

“Come And See To Go And BE!”

Matthew 10:1-5a

February 8, 2026

INTRO: **What is going on in The Bible?**

What’s going on in the New Testament... Matthew... ch.10?

How much, at any given time, is going on in The Bible?

HOW DO YOU KNOW? WHAT MAKES YOU SO SURE?

Do God’s details, definitions, & doctrines matter?

WHAT ISN’T HAPPENING? WHO SAYS?

If so, in which parts of The Bible?

Today should humble some of us...AND...help ALL of us!

PRAYER

CONTEXT:

- Gospel of Matthew on The Gospel of Jesus Christ
- Matthew 10 & Christ’s 2nd great discourse
- High quality harvest but low quantity of workers
- Pray earnestly for the Lord to send more workers
- He called His 12 disciples & sent His 12 apostles...
- Jesus is validating our LIFE Cycle/Framework...
- An opportunity for our BRIDGE family to grow...

BIG IDEA: Divine details, definitions, & doctrine matter to Messiah & His message, messengers, mission, & ministries.

PREVIEW:

- A. Checkers & Chess
- B. Capitals & Lower Case Letters
- C. Continuatists or Cessionionists

1. Scripture (2 Timothy 3:16-17)
2. Selection (Chosen, Called, CO-missioned)
3. Sequences (ready, FIRE!, aim...)
4. Substance (1 Timothy 4:16)
5. Spirit-led (learning, loving, & living)

- **Both/And**
- **Guardrails**
- **Authorial Intent**
 - **A/a**
 - **Cessationalism/Continuationism**
 - **Linda from Northern California**

TEXT: Matthew 10:1-5a

1 Jesus summoned/called His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.

²Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; ³Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; ⁴Simon the Zealot, and Judas Iscariot, the one who betrayed Him.

⁵These twelve Jesus sent out after instructing them:

The Gospel Coalition:

BIBLE & THEOLOGY

Why I Am a Continuationist

January 22, 2014 **SAM STORMS**

Editors' note:

See also Thomas Schreiner's companion article, "*Why I Am a Cessationist.*" <https://youtu.be/Dj9RQIUcur8?si=RZS5yJNithUUavbp>

So, why am I a continuationist? My reasons follow. (Please note that I've written several articles that provide more extensive evidence for the points I make, but space limitations permit me only to mention them by name. All of them are found at [my website](#).)

Let me begin with the consistent, indeed pervasive, and altogether positive presence throughout the New Testament (NT) of all spiritual gifts. The problems that emerged in the church at Corinth were not due to spiritual gifts, but to immature people. It wasn't the gifts of God but the childish, ambitious, and prideful distortion of gifts on the part of some that accounts for Paul's corrective comments.

Furthermore, beginning with Pentecost and continuing throughout the book of Acts, whenever the Spirit is poured out on new believers they experience his charismata. There is nothing to indicate these phenomena were restricted to them and then. Such appear to be both widespread and common in the NT church. Christians in Rome ([Rom. 12](#)), Corinth ([1 Cor. 12-14](#)), Samaria ([Acts 8](#)), Caesarea ([Acts 10](#)), Antioch ([Acts 13](#)), Ephesus ([Acts 19](#)), Thessalonica ([1 Thess. 5](#)), and Galatia ([Gal. 3](#)) experience the miraculous and revelatory gifts. It's difficult to imagine how the NT authors could have spoken any more clearly about what new covenant Christianity is supposed to look like. In other words, the burden of proof rests with the cessationist. If certain gifts of a special class have ceased, the responsibility is his or hers to prove it.

Extensive Evidence

I'd also point to the extensive NT evidence of so-called miraculous gifts among Christians who are not apostles. In other words, numerous non-apostolic men and women, young and old, across the breadth of the Roman Empire consistently exercised these gifts of the Spirit (and Stephen and Philip ministered in the power of signs and wonders). Others aside from the apostles who exercised miraculous gifts include (1) the 70 who were commissioned in [Luke 10:9, 19-20](#); (2) at least 108 people among the 120 who were gathered in the upper room on the day of Pentecost; (3) Stephen ([Acts 6-7](#)); (4) Philip ([Acts 8](#)); (5) Ananias ([Acts 9](#)); (6) church members in Antioch ([Acts 13](#)); (7) anonymous converts in Ephesus ([Acts 19:6](#)); (8) women at Caesarea ([Acts 21:8-9](#)); (9) the unnamed brethren of [Galatians 3:5](#); (10) believers in Rome ([Rom. 12:6-8](#)); (11) believers in Corinth ([1 Cor. 12-14](#)); and (12) Christians in Thessalonica ([1 Thess. 5:19-20](#)).

We must also give room to the explicit and oft-repeated purpose of the charismata: namely, the edification of Christ's body ([1 Cor. 12:7; 14:3, 26](#)). Nothing I read in the NT or see in the condition of the church in any age, past or present, leads me to believe we've progressed beyond the need for edification—and therefore beyond the need for the contribution of the charismata. I freely admit that spiritual gifts were essential for the birth of the church, but why would they be any less important or needful for its continued growth and maturation?

There is also the fundamental continuity or spiritually organic relationship between the church in Acts and the church in subsequent centuries. No one denies there was an era or period in the early church that we might call "apostolic." We must acknowledge the significance of the personal, physical presence of the apostles and their unique role in laying the foundation for the early church. But nowhere does the NT ever suggest that certain spiritual gifts were uniquely and exclusively tied to them or that the gifts passed with their passing. The universal church or body of Christ that was established and gifted through the ministry of the apostles is the same universal church and body of Christ

today. We are together with Paul and Peter and Silas and Lydia and Priscilla and Luke members of the same one body of Christ.

Very much related to the previous point is what Peter says in [Acts 2](#) concerning so-called miraculous gifts as characteristic of the new covenant age of the church. As D. A. Carson has said, “The coming of the Spirit is not associated merely with the *dawning* of the new age but with its *presence*, not merely with Pentecost but with the entire period from Pentecost to the return of Jesus the Messiah” (*Showing the Spirit*, 155). Or again, the gifts of prophecy and tongues ([Acts 2](#)) are not portrayed as merely inaugurating the new covenant age but as characterizing it (and let us not forget that the present church age = the “last days”).

We must also take note of [1 Corinthians 13:8-12](#). Here Paul asserts that spiritual gifts will not “pass away” (vv. 8-10) until the coming of the “perfect.” If the “perfect” is indeed the consummation of God’s redemptive purposes as expressed in the new heaven and new earth following Christ’s return, we can confidently expect him to continue blessing and empowering his church with the gifts until that time.

A similar point is made in [Ephesians 4:11-13](#). There Paul speaks of spiritual gifts (together with the office of apostle)—and in particular the gifts of prophecy, evangelism, pastor, and teacher—as building up of the church “*until* we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ” (v. 13; italics mine). Since the latter most assuredly has not yet been attained by the church, we can confidently anticipate the presence and power of such gifts until that day arrives.

I’d also point to the absence of any explicit or implicit notion that we should view spiritual gifts any differently than we do other NT practices and ministries portrayed as essential for the life and wellbeing of the church. When we read the NT, it seems evident that church discipline should be practiced in our assemblies today and that we should celebrate the Lord’s Table and water baptism, and that the requirements for the office of elder as set forth in the pastoral epistles still determine how life in the church should be pursued, just to mention a few. What good exegetical or theological reasons can be given for why we should treat the presence and operation of spiritual gifts any differently?

Consistent Testimony

Contrary to popular belief, there is consistent testimony throughout most of church history concerning the operation of the miraculous gifts of the Spirit. It simply isn’t the case that the gifts ceased or disappeared from early church life following the death of the last apostle. Space doesn’t permit me to cite the massive evidence in this regard, so I

refer you to four articles I wrote with extensive documentation (see “[Spiritual Gifts in Church History](#)”).

Cessationists often argue that signs and wonders as well as certain spiritual gifts served only to confirm or authenticate the original company of apostles and that when the apostles passed away so also did the gifts. The fact is no biblical text (not even [Heb. 2:4](#) or [2 Cor. 12:12](#), two texts I explain in articles [here](#)) ever says signs and wonders or spiritual gifts of a particular sort authenticated the apostles. Signs and wonders authenticated Jesus and the apostolic message about him. If signs and wonders were designed exclusively to authenticate apostles, we have no explanation why non-apostolic believers (such as Philip and Stephen) were empowered to perform them (see especially [1 Cor. 12:8-10](#), where the “gift” of “miracles,” among others, was given to average, non-apostolic believers).

Therefore, this is a good reason for being a cessationist only if you can demonstrate that authentication or attestation of the apostolic message was the sole and exclusive purpose of such displays of divine power. However, nowhere in the NT is the purpose or function of the miraculous or the charismata reduced to attestation. The miraculous, in whatever form, served several other distinct purposes: *doxological* (to glorify God: [John 2:11; 9:3; 11:4; 11:40](#); and [Matt. 15:29-31](#)); *evangelistic* (to prepare the way for the gospel to be made known: see [Acts 9:32-43](#)); *pastoral* (as an expression of compassion and love and care for the sheep: [Matt. 14:14](#); [Mark 1:40-41](#)); and *edifying* (to build up and strengthen believers: [1 Cor. 12:7](#) and the “common good”; [1 Cor. 14:3-5, 26](#)).

All the gifts of the Spirit, whether tongues or teaching, prophecy or mercy, healing or helping, were given (among other reasons) for the edification, building up, encouraging, instructing, consoling, and sanctifying of the body of Christ. Therefore, even if the ministry of the miraculous gifts to attest and authenticate has ceased, a point I concede only for the sake of argument, such gifts would continue to function in the church for the other reasons cited.

Still Final and Sufficient

Perhaps the most frequently heard objection from cessationists is that acknowledging the validity of revelatory gifts such as prophecy and word of knowledge would necessarily undermine the finality and sufficiency of Holy Scripture. But this argument is based on the false assumption that these gifts provide us with infallible truths equal in authority to the biblical text itself (see my article “[Why NT Prophecy Does NOT Result in ‘Scripture-Quality’ Revelatory Words](#)”).

One also hears the cessationist appeal to [Ephesians 2:20](#), as if this text describes all possible prophetic ministry. The argument is that revelatory gifts such as prophecy were uniquely linked to the apostles and therefore designed to function only during the so-called foundational period in the early church. I address this fundamentally misguided view at length [here](#). A close examination of the biblical evidence concerning both the nature of the prophetic gift as well as its widespread distribution among Christians indicates there was far more to this gift than simply the apostles laying the foundation of the church. Therefore, neither the passing of the apostles nor the movement of the church beyond its foundational years has any bearing whatsoever on the validity of prophecy today. One also hears often of the so-called cluster argument, according to which supernatural and miraculous phenomena were supposedly concentrated or clustered at unique periods in redemptive history. I've addressed this argument [elsewhere](#) and demonstrated that it's altogether false.

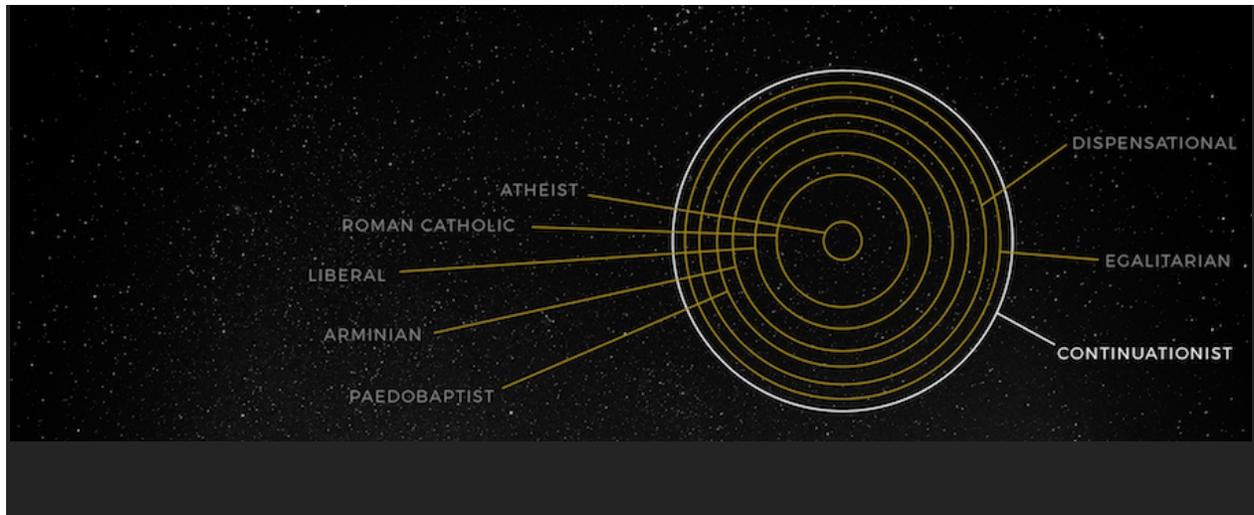
Finally, although it's technically not a reason or argument for being a continuationist, I cannot ignore experience. The fact is I've seen all spiritual gifts in operation, tested and confirmed them, and experienced them firsthand on countless occasions. As stated, this is less a reason to become a continuationist and more a confirmation (although not an infallible one) of the validity of that decision. Experience, in isolation from the biblical text, proves little. But experience must be noted, especially if it illustrates or embodies what we see in God's Word.

Challies.com

Why I Am Not Continuationist

[JUL 7, 2016](#)

[WHY I AM NOT
HOLY SPIRIT SPIRITUAL GIFTS](#)



Today I come to the end of the series I've titled "Why I Am Not..." The purpose of this series has been to take a look at the things I do not believe and all along it has been my desire to explain rather than persuade. So far I have told why I am not [atheist](#), [Roman Catholic](#), [liberal](#), [Arminian](#), [paedobaptist](#), [dispensational](#), or [egalitarian](#). Today I want to explain why I am not continuationist or, if you prefer, charismatic.

Once again we need to begin with definitions. "Continuationism is the belief that the supernatural gifts of the Holy Spirit taught in the Bible—such as prophecy, tongues, interpretation of tongues, healings, and miracles—have not ceased and are available for the believer today. Continuationism is the opposite of cessationism which teaches that supernatural gifts have ceased either when the canon of Scripture was completed or at the death of the last apostle."* In other words, this is a matter of whether certain miraculous gifts that were active at one time are still active today. I believe those miraculous gifts have ceased.

Once again, my beliefs on this matter are not easily separated from my background. Growing up in conservative, Reformed churches I knew no continuationists. I knew that such people existed only when I

heard my parents speak sheepishly about their early introduction to Pentecostalism. They told us of their attempts to receive the gift and their growing acknowledgement that their tongues-speaking friends were simply uttering repetitive, nonsensical phrases. It was not until I was in my mid-twenties and a baptist that I first encountered tongues. The band at a worship conference entered into a time of “spontaneous worship” and immediately many of the people around me began to make strange sounds. It took me a few minutes to understand what was happening.

A more formal introduction to continuationism came when I encountered Sovereign Grace Ministries. I had first become aware of this ministry through online connections and then through C.J. Mahaney’s books. I attended one of their worship conferences and here I saw what they called prophecy—prophetic songs meant to communicate divine truth to people in the audience. (“The Holy Spirit is giving me a song. I believe this song is for all the people here named Katie. If your name is Katie, please come to the front as the Holy Spirit has something to say to you.”) What I found at that conference and in these churches were people who were godly and kind and committed to Reformed theology, yet also firmly charismatic. Though I was certainly underwhelmed by this example of prophecy, I was so taken by the people, by their love for the Lord, and by their excitement in worship that I returned home wondering whether my family should find a way of joining them. For the first time I saw that continuationism was not necessarily opposed to sound doctrine.

It was at this time and in this context that I began to read, that I began to ponder, and that I began to search the Bible to see what it says about the continuation or cessation of the miraculous gifts. I read defenses of continuationism written by the theologians of the charismatic movement: Wayne Grudem and Sam Storms come to mind. I saw leaders I admire profess their view that the gifts continue to be operative today. I also read MacArthur’s *Charismatic Chaos*, [interviewed](#) Sam Waldron, and read a number of critiques of

continuationism. Through it all I became increasingly convinced that the miraculous gifts have ceased. I could not be continuationist.

I am not continuationist because of my understanding of the Bible. I see that those miraculous gifts were given for a specific time and purpose—they were given to accredit the message of the gospel when it was first going forth and before the Bible had been completed. As that time and purpose drew to a close, so too did the gifts. This is easily seen when we read the New Testament with an eye to when the different books were written. While an early book like 1 Corinthians has a lot to say about miraculous gifts, later books have far less to say. In fact, by the time Paul is writing to Timothy he is not expecting that Timothy will experience a miracle and not instructing him to pursue one, but rather prescribing a very ordinary cure for an ailment—“have a little wine for the sake of your stomach.” Paul himself suffered with physical pain but was unable to receive a miraculous cure. As we read through the New Testament we see these gifts slow and cease over the course of decades.

The miraculous gifts I see and hear in the charismatic movement have only the barest resemblance to the New Testament gifts.

Share

First, then, I am not continuationist for biblical reasons. But second, I am not continuationist for reasons related to observation and experience. The miraculous gifts I see and hear in the charismatic movement have only the barest resemblance to the New Testament gifts. The miracles are internal and unverifiable, the tongues angelic rather than actual, the prophecy fallible. I know of no credible accounts of the kind of dramatic miracles we see described in the New Testament—a limb regenerating, a dead and decaying man being raised. Whatever “miracles” I hear of today are nowhere near as dramatic, visible, and instantaneous as the ones we see described in the ministry of Jesus and his Apostles. I know of no Christian who has been able to preach the gospel in a language he does not know. A number of times I have had well-meaning people prophecy to or about

me but these have always been vague impressions more than authoritative words from God. Even as we discuss continuationism, we need to acknowledge that what has continued is, at best, a mere shadow of what the Bible describes.

I am not continuationist and do not believe that my experience of the Christian faith and life suffer on that basis. Instead of focusing on the drama of the miraculous I find joy in the beauty of God's ordinary providence. The great drama unfolding in, through, and around us is foremost a story of God working through his careful, constant providence, his moment-by-moment means of bringing about his will.

I would like to direct you to two recent resources that have been helpful to me. The first is an exchange between Sam Storms and Thomas Schreiner. Schreiner explains [Why I Am a Cessationist](#) and Storms explains [Why I Am a Continuationist](#). Both men explain their position and I suppose you can easily guess which I found more compelling. The second resource is this excellent lecture from Phil Johnson in which in his inimitable way he explains [Why I Am Cessationist](#).

AMEN & AMEN!

STUDY NOTES:

*“Miraculously
Growing Christians”*

Matthew 10:1a & 2a

February 1 & 8, 2026

INTRO: When was the last time your can remember BE-ing actively & personally involved/interactive with a divinely transformative miracle?

BIG IDEA: Christ's biblical disciples are called to grow into missional apostles.

TEXT: [Matthew 10:1-2a](#)

*“And He called to Him His **twelve disciples** and gave them authority over unclean spirits, to cast them out, and to heal every disease and ever affliction. ²The names of the **twelve apostles** are these...”*

Matthew 10:1

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
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2532 [e]	Καὶ Kai	And	Conj
4341 [e]	προσκαλεσάμενος proskalesamenos	having summoned	V-APM-NMS
3588 [e]	τούς tous	the	Art-AMP
1427 [e]	δώδεκα dōdeka	twelve	Adj-AMP
3101 [e]	μαθητὰς mathētas	disciples	N-AMP
846 [e]	αὐτοῦ autou	of Him,	PPro-GM3S
1325 [e]	ἔδωκεν edōken	He gave	V-AIA-3S
846 [e]	αὐτοῖς autois	to them	PPro-DM3P
1849 [e]	ἐξουσίαν exousian	authority	N-AFS
4151 [e]	πνευμάτων pneumatōn	over spirits	N-GNP
169 [e]	ἀκαθάρτων akathartōn	unclean,	Adj-GNP
5620 [e]	ὥστε hōste	so as	Conj

1544 [e]	ἐκβάλλειν ekballein	to cast out	V-PNA
846 [e]	αὐτὰ auta	them	PPro-AN3P
2532 [e]	καὶ kai	and	Conj
2323 [e]	θεραπεύειν therapeuein	to heal	V-PNA
3956 [e]	πᾶσαν pasan	every	Adj-AFS
3554 [e]	νόσον noson	disease	N-AFS
2532 [e]	καὶ kai	and	Conj
3956 [e]	πᾶσαν pasan	every	Adj-AFS
3119 [e]	μαλακίαν. malakian	sickness.	N-AFS

4341. proskaleó

Lexical Summary

proskaleó: To call to oneself, to summon, to invite

Original Word: προσκαλέω

Part of Speech: Verb

Transliteration: proskaleó

Pronunciation: pros-kal-eh'-o

Phonetic Spelling: (pros-kal-eh'-om-ahee)

KJV: call (for, to, unto)

NASB: called, summoned, calling, summoning, call

Word Origin: [middle voice from [G4314 \(πρός - against\)](#) and [G2564 \(καλέω - called\)](#)]

1. to call toward oneself, i.e. summon, invite

Strong's Exhaustive Concordance

summon, call to

Middle voice from [pros](#) and [kaleo](#); to call toward oneself, i.e. Summon, invite -- call (for, to, unto).

see GREEK [pros](#)

see GREEK [kaleo](#)

NAS Exhaustive Concordance

Word Origin

from [pros](#) and [kaleó](#)

Definition

to call to

NASB Translation

call (2), called (13), calling (3), summoned (8), summoning (3).

Thayer's Greek Lexicon

STRONGS NT 4341: προσκαλέω

προσκαλέω, **προσκάλω**: middle, present **προσκαλοῦμαι**; 1

aorist **προσεκαλεσαμην**; perfect **προσκέκλημαι**; from

(Antiphon, Aristophanes, Thucydides), Xenophon, Plato down; **to call to**; in the N. T. found only in the middle (cf. Buttman, § 135, 4), **to call to oneself**; **to bid to come to oneself**: **τινα**, a.

properly: [Matthew 10:1](#); [Matthew 15:10, 32](#); [Matthew 18:2, 32](#); [Matthew 20:25](#); [Mark 3:13, 23](#); [Mark 6:7](#); [Mark 7:14](#); [Mark 8:1, 34](#); [Mark 10:42](#); [Mark 12:43](#); [Mark 15:44](#); [Luke 7:18](#)(19); ; [Acts 5:40](#); [Acts 6:2](#); [Acts 13:7](#); [Acts 20:1](#) (R G L); ; [James 5:14](#).

b. metaphorically, God is said **προσκαλεῖσθαι** the Gentiles, aliens as they are from him, by inviting and drawing them, through the preaching of the gospel, unto fellowship with himself in the Messiah's kingdom, [Acts 2:39](#); the Holy Spirit and Christ are said **to call unto themselves** (cf. Winer's Grammar, § 39, 3) those preachers of the gospel to whom they have decided to intrust a service having reference to the extension of the gospel: followed by an infinitive indicating the purpose, [Acts 16:10](#); followed by **εἰς τί**, [Acts 13:2](#) (where **ὁ** is for **εἰς ὁ**, according to that familiar Greek usage by which a preposition prefixed to the antecedent is not repeated before the relative; cf. Winer's Grammar, 421f (393); (Buttmann, 342 (294))).

Topical Lexicon

Overview of the Verb's Function

The verb translated “to call to oneself” consistently portrays a deliberate summoning that establishes responsibility between caller and called. Whether the summons issues from the Lord, His apostles, civil magistrates, or believers in practical ministry, the action always carries weight: once a person or group is called, they must face the one who calls and respond.

Jesus Christ as the Supreme Caller

1. Personal invitation to fellowship and blessing: “But Jesus called the children to Him and said, ‘Let the little children come to Me...’” ([Luke 18:16](#)). The verb highlights Christ’s welcoming authority, drawing even society’s least regarded into His presence.
2. Formation of the apostolic band: “Jesus went up on the mountain and called those He wanted, and they came to Him” ([Mark 3:13](#)). His summons creates discipleship; those whom He calls become those who follow.
3. Commissioning for mission: “Then Jesus summoned the Twelve and began to send them out two by two...” ([Mark 6:7](#); [Matthew 10:1](#)). The calling precedes empowerment, showing that authority to serve derives from nearness to Christ.
4. Corrective instruction to the crowds: “Calling the crowd to Him, He said, ‘Hear Me, all of you, and understand’” ([Mark 7:14](#)). When misunderstandings or traditions obscure truth, the Lord’s call gathers listeners back to the clarity of His Word.
5. Radical discipleship: “Then Jesus called the crowd along with His disciples and said, ‘If anyone wants to come after Me, he must deny himself...’” ([Mark 8:34](#)). The verb introduces a defining moment that separates genuine followers from casual observers.
6. Kingdom values over worldly power: “Jesus called them and said, ‘You know that the rulers of the Gentiles lord it over them...’” ([Matthew 20:25](#); [Mark 10:42](#)). Christ’s call reframes leadership as servanthood.

Ecclesial Application by the Apostles

1. Corporate decision-making: “So the Twelve called together the whole group of the disciples...” ([Acts 6:2](#)). The summons establishes orderly procedure and shared accountability within the local church.
2. Pastoral care: “Is any one of you sick? He should call the elders of the church to pray over him” ([James 5:14](#)). The sick believer initiates the calling, acknowledging God-ordained shepherds as conduits of prayer and healing.
3. Strategic guidance: “After Paul had seen the vision, we immediately sought to leave for Macedonia, concluding that God had called us to preach the gospel to them” ([Acts 16:10](#)). The verb in perfect tense underlines an abiding divine appointment that directs missionary expansion.

Divine Call Extending to Jew and Gentile

Peter's Pentecost proclamation employs the term in its future middle sense: "The promise is for you and your children and for all who are far off—for all whom the Lord our God will call to Himself" ([Acts 2:39](#)). The horizon of the call stretches beyond ethnic Israel to every nation, reinforcing the inclusive scope of salvation history.

Judicial and Civic Contexts

The Sanhedrin "called the apostles in and flogged them" ([Acts 5:40](#)); Governor Felix "called for Paul and listened to him" ([Acts 24:24](#), using a cognate); Commander Lysias repeatedly "called two of his centurions" and others ([Acts 23:17-23](#)). In these scenes the verb underscores formal authority. Yet even hostile or secular summonses serve God's providential plan, placing His servants before rulers to testify of Christ.

Parabolic and Didactic Usage

Jesus' parables employ the verb to expose human motives—e.g., the unforgiving servant is "called" to settle accounts ([Matthew 18:32](#)), and the manager in [Luke 16:5](#) "called in each of his master's debtors." The summons confronts characters with accountability, mirroring the final reckoning all people will face.

Patterns of Grace and Warning

Repeatedly, the verb marks pivotal junctures:

- Grace offered—children welcomed ([Luke 18:16](#)), hungry crowds fed ([Matthew 15:32](#); [Mark 8:1](#)).
- Teaching clarified—misconceptions addressed ([Matthew 15:10](#); [Mark 7:14](#)).
- Judgment declared—scribes and Pharisees warned ([Mark 3:23](#); 12:43).
- Faith refined—disciples called aside during crises ([Mark 15:44](#)).

Theological Implications

1. Sovereignty and responsibility: God initiates the call, yet humans must respond ([Acts 2:39](#); 16:10).
2. Community and order: The church thrives when leaders and members honor God-ordained summonses ([Acts 6:2](#); [James 5:14](#)).
3. Mission and witness: Every divine calling propels servants outward, whether to local needs or cross-cultural frontiers ([Mark 6:7](#); [Acts 16:10](#)).
4. Eschatology: The present summons anticipates a final call into eternal fellowship or judgment (implicit in parabolic usage).

Practical Ministry Significance

- Leaders should imitate Christ's clarity when summoning people to obedience and service.
- Believers must remain sensitive to the Spirit's call—personal, congregational, or missional—and respond promptly.

- The gathered church should recognize that every corporate meeting is ultimately at the Lord's summons, underscoring reverence and purpose.

3101. mathétés

Lexical Summary

mathétés: Disciple, learner, pupil

Original Word: μαθητής

Part of Speech: Noun, Masculine

Transliteration: mathétés

Pronunciation: ma-thay-TAYS

Phonetic Spelling: (math-ay-tes')

KJV: disciple

NASB: disciples, disciple, disciples', pupil

Word Origin: [from [G3129 \(μανθάνω - learn\)](#)]

1. a learner, i.e. pupil

Strong's Exhaustive Concordance

disciple.

From [manthano](#); a learner, i.e. Pupil -- disciple.

see GREEK [manthano](#)

HELPS Word-studies

3101 *mathētēs* (from *math-*, the "mental effort needed to think something through") – properly, a learner; a disciple, a follower of Christ who learns the doctrines of Scripture and the lifestyle they require; someone catechized with proper instruction from the Bible with its necessary follow-through (life-applications). See also [3100](#) /*mathēteúō* ("to disciple").

NAS Exhaustive Concordance

Word Origin

from [manthanó](#)

Definition

a disciple

NASB Translation

disciple (26), disciples (233), disciples' (1), pupil (1).

Thayer's Greek Lexicon

STRONGS NT 3101: μαθητής

μαθητής, μαθητοῦ, ὁ (μανθάνω), a learner, pupil, disciple: universally, opposed to **διδάσκαλος**, [Matthew 10:24](#); [Luke 6:40](#); **τίνος**, one who follows one's teaching: **Ἰωάννου**, [Matthew 9:14](#); [Luke 7:18](#) (19); [John 3:25](#); **τῶν Φαρισαίων**, [Matthew 22:16](#); [Mark 2:18](#); [Luke 5:33](#); **Μωϋσέως**, [John 9:28](#); of Jesus — in a wide sense, in the Gospels, those among the Jews who favored him, joined his party, became his adherents: [John 6:66](#); [John 7:3](#); [John 19:38](#); **ὄχλος μαθητῶν αὐτοῦ**, [Luke 6:17](#); **οἱ μαθητοὶ αὐτοῦ ἱκανοί**, [Luke 7:11](#); **ἅπαν τό πλήθος τῶν μαθητῶν**, [Luke 19:31](#); but especially **the twelve apostles**: [Matthew 10:1](#); [Matthew 11:1](#); [Matthew 12:1](#); [Mark 8:27](#); [Luke 8:9](#); [John 2:2](#); [John 3:22](#), and very often; also simply **οἱ μαθηταί**, [Matthew 13:10](#); [Matthew 14:19](#); [Mark 10:24](#); [Luke 9:16](#); [John 6:11](#) (Rec.), etc.; in the Acts **οἱ μαθηταί** are all those who confess Jesus as the Messiah, Christians: [Acts 6:1f, 7](#); [Acts 9:19](#); [Acts 11:26](#), and often; with **τοῦ κυρίου** added, [Acts 9:1](#). The word is not found in the O. T., nor in the Epistles of the N. T., nor in the Apocalypse; in Greek writings from (Herodotus), Aristophanes, Xenophon, Plato down.

Topical Lexicon

Scope and Range of the Term

Μαθητής designates a learner who binds himself to a teacher in order to embrace that teacher's worldview and way of life. In the New Testament the noun describes (1) the inner circle of the Twelve, (2) the wider company that followed Jesus during His earthly ministry, and (3) the ever-expanding community of believers after Pentecost. In every case the term is relational and transformational: to be a disciple is to belong to Jesus and to be changed by Him.

Disciples around Jesus during His Galilean and Judean Ministry

The Synoptic Gospels repeatedly distinguish Jesus' μαθηταί from the curious crowds. When He "went up on the mountain...His disciples came to Him" ([Matthew 5:1](#)), underlining their privileged access to kingdom revelation. They accompany Him in travel ([Matthew 8:23](#)), receive private explanations of parables ([Matthew 13:10](#), [Mark 4:34](#)), and participate in feeding miracles ([Matthew 14:19](#); 15:36). Luke stresses the numerical breadth of this circle: after a night of prayer Jesus "called His disciples and chose twelve of them" ([Luke 6:13](#))—implying a larger company already formed.

The Twelve as Representative Disciples

Within the broader group stand the Twelve ([Matthew 10:1–4](#); [Mark 3:14–19](#); [Luke 6:13–16](#)). They symbolize the new Israel, are appointed "to be with Him" ([Mark 3:14](#)) and are trained for mission. Their failures ([Matthew 17:19–20](#)), misunderstandings ([Mark 8:17–21](#)), and eventual

restoration ([John 20:19–23](#)) serve as pastoral encouragement: genuine disciples may falter, yet grace prevails.

Hallmarks of Genuine Discipleship

1. Obedience to Christ’s word—“If you remain in My word, you are truly My disciples” ([John 8:31](#)).
2. Love for one another—“By this everyone will know that you are My disciples, if you love one another” ([John 13:35](#)).
3. Fruitfulness—“By this My Father is glorified, that you bear much fruit and prove to be My disciples” ([John 15:8](#)).
4. Cross-bearing self-denial—“Whoever does not carry his cross and follow Me cannot be My disciple” ([Luke 14:27](#)).
5. Willingness to forsake all earthly claims—[Luke 14:33](#).

Contrast with Rabbinic Disciples

First-century rabbis gathered μαθηταί who adopted legal interpretations. Jesus’ pattern is both similar (itinerant instruction, memorization of sayings) and radically different: He claims absolute authority (“You have one Teacher, the Christ,” [Matthew 23:10](#)), demands personal allegiance above all relationships ([Luke 14:26](#)), and promises indwelling life through union with Himself ([John 6:56](#)).

From Disciples to Apostles to Witnesses

The term fades in Acts after chapter 21, giving way to “brothers,” “saints,” and “believers,” yet μαθηταί in [Acts 6:1](#), [6:7](#), [9:1](#), [11:26](#), etc., shows that the early church understood every convert as a disciple. Antioch, where “the disciples were first called Christians” ([Acts 11:26](#)), illustrates the progression: discipleship becomes the defining identity of the redeemed community irrespective of ethnicity.

The Great Commission and Perpetuity of Discipleship

“Go therefore and make disciples of all nations” ([Matthew 28:19](#)). The participle “make disciples” extends the μαθητής concept to the ends of the earth. Baptism and ongoing teaching (“teaching them to observe all that I have commanded you”) mark the disciple-making task until the end of the age. The risen Lord’s universal authority guarantees the success of this mandate.

Cost and Reward

Jesus soberly warns prospective followers to “count the cost” ([Luke 14:28](#)) yet affirms abundant reward: “everyone who has left houses or brothers or sisters...for My name’s sake will receive a hundredfold and will inherit eternal life” ([Matthew 19:29](#)).

Women as Disciples

Though first-century culture seldom applied μαθητής to women, Luke notes female discipleship explicitly ([Luke 8:1-3](#); [Acts 9:36](#)). John identifies Mary Magdalene as the first commissioned witness of the resurrection ([John 20:17-18](#)), showing the inclusive reach of true discipleship.

Legacy in the Early Church

[Acts 6:7](#) reports, “the word of God continued to spread, and the number of disciples in Jerusalem grew rapidly.” Disciples multiply in urban centers ([Acts 14:21-23](#)), are strengthened through teaching and pastoral visitation ([Acts 18:23](#); 20:1), and become the seedbed for new leadership ([Acts 16:1](#)). Thus μαθητής functions as the ordinary designation for believers tasked with advancing the gospel.

Contemporary Implications

Biblical discipleship involves more than initial faith; it is lifelong apprenticeship under Jesus’ lordship, expressed in local church fellowship, disciplined learning, sacrificial service, and gospel witness. Any ministry that neglects the formation of μαθηταί departs from the pattern modeled in Scripture.

1849. exousia ►

Lexical Summary

exousia: Authority, power, right, jurisdiction

Original Word: ἐξουσία

Part of Speech: Noun, Feminine

Transliteration: exousia

Pronunciation: ex-oo-see'-ah

Phonetic Spelling: (ex-oo-see'-ah)

KJV: authority, jurisdiction, liberty, power, right, strength

NASB: authority, power, right, authorities, domain, charge, control

Word Origin: [from [G1832](#) (ἐξέσται - lawful) (in the sense of ability)]

1. privilege
2. (subjectively) force, capacity, competency, freedom
3. (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence

Strong's Exhaustive Concordance

authority, jurisdiction, liberty, power

From **exesti** (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence -- authority, jurisdiction, liberty, power, right, strength.

see GREEK **exesti**

HELPS Word-studies

1849 *eksousía* (from **1537** /*ek*, "out from," which intensifies **1510** /*eimí*, "to be, being as a right or privilege") – authority, *conferred power; delegated empowerment* ("authorization"), operating in a *designated jurisdiction*.

In the NT, **1849** /*eksousía* ("delegated power") refers to the *authority* God gives to His saints – *authorizing them to act to the extent they are guided by faith* (His revealed word).

NAS Exhaustive Concordance

Word Origin

from **exesti**

Definition

power to act, authority

NASB Translation

authorities (7), authority (65), charge (1), control (1), domain (2), dominion (1), jurisdiction (1), liberty (1), power (11), powers (1), right (11).

Thayer's Greek Lexicon

STRONGS NT 1849: ἐξουσία

ἐξουσία, ἐξουσίας, ἡ (from ἔξεστι, ἐξόν, which see),

from Euripides, Xenophon, Plato down; the Sept. for אֲזָזְתָּהּ and Chaldean אֲזָזְתָּהּ; **power**.

1. power of choice, liberty of doing as one pleases; leave or permission: **1 Corinthians 9:12, 18;** ἔχειν ἐξουσίαν, **2 Thessalonians 3:9;** with an infinitive added indicating the thing to be done, **John 10:18;** **1 Corinthians 9:4;** **Hebrews 13:10** (WH brackets ἐξουσία); followed by an infinitive with τοῦ, **1 Corinthians 9:6** (L T Tr WH omit τοῦ); with a genitive of the thing or the person with regard to which one has the power to decide: **Romans 9:21** (where an explanatory infinitive is added (Buttmann, 260 (224))); **1 Corinthians 9:12;** ἐπί τό ξύλον τῆς ζωῆς, permission to use the tree of life, **Revelation 22:14** (see ἐπί, C. I. 2 e.); ἐξουσίαν ἔχειν περί τοῦ ἰδίου θελήματος (opposed to ἀνάγκην ἔχειν (cf. Winer's Grammar, § 30, 3 N. 5)), **1 Corinthians 7:37;** ἐν τῇ ἰδίᾳ ἐξουσία (appointed, see τίθημι, 1 a. sub at the end) according to his own

choice, [Acts 1:7](#); ἐν τῇ σῆ ἐξουσία ὑπῆρχεν, i. e. at thy free disposal, [Acts 5:4](#); used of liberty under the gospel, as opposed to the yoke of the Mosaic law, [1 Corinthians 8:9](#).

2. "physical and mental power; the ability or strength with which one is endued, which he either possesses or exercises": [Matthew 9:8](#); [Acts 8:19](#); [Revelation 9:3, 19](#); [Revelation 13:2, 4](#); [Revelation 18:1](#); followed by an infinitive of the thing to be done, [Mark 3:15](#); [Luke 12:5](#); [John 1:12](#); [Revelation 9:10](#); [Revelation 11:6](#); [Revelation 13:5](#); followed by τοῦ with the infinitive [Luke 10:19](#); αὕτη ἐστὶν ἡ ἐξουσία τοῦ σκότους, this is the power that darkness exerts, [Luke 22:53](#); ποιεῖν ἐξουσίαν to exert power, give exhibitions of power, [Revelation 13:12](#); ἐν ἐξουσία εἶναι, to be possessed of power and influence, [Luke 4:32](#); also ἐξουσίαν ἔχειν (both expressions refer to the ability and weight which Jesus exhibited in his teaching) [Matthew 7:29](#); ([Mark 1:22](#)); κατ' ἐξουσίαν powerfully, [Mark 1:27](#); also ἐν ἐξουσία, [Luke 4:36](#).

3. the power of authority (influence) and of right: [Matthew 21:23](#); [Mark 11:28](#); [Luke 20:2](#); spoken of the authority of an apostle, [2 Corinthians 10:8](#); [2 Corinthians 13:10](#); of the divine authority granted to Jesus as Messiah, with the infinitive of the thing to be done, [Matthew 9:6](#); [Mark 2:10](#); [Luke 5:24](#); [John 5:27](#); ἐν ποίᾳ ἐξουσία; clothed in what authority (i. e. thine own or God's?), [Matthew 21:23, 24, 27](#); [Mark 11:28, 29, 33](#); [Luke 20:2, 8](#); **delegated authority** (German Vollmacht, authorization): παρὰ τίνος, with the genitive of the person by whom the authority is given, or received, [Acts 9:14](#); [Acts 26:10, 12](#) (R G).

4. the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed (generally translated **authority**));

a. universally: [Matthew 28:18](#); [Jude 1:25](#); [Revelation 12:10](#); [Revelation 17:13](#); λαμβάνειν, ἐξουσίαν ὡς βασιλεύς, [Revelation 17:12](#); εἰμί ὑπό ἐξουσίαν, I am under authority, [Matthew 8:9](#); with τασσόμενος added, ([Matthew 8:9](#) L WH brackets); [Luke 7:8](#); ἐξουσία τίνος, the genitive of the object, **authority** (to be exercised) **over**, as τῶν πνευμάτων τῶν ἀκαθάρτων, [Mark 6:7](#); with ὥστε ἐκβάλλειν αὐτά added, [Matthew 10:1](#); ἐξουσίαν πάσης σαρκός, authority over all mankind, [John 17:2](#) (πάσης σαρκός κυριαν, Bel and the Dragon, verse 5); (the genitive of the subject, τοῦ Σατανᾶ, [Acts 26:18](#)); ἐπί τινα, power over one, so as to be able to subdue, drive out, destroy, [Revelation 6:8](#); ἐπί τὰ δαιμόνια, [Luke 9:1](#); or to hold submissive to one's will, [Revelation 13:7](#); ἐπί τὰς πληγὰς, the power to inflict plagues and to put an end to them, [Revelation 16:9](#); ἐπί τῶν ἐθνῶν, over the heathen nations, [Revelation 2:26](#); ἐπί τίνος, to destroy one, [Revelation 20:6](#); ἔχειν ἐξουσίαν ἐπί τοῦ πυρός, to preside, have control, over fire, to hold it subject to his will, [Revelation](#)

14:18; ἐπί τῶν ὑδάτων, Revelation 11:6; ἐπάνω τίνος ἐξουσίαν ἔχειν, to be ruler over a thing, Luke 19:17.

b. specifically, *α.* of the power of judicial decision; ἐξουσίαν ἔχειν with an infinitive of the thing decided: σταυρῶσαι and ἀπολύσαι τινα, John 19:10; followed by κατά τίνος, the power of deciding against one, John 19:11; παραδοῦναι τινα ... τῇ ἐξουσία τοῦ ἡγεμόνος, Luke 20:20. *β.* of authority to manage domestic affairs: Mark 13:34.

c. metonymically, *α.* a thing subject to authority or rule: Luke

4:6; **jurisdiction:** ἐκ τῆς ἐξουσίας ἡδωρου ἐστιν, Luke 23:7 (1 Macc. 6:11 (cf. Psalm 113:2 (); Isaiah 39:2)). *β.* one who possesses authority; (cf. the Latin use of *offonestates, dignitates, auctoritates* (so the English **authorities, dignities**, etc.) in reference to persons); *αα.* a ruler, human magistrate (Dionysius Halicarnassus 8, 44; 11, 32): Romans 13:1-3; plural: Luke 12:11; Romans 13:1; Titus 3:1. *ββ.* the leading and more powerful among created beings superior to man, spiritual potentates; used in the plural of a certain class of angels (see ἀρχή, δύναμις, θρόνος, κυριότης): Colossians 1:16; 1 Peter 3:22 (cf. Fritzsche on Romans, vol. ii., p. 226f; (Lightfoot on Colossians, the passage cited)); with ἐν τοῖς ἐπουρανίοις added, Ephesians 3:10; πᾶσα ἐξουσία, 1 Corinthians 15:24; Ephesians 1:21; Colossians 2:10; used also of demons: in the plural, Ephesians 6:12; Colossians 2:15; collectively (cf. Lob. ad Phryn., p. 469), ἡ ἐξουσία τοῦ ἀέρος (see ἀήρ), Ephesians 2:2; τοῦ σκότους, Colossians 1:13 (others refer this to 4 a. (or c. *α.*) above (cf. Luke 22:53 in 2), and regard σκότος as personified; see σκότος, b.).

d. a sign of the husband's authority over his wife, i. e. the veil with which propriety required a woman to cover herself, 1 Corinthians 11:10 (as βασιλεία is used by Diodorus 1, 47 for the sign of regal power, i. e. a crown). (Synonym: see δύναμις, at the end. On the infinitive after ἐξουσία, and ἐξουσία ἔχειν cf. Buttmann, 260 (223f).)

Topical Lexicon

Overview

Used 102 times in the Greek New Testament, ἐξουσία describes the right, privilege, or jurisdiction to act. It traces every exercise of legitimate power back to God, who alone possesses it inherently and who delegates it according to His redemptive purposes.

The Absolute Authority of God

“Now to the only God our Savior be glory, majesty, power, and authority, through Jesus Christ our Lord, before all time and now and for all eternity. Amen.” (Jude 1:25). ἐξουσία is never autonomous; it is rooted in the eternal sovereignty of the Creator. Revelation 12:10 announces, “Now have come the salvation and the power and the kingdom of our God, and the authority of His Christ,” locating every subsequent display of authority within the reign of God Himself.

Christ’s Messianic Authority

After His resurrection Jesus declared, “All authority in heaven and on earth has been given to Me.” (Matthew 28:18). The incarnate Son receives and embodies divine authority (John 17:2), exercises it over life and death (John 10:18), and will consummate it in final judgment (John 5:27). The Synoptic Gospels record repeated challenges to this claim (Matthew 21:23–27; Mark 11:28–33; Luke 20:2–8), yet every attempt to deny it collapses under the weight of His resurrection.

Authority in Teaching and Miraculous Works

The crowds “were astonished at His teaching, because He taught as one who had authority” (Matthew 7:29). His authoritative word expelled demons (Mark 1:27; Luke 4:36) and stilled creation. Luke 4:32 records that “His message was spoken with authority.” Every healing and exorcism validated His claim.

Authority to Forgive Sins and Grant Life

“So that you may know that the Son of Man has authority on earth to forgive sins...” (Matthew 9:6; Mark 2:10; Luke 5:24). To forgive is uniquely divine; Christ’s exercise of it displays His equality with the Father and foreshadows the cross. John 1:12 extends this liberating authority to sinners: “To all who received Him...He gave the right to become children of God.”

Delegated Authority to the Apostles and the Church

Jesus “gave them authority over unclean spirits, to drive them out and to heal every disease” (Matthew 10:1; Luke 9:1). Luke 10:19 enlarges the promise: “I have given you authority to tread on serpents and scorpions, and over all the power of the enemy.” Paul defends apostolic authority “for building you up and not for tearing you down” (2 Corinthians 13:10; see also 2 Corinthians 10:8). Ministry authority is derivative, pastoral, and accountable.

Civil Authorities as Servants of God

“Everyone must be subject to the governing authorities, for there is no authority except from God” (Romans 13:1). Civil rulers are “God’s servant for your good” (Romans 13:4) and to be honored (Titus 3:1). Submission is not blind allegiance to men but conscious submission to God’s ordering of society, limited by obedience to His higher commands (Acts 5:29).

Heavenly and Demonic Authorities

Christ is “far above every rule and authority” ([Ephesians 1:21](#)). “By Him all things were created...whether thrones or dominions or rulers or authorities” ([Colossians 1:16](#)). Believers wrestle “against the rulers, against the authorities...against the spiritual forces of evil in the heavenly realms” ([Ephesians 6:12](#)). Though formidable, these powers are created, limited, and already disarmed at the cross ([Colossians 2:15](#)).

Authority and Christian Liberty

“Be careful that this right of yours does not become a stumbling block to the weak” ([1 Corinthians 8:9](#)). Paul surrenders legitimate rights ([1 Corinthians 9:12, 18](#)) for the sake of the gospel. True authority is expressed in self-giving love, not selfish assertion.

Authority, Order, and Headship

“Because of the angels, the woman ought to have a symbol of authority on her head” ([1 Corinthians 11:10](#)). ἐξουσία appears within Paul’s teaching on orderly worship and gender distinction, reflecting creation order and angelic observation.

Misuse and Counterfeit Authority

Revelation depicts satanic parody: “The beast was given a mouth to speak arrogant and blasphemous words, and authority to act for forty-two months” ([Revelation 13:5](#)). Earthly powers may be permitted for a season, yet their borrowed authority serves God’s larger plan and will be judged ([Revelation 18:1; 19:20](#)).

Eschatological Triumph over All Authorities

“Then comes the end, when He hands over the kingdom to God the Father, after He has destroyed every rule and every authority and power” ([1 Corinthians 15:24](#)). The resurrection guarantees the final subjection of every opposing force. “They will reign with Him for a thousand years” ([Revelation 20:6](#)), and, in the eternal state, redeemed humanity exercises restored authority: “Blessed are those who wash their robes, so that they may have the right to the tree of life” ([Revelation 22:14](#)).

Implications for Ministry and Discipleship

1. Authority is always entrusted, never owned, and must be exercised under Christ’s lordship.
2. The church ministers in delegated power, proclaiming the gospel with confidence yet with servant hearts.
3. Spiritual warfare requires recognition that Christ’s authority already secures victory, calling believers to stand firm.
4. Civil obedience and prophetic witness coexist, guided by higher allegiance to God.
5. True greatness in the kingdom is measured by faithful stewardship of the authority God gives.

Every occurrence of ἐξουσία ultimately points to the One who “is before all things, and in Him all things hold together.”

169. akathartos ▶

Lexical Summary

akathartos: Unclean, impure

Original Word: ἀκάθαρτος

Part of Speech: Adjective

Transliteration: akathartos

Pronunciation: ah-KAH-thar-tos

Phonetic Spelling: (ak-ath'-ar-tos)

KJV: foul, unclean

NASB: unclean, impure person, unclean things

Word Origin: [from [G1 \(α - Alpha\)](#) (as a negative particle) and a presumed derivative of [G2508 \(καθαίρω - prunes\)](#) meaning "cleansed"]

1. impure
2. (ceremonially, morally) lewd
3. (specially) demonic

Strong's Exhaustive Concordance

foul, unclean.

From [a](#) (as a negative particle) and a presumed derivative of [kathairo](#) (meaning cleansed); impure (ceremonially, morally (lewd) or specially, (demonic)) -- foul, unclean.

see GREEK [a](#)

see GREEK [kathairo](#)

HELPS Word-studies

169 *akáthartos* (an adjective, derived from [1](#) /A "not" and [2513](#) /*katharós*, "clean, purged") – properly, *not pure* (because *mixed*), i.e. adulterated with "a wrong mix" and hence "*unclean*" (because tainted by sin).

[The antonym, [2508](#) /*kathairō* ("*clean*"), means "free from wrong mixture" (*unadulterated*, *unmixed*).]

NAS Exhaustive Concordance

Word Origin

from [alpha](#) (as a neg. prefix) and [kathairó](#)

Definition

unclean, impure

NASB Translation

impure person (1), unclean (29), unclean things (1).

Thayer's Greek Lexicon

STRONGS NT 169: ἀκάθαρτος

ἀκάθαρτος, (*καθαίρω*) (from Sophocles down), in the Sept. equivalent to נָחַץ, **not cleansed, unclean**;

a. in a ceremonial sense, that which must be abstained from according to the levitical law, lest impurity be contracted: [Acts 10:14](#); [Acts 11:8](#) (of food); [Acts 10:28](#); [1 Corinthians 7:14](#) (of men); [2 Corinthians 6:17](#) (from [Isaiah 52:11](#), of things pertaining to idolatry); [Revelation 18:2](#) (of birds),

b. in a moral sense, **unclean in thought and life** (frequent in Plato): [Ephesians 5:5](#); *τά ἀκάθαρτα τῆς πορνείας*, [Revelation 17:4](#) (according to the true reading); *πνεύματα*, demons, bad angels (in twenty-three passages of the Gospels, Acts, and Revelation): [Matthew 10:1](#); [Matthew 12:43](#); [Mark 1:23, 26](#); [Mark 3:11](#), etc.; [Luke 4:33, 36](#); [Luke 6:18](#), etc.; [Acts 5:16](#); [Acts 8:7](#); [Revelation 16:13](#); [Revelation 18:2](#) (*πνεύματα πονηρά* in [Matthew 12:45](#); [Luke 7:21](#); [Luke 8:2](#); [Luke 11:26](#); [Acts 19:12f, 15f](#)).

Topical Lexicon

Meaning and Scope

ἀκάθαρτος denotes that which is defiled, polluted, or ritually unacceptable. In the New Testament it embraces three primary spheres: (1) demonic powers (“unclean spirits”), (2) ceremonially prohibited objects or persons (especially food and Gentiles in Jewish thought), and (3) moral impurity in heart and conduct. Although arising from Israel’s ceremonial code, the term becomes a theological marker that contrasts the holiness of God with the corruption of sin and the bondage of Satan.

Old Covenant Background

Under the Mosaic Law, ritual uncleanness rendered a person or object unfit for worship ([Leviticus 11–15](#)). These regulations instilled a consciousness of divine purity and the need for cleansing. When the Septuagint translated נָחַץ (tame) with ἀκάθαρτος, it prepared Greek-speaking Jews to associate uncleanness with both outward and inward defilement. The New

Testament writers inherit this backdrop but point to its fulfillment in Christ, who alone cleanses perfectly ([Hebrews 9:13-14](#)).

Unclean Spirits and the Authority of Jesus

The majority of occurrences ([Mark 1:23, 26-27](#); 3:11, 30; 5:2, 8, 13; 7:25; 9:25; [Luke 4:33, 36](#); 6:18; 8:29; 9:42; 11:24; [Acts 5:16](#); 8:7) describe demonic entities. The phrase “unclean spirit” underscores both their ethical vileness and their opposition to the Holy Spirit. Christ’s superiority is immediate and public:

- “For Jesus had said to him, ‘Come out of this man, you unclean spirit!’” ([Mark 5:8](#)).
- “All those with unclean spirits were healed” ([Luke 6:18](#)).

Every encounter displays the same pattern: manifestation, command, expulsion, and the astonishment of the crowd. The term therefore magnifies Jesus’ messianic authority to reverse the curse and inaugurate the kingdom of God. His apostles receive the same delegated power ([Matthew 10:1](#); [Mark 6:7](#)), signaling the Church’s ongoing mandate to confront demonic oppression ([Acts 5:16](#); 8:7).

Ritual Uncleanness and the Gospel to the Gentiles

[Acts 10–11](#) records Peter’s vision of the sheet laden with “all kinds of four-footed animals and reptiles of the earth, and birds of the air” ([Acts 10:12](#)). Three times the voice commands, “Kill and eat,” and Peter protests, “Certainly not, Lord! I have never eaten anything impure or unclean” ([Acts 10:14](#)). The heavenly response—“Do not call anything impure that God has made clean” ([Acts 10:15](#))—abolishes the food laws and, more significantly, removes the partition that labeled Gentiles as ἀκάθαρτοι. Peter later confesses, “God has shown me that I should not call any man impure or unclean” ([Acts 10:28](#)). The gospel, therefore, extends the promise of cleansing to all nations, fulfilling [Isaiah 52:11](#) and anticipating Paul’s exhortation: “Therefore come out from among them and be separate, says the Lord. Touch no unclean thing, and I will receive you” ([2 Corinthians 6:17](#)).

Moral and Ethical Impurity

Beyond demonic and ceremonial categories, ἀκάθαρτος marks the defilement of sin itself. Paul warns that “no immoral, impure, or greedy person—that is, an idolater—has an inheritance in the kingdom of Christ and of God” ([Ephesians 5:5](#)). In [1 Corinthians 7:14](#) the term contrasts the sanctifying influence of a believing spouse with the former state of the unbelieving partner and children. The ethical dimension reaches its climax in Revelation, where Babylon is “a haunt of every unclean spirit...and every unclean and detestable beast” ([Revelation 18:2](#)). Here uncleanness symbolizes idolatry, sexual immorality, and commercial greed—an entire anti-kingdom culture ripe for judgment.

Prophetic and Eschatological Uses

Revelation employs ἀκάθαρτος to portray satanic deception and end-time rebellion. Three “unclean spirits like frogs” proceed from the dragon, the beast, and the false prophet to gather kings for the battle of Armageddon ([Revelation 16:13-14](#)). The scarlet woman is “holding a golden cup full of abominations and the impurities of her sexual immorality” ([Revelation 17:4](#)). Thus uncleanness frames the cosmic conflict: the Lamb and His cleansed followers versus a polluted world system destined for destruction.

Pastoral and Ministry Applications

1. Deliverance Ministry: Jesus’ consistent victory over unclean spirits grounds the Church’s confidence in spiritual warfare. Believers confront darkness not in their own strength but under the authority of the risen Christ.
2. Holiness of Life: The removal of ritual barriers does not relax God’s moral standards. “Let us purify ourselves from everything that contaminates body and spirit” ([2 Corinthians 7:1](#)) remains a standing call.
3. Gospel Inclusion: The abolishment of distinctions between clean and unclean people requires the Church to welcome every ethnicity while maintaining doctrinal purity. Hospitality and evangelism flow from God’s declaration, “What God has cleansed, you must not call unclean.”
4. Eschatological Vigilance: Recognizing the prophetic imagery of uncleanness cautions believers against alliance with worldly systems characterized by idolatry, sexual immorality, and economic oppression.

Summary

ἀκάθαρτος illuminates the New Testament message that God, in Christ, confronts and cleanses every form of defilement—demonic, ceremonial, and moral. The term unites the Bible’s themes of holiness, redemption, and mission: Jesus expels unclean spirits, declares formerly unclean foods and peoples clean, and calls His followers to live undefiled lives while heralding the gospel to all nations. The ultimate victory belongs to “the One who loved us and washed us from our sins in His own blood” (cf. [Revelation 1:5](#)), ensuring that nothing unclean will ever enter the heavenly city ([Revelation 21:27](#)).

4151. pneuma ►

Lexical Summary

pneuma: Spirit, wind, breath

Original Word: πνεῦμα

Part of Speech: Noun, Neuter

Transliteration: pneuma

Pronunciation: PNYOO-mah

Phonetic Spelling: (pnyoo'-mah)

KJV: ghost, life, spirit(-ual, -ually), mind

NASB: Spirit, spirits, breath, spiritual, wind, winds

Word Origin: [from G4154 (πνεῦμα - blew)]

1. a current of air, i.e. breath (blast) or a breeze
2. (by analogy or figuratively) a spirit
3. (humanly) the rational soul
4. (by implication) vital principle, mental disposition, etc.
5. (superhumanly) an angel, demon
6. (divinely) God, Christ's spirit, the Holy Spirit

Strong's Exhaustive Concordance

spirit, ghost

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

see GREEK [pneo](#)

see GREEK [psuche](#)

HELPS Word-studies

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

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

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

NAS Exhaustive Concordance

Word Origin

from [pneó](#)

Definition

wind, spirit

NASB Translation

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

Thayer's Greek Lexicon

STRONGS NT 4151: πνεῦμα

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

1. a movement of air (gentle) blast;

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

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

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

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

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

571); σῶμα χωρίς πνεύματος νεκρόν ἐστιν, James

2:26; τό πνεῦμα ἐστι τό ζωοποιουν, ἡ σὰρξ οὐκ ὠφελει οὐδέν, the spirit is that which animates and gives life, the body is of no profit (for the spirit imparts life to it, not the body in turn to the spirit; cf. Chr. Frid. Fritzsche, Nova opuscc., p. 239), John 6:63. **the rational spirit, the power by which a human being feels, thinks, wills, decides; the**

soul: τό πνεῦμα τοῦ ἀνθρώπου τό ἐν αὐτῷ, 1 Corinthians 2:11; opposed

to σὰρξ (which see (especially 2 a.)), Matthew 26:41; Mark 14:38; 1 Corinthians 5:5; 2 Corinthians 7:1; Colossians 2:5; opposed to τό σῶμα, Romans 8:10; 1 Corinthians 6:17,

20 Rec.; ; 1 Peter 4:6. Although for the most part the words πνεῦμα and ψυχή are used indiscriminately and so σῶμα and ψυχή put in contrast (but never by Paul; see ψυχή, especially 2), there is also recognized a threefold

distinction, τό πνεῦμα καί ἡ ψυχή καί τό σῶμα, 1 Thessalonians 5:23, according to

which **τό πνεῦμα** is the rational part of man, the power of perceiving and grasping divine and eternal things, and upon which the Spirit of God exerts its influence; (**πνεῦμα**, says Luther, "is the highest and noblest part of man, which qualifies him to lay bold of incomprehensible, invisible, eternal things; in short, it is the house where Faith and God's word are at home" (see references at end)): **ἄχρι μερισμοῦ ψυχῆς καί πνεύματος** (see **μερισμός**, 2), **Hebrews 4:12**; **ἐν ἐνί πνεύματι, μία ψυχή**, **Philippians 1:27** (where instead of **μία ψυχή** Paul according to his mode of speaking elsewhere would have said more appropriately **μία καρδία**). **τό πνεῦμα τίνος**, **Mark 2:8**; **Mark 8:12**; Lukei. 47; **Acts 17:16**; **Romans 1:9**; **Romans 8:16**; **1 Corinthians 5:4**; **1 Corinthians 16:18**; **2 Corinthians 2:13**; **2 Corinthians 7:13**; **Galatians 6:18**; (**Philippians 4:23** L T Tr WH); **Philemon 1:25**; **2 Timothy 4:22**; **ὁ Θεός τῶν πνευμάτων** (for which Rec. has **ἁγίων**) **τῶν προφητῶν**, who incites and directs the souls of the prophets, **Revelation 22:6**, where cf. Düsterdieck. the dative **τῷ πνεύματι** is used to denote the seat (locality) where one does or suffers something, like our **in spirit**: **ἐπιγινώσκειν**, **Mark 2:8**; **ἀναστενάζειν**, **Mark 8:12**; **ἐμβρίμασθαι**, **John 11:33**; **ταράσσεσθαι**, **John 13:21**; **ζηιν**, **Acts 18:25**; **Romans 12:11**; **ἀγαλλίασθαι**, **Luke 10:21** (but L T Tr WH here add **ἁγίῳ**); the dative of respect: **1 Corinthians 5:3**; **Colossians 2:5**; **1 Peter 4:6**; **κραταιουσθαι**, **Luke 1:80**; **Luke 2:40** Rec.; **ἅγιον εἶναι**, **1 Corinthians 7:34**; **ζωοποιηθεῖς**, **1 Peter 3:18**; **ζῆν**, **1 Peter 4:6**; **πτωχοί**, **Matthew 5:3**; dative of instrument: **δεδεμένος**, **Acts 20:22**; **συνέχεσθαι**, Rec.; **Θεῷ λατρεύειν**, **Philippians 3:3** R G; dative of advantage: **ἄνεσιν τῷ πνεύματι μου**, **2 Corinthians 2:13** (12); **ἐν τῷ πνεύματι**, is used of the instrument, **1 Corinthians 6:20** Rec. (it is surely better to take **ἐν τῷ πνεύματι** here locally, of the 'sphere' (Winer's Grammar, 386 (362), cf. **1 Corinthians 6:19**)); also **ἐν πνεύματι**, nearly equivalent to **πνευματικῶς** (but see Winer's Grammar, § 51, 1 e. note), **John 4:23**; of the seat of an action, **ἐν τῷ πνεύματι μου**, **Romans 1:9**; **τιθέναι ἐν τῷ πνεύματι**, to propose to oneself, purpose in spirit, followed by the infinitive (**πορεύεσθαι**, **Acts 19:21**. **πνεύματα προφητῶν**, according to the context the souls (spirits) of the prophets moved by the Spirit of God, **1 Corinthians 14:32**; in a peculiar sense **πνεῦμα** is used of a soul thoroughly roused by the Holy Spirit and wholly intent on divine things, yet destitute of distinct self-consciousness and clear understanding; thus in the phrases **τό πνεῦμα μου προσεύχεται**, opposed to **ὁ νοῦς μου**, **1 Corinthians 14:14**; **πνεύματι λαλεῖν μυστήρια**, **1 Corinthians 14:2**; **προσεύχεσθαι**, **ψάλλειν**, **εὐλογεῖν**, **τῷ πνεύματι**, as opposed to **τῷ νοίς**, **1 Corinthians 14:15, 16**.

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

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

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

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

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

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

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

T. [πνεῦμα ἅγιον](#), [τό ἅγιον πνεῦμα](#), [τό πνεῦμα τό ἅγιον](#) (first so in [Wis. 1:5](#) [Wis. 9:17](#); for [רוּחַ שְׁלֵמָה](#), in [Psalm 50:13](#) (), [Isaiah 63:10, 11](#), the Sept. renders

by [πνεῦμα ἀγιωσύνης](#)), i. e. **the Holy Spirit** (august, full of majesty, adorable, utterly

opposed to all impurity): [Matthew 1:18, 20](#); [Matthew 3:11](#); [Matthew 12:32](#); [Matthew 28:19](#); [Mark 1:8](#); [Mark 3:29](#); [Mark 12:36](#); [Mark 13:11](#); [Luke 1:15, 35](#); [Luke 2:25, 26](#); [Luke 3:16, 22](#); [Luke 4:1](#); [Luke 11:13](#); [Luke 12:10, 12](#); [John 1:33](#); [John 7:39](#) (L T WH omit; Tr brackets ἅγιον); [John 14:26](#); [John 20:22](#); [Acts 1:2, 5, 8, 16](#); [Acts 2:33, 38](#); [Acts 4:25](#) L T Tr WH; (L T WH omit; Tr brackets τό ἅγιον), ; ; [Romans 9:1](#); [Romans 14:17](#); [Romans 15:13, 16, 19](#) (L Tr WH in brackets); [1 Corinthians 6:19](#); [1 Corinthians 12:3](#); [2 Corinthians 6:6](#); [2 Corinthians 13:13](#) (14); [Ephesians 1:13](#); [1 Thessalonians 1:5, 6](#); [2 Timothy 1:14](#); [Titus 3:5](#); [Hebrews 2:4](#); [Hebrews 6:4](#); [Hebrews 9:8](#); [1 John 5:7](#) Rec.; [Jude 1:20](#); other examples will be given below in the phrases; (on the use and the omission of the article, see Fritzsche, Ep. ad Romans, ii., p. 105 (in opposition to Harless (on [Ephesians 2:22](#)), et al.; cf. also Meyer on [Galatians 5:16](#); Ellicott on [Galatians 5:5](#); Winers Grammar, 122 (116); Buttman, 89 (78))); τό πνεῦμα τό ἅγιον τοῦ Θεοῦ, [Ephesians 4:30](#); [1 Thessalonians 4:8](#); πνεῦμα Θεοῦ, [Romans 8:9, 14](#); τό τοῦ Θεοῦ πνεῦμα, [1 Peter 4:14](#); (τό) πνεῦμα (τοῦ) Θεοῦ, [Matthew 3:16](#); [Matthew 12:18, 28](#); [1 Corinthians 2:14](#); [1 Corinthians 3:16](#); [Ephesians 3:16](#); [1 John 4:2](#); τό πνεῦμα τοῦ Θεοῦ ἡμῶν, [1 Corinthians 6:11](#); τό πνεῦμα τοῦ πατρὸς, [Matthew 10:20](#); πνεῦμα Θεοῦ ζῶντος, [2 Corinthians 3:3](#); τό πνεῦμα τοῦ ἐγγείραντος Ἰησοῦν, [Romans 8:11](#); τό πνεῦμα τό ἐκ Θεοῦ (emanating from God and imparted unto men), [1 Corinthians 2:12](#); πνεῦμα and τό πνεῦμα τοῦ κυρίου, i. e. of God, [Luke 4:18](#); [Acts 5:9](#) (cf. [Acts 5:4](#)); ; κυρίου, i. e. of Christ, [2 Corinthians 3:17, 18](#) (cf. Buttman, 343 (295)); τό πνεῦμα Ἰησοῦ, since the same Spirit in a peculiar manner dwelt in Jesus, [Acts 16:7](#) (where Rec. omits Ἰησοῦ); Χριστοῦ, [Romans 8:9](#); Ἰησοῦ Χριστοῦ, [Philippians 1:19](#); τό ἐν τίνι (in one's soul (not WH marginal reading)) πνεῦμα Χριστοῦ, [1 Peter 1:11](#); τό πνεῦμα τοῦ υἱοῦ (τοῦ Θεοῦ), [Galatians 4:6](#);

simply τό πνεῦμα or πνεῦμα: [Matthew 4:1](#); [Matthew 12:31, 32](#); [Matthew 22:43](#); [Mark 1:10, 12](#); [Luke 2:1, 14](#); [John 1:32, 33](#); [John 3:6, 8, 34](#); [John 7:39](#); [Acts 2:4](#); [Acts 8:29](#); [Acts 10:19](#); [Acts 11:12, 28](#); [Acts 21:4](#); [Romans 8:6, 16, 23, 26, 27](#); [Romans 15:30](#); [1 Corinthians 2:4, 10, 13](#) (where Rec. adds ἁγίου); ; [2 Corinthians 1:22](#); [2 Corinthians 3:6, 8](#); [2 Corinthians 5:5](#); [Galatians 3:3, 5, 14](#); [Galatians 4:29](#); [Galatians 5:5, 17, 22, 25](#); [Ephesians 4:3](#); [Ephesians 5:9](#) Rec.; ; [Philippians 2:1](#); [2 Thessalonians 2:13](#); [1 Timothy 4:1](#); [James 4:5](#); [1 Peter 1:22](#) Rec.; [1 John 3:24](#); [1 John 5:6, 8](#); [Revelation 22:17](#). Among the beneficent and very varied operations and effects ascribed to this Spirit in the N. T., the following are prominent: by it the man Jesus was begotten in the womb of the virgin Mary ([Matthew 1:18, 20](#); [Luke 1:35](#)), and at his baptism by John it is said to have descended upon Jesus ([Matthew 3:16](#); [Mark 1:10](#); [Luke 3:22](#)), so that he was perpetually (μένον ἐπ' αὐτόν) filled with it ([John 1:32, 33](#), cf. [3:34](#); [Matthew 12:28](#); [Acts 10:38](#)); hence, to its prompting and aid the acts and words of Christ are traced, [Matthew 4:1](#); [Matthew 12:28](#); [Mark 1:12](#); [Luke 4:1, 14](#). After Christ's resurrection it was imparted also to the apostles, [John 20:22](#); [Acts 2](#). Subsequently other followers of Christ are related to have received it through faith ([Galatians 3:2](#)), or by the instrumentality of baptism ([Acts 2:38](#); [1 Corinthians 12:13](#)) and the laying on of hands ([Acts 19:5, 6](#)), although its reception was in no wise connected with baptism by any magical bond, [Acts 8:12, 15](#); [Acts 10:44ff](#). To its

agency are referred all the blessings of the Christian religion, such as regeneration wrought in baptism ([John 3:5, 6, 8](#); [Titus 3:5](#) (but see the commentators on the passages, and references under the word [βάπτισμα](#), 3)); all sanctification ([1 Corinthians 6:11](#)); hence, [ἀγιασμός πνεύματος](#), [2 Thessalonians 2:13](#); [1 Peter 1:2](#)); the power of suppressing evil desires and practising holiness ([Romans 8:2ff](#); [Galatians 5:16ff,22](#); [1 Peter 1:22](#) (Rec.), etc.); fortitude to undergo with patience all persecutions, losses, trials, for Christ's sake ([Matthew 10:20](#); [Luke 12:11, 12](#); [Romans 8:26](#)); the knowledge of evangelical truth ([John 14:17, 26](#); [John 15:26](#); [John 16:12, 13](#); [1 Corinthians 2:6-16](#); [Ephesians 3:5](#)) — hence, it is called [πνεῦμα τῆς ἀληθείας](#) (John the passages cited; [1 John 4:6](#)), [πνεῦμα σοφίας καί ἀποκαλύψεως](#) ([Ephesians 1:17](#)); the sure and joyful hope of a future resurrection, and of eternal blessedness ([Romans 5:5](#); [Romans 8:11](#); [2 Corinthians 1:22](#); [2 Corinthians 5:5](#); [Ephesians 1:13f](#)); for the Holy Spirit is the seal and pledge of citizenship in the kingdom of God, [2 Corinthians 1:22](#); [Ephesians 1:13](#). He is present to teach, guide, prompt, restrain, those Christians whose agency God employs in carrying out his counsels: [Acts 8:29, 39](#); [Acts 10:19](#); [Acts 11:12](#); [Acts 13:2, 4](#); [Acts 15:28](#); [Acts 16:6, 7](#); [Acts 20:28](#). He is the author of charisms or special **gifts** ([1 Corinthians 12:7ff](#); see [χάρισμα](#)), prominent among which is the power of prophesying: [τά ἐρχόμενα ἀναγγελεῖ](#), [John 16:13](#); hence, [τό πνεῦμα τῆς προφητείας](#) ([Revelation 19:10](#)); and his efficiency in the prophets is called [τό πνεῦμα](#) simply ([1 Thessalonians 5:19](#)), and their utterances are introduced with these formulas: [τάδε λέγει τό πνεῦμα τό ἅγιον](#), [Acts 21:11](#); [τό πνεῦμα λέγει](#), [1 Timothy 4:1](#); [Revelation 14:13](#); with [ταῖς ἐκκλησίαις](#) added, [Revelation 2:7, 11, 17, 29](#); [Revelation 3:6, 13, 22](#). Since the Holy Spirit by his inspiration was the author also of the O. T. Scriptures ([2 Peter 1:21](#); [2 Timothy 3:16](#)), his utterances are cited in the following terms: [λέγει](#) or [μαρτυρεῖ τό πνεῦμα τό ἅγιον](#), [Hebrews 3:7](#); [Hebrews 10:15](#); [τό πνεῦμα τό ἅγιον ἐλάλησε διά Ἰησοῦ](#), [Acts 28:25](#), cf. [Acts 1:16](#). From among the great number of other phrases referring to the Holy Spirit the following seem to be noteworthy here: God is said [διδόναι τίνι τό πνεῦμα τό ἅγιον](#), [Luke 11:13](#); [Acts 15:8](#); passive, [Romans 5:5](#); more precisely, [ἐκ τοῦ πνεύματος αὐτοῦ](#), i. e. a portion from his Spirit's fullness (Buttmann, § 132, 7; Winer's Grammar, 366 (343)), [1 John 4:13](#); or [ἐᾷ κχειν ἀπό τοῦ πνεύματος αὐτοῦ](#), [Acts 2:17, 18](#) (for its entire fullness Christ alone receives, [John 3:34](#)); men are said, [λαμβάνειν πνεῦμα ἅγιον](#), [John 20:22](#); [Acts 8:15, 17, 19](#); [Acts 19:2](#); or [τό πνεῦμα ἅγιον](#), [Acts 10:47](#); or [τό πνεῦμα τό ἐκ Θεοῦ](#), [1 Corinthians 2:12](#); or [τό πνεῦμα](#), [Galatians 3:2](#), cf. [Romans 8:15](#); [πνεῦμα Θεοῦ ἔχειν](#), [1 Corinthians 7:40](#); [πνεῦμα μή ἔχειν](#), [Jude 1:19](#); [πληροῦσθαι πνεύματος ἁγίου](#), [Acts 13:52](#); [ἐν πνεύματι](#), [Ephesians 5:18](#); [πλησθῆναι](#), [πλησθήσεσθαι](#), [πνεύματος ἁγίου](#), [Luke 1:15, 41, 67](#); [Acts 2:4](#); [Acts 4:8, 31](#); [Acts 9:17](#); [Acts 13:9](#); [πνεύματος ἁγίου πλήρης](#), [Acts 6:5](#); [Acts 7:55](#); [Acts 11:24](#); [πλήρεις πνεύματος](#) (Rec. adds [ἁγίου](#)) [καί σοφίας](#), [Acts 6:3](#); [πνεύματι](#) and [πνεύματι Θεοῦ ἄγεσθαι](#), to be led by the Holy Spirit, [Romans](#)

8:14; Galatians 5:18; φέρεσθαι ὑπὸ πνεύματος ἁγίου 2 Peter 1:21; the Spirit is said to dwell in the minds of Christians, Romans 8:9, 11; 1 Corinthians 3:16; 1 Corinthians 6:19; 2 Timothy 1:14; James 4:5 (other expressions may be found under βαπτίζω, II.

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

Person ((cf. references below)): [Matthew 28:19](#); [John 14:16f, 26](#); [John 15:26](#); [John 16:13-15](#) (in which passages from John the personification was suggested by the fact that the Holy Spirit was about to assume with the apostles the place of a person, namely of

Christ); [τό πνεῦμα, καθὼς βούλεται](#), [1 Corinthians 12:11](#); what anyone through the help of the Holy Spirit has come to understand or decide upon is said to have been spoken to him by the Holy Spirit: [εἶπε τό πνεῦμα τίνι](#), [Acts 8:29](#); [Acts 10:19](#); [Acts 11:12](#); [Acts](#)

[13:4](#); [τό πνεῦμα τό ἅγιον διαμαρτύρεται μοι](#), [Acts](#)

[20:23](#). [τό πνεῦμα τό ἅγιον ἔθετο ἐπισκόπους](#), i. e. not only rendered them fit to discharge the office of bishop, but also exercised such an influence in their election ([Acts 14:23](#)) that none except fit persons were chosen to the office, [Acts](#)

[20:28](#); [τό πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις](#) in [Romans 8:26](#) means, as the whole context shows, nothing other than this: 'although we have no very definite conception of what we desire ([τί προσευξώμεθα](#)), and cannot state it in fit language

([καθὸ δεῖ](#)) in our prayer but only disclose it by inarticulate groanings, yet God receives these groanings as acceptable prayers inasmuch as they come from a soul full of the Holy Spirit.'

Those who strive against the sanctifying impulses of the Holy Spirit are said [ἀντιπίπτειν τῷ πνεύματι τῷ ἁγίῳ](#), [Acts](#)

[7:51](#); [ἐνυβρίζειν τό πνεῦμα τῆς χάριτος](#), [Hebrews](#)

[10:29](#). [πειράζειν τό πνεῦμα τοῦ κυρίου](#) is applied to those who by falsehood would discover whether men full of the Holy Spirit can be deceived, [Acts 5:9](#); by anthropopathism

those who disregard decency in their speech are said [λύπειν τό πνεῦμα τό ἅγιον](#), since by that they are taught how they ought to talk, [Ephesians 4:30](#) ([παροξύνειν τό πνεῦμα](#), [Isaiah](#)

[63:10](#); [παραπικραίνειν](#), [Psalm 105:33](#) ()). Cf. Grimm, *Institutio theologiae dogmaticae*, § 131; (Weiss, *Biblical Theol.* § 155 (and Index under the phrase, 'Geist Gottes,' 'Spirit of God') Kahnis, *Lehre vom Heil. Geiste*; Fritzsche, *Nova opuscul. acad.*, p. 278ff; B. D. under the word Spirit the Holy; Swete in *Dict. of Christ. Biog.* under the phrase, Holy Ghost).

b. [τά ἑπτὰ πνεύματα τοῦ Θεοῦ](#), Rev. ((where Rec.st omit [ἄπτα](#))); [Revelation](#)

[4:5](#); [Revelation 5:6](#) (here L omits; WH brackets [ἑπτὰ](#)), which are said to

be [ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ](#) ([Revelation 1:4](#)) are not seven angels, but one and the same divine Spirit manifesting itself in seven energies or operations (which are rhetorically personified, [Zechariah 3:9](#); [Zechariah 4:6, 10](#)); cf. Düsterdieck on [Revelation 1:4](#); (Trench, *Epistles to the Seven Churches*, edition 3, p. 7f).

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

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

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

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

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

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

etc.: τῷ αὐτῷ πνεύματι περιεπατήσαμεν, 2 Corinthians

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

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

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

Meyer; πραυ καί ἡσύχιον πνεῦμα, 1 Peter 3:4; πνεῦμα πραότητος, such as belongs

to the meek, 1 Corinthians 4:21; Galatians 6:1; τό πνεῦμα τῆς προφητείας, such as characterizes prophecy and by which the prophets are governed, Revelation

19:10; τῆς ἀληθείας, σοφίας καί ἀποκαλύψεως, see above, p. 521b middle (Isaiah

11:2; Deuteronomy 34:9; Wis. 7:7); τῆς πίστεως, 2 Corinthians 4:13; τῆς υἰοθεσίας, such

as belongs to sons, Romans 8:15; τῆς ζωῆς ἐν Χριστῷ, of the life which one gets in

fellowship with Christ, ibid. 2; δυνάμεως καί ἀγάπης καί σωφρονισμοῦ, 2 Timothy

1:7; ἐν πνεῦμα εἶναι with Christ, equivalent to to be filled with the same spirit as Christ and by the bond of that spirit to be intimately united to Christ, 1 Corinthians

6:17; ἐν ἐνί πνεύματι, by the reception of one Spirit's efficiency, 1 Corinthians

12:13; εἰς ἐν πνεῦμα, so as to be united into one body filled with one Spirit,

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

ibid. L T Tr WH (see ποτίζω); ἐν σῶμα καί ἐν πνεῦμα, one (social) body filled and animated by one spirit, Ephesians 4:4; — in all these passages although the language is general,

yet it is clear from the context that the writer means a spirit begotten of the Holy Spirit or even identical with that Spirit ((cf. Clement of Rome, 1 Cor. 46, 6 [ET]; Hermas, sim. 9, 13, 18 [ET]; Ignatius ad Magn. 7 [ET])). In opposition to the divine Spirit

stand, τό πνεῦμα τό ἐνεργουν ἐν τοῖς υἱοῖς τῆς ἀπειθείας (a spirit) that comes from

the devil), Ephesians 2:2; also τό πνεῦμα τοῦ κόσμου, the spirit that actuates the unholy

multitude, 1 Corinthians 2:12; δουλείας, such as characterizes and governs slaves, Romans

8:15; κατανύξεως, Romans 11:8; δειλίας, 2 Timothy 1:7; τῆς πλάνης, 1 John

4:6 (πλανήσεως, Isaiah 19:14; πορνείας, Hosea 4:12; Hosea

5:4); τό τοῦ ἀντιχρίστου namely, πνεῦμα, 1 John 4:3; ἕτερον πνεῦμα λαμβάνειν,

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

Topical Lexicon

Range of Meaning

Pneuma appears throughout the New Testament to denote the immaterial realm: the Holy Spirit, the spirit of the individual, angelic beings, demonic forces, and the invisible breath or wind that pictures divine activity ([John 3:8](#)). Context alone determines which nuance is intended, yet each usage is organically related, pointing to life, power, and personality beyond the material.

The Holy Spirit

1. Divine Personhood

Pneuma most frequently designates the third Person of the Godhead. He speaks ([Acts 13:2](#)), teaches ([John 14:26](#)), guides ([John 16:13](#)), can be lied to ([Acts 5:3-4](#)), resisted ([Acts 7:51](#)), grieved ([Ephesians 4:30](#)), and blasphemed ([Matthew 12:31-32](#)). Such personal attributes affirm His full deity and individuality within the Triune Godhead, while never compromising monotheism.

2. Agent of the Incarnation and Resurrection

Jesus was conceived “of the Holy Spirit” ([Matthew 1:20](#)), anointed “with the Holy Spirit and with power” ([Acts 10:38](#)), drove out demons “by the Spirit of God” ([Matthew 12:28](#)), and was vindicated “by the Spirit” in resurrection power ([Romans 1:4](#); 8:11). The same Spirit who empowered the earthly ministry of Christ now indwells believers.

3. Promise and Baptism

John foretold a greater baptism: “He will baptize you with the Holy Spirit and with fire” ([Matthew 3:11](#)). Fulfillment began at Pentecost when “they were all filled with the Holy Spirit

and began to speak in other tongues” ([Acts 2:4](#)). This initiatory gift marks the inauguration of the New Covenant age ([Acts 2:33](#); [Hebrews 8:10](#)).

4. Indwelling, Sealing, and Assurance

“If anyone does not have the Spirit of Christ, he does not belong to Him” ([Romans 8:9](#)). The Spirit seals believers “for the day of redemption” ([Ephesians 4:30](#)), bears witness with our spirit that we are children of God ([Romans 8:16](#)), and is the pledge (arrabōn) of our inherited hope ([Ephesians 1:13-14](#)).

5. Sanctification and Transformation

“Walk by the Spirit, and you will not gratify the desires of the flesh” ([Galatians 5:16](#)). The fruit of the Spirit ([Galatians 5:22-23](#)) contrasts the works of the flesh, evidencing progressive holiness. The Spirit unveils Christ so that “we are being transformed into His image from glory to glory” ([2 Corinthians 3:18](#)).

6. Gifts for Ministry

The Spirit distributes charismata “to each one as He determines” ([1 Corinthians 12:11](#)): wisdom, knowledge, faith, healings, miracles, prophecy, discernment, languages, and interpretation. These gifts edify the body ([1 Corinthians 14:12](#)) and attest the gospel ([Hebrews 2:4](#)).

7. Corporate Worship and Prayer

Christian worship is “in spirit and in truth” ([John 4:24](#)). The Spirit inspires doxology ([Philippians 3:3](#)), enables “supplication for all the saints” ([Ephesians 6:18](#)), and intercedes “with groans too deep for words” ([Romans 8:26-27](#)).

8. Guidance and Mission

The Spirit directs missionary advance ([Acts 13:2-4](#); [16:6-7](#)), warns of future trials ([Acts 20:23](#); [21:11](#)), appoints overseers ([Acts 20:28](#)), and imparts boldness ([Acts 4:31](#)). Every biblical revival is Spirit-generated.

Human Spirit

1. Life Principle

Pneuma marks the immaterial core of a person ([Luke 1:47](#); [1 Corinthians 2:11](#)). It departs at death ([Luke 23:46](#); [Acts 7:59](#)) yet remains conscious ([Hebrews 12:23](#); [Revelation 6:9](#)).

2. Regeneration

“That which is born of the Spirit is spirit” ([John 3:6](#)). New birth entails the Holy Spirit imparting life to the human spirit ([Titus 3:5](#)).

3. Inner Disposition

Christians are to be “fervent in spirit” ([Romans 12:11](#)), exhibit “a gentle and quiet spirit” ([1 Peter 3:4](#)), and maintain unity of “one spirit” ([Philippians 1:27](#)).

Angelic Spirits

[Hebrews 1:14](#) calls holy angels “ministering spirits sent to serve those who will inherit salvation.” They obey God’s commands as “His angels ... mighty in strength” ([Psalm 103:20](#), LXX *pneuma* correlates).

Evil and Unclean Spirits

1. Reality and Activity

The Gospels and Acts record demonic oppression ([Mark 1:23-27](#); [Acts 16:16-18](#)). Unclean spirits know Jesus’ authority ([Mark 3:11](#)) and attempt to destroy ([Mark 9:17-26](#)).

2. Exorcism

Jesus drives them out by the Spirit of God ([Matthew 12:28](#)), establishing the kingdom’s supremacy. He authorizes disciples to do the same ([Luke 10:17-20](#); [Acts 19:11-12](#)).

3. Eschatological Agenda

Revelation depicts deceiving spirits gathering the nations for Armageddon ([Revelation 16:13-14](#)) and Babylon as a “haunt for every unclean spirit” ([Revelation 18:2](#)).

Pneuma as Wind or Breath

[John 3:8](#) uses the double sense: “The wind blows where it wishes ... so it is with everyone born of the Spirit.” The metaphor communicates invisibility, sovereignty, and life-giving force, echoing [Ezekiel 37:9-14](#) where breath revives dry bones.

The Spirit and Scripture

1. Inspiration

“Men spoke from God as they were carried along by the Holy Spirit” ([2 Peter 1:21](#)). Paul equates Spirit-spoken Scripture with God’s own speech ([Acts 28:25](#)).

2. Illumination

The Spirit reveals “the deep things of God” ([1 Corinthians 2:10-14](#)), enabling believers to grasp and apply divine truth.

Eschatological Fulness

Revelation presents “the seven Spirits of God” ([Revelation 4:5](#); 5:6), symbolizing the Spirit’s fullness sent into all the earth. The closing invitation of Scripture is voiced conjointly: “The Spirit and the bride say, ‘Come!’” ([Revelation 22:17](#)).

Historical Reception

Early creeds—Apostles’, Nicene, Chalcedonian—confessed belief in the Holy Spirit as Lord and life-giver. Patristic writers (e.g., Athanasius, Basil) defended His consubstantiality with the Father and the Son, grounding doctrine in the biblical testimony of pneuma.

Practical Ministry Implications

1. Dependence

Effective preaching and service require Spirit-empowerment ([1 Corinthians 2:4](#); [1 Thessalonians 1:5](#)).

2. Discernment

“Do not believe every spirit, but test the spirits” ([1 John 4:1](#)). Spiritual experiences and teachings must align with apostolic truth.

3. Holiness

Yielding to the Spirit produces righteous living ([Galatians 5:16](#)) and mortifies sin ([Romans 8:13](#)).

4. Unity

Believers are exhorted to “preserve the unity of the Spirit in the bond of peace” ([Ephesians 4:3](#)), recognizing one shared indwelling Person ([Ephesians 4:4](#)).

Summary

Strong’s 4151, pneuma, threads through redemptive history as the dynamic presence of God, the life of humanity, and the unseen realm of good and evil powers. The New Testament portrays the Holy Spirit as the executor of the Father’s will, the glorifier of the Son, and the indispensable source of life, holiness, power, and hope for the church.

1544. ekballo

Lexical Summary

ekballo: To cast out, to drive out, to send out, to expel

Original Word: ἐκβάλλω

Part of Speech: Verb

Transliteration: ekballo

Pronunciation: ek-bal'-lo

Phonetic Spelling: (ek-bal'-lo)

KJV: bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out)

Word Origin: [from [G1537 \(ἐκ - among\)](#) and [G906 \(βάλλω - thrown\)](#)]

1. to eject

{literally or figuratively}

Strong's Exhaustive Concordance

bring forth, cast forth, drive out, expel.

From [ek](#) and [ballo](#); to eject (literally or figuratively) -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

see GREEK [ek](#)

see GREEK [ballo](#)

Thayer's Greek Lexicon

STRONGS NT 1544: ἐκβάλλω

ἐκβάλλω; imperfect 3 person plural ἐξέβαλλον ([Mark 6:13](#) (Tr marginal reading aorist)); future ἐκβάλω; pluperfect ἐκβεβλήκειν (without augment, [Mark 16:9](#); cf. Winers Grammar, § 12, 9; Buttmann, 33 (29)); 2 aorist ἐξέβαλον; (passive and middle present ἐκβάλλομαι); 1 aorist passive ἐξεβλήθη; future passive ἐκβληθήσομαι; (from Homer down); the Sept. generally for שׂרַף, occasionally for הַשְׂלִיךְ, הוֹרִישׁ, הוֹצִיא; **to cast out; to drive out; to send out;**

1. with the included notion of more or less violence;

a. to drive out, (cast out): a person, [Matthew 21:12](#); [Mark 9:15](#); [John 2:15](#) (ἐκ); [Luke 20:12](#), etc.; passive [Matthew 8:12](#) (T WH (rejected) marginal reading ἐξελεύσονται); δαιμόνια, [Matthew 7:22](#); [Matthew 8:16, 31](#); [Matthew 9:33](#); [Mark 1:34, 39](#); [Luke 11:20](#); [Luke 13:32](#), etc.; ἐκ τίνος, [Mark 7:26](#); ἀπό, [Mark 16:9](#) (L WH Tr text παρὰ); ἐν τίνι, **by, through** (Winer's Grammar, 389 (364)), [Matthew 9:34](#); [Matthew 12:24, 27](#); [Mark 3:22](#); [Luke 11:15, 19f](#); τῷ ὀνόματι τίνος, [Matthew 7:22](#); ([Mark 9:38](#) Rst G); ἐπί τῷ ὀνόματι τίνος, [Luke 9:49](#) (WH Tr marginal reading ἐν; ἐν τῷ ὀνόματι [Mark 9:38](#) Relz L T Tr WH); λόγῳ, [Matthew 8:16](#); τινὰ ἔξω τῆς πόλεως, [Luke 4:29](#); [Acts 7:58](#).

b. to cast out: τινὰ followed by ἔξω, [John 6:37](#); [John 9:34](#); [John 12:31](#) (namely, out of the world, i. e. be deprived of the power and influence he exercises in the world); [Luke 13:28](#); ἔξω with the genitive, [Matthew 21:39](#); [Mark 12:8](#); [Luke 20:15](#). a thing: excrement from the belly into the sink, [Matthew 15:17](#); middle ἐκβαλλόμενοι (i. e. **for themselves**, that they might the more easily save the ship and thereby their lives) τόν σῖτον εἰς τήν θάλασσαν, [Acts 27:38](#).

c. to expel a person from a society: to banish from a family, [Galatians 4:30](#) ([Genesis 21:10](#)); ἐκ (Tdf. omits ἐκ) τῆς ἐκκλησίας, [3 John 1:10](#).

d. to compel one to depart: ἀπό τῶν ὀρίων, [Acts 13:50](#); **to bid one depart**, in stern though not violent language, [Matthew 9:25](#); [Mark 5:40](#); [Acts 9:40](#); [Acts 16:37](#) (where distinguished from ἐξάγειν); to bid one go forth to do some business, [Matthew 9:38](#); [Luke 10:2](#).

e. so employed that the rapid motion of the one going is transferred to the one sending forth; **to command or cause one to depart in haste:** [Mark 1:43](#); [James 2:25](#); τά πάντα (namely, πρόβατα), to let them out of the fold so that they rush forth (others, to thrust them forth by laying hold of them), [John 10:4](#).

f. to draw out with force, tear out: τί, [Mark 9:47](#).

g. with the implication of force overcoming opposing force; **to cause a thing to move straight on to its intended goal:** τήν κρίσιν εἰς νίκος, [Matthew 12:20](#). **h. to reject with contempt; to cast off or away:** τό ὄνομα τίνος ὡς πονηρόν, [Luke 6:22](#) (Plato, Crito, p. 46 b.; de rep. 2, p. 377 c.; Sophocles O. C. 636,646; of actors driven from the stage, hissed and hooted off, Demosthenes, p. 449, 19).

2. without the notion of violence;

a. to draw out, extract, one thing inserted in another: **τό κάρφος τό ἐν τῷ ὀφθαλμῷ**, [Luke 6:42](#); **ἐκ τοῦ ὀφθαλμοῦ**, *ibid.* and [Matthew 7:5](#); **ἀπό τοῦ ὀφθαλμοῦ** 4 (where L T Tr WH ἐκ).

b. to bring out of, to draw or bring forth: **τί ἐκ τοῦ θησαυροῦ**, [Matthew 12:35](#); [Matthew 13:52](#); money from a purse, [Luke 10:35](#).

e. to except, to leave out, i. e. **not receive**: **τί**, followed by **ἔξω** (or **ἔξωθεν**), [Revelation 11:2](#) (leave out from the things to be measured, equivalent to **μή αὐτήν μετρήσης**).

d. followed by **εἰς** with the accusative of place, **to lead one forth or away somewhere with a force which he cannot resist**: [Mark 1:12](#). (On the pleonastic phrase **ἐκβάλλειν ἔξω** (or **ἔξωθεν**) cf. Winers Grammar, § 65, 2.)

Topical Lexicon

Overview

Strong's Greek 1544 occurs eighty-one times in the Greek New Testament and portrays a forceful removal or an authoritative sending. Whether driving out demons, expelling merchants, ejecting the faithless, or thrusting laborers into the harvest, the verb consistently highlights decisive action that reveals divine sovereignty.

Key Thematic Domains

1. Supernatural Deliverance: Casting out Demons

- Jesus' inaugural ministry is marked by continual expulsions of unclean spirits ([Matthew 8:16](#); [Mark 1:34](#); [Luke 11:14](#)). Each act authenticates His identity and foreshadows the overthrow of Satan's domain.
- The verb defines the authority granted to the Twelve and the Seventy-Two ([Matthew 10:1](#); [Mark 3:15](#); [Luke 10:17](#)). Deliverance is not peripheral but central to apostolic proclamation.
- Jesus roots His kingdom message in this power: "But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you" ([Matthew 12:28](#)).
- The early church continues the pattern ([Acts 16:18](#); [Acts 19:12–16](#)), treating demonic eviction as evidence that the risen Christ reigns.

2. Driving Out or Expelling People or Objects

- Temple cleansing: "Jesus entered the temple courts and began to drive out those who were buying and selling there" ([Mark 11:15](#)). Here *ekballō* defends pure worship and prefigures eschatological judgment.

- Removing hindrances to faith: the mourners are put outside before Jairus' daughter is raised ([Mark 5:40](#)), and Peter clears the room before Dorcas is restored ([Acts 9:40](#)). Faith thrives when unbelief is expelled.
- Civil or social expulsion: Paul and Silas are unjustly “thrown out” of Philippi ([Acts 16:37](#)), and the healed blind man is “cast out” of the synagogue ([John 9:34](#)). The verb underscores the cost of fidelity.
- Jettisoning cargo in crisis ([Acts 27:38](#)) shows the literal force of the action and becomes a vivid picture of surrendering all to survive.

3. Sending Forth With Purpose

- Mission prayer: “Ask the Lord of the harvest to send out workers into His harvest” ([Matthew 9:38](#)). The petition envisions God thrusting gospel laborers into ripe fields with the same vigor that expels demons.
- Shepherd imagery: “When He has brought out all His own, He goes on ahead of them” ([John 10:4](#)). The Good Shepherd's purposeful leading contrasts sharply with coercive expulsion, yet the verb stresses His decisive initiative.
- The Spirit's compelling of Jesus into the wilderness ([Mark 1:12](#)) reveals divine guidance that may feel abrupt but is always purposeful.

4. Eschatological Separation

- Final judgment scenes employ the verb for the fate of the unrepentant: “Bind his hand and foot, and throw him into the outer darkness” ([Matthew 22:13](#); cf. [Matthew 8:12](#); 25:30).
- Cosmic victory: “Now judgment is upon this world; now the prince of this world will be cast out” ([John 12:31](#)). The decisive overthrow of Satan assures believers of ultimate triumph.
- [Revelation 11:2](#) anticipates the trampling of the holy city after the court is “cast out,” indicating measured judgment within God's plan.

5. Personal Transformation and Self-Purging

- The metaphor of removing the plank from one's eye ([Matthew 7:5](#); [Luke 6:42](#)) applies *ekballō* to self-examination. True discipleship demands forceful elimination of personal sin before ministering to others.
- “Every good man brings good things out of the good treasure of his heart” ([Matthew 12:35](#)) contrasts righteous overflow with evil overflow that must be driven out through regeneration and sanctification.

Historical Background

Jewish exorcistic traditions existed, yet the frequency and ease with which Jesus casts out demons reveal an unparalleled authority. Early Christian writers highlight exorcism in apologetics (e.g., Justin Martyr, Tertullian), reflecting the New Testament witness. Temple cleansing echoes prophetic actions against corrupt worship ([Jeremiah 7](#)), situating Jesus within

Israel's prophetic history. The church's missionary expansion mirrors the harvest imagery, and persecution-induced expulsions fulfill Jesus' prediction in [Luke 6:22](#).

Theological Significance

1. Christological: Ekbālō spotlights Jesus as the promised stronger One who disarms Satan ([Mark 3:27](#)).
2. Pneumatological: The Spirit empowers both Jesus ([Matthew 12:28](#)) and believers ([Mark 16:17](#)) to continue deliverance ministry.
3. Soteriological: Judgment passages warn that refusal of grace results in eternal expulsion, while [John 6:37](#) promises, "Whoever comes to Me I will never cast out", securing believers' assurance.
4. Missiological: The same verb energizes the sending of missionaries, reminding the church that evangelism is Spirit-driven, not merely volunteerism.

Practical Ministry Implications

- Deliverance remains a legitimate, Scripture-anchored aspect of pastoral care, always exercised under Christ's authority and the Spirit's guidance.
- Churches must guard worship purity, confronting practices that profane God's house.
- Missions strategy should flow from earnest prayer that God would thrust workers into strategic fields.
- Disciplinary expulsions ([Matthew 18](#); [1 Corinthians 5](#)) serve redemptive ends, echoing the verb's judicial overtones.
- Believers pursue holiness by ruthlessly ejecting sin, trusting the Spirit who drove Jesus yet upheld Him.

Representative References

[Matthew 8:12](#); [Matthew 9:38](#); [Matthew 22:13](#); [Mark 1:12](#); [Mark 5:40](#); [Mark 11:15](#); [Luke 11:20](#); [John 6:37](#); [John 10:4](#); [John 12:31](#); [Acts 16:37](#); [Acts 27:38](#); [Galatians 4:30](#); [Revelation 11:2](#).

In every context Strong's 1544 displays the unstoppable energy of God's kingdom—liberating the bound, purifying the sanctified, propelling the sent, and separating the wicked—until the day when the evil one is finally and forever "cast out."

3956. pas 

Lexical Summary

pas: All, every, whole, entire

Original Word: πᾶς

Part of Speech: Adjective

Transliteration: pas

Pronunciation: pahs

Phonetic Spelling: (pas)

KJV: all (manner of, means), alway(-s), any (one), X daily, + ever, every (one, way), as many as, + no(-thing), X thoroughly, whatsoever, whole, whosoever

NASB: all, every, all things, everyone, everything, whole, any

Word Origin: [apparently a primary word]

1. all, any, every, the whole

Strong's Exhaustive Concordance

every, all manner of

Including all the forms of declension; apparently a primary word; all, any, every, the whole -- all (manner of, means), alway(-s), any (one), X daily, + ever, every (one, way), as many as, + no(-thing), X thoroughly, whatsoever, whole, whosoever.

HELPS Word-studies

3956 *pás* – *each, every*; each "part(s) of a totality" (*L & N*, 1, 59.24).

3956 /*pás* ("each, every") means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." **365** (*ananeóō*) then focuses on the *part(s)* making up the whole – viewing the whole *in terms of the individual parts*.

[When **3956** (*pás*) modifies a word with the definite article it has "*extensive-intensive*" force – and is straightforward *intensive* when the Greek definite article is lacking.]

Matthew 10:2

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
3588 [e]	Τῶν Tōn	-	Art-GMP

1161 [e]	δὲ de	And	Conj
1427 [e]	δώδεκα dōdeka	of the twelve	Adj-GMP
652 [e]	ἀποστόλων apostolōn	apostles	N-GMP
3588 [e]	τὰ ta	the	Art-NNP
3686 [e]	ὀνόματά onomata	names	N-NNP
1510 [e]	ἐστίν estin	are	V-PIA-3S
3778 [e]	ταῦτα· tauta	these:	DPro-NNP
4413 [e]	πρῶτος prōtos	first	Adj-NMS
4613 [e]	Σίμων Simōn	Simon,	N-NMS
3588 [e]	ὁ ho	-	Art-NMS
3004 [e]	λεγόμενος legomenos	called	V-PPM/P-NMS
4074 [e]	Πέτρος Petros	Peter,	N-NMS

2532 [e]	καὶ kai	and	Conj
406 [e]	Ἀνδρέας Andreas	Andrew,	N-NMS
3588 [e]	ὁ ho	the	Art-NMS
80 [e]	ἀδελφός adelphos	brother	N-NMS
846 [e]	αὐτοῦ, autou	of him;	PPro-GM3S
2532 [e]	καὶ kai	and	Conj
2385 [e]	Ἰάκωβος Iakōbos	James	N-NMS
3588 [e]	ὁ ho	the [son]	Art-NMS
3588 [e]	τοῦ tou	of	Art-GMS
2199 [e]	Ζεβεδαίου Zebedaiou	Zebedee,	N-GMS
2532 [e]	καὶ kai	and	Conj
2491 [e]	Ἰωάννης Iōannēs	John	N-NMS

3588 [e]	ὁ ho	the	Art-NMS
80 [e]	ἀδελφός adelphos	brother	N-NMS
846 [e]	αὐτοῦ, autou	of him;	PPro-GM3S

652. apostolos

Lexical Summary

apostolos: Apostle

Original Word: ἀπόστολος

Part of Speech: Noun, Masculine

Transliteration: apostolos

Pronunciation: ah-POS-toh-los

Phonetic Spelling: (ap-os'-tol-os)

KJV: apostle, messenger, he that is sent

NASB: apostles, apostle, apostles', is sent, messenger, messengers

Word Origin: [from [G649 \(ἀποστέλλω - sent\)](#)]

1. a delegate
2. (specially) an ambassador of the Gospel
3. (officially) a commissioner of Christ, "apostle" (with miraculous powers)

Strong's Exhaustive Concordance

apostle, messenger, he that is sent.

From [apostello](#); a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ("apostle") (with miraculous powers) -- apostle, messenger, he that is sent.

see GREEK [apostello](#)

HELPS Word-studies

Cognate: 652 *apóstolos* (from 649 /*apostéllō*, "to commission, send forth") – properly, someone sent (commissioned), focusing back on the authority (commissioning) of the sender (note the prefix, *apo*); *apostle*.

NAS Exhaustive Concordance

Word Origin

from [apostelló](#)

Definition

a messenger, one sent on a mission, an apostle

NASB Translation

apostle (19), apostles (52), apostles' (5), messenger (1), messengers (1), is sent (1).

Thayer's Greek Lexicon

STRONGS NT 652: ἀπόστολος

ἀπόστολος, ἀποστόλου, ὁ;

1. a delegate, messenger, one sent forth with orders (Herodotus 1, 21; 5, 38; for $\alpha\pi\sigma\tau\omicron\lambda\omicron\varsigma$ in [1 Kings 14:6](#) (Alex.); rabbinical $\alpha\pi\sigma\tau\omicron\lambda\omicron\varsigma$): [John 13:16](#) (where ὁ ἀπόστολος and ὁ πέμψας αὐτόν are contrasted); followed by a genitive, as τῶν ἐκκλησιῶν, [2 Corinthians 8:23](#); [Philippians 2:25](#); ἀπόστολον ... τῆς ὁμολογίας ἡμῶν **the apostle whom we confess**, of Christ, God's chief messenger, who has brought the κληῖσις ἀπουρανιος, as compared with Moses, whom the Jews confess, [Hebrews 3:1](#).

2. Specially applied to the twelve disciples whom Christ selected, out of the multitude of his adherents, to be his constant companions and the heralds to proclaim to men the kingdom of God: [Matthew 10:1-4](#); [Luke 6:13](#); [Acts 1:26](#); [Revelation 21:14](#), and often, but nowhere in the Gospel and Epistles of John; ("the word ἀπόστολος occurs 79 times in the N. T., and of these 68 instances are in St. Luke and St. Paul." Lightfoot). With these apostles Paul claimed equality, because through a heavenly intervention he had been appointed by the ascended Christ himself to preach the gospel among the Gentiles, and owed his knowledge of the way of salvation not to man's instruction but to direct revelation from Christ himself, and moreover had evinced his apostolic qualifications by many signal proofs: [Galatians 1:1, 11](#); [Galatians 2:8](#); [1 Corinthians 1:17](#); [1 Corinthians 9:1](#); [1 Corinthians 15:8-10](#); [2 Corinthians 3:2ff](#); 12:12; [1 Timothy 2:7](#); [2 Timothy 1:11](#), cf. [Acts 26:12-20](#). According to Paul, apostles surpassed as well the various other orders of Christian teachers (cf. διδάσκαλος, εὐαγγελιστής, προφήτης), as also the rest of those on whom the special gifts (cf. χάρισμα) of the Holy Spirit had been bestowed, by receiving a richer and more copious conferment of the Spirit: [1 Corinthians 12:28](#); [Ephesians 4:11](#). Certain false teachers are rated sharply for arrogating to themselves the name and authority of apostles of Christ: [2 Corinthians 11:5, 13](#); [Revelation 2:2](#).

3. In a broader sense the name is transferred to other eminent Christian teachers; as Barnabas, [Acts 14:14](#), and perhaps also Timothy and Silvanus, [1 Thessalonians 2:7](#) (6), cf. too [Romans 16:7](#) (?). But in [Luke 11:49](#); [Ephesians 3:5](#); [Revelation 18:20](#), 'apostles' is to be taken in the narrower sense. (On the application of the term see especially Lightfoot on Galatians, pp. 92-101; Harnack, on 'Teaching etc. 11, 3 [ET]; cf. BB. DD. under the word)

Topical Lexicon

Overview

Strong's Greek 652, ἀπόστολος, denotes a person personally sent with full authority to represent the sender. In the New Testament it describes those chosen and commissioned by Jesus Christ, together with a small circle of later appointees, who bear foundational authority for proclaiming the gospel, establishing churches, and penning inspired Scripture. Eighty occurrences trace the word from the calling of the Twelve in the Gospels to the eschatological vision of Revelation.

The Twelve Apostles of the Lamb

[Matthew 10:2–4](#); [Mark 3:14](#); [Luke 6:13](#); [Acts 1:13](#) enumerate the original twelve disciples whom Jesus “also designated as apostles.” Their commission was two-fold: to be with Him (relationship) and to be sent out to preach and to exercise His authority over demons and disease (mission). After Judas's betrayal, Matthias was chosen by lot “to become an apostle” ([Acts 1:26](#)), preserving the symbolic number that reflects the twelve tribes of Israel (cf. [Revelation 21:14](#)).

Qualifications and Commission

[Acts 1:21–22](#) specifies three qualifications for the original circle: (1) personal accompaniment with Jesus from John's baptism to the Ascension, (2) eyewitness testimony of the resurrection, and (3) direct appointment by the risen Lord. The risen Christ confirmed and empowered them: “You will receive power when the Holy Spirit comes upon you, and you will be My witnesses” ([Acts 1:8](#)). Their authority thus rests on divine call, not human initiation ([Galatians 1:1](#)).

Authority and Mission

Apostolic authority is corporate and charismatic: corporate in that the apostles act as a recognized body ([Acts 2:42](#); [Acts 4:35](#); [Acts 5:2](#)), and charismatic in that the Spirit grants power for signs and wonders ([Acts 2:43](#); [Acts 5:12](#)). They pronounced doctrinal judgments ([Acts 15:6, 23](#)), laid hands for Spirit-impartment ([Acts 8:14–17](#)), appointed elders ([Acts 14:23](#)), and formed the doctrinal “foundation” upon which the Church is built ([Ephesians 2:20](#)).

Apostolic Teaching and Doctrine

The earliest believers “devoted themselves to the apostles' teaching” ([Acts 2:42](#)). Peter places apostolic instruction on par with the prophetic Scriptures ([2 Peter 3:2](#)). Jude exhorts the Church

to “remember what was foretold by the apostles of our Lord Jesus Christ” ([Jude 17](#)). The letters they authored, preserved in the New Testament canon, continue to norm faith and practice.

Signs Authenticating Apostleship

Miracles authenticated true apostolic ministry: “The true marks of an apostle—signs, wonders, and miracles—were performed among you” ([2 Corinthians 12:12](#)). Such works confirmed the divine message and distinguished genuine apostles from imitators ([2 Corinthians 11:13](#)).

Paul, the Apostle to the Gentiles

Paul’s self-designation saturates his epistles ([Romans 1:1](#); [1 Corinthians 1:1](#); [Ephesians 1:1](#)). Though not among the Twelve, he meets the core criteria through a post-resurrection appearance of Christ ([1 Corinthians 15:8–9](#)) and a direct commission “not from men nor by man” ([Galatians 1:1](#)). He insists that his apostleship is validated by the fruit of Gentile conversion ([1 Corinthians 9:2](#)) and by manifestations of power ([Romans 15:18–19](#)).

Other Recognized Apostles in the New Testament

Scripture widens the term to a few others personally commissioned by the risen Christ or by the Spirit through the Church:

- Barnabas, alongside Paul ([Acts 14:14](#)).
- Silas and Timothy, “apostles of Christ Jesus” in [1 Thessalonians 2:6](#).
- Andronicus and Junias, “outstanding among the apostles” ([Romans 16:7](#)).
- James the Lord’s brother ([Galatians 1:19](#)).

These individuals share in missionary labor and church-planting authority while remaining subordinate to the foundational role of the Twelve.

Christ, the Supreme Apostle

[Hebrews 3:1](#) uniquely titles Jesus “the apostle and high priest of our confession.” He is the paradigm of all who are sent, for the Father invested Him with absolute authority ([John 20:21](#)).

False Apostles and the Call for Discernment

Counterfeits arise early. Corinth faces “false apostles, deceitful workers” ([2 Corinthians 11:13](#)). The church in Ephesus is commended: “You have tested and proved those who call themselves apostles but are not” ([Revelation 2:2](#)). The standard of truth includes fidelity to apostolic doctrine, moral integrity, and divine empowerment.

Eschatological and Ecclesiological Significance

The eschaton vindicates apostolic foundation. The New Jerusalem’s wall has “twelve foundations bearing the names of the twelve apostles of the Lamb” ([Revelation 21:14](#)). With prophets, apostles constitute the once-for-all foundation ([Ephesians 2:20](#)); subsequent

generations build upon it but do not replicate it in kind. Apostolic office, therefore, is historically unique, yet its teaching continues through Scripture and the ongoing witness of the Church.

Lasting Legacy

From Pentecost to the completion of the canon, apostles guide, teach, and guard the deposit of faith. Their inspired writings, authoritative example, and Christ-centered preaching remain normative: “Recall...the commandment of our Lord and Savior spoken through your apostles” ([2 Peter 3:2](#)). The Church today stands under that same authoritative Word, confessing with the early believers that it is “built on the foundation of the apostles and prophets, with Christ Jesus Himself as the cornerstone” ([Ephesians 2:20](#)).

4413. prótos ►

Lexical Summary

prótos: First, foremost, chief, principal

Original Word: πρῶτος

Part of Speech: Adjective

Transliteration: prótos

Pronunciation: PRO-tos

Phonetic Spelling: (pro'-tos)

KJV: before, beginning, best, chief(-est), first (of all), former

NASB: first, foremost, leading men, before, outer, first of all, leading

Word Origin: [contracted superlative of [G4253](#) (πρό - before)]

1. foremost (in time, place, order or importance)

Strong's Exhaustive Concordance

first, beginning, best, chief

Contracted superlative of [pro](#); foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

see GREEK [pro](#)

HELPS Word-studies

4413 *prōtos* (an adjective, derived from [4253](#) /*pró*, "before, forward") – first (foremost). **4413** /*prōtos* ("first, foremost") is the superlative form of [4253](#) /*pró* ("before") meaning "what comes first" (is "number one").

NAS Exhaustive Concordance

Word Origin

contr. superl. of *pro*

Definition

first, chief

NASB Translation

before (3), best (1), first (128), first of all (2), first importance (1), first man (1), first one (1), first things (1), first time (1), foremost (5), leading (2), leading man (1), leading men (5), outer (3), previous (1).

Thayer's Greek Lexicon

STRONGS NT 4413: *πρῶτος*

πρῶτος, *πρώτη*, *πρῶτον* (superlative of *πρό*, contracted from *προατος*, whence the Doric *πρατός*; the comparative *πρότερος* see in its place) (from Homer down), the Sept. for *יְשׁוּבָה* and often for *תְּחִלָּה* and *שׁוּבָה*, **first**;

1. either in time or place, in any succession of things or of persons;

a. absolutely (i. e. without a noun) and substantively; *α.* with the

article: *ὁ πρῶτος καὶ ὁ ἔσχατος*, i. e. **the eternal One**, [Revelation 1:17](#); [Revelation 2:8](#); [Revelation 22:13](#); *ὁ πρῶτος*, namely, *τῶν κεκλημένων*, [Luke 14:18](#); the first of two (cf. Winers Grammar, § 35, 4 N. 1; (Buttmann, 32 (28))), [John 19:32](#); [1 Corinthians 14:30](#); plural opposed to *οἱ ἔσχατοι*, [Matthew 20:16](#), on which see *ἔσχατος*, 2 a. Neuter *τό πρῶτον*, opposed to *τό δεύτερον*, [Hebrews 10:9](#); *τά πρώτα*, opposed to *τά ἔσχατα*, one's first state, [Matthew 12:45](#); [Luke 11:26](#); [2 Peter 2:20](#); the first order of things, [Revelation 21:4](#). *β.* without the article: [Matthew 10:2](#) (*πρῶτος*, namely, of the apostles to be mentioned); plural, [Matthew 19:30](#); [Mark 10:31](#); [Luke 13:30](#) (on the meaning of which three passages, see *ἔσχατος*, 2 a.); neuter *ἐν πρώτοις* (A. V. **first of all**), among the first things delivered to you by me, [1 Corinthians 15:3](#).

b. where it agrees with some substantive; *α.* anarthrous, and in place of an

adjective: *πρώτη* (namely, *ἡμέρα*) *σαββάτου*, on the first day of the week, [Mark 16:9](#); *φυλακή*, opposed to *δευτέρα*, [Acts 12:10](#); as a predicate [Luke 2:2](#) (on which cf. Winers Grammar, § 35, 4 N. 1; (Buttmann, § 127, 31)). where it is added to the subject or the object of the verb (and we often use an adverb; Winers Grammar, § 54, 2; (Buttmann, § 123, 9)): *εὐρίσκει οὗτος πρῶτος*, [John 1:41](#) (42) (where L Tr WH *πρῶτον*); add, [John 8:7](#); [John 20:4, 8](#); [Acts 27:43](#); [Romans 10:19](#); [1 Timothy 1:16](#); [1 John 4:19](#); opposed to *εἶτα*, [1 Timothy 2:13](#) *πρῶτος ἐμβάς*, [John 5:4](#) (the article belongs to *ἐμβάς* (G T Tr WH omit the passage)); but [Acts 26:23](#) *πρῶτος ἐξ ἀναστάσεως νεκρῶν* is to be translated **as the first**. By a later Greek usage it is put where *πρότερος* might have been expected with the

genitive (cf. Herm. ad Vig., p. 717; Passow, under the word **πρότερος**, B. I. 2 c. ii, p. 1243a; (Liddell and Scott, *ibid.* B. I. 4 c.); Fritzsche, Ep. ad Romans, ii., 420f; Winers Grammar, § 35, 4 N. 1; Buttmann, § 123, 14): **πρώτος μου ἦν**, [John 1:15](#),

30 (οἱ **πρώτοι μου ταῦτα ἀνιχνευσαντες**, Aelian nat. anim. 8, 12). **β.** with the article: (ὁ (ἡ, τό) **πρώτος** (**πρώτη, πρώτον**), in a series which is so complete, either in fact or in thought, that other members are conceived of as following the first in regular order; as, **τόν πρώτον λόγον**, [Acts 1:1](#); add, [Mark 14:12](#); [2 Timothy 4:16](#); [Revelation 4:1, 7](#); [Revelation 13:12](#), etc.; (opposed to ὁ ἔσχατος), ἡ **πρώτος πλάνη**, [Matthew 27:64](#); add, [Matthew 20:8, 10, 16](#); [1 Corinthians 15:45](#), etc.; also 'the first' of two, where Latin usage requires and the Vulg. ordinarily employs prior (cf. Winers Grammar (and Buttmann), as above): [Matthew 21:28](#),

31 (L Tr WH ὕστερος); **ἄλλους δούλους πλείονας τῶν πρώτων**, [Matthew 21:36](#); ἡ **πρώτη διαθήκη**, [Hebrews 8:7, 13](#); [Hebrews 9:15, 18](#); ἡ **πρώτη**, namely, **διαθήκη**, [Hebrews 9:1](#) G L T Tr WH; **σκηνή**, [Hebrews 9:1](#) Rec., 2, 6, 8; ἡ **πρώτη γῆ**, ὁ **πρώτος οὐρανός**, [Revelation 21:1](#); **ἀνάστασις**, [Revelation 20:5, 6](#); **ἄνθρωπος** [1 Corinthians 15:47](#); followed by ὁ **δεύτερος, τρίτος**, etc.: [Matthew 22:25](#); [Mark 12:20](#); [Luke 19:16](#); [Luke 20:29](#); [Revelation 8:7](#); [Revelation 16:2](#); [Revelation 21:19](#); followed by **ἕτερος**, [Luke 16:5](#); ὁ **πρώτος**, equivalent to **the former, previous, pristine**: **τὴν πρώτην πίστιν**, the faith which they formerly plighted, [1 Timothy 5:12](#); ἡ **πρώτη ἀγάπη**, [Revelation 2:4](#); **τά πρώτα ἔργα**, [Revelation 2:5](#).

2. first in rank, influence, honor; chief; principal: without the article, and absolutely, **πρώτος chief** (opposed to **δούλος**), [Matthew 20:27](#); [Mark 10:44](#); opposed to **ἔσχατος** and **διάκονος**, [Mark 9:35](#); added to a noun, **principal, ἐντολή**, [Matthew 22:38](#); [Mark 12:30](#) (T WH omit; Tr marginal reading brackets the clause); [Ephesians 6:2](#); with a partitive genitive, [Mark 12:28, 29](#) (see **παῶς**, II. 2 b. γ.); [1 Timothy 1:15](#); with the article, [Luke 15:22](#); [Acts 17:4](#); **οἱ πρώτοι τῆς Γαλιλαίας**, the chief men of Galilee, [Mark 6:21](#); **τοῦ λαοῦ**, [Luke 19:47](#); **τῆς πόλεως**, [Acts 13:50](#); **τῶν Ἰουδαίων**, [Acts 25:2](#); [Acts 28:17](#); **τῆς νήσου**, [Acts 28:7](#) (cf. Lewin, St. Paul, ii., p. 208f, but see **Πόπλιος**).

3. neuter πρώτον as adverb, **first, at the first**;

a. in order of time: [Luke 10:5](#); [John 18:13](#); [Acts 11:26](#) (here T Tr WH **πρώτως**, which see); followed by **εἶτα, ἔπειτα**, or **δεύτερον**, [Mark 4:28](#); [1 Corinthians 15:46](#); [1 Thessalonians 4:16](#); [1 Timothy 3:10](#); followed by **μετά ταῦτα** [Mark 16:9](#) cf. [Mark 16:12](#); **the first time**, opposed to **ἐν τῷ δευτέρῳ** (the second time), [Acts 7:12, 13](#); **τέ πρώτον καί**, first and also (or afterward), i. e. as well as, [Romans 1:16](#) (but here L Tr marginal reading WH brackets **πρώτον**); ; without **τέ**, [2 Corinthians 8:5](#); [2 Timothy 1:5](#); **first** i. e.

before anything else is done; first of all: [Matthew 6:33](#); [Luke 12:1](#); [John 7:51](#) L Tr WH; [Romans 1:8](#); [1 Timothy 5:4](#); [2 Peter 1:20](#); [2 Peter 3:3](#); [πρῶτον πάντων](#), [1 Timothy 2:1](#). **first**, i. e. before something else: [Matthew 8:21](#); [Mark 7:27](#); [Mark 9:11, 12](#); [Luke 11:38](#); [Luke 14:28](#); [Romans 15:24](#); [2 Thessalonians 2:3](#); [1 Peter 4:17](#), etc.; before other nations, [Acts 3:26](#); [Acts 13:46](#); before others (R. V. **the first to partake** etc.), [2 Timothy 2:6](#); followed by [τότε](#) or [καί τότε](#), [Matthew 5:24](#); [Matthew 7:5](#); [Matthew 12:29](#); [Mark 3:27](#); [Luke 6:42](#); [John 2:10](#) (T WH omit; L Tr brackets [τότε](#)); [ἐμέ πρῶτον ὑμῶν](#) (Tdf. omits [ὑμῶν](#)) **me before it hated you**, [John 15:18](#) (see 1 b. [ἄ.](#)). [τό πρῶτον](#). **at the first**, i. e. at the time when one did a thing for the first time: [John 10:40](#); [John 12:16](#); [John 19:39](#).

b. in enumerating several particulars; **first**, then, etc.: [Romans 3:2](#); [1 Corinthians 11:18](#); [1 Corinthians 12:28](#); [Hebrews 7:2](#); [James 3:17](#).

Topical Lexicon

Overview

The Greek adjective [πρῶτος](#) (*prōtos*) serves the New Testament writers as their primary term for “first,” whether in sequence, rank, importance, or priority. Its wide distribution—spanning Gospels, Acts, Epistles, and Revelation—allows Scripture to present a unified theology of primacy that centers on Jesus Christ, unfolds the redemptive story, and instructs the Church in ordered devotion.

Primacy in Chronology

1. Narrative markers: “On the first day of Unleavened Bread” ([Mark 14:12](#)), “the first day of the week” ([Mark 16:9](#)) establish historical settings with precision.
2. Sequential miracles and events: The two-stage prison escape in [Acts 12:10](#) locates the “first” gate to heighten dramatic tension and underscore divine deliverance.
3. Doctrinal comparisons: [Hebrews](#) contrasts the “first covenant” with the superior new covenant ([Hebrews 8:7-13](#); 9:1-18), showing salvation history progressing from shadow to substance.

Primacy in Rank and Preeminence

1. Greatest commandment: When the scribe asks, “Which is the most important?” Jesus replies, “The foremost is: ‘Hear, O Israel...’” ([Mark 12:29-30](#)). *Prōtos* conveys supreme authority over every moral imperative.
2. Chief men and leaders: [Acts 28:17](#) refers to “the leading men of the Jews,” indicating social prominence; likewise, [Mark 6:21](#) speaks of “the leading men of Galilee” invited to Herod’s banquet.
3. Paul’s self-assessment: “Christ Jesus came into the world to save sinners, of whom I am the

foremost” (1 Timothy 1:15). Prōtos here underscores Paul’s felt prominence in sin, magnifying grace.

Christ, the First and the Last

Revelation repeatedly bestows on Jesus the title “the First and the Last” (Revelation 1:17; 2:8; 22:13). Prōtos anchors His eternal preexistence, sovereign priority in creation, and lordship over consummation. The term thus furnishes a Christology of absolute supremacy:

- Pre-incarnate glory—“He was before me” (John 1:15, 30).
- Resurrection precedence—“Christ, being raised from the dead, will never die again” anticipates “the firstborn from the dead” in concept (cf. Revelation 1:5).
- Eschatological authority—His self-designation secures the certainty of final judgment and new creation.

The First Resurrection and Eschatological Blessing

“Blessed and holy are those who share in the first resurrection” (Revelation 20:6). Prōtos distinguishes the resurrection of the righteous prior to the millennial reign from the later resurrection unto judgment (Revelation 20:5). Participation in the prōtē anastasis guarantees exemption from “the second death,” underscoring the hope of believers.

First Works and First Love

Ephesus is warned, “Remember how far you have fallen. Repent and perform the works you did at first” (Revelation 2:5). Prōtos pinpoints original fervor as the standard for ongoing faithfulness. Earlier in the same letter Christ says, “You have abandoned the love you had at first” (Revelation 2:4), making primacy a qualitative benchmark for devotion, not mere chronology.

Reversal of First and Last

Jesus’ repeated paradox—“The first will be last, and the last will be first” (Matthew 19:30; 20:16; Mark 10:31; Luke 13:30)—subverts worldly notions of greatness. Prōtos here warns against pride, promises vindication for the humble, and illustrates kingdom values in contrast to human systems.

Firstfruits of Ministry and Mission

- [Philippians 1:5](#) recalls “your partnership in the gospel from the first day until now,” celebrating unwavering commitment.
- [Acts 11:26](#) notes that in Antioch the disciples “were first called Christians,” marking a pivotal identity moment.
- Paul’s missional order—“To the Jew first and also to the Greek” ([Romans 1:16](#) implied by 10:19 use of prōtos)—demonstrates covenant priority without ethnic exclusivism.

Priorities in Christian Ethics

1. Family care: “Honor your father and mother—this is the first commandment with a promise” ([Ephesians 6:2](#)). Prōtos recalls [Exodus 20](#) but applies it within Spirit-filled households.
2. Ministerial discipline: Timothy is told that younger widows incur condemnation “for casting off their first faith” ([1 Timothy 5:12](#)), guarding purity of devotion.
3. Doctrinal essentials: “For I delivered to you as of first importance what I also received: that Christ died for our sins...” ([1 Corinthians 15:3](#)). Prōtos clarifies the gospel’s non-negotiable core.

Historical and Cultural Context

In Greco-Roman usage prōtos denoted civic rank (e.g., “first men” of a city, [Acts 28:17](#)), athletic placement, or logical precedence in rhetoric. New Testament writers appropriate this semantic range but consistently infuse it with redemptive meaning—whether locating Jesus above Caesar, covenantal newness above Mosaic types, or humble service above social climbing.

Prōtos and Covenant Transition

Hebrews offers the fullest theological meditation: the “first” tabernacle ([Hebrews 9:2, 6, 8](#)) and “first” covenant give way to the “greater and more perfect tent” (9:11). The adjective thus functions as a pivot between old order and new, assuring believers of the sufficiency of Christ’s priesthood.

Application for the Church Today

- Worship: Place Christ “first” in priority and affection, echoing Ephesus’ call to return to first love.
- Leadership: Pursue servant-heart leadership, remembering that being first means being “slave of all” ([Mark 10:44](#)).
- Hope: Anchor assurance in the “First and the Last,” confident that He who began the good work will perfect it.
- Doctrine: Guard the “first principles” of the faith, teaching them to new believers while pressing on to maturity ([Hebrews 6:1](#) conceptually related).

Prōtos thus threads through Scripture as the language of beginnings, supremacy, and righteous priority, ultimately directing every reader to the preeminent Christ and to a life ordered by His kingdom values.

3004. legó 

Lexical Summary

legó: To say, to speak, to tell

Original Word: λέγω

Part of Speech: Verb

Transliteration: legó

Pronunciation: leh'-go

Phonetic Spelling: (leg'-o)

KJV: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter

NASB: said, saying, say, says, tell, told, called

Word Origin: [a primary verb]

1. (properly) to "lay" forth
2. (figuratively) to relate
3. (by implication) to mean
{in words (usually of systematic or set discourse; whereas G2036 and G5346 generally refer to an individual expression or speech respectively; while G4483 is properly to break silence merely, and G2980 means an extended or random harangue)}

Strong's Exhaustive Concordance

put forth, say, speak, utter.

A primary verb; properly, to "lay" forth, i.e. (figuratively) relate (in words (usually of systematic or set discourse; whereas [epo](#) and [phemi](#) generally refer to an individual expression or speech respectively; while [rheo](#) is properly to break silence merely, and [laleo](#) means an extended or random harangue)); by implication, to mean -- ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

see GREEK [epo](#)

see GREEK [phemi](#)

see GREEK [rheo](#)

see GREEK [laleo](#)

HELPS Word-studies

3004 *légō* (originally, "lay down to sleep," used later of "laying an *argument* to rest," i.e. bringing a message to *closure*; see Curtius, Thayer) – properly, to *say* (speak), moving to a *conclusion* (bringing it to *closure*, "laying it to rest").

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to say

NASB Translation

addressing (1), agree* (1), ask (1), asked (3), asking (4), bring charges (1), call (8), called (34), calling (1), calls (3), claimed (1), claiming (2), command (3), designated (1), follows (1), give (1), gives (1), greeted* (1), made (1), mean (2), means (3), meant (1), mention (1), named (3), ordered (2), quote (1), referred (1), remarking (1), said (1086), say (364), saying (440), says (102), shouting (1), so-called (3), speak (22), speaking (17), speaks (6), spoke (18), spoken (26), stated (1), stating (2), talking (5), tell (71), telling (18), thing spoken (1), things spoken (1), thought (1), told (35), using (1).

Topical Lexicon

The Scope of Divine and Human Speech

λέγω serves as Scripture's primary verb for "to say," spanning every genre of the New Testament. Whether introducing the majestic declarations of the Father ("You are My Son; today I have become Your Father," [Hebrews 1:5](#)) or the ordinary inquiries of travelers ("They asked him, 'Where is the Guest Room ...?'" [Luke 22:11](#)), the word frames communication from heaven to earth and from neighbor to neighbor. Its 2 267 occurrences underscore the biblical conviction that God reveals Himself in words and that redeemed people respond in words.

Instrument of Revelation

1. God speaks creation into being ([Hebrews 11:3](#)).
2. He defines covenant ("I will be their God, and they will be My people," [Hebrews 8:10](#)).
3. He discloses future judgment and hope ("Surely I am coming soon," [Revelation 22:20](#)).

In each case λέγω marks decisive, authoritative disclosure rather than casual remark. The formula "it is said" ([Matthew 5:21, 5:27, 5:31, 5:33](#)) contrasts the traditions of men with the incarnate Word's own "I say to you," highlighting Christ's interpretive supremacy.

Christ's Prophetic Authority

Jesus employs λέγω in the Gospels as a self-attesting seal: "Truly, truly, I tell you" ([John 5:24](#)) or "Amen, I say to you" ([Matthew 5:18](#)). These solemn introductions (often with ἀμήν) appear over one hundred times and function as divine oaths affirming the certainty of His words. His "I say" overturns storms ([Mark 4:39](#)), summons the dead ([Luke 7:14](#)), pardons sin ([Mark 2:5](#)), and institutes the New Covenant ([Luke 22:20](#)). Thus λέγω becomes synonymous with messianic authority and creative power.

Foundation of Apostolic Preaching

After the ascension the apostles take up λέγω to proclaim the risen Christ. Peter's Pentecost sermon cites prophetic "sayings" ([Acts 2:17, 2:25, 2:34](#)) and climaxes with his own Spirit-filled declaration ([Acts 2:36](#)). Luke repeatedly notes that crowds "listened to what was being said" ([Acts 8:6](#)), illustrating how λέγω links inspired testimony to saving faith ([Romans 10:17](#)).

Judicial Pronouncement

In trials λέγω introduces verdicts. Pilate: "I find no basis for a charge against Him" ([John 19:4](#)). The Sanhedrin: "You have heard the blasphemy—what do you think?" ([Mark 14:64](#)). Paul appeals: "I stand before Caesar's tribunal" ([Acts 25:10](#)). The verb thus frames legal summons, interrogations, and judgments, anticipating the final assize where the Lord will "declare" every deed ([Romans 14:11](#)).

Pastoral Exhortation and Teaching

Epistles employ λέγω to clarify doctrine ("I say that Christ became a servant to the circumcised," [Romans 15:8](#)) or apply truth ("So I say, walk by the Spirit," [Galatians 5:16](#)). The writer of Hebrews attributes repeated divine sayings to the Holy Spirit speaking "today" ([Hebrews 3:7, 4:7](#)), making ancient utterances contemporarily binding for the church.

Worship and Doxology

Heavenly liturgy is saturated with speech marked by λέγω: "Worthy is the Lamb who was slain" ([Revelation 5:12](#)); "Amen! Hallelujah!" ([Revelation 19:4](#)). The saints, angels, and living creatures respond verbally to God's self-revelation, showing that true worship is both verbal confession and lived obedience.

Mission and Evangelism

The Great Commission depends on declaring what Jesus commanded ([Matthew 28:20](#)). In Acts, divine direction often comes through angelic or Spirit speech: "'Go near and join this chariot,' the Spirit said to Philip" ([Acts 8:29](#)). Mission advances wherever the church "speaks the word of God boldly" ([Acts 4:31](#)).

Eschatological Assurance

Prophecy repeatedly appeals to the reliability of divine speech: "These words are faithful and true" ([Revelation 22:6](#)). The declarative perfect—"It is done!" ([Revelation 21:6](#))—signals irrevocable accomplishment, reminding believers that God's spoken promises guarantee future reality.

Practical Implications for Ministry

- Preaching: Faithful exposition hinges on saying only what Scripture says ([1 Peter 4:11](#)).
- Counseling: Pastoral care employs the “words of eternal life” ([John 6:68](#)) for comfort and correction.
- Discipleship: Elders must “encourage others by sound doctrine and refute those who contradict” ([Titus 1:9](#)).
- Evangelism: Saving confession is verbal—“If you confess with your mouth, ‘Jesus is Lord’” ([Romans 10:9](#)).

Summary

λέγω is more than a grammatical tool; it is the conduit of revelation, redemption, and response. From Genesis-echoing creation commands on Jesus’ lips to the consummating “Come” of the Spirit and the Bride ([Revelation 22:17](#)), the verb underscores that the living God is a speaking God who calls forth a speaking people.

Matthew 10:4

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
4613 [e]	Σίμων Simōn	Simon	N-NMS
3588 [e]	ὁ ho	the	Art-NMS
2581 [e]	Καναναῖος Kananaios	Zealot,	N-NMS
2532 [e]	καὶ kai	and	Conj
2455 [e]	Ἰούδας Ioudas	Judas	N-NMS

3588 [e]	ὁ ho	-	Art-NMS
2469 [e]	Ἰσκαριώτης Iskariōtēs	Iscariot,	N-NMS
3588 [e]	ὁ ho	the [one]	Art-NMS
2532 [e]	καὶ kai	also	Conj
3860 [e]	παραδοὺς paradous	having betrayed	V-APA-NMS
846 [e]	αὐτόν. auton	Him.	PPro-AM3S

2581. Kananaios

Lexical Summary

Kananaios: Cananaean, Zealot

Original Word: Κανανίτης

Part of Speech: Noun, Masculine

Transliteration: Kananaios

Pronunciation: kah-nah-NAH-yos

Phonetic Spelling: (kan-an-ee'-tace)

KJV: Canaanite (by mistake for a derivative from G5477)

NASB: Zealot

Word Origin: [of Chaldee origin]

1. zealous
2. Cananites, an epithet

Strong's Exhaustive Concordance

Canaanite.

Of Chaldee origin (compare [qanna'](#)); zealous; Cananites, an epithet -- Canaanite (by mistake for a derivative from [Chanaan](#)).

see GREEK [Chanaan](#)

see HEBREW [qanna'](#)

HELPS Word-studies

2581 *Kananitēs* – properly, a Canaanite (a Canaanite); used of one of the twelve apostles because he was an adherent of the *Zealots* – "Simon the Canaanite (Mt 10: 4; Mk 3:18).

NAS Exhaustive Concordance

Word Origin

of Aramaic origin

Definition

Cananaean, Aramaic for Zealot, surname of one of the twelve apostles

NASB Translation

Zealot (2).

Thayer's Greek Lexicon

STRONGS NT 2581: Κανανίτης

Κανανίτης, **Κανανιτου**, **ὁ** (from Chaldean ܩܢܢܝܬܐ, Hebrew קנני), equivalent to **ὁ ζηλωτής** (according to the interpr. of Luke in , [Acts 1:13](#)), which see, **the Zealot**, a surname of the apostle Simon R G (the latter with a small kappa κ') in [Matthew 10:4](#) and [Mark 3:18](#).

Topical Lexicon

Scriptural Context

The designation 2581 appears twice in the canonical Gospels, each time naming one member of the Twelve: “Simon the Cananaean” ([Matthew 10:4](#); [Mark 3:18](#)). Luke parallels these lists with the title “Simon who was called the Zealot” ([Luke 6:15](#); [Acts 1:13](#)). The textual harmony indicates that both expressions describe the same apostle, highlighting a particular characteristic or affiliation that set him apart from the other Simon (Peter).

Identity of Simon the Cananaean

Simon was born in Galilee, a region noted for fervent nationalistic expectation under Roman rule. His by-name distinguishes him from Simon Peter (“Rock”) and marks either his hometown roots or, more probably, his passionate temperament. Luke’s use of “Zealot” supports the latter,

pointing to a man known for intense devotion—first, perhaps, to Israel’s liberation, and then redirected to Christ’s kingdom.

Historical Background

By the time of Jesus’ public ministry, the term “zealot” could refer generally to ardent nationalists or specifically to the later organized Zealot party. While formal Zealot insurgency flourished closer to the Jewish revolt (A.D. 66–70), pockets of resistance already existed. Simon’s label suggests he once sympathized with such causes. That Jesus welcomed a former nationalist alongside a tax collector (Matthew) and fishermen illustrates His sovereign ability to reconcile social and political opposites within one apostolic band.

Theological Significance

1. Unity in Christ: The lists of apostles purposely place Simon near Judas Iscariot ([Matthew 10:4](#)) and Matthew ([Mark 3:18](#)), underscoring the unifying power of the gospel. Where earthly allegiances divide, Christ summons diverse believers into one body ([Ephesians 2:14](#)).
2. Redirected Zeal: New covenant discipleship does not quench fervor; it reorients it. Simon’s former zeal, purified by grace, served evangelistic mission rather than armed revolt, reflecting Paul’s later testimony that “it is hard for you to kick against the goads” ([Acts 26:14](#)).
3. Kingdom Priorities: Simon demonstrates the shift from temporal liberation to eternal redemption. Jesus assured Pilate, “My kingdom is not of this world” ([John 18:36](#)), a truth Simon surely learned firsthand.

Role in the Apostolic Mission

Though Scripture records no individual speech or deed from Simon after Pentecost, his inclusion in [Acts 1:13](#) shows he persevered in prayer and anticipation of the Spirit. Church tradition places his subsequent ministry variously in Egypt, North Africa, Britain, or Persia, often pairing him with Jude (Thaddaeus). Regardless of locale, his life illustrates faithful obscurity—an apostle known primarily by a single epithet, yet integral to the foundation ([Ephesians 2:20](#)).

Lessons for Ministry Today

- God redeems backgrounds that once seemed least compatible with His purposes.
- Zeal, when surrendered to Christ, becomes a potent instrument for gospel advance.
- Diversity within Christian leadership mirrors the breadth of redemption and strengthens collective witness ([1 Corinthians 12:4-6](#)).
- Quiet, steadfast service—more than public acclaim—marks true apostolic succession.

Conclusion

Strong’s 2581 traces only a slender thread through the New Testament, yet that thread is woven into the larger tapestry of God’s saving purposes. Simon the Cananaean, once identified by national fervor, now forever bears witness to the transforming power of the Messiah who “came to seek and to save the lost” ([Luke 19:10](#)).

3860. paradidómi ►

Lexical Summary

paradidómi: To deliver, to hand over, to betray, to entrust

Original Word: παραδίδομι

Part of Speech: Verb

Transliteration: paradidómi

Pronunciation: pah-rah-DEE-doh-mee

Phonetic Spelling: (par-ad-id'-o-mee)

KJV: betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend

NASB: delivered, betray, betrayed, betraying, handed, deliver, hand

Word Origin: [from G3844 (παρά - than) and G1325 (δίδομι - give)]

1. to surrender, i.e yield up, intrust, transmit

Strong's Exhaustive Concordance

betray, bring forth

From [para](#) and [didomi](#); to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

see GREEK [para](#)

see GREEK [didomi](#)

HELPS Word-studies

3860 *paradidōmi* (from [3844](#) /*pará*, "from close-beside" and [1325](#) /*didōmi*, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

NAS Exhaustive Concordance

Word Origin

from [para](#) and [didómi](#)

Definition

to hand over, to give or deliver over, to betray

NASB Translation

betray (17), betrayed (10), betraying (9), betrays (3), commended (1), committed (3), deliver (6), delivered (21), delivered over (1), delivering (3), entrusted (3), entrusting (1), gave (4), gave...over (3), given...over (1), hand (6), handed (9), handed...over (1), handed down (4),

handed over (4), hands (1), permits (1), put (1), putting (1), risked (1), surrender (1), taken into custody (2), turn...over (1).

Thayer's Greek Lexicon

STRONGS NT 3860: παραδίδωμι

παραδίδωμι, subjunctive 3 person singular **παραδιδῶ** (1 [Corinthians 15:24](#) (L marginal reading Tr marginal reading WH, the Sinaiticus manuscript, etc.)) and **παραδιδοι** (ibid. L text T Tr text; cf. Buttman, 46 (40) (and **δίδωμι**, at the beginning)); imperfect 3 person singular **παρεδίδου** ([Acts 8:3](#); 1 [Peter 2:23](#)), plural **παρεδίδουν** ([Acts 16:4](#) R G;) and **παρεδίδοσαν** ([Acts 16:4](#) L T Tr WH; cf. Winer's Grammar, § 14, 1 c.; Buttman, 45 (39)); future **παραδώσω**; 1 aorist **παρέδωκα**; 2 aorist **παρεδων**, subjunctive 3 person singular **παραδῶ** and several times **παραδοῖ** (so L T Tr WH in [Mark 4:29](#); [Mark 14:10, 11](#); [John 13:2](#); see **δίδωμι**, at the beginning); perfect participle **παραδεδωκως** ([Acts 15:26](#)); pluperfect 3 person plural without augment **παραδεδώκεισαν** ([Mark 15:10](#); Winer's Grammar, § 12, 9; (Buttman, 33 (29); Tdf. Proleg., p. 120f)); passive, present **παραδίδομαι**; imperfect 3 person singular **παρεδίδετο** (1 [Corinthians 11:23](#) L T Tr WH for R G **παρεδίδοτο**, see **ἀποδίδωμι**); perfect 3 person singular **παραδέδοται** ([Luke 4:6](#)), participle **παραδεδόμενος**, [Acts 14:26](#); 1 aorist **παρεδόθην**; 1 future **παραδοθήσομαι**; from Pindar and Herodotus down; the Sept. mostly for **יָנַח**; **to give over**;

1. properly, **to give into the hands** (of another).

2. **to give over into (one's) power or use**: **τίνι τί**, **to deliver to one something** to keep, use, take care of, manage, [Matthew 11:27](#); [Luke 4:6](#) (cf. Winer's Grammar, 271 (254)); [Luke 10:22](#); **τά ὑπάρχοντα**, **τάλαντα**, [Matthew 25:14, 20, 22](#); **τήν βασιλείαν**, 1 [Corinthians 15:24](#); **τό πνεῦμα** namely, **τῷ Θεῷ**, [John 19:30](#); **τό σῶμα**, **ἵνα** etc., to be burned, 1 [Corinthians 13:3](#); **τινα**, **to deliver one up** to custody, to be judged, condemned, punished, scourged, tormented, put to death (often thus in secular authors): **τινα**, absolutely, so that **to be put in prison** must be supplied, [Matthew 4:12](#); [Mark 1:14](#); **τηρουμένων**, who are kept, 2 [Peter 2:4](#) (G T Tr WH; but R **τετηρημένων**, L **κολαζομένων τηρεῖν**); to be put to death (cf. German dahingeben), [Romans 4:25](#); with the addition of **ὑπέρ τίνος**, for one's salvation, [Romans 8:32](#); **τινα τίνι**, [Matthew 5:25](#); [Matthew 18:34](#); [Matthew 20:18](#); [Matthew 27:2](#); [Mark 15:1](#); [Luke 12:58](#); [Luke 20:20](#); [John 18:30, 35](#); [John 19:11](#) etc.; [Acts 27:1](#); [Acts 28:16](#) Rec.; **τῷ θελήματι αὐτῶν**, to do their pleasure with [Luke 23:25](#); **τινα τίνι**, followed by **ἵνα**, [John 19:16](#); with an infinitive of purpose, **φυλάσσειν αὐτόν**, to guard him, [Acts 12:4](#); without the dative, [Matthew 10:19](#); [Matthew 24:10](#); [Matthew 27:18](#); [Mark 13:11](#); [Mark](#)

15:10; Acts 3:13; followed by ἵνα, Matthew 27:26; Mark 15:15; τινὰ εἰς τό σταυρωθῆναι, Matthew 26:2 (σταυροῦ θανάτω, Ev. Nicod. c. 26); εἰς χεῖρας τίνος, i. e. into one's power, Matthew 17:22; Matthew 26:45; Mark 9:31; Mark 14:41; Luke 9:44; Luke 24:7; Acts 21:11; Acts 28:17 (Jeremiah 33:24 ()); εἰς συνέδρια, to councils (see συνέδριον, 2 b.) (παραδιδόναι involving also the idea of conducting), Matthew 10:17; Mark 13:9; εἰς συναγωγάς, Luke 21:12; εἰς θλίψιν, Matthew 24:9; εἰς φυλακὴν, Acts 8:3; εἰς φυλακάς, Acts 22:4; εἰς θάνατον, Matthew 10:21; Mark 13:12; 2 Corinthians 4:11; εἰς κρίμα θανάτου, Luke 24:20; τὸν σάρκα εἰς καταφθοράν, of Christ undergoing death, the Epistle of Barnabas 5, 1 [ET]; παραδιδόναι ἑαυτὸν ὑπὲρ τίνος, to give oneself up for, give oneself to death for, to undergo death for (the salvation of) one, Galatians 2:20; Ephesians 5:25; with the addition of τῷ Θεῷ and a predicate accusative, Ephesians 5:2; τὴν ψυχὴν ἑαυτοῦ ὑπὲρ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, to jeopard life to magnify and make known the name of Jesus Christ, Acts 15:26. Metaphorically, expressions: τινὰ τῷ Σατανᾷ, to deliver one into the power of Satan to be harassed and tormented with evils, 1 Timothy 1:20; with the addition of εἰς ὄλεθρον σαρκός (see ὄλεθρος), 1 Corinthians 5:5 (the phrase seems to have originated from the Jewish formulas of excommunication (yet see Meyer (edited by Heinrici) at the passage (cf. B. D., under the word, Hymenaeus II., Excommunication II.)), because a person banished from the theocratic assembly was regarded as deprived of the protection of God and delivered up to the power of the devil). τινὰ εἰς ἀκαθαρσίαν, to cause one to become unclean. Romans 1:24; cf. Fritzsche, Rückert, and others at the passage (in this example and several that follow A. V. renders **to give up**); εἰς πάθη ἀτιμίας, to make one a slave of vile passions, Romans 1:26; εἰς ἀδόκιμον νοῦν, to cause one to follow his own corrupt mind — followed by an infinitive of purpose (or epexegetic infinitive (Meyer)), Romans 1:28; ἑαυτὸν τῇ ἀσέλγεια, to make oneself the slave of lasciviousness, Ephesians 4:19; τινὰ λατρεύειν, to cause one to worship, Acts 7:42. **to deliver up treacherously**, i. e. by betrayal to cause one to be taken: τινὰ τίνι, of Judas betraying Jesus, Matthew 26:15; Mark 14:10; Luke 22:4, 6; without the dative, Matthew 26:16, 21, 23, 25; Mark 14:11, 18; Luke 22:21, 48; John 6:64, 71; John 12:4; in the passive, Mark 14:21; Luke 22:22; 1 Corinthians 11:23; present preposition ὁ παραδιδούς αὐτόν, of him as plotting the betrayal (cf. Buttman, § 144, 11, 3): Matthew 26:25, 46, 48; Mark 14:42, 44; John 13:11; John 18:2, 5. **to deliver one to be taught, moulded**, etc.: εἰς τί, in the passive, Romans 6:17 (to be resolved thus, ὑπηκούσατε ... τύπον, etc. εἰς ὃν παρεδόθητε (Winer's Grammar, § 24, 2 b.)).

3. equivalent to to commit, to commend: τινὰ τῇ χάριτι τοῦ Θεοῦ, in the passive, Acts 14:26; Acts 15:40; παρεδίδου τῷ κρίνοντι δικαίως, namely, τὰ ἑαυτοῦ, his cause (Buttman, 145 (127) note 2 (cf. Winer's Grammar, 590 (549))), 1 Peter 2:23.

4. to deliver verbally: commands, rites, [Mark 7:13](#); [Acts 6:14](#); [1 Corinthians 11:2](#); [2 Peter 2:21](#) (here in the passive); [πίστιν](#), the tenets (see [πίστις](#), 1 c. β.), in the passive, [Jude 1:3](#); [φυλάσσειν τὰ δόγματα](#), the decrees to keep, [Acts 16:4](#); **to deliver by narrating, to report**, i. e. to perpetuate the knowledge of events by narrating them, [Luke 1:2](#); [1 Corinthians 11:23](#); [1 Corinthians 15:3](#) (see examples from Greek authors in Passow (or Liddell and Scott), under the word, 4).

5. to permit, allow: absolutely [ὅταν παραδῶ](#) or [παραδοῖ ὁ καρπός](#), when the fruit will allow, i. e. when its ripeness permits, [Mark 4:29](#) (so [τῆς ὥρας παραδιδουσης](#), Polybius 22, 24, 9; for other examples see Passow, under the word, 3 (Liddell and Scott, under the word II.; others take the word in Mark, the passage cited intransitively, in a quasi-reflexive sense, **gives itself up, presents itself**, cf. Winers Grammar, 251 (236); Buttman, 145 (127))).

Topical Lexicon

Meaning and Range of Usage

Strong's Greek number 3860 describes the decisive act of handing someone or something over from one party to another. In Scripture the term spans

- criminal betrayal ([Matthew 26:16](#)),
- judicial extradition ([Acts 12:4](#)),
- authoritative transmission of teaching or tradition ([1 Corinthians 11:2](#)),
- divine surrender for redemptive purposes ([Romans 8:32](#)),
- and the solemn abandonment of the impenitent to their chosen course ([Romans 1:24-28](#)).

Whether used of a traitor, a judge, an apostle, or God Himself, the word always carries the sober idea that what is “delivered up” passes irrevocably into another's control.

Occurrences in the Gospels: The Betrayal of Jesus

The Evangelists employ the verb more than fifty times, centering on the passion narrative. Jesus repeatedly foretells that “the Son of Man is about to be delivered into the hands of men” ([Matthew 17:22](#); [Mark 9:31](#); [Luke 9:44](#)). Judas embodies the dark side of the term: “And from that time he sought an opportunity to betray Him” ([Matthew 26:16](#)). Yet the same vocabulary frames the Father's gracious purpose: “The Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death” ([Matthew 20:18](#)). The paradox exposes both human treachery and divine intentionality; what men mean for evil, God employs for salvation.

The Passion Chronology

- Garden decision: “Rise, let us go. See, My betrayer is approaching” ([Matthew 26:46](#)).
- Kiss of treachery: “Judas, are you betraying the Son of Man with a kiss?” ([Luke 22:48](#)).
- Roman custody: “Pilate, wishing to satisfy the crowd, released Barabbas... and delivered Jesus

to be crucified” ([Mark 15:15](#)).

- Climactic surrender: “And having bowed His head, He yielded up His spirit” ([John 19:30](#)).

Each stage is marked by this verb, underscoring that the atonement unfolded under an unbroken chain of “deliverings” culminating in Christ’s voluntary self-surrender.

Usage in Acts: Persecution and Mission

After Pentecost, the word shifts from describing Christ’s passion to describing the Church’s persecution and missionary momentum.

- Hostile authorities “hand over” believers ([Acts 8:3](#); 12:4; 22:4).
- Yet the Church “commends” (hands over) missionaries to God’s grace: “From there they sailed to Antioch, where they had been commended to the grace of God for the work they had now completed” ([Acts 14:26](#)).
- The verb also marks apostolic tradition: “As they traveled through the cities, they delivered to them the decisions reached by the apostles and elders in Jerusalem” ([Acts 16:4](#)).

Thus the same word that describes arrest also describes the entrusted gospel, showing how God turns opposition into opportunity.

Pauline Epistles: Apostolic Tradition and Divine Judgment

Paul uses the term with theological depth.

1. Gospel tradition

- “For I passed on to you as of first importance what I also received: that Christ died for our sins” ([1 Corinthians 15:3](#)).
- Transmission safeguards the content and authority of apostolic teaching ([1 Corinthians 11:2, 23](#)).

2. Self-sacrifice of Christ

- “He who did not spare His own Son but gave Him up for us all” ([Romans 8:32](#)).
- “Christ loved us and gave Himself up for us, an offering and a sacrifice to God” ([Ephesians 5:2](#)).

3. Judicial abandonment

- Threefold refrain: “God gave them over” ([Romans 1:24, 26, 28](#)) describes the moral spiral when sinners persistently resist grace.

4. Church discipline

- “Hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved” ([1 Corinthians 5:5](#)).
- A severe but redemptive measure mirroring God’s own judgments.

General Epistles

Jude urges believers “to contend earnestly for the faith that was once for all delivered to the saints” (Jude 3). Peter warns that it would have been better for false teachers “not to have known the way of righteousness than, after knowing it, to turn back from the holy commandment delivered to them” (2 Peter 2:21). In both cases the faith is depicted as a sacred deposit entrusted to the Church.

Theological Implications: Divine Sovereignty and Human Responsibility

The verb simultaneously protects two compatible truths:

- Human responsibility: Judas, Jewish leaders, and Pilate are guilty of delivering the righteous One.
- Divine sovereignty: the Father “delivered Him over” according to an eternal plan, and the Son willingly delivered Himself.

The same tension stands behind [Romans 1:24-28](#), where God’s judicial “handing over” ratifies human rebellion, and behind [1 Corinthians 5:5](#), where the church’s disciplinary handing over aims at eventual restoration.

Practical Application for Ministry

1. Guard the deposit. Like Paul and Jude, pastors must faithfully transmit the once-delivered faith without alteration.
2. Trust divine overruling. Persecution may “hand over” believers to courts, but those courts cannot thwart Christ’s mission ([Matthew 10:17-20](#)).
3. Embrace sacrificial service. Christ’s self-giving sets the pattern for believers: “Christ loved the church and gave Himself up for her” ([Ephesians 5:25](#)).
4. Exercise restorative discipline. Handing an unrepentant member over to corrective consequences may become the means of ultimate salvation.

In every case Strong’s 3860 confronts the reader with the gravity of stewardship—of souls, of doctrine, and of destiny.

OverviewBible.com

Who Were the 12 Apostles? The Complete Guide

by Ryan Nelson | Sep 4, 2019 | Bible characters



The 12 apostles, also referred to as the 12 disciples or simply “the Twelve,” were Jesus Christ’s 12 closest followers. Each of them were major leaders in the movement which became Christianity and helped spread the gospel throughout the world.

The names of Jesus’ 12 main disciples are:



Peter
(also known as Simon)



Andrew
(Peter's brother)



James
son of Zebedee



John
(James' brother)



Philip



Bartholomew



Thomas



Matthew
the tax collector

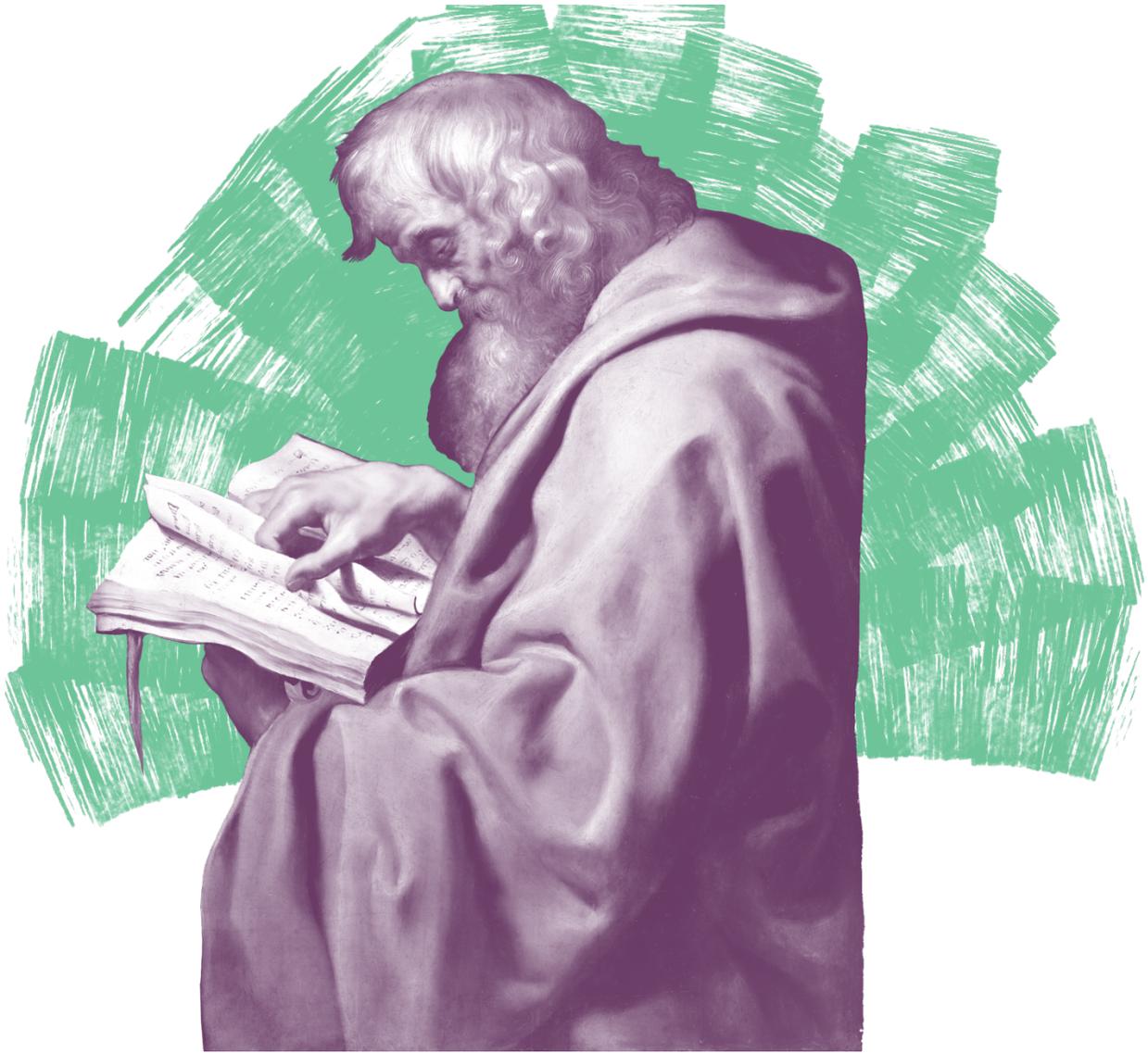


James
son of Alphaeus



Jude

(also known as Thaddeus)



Simon
the Zealot



Judas Iscariot

Matthias the apostle is *technically* also one of the Twelve, but usually not included in lists for a couple reasons:

- He was appointed after the death of Judas Iscariot
- He wasn't called into the group by Jesus

Four passages in the Bible list the names of all 12 apostles (technically the last one only lists 11, because Judas Iscariot was dead). Some of the apostles play key roles in well-known Bible stories. Others are only mentioned in the lists of apostles, or they have a single line of dialogue in the gospels.

A few of the apostles were known by multiple names, which can make these lists and other references to them confusing. In some cases, disciples with

common names have been mistakenly identified with other biblical figures who had the same name.

(For example, [Philip the Apostle](#) is definitely *not* Philip the Evangelist, who appears in [Acts 6:5](#), [Acts 8:5–6](#), and [Acts 21:8](#).)

Much of what we “know” about the apostles comes from church tradition. Unfortunately, tradition often embraced legends alongside facts, and it can be difficult to discern details about where the disciples went, what they did, and [how they died](#) without assuming the legends surrounding them are rooted in truth. This is especially true for the more obscure disciples.

Today, many Christians simply accept tradition (and therefore the legends) at face value. But if we care about truth and claim to represent it, we have a duty to examine this information more critically, and we need to be willing to accept when we simply don’t know something.

At least that’s our position at OverviewBible.

In this guide, we’re going to look at what the Bible says about each of Jesus’ 12 main disciples and explore the ambiguities and unknowns surrounding them. If you want to learn more about any of the disciples, follow the links below to jump into an in-depth guide on each person.

For starters, let’s take a look at the four lists of apostles.

The four lists of the 12 apostles

Four passages in the Bible give us the names of the apostles: [Matthew 10:2–4](#), [Mark 3:16–19](#), [Luke 6:13–16](#), and [Acts 1:13](#). While the order the names appear in is generally about the same, these lists don’t actually include all the same names, and some of them provide details the others don’t.

In some cases, early Christians and modern scholars have assumed this meant some of these apostles went by multiple names—such as Judas son of James, who may be listed by the nickname Thaddeus in Matthew and Mark to avoid confusing him with Judas Iscariot, the infamous traitor.

The lists found in the synoptic gospels (Matthew, Mark, and Luke) appear when Jesus calls these 12 disciples aside for a special purpose and officially appoints them as apostles. The list in Acts occurs after Jesus ascends to heaven, and the believers decide to replace Judas Iscariot while waiting for the Holy Spirit.

The apostles are generally listed in order of importance and paired according to their associations. The main exception is Andrew. His brother Peter was the most prominent disciple, but Andrew was less important than James and John, who were part of Jesus’ most inner circle .

To help you see the differences between the lists, here are the names in the order they appear in each passage.

Matthew 10:2-4

Simon (Peter)

Andrew (Peter's brother)

James son of Zebedee

John (James' brother)

Philip

Bartholomew

Thomas

Matthew the tax collector

James son of Alphaeus

Thaddeus

Simon the Zealot

Judas Iscariot

Mark 3:16-19

Simon (Peter)

James son of Zebedee

John (James' brother)

Andrew

Matthew 10:2-4

Philip

Bartholomew

Matthew

Thomas

James son of Alphaeus

Thaddeus

Simon the Zealot

Judas Iscariot

Luke 6:13-16

Simon (Peter)

Andrew (Peter's brother)

James son of Zebedee

John

Philip

Bartholomew

Matthew

Thomas

Luke 6:13-16

James son of Alphaeus

Simon the Zealot

Judas of James

Judas Iscariot

Acts 1:13

Peter

John

James

Andrew

Philip

Thomas

Bartholomew

Matthew

James son of Alphaeus

Simon the Zealot

Judas of James

[Matthias]

The biggest difference between the lists is that [Luke](#) (author of the [Gospel of Luke](#) and [Acts](#)) lists one disciple as Judas son of James (or Jude, depending on the translation), while Mark and Matthew list someone named Thaddeus. Church tradition has always assumed these were two names for the same person, with Thaddeus being a nickname for the disciple known as Judas, perhaps because the name Judas carried such strong negative associations. Interestingly, the Gospel of John never lists all 12 apostles, and several of the names in these lists never appear in John. Additionally John appears to introduce a disciple not listed in the other gospels or acts: Nathanael, who is closely associated with Philip. Since Bartholomew is *also* closely associated with Philip and never appears in John, many traditions assume Bartholomew and Nathanael are the same person. But that may not be true. While it doesn't give us a handy list, the Gospel of John is still useful for learning more about some of the disciples. John records dialogue not found in the other gospels, and sometimes gives us unique details about their relationships and other additional information. Now let's take a closer look at the disciples.

Jesus' inner circle

Jesus had a lot of followers. At times, thousands of people gathered to hear him teach and see what he would do. The 12 apostles were some of his closest disciples. But three members of the Twelve were closer than anyone else: Peter, James, and John.

Together, they witnessed miracles and moments the other apostles weren't privy to, including:

- The time Jesus raised a girl from the dead ([Mark 5:35-43](#))
- The Transfiguration ([Matthew 17:1-13](#))
- Jesus' moment of weakness in the Garden of Gethsemane ([Matthew 26:36-46](#))

Peter

Peter, also known as Simon, Simon Peter, and Cephas, was one of Jesus' three main disciples (along with James and John). Like many of the apostles, Peter was a fisherman by trade, but he grew into one of the most prominent leaders of the early church after the resurrection. According to Catholic tradition, he was also the first pope.

Peter in the Bible

In the gospels, Peter is portrayed as impetuous, always speaking his mind and acting on impulse. In the Book of Acts, Peter's decisiveness transformed him into someone the early Christians constantly relied on and turned to.

Peter was originally known as Simon, but Jesus gave him the nickname *Cephas* ([John 1:42](#)), which translates to Peter, meaning "rock."

In the [New Testament](#), Peter is most known for:

- Walking on water ([Matthew 14:28-33](#))
- Disowning Jesus to avoid persecution ([Luke 22:54-62](#))
- Addressing the crowd at Pentecost ([Acts 2:14-41](#))
- Envisioning a church that included Jews and Gentiles together ([Acts 10:9-48](#))
- Being a "pillar" of the church ([Galatians 2:9](#))

As one of the three disciples who was closest to Jesus, Peter got to witness miracles and moments the other apostles weren't privy to, including:

- The time Jesus raised a girl from the dead ([Mark 5:35-43](#))
- The Transfiguration ([Matthew 17:1-13](#))
- Jesus' moment of weakness in the Garden of Gethsemane ([Matthew 26:36-46](#))

Did Peter write any books of the Bible?

Peter didn't write any of the four gospels himself, but he plays a major role in all of them, and tradition holds that the [Gospel of Mark](#) records Peter's account of Jesus' ministry through his companion, Mark the Evangelist, who's widely believed to be the same person as [John Mark](#).

Two books of the Bible claim to be written by Peter ([1 Peter](#) and [2 Peter](#)), but scholars debate about whether he wrote them himself or dictated them to a secretary, or if he even wrote them at all.

Numerous apocryphal texts claimed to be written about (or even *by*) Peter, but the church rejected them as inauthentic, though some of them recorded important information.

How did Peter die?

According to tradition, Peter was crucified by Emperor Nero around 64 AD, around the time of the Great Fire of Rome, which Nero blamed on Christians.

The *Acts of Peter* claims he asked to be crucified upside down because he didn't believe he was worthy of dying the same death as Jesus.

James

James son of Zebedee (also known as James the Greater) was another one of Jesus' three main disciples, along with his brother John and Peter. Like many of the disciples, James was a fisherman before Jesus called him.

James son of Zebedee is one of at least three important New Testament figures named James. In fact, there's even another *disciple* named James. (It was a pretty common name.) This, plus the fact that the Bible tells us so little about *any* of these Jameses, has led to a lot of confusion about their identities over the centuries.

This James is often referred to as James the Greater to distinguish him from [James son of Alphaeus](#), James the Less (who may be the same person as James son of Alphaeus), and James the brother of Jesus. "Greater" here could refer to height, age, or importance.

James in the Bible

Mark tells us that Jesus nicknamed James and John "sons of thunder" ([Mark 3:17](#)). Unfortunately, he doesn't tell us what the nickname means or where it comes from. This has led many to assume it referred to their speech, temperaments, or ambition.

In the Bible, James son of Zebedee is most known for:

- Asking Jesus if he and John should call down fire from heaven to destroy a village which failed to show them hospitality ([Luke 9:54](#))
- Asking Jesus if he and John can sit on either side of Jesus' throne in heaven, and unwittingly promising to follow Jesus into martyrdom ([Mark 10:35-40](#))
- Being martyred by Herod in [Acts 12:2](#)

How did James die?

James is the only disciple whose martyrdom is recorded in the Bible ([Acts 12:2](#)). Herod had him killed by sword, and he was likely beheaded. (Judas Iscariot's death is recorded as well, but it was under very different circumstances.)

Camino de Santiago

Tradition claims James son of Zebedee was a missionary to Spain and that his body was buried there, but since his death took place in Jerusalem very early

in the history of the church, there are numerous challenges with this tradition. Nonetheless, the Camino de Santiago—a pilgrimage to the church where James is allegedly buried—was one of the most popular Christian pilgrimages for centuries, and Santiago de Compostela (the shrine dedicated to Saint James) is still a destination for more than 300,000 people every year.



John

John son of Zebedee (not to be confused with John the Baptist) was the third disciple considered to be part of Jesus' "inner circle" with his brother James and Peter. Like James, Peter, and several other disciples, John was a fisherman.

John in the Bible

Like his brother James, John was given the nickname "son of thunder" ([Mark 3:17](#)). Whether it was for their explosive temperaments, speech, ambition, or something else, James and John clearly had some defining quality in common. In the Bible, John is most known for:

- Asking Jesus if he and James should call down fire from heaven to destroy a village which failed to show them hospitality ([Luke 9:54](#))
- Asking Jesus if he and James can sit on either side of Jesus' throne in heaven, and unwittingly promising to follow Jesus into martyrdom ([Mark 10:35-40](#))
- Taking care of Jesus' mother, Mary ([John 19:26-27](#))
- Beating Peter in a race to Jesus' empty tomb ([John 20:2-9](#))
- Being a "pillar" of the church ([Galatians 2:9](#))

Did John write any books of the Bible?

Five books of the New Testament are attributed to someone named "John." According to tradition, the Apostle John wrote all of them (more than any other member of the Twelve):

- [The Gospel of John](#) claims to have been written by the "Beloved Disciple." Many early Christians assumed this was John, the son of Zebedee—so much so that the book was named after him.
- [1 John](#), [2 John](#), and [3 John](#) simply claim "the elder" (or "the presbyter") as their author. Early Christians believed this elder's name was John, and many assumed it was the same John who was part of the Twelve.
- [Revelation](#) claims to be written by a man named John on the isle of Patmos. Again, through the ages Christians have commonly assumed John of Patmos and John the son of Zebedee were the same guy.

But which (if any) of these books he actually wrote largely depends on if we can identify John the Apostle with the Johns mentioned above, and scholars have come to mixed conclusions about that. Like “James,” “John” is another common first-century name, so it’s unclear which (if any) of these names are referring to *this* John, and there’s often disagreement and confusion about it. Tradition says that John is “the disciple whom Jesus loved” in the Gospel of John. John is never mentioned by name in this gospel, and “the disciple whom Jesus loved” appears to be one of the most prominent disciples (he sits next to Jesus at the Passover meal, and Peter often defers to him). At the end of the gospel, the author makes it clear that *he* is “the disciple whom Jesus loved”: *“This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.”* –[John 21:24](#)

How did John die?

According to tradition, John died of old age: a rare (and possibly unique) feat among the apostles, most of whom were martyred. Interestingly, John records that Peter asked Jesus what would happen to John, and Jesus basically said “It’s none of your business” in a way that implied there might be something different planned for him:

Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, “Lord, who is going to betray you?”) When Peter saw him, he asked, “Lord, what about him?” Jesus answered, “If I want him to remain alive until I return, what is that to you? You must follow me.” Because of this, the rumor spread among the believers that this disciple would not die. But Jesus did not say that he would not die; he only said, “If I want him to remain alive until I return, what is that to you?” –[John 21:20-23](#)

Tradition holds that he preached in Ephesus, was exiled to the island of Patmos (where he wrote Revelation), returned to Ephesus, and died of old age after 98 AD.

Some important early Christian writers claimed to learn directly from John himself, including Polycarp of Smyrna and Ignatius of Antioch.

Andrew

Andrew was Simon Peter's brother. Like his brother, he was a fisherman. According to the Gospel of John, Andrew was the first disciple Jesus called, and while Peter gets all the credit for recognizing Jesus as the Messiah (Matthew 16:13–20), Andrew not only brought Peter to Jesus, but he *told him Jesus was the Messiah*.



In John's gospel, it's pretty clear where Peter first got the idea that Jesus was the Messiah:

“The first thing Andrew did was to find his brother Simon and tell him, “We have found the Messiah” (that is, the Christ). And he brought him to Jesus.” —[John 1:41-42](#)

But that's kind of the story of Andrew's life. Whenever he and Peter are mentioned together, Andrew is *always* mentioned second, and he's referred to as Peter's brother—but Peter is never referred to as *Andrew's* brother, indicating that Andrew was either younger or less important.

Fun fact: Andrew's name is *Andreas* in Greek, and it's most often translated as "manly." It comes from the root word *aner* or *andros*, meaning "man."

Andrew in the Bible

Before he was called by Jesus Christ, Andrew was actually a disciple of Jesus' cousin, John the Baptist:

"The next day John was there again with two of his disciples. When he saw Jesus passing by, he said, 'Look, the Lamb of God!' When the two disciples heard him say this, they followed Jesus. Turning around, Jesus saw them following and asked, 'What do you want?'

They said, 'Rabbi' (which means "Teacher"), 'where are you staying?'

'Come,' he replied, 'and you will see.'

So they went and saw where he was staying, and they spent that day with him. It was about four in the afternoon.

Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus." —[John 1:35-40](#)

Interestingly, the synoptic gospels (Matthew, Mark, and Luke) don't give us this account of Andrew's calling. Instead, they suggest Andrew was called at the same time as Peter, James, and John, when they were either fishing or cleaning their nets. (Luke never actually mentions Andrew being there, though.) Many would say this represents an obvious contradiction in the Bible, but it's also possible for both of these accounts to be true. (One just had to happen first.) In John's account of the feeding of the 5,000 ([John 6:1-15](#)), Andrew is the disciple who finds the boy with five loaves of bread and two fish. Apparently John was the only [gospel writer](#) who cared enough to give him a shoutout for that.

Later, when a group of Greeks wanted to see Jesus, they came to Philip, and for whatever reason, Philip deferred the decision to Andrew:

"Now there were some Greeks among those who went up to worship at the festival. They came to Philip, who was from

Bethsaida in Galilee, with a request. ‘Sir,’ they said, ‘we would like to see Jesus.’ Philip went to tell Andrew; Andrew and Philip in turn told Jesus.” —[John 12:20-22](#)

In Mark 13, Peter, James, John, and Andrew share a private moment with Jesus and ask him about the destruction of the temple ([Mark 13:3-4](#)). Since Peter, James, and John are clearly Jesus’ closest disciples, this suggests Andrew was pretty important to Jesus, too. This, plus the fact that Philip wanted Andrew to decide what to do about the Greeks in John 12, could indicate that Andrew held a position of leadership among the disciples.

The Bible doesn’t tell us much else about Andrew. And while there’s plenty of church tradition to fill in details about his life and ministry, much of it is rooted in legends and apocryphal texts that were written about him later.

However, [Eusebius of Caesarea](#), the father of church history tells us that Origen (a scholar from the second and third century) claimed Andrew was sent to Scythia (an ancient region in central Eurasia).

How did Andrew die?

Tradition claims Andrew was crucified in the Greek city of Patras around 60 AD, and that like Peter, he didn’t consider himself worthy of dying the same way as Jesus. Instead, he was bound to an X shaped cross, which became a symbol known as Saint Andrew’s Cross. According to *Acts of Andrew* (an apocryphal text), he hung there for three days, preaching the entire time.



Philip

Philip the Apostle is only mentioned eight times in the New Testament, four of which are the lists of apostles. However, there are three *other* people named Philip in the New Testament, too. Two are sons of King Herod, and the other is Philip the Evangelist, who was often mistaken for Philip the Apostle even early on.

Even though there are two important believers named Philip in the New Testament, it's a little surprising that the early church mixed them up. In Acts, Philip the Evangelist is clearly distinguished from the Twelve:

“So the Twelve gathered all the disciples together and said, ‘It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers and sisters, choose seven

men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.'

This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them.” —[Acts 6:2-6](#)

Later, Philip the Evangelist is referred to as “one of the seven” ([Acts 21:8](#)), not an apostle or one of the Twelve. Still, the early church mixed them up, and their mistakes were often passed down, making it difficult to be sure which traditions actually apply to Philip the Apostle.

Philip in the Bible

One of the few details the Bible gives us about Philip the Apostle is that like Peter and Andrew, he comes from Bethsaida, a town near the Sea of Galilee ([John 1:44](#)). Later, when some Greek men from Bethsaida want to see Jesus, they come to Philip first, presumably because they knew he was from the same town as them (or possibly because he spoke Greek the best).

Philip’s most notable moment in the gospels is his role in bringing Nathanael to Jesus. Nathanael is only mentioned in the Gospel of John, but many assume this is another name for Bartholomew because:

- John appears to consider him one of the Twelve ([John 21:2](#)).
- Bartholomew is never mentioned in John.
- Philip and Bartholomew are almost always listed together, and they’re closely associated in church tradition.

In any case, Nathanael follows Jesus as a result of Philip’s invitation to “come and see” him, “the one Moses wrote about in the Law, and about whom the prophets also wrote” ([John 1:45-46](#)).

The only other mentions of Philip in the Bible occur in John:

- Jesus tests Philip by asking him where they should buy bread to feed the crowd of 5,000 people ([John 6:5-7](#)).
- Philip asks Jesus to show them God the Father, and Jesus responds by saying “Anyone who has seen me has seen the Father ([John 14:6-10](#)).

According to Clement of Alexandria, who lived in the second and third century, Philip is also mentioned one other time (though not directly).

In [Luke 9:57–62](#) and the parallel passage in [Matthew 8:18–22](#), an unnamed person asks to bury his father before he follows Jesus, and Jesus replies: “Let the dead bury their own dead, but you go and proclaim the kingdom of God” ([Luke 9:60](#)).

Clement writes in his book, *Stromata*:

“If they quote the Lord’s words to Philip, “Let dead bury their dead, but do thou follow me . . .”

How did Philip die?

Philip likely died in the first century, possibly around 80 AD, but traditions vary widely as to *how* he died—at least partially due to the confusion with Philip the Evangelist. One tradition says he died of natural causes. But others suggest he was stoned to death, beheaded, or crucified upside down.

The earliest account comes from *Acts of Philip*, which contains legends about Philip’s ministry. According to this text, he was crucified upside down with Bartholomew. Philip preached to the crowd while hanging on the cross, and they wanted to release the two disciples, but Philip told them to free Bartholomew and leave him hanging there.

Bartholomew

Bartholomew is one of the most obscure apostles. His name *only* appears in the four lists of Jesus’ 12 main disciples, and he’s never listed with any titles or descriptions. All we really know is his name, and that he’s closely associated with Philip (aside from the list in [Acts 1:13](#), Bartholomew is always listed alongside Philip, which perhaps indicates some sort of relationship).



Is Bartholomew the same person as Nathanael?

Bartholomew's name most likely comes from the Aramaic name, *Bar-Talmai*, meaning "son of Talmai." If that's the case and this is a patronymic name (meaning a name that derives from a person's father), it stands to reason that Bartholomew would've been known by another name.

In this case, most would argue that this other name is Nathanael, since Nathanael appears to be an apostle in the Gospel of John, is closely associated with Philip (Philip calls him to meet Jesus, after all), and Bartholomew doesn't appear in John.

But others argue that Bartholomew is a standalone name, and that the Greek text normally represents patronymic names differently:

"The name 'Bartholomew' may stand by itself in the apostolic lists as a proper name. It is not necessarily a patronymic. The

patronymic is normally expressed in the lists by the Greek genitive, not by the Aramaic bar.” –Professor Michael Wilkins, Anchor Yale Bible Dictionary

That’s not to say Bartholomew was *not* also known as Nathanael, just that this isn’t necessarily why he would’ve been known by two names. Many modern scholars prefer to take a neutral stance on Nathanael and Bartholomew, suggesting that it’s *possible*, but not verifiable.

If Bartholomew *is* Nathanael though, John gives us two additional passages to learn about this disciple. When Philip first tells Nathanael about Jesus, he’s skeptical:

“Nazareth! Can anything good come from there?” ([John 1:46](#))

But after seeing Jesus demonstrate his divinity, he says:

“Rabbi, you are the Son of God; you are the king of Israel” ([John 1:49](#))

Toward the end of John’s gospel, Nathanael comes up again. This time, he’s merely listed among seven disciples who went fishing ([John 21:1-3](#)).

We know several of these disciples are fishermen—Peter, James, and John, plus Andrew if he’s one of the unnamed disciples in the passage—so either Nathanael was a fisherman, too or he’s just taking the opportunity to learn a new trade, since at this point it seemed like the whole disciple thing didn’t work out.

How did Bartholomew die?

Like most of the apostles, Bartholomew was probably martyred. But there are several explanations of his death.

The most popular is also the most gruesome: Bartholomew was allegedly flayed alive and then beheaded. Most art that portrays the apostles includes some iconography related to their death, and so Bartholomew is often portrayed *wearing his skin*, or in the less grotesque portraits, holding a flaying knife.

Other accounts suggest he was:

- Beaten and then crucified
- Crucified upside down
- Crucified and taken down before he died, then flayed and beheaded
- Just beheaded
- Beaten unconscious and tossed in the sea to drown

No one claims he died of old age or natural causes, though.



Matthew

Matthew, also known as Levi, was a tax collector—one of the most reviled professions in first-century Judaism.

As a tax collector (or publican), Matthew collected taxes *for* Rome *from* his fellow Jews in Capernaum.

That in itself would be enough to make him feel like a political traitor—his profession was a symbol of Israel's Roman occupation. But to make matters worse, tax collectors made their money by *saying* people owed Caesar more

than they did and then skimming the extra off the top—and there was nothing anyone could do about it. As a result, tax collectors were right up there with prostitutes for the go-to example of the worst sinners.

So it was a big deal that Jesus asked Matthew to follow him and be one of his disciples. Matthew's inclusion among the Twelve presents a powerful picture of how God partners with all kinds of people—even those you'd least expect—to accomplish his purposes. And despite the fact that Matthew would have been considered a religious outsider, Jesus brought him into the inner circle of what would eventually become the world's largest religion.

Despite the fact that Matthew is one of the better-known disciples, he's actually only mentioned seven times in the Bible.

Matthew in the Bible

Matthew is one of the few apostles whose calling is recorded in the gospels. All three synoptic gospels have a version of the same account:

“As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. ‘Follow me,’ he told him, and Matthew got up and followed him.” —[Matthew 9:9](#)

“As he walked along, he saw Levi son of Alphaeus sitting at the tax collector's booth. ‘Follow me,’ Jesus told him, and Levi got up and followed him.” —[Mark 2:14](#)

“After this, Jesus went out and saw a tax collector by the name of Levi sitting at his tax booth. ‘Follow me,’ Jesus said to him, and Levi got up, left everything and followed him.” —[Luke 5:27-28](#)

This doesn't tell us much (other than that he was a tax collector in Capernaum, since Capernaum is where this encounter takes place), but you'll notice Mark and Luke call this tax collector Levi or Levi son of Alphaeus. Since these are parallel passages, and Levi is never referred to again, and Mark and Luke both include Matthew in the lists of apostles, it's pretty safe to assume Matthew and Levi are the same person.

Most likely, “Levi” referred to the tribe Matthew was from, but it's also possible that he had a Greek name (Matthew) and a Hebrew name (Levi), similar to how Paul was also known as Saul. Since Matthew/Levi was a Jew employed by Rome, that wouldn't be surprising.

Immediately after calling Matthew to follow him, Jesus has dinner at Matthew's house, and “many tax collectors and sinners came and ate with him

and his disciples.” The Pharisees—who were always trying to trap Jesus and make him out to be a fraud—were pretty bothered by this:

“While Jesus was having dinner at Matthew’s house, many tax collectors and sinners came and ate with him and his disciples. When the Pharisees saw this, they asked his disciples, ‘Why does your teacher eat with tax collectors and sinners?’

On hearing this, Jesus said, ‘It is not the healthy who need a doctor, but the sick. But go and learn what this means: “I desire mercy, not sacrifice.” For I have not come to call the righteous, but sinners.’” —[Matthew 9:10-13](#)

The Pharisees see Jesus hanging out with the worst of the worst (in their estimation), and assume this is a reflection of his character. And it is—just not the way they thought. Jesus wasn’t eating with tax collectors and sinners because he was a sinner, too. He was eating with them to demonstrate God’s mercy and to mend the brokenness that came with being treated like religious outsiders.

By including Matthew among his disciples, Jesus showed that no one—not even those society considered irredeemable—would be excluded from God’s table.

Did Matthew write the Gospel of Matthew?

The Gospel of Matthew’s author is anonymous, but Matthew the Apostle is traditionally considered the author. The early church claimed he wrote it, and the attribution “according to Matthew” was added possibly as early as the second century. While there are credible arguments against his authorship, no alternative writer has been named.

(Read more about who wrote the Gospel of Matthew [here](#).)

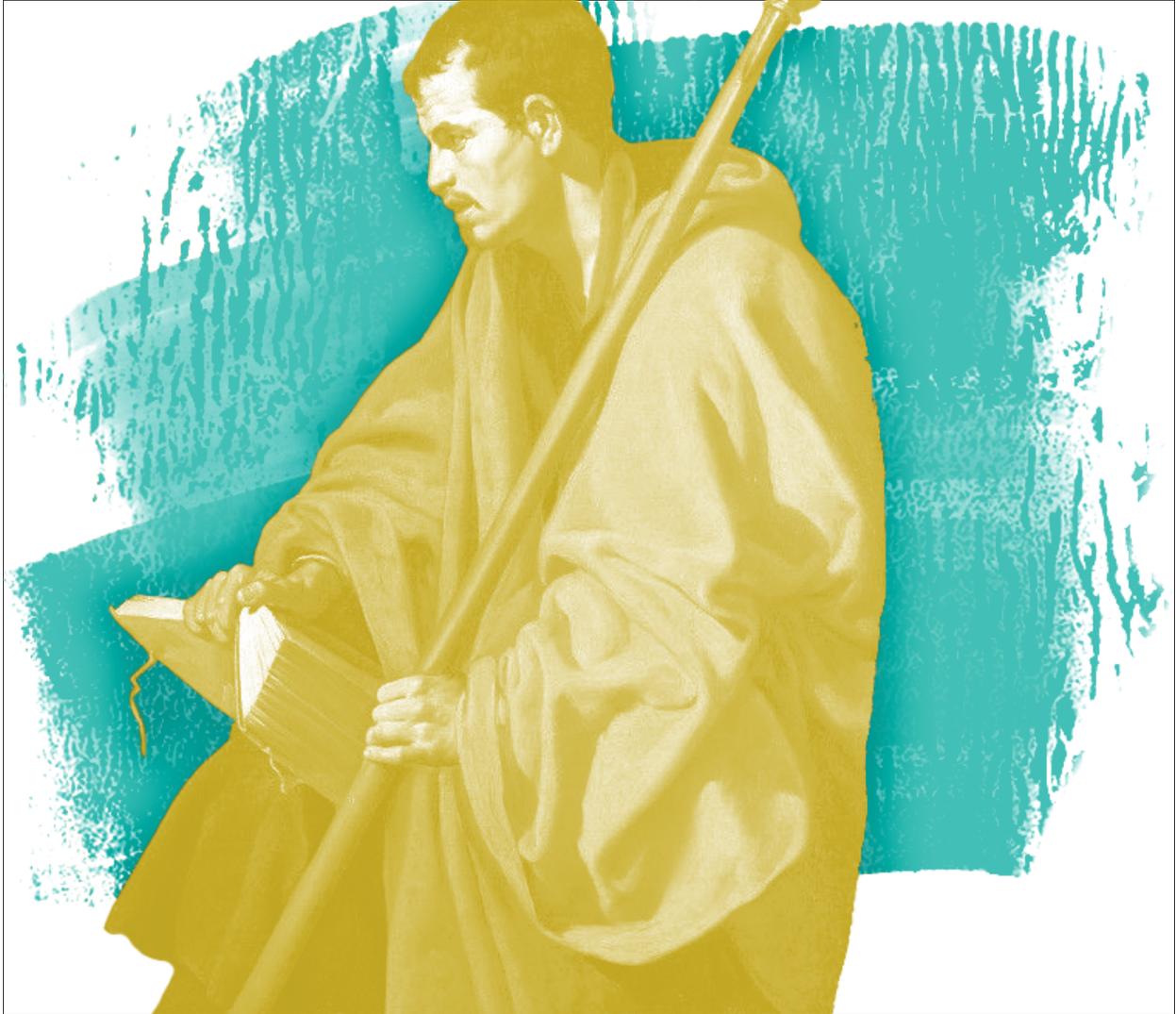
How did Matthew die?

Traditions disagree on how and where Matthew died. Various accounts say he was beheaded, stoned, burned, or stabbed. One even suggests he died of old age, like John. Most scholars believe he was probably martyred, though.

Thomas

Thomas, perhaps better-known as “Doubting Thomas,” famously doubted the resurrection of Jesus and told the other disciples, “Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe” ([John 20:25](#)).

Jesus then appeared and offered to let him do just that.



After seeing Jesus in the flesh with his own eyes (and possibly touching the wounds), Thomas proclaimed, “My Lord and my God!” ([John 20:28](#)). Jesus responded with one of the most powerful and prophetic statements about faith in all of Scripture: “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed” ([John 20:29](#)).

Thomas’ moment of skepticism earned him the nickname “Doubting Thomas,” which evolved into a term for anyone who needs proof before they believe something.

Honestly, that's all you really need to know about the Apostle Thomas. He's not a major Bible character by any means—he's only mentioned eight times in the entire New Testament, and four of those times are just lists of the twelve apostles. And while throughout church history people have been happy to fill in the details of his life, few of those details are reliable. (For example, one ancient text even claimed he was Jesus' twin brother . . . what?!)

But while the Bible tells us little about him, Thomas' cautious approach to believing in the resurrection laid the foundation for evidence-based faith and for the Protestant teaching of *sola fide*, or faith alone. And even though he lived 2,000 years ago, Thomas also serves as a foil for Christians today—those who have not seen and yet have believed.

One other thing you should know about Thomas: the Bible didn't give him a real name.

“The Twin”

Thomas wasn't actually given a name in the original manuscripts. “Thomas” comes from the Aramaic word *tě'omâ*, which means “twin.” To help clarify who we're talking about though, most manuscripts include the description, “called Didymus” or “called the Twin.”

Didymus is a Greek word which means . . . the twin. And while *tě'omâ* is only used as a description, not a name, *Didymus* can be used as a description or a name. So a literal translation of [John 11:16](#), [John 20:24](#), and [John 21:2](#) would say “the twin, called the twin . . .”

But you can still call him Thomas.

How did Thomas die?

For such a minor apostle, church tradition is remarkably consistent about his death. An early church calendar reads:

“3 July, St. Thomas who was pierced with a lance in ‘India’.”

Syrian Christian tradition specifies that this took place on July 3, 72 AD.

And *The Acts of Thomas* says he was martyred via spears in Mylapore, India.

No other tradition exists about Thomas' death.



James son of Alphaeus

James son of Alphaeus is *only* mentioned in the four lists of apostles. So all we can say for sure about him is that he had a really common name and he was the son of someone named Alphaeus. Pretty much everything else we “know” about him is speculation, and there are a number of details that can’t be proven one way or the other.

The main question surrounding [James son of Alphaeus](#) is *can we assume he is the same person as one or two of the other Jameses in the New Testament?*

He’s obviously not the same person as James son of Zebedee (also known as James the Greater). Their names appear in the same lists and they have different fathers. But there are two other Jameses mentioned in the New Testament:

1. James the Less ([Matthew 27:56](#), [Mark 15:40](#), [Mark 16:1](#), [Luke 24:10](#))
2. James, brother of Jesus ([Galatians 1:19](#), [Galatians 2:9](#), [Acts 15:13](#))

The early church (most notably, Jerome) assumed both of these Jameses were all the same person as James son of Alphaeus. The strongest link is arguably between James the Less and James, brother of Jesus, so if James son of Alphaeus could be linked to one or the other, it would be reasonable to associate all three.

We know from the gospels that Jesus had at least four brothers: James, Joseph, Simon, and Judas ([Matthew 13:55](#), [Mark 6:3](#)). And we know that James the Less has at least one brother named Joseph ([Matthew 27:56](#), [Mark 15:40](#)).

Some argue that Mark's attempt to distinguish James the Less suggests there was only one other James to distinguish him from. The word translated as "the Less" or "the younger" could refer to height, age, or importance, but this kind of contrast makes the most sense if there are two people the audience would associate with the name James, not three or four.

If it turned out that James son of Alphaeus was the same person as James the brother of Jesus, that would make him one of the most important leaders of the early church ([Galatians 2:9](#)). But many modern scholars take a more cautious position: it's possible that they're the same person, but it's also possible that they're not.

And it's always safer *not* to make assumptions.

One more thing about James son of Alphaeus. There's another son of Alphaeus mentioned in the New Testament: Levi the tax collector ([Mark 2:14](#)). This has led some to assume Matthew and James are brothers.

But the Bible doesn't say this, and while the lists of apostles make it clear James and John are brothers, and Peter and Andrew are brothers, there's no mention of a relationship between James and Matthew. In fact, in two of the lists their names aren't even next to each other ([Mark 3:16-19](#) and [Luke 6:13-16](#)).

So they're *probably* not related.

How did James son of Alphaeus die?

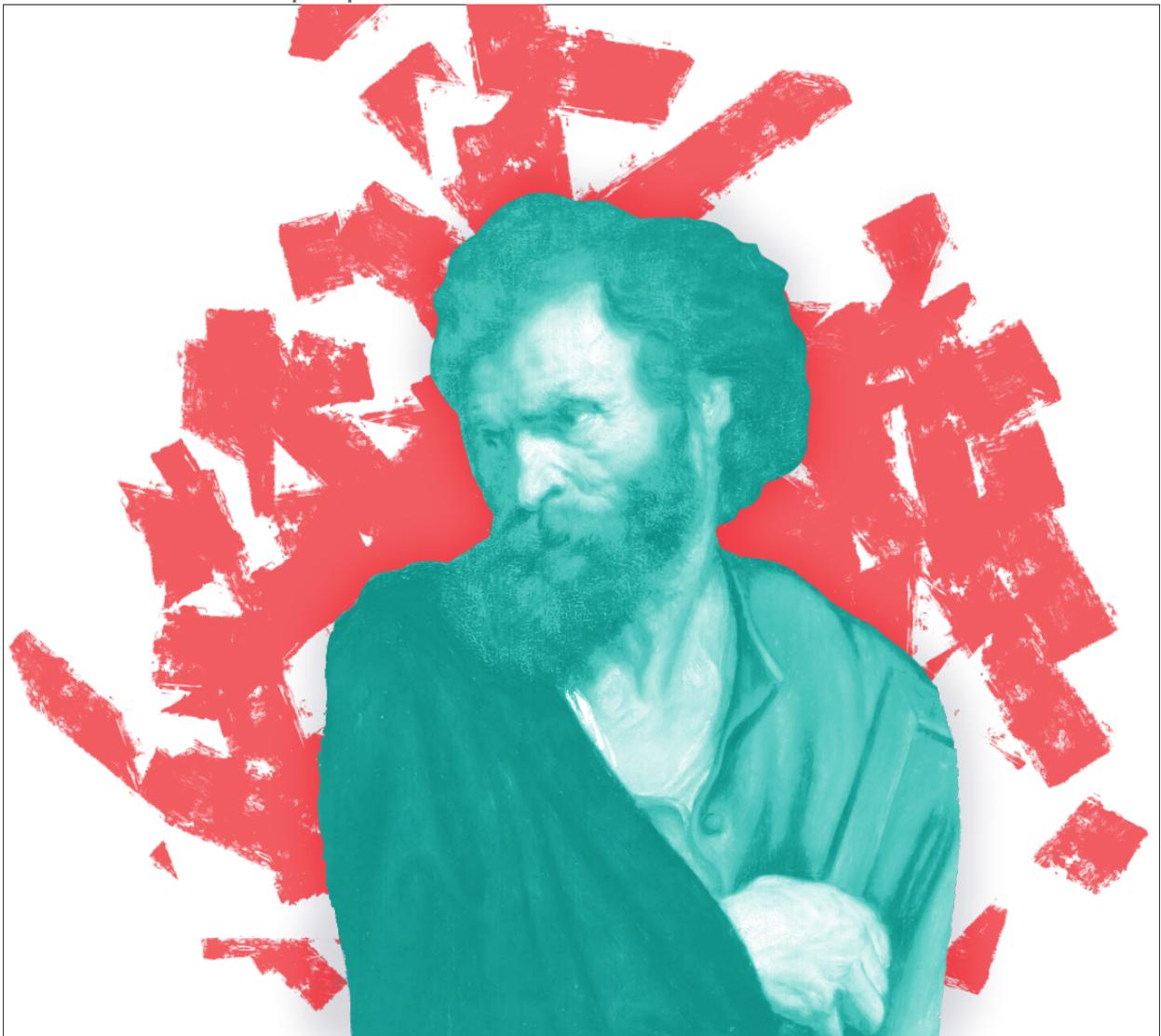
Since the early church often assumed James son of Alphaeus was the same person as Jesus' brother James and James the Less, the details of his death and ministry are impossible to separate from the other Jameses.

Tradition says James the Just (Jesus' brother) was shoved from the pinnacle of a temple, beaten with a fuller's club, and then stoned to death.

Another tradition says James son of Alphaeus was crucified in Egypt, where he was preaching. Another just says he was stoned to death in Jerusalem. However he died, odds are pretty good he was martyred.

Jude

Jude the apostle is also known as Jude of James, Judas of James, Thaddeus, Judas Thaddeus, and Lebbaeus. Some identify him with Jesus' brother Jude, the traditional author of the Epistle of Jude, but the Bible doesn't tell us these Judes are the same people.



As with James son of Alphaeus, there's not much we can say about [Jude of James](#) without assuming he's the same person as another Jude. It's true that Jesus had a brother named Jude ([Matthew 13:55](#), [Mark 6:3](#)). And the "of James" Luke uses to distinguish him from Judas Iscariot could mean he's

James' brother, and Jesus had a brother named James. Plus, the Jude who claims to have written the Epistle of Jude says he has a brother named James ([Jude 1](#)).

But [John 7:3-5](#) may suggest Jesus' brother Jude didn't believe he was who he said he was until later, and at this point Jesus had already called his disciples: *"Jesus' brothers said to him, 'Leave Galilee and go to Judea, so that your disciples there may see the works you do. No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world.' For even his own brothers did not believe in him."* —[John 7:3-5](#) (emphasis added)

John doesn't say all of Jesus' brothers didn't believe in him, but this could be a signal that Jesus' brother Jude wasn't one of his 12 main disciples.

Additionally, the description in [Luke 6:16](#) and [Acts 1:13](#) which often gets translated as "son of James" is actually ambiguous. "Of James" is a more literal translation, and some scholars think it more likely means "son of James" than "brother of James." Especially since Luke uses a form of the Greek word adelphos (brother) to communicate the relationship between Peter and Andrew ([Luke 6:14](#)) and he doesn't place them next to each other as you'd expect him to do.

Jude AKA Thaddeus

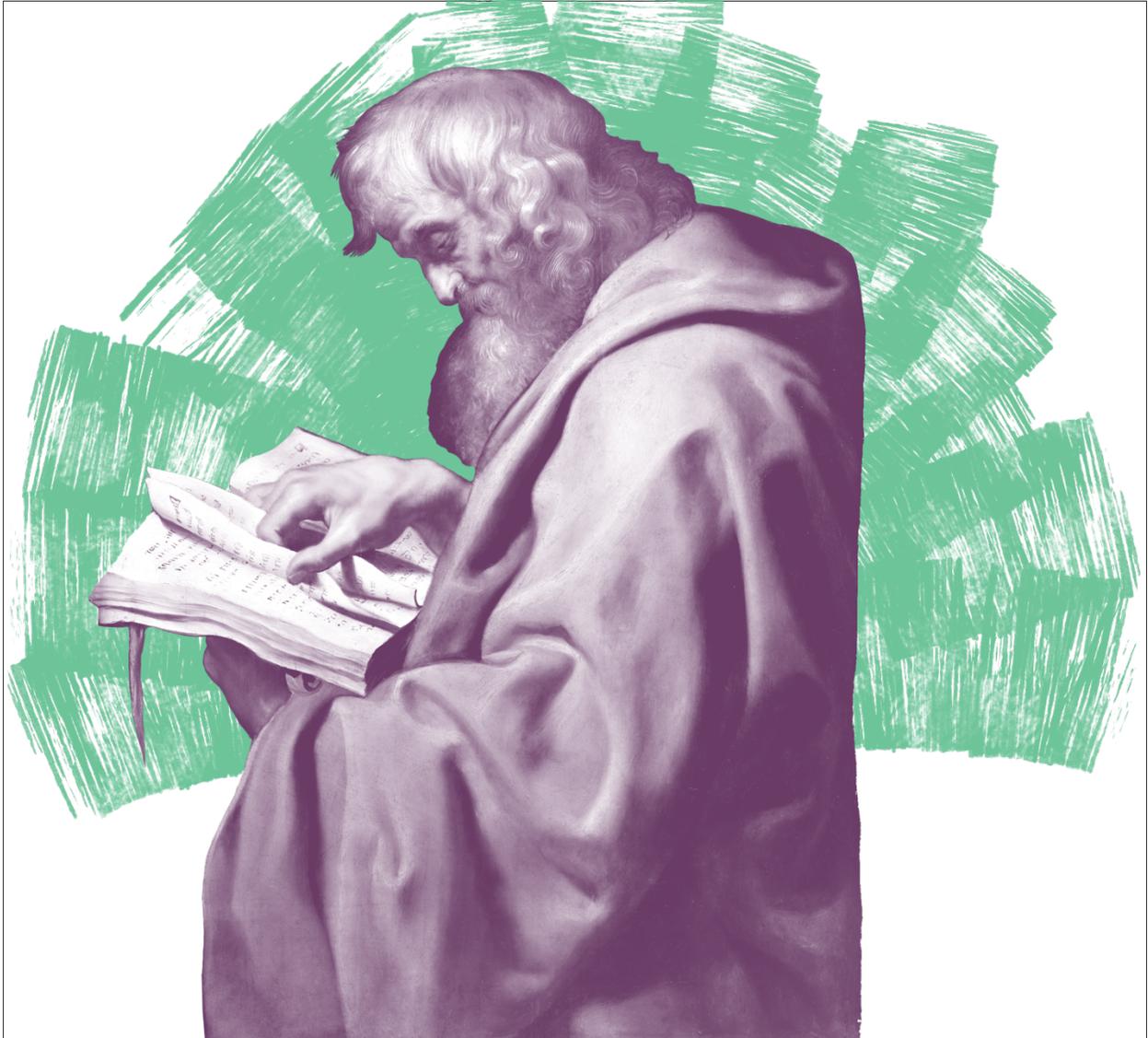
In two of the lists of apostles, Jude appears to be referred to as Thaddeus ([Matthew 10:2-4](#), [Mark 3:16-19](#)). Since these two names appear in about the same place in the lists, and the other names are consistent, church tradition (and most modern scholars) have always assumed Thaddeus was a nickname for Jude of James.

Since the name Judas had such strong negative associations in the early church, it wouldn't be surprising if Jude preferred to go by another name, or if Matthew and Mark used the nickname to avoid confusion. (Thanks for nothing, guys.)

Did Jude the apostle write the Epistle of Jude?

Most traditions assume Jude the apostle wrote the Epistle of Jude because they assume he's the same person as Jesus' brother Jude. But unfortunately, Jude was a super common name, and this relies on assumptions. Today's scholars have mixed opinions on Jude's authorship.

Read more about who wrote Jude [here](#).



Simon the Zealot

Simon the Zealot is only mentioned by name in lists of the apostles ([Matthew 10:2-4](#), [Mark 3:16-19](#), [Luke 6:14-16](#), [Acts 1:1-13](#)). So we know almost nothing about him. Even his moniker, “the Zealot” is ambiguous enough that we can’t be sure what it means—though there are several strong possibilities. Simon the Zealot may have belonged to a Jewish sect known as the Zealots, who were bent on revolution and looking for a Messiah to violently overthrow Rome. Or he may have simply been zealous for the Mosaic Law. Or zealous for Jesus and his teachings. The Bible doesn’t tell us what “the Zealot” signified, so no one can say for sure.

Simon is mentioned occasionally in early church writings, but centuries after the gospels were written, Jerome and others mistranslated Simon's title, believing that Matthew and Mark referred to him as Simon the Canaanite or Simon the Cananaean. They assumed he was from Cana—a town within Galilee—or possibly even descended from one of the non-Jewish people groups in the area.

This mistake led to the idea that Simon was present at the wedding in Cana in John 2, where Jesus performed his first miracle and turned water into wine, and that he was the same person as Simon, the brother of Jesus ([Matthew 13:55](#)).

Some Bible translations preserve Jerome's mistake out of respect for tradition, calling Simon "the Canaanite" or "the Cananaean" in [Matthew 10:3](#) and [Mark 3:18](#).

While the Bible doesn't tell us anything more about Simon the Zealot, a later tradition claims he preached in Egypt, then partnered with Judas, the brother of Jesus:

"Judas preached first in Mesopotamia and in Pontus, and Simon preached in Egypt, and from thence came they into Persia, and found there two enchanters, Zaroës and Arphaxat, whom S. Matthew had driven out of Ethiopia." —*The Golden Legend*

How did Simon the Zealot die?

There are numerous accounts of Simon the Zealot's death, but the earliest records came centuries after his death. Like many of the apostles, it's hard to conclude exactly which tradition (if any) can be trusted:

- In the fifth century, Moses of Chorene wrote that Simon the Zealot was martyred in the
- Kingdom of Iberia.
- The Golden Legend says he was martyred
- in Persia in 65 AD.
- Ethiopian Christians believe he was crucified in Samaria.
- Another account says he was crucified in 61 AD in Britain.
- In the sixteenth century, Justus Lipsius claimed he was sawed in half.
- Eastern tradition claims he died of old age in Edessa.

So maybe he was a martyr. And maybe not.

Judas Iscariot

Judas Iscariot is one of the most widely known disciples. He infamously betrayed Jesus for 30 pieces of silver, which led to Jesus' death on the cross. Today, "Judas" is virtually synonymous with "traitor."

Judas appears in several New Testament stories, and while the Gospel writers are in unanimous agreement that he betrayed Jesus, they present various takes on his motives and the circumstances surrounding his death.



Judas Iscariot in the Bible

[Judas Iscariot](#) may have been considered "good with money" or trustworthy, because somehow he wound up being the designated treasurer for Jesus and

his disciples. Ironically, the first passage that tells that he was in charge of the group's money also tells us that he was completely *untrustworthy*.

(Granted, Judas was long dead after this was written, so maybe this is John's hindsight talking.)

“But Judas Iscariot, one of his disciples (he who was about to betray him), said, ‘Why was this ointment not sold for three hundred denarii and given to the poor?’ He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it.” —[John 12:4-6](#)

This is part of the reason many people believe Judas Iscariot betrayed Jesus out of greed. (But there may have been several other motivations at play as well.)

During the Last Supper, Jesus claims one of the disciples will betray him, and then tells Judas, “What you are about to do, do it quickly” ([John 13:27](#)).

Somehow none of the other disciples picked up on that though. They assumed it had something to do with him being in charge of the money ([John 13:28-29](#)).

Each of the gospels gives a slightly different version of the moment Judas betrayed Jesus, but the main thread goes like this:

- Judas meets with the chief priests and agrees to betray Jesus ([Matthew 26:14-16](#)).
- Jesus goes to the Garden of Gethsemane to pray, and the disciples keep falling asleep ([Matthew 26:36-44](#)).
- Judas arrives with an armed mob sent from the chief priests, and points out Jesus by greeting him with a kiss ([Matthew 26:47-49](#)).
- Shortly after, Judas regrets betraying Jesus, tries and fails to return the money the chief priests gave him ([Matthew 27:3-4](#)).

How did Judas Iscariot die?

Judas Iscariot's death was unique among the disciples. While James son of Zebedee was the only apostle to be martyred in the Bible ([Acts 12:2](#)), Judas Iscariot was the first to die. His death is also one of the go-to “gotchas” when people talk about contradictions in the Bible.

The Gospel of Matthew says he hung himself:

“So Judas threw the money into the temple and left. Then he went away and hanged himself.” —[Matthew 27:5](#)

The chief priests then used the money to buy a potter’s field (presumably the field Judas hung himself in), because it was blood money, so they couldn’t put it in the treasury ([Matthew 27:6-10](#)).

But Luke seems to record a different death for Judas in [Acts 1:18-19](#):

“(With the payment he received for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out. Everyone in Jerusalem heard about this, so they called that field in their language Akeldama, that is, Field of Blood.)”

Some people make a point of trying to reconcile these two accounts, suggesting Judas hung himself and then the rope broke, or that he remained hanging there for so long his body decomposed and . . . yeah, it’s just gross. And that still doesn’t solve the problem of one account saying the priests bought the field *after* Judas died, and the other says Judas bought the field *before* he died.

It could be that one of the writers goofed a detail. It could also be that the circumstances were convoluted enough for both writers to be correct. But consider this:

- Both accounts were written decades after Judas’ death
- Neither Matthew nor Luke were present for Judas’ deal with Jesus’ enemies
- Since Judas was dead, much of the information would have to come from the people *who made the deal to kill Jesus*.

So maybe we shouldn’t be surprised that the details are so blurry.



Bonus: Matthias

Matthias wasn't one of the original members of the Twelve. He's also the only one who wasn't personally called by Jesus. Instead, he was appointed by the apostles to replace Judas Iscariot.

Several of the disciples are pretty obscure. But [Matthias](#) takes the cake: **he's only mentioned two times in the entire Bible ([Acts 1:23](#) and [Acts 1:26](#))**. All we really *know* about Matthias from Scripture is that he met Peter's requirements for selecting a new member of the Twelve ([Acts 1:21-22](#)):

1. He'd followed Jesus since his baptism by John the Baptist.
2. He witnessed Jesus' ascension to heaven.

While the Bible doesn't explicitly say this, the fact that Matthias was clearly following Jesus early on and he was significant enough to be selected makes it possible that he was among the Seventy" (or "Seventy-Two," depending on the translation) who Jesus sent out ahead of him in [Luke 10:1-24](#).

Jesus gave these disciples the power to heal and drive out demons, and he sent them in pairs to test the hospitality of the places he was going and to spread the gospel.

There are numerous lists of the Seventy, but they emerged so late it's hard to say if any can be trusted. Some include Matthias, and some don't. Almost all of the believers on these lists became bishops.

Eusebius of Caesarea (the father of church history) wrote in the fourth century that there was no official list of the Seventy, but that many believed Matthias was among them.

Since Matthias was such an obscure biblical figure who took on a prominent role in the church, some traditions claimed he must have been someone we encountered in other narratives: such as Nathanael, or even Zaccheus.

It was pretty common for people to be known by multiple names (like Peter, Matthew, and Jude), but there isn't enough evidence to support assumptions about Matthias' identity.

Was he supposed to be one of the Twelve?

One of the biggest questions surrounding Matthias is whether or not God intended for him to replace Judas Iscariot. Some argue that his appointment was more the result of Peter's restlessness than God's plan—especially since Paul was personally called by Jesus to be an apostle later.

To choose someone to replace Judas, about 120 believers nominated two people (Matthias and Joseph called Barsabbas, who was also known as Justus), and then they cast lots. Scholars can't say for sure what was meant by "casting lots" here—it could've just meant voting, drawing a name from a jar, or something else—but the *principle* of casting lots goes back to the Old Testament. It was a process the Israelites used to discern God's will, seek his wisdom, or learn the truth.

Before they cast lots in Acts 1, the disciples pray: "Lord, you know everyone's heart. Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs" ([Acts 1:24-25](#)).

Their intent was clearly to learn God's will. But the problem here is that everything leading up to that moment appears to have been *Peter's* will.

Peter *assumed* it was their duty to select someone to replace Judas, but that doesn't mean it was, and the fact that God chose Matthias *when given the choice between Matthias and Joseph* doesn't mean that the entire process was God's will. He would've had to do something pretty dramatic to prevent a selection or communicate that he had other intentions.

So was Matthias *supposed to be* one of the Twelve? Maybe. But regardless, he *was* one, and God used him. As one of the Twelve, Matthias played a key role in helping spread the gospel and lead the church when it was most fragile.

What about Paul?

Paul was an apostle, but he was *not* one of the Twelve. Paul—also known as Saul—is easily one of the most widely-known biblical figures (he [wrote the most New Testament books](#), after all), and he often appears on lists of the most influential people who have ever lived. Paul did more to help spread the gospel throughout the world than anyone else in the early church.



But he wasn't one of the Twelve, and he probably never encountered Jesus during his earthly ministry. Before his dramatic conversion, Paul was a member of the Pharisees—a group of religious elites who opposed Jesus and persecuted his followers. Acts even records that Paul watched and approved while people stoned the first Christian martyr (Stephen) to death ([Acts 8:1](#)). On the road to Damascus, where Paul intended to arrest Christians, Jesus appeared to him, asking: "Saul, Saul, why do you persecute me?" ([Acts 9:4](#)) Then the Lord told Paul, "Now get up and go into the city, and you will be told what you must do" ([Acts 9:6](#)). Paul was struck blind, and Jesus used a man named Ananias to restore his sight in Jerusalem. From that point forward, Paul became the apostle to the Gentiles ([Romans 1:13](#)), and claimed Jesus had specifically called him to reach non-Jewish communities ([Acts 22:21](#)).

Since Jesus called Paul, but didn't call Matthias, some have argued that Paul was intended to be the apostle to replace Judas Iscariot. (Which would be poetic: Satan turned one of Jesus' closest followers against him, but Jesus turned one of the strongest adversaries of the Church into one of her strongest advocates.)

BLUE-LETTER BIBLE:

Don Stewart What Do We Know about the Twelve Disciples?

The Bible says that Jesus personally handpicked twelve men to be His inner core of disciples. They are as follows.

Simon Peter

Simon is a Greek name, but in the New Testament, it is probably a contraction of Simeon. Interestingly, the reference of Peter being first among the apostles is not found in Mark. Since Mark wrote his gospel from Peter's perspective it is understandable why this reference would be omitted.

Peter is first in every list of the apostles (first among equals) and plays a prominent role in the gospels. His father's name was Jonah or John. He was a native of Bethsaida a town on the Sea of Galilee.

Philip, like Andrew and Peter, was from the town of Bethsaida ([John 1:44](#)).

Jesus condemned Bethsaida.

Woe to you, Korazin! Woe to you, Bethsaida! If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes ([Matthew 11:21](#))

He and his brother Andrew were fisherman on the Sea of Galilee. They were disciples of John the Baptist before coming to know Jesus.

The next day John was there again with two of his disciples . . . Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus ([John 1:35,40](#)).

Jesus gave to Simon when he first approached Him the surname [Cephas](#) which in Aramaic signified a [rock](#) or a [stone](#).

He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you shall be called Cephas" (which is translated Peter) ([John 1:42](#)).

This was translated into Greek as [Petros](#), which means the same thing. The Latin form is [Petrus](#), and in English it is Peter. The Aramaic form of his name, Cephas, is always used by Paul and nowhere else in the New Testament except [John 1:42](#).

Peter wrote two New Testament books (First and Second Peter) as well as being the source for the Gospel of Mark.

Andrew

He was introduced to us in chapter four and is not referred to again in this gospel. His name is Greek meaning "manly." The facts concerning his parentage, residence, occupation and early discipleship are mentioned in connection with Peter.

His life, however, has a great lesson for believers. He was the one who brought to Jesus his own brother Simon. Thus the usefulness of Simon Peter is, in one sense, due to the brother who told him of Jesus. And so, many a one in every age, little known himself, and of no marked influence otherwise, has been among the great benefactors of mankind by bringing to Jesus some other person who proved widely useful.

Jacob (James) The Son Of Zebedee

James (Jacob) was the brother of John. He was probably the elder since he is usually mentioned first. John is sometimes placed first ([Luke 9:28](#); [Acts 12:2](#)) probably because he was more prominent. Jacob (James) was the first martyr among the apostles

And he had James the brother of John put to death with a sword ([Acts 12:2](#)).

James is originally the same name as Jacob being written in Greek [Iacobos](#), and transliterated into Latin, as [Iacobos](#). In the 1611 [King James Version](#) of the Bible that was published in England an extraordinary thing occurred with respect to the New Testament. Whenever the name 'Jacob' occurred it was replaced by the King's name, 'James.' James is [not](#) a Jewish name, it appears nowhere in the Old Testament and there is no mention in the New Testament of the common Jewish name Jacob (other than quotations from the Old Testament). Therefore, we have an example here of the translators making alterations to suit their own purposes.

John The Son Of Zebedee

John, the son of Zebedee, was the author of the fourth gospel.

This is the disciple who is testifying to these things and wrote these things, and we know that his testimony is true ([John 21:24](#)).

James and John, with Peter make up a kind of inner circle of the disciples. They both appear together with Peter in the transfiguration

After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves ([Matthew 17:1](#)).

James and John also appear in connection with their mother's special request.

John wrote five books that make up the New Testament - the gospel of John, 1,2,3 John, and Revelation.

Philip

This name Philip in Greek means "lover of horses." He must be distinguished from Philip the evangelist, of whom, we read in Acts.

Nathaniel

Nathaniel is probably the same person mentioned in Matthew as Bartholomew. Bartholomew is not a name. He is actually [Bar Talmai](#) (the son of Talmai).

Thomas

The famous "doubter." The name Thomas means "twin" as does the Greek [Didymus](#). Therefore Thomas, who is called Didymus, said to his fellow disciples, "Let us also go, so that we may die with him" ([John 11:16](#)).

Thomas is famous for doubting the disciple's testimony of seeing the risen Christ.

Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. So the other disciples told him, "We have seen the Lord!" But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it" ([John 20:24,25](#)).

Matthew

Matthew was author of the first gospel. He is known as the tax collector.

As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. "Follow me," he told him, and Matthew got up and followed him ([Matthew 9:9](#)).

James The Son Of Alphaeus

The "son of Alphaeus" distinguishes him from the other James, the brother of John. He may have been the brother of Matthew who was also a son of Alphaeus.

Thaddaeus

Thaddaeus is only mentioned in Matthew's gospel. He is probably to be equated with Judas the son of James in Luke and Acts. The name Judas may have been superseded by a new one, Thaddaeus, in order for there to be one Judas among the twelve. It is also possible that after the betrayal of Judas Iscariot that he did not want the stigma that would be attached with the name Judas.

Simon The Cananean

This word is not derived from Canaan nor Cana but from the Aramaic word qanan meaning "zealot" or "enthusiast" The name is thus equivalent to the label "zealot" given to Simon in the lists of Luke and Acts and may refer to his intense nationalism and hatred of Rome. This is the only mention of him in Matthew.

Judas Iscariot

Judas is mentioned more often than any of the other disciples except for Peter. The name "Iscariot" is the Greek equivalent of the transliterated Iscarioth (man from Kerioth). Kerioth is located in southern Judea, twelve miles south of Hebron. Judas would betray Jesus for thirty pieces of silver.

Judas hanged himself in remorse.

So Judas threw the money into the temple and left. Then he went away and hanged himself ([Matthew 27:5](#)).

They Were A Diverse Group

Notice the diverse character of the twelve. They include: fishermen, a tax collector, a zealot, and a traitor. The twelve represent the core of the new movement that will reveal the new activity of God. They were not taken from the elite of society neither from the lowest levels.

Summary

While here on earth Jesus chose twelve disciples to be His intimate pupils. However not all of them were prominent. We know almost nothing about Simon the Cananean, Thaddaeus, Nathaniel and James the son of Alphaeus. The New Testament gives us more information about the others. We do know that they were a diverse group of individuals coming from different walks of life.

AI OVERVIEW: “What we know about Jesus’ 12 apostles...”

Jesus’ 12 apostles were a diverse group of mostly fishermen and commoners chosen to be his closest followers and messengers. Selected to represent the 12 tribes of Israel, they were trained for three years, empowered to preach and heal, and tasked with spreading the Gospel. Key figures included Peter, James, John, and the traitor Judas Iscariot.

Key Details About the Apostles

- **The Original Twelve:** Peter (Simon), Andrew, James (son of Zebedee), John, Philip, Bartholomew (Nathanael), Thomas, Matthew (the tax collector), James (son of Alphaeus), Jude (Thaddeus/Judas son of James), Simon the Zealot, and Judas Iscariot.
- **Backgrounds:** Most were from rural Galilee and worked as fishermen. Matthew was a tax collector, and Simon was a Zealot (a political anti-Roman group).
- **Key Roles:** Peter, James, and John formed an inner circle often present at special events (e.g., the Transfiguration).
- **Individual Profiles:**
 - **Peter:** Outspoken leader who denied Jesus three times before becoming a key leader in the early church.
 - **John:** Known as the "disciple whom Jesus loved," believed to be the only one not to die a martyr's death.
 - **Judas Iscariot:** Treasurer for the group who betrayed Jesus for 30 pieces of silver.

- **Thomas:** Known for his doubt regarding the resurrection, later recognized for his faith.
- **Post-Resurrection:** After Jesus' ascension, Matthias was chosen to replace Judas Iscariot. The apostles travelled to various regions to spread the Gospel, with many dying as martyrs, such as Simon the Zealot and Matthew.

Common Misconceptions

- **Judas' Replacement:** Judas Iscariot was replaced by Matthias (Acts 1).
- **Other Apostles:** Paul is recognized as an apostle but was not part of the original Twelve.
- **Variations in Lists:** The Gospels of Matthew, Mark, and Luke provide slightly different names for some of the lesser-known apostles (e.g., Thaddaeus/Judas son of James), but the core group remains consistent.

What we know about Jesus' 12 apostles

As of 2026,

the 12 apostles are understood to be the foundational leaders of early Christianity, handpicked by Jesus to witness his ministry and spread his teachings. While the New Testament provides their names and key roles, much of what we know about their later lives and deaths comes from early Christian tradition and historical texts like the works of Eusebius.

The Original Twelve Apostles

The following twelve men formed Jesus' inner circle:

- **Simon Peter:** A fisherman and the recognized leader of the group. Known as "the Rock," he presided over the early church in Jerusalem and, according to tradition, was martyred in Rome by being crucified upside down.
- **Andrew:** Peter's brother and a former disciple of John the Baptist. He is traditionally believed to have preached in Scythia (modern-day Russia/Ukraine) and Greece.
- **James (son of Zebedee):** Often called "James the Greater," he was part of Jesus' inner triumvirate. He was the first of the twelve to be martyred, executed by Herod Agrippa I in 44 AD.

- **John:** Brother of James and the "beloved disciple". He is credited with writing the Gospel of John and Revelation and is the only apostle thought to have died of natural causes in old age at Ephesus.
- **Philip:** A native of Bethsaida who brought Nathanael to Jesus. Tradition places his ministry in North Africa and Asia Minor.
- **Bartholomew (Nathanael):** Known as a man "without deceit". He is traditionally associated with missionary work in India and Armenia.
- **Matthew (Levi):** A former tax collector for the Romans. He is the traditional author of the Gospel of Matthew and is said to have ministered in Persia and Ethiopia.
- **Thomas:** Known as "Doubting Thomas" for questioning the resurrection until he saw Jesus. He is widely credited with bringing Christianity to India.
- **James (son of Alphaeus):** Often called "James the Less". He is believed to have ministered in Syria; some traditions say he was stoned and clubbed to death.
- **Thaddaeus (Jude):** Also called Judas, son of James. He is traditionally seen as the author of the Epistle of Jude.
- **Simon the Zealot:** Associated with the Zealot political movement. Tradition says he preached in Persia and was killed for refusing to sacrifice to pagan gods.
- **Judas Iscariot:** The apostle who betrayed Jesus for 30 pieces of silver. He committed suicide shortly after the betrayal.

Key Developments and Successors

- **Replacement of Judas:** After Judas's death, the remaining eleven apostles cast lots and chose **Matthias** to take his place (Acts 1:26).
- **Apostle Paul:** Though not one of the original twelve, Paul became a self-described "apostle to the Gentiles" after a vision of the resurrected Jesus on the road to Damascus.
- **Diverse Backgrounds:** The group was intentionally diverse, consisting primarily of "uneducated commoners" like fishermen and social outcasts like a tax collector, rather than the religious elite.

- **Symbolism:** Jesus chose twelve apostles to symbolize the restoration of the **Twelve Tribes of Israel**, linking the Old and New Covenants.