9](#) press the truth that salvation is “not of yourselves.” Even where human agency features—“by so doing I may save some” ([1 Corinthians 9:22](#))—the apostle’s ministry is but the conduit of divine initiative.

Holiness and Perseverance

James warns that a futile faith “cannot save” ([James 2:14](#)). While justification is instantaneous, the verb’s future tenses remind believers that authentic faith perseveres ([Mark 13:13](#)) and bears fruit, yet this perseverance is itself upheld by the Savior who “is able to save to the uttermost” ([Hebrews 7:25](#)).

Judgment Contexts

[John 12:47](#) records Jesus’ first-advent purpose “to save the world,” but the same context reveals inevitable judgment for unbelief ([John 12:48](#)). [Acts 4:12](#) tightens the exclusivity: “There is no other name under heaven given to men by which we must be saved.”

Corporate and Missional Implications

[Acts 2:47](#) depicts the Lord “adding to their number daily those who were being saved,” demonstrating that σώζω establishes the Church’s very existence. Consequently, every ministry—evangelistic, pastoral, or diaconal—finds its mandate in God’s saving agenda.

Historical Reception

Early Christian writers echoed the apostolic pattern, using σώζω to describe martyr deliverance into glory, baptismal symbolism ([1 Peter 3:21](#)), and the Church’s mission. Councils never questioned its scope: salvation is Trinitarian in source, Christological in accomplishment, Spirit-applied, and Scripture-normed.

Pastoral Encouragement

1. Assurance: Because salvation rests on God’s covenant promise, believers may echo Paul, “He will rescue me from every evil deed and will bring me safely into His heavenly kingdom” ([2 Timothy 4:18](#)).

2. Urgency: Those outside Christ remain in peril; hence the plea, “Save yourselves from

this corrupt generation" ([Acts 2:40](#)).

3. Compassion: Ministry to body and soul mirrors the comprehensive reach of σώζω.

Conclusion

Strong's 4982 threads through the New Testament as the melody of redemption: God delivers, heals, restores, and preserves all who trust in His Son. It is a verb of hope, calling the lost, assuring the rescued, and glorifying the One who "is Savior of all, and especially of those who believe" ([1 Timothy 4:10](#)).

"take courage"

2293. tharseó

Lexical Summary

tharseó: Take courage, be of good cheer, be confident

Original Word: θαρσέω

Part of Speech: Verb

Transliteration: tharseó

Pronunciation: thar-SEH-o

Phonetic Spelling: (thar-seh'-o)

KJV: be of good cheer (comfort)

NASB: take courage

Word Origin: [from [G2294 \(θάρσος - courage\)](#)]

1. to have courage

Strong's Exhaustive Concordance

be of good cheer.

From [tharsos](#); to have courage -- be of good cheer (comfort). Compare [tharrheo](#).

see GREEK [tharsos](#)

see GREEK [tharrheo](#)

HELPS Word-studies

2293 tharséō (from the root *thar-*, "bolstered because warmed up," derived from [2294 /thársos](#), "emboldened from within") – properly, bolstered *within* which supports unflinching courage – literally, to *radiate warm confidence* (exude "social boldness") because *warm-hearted*.

[2293](#) /*tharséō* ("emboldened to show courage") refers to *God bolstering the believer*, empowering them with a *bold inner-attitude* (to be "of good courage"). For the believer, [2293](#) /*tharséō* ("showing boldness") is the result of the Lord *infusing His strength* by His inworking of *faith* ("inbirthed persuasion," [4102](#) /*pistis*). Showing this unflinching, bold courage means living out the *inner confidence* (*inner bolstering*) that is Spirit-produced.

[[2293](#) (*tharséō*) means 'have confidence, courage, be unafraid,' with the nuance determined by the context" (C. Spicq, 2, 188).]

NAS Exhaustive Concordance

Word Origin

from [tharsos](#)

Definition

to be of good courage

NASB Translation

take courage (7).

Thayer's Greek Lexicon

STRONGS NT 2293: θαρσέω

θαρσέω, θάρσω; (see [θαρρέω](#)); **to be of good courage, be of good cheer;** in the N. T. only in the imperative: [θάρσει](#), [Luke 8:48](#) R G; [Matthew 9:2, 22](#); [Mark 10:49](#); [Acts 23:11](#) (the Sept. for [תִּרְאֵל](#), [Genesis 35:17](#), etc.); [θαρσεῖτε](#), [Matthew 14:27](#); [Mark 6:50](#); [John 16:33](#) (the Sept. for [אֶל-תִּרְאֵי](#), [Exodus 14:13](#); [Joel 2:22](#), etc.). (Synonym: see [τολμάω](#).)

Topical Lexicon

Meaning and Nuance

Strong's Greek 2293 (θαρσέω, *tharseō*) voices a summons to inward confidence that rests on an external source—God's saving presence. The verb never depicts self-generated optimism; it always arises from a word or act of the Lord that decisively removes the cause of fear.

Canonical Distribution

Seven occurrences cluster in three narrative settings: (1) two healings of individuals ([Matthew 9:2](#); [Matthew 9:22](#)), (2) two sea miracles ([Matthew 14:27](#); [Mark 6:50](#)), and (3) three situations involving mission and witness ([Mark 10:49](#); [John 16:33](#); [Acts 23:11](#)). Five imperatives come directly from Jesus during His earthly ministry, one from the risen Lord to Paul, and one from the crowd echoing Jesus' call.

Jesus' Personal Imperative to the Afflicted

1. Sin-forgiven paralytic: “Take courage, son; your sins are forgiven” ([Matthew 9:2](#)). The command precedes physical healing, highlighting forgiveness as the deeper liberation.
2. Hemorrhaging woman: “Take courage, daughter … your faith has healed you” ([Matthew 9:22](#)). Here tharseō ties courage to faith that reaches out and receives Christ’s power.

In both, fear linked to shame or hopelessness is displaced by a word that confers relational security with God.

Deliverance amid Natural Terror

On Galilee’s storm-tossed waters Jesus reassures panicked disciples: “Take courage! It is I. Do not be afraid” ([Matthew 14:27](#); [Mark 6:50](#)). The phrase “It is I” (ἐγώ εἰμι) evokes divine self-identification; courage flows from recognizing His lordship over creation. The verbs “take courage” and “do not be afraid” occur together, framing courage as the positive counterpart of fearlessness.

Formation for Mission

Blind Bartimaeus hears, “Take courage … He is calling you” ([Mark 10:49](#)). The crowd relays Christ’s summons, modeling how the church invites sinners to approach the Savior. In [Acts 23:11](#) the risen Lord stands beside Paul in prison: “Take courage! As you have testified about Me in Jerusalem, so also you must testify in Rome”. The imperative sustains apostolic witness under threat and guarantees the unfolding plan of God.

Eschatological Victory

[John 16:33](#) places tharseō within the Farewell Discourse: “In the world you will have tribulation. But take courage; I have overcome the world”. Courage here is anchored in the completed conquest of evil achieved through the cross and resurrection, assuring believers of peace amid ongoing opposition.

Relation to the Old Testament

Tharseō inherits the mantle of Hebrew *ḥāzaq* (“be strong,” [Joshua 1:6–9](#)) and *’amēš* (“be courageous,” [Deuteronomy 31:6](#)). In both Testaments the imperative springs from the Lord’s abiding presence—“for the LORD your God is with you.” The New Testament intensifies the promise by locating that presence in the incarnate and risen Jesus.

Pastoral and Devotional Significance

- Assurance of forgiveness: Pastors point sufferers of guilt to [Matthew 9:2](#), showing that pardoning grace precedes and undergirds every other need.
- Overcoming fear: Believers confronting natural disasters, illness, or spiritual oppression find in the sea miracles a pattern for prayer—look to Christ, hear His “It is I,” and replace panic with courage.
- Endurance in ministry: Church planters and evangelists, like Paul, derive resilience from [Acts](#)

[23:11](#), confident that no circumstance can abort God's missionary purposes.

- Eschatological hope: [John 16:33](#) sustains persecuted congregations with the certainty that the already-won victory will manifest fully at Christ's return.

Liturgical and Homiletical Use

Tharseō texts integrate naturally into services emphasizing confession and assurance, commissioning of missionaries, healing liturgies, and sermons on fear and faith. Rehearsing Christ's words aloud invites the assembled body to receive the same divine fortitude.

Summary

Strong's 2293 portrays courage as a gift spoken by the Lord into situations of sin, sickness, danger, and persecution. The term's sevenfold New Testament usage traces a unified trajectory: Christ's authoritative word creates fearless disciples who, in turn, relay that courage to a fearful world, confident that the One who commands has already overcome.

“faith”

◀ 4102. **pistis** ▶

Lexical Summary

pistis: Faith, belief, trust, confidence, fidelity

Original Word: πίστις

Part of Speech: Noun, Feminine

Transliteration: pistis

Pronunciation: PIS-tis

Phonetic Spelling: (pis'-tis)

KJV: assurance, belief, believe, faith, fidelity

NASB: faith, faithfulness, pledge, proof

Word Origin: [from [G3982](#) (πείθω - persuaded)]

1. persuasion, i.e. credence
2. (morally) conviction (of religious truth, or the truthfulness of God or a religious teacher)
3. (especially) reliance upon Christ for salvation
4. (abstractly) constancy in such profession
5. (by extension) the system of religious (Gospel) truth itself

Strong's Exhaustive Concordance

assurance, belief, believe, faith, fidelity.

From **peitho**; persuasion, i.e. Credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

see GREEK **peitho**

HELPS Word-studies

4102 *pistis* (from 3982/*peithô*, "persuade, be persuaded") – properly, *persuasion* (be persuaded, come to trust); *faith*.

Faith (4102/*pistis*) is always a *gift from God*, and *never* something that can be produced by people. In short, 4102/*pistis* ("faith") for the believer is "God's *divine persuasion*" – and therefore distinct from human belief (confidence), yet involving it. The Lord continuously *births faith* in the yielded believer so they can know what He prefers, i.e. the *persuasion of His will* (1 Jn 5:4).

[4102 (*pistis*) in secular antiquity referred to a *guarantee* (warranty). In Scripture, faith is God's warranty, certifying that the revelation He inbirthing will come to pass (*His way*).

Faith (4102/*pistis*) is also used *collectively* – of all the times God has revealed (given the *persuasion of*) His will, which includes the full *revelation of Scripture* (Jude 3). Indeed, God the Lord *guarantees* that all of this revelation will come to pass! Compare Mt 5:18 with 2 Tim 3:16.]

1. The root of 4102/*pistis* ("faith") is 3982/*peithô* ("to persuade, be persuaded") which supplies the *core-meaning* of faith ("divine persuasion"). It is God's warranty that guarantees the fulfillment of the revelation He births within the receptive believer (cf. 1 Jn 5:4 with Heb 11:1).

Faith (4102/*pistis*) is always *received from God*, and *never* generated by us.

Ro 12:3: "For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (4102/*pistis*)" (NASU).

Eph 2:8,9: " For by grace you have been saved through *faith* (4102/*pistis*); and that not of yourselves, it is *the gift of God*; ⁹not as a result of works, so that no one may boast" (NASU).

Gal 5:22,23: "²²But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, *faith* (4102/*pistis*), ²³gentleness, self-control; against such things there is no law."

2 Thes 1:11: "To this end (glorification) – indeed each time we pray about (*peri*) you for the purpose (*hin*) of our God counting you worthy of the call – even that He may fulfill (His) every good-pleasure that comes from (His) goodness *and work of faith*, in (His) ability."

Reflection: Faith is *only* (exclusively) given to *the redeemed*. It is *not* a virtue that can be worked up by human effort.

2. Faith (4102/*pistis*) enables the believer to know God's preferred-will (cf. J. Calvin; see 2307/*thelçma*). Accordingly, *faith* (4102/*pistis*) and "God's preferred-will (2307/*thelçma*)" are directly connected in Scripture.

2 Ro 12:2,3: " And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what *the will* (2307/*thelçma*) of God is, that which is good and acceptable and perfect. ³For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of *faith* (4102/*pistis*)" (NASU).

5 2 Cor 8:5,7: " And this, not as we had expected, but they first gave themselves to the Lord and to us by the *will* (2307/*thelçma*) of God" (NASU).

7" But just as you abound in everything, in *faith* (4102/*pistis*) and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also" (NASU).

Heb 10:36,38: "³⁶For you have need of endurance, so that when you have done the *will* (2307/*thelçma*) of God, you may receive what was promised" (NASU).

" BUT MY RIGHTEOUS ONE SHALL LIVE BY *FAITH*(4102/*pistis*); AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM" (NASU).

1 Jn 5:4: "For *whatever is born of God* conquers the world;

and this is the conquest that has conquered the world – our *faith*

(4102/*pistis*)."

3. In sum, *faith* (4102/*pistis*) is a *persuasion from God* that we *receive* as He grants impulse ("divine spark"; cf. the Heb *hiphil* form of believe, **mn*, in a later discussion). Faith is always the *work of God* and involves hearing His voice – whereby the believer lays hold of His preferred-will (cf. J. Calvin).

1 Hab 2:1: " I will stand on my guard post And station myself on the rampart;

And I will keep watch to see *what He will speak in* (Heb *b*) *me*" (NASU).

Hab 2:4: "Behold, as for the proud one,

His soul is not right within him;

But the righteous will live in his *faith*" (= 4102/*pistis*, "faith *from the Lord*").

More on what faith is . . . and isn't

1. In Scripture, *faith* and *belief* are not exactly the same. Faith always comes from God and involves His revelation therefore *faith* is *beyond belief*!
2. Faith is God's work; faith is *never* the work of people. We cannot produce faith ourselves, nor can we "drum it up at will." Rather, faith comes as Christ speaks His *rhçma*-word within (see Ro 10:17, Gk text).
3. In all of Scripture, only the term *faith* is ever used in the following way: Ro 14:23: Whatever is not of *faith* (4102/*pistis*) is *sin*." Heb 11:6: "And without *faith* (4102/*pistis*) it is impossible to

please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him" (NASU).

Reflection: Nothing quite like this two-fold witness appears elsewhere in the Bible. These *sweeping* statements sober the heart and inspire the soul!

The Lord offers to inbirth faith in each scene of life – so that each matters equally in eternity . . . no matter how insignificant they *seem* (Lk 16:10 with Lk 17:6 and 2 Pet 1:2).

Key quotes

"Faith always pre-supposes revelation" (W. H. Griffith Thomas, *Genesis*, 55).

"Faith is always a response to a divine revelation" (W. H. Griffith Thomas, *Hebrews*, 143). "Faith . . . both in its initiation and every step of the way, is Spirit given . . . faith is *God given*" (W. Hendriksen, *Galatians*, 197).

"Faith precedes works, and is not something merely *deduced* by

reason of existing" (D. Edmond Hiebert, *Thessalonians*, 2 Thes 1:11). "Faith is always a gift of God" (L. Morris, *John*, p 520). "The basis of faith is God's revelation of Himself . . . Christianity came

to be seen as a faith *event*" (O. Michel, *Dictionary of New Testament Theology*).

"Faith is the *divine* response, wrought in man, by God" (from Berkof's *Systematic Theology*, representing the views of Barth and Brunner).

"Faith always has the element of assurance, certainty and confidence . . . and evidential value substantiating the thing we hope for . . . with faith, there is no strain or tension; rather, it has the element of assurance and confidence in it . . . if there is strain or tension . . . trying to persuade yourself to keep from doubting, you can be quite sure that it is not faith . . . faith is not the law of mathematical probability, . . . faith is not natural . . . faith is spiritual, the gift of God . . . you cannot command faith at will, faith is always something that is *given-inwrought* by God; . . . therefore, if you want to be a man of faith, it will always be the result of becoming a certain type of person" (M. Lloyd Jones, *Romans*, Ro 4:18-25).

"Faith is the divinely given conviction of things unseen" (Homer Kent Jr., *Hebrews*, 217, quoting Theological Dictionary of the NT vol 2, 476).

"Faith is the organ which enables people to see the invisible order" (F. F. Bruce, *Hebrews*, 279).

"Faith is knowing what is *His will toward us*; therefore, we hold faith to be the knowledge of God's will toward us" (John Calvin, as quoted by R. McAfee Brown in *Is Faith Obsolete?*).

"Right faith is a thing wrought in us by the Holy Spirit" (Wm. Tyndale).

"We have made faith a condition of mind, when it is a divinely imparted grace of the heart . . . we can receive faith only as he gives it . . . you cannot manufacture faith, you can not work it up . . . you can believe a promise, and at the same time not have the faith to appropriate it . . . genuine, Scriptural faith is not our ability to 'count it done,' but is the deep consciousness divinely imparted to the heart of man that it is done, . . . it is the faith that only God can give . . . do not struggle in the power of the will . . . what a mistake to take our belief in God and call of faith . . . Christ, the living word, is our sufficiency . . . (Charles Price, *The Real Faith*, Logos/publications).

Note: On the distinction between *believing* (belief), and *faith* in the Scriptures see Js 2:19; Jn 10:38; Ac 8:13, 26:27,28; Ro 14:2; 2 Thes 2:11; 1 Jn 4:1; also Jn 2:23, 7:31, 12:42 and 4102/*pisteuō* ("believe").

As in the Gospels, a person's believing (belief) is vital (cf. Heb 11:6). But a personal encounter with Christ (a true connection with Him and His Word) is always necessary for believing ("man's responsibility") to be transformed into faith (which is *always* and *only* God's word). See also Mt 8:10,13, 9:22,28,29, 15:28; Ac 20:21; Ro 9:32; Gal 3:9,22.

Summary

Belief and **faith** are not exactly equivalent terms. When Jesus told people, "Your faith has made you well," faith was still *His gift* (Eph 2:8,9). Any gift however, once received, becomes the "possession" of the recipient. Faith however is always from God and is *purely His work* (2 Thes 1:11).

Note: The Greek definite article is uniformly used in the expressions "your faith," "their faith" (which occur over 30 times in the Greek NT). This genitive construction with the article refers to "*the principle of faith (operating in) you*" – not "your faith" in the sense that faith is *ever generated by the recipient*.

[The meaning of the definite article in this construction is "the principle of faith at work in you," "the operating-principle of faith in them," etc. For examples see: Mt 9:2,22,29; Lk 17:19; Phil 2:17; 2 Pet 1:5, etc.]

Faith (4102/*pistis*) involves *belief* but it goes *beyond* human believing because it involves the personal revelation (inworking) of God. Faith is always *God's work*.

Our believing has eternal meaning when it becomes "faith-believing" by the transforming grace of God.

Reflection: Demons believe (and shudder) . . . but they do not have (experience) faith!

Js 2:19: "You believe that God is one. You do well; *the demons also believe, and shudder*" (NASU).

Topical Lexicon

Essence of Faith

Faith is the God-wrought conviction that rests on His self-revelation and responds with personal trust and obedience. "So faith comes by hearing, and hearing by the word of Christ" ([Romans 10:17](#)). It entails both believing that God is who He says He is and committing oneself to Him in reliance on His promises ([Hebrews 11:1](#)).

Faith in the Salvation Event

Salvation is received, not achieved. "For we maintain that a man is justified by faith apart from works of the law" ([Romans 3:28](#)). Through faith the sinner is united to Christ, counted righteous ([Romans 5:1](#)), and cleansed ([Acts 15:9](#)). [Ephesians 2:8-9](#) places faith within the grace of God as His gift, excluding human boasting while preserving human responsibility to believe ([Acts 16:31](#)).

Faith and Works: Harmony, Not Rivalry

Paul stresses faith's exclusivity for justification ([Galatians 2:16](#)); James asserts faith's productivity ([James 2:17](#)). Together they teach that genuine faith produces works as its inevitable fruit ([Ephesians 2:10](#)), while works can never substitute for faith.

Ongoing Walk of Faith

Conversion inaugurates a lifelong pilgrimage: "The righteous will live by faith" ([Romans 1:17](#)). Daily reliance is pictured by statements such as "we walk by faith, not by sight" ([2 Corinthians 5:7](#)) and "the life I now live in the body I live by faith in the Son of God" ([Galatians 2:20](#)). Growth is expected ([2](#)

[Thessalonians 1:3](#)), strengthened by sound teaching ([1 Timothy 4:6](#)) and communal encouragement ([Philippians 1:27](#)).

Faith Tested and Refined

Trials reveal the genuineness of faith ([James 1:3](#)). Peter likens the process to gold refined by fire, “resulting in praise, glory, and honor at the revelation of Jesus Christ” ([1 Peter 1:7](#)). Weak faith can be strengthened ([Mark 9:24](#)); shipwrecked faith warns of unbelief’s danger ([1 Timothy 1:19](#)).

Faith as Gift and Fruit

While every believer trusts Christ savingly, the Spirit also grants a special “gift of faith” for extraordinary confidence ([1 Corinthians 12:9](#)), and nurtures faith as fruit of the Spirit ([Galatians 5:22](#)). Both reinforce the Spirit’s primacy and the believer’s participation ([Philippians 2:13](#)).

Heroes and Hallmarks: [Hebrews 11](#)

[Hebrews 11](#) chronicles faith’s history—from Abel’s acceptable worship to the prophets’ endurance. Each vignette begins “By faith” and culminates in obedience, underscoring that faith acts on unseen realities and anchors hope beyond death ([Hebrews 11:13, 39-40](#)).

Corporate Dimensions

Faith unites believers into one body ([Ephesians 4:5](#)). The church is “established in the faith” ([Acts 16:5](#)), “contending for the faith once for all delivered to the saints” (Jude 3). Leadership qualifications include holding “the mystery of the faith with a clear conscience” ([1 Timothy 3:9](#)), and congregations are urged to “stand firm in the faith” ([1 Corinthians 16:13](#)).

Opposition and Apostasy

Unbelief resists the gospel ([Acts 13:8](#)); false teaching subverts faith ([2 Timothy 2:18](#)). Perseverance is therefore vital: “Resist him, standing firm in your faith” ([1 Peter 5:9](#)). [Revelation 14:12](#) depicts end-time saints who “keep the commandments of God and the faith of Jesus,” proving faith’s durability amid persecution.

Faith’s Eschatological Outlook

Believers are “protected by the power of God through faith for a salvation ready to be revealed in the last time” ([1 Peter 1:5](#)). Thus faith lives with forward-looking certainty, anticipating sight when Christ returns ([1 John 3:2](#)).

Pastoral and Ministry Application

- Preaching: Proclaims Christ so that hearers may believe ([Romans 10:14-17](#)).
- Discipleship: Encourages growth “rooted and built up in Him and established in the faith” ([Colossians 2:7](#)).
- Counseling: Applies promises to personal crises, cultivating trust ([Philippians 4:6-7](#)).
- Missions: Extends “the obedience of faith among all the nations” ([Romans 1:5](#)).
- Leadership Training: Models “speech, conduct, love, faith and purity” ([1 Timothy 4:12](#)).

Historical Trajectory in the Church

Early creeds emphasized “one faith” ([Ephesians 4:5](#)); patristic writers defended the apostolic pattern against heresy. The Reformation recovered justification by faith alone, while evangelical missions have carried the same message globally. Throughout, genuine revival has always been marked by renewed conviction of gospel truth and personal trust in Christ.

Summary

Faith is the divinely enabled response that receives salvation, sustains the Christian walk, unites the church, overcomes trials, and looks to the consummation of God’s promises. It centers on Jesus Christ, is nourished by Scripture, and proves itself through active obedience until it is transformed into sight at His appearing.

“*crowd*”

3793. *ochlos* 

Lexical Summary

ochlos: Crowd, multitude, throng

Original Word: ὥχλος

Part of Speech: Noun, Masculine

Transliteration: ochlos

Pronunciation: OKH-los

Phonetic Spelling: (okh'los)

KJV: company, multitude, number (of people), people, press

NASB: crowd, crowds, people, multitude, numbers, gathering, many

Word Origin: [from a derivative of [G2192 \(ἔχω - have\)](#) (meaning a vehicle)]

1. a throng (as borne along)
2. (by implication) the rabble
3. (by extension) a class of people
4. (figuratively) a riot

Strong's Exhaustive Concordance

multitude, crowd

From a derivative of [echo](#) (meaning a vehicle); a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

see GREEK [echo](#)

HELPS Word-studies

3793 óxlos – a crowd (throng). The *singular* ("crowd"/*oxlos*) is used about three times more frequently than the *plural* ("crowds"/*oxloi*). The singular and plural *should* be distinguished in translation because they each express distinct nuances.

[Of the 174 NT examples of [3793](#) (*oxlos*), 118 are *singular* and 56 are *plural*. Of the 118, "63 are in an oblique case, 55 in nominative singular. Of these 55 there are 44 with singular verb and 11 with plural verb. When *oxlos* is subsequently referred to in narrative or by some speaker, the reference is always in the plural, whether verb or pronoun *autois*, etc., except Rev 7:9 where proximity is probably the cause of the singular. That also is the only passage where the relative is used" (R, 1390).]

Topical Lexicon

Scope and General Portrait

Strong's 3793 designates the ordinary "crowd," "multitude," or "throng." Appearing 175 times, it frames virtually every stage of New-Testament salvation history—from the forerunner's call at the Jordan ([Luke 3:7](#)) to the heavenly chorus before the throne ([Revelation 19:1](#)). The word depicts people in aggregate, often unnamed and

unorganized yet indispensable to the narrative as listeners, seekers, opponents, and worshipers.

Crowds and John the Baptist

John's ministry begins the pattern: "The crowds were asking him, 'What then should we do?'" ([Luke 3:10](#)). Here the multitude embodies Israel's expectation, demonstrating that national repentance precedes messianic revelation.

The Magnetism of Jesus

Throughout the Gospels Jesus is seldom without a multitude. Matthew recounts that "large crowds followed Him from Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan" ([Matthew 4:25](#)). The crowds create settings for:

- Teaching—Sermon on the Mount ([Matthew 5:1](#)); Parables from the boat ([Mark 4:1](#)).
- Healing—"He had compassion on them and healed their sick" ([Matthew 14:14](#)).
- Miraculous provision—feeding the 5,000 ([Matthew 14:19](#)) and 4,000 ([Matthew 15:36](#)).

A Spiritual Barometer

Crowds reveal varied heart-conditions: amazement ([Matthew 12:23](#)), repentance ([Luke 3:10-14](#)), curiosity ([Luke 11:29](#)), fickleness ([Matthew 27:20-24](#)), and hostility ([Acts 16:22](#)). Their shifting responses underscore the call for personal faith, not mere mass enthusiasm.

Jesus' Compassionate Engagement

Repeatedly the Lord "was moved with compassion for them" ([Matthew 9:36](#); 14:14). He addresses their physical hunger ([Mark 8:2](#)) and deeper shepherd-less plight ([Mark 6:34](#)). Yet He also withdraws from the throng to pray ([Matthew 14:23](#)) or to avoid premature acclaim ([John 6:15](#)), modeling a ministry that balances accessibility with dependence on the Father.

Instruction to the Multitude

Jesus does not dilute truth for large audiences. He calls for radical discipleship: "If anyone desires to come after Me, he must deny himself, take up his cross, and follow Me" ([Mark 8:34](#)). The crowd becomes the arena where commitment is tested and separation between true disciples and spectators becomes evident ([John 6:66-67](#)).

Crowds in the Passion Narrative

The same populace that hailed "Hosanna" ([Matthew 21:9](#)) could be stirred by religious leaders to cry, "Crucify Him!" ([Mark 15:11-15](#)). Scripture thereby exposes the weakness of public opinion and highlights the sovereignty of God, who works His redemptive plan even through a manipulated multitude.

The Early Church and Urban Crowds

Pentecost places a sound “like a mighty rushing wind” before an assembled multitude (implied by the context of [Acts 2](#)). Acts records both receptivity—“A great number who believed turned to the Lord” ([Acts 11:21](#))—and mob violence—“The crowd joined in the attack against them” ([Acts 16:22](#)). Crowds become the mission field and the crucible that forges the church’s witness under pressure.

Crowds and Apostolic Preaching

Paul addresses mass gatherings in synagogues and public squares ([Acts 17:17](#)). Barnabas and Paul plead against idolatry before a throng in Lystra ([Acts 14:14-18](#)). These episodes illustrate that gospel proclamation is suited to both individual and collective audiences.

Eschatological Multitudes

Revelation transforms the earthly crowd into a redeemed, worshiping host: “After this I looked and saw a multitude too large to count, from every nation and tribe and people and tongue, standing before the throne and before the Lamb” ([Revelation 7:9](#)). Later, “I heard what sounded like the roar of a great multitude in heaven” ([Revelation 19:6](#)). What was once unstable and easily swayed on earth becomes eternally steadfast in glory, attributing salvation to God alone.

Social Background

First-century Palestine and the wider Greco-Roman world teemed with pilgrims, traders, and the landless poor. Festivals swelled Jerusalem’s population, amplifying both opportunity for gospel proclamation and the volatility seen in the Passion accounts. Roman governance often feared and exploited mass sentiment ([Matthew 27:24](#); [Acts 19:35](#)), a backdrop that explains official anxiety over public disturbances.

Theological Observations

1. Common grace draws people to hear truth; saving grace transforms them.
2. The crowd is never an end in itself; it presents individuals in need of personal conversion.
3. Kingdom ministry values persons, not popularity. Jesus withdraws rather than trusts Himself to mass acclaim ([John 2:24-25](#)).
4. Eschatology completes what history foreshadows: a purified multitude worshiping the Lamb.

Pastoral and Missional Implications

- Preach the full counsel of God in large gatherings without compromising depth.
- Compassionate service to human need opens ears to the gospel ([Mark 8:2](#)).

- Guard against measuring success by numbers alone; the same crowd can exalt and reject Christ within days.
- Look beyond cultural, ethnic, and linguistic barriers, anticipating the multinational host before the throne.

Representative Passages for Study

[Matthew 9:36](#); [Matthew 14:14-23](#); [Mark 8:1-9](#); [Mark 15:8-15](#); [Luke 14:25-35](#); [John 6:1-15](#); [Acts 14:11-20](#); [Revelation 7:9-17](#); [Revelation 19:1-6](#).

Conclusion

Strong's 3793 presents the multitude as a dynamic witness to God's works, a mirror of humanity's varied responses, and a foretaste of eschatological worship. Effective ministry recognizes both the opportunity and the peril inherent in addressing the crowd, always pointing beyond temporary enthusiasm to enduring faith in the Lord Jesus Christ.

“sleep”

2518. **katheudó**

Lexical Summary

katheudó: To sleep

Original Word: καθεύδω

Part of Speech: Verb

Transliteration: katheudó

Pronunciation: kath-yoo'-do

Phonetic Spelling: (kath-yoo'-do)

KJV: (be a-)sleep

NASB: asleep, sleeping, sleep, do their sleeping, goes to bed, sleep do, sleeper

Word Origin: [from [G2596 \(κατά - according\)](#) and heudo "to sleep"]

1. to lie down to rest
2. (by implication) to fall asleep
{literally or figuratively}

Strong's Exhaustive Concordance

to sleep

From [kata](#) and heudo (to sleep); to lie down to rest, i.e. (by implication) to fall asleep (literally or figuratively) -- (be a-)sleep.

see GREEK [kata](#)

NAS Exhaustive Concordance

Word Origin

from [kata](#) and heudó (to sleep)

Definition

to sleep

NASB Translation

asleep (8), do their sleeping (1), goes to bed (1), sleep (3), sleep do (1), sleeper (1), sleeping (8).

Thayer's Greek Lexicon

STRONGS NT 2518: καθεύδω

καθεύδω; imperfect 3 person plural ἐκάθευδον; from Homer down; the Sept. mostly for בָּשַׁן;

1. to fall asleep, to drop off to sleep: [Matthew 25:5](#).

2. to sleep;

a. properly: [Matthew 8:24](#); [Matthew 9:24](#) (on this and its parallels, cf. B. D. American edition, p. 1198{a}); ; [Mark 4:27, 38](#); [Mark 5:39](#); [Mark 13:36](#); [Mark 14:37, 40](#); [Luke 8:52](#); [Luke 22:46](#); [1 Thessalonians 5:7](#).

b. euphemistically, to be dead: [1 Thessalonians 5:10](#); ([Psalm 87:6](#)()); [Daniel 12:2](#)).

c. metaphorically, to yield to sloth and sin, and be indifferent to one's salvation: [Ephesians 5:14](#); [1 Thessalonians 5:6](#).

Topical Lexicon

Overview of Biblical Usage

The verb καθεύδω occurs twenty-two times in the Greek New Testament, spanning the Gospels, Pauline Epistles, and a key liturgical quotation in Ephesians. It denotes literal sleep, figurative death, and spiritual lethargy. Context determines whether the word paints a scene of ordinary human rest, exposes human frailty, or warns against complacency as the Day of the Lord approaches.

Physical Sleep as Human Rest

A number of passages depict simple bodily repose. Jesus Himself “was sleeping” during the Galilean storm ([Matthew 8:24](#); [Mark 4:38](#)), illustrating His true humanity and perfect trust in His Father. The sower “sleeps and rises night and day” while the seed grows apart from his effort ([Mark 4:27](#)), spotlighting the mysterious, God-given growth of the kingdom. In the Parable of the Ten Virgins “they all became drowsy and fell asleep” ([Matthew 25:5](#)), a realistic portrayal of human limits that sets the stage for the decisive midnight cry.

Jesus Christ and Sleep

Christ’s sleep in the boat contrasts His serene authority with the disciples’ panic, foreshadowing His power over nature. In Gethsemane He finds Peter, James, and John repeatedly “sleeping” ([Matthew 26:40, 43, 45](#); [Mark 14:37, 40, 41](#); [Luke 22:46](#)). Their sluggishness heightens the loneliness of His suffering and the necessity of prayerful vigilance: “Could you not keep watch for one hour?” ([Mark 14:37](#)). These moments expose the weakness of the flesh and highlight the sufficiency of Christ’s obedience.

Sleep and the Growth of the Kingdom

[Mark 4:27](#) portrays the farmer’s nightly sleep while God causes the seed to sprout. The image reassures believers that kingdom advance is ultimately divine work. Likewise, [Matthew 13:25](#) warns that “while men were sleeping” the enemy sowed weeds, reminding the church that negligence gives opportunity to evil.

Sleep as a Metaphor for Death

When Jesus approaches the corpse of Jairus’s daughter He insists, “The child is not dead but asleep” ([Mark 5:39](#); cf. [Matthew 9:24](#); [Luke 8:52](#)). Here καθεύδω softens the horror of death and signals Christ’s intent to awaken her. Although the crowd laughs, the narrative vindicates Jesus: physical death is no final barrier to the Author of life. In this sense sleep becomes a pledge of resurrection.

Sleep as Spiritual Lethargy

Paul appropriates the term for moral and spiritual dullness. “So then, let us not sleep as the others do, but let us remain awake and sober” ([1 Thessalonians 5:6](#)). Nighttime habits belong to the unregenerate; believers are “sons of light and sons of day.” Verse 7 contrasts those who “sleep at night” with the alert church, while verse 10 grants assurance: Christ “died for us so that, whether we are awake or asleep, we may live together with Him.”

Eschatological Watchfulness

Jesus’ eschatological discourse stresses readiness: “Otherwise, he may arrive without warning and find you sleeping” ([Mark 13:36](#)). Καθεύδω thus becomes a symbol for careless unpreparedness when the Son of Man returns. The parable of the Virgins ends with an imperative that guards against such peril: “Keep watch” ([Matthew 25:13](#)).

Pastoral and Discipleship Applications

1. Encourage dependence: Like the farmer, ministers plant and water but rest, leaving growth to God.
2. Cultivate vigilance: Gethsemane shows that prayer guards against temptation; spiritual sleep leads to failure.
3. Comfort the grieving: Christ's terminology for Jairus's daughter grounds the Christian view of death as temporary.
4. Sustain hope: Whether a believer dies before the Parousia or remains alive, union with Christ is secure ([1 Thessalonians 5:10](#)).

Historical and Early Church Reflections

Early Christian epitaphs often employed the noun κοιμητήριον ("sleeping place," our "cemetery") derived from the same semantic field, reflecting confidence in bodily resurrection. Patristic writers such as Tertullian cited Christ's words about the sleeping child to argue against soul-sleep while affirming the interim state of the righteous dead as restful anticipation.

Theological Summary

Kαθεύδω weaves together three strands of biblical theology:

- Creation order—nightly rest is a divine gift.
- Redemption—Christ's mastery over storms, temptation, and death redeems human vulnerability.
- Consummation—believers live in wakeful expectancy, certain that the One who awakens the dead will soon appear.

Thus every occurrence of Strong's 2518 presses the church to rest in God's sovereignty, rise from spiritual stupor, and watch for the triumphant return of the Lord Jesus Christ.

"they began to laugh at"

2606. katagelaó ►

Lexical Summary

katagelaó: To mock, to deride, to laugh at

Original Word: καταγελάω

Part of Speech: Verb

Transliteration: katagelaó

Pronunciation: kat-ag-el-ah'-o

Phonetic Spelling: (kat-ag-el-ah'-o)

KJV: laugh to scorn

NASB: laughing

Word Origin: [(not given)]

1. to laugh down, i.e. deride

Strong's Exhaustive Concordance

laugh at, scorn.

To laugh down, i.e. Deride -- laugh to scorn.

NAS Exhaustive Concordance

Word Origin

from kata and gelaó

Definition

to deride

NASB Translation

laughing (3).

Thayer's Greek Lexicon

STRONGS NT 2606: καταγελάω

καταγελάω, καταγέλω: imperfect 3 person plural **κατεγέλων; to deride** (A.

V. **laugh to scorn**): **τίνος**, anyone (cf. Buttmann, § 132, 15), [Matthew 9:24](#); [Mark 5:40](#); [Luke 8:53](#). (From (Aeschylus and) Herodotus down; the Sept..)

Topical Lexicon

Overview

Strong's Greek 2606 captures the idea of derisive laughter—"to ridicule, to scoff, to laugh someone down." Its three appearances form a unified thread in the Synoptic Gospels, centering on people's reaction to Jesus' declaration that a dead child is merely sleeping. This contemptuous response contrasts sharply with Christ's power over death and functions as a narrative foil that underscores both His authority and the unbelief He encounters.

Occurrences in the New Testament

[Matthew 9:24](#)

[Mark 5:40](#)

[Luke 8:53](#)

Contextual Analysis

1. [Matthew 9:24](#) – When Jesus says, “Leave, for the girl is not dead but asleep,” onlookers “laughed at Him.” Their dismissal exposes a heart attitude fixed on empirical sight, unwilling to consider divine intervention.
2. [Mark 5:40](#) – Mark highlights that “they laughed at Him,” immediately followed by Jesus’ exclusion of the mockers from the miracle scene (taking only the parents and three disciples). This separation stresses the incompatibility of scorn with the atmosphere of faith.
3. [Luke 8:53](#) – Luke identifies the reason for the ridicule: “knowing she was dead.” Their certainty in what they perceived blinds them to the greater reality of Christ’s life-giving authority.

Historical and Cultural Background

First-century mourning customs often included professional mourners who would wail loudly and play pipes ([Matthew 9:23](#)). Ridiculing a claim that a dead person is merely sleeping would have been socially acceptable banter among such crowds. Yet the Gospel writers present the laughter not merely as cultural noise but as a spiritual posture of unbelief standing in tension with Jesus’ messianic identity.

Theological Significance

- Revelation of Christ’s Authority: The scoffing accentuates Jesus’ command over death, illustrating that human incredulity cannot thwart divine power. After the ridicule comes resurrection.
- Demonstration of Faith versus Unbelief: The mockers symbolize hardened hearts; the parents and disciples represent trusting hearts. “Do not be afraid; only believe” ([Mark 5:36](#)) forms the thematic hinge.
- Foreshadowing of Resurrection: By calling death “sleep,” Jesus anticipates His own resurrection language ([John 11:11](#); [1 Thessalonians 4:14](#)) and redefines death itself for believers.
- Judgment on Scoffers: Scripture consistently portrays mockery of God’s works as folly ([Psalm 2:4](#); [Proverbs 3:34](#)). The Synoptic accounts implicitly warn that scorn closes the door to witnessing God’s greater acts.

Related Biblical Themes

- Old Testament Parallels – Sarah laughs incredulously at God’s promise ([Genesis 18:12](#)). Mockers deride Nehemiah’s rebuilding efforts ([Nehemiah 2:19](#)). Both contexts conclude with God fulfilling His word, exposing the futility of ridicule.
- Christ Mocked – Jesus endures scorn during His passion ([Matthew 27:29-31](#); [Luke 23:35](#)). The mock-resurrection scene in the Synoptics prefigures Golgotha, where ridicule again proves powerless against God’s plan.
- Wisdom Literature on Scoffing – Proverbs warns that “Scoffers delight in their scoffing” ([Proverbs 1:22](#)) and that the Lord “scoffs at the scoffers” ([Proverbs 3:34](#)), revealing a divine reversal against mockery.

Practical Ministry Application

- Responding to Unbelief – Ministers can expect ridicule when proclaiming supernatural truth; Jesus’ example encourages steadfastness without compromise.
- Guarding Ministry Atmosphere – Like Jesus removing the scoffers, leaders may need to cultivate environments of faith for God’s work to be recognized.
- Pastoral Care in Grief – Christ’s insistence that the girl was “sleeping” offers hope-filled language for Christian funerals, affirming the temporary nature of death for those who trust in Him.

Summary

The threefold use of Strong’s 2606 serves as a narrative device highlighting the clash between human skepticism and divine authority. Ridicule neither invalidates Christ’s word nor impedes His power; instead, it amplifies the glory of the miracle and instructs disciples to persevere in faith amid scoffing.

“He took hold of”

2902. krateó ►

Lexical Summary

krateó: To seize, hold, take hold of, grasp, retain, keep

Original Word: κρατέω

Part of Speech: Verb

Transliteration: krateó

Pronunciation: krah-teh'-o

Phonetic Spelling: (krat-eh'-o)

KJV: hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by)

NASB: seize, seized, hold, hold fast, arrested, took, take hold

Word Origin: [from [G2904 \(κράτος - dominion\)](#)]

1. to use strength, i.e. seize or retain
{literally or figuratively}

Strong's Exhaustive Concordance

grasp, keep, lay hold

From [kratos](#); to use strength, i.e. Seize or retain (literally or figuratively) -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

see GREEK [kratos](#)

HELPS Word-studies

Cognate: 2902 *kratēō* – to place under one's grasp (seize hold of, put under control). [See 2904 \(kratos\)](#).

NAS Exhaustive Concordance

Word Origin

from [kratos](#)

Definition

to be strong, rule

NASB Translation

arrested (3), attained (1), clinging (1), held (1), hold (4), hold fast (4), holding back (1), holding fast (1), holds (1), laid hold (1), observe (1), observing (1), prevented (1), retain (1), retained (1), seize (8), seized (7), take custody (1), take hold (2), taking (2), took (3), took hold (1).

Topical Lexicon

Overview

Strong's Greek 2902 traces a single theme that unites narrative, doctrinal, and prophetic passages: a decisive grasp that either restrains, protects, or perseveres. Whether describing the arrest of Christ, the compassionate touch of healing, or the believer's tenacious confession, the verb highlights the reality that what is firmly held remains under sure control.

Physical Seizure and Arrests

In the Passion accounts the word conveys the hostile seizure of Jesus ([Matthew 26:50](#); [Mark 14:46](#)) and the premeditated plans of the authorities ([Matthew 26:4](#); [Mark 14:1](#)). It also depicts earlier attempts to arrest Him ([Matthew 21:46](#); [Mark 12:12](#)) and the imprisonment of John the Baptist ([Matthew 14:3](#); [Mark 6:17](#)). Luke records the youths who try to seize the fleeing disciple after Gethsemane ([Mark 14:51](#)). These scenes underscore the fulfillment of prophecy: no human grip could act until the divinely appointed "hour" arrived.

Healing and Compassionate Touch

The same verb describes Jesus taking hold of Peter's fevered mother-in-law ([Mark 1:31](#)), Jairus's daughter ([Mark 5:41](#)), a demon-tormented boy ([Mark 9:27](#)), and the dead child in [Luke 8:54](#). Each miracle required more than a word; it involved a deliberate grasp that communicated both authority and tenderness. The risen Lord allows Mary

Magdalene and the other women to “take hold of His feet and worship Him” ([Matthew 28:9](#)), turning their desperate clutch into an act of adoration.

Perseverance in Faith and Hope

Doctrinally, the word shifts from physical grip to spiritual perseverance.

- [Hebrews 4:14](#) urges, “let us hold firmly to what we profess.”
- [Hebrews 6:18](#) comforts refugees of conscience who have “fled to take hold of the hope set before us.”
- [Revelation 2:25](#) exhorts, “Nevertheless, hold fast to what you have until I come,” while [Revelation 3:11](#) warns, “Hold fast to what you have, so that no one will take your crown.”
- [2 Thessalonians 2:15](#) links perseverance to apostolic instruction: “stand firm and hold to the traditions we passed on to you.”

The emphasis is never on bare human resolve; the gripping is possible because the High Priest who has seized us first ([Philippians 3:12](#)’s cognate) enables us to seize Him in return.

Holding Traditions: Godly and Ungodly

[Mark 7](#) twice contrasts the vain “holding” of human traditions ([Mark 7:3, 7:8](#)) with obedience to God’s command. The same verb that upholds apostolic teaching in 2 Thessalonians unmasks empty ritual in the Gospels, demonstrating that a firm grip is only as valuable as the object held.

Cosmic Restraint and Eschatological Hope

Revelation widens the canvas. Angels “holding back the four winds of the earth” ([Revelation 7:1](#)) delay judgment until God’s servants are sealed. The exalted Christ “holds the seven stars in His right hand” ([Revelation 2:1](#)), guaranteeing the security of the churches. Finally, the angel seizes “the dragon, that ancient serpent...and bound him for a thousand years” ([Revelation 20:2](#)), proving that evil itself is subject to a stronger grasp.

Historical and Ministerial Significance

Acts employs the verb for Paul’s detainment ([Acts 24:6](#)) and for the crowds clinging to Peter after the healing of the lame man ([Acts 3:11](#)). In [Acts 27:13](#) sailors believe favorable winds will “hold” long enough for safe passage, revealing the everyday nuance familiar to Luke’s readers. First-century believers faced literal chains; the same term comforted them with promises of a stronger, heavenly hold.

Pastoral Application

Believers today are called to an active grip:

- Hold confession without wavering ([Hebrews 4:14](#)).
- Hold hope as an anchor of the soul ([Hebrews 6:18-19](#)).
- Hold teaching that accords with Scripture ([2 Thessalonians 2:15](#)).
- Hold every gift Christ has entrusted until He returns ([Revelation 3:11](#)).

Because the Savior's grasp precedes and empowers ours, Christians may face suffering, temptation, and cultural pressure confident that "no one can snatch them out of My hand" ([John 10:28](#), conceptually parallel).

Key Verse Index

[Matthew 26:50](#); [Mark 1:31](#); [Mark 5:41](#); [Luke 8:54](#); [Acts 24:6](#); [Acts 3:11](#); [Hebrews 4:14](#); [Hebrews 6:18](#); [2 Thessalonians 2:15](#); [Revelation 2:25](#); [Revelation 3:11](#); [Revelation 7:1](#); [Revelation 20:2](#).

Strong's 2902 therefore portrays the hand of God and the hand of faith meeting in a mutual, unbreakable hold—assuring the church in every age that what He grasps remains secure.

“report”

5345. phémé ►

Lexical Summary

phémé: Report, news, fame, rumor

Original Word: φήμη

Part of Speech: Noun, Feminine

Transliteration: phémé

Pronunciation: fay-may'

Phonetic Spelling: (fay'-may)

KJV: fame

NASB: news

Word Origin: [from [G5346 \(φημί - said\)](#)]

1. a saying, i.e. rumor ("fame")

Strong's Exhaustive Concordance

report, news

From [phemi](#); a saying, i.e. Rumor ("fame") -- fame.

see GREEK [phemi](#)

NAS Exhaustive Concordance

Word Origin

from [phémi](#)

Definition

a saying or report

NASB Translation

news (2).

Thayer's Greek Lexicon

STRONGS NT 5345: φήμη

φήμη, φήμης, ἡ (φημί), **fame, report**: [Matthew 9:26](#); [Luke 4:14](#).

((From Homer down.))

Topical Lexicon

Definition and Scope of Meaning

The term denotes a report, news, or reputation that spreads from person to person. It highlights the dynamic movement of spoken information that shapes public perception. In Scripture it is linked to testimony, proclamation, and the awakening of expectation.

Occurrences in the New Testament

[Matthew 9:26](#) records that after Jesus raised Jairus's daughter, "the news of this spread throughout that region." The miracle itself was private, but the report became public, illustrating how divine acts quickly generate wide attention.

[Luke 4:14](#) notes that following His wilderness temptation, Jesus returned to Galilee "in the power of the Spirit, and news about Him spread throughout the surrounding region." Before a single sermon in Galilee is recorded, the Spirit-empowered reputation of Christ is already at work preparing receptive hearts.

Old Testament Foreshadowings

[Isaiah 53:1](#) laments, “Who has believed our report?” The prophetic longing for believed news finds fulfillment when the report about Jesus is actually embraced by multitudes. [Proverbs 25:25](#) compares good news to “cold water to a weary soul.” These foundations show that God has always used reports—whether prophetic or miraculous—to call people to faith.

Christological Significance

The spread of Jesus’ fame is not mere publicity; it validates His messianic identity. Miracles authenticate His authority ([Matthew 11:4-6](#)) and the resulting reports form an organic witness network, foreshadowing the apostolic proclamation after the resurrection ([Acts 4:20](#)). Thus the word underscores the transition from isolated wonders to the worldwide gospel.

Historical and Cultural Background

First-century society was predominantly oral. Town squares, synagogues, and traveling caravans functioned as information conduits. In such settings a single extraordinary event could ignite widespread discussion. The Gospel authors intentionally note the spread of reports to demonstrate how swiftly the message traveled without modern communication.

Missiological Implications

1. God often initiates mission through unsolicited reports that prepare the way for formal preaching.
2. Authentic works of Christ produce credible witness; believers today should expect Spirit-empowered deeds to accompany verbal proclamation.
3. The gospel’s advance is relational: households, villages, and regions hear because someone talks. Modern evangelism retains this person-to-person pattern.

Ethical and Pastoral Considerations

A godly reputation is a powerful tool ([1 Timothy 3:7](#)). Conversely, false rumors can damage gospel credibility ([3 John 9-10](#)). Believers are called to steward their words, verifying truth before passing it on ([Proverbs 18:13](#)). Churches should cultivate honest testimony so that the “report” about them glorifies Christ ([Colossians 1:3-4](#)).

Comparative Greek Usage

Classical writers use the term for general rumor—whether reliable or speculative. The New Testament narrows the focus: news concerning divine activity. This sharpening of meaning hints at Providence guiding human speech toward redemptive ends.

Eschatological Resonance

While another Greek term is used in [Matthew 24:6](#) for “rumors of wars,” both words remind readers that reports can either alarm or summon faith. Discerning ears distinguish between fear-laden rumors and gospel news.

Ministry Application

- Testify promptly to the Lord’s works; silence squanders momentum.
- Pray that reports of Christ’s deeds will soften communities before direct evangelism.
- Guard the church’s corporate reputation through integrity, generosity, and visible love.

Summary

This word captures the Spirit-driven spread of news that turns private encounters with Jesus into public opportunities for faith. From Galilee’s villages to the ends of the earth...

God employs human storytelling to magnify His Son and draw sinners to salvation.

MacLaren's Expositions

THE TOUCH OF FAITH AND THE TOUCH OF CHRIST

[Matthew 9:18-31.](#)

The three miracles included in the present section belong to the last group of this series. Those of the second group were all effected by Christ’s word. Those now to be considered are all effected by touch.

The first two are intertwined. The narrative of the healing of the woman is embedded in the account of the raising of Jairus's daughter.

Mark the impression of calm consciousness of power and leisurely dignity produced by

CHRIST'S HAVING TIME TO PAUSE,
EVEN ON SUCH AN ERRAND, IN ORDER
TO HEAL, BY THE WAY, THE OTHER
SUFFERER. THE FATHER AND THE
DISCIPLES WOULD WONDER AT HIM AS
HE STAYED HIS STEPS, AND BE APT TO
FEEL THAT PRICELESS MOMENTS WERE
BEING LOST; BUT HE KNOWS HIS OWN
RESOURCES, AND CAN AFFORD TO LET
THE CHILD DIE WHILE HE HEALS THE
WOMAN.

The one shall receive no harm by the delay, and the other will be blessed. **Our Lord is sitting at the feast which Matthew gave** on the occasion of his call, engaged in vindicating His sharing in innocent festivity against the cavils of the Pharisees, **when the summons to the death-bed comes to**
Him from the lips of the father, who breaks in on the
banquet with his imploring cry.

Matthew gives the story much more summarily than the other evangelists, and does not distinguish, as they do, between Jairus's first words, 'at the point of death, and the message of her actual decease, which met them on the way. The call of sorrow always reaches Christ's ear, and **the cry for help is never deemed by Him an interruption.**

So this 'man, gluttonous and a wine-bibber' as these Pharisees thought **Him**, **willingly and at once leaves the house of feasting for that of mourning.** How near together, in this awful life of ours, the two lie, and how thin the partition walls! **Well for those whose feasts do not bar them out from hearing the weeping next door.**

As the crowd accompanies Jesus, His hastening love is, for a moment, diverted by another sufferer. We never go on an errand of mercy but we pass a hundred other sorrowing hearts, **so close packed lie the griefs of men.**

This woman is a poor shrinking creature, broken down by long illness {which had lasted for the same length of time as the joyous life of Jairus's child}, made more timid by disappointed hopes of cure, and depressed by poverty to which her many doctors had brought her.

She does not venture to stop this new Rabbi-physician, as He goes with the church dignitary of the town to heal his daughter, but lets Him pass before she can make up her mind to go near Him; and then **she comes creeping up behind the crowd, puts out her wasted, trembling hand to the hem of His garment,- and she is whole.**

The other evangelists give us a more extended account, but Matthew throws into prominence, in his condensed narrative, the essential points.

NOTICE HER REAL BUT IMPERFECT FAITH. There was unquestionable confidence in Christ's power, and very genuine desire for healing. But it was **a very ignorant faith.** She believes that her touch of the garment will heal without Christ's will or knowledge, much more His pitying love, having any part in it. She thinks that she may win her desire furtively, and may carry it away, and He be none the wiser nor the poorer for the stolen blessing. What utter, blank ignorance of His character and way of working! What gross superstition! Yes, and withal what a hunger of desire, what absolute assurance of confidence that one finger-tip on His robe was enough!

Therefore she had her desire, and **her Healer recognised her faith as true**, though blended with much ignorance of Him. Her error was very like that which many Christians entertain with less excuse. To attach importance to external means of grace, rites, ordinances, sacraments, outward connection with Christian organisations, is the very same misconception in a slightly different form. Such error is always near us; it is especially rife in countries where there has long been a visible Church. It has received strange new vigour to-day, partly by reaction from extreme rationalism, partly by the growing cultivation of the aesthetic faculties. **It is threatening to corrupt the simplicity and spirituality of Christian worship, and needs to be strenuously resisted.** But the more we have to fight against it, the more do we need to

REMEMBER THAT, ALONG WITH THIS CLINGING TO THE HEM OF THE GARMENT INSTEAD OF TO THE HEART OF ITS WEARER, THERE MAY BE A VERY REAL TRUST, WHICH MIGHT SHAME SOME OF THOSE WHO PROFESS TO HOLD A LESS SENSUOUS FORM OF FAITH.

Many a poor soul clasping a crucifix clings to the Cross. Many a devout heart kneeling at mass sees through the incense-smoke the face of Christ.

This woman's faith was selfish. She wanted health; she did not care much about the Healer. She would have been quite contented to have had no more to do with Him, if she could only have stolen out of the crowd cured. She would have had little gratitude to the unconscious Giver of a stolen good. So, **many a Christian life in its earlier stages is more absorbed with its own deep misery and its desire for deliverance, than with Him.**

Love comes after, born of the experience of His love. But faith precedes love, and the predominant motive impelling to faith at first is distinctly self-regard.

That is all as it should be. The most purely self-absorbed wish to escape from the most rudely pictured hell is often the beginning of a true trust in Christ, which, in due time, will be elevated into perfect consecration. Some of our modern teachers, who are shocked at Christianity because it lays the foundation of the most self-denying morality in such 'selfishness,' would be none the worse for going to school to this story, and learning from it how a desire for nothing more than to get rid of a painful disease, started a process which turned a life into a peaceful, thankful surrender of the cured self to the love and service of the mighty Healer.

Observe, next, how Christ answers the imperfect faith, and, by answering, corrects and confirms it. Matthew omits Christ's question as to who touched Him, the disciples' reply, and His renewed asseveration that He was conscious of power having gone forth from Him. All these belong to the loving method by which our Lord sought to draw forth an open acknowledgment. Womanly diffidence, enfeebled health, her special disease, all made the woman wish to hide herself. **She wanted to steal away unnoticed, as she hoped that she had come. But Christ forces her to stand out before all the crowd, and there, with all eyes upon her,-cold, cruel eyes, some of them-to conquer her shame, and tell all the truth.** Strange kindness that; strangely contrasted with His ordinary desire to avoid notoriety, and with His ordinary tender consideration for shrinking weakness! He did it for her sake, not for His own. She is changed from timidity to courage. At one moment she stretches out her wasted finger, a tremulous invalid; at the next, she flings herself at His feet, a confessor.

He would have us testify for Him, because faith unavowed, like a plant in the dark, is apt to become pale and sickly;

but ere He bids us own His name, He pours into our hearts, in answer to our secret appeal, the health of His own life, and the blissful consciousness of that great gift which makes the tongue of the dumb sing.

His words to her are full of tenderness. She receives the name of 'daughter.' Gently He encourages her timidity by that 'Be of good

cheer,' and then He sets right her error: 'Thy faith'-not thy finger-'hath made thee whole.'

THERE WAS NO REAL CONNECTION BETWEEN THE TOUCH OF THE ROBE AND HEALING; BUT THE WOMAN THOUGHT THAT THERE WAS,

and so Christ stooped to her childish thought, and allowed her to prescribe the road which His mercy should take. But He would not leave her with her error.

The true means of contact between us and Him is not our outward contact with external means of grace, but the touch of our spirits by faith.

Faith is nothing in itself, and heals only because it brings us into union with His power, which is the sole cause of our healing. **Faith is the hand which receives the blessing.** It may be a wasted and tremulous hand, like that which this woman laid lightly on His robe. But **He feels its touch, though a universe presses on Him, and He answers.**

Not the garment's hem, but Christ's love, is the cause of our salvation.

Not an outward contact with it or with Him, but faith, is the condition on which His life, which knows no disease, pours into our souls. The hand of my faith lifted to Him will receive into its empty palm and clasping fingers the special blessing for my special wants.

The other evangelists tell us that, at the moment of His words to the woman, the messengers came bearing tidings of the child's death. How Jairus must have grudged the pause! A word from Christ, like the pressure of His hand, heartened him. Like a river turned from its course for a space, to fill some empty reservoir, His love comes back to its original direction. How abundant the power and mercy, to which such a work as that

just done was but a parenthesis! The doleful music and **the shrill shrieks of Eastern mourning, which met them as they entered Jairus's house, disturbed the sanctity of the hour, and were in strong contrast with the majestic calmness of Jesus.**

Not amid venal lamentations and excited cries will He do His work. He bids the noisy crowd forth with curt, almost stern, command, and therein rebukes all such hollow and tumultuous scenes, in the presence of the stillness of death, still more where faith in Him has robbed it of its terror, in robbing it of its perpetuity. It is strange that believing readers should have thought that our Lord meant to say that the little girl was not really dead, but only in a swoon. The scornful laughter of the flute-players and hired mourners understood Him better. They knew that it was real death, as men count death, and, as has often been the case, the laughter of His foes has served to establish the truth. That was not worthy to be called death from which the child was so soon and easily to be awaked. But, besides this special application to the case in hand, **that great saying of our Lord's carries the blessed truth that, since He has come, death is softened into sleep for all who love Him.** The euphemism is not peculiar to Christianity, but has a deeper meaning on Christian lips than when Greeks or Romans spoke of the eternal sleep. Others speak of death by any name rather than its own, because they fear it so much. The Christian does so, because he fears it so little,-and, as a matter of fact, the use of the word death as meaning merely the separation of soul and body by the physical act is exceptional in the New Testament. **This name of sleep, sanctioned thus by Christ, is the sweetest of all. It speaks of the cessation of connection with the world of sense, and 'long disquiet merged in rest.' It does not imply unconsciousness, for we are not unconscious when we sleep, but only unaware of externals.**

It holds the promise of waking when the sun comes. So it has driven out the ugly old name. Our tears flow less bitterly when we think of our dear ones as 'sleeping in Jesus.'

Their bodies, like this little child's, are dead, but **they** are not. They rest, conscious of their own blessedness and of Him 'in whom they live, and have their being,' whether they 'move' or no.

Then comes the great deed.

The crowd is shut out. For such a work silence is befitting. The father and mother, with His foremost three disciples, go with Him into the chamber. **There is no effort, repeated and gradually successful**, as when Elisha raised the dead boy; no praying, as when Peter raised Dorcas; **only the touch** of the hand in which life throbbed in fulness, and, as the other narratives record, two words, spoken strangely to, and yet more strangely heard by, the dull, cold ear of death. Their echo lingered long with Peter, and Mark gives us them in the original Aramaic. But **MATTHEW PASSES THEM BY, AS HE SEEKS HERE TO HAVE DESIRED TO EMPHASISE THE POWER OF CHRIST'S TOUCH.**

But

touch or word, the real cause of the miracle was simply His will;

and whether He used media to help men's faith, or said only 'I will,' mattered little. He varied His methods as the circumstances of the recipients required, and in order that they and we might learn that He was tied to none. **These miracles of raising the dead are three in number. Jairus's daughter is raised from her bed, just having passed away; the widow's son at Nain from his bier, having been for a little longer separated from his body; Lazarus from the grave, having been dead four days.**

A few minutes, or days, or four thousand years, are one to His power.

These three are in some sense the first-fruits of the great harvest; the stars that shone out singly before all the heaven is in a blaze. For, though they died again, and so left to Him the precedence in resurrection, as in all besides, they are still prophetic of His power in the hour when **they 'that sleep in the dust' shall awake at His voice. Blessed they who, like this little maiden, are awakened, not only by His voice, but by His touch, and to find, as she did, their hand in His!**

The Importance Of Human Touch In Development:

AI Overview

Studies on children deprived of touch, often in institutional settings, reveal severe consequences like stunted growth, impaired brain development (affecting stress response hormones like cortisol, oxytocin, vasopressin), weaker immune systems, attachment disorders, and heightened anxiety/depression, underscoring touch's vital role in human development, although isolating its effects from other care factors is challenging

. Early deprivation leads to long-term issues with social bonding, stress regulation, and sensory processing, but targeted tactile stimulation can help mitigate some negative effects.

Key Findings from Studies:

- **Physical Growth:** Lack of touch can stunt growth and lead to "failure to thrive," even with adequate nutrition, due to lower growth hormone levels.
- **Hormonal & Brain Development:**
 - Elevated cortisol (stress hormone) levels are common in deprived children, and these levels may not normalize even after placement in families.
 - Altered oxytocin and vasopressin levels affect social bonding and recognition of familiar people.
 - Brain regions like the amygdala show different responses to social cues in neglected children.
- **Immune System:** Deprivation can weaken immune systems, while early touch promotes physiological changes that protect against disease.
- **Cognitive & Emotional Effects:**

- Impaired cognitive development, poor academic performance, and emotional dysregulation (anxiety, depression) are observed.
- Delayed social skills and attachment issues, including indiscriminate friendliness towards strangers, are linked to early neglect.
- **Sensory Processing:** Lack of touch can cause sensory processing problems, like hypersensitivity, and is a predictor of autism spectrum disorder in some cases.

Classic & Modern Research Examples:

- **Early Orphanage Studies (Spitz, 1945; Ainsworth, 1979):** Documented severe developmental delays and high mortality in infants lacking caregiver touch.
- **Romanian Orphanage Studies (1980s):** Showed attachment disorders and growth delays in children with little touch.
- **Cortisol & Hormone Studies (Gunnar, 2011; Noll, 2005):** Measured disrupted cortisol rhythms and hormone imbalances in neglected children.
- **Intervention Studies (2024):** Showed that daily "affective touch" programs (gentle touch stimulating specific skin nerves) helped balance cortisol levels in orphanage and fostered children.

The Importance of Affective Touch:

- Touch is a fundamental sensory input crucial for building the brain's social and emotional architecture.
- Even brief, gentle touch can have significant positive impacts, helping to regulate stress and improve development.