

“The Power Of One!”

Matthew 10:5-10

February 15, 2026

INTRO: Have you ever considered the power of one?

- 1 degree... 211 vs 212; 1 of 360 degrees off...
- 1 second... .01 to .001 seconds in the Olympics...
- 1 answer... $2+2 = 4$ vs. 3 or 5 (or 3.99 or 5.01)...
- 1%... (99% honesty/integrity is 100% NOT...)
- 1 hearing... 1 encounter... 1 miracle...

PRAYER

CONTEXT:

- Gospel of Matthew on The Gospel of Jesus Christ
- Transition point into His 2nd major discourse...
- Messiah models *progressive discipleship/growth*
- *Promised biblical, missional, & personal power...*

BIG IDEA: The power of The right/righteous One/one is miraculous, Messianic... and missional!

PREVIEW:

1. ALMIGHTY Power
2. APOSTOLIC Power
3. ASSIGNMENT Power

TEXT: Matthew 10:1-10

I. ALMIGHTY Power

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

Almighty power is Messianic, Miraculous, & Missional!

A. MESSIANIC

- a. ALL Scripture is **AUTHORED** by Him...
 - i. 2 Timothy 3:16-17
- b. ALL Scripture is **ANCHORED** in Him...
 - i. John 1:1ff **HE IS THE ALMIGHTY!**
 - ii. John 14:6 **HE IS THE ONLY!**
- c. ALL Scripture's **ABSOLUTELY ABOUT** Him!
 - i. 2 Corinthians 10:31
 - ii. John 3:3; 16; 36
 - iii. Genesis 1:1 to Revelation 22:21

B. MIRACULOUS

- a. ALL miraculous **AUTHORITY** is His!
 - i. Matthew 10:5 (this passage...)
 - ii. Matthew 28:18-20 & Titus 2:15
 - iii. HE Picks, emPowers & Pours us out!

- b. ALL miraculous **ABILITIES** are His...
 - i. HE **GAVE** & is The **GIVER**... James 1:17
Every good thing given & every perfect gift is from above...
 - ii. He **GIFTED** – no one earns His power (Ephesians 2:1-10 & Acts 1:8).
 - iii. He **GRANTS** (sovereign providence)
 1. Genesis 50:20 & Isaiah 53:10
 2. John 6:44 & 14:6
 3. Ephesians 1:11 = *In Him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will...*

- c. ALL miraculous **AWESOMENESS** is HIS!
 - i. **Grace** - only One Source
 - ii. **Gospel** - only One Eternal
 - iii. **Glory** - only One Worthy

C. **MISSIONAL**

- a. *Fulfilling the Law & the Prophets...*
- b. *Fulfilling ALL righteousness...*
- c. Announcing & ushering in **The Kingdom...**
 - i. Christological vs. Cultural
 - ii. Supernatural Koinonia vs. Everything else
 - iii. Kingdom vs. Fiefdom

T/S: Almighty power is ALWAYS about the Author and NEVER about the A/apostle/s or the assignment(s)...

II. APOSTOLIC Power

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

5 These twelve Jesus sent out after instructing them,

Apostolic power is Unique, Uniform, & Unparalleled!

A. Apostolic vs. apostolic (capital "A" vs. small "a")

a. The names of the 12 Apostles are these...

i. **12** *"unschooled ordinary men..."* Acts 4:13

1. Fishermen
2. Brothers
3. Enemies
4. Soldiers
5. Cultural outcasts
6. Struggling Doubters
7. They even had a wolf in the mix.
8. They were the island of misfit toys.
9. ***They were a quilt of desperation!***
10. They were a portrait of us... (A & a)

- ii. **12 extra-ordinary missionaries**
 - 1. Informed, Inspected, Inspired
 - 2. Even Judas was used by Christ...
 - 3. **Read Jesus' prayer in John 17!**

God turned/turns ordinary men
into His extraordinary missionaries when
HIS almighty power was/is poured into & out of BOTH,
His capital "A" AND His small "a" Apostles/apostles.

- b. The names of the **additional apostles** are...
 - i. Named in Scripture (*Barnabas, Stephen, Philip*)
 - ii. **Un-named in Scripture** (ALL Christians)
 - 1. 2 Corinthians 5:17-21
 - 2. John 20:21
 - 3. Matthew 28:18-20
 - 4. Mark 16:15
 - 5. Acts 1:8

B. Average vs. Awesome

- a. Monstrous vs. Missional
- b. Mechanical vs. Miracle power...
- c. Momentum vs. Momentous
- d. Marketing vs. Ministry
- e. Man's vs. Messiah's power...
 - i. A glove on a hand...
 - ii. A room in the Louver... (400 room & >35k art)
 - iii. A graveyard of tombs...

It's what is, or is not, on the inside
that distinguishes the awesome
from the average!
(i.e. Secretariat's heart)

C. Assigned vs. Aspirational

a. Jesus is **THE CHRIST**, The Creator, The
Commander, **The CO-missioner calling:**

i. Jesus is the One *FULFILLING...*

1. *"All Scripture"* (*"the Law & the prophets"*)

2. *"All righteousness"*

ii. It was Jesus who said: *"Follow Me"*

iii. *"These 12 **Jesus sent** out..."*

b. **ANTI-CHRIST SENDS OUT ANTI-CHRISTS**

i. **READ 1st John!** (cf. Jn. 8:44)

ii. *Beware the wolves...* (Matthew 7:15 & Acts 20:29)

iii. *Beware the false workers...*

SEE THE 7 SONS OF SCEVA

"Jesus I know, and Paul I know about,
but who are you?"

(Acts 19:15).

iv. *Beware of false A/apostles & P/prophets*

v. *Beware of false teachers...*

vi. *Beware of false shepherds...*

vii. *Beware of false witnesses...*

III. ASSIGNMENT Power

saying, "Do not go on a road to Gentiles, and do not enter a city of Samaritans; **6**but rather go to the lost sheep of the house of Israel.

- A. PICKED by Christ (vv.1-4)
- B. emPOWERED by Christ (vv.1-4)
- C. POURED-out by Christ (v.5)
- D. PRINCIPLED in His BOTH/AND truth in love
 - a. Truth IN Love = Tension
 - b. Then AND Now
 - c. Them AND Us
 - d. Disciples AND Sent-ones AND Witnesses
 - e. Locally, Regionally, & Globally

E. PROVIDENTIAL vs. PARADOXICAL

See faithful obedience vs. simple obedience!

DON'T MISS THIS... To have gone & shared the gospel on a road to Gentiles or in a city of Samaritans would have been a **SIN!**

- What sounds like heresy is truth.
- **Context often defines content!**
- Wolves are master manipulators.
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F. PRIORITIZING & PRAYERFUL (cf. the *Macedonian call*)

- a. *First things first... sequence matters!*
- b. Pray & obey within God's guardrails: repeat
- c. See Christ prioritizing lost sheep vs. goats...

7 And as you go, preach, saying, 'The kingdom of heaven has come near.'

G. PREACH-ING/PROCLAIM-ING

- *"As you go"* vs. when you get there...
- *"Preach"* is both a verb & a command
- Hear both the blessing and the warning!
- *"Has come"* is another Christological gem...
- *"Near"* is a personal proximity term...
- NOTE: this is a specific, first sending trip...

8 Heal the sick, raise the dead, cleanse those with leprosy, cast out demons.

H. PERSONIFYING CHRIST'S POWER (& purpose)

- See the need for Messiah's miraculous in the list
 - **HE WILL DO IT IN HIS POWER!**
 - "A/apostles" did it in His power
 - **"APOSTLES" DO** it in His power
 - Spontaneous, sovereign providence
 - Supernatural & providential gifts
- See the commanded nature of the list...
- See the comprehensiveness of the list...

Freely you received, freely give. 9Do not acquire gold, or silver, or copper for your money belts, 10or a bag for your journey, or even two tunics, or sandals, or a staff; for the worker is deserving of his support.

I. PROVISIONAL POWER (2 Peter 1:3)

- Freely given, hence, give freely!
 - Grace getters should be grace givers!
 - **Mercy receivers should be mercy givers...**
 - See the parable of the forgiven debt...
 - **See the cost paid by the stingy giver...**
- Don't charge others for the gift you got for free.

S

J. PEACE-filled PREPARATION

- ***Trust that the LORD provides what is needed!***
 - Don't let fear interfere with faith.
 - Don't let caution turn into corruption.
 - ***Don't be so prepared that you're NOT.***
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- **God provides *for* His people *thru* His people...**
 - Families love & take care of one another...
 - Selfless biblical giving is Christ-likeness.
 - We worship, in part, thru our giving...
 - Stingy hoarders are neither holy nor happy.

REVIEW: JESUS IS HERE SHOWING & TELLING:

Who sends... Who was sent... How & Why they were sent.

ALMIGHTY Power is Messianic, Miraculous & Missional

APOSTALIC Power is Unique, Uniform, & Unparalleled!

ASSIGNMENT Power

1. Personally PICKED (*chosen/called/sent*)
2. Supernaturally emPOWERED
3. POURED-out (*rivers vs. reservoirs*)
4. PRINCIPLED (*Both/And faith*)
5. PARTICULAR-LY planned
6. PROVIDENTIALLY Spirit-led
7. PRIORITIZING Prayerfully
8. PREACHING/PROCLAIMING
9. PERSONIFYING Christ-likeness
10. PEACE-FILLED
PREPARATION
11. PROVISIONAL witnessing

CLOSE:

Never forget the “power of One/one...”

- 1 miraculously engaged opportunity... 1 acorn!
- 1 Truth... 1 truth-teller... (*sheep, sheepdog, shepherd*)
- 1 faithful disciple/apostle/witness/ambassador
- 1 truly biblical & missional Church/church
- 1 LIFE Group meeting... 1 cross-pollinating time.
- 1 refining & refreshing conviction & correction...
- 1 biblical faith, 1 biblical family, 1 biblical focus!

- 1 authentic biblical, missional, personal and completely counter-cultural **Christ!**

Sometimes single phrases can say it ALL:

- Jesus is LORD!
- Truth in love...
- Dead in sin...
- Repent & believe...
- Bear much fruit...
- Love one another...
- Go make disciples...
- BE My witnesses...

One DIVINE DESIGN...

One GREATEST COMMANDMENT...

One GREAT COMMISSION...

One GLORIOUS GOSPEL...

- ***“By grace through faith...”***
 - ALL miracles - are gifts of grace!
 - The MESSIAH - The Almighty Giver of grace!
 - ALL missions. - “go-ing” graces for His glory!

PRAYER

STUDY NOTES:

v.5 (*sent out*)

649. apostelló ►

Lexical Summary

apostelló: To send, to send forth, to dispatch

Original Word: ἀποστέλλω

Part of Speech: Verb

Transliteration: apostelló

Pronunciation: ah-pos-TEL-lo

Phonetic Spelling: (ap-os-tel'-lo)

KJV: put in, send (away, forth, out), set (at liberty)

NASB: sent, send, send forth, sending, puts, sends, sent away

Word Origin: [from G575 (ἀπό - since) and G4724 (στέλλω - keep away)]

1. set apart
2. (by implication) to send out (properly, on a mission)
{literally or figuratively}

Strong's Exhaustive Concordance

send forth, set at liberty.

From [apo](#) and [stello](#); set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

see GREEK [apo](#)

see GREEK [stello](#)

HELPS Word-studies

649 *apostéllō* (from [575](#) /*apó*, "away from" and [4724](#) /*stéllō*, "send") – properly, send away, i.e. *commission*; (passive) "*sent on a defined mission* by a superior."

As an *intensification* of [4724](#) /*stéllō* ("send"), [649](#) (*apostéllō*) focuses back to *the source* (the one sending), strongly connecting *the sender to the one sent* (His mission). This verb is used of closely connecting *the Lord* (the sender) to the believers He personally commissions – as with John the Baptist (Mk 11:2) and the twelve apostles (Mt 10:5; cf. also with His holy angels, Mk 13:27).

NAS Exhaustive Concordance

Word Origin

from *apo* and *stelló*

Definition

to send, send away

NASB Translation

puts (1), send (17), send forth (3), sending (3), sends (1), sent (104), sent...away (1), set (1).

Thayer's Greek Lexicon

STRONGS NT 649: ἀποστέλλω

ἀποστέλλω; future **ἀποστελεῶ**; 1 aorist **ἀπέστειλα**; perfect **ἀπέσταλκα** (3 person plural **ἀπέσταλκαν** Acts 16:36 L T Tr WH (see **γίνομαι** at the beginning); passive, present **ἀποστέλλομαι**); perfect **ἀπεστάλμαι**; 2 aorist **ἀπεστάλην**; (from Sophocles down); properly, **to send off, send away**;

1. to order (one) to go to a place appointed;

a. either persons sent with commissions, or things intended for someone. So, very frequently, Jesus teaches that God sent him, as [Matthew 10:40](#); [Mark 9:37](#); [Luke 10:16](#); [John 5:36](#), etc. he, too, is said to have sent his apostles, i. e. to have appointed them: [Mark 6:7](#); [Matthew 10:16](#); [Luke 22:35](#); [John 20:21](#), etc. messengers are sent: [Luke 7:3](#); [Luke 9:52](#); [Luke 10:1](#); servants, [Mark 6:27](#); [Mark 12:2](#); [Matthew 21:36](#); [Matthew 22:3](#); an embassy, [Luke 14:32](#); [Luke 19:14](#); angels, [Mark 13:27](#); [Matthew 24:31](#), etc. Things are said to be sent, which are ordered to be led away or conveyed to anyone, as [Matthew 21:3](#); [Mark 11:3](#); **τό δρέπανον** i. e. reapers, [Mark 4:29](#) (others take **ἀποστέλλω** here of the **putting forth** of the sickle, i. e. of the act of reaping; cf. ([Joel 3:18](#)); [Revelation 14:15](#) (under the word **πέμπω**, b.)); **τόν λόγον**, [Acts 10:36](#); [Acts 13:26](#) (L T Tr WH **ἔξαπεστάλη**); **τὴν ἐπαγγελίαν** (equivalent to **ἐπηγγελημενον**, i. e. the promised Holy Spirit) **ἐφ' ὑμᾶς**, [Luke 24:49](#) (T Tr WH **ἔξαποστέλλω**); **τί διά χειρός τίνος**, after the Hebrew **מִיָּד**, [Acts 11:30](#).

b. The place of the sending is specified: **ἀποστέλλειν εἰς τινα τόπον**, [Matthew 20:2](#); [Luke 1:26](#); [Acts 7:34](#); [Acts 10:8](#); [Acts 19:22](#); [2 Timothy 4:12](#); [Revelation 5:6](#), etc. God sent Jesus **εἰς τὸν κόσμον**: [John 3:17](#); [John 10:36](#); [John 17:18](#); [1 John 4:9](#). **εἰς** (**unto**, i. e.) **among**: [Matthew 15:24](#); [Luke 11:49](#); [Acts](#) ([Acts 22:21](#) WH marginal reading); ; (**ἐν** (by a pregnant or a Latin construction) cf. Winers Grammar, § 50, 4; Buttman, 329 (283): [Matthew 10:16](#); [Luke 10:3](#); yet see 1 a. above); **ὀπίσω τίνος**, [Luke 19:14](#); **ἔμπροσθεν τίνος**, [John 3:28](#); and **πρὸ προσώπου τίνος**, after the Hebrew **מִפְּנֵי**, **before** (to precede) one: [Matthew 11:10](#); [Mark 1:2](#); [Luke 7:27](#); [Luke 10:1](#). **πρὸς τινα**, to one: [Matthew 21:34, 37](#); [Mark 12:2](#); [Luke 7:3, 20](#); [John 5:33](#); [Acts 8:14](#); [2 Corinthians 12:17](#), etc. Whence, or by or from whom, one is sent: **ὑπὸ τοῦ Θεοῦ**, [Luke 1:26](#) (T Tr WH **ἀπό**); **παρὰ Θεοῦ**, [John 1:6](#) (Sir.

15:9); ἀπό with the genitive of person, from the house of anyone: Acts 10:17 (T WH Tr marginal reading ὑπό), 21 Rec.; ἐκ with the genitive of place: John 1:19.

c. The object of the mission is indicated by an infinitive following: Mark 3:14; Matthew 22:3; Luke 1:19; Luke 4:18 (Isaiah 61:1 (on the perfect cf. Winers Grammar, 272 (255); Buttmann, 197 (171))); Luke 9:2; John 4:38; 1 Corinthians 1:17; Revelation 22:6. (followed by εἰς for: εἰς διακονίαν, Hebrews 1:14. followed by ἵνα: Mark 12:2, 13; Luke 20:10, 20; John 1:19; John 3:17; John 7:32; 1 John 4:9. (followed by ὅπως: Acts 9:17.) followed by an accusative with infinitive: Acts 5:21. followed by τινά with a predicate accusative: Acts 3:26 (εὐλογοῦντα ὑμᾶς to confer God's blessing on you (cf. Buttmann, 203ff (176ff)); Acts 7:35 (ἄρχοντα, to be a ruler); 1 John 4:10.

d. ἀποστέλλειν by itself, without an accusative (cf. Winers Grammar, 594 (552); Buttmann, 146 (128)): as ἀποστέλλειν πρὸς τινά, John 5:33; with the addition of the participle λέγων, λέγουσα, λέγοντες, to say through a messenger: Matthew 27:19; Mark 3:31 (here φωνοῦντες αὐτόν R G, καλοῦντες αὐτόν L T Tr WH); John 11:3; Acts 13:15; (Acts 21:25 περὶ τῶν πεπιστευκότων ἔθνῶν ἡμεῖς ἀπεστείλαμεν (L Tr text WH text) κρινάντες etc. we sent word, giving judgment, etc.). When one accomplished anything through a messenger, it is expressed thus: ἀποστείλας or πέμψας he did so and so; as, ἀποστείλας ἀνεῖλε, Matthew 2:16; Mark 6:17; Acts 7:14; Revelation 1:1; (so also the Greeks, as Xenophon, Cyril 3, 1, 6 πέμψας ἠρώτα, Plutarch, de liber. educ. c. 14 πέμψας ἀνεῖλε τὸν θεοκριτον; and the Sept. 2 Kings 6:13 ἀποστείλας λήψομαι αὐτόν).

2. to send away, i. e. to dismiss;

a. to allow one to depart: τινά ἐν ἀφέσει, that he may be in a state of liberty, Luke 4:18 (19), (Isaiah 58:6).

b. to order one to depart, send off: Mark 8:26; τινά κενόν, Mark 12:3.

c. to drive away: Mark 5:10. (Compare: ἔξαποστέλλω, συναποστέλλω. Synonym: see πέμπω, at the end)

Topical Lexicon

Concept And Scope

Strong's 649 gathers the family of verbs that describe purposeful dispatch. Whether the sender is God, an angel, a prophet, a governing authority, or an ordinary believer, the act always carries intention, authority and accountability between sender and messenger. The One who sends retains ownership over the mission and message; the one sent becomes a representative whose success or failure reflects on the sender ([Matthew 10:40](#); [Luke 10:16](#); [John 13:20](#)).

Old Testament Roots

The Septuagint consistently employs the cognate verb to render Hebrew *šālah* (“send”). Prophets, priests and kings are repeatedly “sent” by God ([Isaiah 6:8](#); [Jeremiah 1:7](#)). This background frames New-Testament usage: every act of sending springs from covenant purposes already established in Israel's Scriptures.

The Father Sending The Son

John's Gospel makes the motif explicit (over forty occurrences). The mission of Jesus is grounded in the Father's initiative:

- [John 3:17](#): “For God did not send His Son into the world to condemn the world, but to save the world through Him.”
- [John 5:36](#): “The works the Father has given Me to accomplish... testify that the Father has sent Me.”
- [John 17:3](#): eternal life is knowing “You, the only true God, and Jesus Christ, whom You have sent.”

The repeated formula safeguards both Christ's divine origin and His submissive obedience ([John 8:42](#)). Rejection of the Son is rejection of the Father who sent Him ([John 15:21](#)).

The Spirit-Anointed Messenger

[Luke 4:18](#) cites Isaiah: “He has sent Me to proclaim freedom for the captives”. Jesus reads this in Nazareth, announcing that His sending is Spirit-empowered. Luke therefore links Strong's 649 with the inauguration of the gospel era.

Formation Of The Twelve

[Mark 3:14](#) records that Jesus “appointed twelve, whom He designated as apostles, to accompany Him and to send them out to preach.” Their title (*ἀπόστολος*) is a noun cognate with 649; their identity is inseparable from being sent. [Matthew 10:5-16](#) presents their first trial mission: they go only to Israel now, foreshadowing a wider mandate later ([Matthew 28:18-20](#); [Acts 1:8](#)).

Broader Discipleship And Mission

[Luke 10:1](#) notes that the Lord “sent them two by two ahead of Him.” The seventy-two show that sending is not limited to the Twelve. [John 20:21](#) universalizes it: “As the Father has sent Me, I

also send you.” The church inherits a sent identity; mission is not an optional program but the very expression of life in Christ.

Parables Of Sending

Jesus’ parables employ 649 to expose human response to divine initiative:

- Wicked tenants repeatedly mistreat servants “sent” by the landowner, culminating in the murder of the son ([Matthew 21:33-39](#)).
- The king “sent” his slaves to invite guests to the wedding banquet; rejection leads to judgment ([Matthew 22:3-7](#)).

These narratives underscore accountability: rejecting messengers invites severe consequences.

The Book Of Acts: Gospel Advance

Acts uses the verb to chart movement from Jerusalem to Rome. Key moments include:

- Commissioning and dispatch of Peter to Cornelius ([Acts 10:20, 10:36](#)).
- The Jerusalem church “sent” Barnabas to Antioch ([Acts 11:22](#)).
- The Spirit “sent” Paul to the Gentiles ([Acts 13:4; 26:17](#)).

Human and divine sendings intertwine, showing God guiding His church through willing agents.

Pauline Usage And Apostolic Authority

Paul appeals to 649 in defending his integrity: “Did I exploit you through any of the men I sent to you?” ([2 Corinthians 12:17](#)). His argument presumes that those he dispatches share his authority and ethos. [Romans 10:15](#) cites [Isaiah 52:7](#): “How can they preach unless they are sent?” Authentic gospel proclamation requires true sending, not self-appointment.

Petrine And Johannine Epistles

[1 Peter 1:12](#) reports that the gospel was “preached by the Holy Spirit sent from heaven.” [1 John 4:9-14](#) ties God’s love to divine sending: the Father “sent His one and only Son into the world, so that we might live through Him.” Love is mission in action.

Angelic And Eschatological Sending

Revelation frames history with heavenly dispatch:

- [Revelation 1:1](#) – God “sent” His angel to show His servants what must soon take place.
- [Revelation 22:6](#) – the same angel is “sent” again to confirm the prophetic words.

The end of the age features the Son of Man who “will send out His angels with a loud trumpet call” ([Matthew 24:31](#)), gathering the elect.

Themes Of Provision And Protection

[Luke 22:35](#) recalls earlier itinerant missions: “When I sent you without purse or bag or sandals, did you lack anything?” The disciples answer, “Nothing.” Dependence on the Sender brings sufficiency.

Judgment On Rejection

[Matthew 23:37](#) laments Jerusalem: “How often I have longed to gather your children... and you were unwilling.” God’s persistent sending of prophets met stiff-necked refusal, highlighting human culpability and ensuing desolation ([Matthew 23:38](#)).

Practical Implications For The Church Today

1. Mission springs from God’s character; believers participate in His sending nature.
2. True authority belongs to those genuinely commissioned—by Scripture, the Spirit, and the church.
3. Fidelity to message and lifestyle validates the messenger.
4. Reception or rejection of sent ones reveals the heart’s stance toward God.
5. Prayer and support for those sent are integral ([Acts 13:3](#); [3 John 5-8](#)).

Summary

Strong’s 649 threads Scripture together from creation promise to consummation glory. The Father sends the Son; the Son sends the Spirit-empowered church; angels are sent to serve; judgment and salvation alike arrive through sent agents. To read the Bible attentively is to encounter the relentless initiative of a God who sends.

(instructed)

3853. paraggelló

Lexical Summary

paraggelló: To command, to charge, to instruct

Original Word: παραγγέλλω

Part of Speech: Verb

Transliteration: paraggelló

Pronunciation: pah-rang-GEL-lo

Phonetic Spelling: (par-ang-gel'-lo)

KJV: (give in) charge, (give) command(-ment), declare

NASB: command, commanded, instructed, instructing, ordered, directed, instruct

Word Origin: [from [G3844 \(παρά - than\)](#) and the base of [G32 \(ἄγγελος - Angel\)](#)]

1. to transmit a message
2. (by implication) to enjoin

Strong's Exhaustive Concordance

to command, charge

From [para](#) and the base of [aggelos](#); to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

see GREEK [para](#)

see GREEK [aggelos](#)

HELPS Word-studies

3853 *paraggéllō* (from [3844](#) /*pará*, "from close-beside" and *aggéllō*, "inform") – properly, to charge, give a command that is *fully authorized* because it has gone through all the *proper* (necessary) channels.

God commands ([3853](#) /*paraggéllō*) *believers* to act as He *authorizes* them through the *revelation* of faith (*His inworked persuasions*). Accordingly, [3853](#) (*paraggéllō*) and faith ([4102](#) /*pístis*) are closely connected in the NT – see 1 Tim 1:2-4,4:11,12, 5:7,8.

[[3853](#) (*paraggéllō*) "originally meant to *pass on* or *transmit*; hence, used as a military term, of *passing a watchword* or *command*; and so generally to *command*" (*WS*, 222).]

NAS Exhaustive Concordance

Word Origin

from [para](#) and [aggelló](#)

Definition

to transmit a message, to order

NASB Translation

charge (1), command (4), commanded (4), commanding (1), direct (1), directed (2), gave (1), give...order (1), give instructions (1), giving...instruction (1), instruct (2), instructed (3), instructing (3), ordered (3), Prescribe (2).

Thayer's Greek Lexicon

STRONGS NT 3853: παραγγέλλω

παραγγέλλω; imperfect **παρηγγελλον**; 1 aorist **παρηγγειλα**; (**παρά** and **ἀγγέλλω**); from Aeschylus and Herodotus down;

1. properly, **to transmit a message along from one to another** ((cf. **παρά**, IV. 1)), **to declare, announce.**

2. to command, order, charge: with the dative of the pers, [1 Thessalonians 4:11](#) (cf. [Mark 16](#) WH (rejected) 'Shorter Conclusion'); followed by λέγων and direct discourse [Matthew 10:5](#); followed by an infinitive aorist, [Matthew 15:35](#) L T Tr WH; [Mark 8:6](#); [Luke 8:29](#); [Acts 10:42](#); [Acts 16:18](#); with μή inserted, [Luke 5:14](#); [Luke 8:56](#); [Acts 23:22](#); [1 Corinthians 7:10](#) (here Lachmann infinitive present); followed by an infinitive present, [Acts 16:23](#); [Acts 17:30](#) (here T Tr marginal reading WH have ἀπαγγέλλει); [2 Thessalonians 3:6](#); with μή inserted, [Luke 9:21](#) (G L T Tr WH); [Acts 1:4](#); [Acts 4:18](#); [Acts 5:28](#) (παραγγελία παραγγέλλειν, to charge strictly, Winers Grammar, § 54, 3; Buttman, 184 (159f)), 40; [1 Timothy 1:3](#); [1 Timothy 6:17](#); τίνι τί, [2 Thessalonians 3:4](#) (but T Tr WH omit; L brackets the dative); τοῦτο followed by ὅτι, [2 Thessalonians 3:10](#); τίνι followed by an accusative and infinitive ([Acts 23:30](#) L T Tr marginal reading); [2 Thessalonians 3:6](#); [1 Timothy 6:13](#) (here Tdf. omits the dative); followed by an infinitive alone, [Acts 15:5](#); by ἵνα (see ἵνα, II. 2 b.), [Mark 6:8](#); [2 Thessalonians 3:12](#); with an accusative of the thing alone, [1 Corinthians 11:17](#); [1 Timothy 4:11](#); [1 Timothy 5:7](#). (Synonym: see κελεύω, at the end.)

Topical Lexicon

Semantic Focus and Emphasis

Strong's 3853 highlights an authoritative charge that obligates obedience. The verb is never casual; it conveys a binding directive delivered with full right to expect compliance. Because that right resides in God, Christ, or His appointed messengers, every occurrence underscores the harmony between divine initiative and human response.

Canonical Distribution (32 Occurrences)

- Gospels – 11
- Acts – 11
- Pauline and Pastoral Epistles – 10

This span reveals a seamless line of authority: from Christ, to the apostles, to local church leadership, and finally to every believer.

Jesus' Authoritative Charges

1. Provision for Mission ([Mark 6:8](#)) – “He instructed them to take nothing for the journey except a staff...” The command stresses dependence on God while serving.
2. Confidentiality of Miracles ([Luke 5:14](#); [Luke 8:56](#); [Luke 9:21](#)) – Jesus “ordered” silence to prevent premature publicity, safeguarding the redemptive timetable.

3. Compassionate Organization ([Matthew 15:35](#); [Mark 8:6](#)) – He “commanded the crowd to sit down,” displaying orderly care before the miraculous feeding.

From Resurrection to Commission

After rising, Jesus’ charge enlarges the horizon: “He commanded them not to leave Jerusalem, but to wait for the promise of the Father” ([Acts 1:4](#)). This sets Pentecost in motion, showing the link between obedience to His command and empowerment by the Spirit. Peter later recalls the same verb when summarizing apostolic duty: “He commanded us to preach to the people and to testify...” ([Acts 10:42](#)).

Commands that Shape the Early Church (Acts)

- Ethical Boundaries ([Acts 15:5, 17:30](#)) – apostolic decrees steer Gentile converts away from idolatry and immorality.
- Suffering and Deliverance ([Acts 16:18, 16:23](#)) – Paul both gives and receives charges amid persecution, underscoring gospel resolve.
- Legal Strategy ([Acts 23:22, 23:30](#)) – Roman commanders “charged” secrecy and safe transfer, illustrating providential use of civil authority.

Pauline and Pastoral Directives

Paul employs the verb to reinforce church order:

- Marriage Counsel ([1 Corinthians 7:10](#)) – “To the married I give this command—not I, but the Lord...” elevates Christ’s voice over personal opinion.
- Lord’s Supper Corrections ([1 Corinthians 11:17](#)) – he “instructs” with Apostolic gravity.
- Personal Discipleship ([1 Timothy 1:3](#)) – Timothy must “instruct certain men not to teach false doctrines.”
- Ongoing Teaching Mandate ([1 Timothy 4:11](#); 5:7; 6:13,17) – the pastor’s ministry is framed as issuing Christ-authorized charges.
- Community Work Ethic ([2 Thessalonians 3:6-12](#)) – “Now we command you, brothers... to keep away from any brother who leads an undisciplined life” (3:6) and “If anyone is unwilling to work, he shall not eat” (3:10). The verb fortifies both correction and encouragement: “We give you this order... so that by working quietly, they may eat their own bread” (3:12).

Doctrinal and Practical Implications

1. Authority of Christ: Every use presumes His sovereign right to direct human conduct.
2. Apostolic Continuity: Commands delivered by apostles retain Christ’s weight, validating the New Testament as binding revelation.
3. Church Order and Discipline: The verb guards orthodoxy, moral purity, and productive living.
4. Mission and Evangelism: Charged proclamation ([Acts 10:42](#)) anchors the Great Commission; the gospel advances under explicit divine orders.
5. Spiritual Formation: Obedience to these commands nurtures holiness, unity, and witness.

Historical Perspective

Classical Greek employed the verb for military or legal directives. The New Testament redeems that background, attaching ultimate authority to the Lord rather than to civic magistrates. When the Sanhedrin “charged” the apostles not to preach ([Acts 4:18](#); 5:28,40), the clash of mandates reveals the believer’s higher allegiance.

Contemporary Ministry Significance

Pastors and teachers remain custodians of these authoritative charges. Faithful exposition, church discipline, missionary commissioning, and everyday discipleship all trace their legitimacy to the same verb. By receiving and relaying Christ’s commands, the church guards truth and advances the gospel “with signs that accompanied the message” ([Mark 16:20](#)).

v.6 (*sheep*)

4263. probaton

Lexical Summary

probaton: Sheep

Original Word: πρόβατον

Part of Speech: Noun, Neuter

Transliteration: probaton

Pronunciation: PRO-bah-ton

Phonetic Spelling: (prob'-at-on)

KJV: sheep(-fold)

Word Origin: [probably neuter of a presumed derivative of [G4260 \(προβαίνω - advanced\)](#)]

1. something that walks forward (a quadruped)
2. (specially) a sheep
{ "sheep" literally or figuratively }

Strong's Exhaustive Concordance

a sheep

Probably neuter of a presumed derivative of [probaino](#); something that walks forward (a quadruped), i.e. (specially), a sheep (literally or figuratively) -- sheep(-fold).

see GREEK [probaino](#)

HELPS Word-studies

4263 *próbaton* – *sheep*; (figuratively) someone easily led, one way or the other (like a sheep).

[[4263](#) (*próbaton*) properly refers to *any animal that grazes* (goes out to pasture), but especially to *sheep*.]

Thayer's Greek Lexicon

STRONGS NT 4263: πρόβατον

πρόβατον, **προβάτου**, **τό** (from **προβαίνω**, properly, 'that which walks forward'), from Homer down, the Sept. chiefly for יָרֵב, then for הַיָּב, sometimes for שְׂכֶבֶת and כֶּבֶד (a lamb), properly, **any four-footed, tame animal accustomed to graze, small cattle** (opposed to large cattle, horses, etc.), most common **a sheep or a goat; but especially a sheep**, and so always in the N. T.: [Matthew 7:15](#); [Matthew 10:16](#); [Matthew 12:11](#); [Mark 6:34](#); [Luke 15:4, 6](#); [John 2:14](#); [John 10:1-4, 11f.](#); [Acts 8:32](#) (from [Isaiah 53:7](#)); [1 Peter 2:25](#); [Revelation 18:13](#); **πρόβατα σφαγῆς**, sheep destined for the slaughter, [Romans 8:36](#).

metaphorically, **πρόβατα**, **sheep**, is used of the followers of any master: [Matthew 26:31](#) and [Mark 14:27](#) (from [Zechariah 13:7](#)); of mankind, who as needing salvation obey the injunctions of him who provides it and leads them to it; so of the followers of Christ: [John 10:7f, 15f, 26](#); [John 21:16](#) (R G L Tr text WH marginal reading), (R G L WH marginal reading); [Hebrews 13:20](#); **τά πρόβατα ἀπολωλότα** (see **ἀπόλλυμι**, at the end), [Matthew 10:6](#); [Matthew 15:24](#); **τά πρόβατα** in distinction from **τά ἐρίφια**, are good men as distinguished from bad people, [Matthew 25:33](#).

Topical Lexicon

Agrarian Context and Daily Life

In first-century Judea and the wider Mediterranean, sheep were essential for meat, milk, wool, and temple sacrifices. Flocks moved freely on communal grazing land and required continual oversight. The audience of Jesus and the apostles immediately grasped the vulnerability of sheep, their dependence on a shepherd, and the high value placed on each animal ([Luke 15:4–6](#); [Matthew 12:11–12](#)).

Covenantal Marker for Israel

From the Exodus onward, “sheep” became shorthand for the covenant community. Moses pleaded, “Let the Lord, the God of the spirits of all flesh, appoint a man over the congregation... that the congregation of the Lord may not be like sheep without a shepherd” ([Numbers 27:16–17](#)). Jesus echoes this language in [Matthew 9:36](#), linking Israel’s distress with the absence of godly leadership: “He was moved with compassion for them, because they were harassed and helpless, like sheep without a shepherd”.

Metaphor of Vulnerability and Need

Sheep wander, are unable to defend themselves, and can be scattered easily ([Matthew 26:31](#); [Zechariah 13:7](#)). The image communicates human helplessness apart from divine guidance. [Romans 8:36](#) cites [Psalm 44:22](#) to describe persecuted believers: “For Your sake we face death all day long; we are considered as sheep to be slaughtered.”

Messianic Compassion and Leadership

Jesus’ earthly ministry is framed by shepherd language. He commissions the Twelve “to the lost sheep of the house of Israel” ([Matthew 10:6](#)). His miracles and teaching reveal a Shepherd who gathers, heals, and feeds the flock. [Mark 6:34](#) places the feeding of the five thousand in this context: “He began to teach them many things” precisely because they were sheep without oversight.

The Lost Sheep Motif

[Luke 15:4–7](#) presents a shepherd leaving ninety-nine to recover one lost sheep, illustrating heaven’s joy over one repentant sinner. The parable underscores individual worth as well as the Shepherd’s persistence, refuting any notion that God neglects the straying soul.

Sacrificial Typology Prefiguring Christ

Sheep were the most common sacrificial animal, culminating in the Passover lamb ([Exodus 12](#)). [Acts 8:32](#) quotes [Isaiah 53:7](#), “He was led like a sheep to the slaughter,” identifying Jesus as the silent sacrificial Lamb. The substitutionary death of Christ fulfills and surpasses all earlier offerings ([John 1:29](#); [1 Peter 1:18–19](#)).

The Good Shepherd and the Flock

[John 10](#) contains the richest theological exposition:

- Jesus enters “by the gate” ([John 10:2](#)), proving His legitimacy.
- “The sheep listen to his voice” (10:3); intimacy and obedience mark true believers.
- He provides abundant life (10:10), lays down His life for the sheep (10:11, 15), and unites Jewish and Gentile believers into “one flock and one shepherd” (10:16).

These claims affirm both His deity and His saving mission.

Apostolic Instruction and Church Life

After the resurrection, Jesus thrice charges Peter, “Shepherd My sheep” and “Feed My lambs” ([John 21:15–17](#)), establishing pastoral ministry as a continuation of Jesus’ own care. [Hebrews 13:20](#) designates Christ “the great Shepherd of the sheep,” grounding church leadership and perseverance in His resurrected authority. [1 Peter 2:25](#) reminds converts, “You were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.”

Eschatological Separation and Judgment

[Matthew 25:31–46](#) portrays the Son of Man separating “the sheep from the goats.” The criterion is practical love toward Christ’s brethren, revealing authentic faith. This separation finalizes earthly discipleship and vindicates the righteous.

Temple Commerce and Prophetic Purgings

[John 2:14–15](#) notes vendors selling sheep in the temple precincts. Jesus drives them out, symbolically asserting that His body will replace the temple as the meeting place with God. The physical presence of sheep foregrounds the coming once-for-all sacrifice.

Pastoral Ministry Implications

1. Shepherd-flock imagery sets the pattern for church leadership: oversight, feeding with sound doctrine, protection from wolves ([Matthew 7:15](#); [Acts 20:28–30](#)).
2. Evangelism seeks the lost until found; missions extend the flock to “other sheep” ([John 10:16](#)).
3. Suffering for Christ is interpreted through [Romans 8:36](#); believers entrust themselves to the Shepherd who conquers death.

Worship, Liturgy, and Hymnody

The title “Shepherd” informs prayers, creeds, and songs (“Savior, like a Shepherd Lead Us”). Communion recalls the Passover lamb and the Good Shepherd who offered Himself for the sheep.

Summary

Strong’s 4263 (πρόβατον) threads Scripture from pastoral fields to the heavenly throne, portraying God’s people as dependent yet precious, redeemed and led by the ultimate Shepherd who willingly became the Lamb.

622. apollumi

Lexical Summary

apollumi: To destroy, to perish, to lose

Original Word: ἀπόλλυμι

Part of Speech: Verb

Transliteration: apollumi

Pronunciation: ä-pŏl'-lŭ-mē

Phonetic Spelling: (ap-ol'-loo-mee)

KJV: destroy, die, lose, mar, perish

NASB: destroy, lost, perish, lose, destroyed, loses, perishing

Word Origin: [from [G575 \(ἀπό - since\)](#) and the base of [G3639 \(ὄλεθρος - destruction\)](#)]

1. to destroy fully
2. (reflexively) to perish, or lose
{literally or figuratively}

Strong's Exhaustive Concordance

destroy, die, lose, mar, perish.

From [apo](#) and the base of [olethros](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

see GREEK [apo](#)

see GREEK [olethros](#)

HELPS Word-studies

622 *apóllymi* (from [575](#) /*apó*, "away from," which intensifies *ollymi*, "to destroy") – properly, *fully* destroy, cutting *off entirely* (note the force of the prefix, [575](#) /*apó*).

[622](#) /*apóllymi* ("violently/completely perish") implies *permanent* (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and *destruction*" (*L & N*, 1, 23.106); cause to be *lost* (*utterly* perish) by experiencing a miserable end.

[This is also the meaning of [622](#) /*apóllymi* dating back to Homer (900 bc.)]

NAS Exhaustive Concordance

Word Origin

from [apo](#) and same as [olethros](#)

Definition

to destroy, destroy utterly

NASB Translation

bring (1), destroy (17), destroyed (9), dying (1), end (1), killed (1), lose (10), loses (7), lost (14), passed away (1), perish (14), perishable (1), perished (4), perishes (1), perishing (6), put to death (1), ruined (3).

Thayer's Greek Lexicon

STRONGS NT 622: ἀπόλλυμι

ἀπόλλυμι and **ἀπολλύω** ((**ἀπολλύει** [John 12:25](#) T Tr WH),

imperative **ἀπόλλυε** [Romans 14:15](#) (cf. Buttman, 45 (39); WH's Appendix, p. 168f));

future **ἀπολέσω** and ([1 Corinthians 1:19](#) **ἀπολω̄** from a passage in the O. T., where

often) ἀπολῶ (cf. Winers Grammar, 83 (80); (Buttmann, 64 (56))); 1 aorist ἀπόλεσα; **to destroy**; middle, present ἀπόλλυμαι; (imperfect 3 person plural ἀπόλλυντο [1 Corinthians 10:9](#) T Tr WH); future ἀπολοῦμαι; 2 aorist ἀπωλόμην; (2 perfect active participle ἀπολωλώς); (from Homer down); **to perish**.

1. to destroy i. e. to put out of the way entirely, abolish, put an end to, ruin: [Mark 1:24](#); [Luke 4:34](#); [Luke 17:27, 29](#); [Jude 1:5](#); τὴν σοφίαν render useless, cause its emptiness to be perceived, [1 Corinthians 1:19](#) (from the Sept. of [Isaiah 29:14](#)); **to kill:** [Matthew 2:13](#); [Matthew 12:14](#); [Mark 9:22](#); [Mark 11:18](#); [John 10:10](#), etc.; contextually, **to declare that one must be put to death:** [Matthew 27:20](#); metaphorically, **to devote or give over to eternal misery:** [Matthew 10:28](#); [James 4:12](#); contextually, **by one's conduct to cause another to lose eternal salvation:** [Romans 14:15](#). Middle **to perish, to be lost, ruined, destroyed;**

a. of persons; (a). properly: [Matthew 8:25](#); [Luke 13:3, 5, 33](#); [John 11:50](#); [2 Peter 3:6](#); [Jude 1:11](#), etc.; ἀπόλλυμαι λιμῶ, [Luke 15:17](#); ἐν μαχαρία, [Matthew 26:52](#); καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι, [2 Corinthians 4:9](#). (b). tropically, **to incur the loss of true or eternal life; to be delivered up to eternal misery:** [John 3:15](#) (R Lbr.), ; (it must be borne in mind, that according to John's conception eternal life begins on earth, just as soon as one becomes united to Christ by faith); [Romans 2:12](#); [1 Corinthians 8:11](#); [1 Corinthians 15:18](#); [2 Peter 3:9](#). Hence, οἱ σωζόμενοι they to whom it belongs to partake of salvation, and οἱ ἀπολλύμενοι those to whom it belongs to perish or to be consigned to eternal misery, are contrasted by Paul: [1 Corinthians 1:18](#); [2 Corinthians 2:15](#); [2 Corinthians 4:8](#); [2 Thessalonians 2:10](#) (on these present participles, cf. Winers Grammar, 342 (321); Buttmann, 206 (178)).

b. of things; **to be blotted out, to vanish away:** ἡ εὐπρέπεια, [James 1:11](#); the heavens, [Hebrews 1:11](#) (from [Psalm 101:27](#) ()); **to perish** — "of things which on being thrown away are decomposed, as μέλος τοῦ σώματος, [Matthew 5:29](#)f; remnants of bread, [John 6:12](#); — or which perish in some other way, as βρωσίς, [John 6:27](#); χρυσίον, [1 Peter 1:7](#); — or which are mined so that they can no longer subserve the use for which they were designed, as οἱ ἄσκοί: [Matthew 9:17](#); [Mark 2:22](#); [Luke 5:37](#).

2. to destroy i. e. to lose;

a. properly: [Matthew 10:42](#); [Mark 9:41](#) (τόν μισθόν αὐτοῦ); [Luke 15:4, 8, 9](#); [Luke 9:25](#); [Luke 17:33](#); [John 12:25](#); [2 John 1:8](#), etc.

b. metaphorically, Christ is said **to lose anyone** of his followers (whom the Father has drawn to discipleship) if such a one becomes wicked and fails of salvation: [John 6:39](#), cf. [John 18:9](#).

Middle **to be lost:** θρίξ ἐκ τῆς κεφαλῆς, [Luke 21:18](#); θρίξ ἀπό τῆς κεφαλῆς, [Acts 27:34](#) (Rec. πεσεῖται); τά λαμπρά ἀπόλετο ἀπό σου, [Revelation](#)

[18:14](#) (Rec. ἀπῆλθε). Used of sheep, straying from the flock: properly, [Luke 15:4](#) (τό ἀπολωλός, in [Matthew 18:12](#) τό πλανώμενον). Metaphorically, in accordance with the O. T. comparison of the people of Israel to a flock ([Jeremiah 27:6](#) (); [Ezekiel 34:4, 16](#)), the Jews, neglected by their religious teachers, left to themselves and thereby in danger of losing eternal salvation, wandering about as it were without guidance, are called [τά πρόβατα τά ἀπολωλότα τοῦ οἴκου Ἰσραήλ](#): [Matthew 10:6](#); [Matthew 15:24](#) ([Isaiah 53:6](#); [1 Peter 2:25](#)); and Christ, reclaiming them from wickedness, is likened to a shepherd and is said [ζητεῖν καί σῶζειν τό ἀπολωλός](#): [Luke 19:10](#); [Matthew 18:11](#) Rec. (Compare: [συναπόλλυμι](#).)

Topical Lexicon

Entry: ἀπόλλυμι – destroy, perish, lose, be lost

Scope and Range of Meaning

Across ninety-two New Testament occurrences the verb group embraces:

1. Active destruction by a responsible agent ([Matthew 2:13](#); [Matthew 12:14](#); [Mark 3:6](#)).
2. Passive or middle perishing, whether physical ([Luke 8:24](#)) or eternal ([John 3:16](#)).
3. The condition of being lost without Christ ([Luke 19:10](#); [Ephesians 2:12](#) implied in theology).
4. Ruin or waste of resources ([John 6:12](#); [Matthew 9:17](#)).

Old Testament Background

In the Septuagint ἀπόλλυμι often renders Hebrew נָבַד (’ābad), linking the New Testament usage to themes of covenant judgment ([Deuteronomy 4:26](#)) and the tragic loss of people or property ([Jeremiah 50:6](#)). The prophetic promise that God Himself would seek the lost sheep of Israel ([Ezekiel 34:16](#)) forms the backdrop for Jesus’ self-designation as the Shepherd who “came to seek and to save the lost” ([Luke 19:10](#)).

Physical Ruin and Deliverance

Several texts describe immediate danger to life or property:

- Storms on Galilee: “Teacher, we are perishing!” ([Mark 4:38](#)).
- Wineskins: “The wine is spilled and the wineskins are ruined” ([Luke 5:37](#)).
- The unrighteous tenants: “He will bring those wretches to a wretched end” ([Matthew 21:41](#)).

Such passages remind readers of God’s providence in daily crises while warning of His righteous retribution when human rebellion persists.

Eternal Perdition and Salvation

The term reaches its theological climax in the antithesis to salvation.

[John 3:16](#): “For God so loved the world that He gave His one and only Son, that everyone who believes in Him shall not perish but have eternal life.”

Here ἀπόλλυμι marks the final destiny of unbelief, contrasted with ζωὴ αἰώνιος. A similar tension appears in [Luke 13:3,5](#), where Jesus urges repentance “or you will all perish,” and in [2 Peter 3:9](#), where divine patience restrains judgment because God is “not wanting anyone to perish.”

The Parables of the Lost

[Luke 15](#) uses the perfect participle (ἀπολωλός) to portray helplessness: lost sheep ([Luke 15:4-7](#)), lost coin ([Luke 15:8-10](#)), and lost son ([Luke 15:24,32](#)). The vocabulary illustrates:

- The sinner’s inability to recover himself.
- The seeker’s costly initiative.
- The joy of restoration.

The same root appears in [Matthew 18:11](#) and underscores Christ’s shepherding mission.

Discipleship Paradoxes

[Matthew 10:39](#); 16:25; [Mark 8:35](#); [Luke 9:24](#); 17:33 employ ἀπόλλυμι to frame the gospel paradox: “Whoever finds his life will lose it, and whoever loses his life for My sake will find it.” Voluntary self-denial leads to true life, whereas self-preservation ends in ruin.

Christological Significance

Jesus is portrayed both as the potential target of destruction and the deliverer from it. Plots against His life abound ([Matthew 12:14](#); [Mark 11:18](#); [Luke 19:47](#)). Yet He declares in [John 10:28](#), “I give them eternal life, and they will never perish; no one will snatch them out of My hand.” In [John 17:12](#) He guards the disciples so that “not one of them has been lost except the son of destruction,” fulfilling Scripture. His atoning death therefore becomes the decisive means by which others are not destroyed ([John 11:50](#)).

Synoptic Portraits

Matthew often links ἀπόλλυμι with covenant judgment upon Israel’s leaders ([Matthew 22:7](#)) and with practical stewardship ([Matthew 10:42](#)). Mark accents demonic recognition of Jesus’ power: “Have You come to destroy us?” ([Mark 1:24](#)). Luke uniquely stresses divine protection: “Not even a hair of your head will perish” ([Luke 21:18](#)), balancing sober warnings with covenant security.

Johannine Theology

John's Gospel concentrates the verb around eternal issues—believing prevents perishing ([John 3:16](#)), and Jesus refuses to lose any whom the Father gives ([John 6:39](#)). Even mundane matters ([John 6:12](#)) serve as parables of divine economy: nothing entrusted to Christ is wasted.

Pauline and Petrine Epistles

Paul speaks of the “word of the cross” as foolishness “to those who are perishing” ([1 Corinthians 1:18](#); [2 Corinthians 4:3](#)). The present participle stresses an ongoing process that culminates in final destruction. Yet the same letters affirm that believers are “being saved,” highlighting two concurrent trajectories of humanity. Peter warns of ancient world judgment ([2 Peter 3:6](#)) and future fire ([2 Peter 3:9](#)), but also couples divine patience with the gospel call.

Revelation

The lament over Babylon—“The fruit of your soul's desire has departed from you, and all your luxury and splendor have vanished, never to be seen again” ([Revelation 18:14](#))—depicts total economic and cultural ruin, paralleling the eternal doom of unrepentant societies.

Pastoral and Ethical Implications

1. Evangelism: The stark alternative of salvation or perishing motivates mission.
2. Assurance: Believers rest on Christ's promise that none of His sheep will be lost.
3. Stewardship: Waste of resources contradicts the Lord's instruction “Gather the pieces that are left over, so that nothing will be lost” ([John 6:12](#)).
4. Compassion: Ministry to those spiritually lost reflects the Good Shepherd's heart.
5. Holiness: Continuous self-preservation leads to ruin; self-surrender to Christ leads to life.

Representative Text Cluster

- Eternal destiny – [John 3:16](#); [2 Peter 3:9](#).
- National judgment – [Matthew 22:7](#); [Luke 20:16](#).
- Physical peril – [Mark 4:38](#); [Acts 27:34](#).
- Personal discipleship – [Matthew 10:39](#); [Luke 9:25](#).
- Divine protection – [Luke 21:18](#); [John 17:12](#).
- Lostness restored – [Luke 15:4-32](#); [Matthew 18:14](#).

Summary

The ἀπόλλυμι family of words forms a rich biblical thread that stretches from temporal calamity to eternal condemnation, from material waste to spiritual lostness, and from the plots to destroy Jesus to His saving work that prevents destruction. The gospel consistently presents two paths: perishing apart from Christ or life through Him. Believers are called to proclaim, embody, and cherish the victory of the Shepherd who “came to seek and to save the lost.”

v.8 (*freely* – 2X)

1432. dórean ►

Lexical Summary

dórean: Freely, without cost, as a gift

Original Word: δωρεάν

Part of Speech: Adverb

Transliteration: dórean

Pronunciation: do-reh-AN

Phonetic Spelling: (do-reh-an')

KJV: without a cause, freely, for naught, in vain

NASB: freely

Word Origin: [accusative case of [G1431 \(δωρεά - gift\)](#) as adverb]

1. gratuitously

{literally or figuratively}

Strong's Exhaustive Concordance

without a cause, freely, for naught, in vain.

Accusative case of [dorea](#) as adverb; gratuitously (literally or figuratively) -- without a cause, freely, for naught, in vain.

see GREEK [dorea](#)

HELPS Word-studies

Cognate: 1432 *dōreán* (the adverbial form of 1431/*dōrea*) – something *freely* done (as *gratis*), i.e. *without "cause"*; unearned (undeserved); freely given (without cost) hence not done out of mere obligation or compulsion. [See 1431](#) (*dōrea*).

NAS Exhaustive Concordance

Word Origin

adverb from [dōrea](#)

Definition

as a gift, to no purpose

NASB Translation

freely (1).

Thayer's Greek Lexicon

STRONGS NT 1432: δωρεάν

δωρεάν, see δωρεά.

Topical Lexicon

Summary of Thematic Range

Strong's Greek 1432 (dōrean) appears nine times in the New Testament and consistently communicates the idea of something occurring “without cost, cause, or obligation.” Whether describing grace that cannot be purchased, hatred that lacks justification, or gospel service offered without fee, the term underscores divine generosity and uncompelled human response.

Usage in the Teaching of Jesus

[Matthew 10:8](#) establishes the missionary ethic for the Twelve: “Freely you have received; freely give.” The Lord links the disciples' power over sickness and demons to the gratuitous nature of God's own gifts. By charging nothing for kingdom ministry, they demonstrate that salvation originates in God's liberality, not human merit.

[John 15:25](#) cites Psalm prophecy: “They hated Me without reason.” Here dōrean exposes unjustified hostility toward the Messiah. The word's flexibility embraces both positive gratuity ([Matthew 10:8](#)) and negative baselessness ([John 15:25](#)), yet in either case stresses the absence of a motivating price or cause.

Pauline Theology of Free Grace

[Romans 3:24](#) epitomizes gospel doctrine: believers “are justified freely by His grace through the redemption that is in Christ Jesus.” Justification cannot be earned; it is bestowed apart from works, highlighting the sufficiency of Christ's atonement.

[Galatians 2:21](#) uses the same word to warn that if righteousness could arise from law-keeping, “Christ died for nothing.” Any attempt to supplement grace nullifies the cross and converts dōrean into futility rather than freedom.

Ministerial Integrity and Financial Policy

Paul adopted Jesus' model, preaching “free of charge” ([2 Corinthians 11:7](#)) and refusing “to eat anyone's bread without paying for it” ([2 Thessalonians 3:8](#)). By laboring with his own hands he ensured that congregations perceived the gospel as an unpurchasable gift, not a commodity. His example still informs contemporary discussions on bivocational ministry, missionary support, and stewardship.

Eschatological Promise

The final book of Scripture twice places dōrean on God's lips. “To the thirsty I will give freely from the spring of the water of life” ([Revelation 21:6](#)). “Let the one who is thirsty come... and the one who desires the water of life drink freely” ([Revelation 22:17](#)). The consummation of

redemption remains as unmerited as its inception; what began with grace continues and culminates in grace.

Theological and Practical Implications

- Salvation cannot be bought, earned, or bargained for.
- Ministry that reflects Christ's heart resists monetization and models generosity.
- Unjustified hostility toward Christ and His followers was foretold and should not surprise the church.
- Final hope rests on the same freely offered grace operative from the first proclamation of the gospel.

Historical and Jewish Context

First-century rabbis sometimes charged fees for legal opinions, but prophets traditionally refused payment (cf. [2 Kings 5:16](#)). Jesus aligns His apostles with the prophetic pattern, contrasting them with contemporary religious profiteers. Paul, trained under Gamaliel yet a tentmaker by trade, embodies this counter-cultural stance by declining patronage that might cloud the gospel's gratuity.

Applications for Today

Believers are called to mirror God's generosity in evangelism, discipleship, and benevolence. Charging for the essentials of spiritual life risks obscuring the message that "the gift of God is eternal life in Christ Jesus our Lord."

v.8 *(you received)*

2983. lambanó

Lexical Summary

lambanó: To take, receive, obtain

Original Word: λαμβάνω

Part of Speech: Verb

Transliteration: lambanó

Pronunciation: lam-BAN-o

Phonetic Spelling: (lam-ban'-o)

KJV: accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up)

NASB: receive, took, received, take, receives, taking, taken

Word Origin: [a prolonged form of a primary verb, which is use only as an alternate in certain

tenses]

1. (actively) to take
2. (passively) to receive
3. (objectively) to get hold of (with the hand)
{in very many applications (literally and figuratively); whereas G1209 is rather subjective or passive, to have offered to one; while G138 is more violent, to seize or remove}

Strong's Exhaustive Concordance

to take, receive

A prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively (properly objective or active, to get hold of; whereas [dechomai](#) is rather subjective or passive, to have offered to one; while [haireomai](#) is more violent, to seize or remove)) -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).

see GREEK [dechomai](#)

see GREEK [haireomai](#)

HELPS Word-studies

2983 *lambánō* (from the primitive root, *lab-*, meaning "*actively* lay hold of to take or receive," see *NAS* dictionary) – properly, to lay hold by *aggressively (actively) accepting* what is available (offered). **2983** /*lambánō* ("*accept with initiative*") emphasizes the *volition (assertiveness)* of the receiver.

NAS Exhaustive Concordance

Word Origin

from a prim. root lab-

Definition

to take, receive

NASB Translation

accept (1), accepting (1), attempted* (1), bring (2), caught (1), caught caught (1), collect (1), collected (1), conferred* (2), conspired* (1), consulted* (1), experienced* (1), forgotten* (1), gets (1), gripped (1), incur (1), married (2), marry (2), obtained (1), occupy (1), overtaken (1), partial* (1), picked (2), receive (63), received (48), receives (14), receiving (6), seizes (1), shows (1), struck (1), take (24), taken (7), takes (3), taking (9), took (50).

Thayer's Greek Lexicon

STRONGS NT 2983: λαμβάνω

λαμβάνω; imperfect **ἐλάμβανον**; future **λήψομαι** (L T Tr WH **λήμψομαι**, an Alexandrian form; see under the word **Μυ**); 2 aorist **ἔλαβον** (2 person plural once (in Tdf. 7 after B*)) **ἐλαβατε**, **1 John 2:27**; see references under the word **ἀπέρχομαι**, at the

beginning), imperative λαβέ ([Revelation 10:8f](#)), not λαβέ (Winer's Grammar, § 6, 1 a.; Buttman, 62 (54)); perfect εἴληφα, 2 person εἴληφας (and εἴληφες ([Revelation 11:17](#) WH; see κοπιᾶω); on the use of the perfect interchangeably with an aorist ([Revelation 5:7](#); [Revelation 8:5](#), etc.) cf. Buttman, 197 (170); Winer's Grammar, 272 (255); Jebb in Vincent and Dickson's Modern Greek, 2nd edition, Appendix, §§ 67, 68), participle εἴληφώς; (passive, present participle λαμβανόμενος; perfect 3 person singular εἴληπται, [John 8:4](#) WH marginal reading (rejected section)); the Sept. hundreds of times for תִּקַּח, very often for נָשָׂא, also for תִּקַּח and several times for יָקַח; (from Homer down);

I. to take, i. e.:

1. to take with the hand, lay hold of, any person or thing in order to use it: absolutely, where the context shows what is taken, [Matthew 26:26](#); [Mark 14:22](#); (τόν) ἄρτον, [Matthew 26:26](#); [Acts 27:35](#); τό βιβλίον, [Revelation 5:7-9](#) (see Buttman, and Winer's Grammar, as above); μαχαιρον (grasp, lay hand to), [Matthew 26:52](#), and in many other examples After a circumstantial style of description (see ἀνίστημι, II. 1 c.) in use from Homer down (cf. Passow, under the word C.; (Liddell and Scott, under the word I. 11); Matthiae, § 558, Anm. 2; (Winer's Grammar, § 65, 4 c.)), the participle λαβών with the accusative of the object is placed before an active verb where it does not always seem to us necessary to mention the act of taking (as λαβών κυσε χεῖρα (cf. our 'he took and kissed'), Homer, Odyssey 24, 398): [Matthew 13:31, 33](#); [Matthew 17:27](#); [Mark 9:36](#); [Luke 13:19, 21](#); [John 12:3](#); [Acts 2:23](#) Rec.; ; λαβών τό αἷμα ... τόν λαόν ἐρράντισε (equivalent to τῷ αἵματι ... τόν λαόν ἐρράντισε), [Hebrews 9:19](#); or the verb λαβεῖν in a finite form followed by καί precedes, as ἔλαβε τόν Ἰησοῦν καί ἐμαστίγωσεν, [John 19:1](#); add, [John 19:40](#); [John 21:13](#); [Revelation 8:5](#); also λαβεῖν τόν ἄρτον ... καί βαλεῖν etc., [Matthew 15:26](#); [Mark 7:27](#); ἔλαβον ... καί ἐποίησαν, [John 19:23](#). metaphorically, ἀφορμήν (see the word, 2), [Romans 7:8, 11](#); ὑπόδειγμα τίνος (the genitive of the thing) τινά, to take one as an example of a thing, for imitation, [James 5:10](#); **to take in order to wear**, τά ἱμάτια, i. e. **to put on**: [John 13:12](#) (ἐσθήτα, ὑποδήματα, Herodotus 2, 37; 4, 78); μορφήν δούλου, [Philippians 2:7](#). **to take in the mouth**: something to eat, [John 13:30](#); [Acts 9:19](#); [1 Timothy 4:4](#) (cf. Latincibum capio, **to take food**); to take anything to drink, i. e. drink, swallow, ὕδωρ, [Revelation 22:17](#); to drink, τό ὄξος, [John 19:30](#); οὐκ ἔλαβε, he did not take it, i. e. refused to drink it, [Mark 15:23](#). **to take up a thing to be carried**; **to take upon oneself**: τόν σταυρόν αὐτοῦ, [Matthew 10:38](#) (L marginal reading ἄρη); **to take with one for future use**: ἄρτους, [Matthew 16:5, 7](#); λαμπάδας, [Matthew 25:1](#); ἔλαιον μεθ' ἑαυτῶν, *ibid.* 3.

2. to take in order to carry away: without the notion of violence, *τάς ἀσθενείας*, i. e. to remove, take away, [Matthew 8:17](#); with the notion of violence, **to seize, take away forcibly:** [Matthew 5:40](#); [Revelation 3:11](#); *τὴν εἰρήνην ἐκ* (Rec. ἀπό (WH brackets ἐκ)) *τῆς γῆς*, [Revelation 6:4](#).

3. to take what is one's own, to take to oneself, to make one's own;

a. to claim, procure, for oneself: *τί*, [John 3:27](#) (opposed to what is given); *ἐαυτῷ βασιλείαν*, [Luke 19:12](#); with the accusative of the person **to associate with one's self as companion, attendant, etc.:** *λαβὼν τὴν σπεῖραν ἔρχεται*, taking with him the band of soldiers (whose aid he might use) he comes, [John 18:3](#) (*στρατὸν λαβὼν ἔρχεται*, Sophocles Trach. 259); *λαμβάνειν γυναῖκα*, **to take i. e. marry a wife**, [Mark 12:19-22](#); [Luke 20:28-31](#) ([Genesis 4:19](#), etc.; Xenophon, Cyril 8, 4, 16; Bur. Alc. 324; with *ἐαυτῷ* added, [Genesis 4:19](#); [Genesis 6:2](#), and often).

b. of that which when taken is not let go, like the Latincapio, equivalent to to seize, lay hold of, apprehend: *τινα*, [Matthew 21:35, 39](#); [Mark 12:3, 8](#), and very often in Greek writings from Homer down; tropically, *τί*, i. e. **to get possession of, obtain, a thing**, [Philippians 3:12](#) (cf. Winer's Grammar, 276 (259)); metaphorically, of affections or evils seizing on a man (Latincapio, occupo): *τινα ἔλαβεν ἔκστασις*, [Luke 5:26](#); *φόβος*, [Luke 7:16](#) (very often so even in Homer, as *τρόμος ἔλλαβε γυναικα*, Iliad 3, 34; *με ἴμερος αἶρει*, 3, 446; *χόλος*, 4, 23; the Sept. [Exodus 15:15](#); Wis. 11:13 (12)); *πνεῦμα* (i. e., a demon), [Luke 9:39](#); *πειρασμός*, [1 Corinthians 10:13](#).

c. to take by craft (our *catch*, used of hunters, fishermen, etc.): *οὐδέν*, [Luke 5:5](#); tropically, *τινα*, **to circumvent one by fraud**, [2 Corinthians 11:20](#); with *δόλω* added, [2 Corinthians 12:16](#).

d. to take to oneself, lay hold upon, take possession of, i. e. to appropriate to oneself: *ἐαυτῷ τὴν τιμὴν*, [Hebrews 5:4](#).

e. Latincapto, catch at, reach after, strive to obtain: *τί παρὰ τίνος* (the genitive of person), [John 5:34, 41](#); alternating with *ζητεῖν*, [John 5:44](#).

f. to take a thing due according to agreement or law, to collect, gather (tribute): *τά δίδραχμα*, [Matthew 17:24](#); *τέλη ἀπό τίνος*, 25; *δεκάτας*, [Hebrews 7:8f](#); *καρπούς*, [Matthew 21:34](#); *παρὰ τῶν γεωργῶν ἀπό τοῦ καρποῦ*, [Mark 12:2](#).

4. to take i. e. to admit, receive: *τινα ῥαπίσμασιν*, [Mark 14:65](#) L T Tr WH (cf. Latin *verberibus aliquem accipere*), but see *βάλλω*, 1; *τινα εἰς τὰ ἰδία*, unto his own home (see *ἴδιος*, 1 b.), [John 19:27](#); *εἰς οἰκίαν*, [2 John 1:10](#); *εἰς τό πλοῖον*, [John 6:21](#). **to receive** what is offered; **not to refuse or reject:** *τινα*, one, in order to obey him, [John 1:12](#); [John 5:43](#); [John 13:20](#); *τί*, properly, **to receive**, [Matthew 27:6](#); tropically: *τόν λόγον*, to admit or receive into the mind, [Matthew 13:20](#); [Mark 4:16](#) (for which in [Luke 8:13](#) *δέχονται; τήν μαρτυρίαν*, to believe the testimony, [John 3:11](#), [32f](#); *τά ῥήματα τίνος*, [John 12:48](#); [John 17:8](#)). In imitation of the Hebrew נָשָׂא דְּבַר (on the various senses of which in the O. T. cf. Gesenius, Thesaurus, ii., p. 915f), *πρόσωπον λαμβάνω*, to receive a person, give him access to oneself, i. e. **to regard anyone's power, rank, external circumstances**, and on that account to do some injustice or neglect something: used of partiality (A. V. **to accept the person**), [Luke 20:21](#); with *ἀνθρώπου* added, [Galatians 2:6](#) ([Leviticus 19:15](#); [Malachi 2:9](#), etc.; *θαυμάζειν τό πρόσωπον*, [Deuteronomy 10:17](#); [Job 32:22](#)); (cf. Lightfoot on [Galatians](#), the passage cited).

5. to take, equivalent to to choose, select: *τινα ἐκ τινων*, passive [Hebrews 5:1](#).

6. To the signification **to take** may be referred that use, frequent in Greek authors also (cf. Passow, under the word, B.

d. at the end; (Liddell and Scott, II. 3)), by which *λαμβάνειν* joined to a substantive forms a periphrasis of the verb whose idea is expressed by the substantive: *λαμβάνειν ἀρχήν* **to take beginning**, equivalent to *ἄρχομαι* **to begin**, [Hebrews 2:3](#) (Polybius 1, 12, 9, and often; Aelian v. h. 2, 28; 12, 53, and in other authors); *λήθην τίνος*, to forget, [2 Peter 1:9](#) (Josephus, Antiquities 2, 6, 10; 9, 1; 4, 8, 44; Aelian v. h. 3, 18 under the end; h. anim. 4, 35); *ὑπόμνησιν τίνος*, to be reminded of a thing, [2 Timothy 1:5](#); *περιαν τίνος*, **to prove anything**, i. e. either **to make trial of:** ἧς namely, *θαλάσσης*, which they attempted to pass through, [Hebrews 11:29](#); or **to have trial of, to experience:** also with the genitive of the thing, [Hebrews 11:36](#) (in both senses often also in classical Greek; see *πειρα*, and Bleek, Br. a. d. [Hebrews 2:2](#), p. 811); *συμβούλιον λαμβάνειν*, **to take counsel**, equivalent to *συμβουλευέσθαι*, **to deliberate** (a combination in imitation apparently of the Latin phrase *consilium capere*, although that signifies **to form a plan, to resolve**): [Matthew 12:14](#); [Matthew 22:15](#); [Matthew 27:1, 7](#); [Matthew 28:12](#); *θάρος*, to take, receive, courage, [Acts 28:15](#); *τό χάραγμα τίνος*, equivalent to *χάρσσομαι τί*, to receive the mark of, i. e. let oneself be marked or stamped with: [Revelation 14:9, 11](#); [Revelation 19:20](#); [Revelation 20:4](#).

II. to receive (what is given); **to gain, get, obtain**: absolutely, opposed to *αἰτεῖν*, [Matthew 7:8](#); [Luke 11:10](#); [John 16:24](#); opposed to *διδόναι*, [Acts 20:35](#); [Matthew 10:8](#); with the accusative of the thing, [Matthew 20:9](#); [Mark 10:30](#); ([Luke 18:30](#) L text WH text Tr marginal reading); [John 7:39](#); [Acts 2:38](#); [Acts 10:43](#); [Romans 1:5](#); [Romans 5:11](#); [1 Corinthians 2:12](#); [1 Corinthians 9:24](#); [2 Corinthians 11:4](#); [Galatians 3:14](#); [Hebrews 9:15](#); (R G, see *ἐπαγγελία*, 2 b.; cf. Winer's Grammar, 237 (222)); [James 1:12](#); [James 5:7](#); [1 Peter 4:10](#); [Revelation 4:11](#); [Revelation 5:12](#), and many other examples; *μισθόν*, [Matthew 10:41](#); [John 4:36](#); [1 Corinthians 3:8, 14](#); *ἐλεημοσύνην*, [Acts 3:3](#); *ἔλεος*, [Hebrews 4:16](#); *τόπον ἀπολογίας*, [Acts 25:16](#); *τὴν ἐπισκοπὴν*, [Acts 1:20](#); *διάδοχον*, [Acts 24:27](#) (successorem accipio, Pliny, epistles 9, 13); *τό ἱκανόν παρὰ τίνος* (the genitive of person), [Acts 17:9](#) (see *ἱκανός*, a. at the end); of punishments: *κρίμα*, [Matthew 23:14-13Rec.](#); [Mark 12:40](#) (cf. Winer's Grammar, 183 (172)); [Luke 20:47](#) [James 3:1](#); with the dative incommodi added, *ἑαυτῷ*, [Romans 13:2](#) (*δίκην*, Herodotus 1, 115; Euripides, Bacch. 1312; *ποινας*, Euripides, Tro. 360). *οἰκοδομῆν*, to receive edifying, equivalent to *οἰκοδομοῦμαι*, [1 Corinthians 14:5](#); *περιτομῆν*, equivalent to *περιτέμνομαι*, [John 7:23](#); *τί ἐκ τίνος*, [John 1:16](#); *ἐξ ἀναστάσεως τούς νεκρούς*, substantially equivalent to **to receive, get back**, [Hebrews 11:35](#) (see *ἐκ*, II. 6); *ἐκ*, a part of a thing (see *ἐκ*, II. 9), [Revelation 18:4](#); *τί παρὰ τίνος* (the genitive of person) ([Luke 6:34](#) T Tr text WH); [John 10:18](#); [Acts 2:33](#); [Acts 3:5](#); [Acts 20:24](#); [Acts 26:10](#); [James 1:7](#); [1 John 3:22](#) R G; [2 John 1:4](#); [Revelation 2:28](#) (); *ἀπό τίνος* (the genitive of person), [1 John 2:27](#); (L T Tr WH); on the difference between *παρὰ* and *ἀπό τίνος λαμβάνειν*, cf. Winer's Grammar, 370 (347) note; (Buttmann, § 147, 5; yet see Lightfoot on [Galatians 1:12](#)); *ὑπό τίνος*, [2 Corinthians 11:24](#); *πῶς εἴληφας*, **how thou hast received** by instruction in the gospel, i. e. hast learned, [Revelation 3:3](#). The verb *λαμβάνω* does not occur in the Epistles to the Thessalonians, Philemon, Titus, nor in the Epistle of Jude. [COMPARE: *ἀναλαμβάνω*, *ἀντιλαμβάνω*, *συν(ἀντι)λαμβάνω* (*λαμβάνομαι*), *ἀπολαμβάνω*, *ἐπιλαμβάνω*, *καταλαμβάνω*, *μεταλαμβάνω*, *παραλαμβάνω*, *συνπαραλαμβάνω*, *προλαμβάνω*, *προσλαμβάνω*, *προσλαμβάνω*, *συνλαμβάνω*, *συνπαραλαμβάνω*, *ὑπολαμβάνω*. SYNONYM: see *δέχομαι*, at the end]

Topical Lexicon

Overview of Usage

λαμβάνω appears 261 times across the New Testament, functioning in narrative, parable, prophecy and epistle alike. It is the ordinary verb for “receive,” “take,” or “lay hold of,” yet Scripture employs it to describe everything from taking bread into one’s hands to receiving

eternal life. Because the word is equally at home in mundane action and redemptive history, its occurrences trace a theological arc from daily provision to final reward.

Receiving Divine Revelation and Salvation

The verb marks the human side of salvation: faith's open hand. "But to all who did receive Him, He gave the right to become children of God" ([John 1:12](#)). Paul echoes this gospel dynamic: "We have received grace and apostleship to call all the Gentiles to the obedience of faith" ([Romans 1:5](#)). Receiving the implanted word ([James 1:21](#)) and the Spirit Himself ([Romans 8:15](#); [Galatians 3:2](#)) grounds Christian identity. Conversely, failure to receive Christ incurs judgment ([John 5:43](#)).

Christ's Messianic Mission

λαμβάνω underlines the voluntary nature of Christ's work. "No one takes it from Me, but I lay it down of My own accord. I have authority to lay it down and authority to take it up again" ([John 10:18](#)). In the passion narrative the verb records both holy submission and human cruelty: Jesus "received" the vinegar ([John 19:30](#)) and the scourging ([John 19:1](#)), fulfilling prophecy ([Matthew 8:17](#)). Post-resurrection, He "took the scroll" that none other could open ([Revelation 5:7-8](#)), publicly demonstrating His worthiness to enact God's redemptive plan.

Liturgical and Sacramental Resonance

In the institution of the Lord's Supper the command rings clear: "Take, eat; this is My body" ([Matthew 26:26](#); [Mark 14:22](#); [Luke 22:19](#)). The repeated use of λαμβάνω embeds receptive faith at the heart of Christian worship. Believers do not create grace; they receive it, symbolized by the bread and cup taken from Christ's hand.

Miracles and Divine Provision

The feeding miracles employ the verb for Jesus' deliberate action: "Taking the five loaves and the two fish, He looked up to heaven and blessed them" ([Luke 9:16](#)). The same word is used when the disciples "received" twelve baskets of leftovers ([John 6:11](#)). Thus λαμβάνω frames both the giving and the grateful reception of God's material care.

Apostolic Ministry and Charismatic Endowment

Acts shifts the focus to power for witness: "You will receive power when the Holy Spirit comes upon you" ([Acts 1:8](#)). Throughout the missionary narrative converts "receive the word" ([Acts 2:41](#)) and later "receive the Holy Spirit" through apostolic laying on of hands ([Acts 8:17](#)). Paul's correspondence appeals to this shared experience: "What do you have that you did not receive?" ([1 Corinthians 4:7](#)), guarding against pride. Spiritual gifts are stewarded as received trusts ([1 Peter 4:10](#)).

Ethics of Giving and Taking

λαμβάνω also warns against wrongful acquisition. The wicked tenants “took” the son and killed him ([Matthew 21:39](#)). Religious hypocrites “devour widows’ houses, and for a show make lengthy prayers. These will receive greater condemnation” ([Mark 12:40](#)). Civil authorities who “receive bribes” violate God’s justice ([Acts 24:27](#)). By contrast the generous believer “receives a prophet’s reward” when he welcomes God’s messengers ([Matthew 10:41](#)).

Discipleship and Daily Obedience

Jesus demands personal surrender: “Whoever does not take up his cross and follow Me is not worthy of Me” ([Matthew 10:38](#)). The present tense λαμβάνει stresses an ongoing lifestyle of self-denial. Prayer, too, is conditioned on expectant reception: “Whatever you ask in prayer, believe that you have received it, and it will be yours” ([Mark 11:24](#)).

Eschatological Reward and Judgment

Future hope is expressed with λαμβάνω in both promise and warning. The righteous “will receive the crown of life” ([James 1:12](#)), “an inheritance that can never perish” ([Matthew 19:29](#)). Conversely, the beast-worshippers “receive a mark on their forehead or on their hand” ([Revelation 14:9](#)), sealing their doom. At the Great White Throne the dead “were judged according to their works, as recorded in the books” and each “received” according to his deeds ([Revelation 20:4, 12](#)).

Corporate Identity and Hospitality

The verb undergirds New Testament fellowship. The church at Rome is urged to “welcome Phoebe” ([Romans 16:2](#), implied). John commends Gaius for “welcoming the brothers” ([3 John 1:7–8](#)). Receiving traveling teachers, bearing one another’s burdens, and sharing material gifts all reflect the gospel pattern of freely receiving and freely giving ([Matthew 10:8](#)).

Historical and Devotional Trajectory

Early Christian writers saw in λαμβάνω the synergy of divine grace and human response. Ignatius urges believers to “receive meekness,” while Chrysostom highlights the contrast between Judas “taking” silver and the disciples “receiving” the Spirit. Reformation preaching pointed to [John 1:12](#) as the essence of faith: an empty hand receiving Christ. Contemporary ministry continues to echo this call—training believers to receive the Word, the Spirit, discipline, one another, and ultimately the imperishable reward.

Key Theological Themes Summarized

1. Salvation is received, not earned ([John 1:12](#); [Romans 5:11](#)).
2. Spiritual power for witness is received through the Spirit ([Acts 1:8](#)).
3. Worship centers on receiving Christ’s provision ([Matthew 26:26](#)).
4. Discipleship entails taking up the cross ([Matthew 10:38](#)).
5. Ethical living renounces illicit taking and embraces generous receiving ([Mark 12:40](#); [1 Peter](#)

[4:10](#)).

6. Final destinies involve receiving either reward or wrath ([James 1:12](#); [Revelation 14:9](#)).

In every context λαμβάνω accents God's initiative and the believer's responsive faith, weaving a coherent testimony of grace received, stewarded, and finally perfected.

v.8 (give)

1325. didómi ►

Lexical Summary

didómi: To give, to grant, to bestow

Original Word: δίδωμι

Part of Speech: Verb

Transliteration: didómi

Pronunciation: dee'-do-mee

Phonetic Spelling: (did'-o-mee)

KJV: adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield

NASB: give, given, gave, grant, gives, giving, granted

Word Origin: [a prolonged form of a primary verb]

1. to give

{used in a very wide application (properly or by implication, literally or figuratively); greatly modified by the connection; used as an alternative in most of the tenses}

Strong's Exhaustive Concordance

bestow, commit, deliver.

A prolonged form of a primary verb (which is used as an alternative in most of the tenses); to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection) -- adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

NAS Exhaustive Concordance

Word Origin

redupl. from the root do-

Definition

to give (in various senses lit. or fig.)

NASB Translation

add (1), allow (2), bestowed (4), cause (2), commanded* (1), dealing (1), drew (1), gave (79),

give (122), given (117), gives (14), giving (12), grant (15), granted (10), granting (2), leave (1), make (1), offer (2), pass (1), pay (5), permitted (1), pour (1), poured (1), produce (1), produces (1), producing (1), put (6), puts (1), putting (1), show (1), struck* (1), utter (1), venture* (1), yielded (3).

Thayer's Greek Lexicon

STRONGS NT 1325: δίδωμι

δίδωμι (*διδῶ*, [Revelation 3:9](#) L T WH; (*διδῶ* Tr, yet see WH Appendix, p. 167)), 3 person plural *διδόασι* ([Revelation 17:13](#) (not Rec.)), imperative *δίδου* ([Matthew 5:42](#) R G); imperfect 3 person singular *ἔδιδου*, 3 person plural *ἔδιδουν* (*ἔδίδουσιν*, [John 19:3](#) L T Tr WH (see *ἔχω*)); future *δώσω*; 1 aorist *ἔδωκα* (2 person singular *ἔδωκες*, [John 17:7](#) Tr marginal reading, 8 Tr marginal reading; cf. references under the word *κοπιᾶω*), subjunctive *δώσῃ* (and *δώσωμεν*) from an imaginary indicative form *ἔδωσα* ([Mark 6:37](#) T Tr marginal reading); [John 17:2](#) (Tr marginal reading WH *δώσει*); [Revelation 8:3](#) (L T Tr WH *δώσει*; cf. Lob. ad Phryn., p. 720f; Buttmann, 36 (31); Winers Grammar, 79 (76); (Veitch, under the word *δίδωμι* at the end, also Sophocles Lexicon, under the word, and especially the Introduction, p. 40; WH's Appendix, p. 172)); perfect *δέδωκα* (on the interchange between the forms of the pf and of the aorist in this verb cf. Buttmann, 199 (172)); pluperfect *ἔδεδώκειν* and without augment (Winers Grammar, § 12, 9; Buttmann, 33 (29)) *δεδώκειν*, [Mark 14:44](#); and L text T Tr WH in [Luke 19:15](#); 3 person plural *δεδώκεισαν*, [John 11:57](#); 2 aorist subjunctive 3 person singular *δῶ* (*δώῃ*, [John 15:16](#) Tr marginal reading; [Ephesians 1:17](#) WH marginal reading; [2 Timothy 2:25](#) L WH marginal reading; *δοῖ*, [Mark 8:37](#) T Tr WH; cf. Buttmann, 46 (40); WH's Appendix, p. 168; Kuenen and Cobet, praef., p. lxi.), plural *δῶμεν*, *δῶτε*, *δῶσιν*, optative 3 person singular *δώῃ* for *δοιῇ*, [Romans 15:5](#); ([2 Thessalonians 3:16](#)); [2 Timothy 1:16, 18](#); (T Tr WH text; [Ephesians 1:17](#) R G; R G) and elsewhere among the variants ((cf. Winers Grammar, § 14, 1 g.; Buttmann, 46 (40), cf. § 139, 37 and 62); see (WHs Appendix, as above; Tdf. Proleg., p. 122;) Lob. ad Phryn., p. 346; (Kühner, § 282 Anm. 2; Veitch, under the word *δίδωμι* at the end)), imperative *δός*, *δότε*, infinitive *δοῦναι*, participle *δούς*; passive, perfect *δέδομαι*; 1 aorist *έδοθην*; 1 future *δοθήσομαι*; cf. Buttmann, 45f (39f); (WH as above): In the Sept. times without number for *𐤃𐤍𐤁*, sometimes for *𐤃𐤍𐤁𐤃*; and for Chaldean *𐤃𐤍𐤁*; (from Homer down); **to give**;

A. absolutely and generally: *μακάριον ἔστι μᾶλλον δίδοναι, ἢ λαμβάνειν*, [Acts 20:35](#).

B. In construction;

I. **τίνι τί**, to give something to some one — in various senses;

1. of one's own accord to give one something, to his advantage; **to bestow, give as a gift**: [Matthew 4:9](#); [Luke 1:32](#); [Luke 12:32](#), and often **δόματα** (cf. Buttman, 148 (129)), [Matthew 7:11](#); [Luke 11:13](#); [Ephesians 4:8](#) ([Psalm 67:19](#) ()); **τά ὑπάρχοντα** what thou hast **τοῖς πτωχοῖς**, [Matthew 19:21](#); **χρήματα**, [Acts 24:26](#).

2. to grant, give to one asking, let have: [Matthew 12:39](#); [Matthew 14:7](#); [Matthew 16:4](#); [Matthew 20:23](#); [Mark 6:22, 25](#); [Mark 8:12](#); [Mark 10:40](#); [Luke 11:29](#); [Luke 15:16](#); [John 11:22](#); [John 14:16](#); [John 15:16](#); [John 16:23](#); [Acts 3:6](#); [James 1:5](#); (noteworthy is [1 John 5:16](#) **δώσει** (namely, probably **ὁ Θεός**) **αὐτῷ ζῶν τοῖς ἁμαρτάνουσιν**, etc., where **αὐτῷ** seems to be an ethical dative and **τοῖς ἁμαρτάνουσιν** dependent on the verb; see Buttman, 133 (116) note, cf. 179 (156); Winer's Grammar, 523 (487), cf. 530 (494)); in contradistinction from what one claims: [John 3:27](#); [John 19:11](#).

3. to supply, furnish, necessary things: as **ἄρτον τίνι**, [Matthew 6:11](#); [Luke 11:3](#); [John 6:32, 51](#); **τροφήν**, [Matthew 24:45](#); **βρῶσιν**, [John 6:27](#); besides in [Matthew 25:15, 28](#); [Mark 2:26](#); [Mark 4:25](#); [Luke 6:4](#); [Luke 8:18](#); [Luke 12:42](#); [Luke 19:24, 26](#); [John 4:10, 14, 15](#); [Ephesians 6:19](#).

4. to give over, deliver, i. e., a. to reach out, extend, present: as [Matthew 14:19](#); [Matthew 17:27](#); [Mark 6:41](#); [Mark 14:22](#); [Luke 9:16](#); [Luke 22:19](#); **τό ψωμίον**, [John 13:26](#); **τό ποτήριον**, [John 18:11](#); [Revelation 16:19](#); **τάς χειρας διδόναι**, to give one the hand, [Acts 9:41](#); [Galatians 2:9](#).

b. of a writing: **ἀποστάσιον**, [Matthew 5:31](#).

c. to give to one's care, intrust, commit; aa. something to be administered; universally: **παντί ᾧ ἐδόθη πολύ**, [Luke 12:48](#); property, money, [Matthew 25:15](#); [Luke 19:13, 15](#); **ἀμπελῶνα**, a vineyard to be cultivated, [Mark 12:9](#); [Luke 20:16](#); **τάς κλείς (κλειδας) τεσς βασιλείας**. [Matthew 16:19](#); **τήν κρίσιν**, [John 5:22](#); **κρίμα**, [Revelation 20:4](#); **τήν ἐξουσίαν ἑαυτῶν**, [Revelation 17:13](#) (not Rec.); **τά ἔργα, ἵνα τελειώσω αὐτά**, [John 5:36](#); **τό ἔργον, ἵνα ποιήσω**, [John 17:4](#); **τό ὄνομα τοῦ Θεοῦ**, to be declared, [John 17:11](#) (not Rec., [John 17:12](#) T Tr WH). bb. **to give or commit to some one something to be religiously observed**: **διαθήκην περιτομῆς**, [Acts 7:8](#); **τήν περιτομήν**, the ordinance of circumcision, [John 7:22](#); **τόν νόμον**, [John 7:19](#); **λόγια ζῶντα**, [Acts 7:38](#).

5. to give what is due or obligatory, to pay: wages or reward, [Matthew 20:4, 14](#); [Matthew 26:15](#); [Revelation 11:18](#); **ἀργύριον**, as a reward, [Mark 14:11](#); [Luke 22:5](#); taxes, tribute, tithes,

etc.: [Matthew 17:27](#); [Matthew 22:17](#); [Mark 12:14](#) (15); [Luke 20:22](#); [Luke 23:2](#); [Hebrews 7:4](#); [Θυσίαν](#) namely, [τῷ κυρίῳ](#), [Luke 2:24](#) ([Θυσίαν ἀποδοῦναι τῷ Θεῷ](#), Josephus, Antiquities 7, 9, 1); [λόγον](#), **render account**, [Romans 14:12](#) (L text Tr text [ἀποδοῦναι](#)).

6. [δίδωμι](#) is joined with nouns denoting an act or an effect; and a. the act or effect of him who gives, in such a sense that what he is said [διδόναι](#) (either absolutely or with the dative of person) he is conceived of as effecting, or as becoming its author. Hence, [δίδωμι](#) joined with a noun can often be changed into an active verb expressing the effecting of that which the noun denotes. Thus, [διδόναι αἶνον τῷ Θεῷ](#) is equivalent to [αἰνεῖν τόν Θεόν](#), [Luke 18:43](#); [ἀπόκρισιν τίνι](#) equivalent to [ἀποκρίνεσθαι](#), [John 1:22](#); [John 19:9](#); [ἐγκοπὴν δοῦναι τῷ εὐαγγελίῳ](#) equivalent to [ἐνκόπτειν τό εὐαγγέλιον](#), to hinder (the progress of) the gospel, [1 Corinthians 9:12](#); [ἐντολήν τίνι](#) equivalent to [ἐντέλλεσθαι τίνι](#) [John 11:57](#); [John 12:49](#); [John 13:34](#); [1 John 3:23](#); [δόξαν τίνι](#) equivalent to [δοξάζειν τίνι](#) (see [δόξα](#), II.); [ἐργασίαν](#), after the Latin *operam dare*, **take pains**, (A. V. **give diligence**), equivalent to [ἐργάζεσθαι](#), [Luke 12:58](#) ([συμβούλιον](#), cf. the Latin *consilium dare*, equivalent to [συμβουλεύεσθαι](#), [Mark 3:6](#) Tr text WH text); [διαστολήν τίνι](#) i. q. [διαστέλλειν τί](#), [1 Corinthians 14:7](#); [παραγγελίαν](#), [1 Thessalonians 4:2](#) [παράκλησιν](#), [2 Thessalonians 2:16](#); [ἔλεος](#) equivalent to [ἐλθῆναι](#), [2 Timothy 1:16](#), [18 ἀγάπην](#), show (A. V. **bestow**), [1 John 3:1](#); [ἐκδίκησιν](#) [2 Thessalonians 1:8](#); [βασανισμόν](#), [Revelation 18:7](#); [ῥάπισμα](#) equivalent to [ῥαπίζειν τινα](#), [John 18:22](#); [John 19:3](#); [φίλημα](#) equivalent to [φιλεῖν τινα](#), [Luke 7:45](#). or b. the noun denotes something to be done by him to whom it is said to be given: [διδόναι τίνι μετάνοιαν](#), to cause him to repent, [Acts 5:31](#); [Acts 11:18](#); [γνώσιν σωτηρίας](#), [Luke 1:77](#); [ἐλπίδα τίνι](#), [2 Thessalonians 2:16](#).

7. Joined with nouns denoting strength, faculty, power, virtue, [δίδωμι](#) ([τίνι τί](#)) is equivalent to: **to furnish, endue**, (one with a thing): [Luke 21:15](#) ([δώσω ὑμῖν στόμα καί σοφίαν](#)); [Acts 7:10](#); [ἐξουσίαν](#), [Matthew 9:8](#); [Matthew 10:1](#); [Luke 10:19](#); [John 17:2](#); [Revelation 2:26](#); [Revelation 6:8](#); [Revelation 13:7](#); [διάνοιαν](#), [1 John 5:20](#); [σύνεσιν](#), [2 Timothy 2:7](#); and in the very common phrase [διδόναι τό πνεῦμα](#). (I'. [διδόναι τίνι τίνος](#) **to give to one** (a part) of etc.: [Revelation 2:17](#) (G L T Tr WH) [δώσω αὐτῷ τοῦ μάννα](#), cf. Winers Grammar, 198 (186); Buttmann, 159 (139).)

II. [δίδωμι τί](#) without a dative, and [δίδωμι τινα](#).

1. δίδωμι τί;

a. with the force of **to cause, produce, give forth from oneself**: **ὑετόν**, from heaven, [James 5:18](#); **καρπόν**, [Matthew 13:8](#); [Mark 4:7, 8f](#) ([Deuteronomy 25:19](#); Sir. 23:25); **σημεῖα**, [Matthew 24:24](#); [Mark 13:22](#) (not Tdf.); [Acts 2:19](#) ([Exodus 7:9](#); [Deuteronomy 13:1](#), etc.); **ὑπόδειγμα**, [John 13:15](#); **φέγγος**, [Matthew 24:29](#); [Mark 13:24](#) (**φῶς**, [Isaiah 13:10](#)); **φωνήν**, [1 Corinthians 14:7f](#); **διά τῆς γλώσσης λόγον**, [1 Corinthians 14:9](#); **γνώμην**, to give one's opinion, to give advice, [1 Corinthians 7:25](#); [2 Corinthians 8:10](#).

b. **διδόναι κλήρους** (קְהָל לְרִגְלָא, [Leviticus 16:8](#)), **to give**, i. e. **hand out lots**, namely, to be cast into the urn (see **κλήρος**, 1), [Acts 1:26](#).

c. **δίδωμι τί** with the predicate accusative: [Matthew 20:28](#); [Mark 10:45](#) (to give up as a **λύτρον**); [Matthew 16:26](#); [Mark 8:37](#) (to pay as an equivalent).

2. δίδωμι τινα;

a. where the noun refers to the office one bears, **to appoint**: **κριτάς**, [Acts 13:20](#).

b. to cause to come

forth: **δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων** (namely, **τινας** (cf. Buttman, 158 (138); Winer's Grammar, § 59, 4 b.)), [Revelation 3:9](#); so also the sea, death, Hades, are said to **give (up)** the dead who have been engulfed or received by them, [Revelation 20:13](#).

3. δίδωμι τινα τίνι;

a. **to give one to some one as his own**: as the object of his saving care, [Hebrews 2:13](#); **to give one to someone**, to follow him as a leader and master, [John 6:37, 39](#); [John 10:29](#); [John 17:6, 9, 12](#) (but see B. I. 4.

c. aa. above), ; ; in these passages God is said to have given certain men to Christ, i. e. to have disposed them to acknowledge Christ as the author and medium of their salvation, and to enter into intimate relations with him, hence Christ calls them 'his own' (**τά ἐμά**, [John 10:14](#)).

b. **to give one to some one to care for his interests**: [John 3:16](#) (**ἔδωκεν** namely, **αὐτῷ**, i. e. **τῷ κόσμῳ**); [Acts 13:21](#).

c. to give one to some one to whom he already belonged, to return: [Luke 7:15](#) ([ἀπεδωκε](#) (so L marginal reading in [Luke 7:15](#))).

d. [δίδωμι ἐμαυτὸν τίνι](#), to one demanding of me something, **I give myself up** as it were; an hyperbole for **disregarding entirely my private interests, I give as much as ever I can**: [2 Corinthians 8:5](#).

4. [δίδωμι τινα](#) with a predicate accusative: [ἐαυτὸν τύπον](#), to render or set forth oneself as an example, [2 Thessalonians 3:9](#); with a predicate of dignity, office, function, and a dative of the person added **for whose benefit** some one invested with said dignity or office **is given**, that is, **is bestowed**: [αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ](#), head over all things to the church, [Ephesians 1:22](#); [ἔδωκεν τοὺς μέν ἀποστόλους κτλ.](#), namely, [τῇ ἐκκλησίᾳ](#), [Ephesians 4:11](#). For in neither of these passages are we obliged, with many interpreters, to translate the word **appointed, made**, after the use of the Hebrew [יָדָן](#); especially since in the second Paul seems wish to confirm the words quoted in [Ephesians 4:8](#), [ἔδωκε δόματα τοῖς ἀνθρώποις](#). Those in the church whom Christ has endued with gifts and functions for the common advantage the apostle reckons among the [δόματα](#) given by him after his ascension to heaven.

III. Phrases in which to the verb [δίδωμι](#), either standing alone or joined to cases, there is added:

1. an infinitive, either alone or with an accusative; [δίδωμι τίνι](#) followed by an infinitive denoting the object: [δίδωμι τίνι φαγεῖν](#), give, supply, something to eat, give food (Buttmann, 261 (224); Winer's Grammar, 318f (299)), [Matthew 14:18](#); [Matthew 25:35, 42](#); [Mark 6:37](#); [Mark 5:43](#); [Luke 8:55](#); [Luke 9:13](#); [Revelation 2:7](#); [πιεῖν](#), [John 4:7, 10](#); with the addition of an object accusative depending on the [φαγεῖν](#) or [πιεῖν](#): [Matthew 27:34](#); [Mark 15:23](#) (R G L); with an accusative added depending on the verb [δίδωμι](#): [John 6:31](#) [Revelation 16:6](#); followed by an infinitive indicating design (cf. Buttmann, as above), **to grant** or **permit one** to etc.: [Luke 1:73f](#) ([δοῦναι ἡμῖν ἀφόβως λατρεύειν αὐτῷ](#)); [John 5:26](#); [Acts 4:29](#); [Romans 15:5](#); [Ephesians 3:16](#); [Revelation 3:21](#); [Revelation 6:4](#); [Revelation 7:2](#); (followed by [εἰς](#), with the infinitive: [Romans 15:16](#), cf. Buttmann, 265 (228)); by a construction borrowed from the Hebrew, [καὶ δώσω τοῖς ... καὶ προφητεύσουσι](#), [Revelation 11:3](#); in the passive, [Matthew 13:12](#); [Mark 4:11](#) ([ὑμῖν δέδοται γνῶναι](#) (G L T Tr WH omit [γνῶναι](#)) to you it has been granted etc.); followed by the accusative and the infinitive: [δῶη](#) (L T Tr WH [δῶ](#)) [ὑμῖν ... κατοικῆσαι τὸν Χριστὸν ἐν ταῖς καρδίαις ὑμῶν](#), [Ephesians 3:16f](#); [ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι](#), [Acts](#)

10:40; οὐ δώσεις τόν ὄσιον σου ἰδεῖν διαφθοράν (from [Psalm 15:10](#) ()), [Acts 2:27](#); [Acts 13:35](#).

2. δίδωμι τίνι, followed by ἵνα, to grant or permit, that, etc. (Buttmann, 238 (205) Winer's Grammar, 337 (316), cf. 545 (507)): [Mark 10:37](#); [Revelation 19:8](#). to commission, [Revelation 9:5](#).

IV. δίδωμι τί, or τίνι τί, or τίνι or τινα, followed by a preposition with a noun (or pronoun);

1. τίνι ἐκ τίνος (cf. Winer's Grammar, § 28, 1; Buttmann, 159 (139)): δότε ἡμῖν (a part) ἐκ τοῦ ἐλαίου ὑμῶν, [Matthew 25:8](#); ἐκ τῶν ἄρτων, easily to be supplied from the context, [Mark 2:26](#); [Luke 6:4](#); ἐκ τοῦ πνεύματος αὐτοῦ ἔδωκεν ἡμῖν, [1 John 4:13](#); otherwise in [John 3:34](#) ὁ Θεός οὐ δίδωσι τό πνεῦμα ἐκ μέτρου, by measure, i. e. according to measure, moderately (cf. Winer's Grammar, § 51, 1 d.); otherwise in [Revelation 3:9](#) δίδωμι ἐκ τῆς συναγωγῆς (see II. 2 b. above). τίνι ἀπό τίνος: [Luke 20:10](#) ἵνα ἀπό τί καρποῦ τοῦ ἀμπελῶνος δώσιν (L T Tr WH δώσουσιν) αὐτῶ, namely, the portion due. Τί followed by εἰς with a noun, to give something to put into, [Luke 6:38](#) μέτρον δώσουσιν εἰς τόν κόλπον ὑμῶν (shall they give, i. e. pour into your bosom), or upon, [Luke 15:22](#) δότε δακτύλιον εἰς τήν χειρα αὐτοῦ (put a ring on his hand); εἰς τόν ἀγρόν, for the field, to pay its price, [Matthew 27:10](#); τίνι τί εἰς τάς χειρας, to commit a thing to one, deliver it into one's power: [John 13:3](#) (Hebrew יָדַי בְּיָדָיָךְ, [Genesis 9:2](#); [Genesis 14:20](#); [Exodus 4:21](#)); εἰς τήν διάνοιαν, or ἐπί τάς καρδιάς ([Jeremiah 38:33](#) ()), put into the mind, fasten upon the heart, [Hebrews 8:10](#); [Hebrews 10:16](#); or εἰς τῆς καρδιάς with an infinitive of the thing, [Revelation 17:17](#); (Xenophon, Cyril 8, 2, 20 διδόναι τίνι τί εἰς τήν ψυχήν). ἑαυτόν διδόναι εἰς with the accusative of place, to betake oneself somewhere, to go into some place: [Acts 19:31](#) (εἰς τόπους παραβολουσ, Polybius 5, 14, 9; εἰς τόπους τραχεῖς, Diodorus 14, 81; εἰς τάς ἐρημίας, Diodorus 5, 59; Josephus, Antiquities 15, 7, 7; εἰς κώμην τινα, Josephus, Antiquities 7, 9, 7).

2. δίδωμι τί ἐν τίνι, i. e. to be or remain in, so that it is in (cf. Winer's Grammar, 414 (386); Buttmann, 329 (283)): ἐν τῇ χειρί τίνος, [John 3:35](#); ἐν ταῖς καρδίαις, [2 Corinthians 1:22](#); ἐν τῇ καρδία τίνος, [2 Corinthians 8:16](#) (cf. [1 Kings 10:24](#)); εἰρήνην δοῦναι ἐν τῇ γῆ to bring peace to be on earth, [Luke 12:51](#).

3. δίδωμι τί ὑπέρ τίνος, give up for etc. (cf. Winer's Grammar, 383f (358f)): [John 6:51](#); ἑαυτόν ὑπέρ τίνος, [Titus 2:14](#); ἑαυτόν ἀντίλυτρον ὑπέρ τίνος, [1 Timothy](#)

[2:6](#); *ἑαυτὸν περὶ* (R WH text *ὑπέρο*; cf. *περὶ*, the passage cited *δ.*) *τῶν ἁμαρτιῶν*, for sins, i. e. to expiate them, [Galatians 1:4](#).

4. *διδόναι τίνι κατὰ τὰ ἔργα, τὴν προᾶξιν*, to give one according to his works, to render to one the reward of his deeds: [Revelation 2:23](#) ([Psalm 27:4](#) ()); (cf. *ἀποδώσει* [Matthew 16:27](#); [Romans 2:6](#)).

5. Hebraistically, *δέδωκα ἐνώπιον σου θύραν ἀνεωγμένην* I have set before thee a door opened, i. e. have caused the door to be open to thee, [Revelation 3:8](#).

[SYNONYMS: *διδόναι, δωρεῖσθαι: δίδοναι*, to give in general, antithetic

to *λαμβάνειν*; *δωρεῖσθαι* specific, to bestow, present; *διδόναι* might be used even of evils, but *δωρεῖσθαι* could be used of such things only ironically; see *δόμα*, at the end.

Compare: *ἀναδίδωμι, ἀποδίδωμι, ἀνταποδίδωμι, διαδίδωμι, ἐκδίδωμι, ἐπιδίδωμι μεταδίδωμι, παραδίδωμι προδίδωμι.*]

Topical Lexicon

Core Concept of Strong's 1325

The verb conveys the action of giving, granting, bestowing, delivering or committing something or someone to another. In the New Testament it ranges from God's gracious self-giving to the everyday act of handing bread to a neighbor. The word's 416 appearances make it a thread that ties together revelation, redemption, discipleship, worship and final judgment.

The Father as the Supreme Giver

- [John 3:16](#) anchors the theme: "For God so loved the world that He gave His one and only Son."
- [John 3:35](#) declares that the Father "has given all things into His hand."
- In salvation the Father gives repentance ([Acts 5:31](#)), faith ([Philippians 1:29](#)), grace ([Ephesians 3:7](#)), wisdom ([James 1:5](#)) and every good and perfect gift ([James 1:17](#)).
- His giving is not abstract: "All authority in heaven and on earth has been given to Me" ([Matthew 28:18](#)), so the Son's mission rests on a prior act of divine giving.

The Mutual Giving within the Godhead

[John 17](#) is saturated with the verb. The Father gives the elect to the Son (17:2, 6, 9, 24); the Son gives them eternal life (17:2), God's words (17:8), the Father's name (17:11), the Father's word (17:14) and the Father-shared glory (17:22). This reciprocal giving discloses intra-Trinitarian love and becomes the model for Christian unity (17:22–23).

The Son Giving Life, Light and Law

- Eternal life: “I give them eternal life, and they will never perish” ([John 10:28](#)).
- Living water: “The water I will give him will become in him a fount of water springing up to eternal life” ([John 4:14](#)).
- Spiritual nourishment: “The bread of God is He who comes down from heaven and gives life to the world” ([John 6:33](#)).
- New commandment: “A new commandment I give you: Love one another” ([John 13:34](#)).

The Gift of the Holy Spirit

The Spirit Himself is given ([Acts 5:32](#); [1 John 3:24](#)), and through Him gifts are distributed: “To each one the manifestation of the Spirit is given for the common good” ([1 Corinthians 12:7](#)). Pentecost illustrates divine generosity: “They were all filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them” ([Acts 2:4](#)).

Authority and Power Granted for Mission

- [Luke 10:19](#): “I have given you authority to tread on snakes and scorpions, and over all the power of the enemy.”
- [Acts 1:8](#) is rooted in this giving, as power comes from the Spirit the Father promises to give.
- [Revelation 3:8](#) speaks of mission opportunity: “I have placed before you an open door that no one can shut.”

Gracious Provision for Daily Need

Jesus blesses and multiplies food that He “gave” to the disciples ([Mark 6:41](#)). Believers are urged: “Give, and it will be given to you” ([Luke 6:38](#)). Material giving expresses the gospel’s generosity and supports ministry ([Philippians 4:15–18](#)).

Imperatives to Give

Commands employ the aorist imperative: “Give to the one who asks you” ([Matthew 5:42](#)); “Give God the glory” ([Revelation 14:7](#)). In worship, giving thanks ([Luke 22:19](#)) and giving glory shape corporate life.

Covenant and Law

The Law was “given through Moses” ([John 1:17](#)), yet grace and truth were realized in Jesus Christ. Paul repeatedly speaks of “grace given to me” ([Romans 12:3](#); [1 Corinthians 3:10](#)) to underline that ministry is a divine trust, not personal achievement.

Eschatological Gifts and Judgments

Revelation uses the verb both positively and negatively. Crowns, hidden manna and morning stars are promised (2:10, 17, 28); authority over nations is granted (2:26). Conversely, to

persecutors is “given authority” to make war (13:7) and “blood to drink” (16:6). What God gives in judgment matches deeds, displaying perfect justice.

Giving in Worship and Sacrament

At the Last Supper Jesus “gave” bread and cup to the disciples ([Matthew 26:26–27](#)), instituting an act of memorial giving in which He offers Himself and believers offer thanksgiving. Spiritual leadership gifts—apostles, prophets, evangelists, pastors and teachers—are “given” to equip the saints ([Ephesians 4:11](#)).

Pastoral and Ministry Applications

1. Stewardship: Every resource, talent and opportunity is something God has given ([1 Corinthians 4:7](#)).
2. Prayer: Confidence flows from promises such as [Matthew 7:7](#): “Ask, and it will be given to you.”
3. Teaching: Sound doctrine rests on the word God has given; pastors must pass it on faithfully ([2 Timothy 2:2](#)).
4. Suffering: “It has been granted to you on behalf of Christ not only to believe in Him, but also to suffer for Him” ([Philippians 1:29](#)). Even trials are a divine allotment for purifying faith.
5. Hope: Future reward is assured—“He will give the crown of life” ([Revelation 2:10](#)).

Summary

Strong’s 1325 spans the entire sweep of redemptive history: creation gifts, covenant law, incarnate grace, Spirit empowerment, church generosity, and final inheritance. Every act of holy service and every benefit enjoyed by the believer flows from the God who loves to give, and whose gifts reveal His character, advance His kingdom and secure His glory forever.

Benson Commentary

[Matthew 10:9-10](#). *Provide neither gold* — As if he said, Though I forbid you to take money for the miraculous cures which you shall perform, I do not mean that you should beforehand lay up money for your support during your journey. You are not even to provide the clothes and shoes which you may have occasion for before you return; because you shall be supplied with whatever you need by those to whom you preach the gospel. Our Lord forbade his disciples to provide beforehand such things as might be necessary during their journey, because they would be an encumbrance and would incommode them in travelling. He probably also ordered them to go out thus unfurnished, partly that they might be inured, in his own lifetime, to bear the hardships they would be exposed to afterward, when discharging the apostolical office; and partly that their faith in the providence of God might be confirmed. For it must have afforded them great comfort ever after, to reflect on the singular care that was taken of them

while out on their first mission, wholly unprepared to execute such an undertaking. Accordingly this was the use which Christ himself directed them to make of it, [Luke 22:35](#). It may not be improper to observe here, that the word ζωναις, here rendered *purses*, properly means *girdles*: because the people in the East had a custom of carrying their money in a kind of fob-pocket, or fold, made in the duplicate of their girdles. The word τηρα, rendered *scrip*, was a sort of large bag, in which shepherds and those who journeyed carried their provisions. Thus the bag into which David put the smooth stones wherewith he smote Goliath, is called both a *scrip* and a *shepherd's bag*. Our Lord, in saying, *Neither two coats nor shoes*, means that they were only to take one coat and one pair of shoes, that is, only the articles of raiment which they were wearing. "In the account which Mark gives of the repetition of these instructions, immediately before the disciples took their journey, he says, they were permitted to be *shod with sandals*; (αλλ' υποδεμενους σανδαλια, [Matthew 6:9](#).) The sandal was a piece of strong leather or wood fastened to the sole of the foot with strings, which they tied round the foot and ankle; but the shoe was a kind of short boot, that covered the foot and part of the leg, and was a more delicate piece of dress than the sandal." — Macknight. *Nor yet staves* — Though in the margin we read, Gr. *a staff*, which is the common reading, many manuscripts and versions have ραβδους, *staves*, which some think reconciles this place with [Luke 9:3](#); and removes the seeming contradiction from [Mark 6:8](#), where we read, *Take nothing save a staff only*; that is, as they explain it, he that had a staff might take it to walk with: but none of them were to take any sort of rod or staff besides, wherewith to defend themselves, because, being the servants of the Lord, they were to be defended by his power as well as supported by his bounty. But the more probable solution of the difficulty seems to be, any one of them that had a staff in his hand, might take it: but as for those who were walking without staves, they were not to provide them.

[Matthew Poole's Commentary](#)

Ver. 9,10. Our Saviour having in the last verse commanded them to give freely, they might reasonably be thinking that they had need to provide well for their journey. No, saith our Saviour,

Provide neither gold, nor silver, nor brass, & c. That this was but a temporary precept, the will of God concerning them for this short journey, appeareth from [Luke 22:35,36](#), *But now, he that hath a purse, let him take it, and likewise his scrip*, & c. They were to finish this journey in a short time, and much provision would have been a hinderance to their motion. Besides, our Saviour designed to give them an experience of the providence of God, and to teach them to trust in it; as also to teach people that *the labourer is worthy of his hire*, and that God expects that his ministers should not live of their own, but upon the altar which they served; so as at once he taught his apostles not

to be covetous, nor overmuch solicitous, and people to provide for those who ministered to them in things spiritual. I pass over what others have critically observed concerning the words, that being not my proper work. Mark saith, [Mark 6:8,9](#), that he *commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: but be shod with sandals; and not put on two coats*. From whence is plain that the *staves* forbidden in Matthew were either staves for defence, or to bear burdens upon, not merely travellers' staves. The sum is, in this their first journey, which they were soon to despatch, he would have them trust God for protection and sustenance, and load themselves with nothing more than necessary.

v.10 (*worthy*)

514. axios

Lexical Summary

axios: Worthy, deserving, suitable

Original Word: ἄξιος

Part of Speech: Adjective

Transliteration: axios

Pronunciation: AK-see-os

Phonetic Spelling: (ax'-ee-os)

KJV: due reward, meet, (un-)worthy

NASB: worthy, deserving, deserve, fitting, keeping, appropriate

Word Origin: [probably from [G71 \(ἄγω - brought\)](#)]

1. (properly) of similar weight or value
2. (comparatively) worthy, deserving (of good or bad)
3. (by implication) suitable, fitting, appropriate (as if drawing praise)

Strong's Exhaustive Concordance

deserving praise.

Probably from [ago](#); deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

see GREEK [ago](#)

HELPS Word-studies

514 áksios (an adjective derived from *aksō*, "to weigh") – properly, to *weigh in*, *assigning the matching value* ("worth-to-worth"); *worthy*, i.e. as the assessment in keeping with how something "weighs in" on *God's balance-scale of truth*.

[514](#) /áksios ("weighed-in") "properly means, 'drawing down the scale' hence 'weighing as much as,' 'of like value, worth,' befitting, congruous, corresponding" (J. Thayer).

[[514](#) (áksios) is the root of the English term, "axis." This also refers to a *balance-scale*, operating by *off-setting weights*.]

NAS Exhaustive Concordance

Word Origin

from [agó](#) (in the sense of to weigh)

Definition

of weight, of worth, worthy

NASB Translation

appropriate (1), deserve (2), deserving (4), fitting (2), keeping (2), unworthy* (1), worthy (29).

Thayer's Greek Lexicon

STRONGS NT 514: ἄξιος

ἄξιος, ἄξια, ἄξιον (from ἄγω, ἄξω; therefore properly, drawing down the scale; hence)

a. weighing, having weight; with a genitive **having the weight of (weighing as much as) another thing, of like value, worth as much:** βῶς ἄξιος, Homer, Iliad 23, 885; with the genitive of price (Winer's Grammar, 206 (194)), as ἄξιος δέκα μνῶν, common in Attic writings; πᾶν τίμιον οὐκ ἄξιον αὐτῆς (σοφίας) ἐστι, [Proverbs 3:15](#); [Proverbs 8:11](#); οὐκ ἐστι σταθμός πᾶς ἄξιος ψυχῆς, Sir.

26:15; οὐκ ἄξια πρὸς τὴν ... δόξαν are of no weight in comparison with the glory, i. e. are not to be put on an equality with the glory, [Romans 8:18](#); cf. Fritzsche at the passage and Winer's Grammar, 405 (378); (Buttmann, 340 (292)).

b. befitting, congruous, corresponding, τίνος, to a thing: τῆς μετανοίας, [Matthew 3:8](#); [Luke 3:8](#); [Acts 26:20](#); ἄξια ὧν ἐπράξαμεν, [Luke 23:41](#). ἄξιον ἐστι it is befitting: **α.** it is meet, [2 Thessalonians 1:3](#) (4 Macc. 17:8); **β.** it is worth the while, followed by τοῦ with an accusative and an infinitive, [1 Corinthians 16:4](#); — (in both senses very common in Greek writings from Homer and Herodotus down, and often with ἐστι omitted).

c. of one who has merited anything, **worthy** — both in a good reference and a bad; **α.** in a good sense; with a genitive of the thing: [Matthew 10:10](#); [Luke 7:4](#); ([Luke 10:7](#)); [Acts 13:46](#); [1 Timothy 1:15](#); [1 Timothy 4:9](#); [1 Timothy 5:18](#); [1 Timothy 6:1](#). followed by the aorist infinitive: [Luke 15:19, 21](#); [Acts 13:25](#); [Revelation 4:11](#); [Revelation 5:2, 4, 9, 12](#); followed by ἵνα: [John 1:27](#) (ἵνα λύσω, a construction somewhat rare; cf. Dem. pro cor., p. 279, 9 ἄξιουν, ἵνα βοηθήσῃ ((dubious); see under the word ἵνα, II. 2 at the beginning and c.)); followed by ὅς with a finite verb (like Latindignus,qui): [Luke 7:4](#) (Buttmann, 229 (198)). It stands alone, but so that the context makes it plain of what one is said to be worthy: [Matthew](#)

[10:11](#) (to lodge with); [Matthew 10:13](#) (namely, τῆς εἰσόδου); [Matthew 22:8](#) (namely, of the favor of an invitation); [Revelation 3:4](#) (namely, to walk with me, clothed in white), with a genitive of the person — worthy of one's fellowship, and of the blessings connected with it: [Matthew 10:37](#); [Hebrews 11:38](#) (τοῦ θεοῦ, Sap. iii. 5; Ignatius ad Eph. 2 [ET]). β. in a bad sense; with a genitive of the thing: [πληγῶν](#), [Luke 12:48](#); [θανάτου](#), [Luke 23:15](#); Acts ([Acts 23:29](#)); (); ; [Romans 1:32](#); absolutely: [Revelation 16:6](#) (namely, to drink blood).

Topical Lexicon

Meaning and Scope

The term identifies that which matches a stated standard, value, or claim. It evaluates moral fitness, legal desert, appropriateness, or intrinsic worth. In Scripture the standard in view may be God's character, the just demands of the Law, the responsibilities of stewardship, or the surpassing majesty of Jesus Christ.

Distribution in the New Testament

Used forty-one times, the word appears in narrative, teaching, exhortation, judicial language, and worship. It is found on the lips of John the Baptist ([Matthew 3:8](#)), Jesus ([Matthew 10:37-38](#)), angels ([Revelation 5:2](#)), criminals ([Luke 23:41](#)), apostles ([Acts 13:46](#)), and elders in heaven ([Revelation 4:11](#)), revealing a broad semantic range that touches every major doctrinal category: sin, salvation, discipleship, ministry, eschatology, and worship.

Worthy in Relation to God's Character

[Romans 1:32](#) shows fallen humanity “knowing the righteous judgment of God, that those who practice such things are worthy of death,” underscoring divine justice. [Romans 8:18](#) contrasts temporal suffering with eschatological glory: “Our present sufferings are not comparable to the glory that will be revealed in us,” reminding believers that God's future reward far exceeds earthly cost.

The Unique Worthiness of Jesus Christ

Heaven's throne room crowns the theme. [Revelation 4:11](#) acclaims, “Worthy are You, our Lord and God, to receive glory and honor and power, for You created all things.” [Revelation 5:9-12](#) repeats the chorus: “Worthy are You to take the scroll and open its seals... Worthy is the Lamb who was slain.” Christ's worthiness rests both on His role as Creator and on His redemptive sacrifice, the twin pillars of biblical theology.

Worthy Discipleship

Jesus measures allegiance by worthiness language. “Whoever loves father or mother more than Me is not worthy of Me... and whoever does not take up his cross and follow Me is not worthy

of Me” ([Matthew 10:37-38](#)). Worthiness here is relational loyalty that surpasses natural bonds. The same chapter teaches missional discernment: “If the household is worthy, let your peace rest on it” ([Matthew 10:13](#)), tying reception of the gospel to the blessing of peace.

Fruit Worthy of Repentance

John the Baptist demands evidence, not mere profession: “Produce fruit worthy of repentance” ([Matthew 3:8](#); [Luke 3:8](#)). The phrase insists that genuine inner change manifests in observable deeds, prefiguring later apostolic exhortations to live lives consistent with the gospel ([Acts 26:20](#)).

Worthiness and Just Judgment

Legal settings often employ the term. The repentant thief concedes, “We are punished justly, for we are receiving what our actions deserve” ([Luke 23:41](#)). Roman officials declare Paul “not guilty of anything deserving death” ([Acts 25:25](#); 26:31). [Luke 12:48](#) balances justice with stewardship: “The one who did not know and did things worthy of punishment will receive few blows,” illustrating proportional judgment.

Worthiness in Christian Ministry and Honor

Ministry labor merits material support. Jesus states, “The worker is worthy of his wages” ([Luke 10:7](#)), echoed in [1 Timothy 5:18](#). First century itinerant mission depended on this principle, combining hospitality ethics with equitable remuneration. Likewise, [2 Thessalonians 1:3](#) affirms that giving thanks for spiritual growth is “only fitting,” modelling appropriate pastoral response.

Eschatological Vindication of the Saints

[Revelation 3:4](#) offers a future promise: “They will walk with Me in white, for they are worthy.” The worthiness credited here arises from faithfulness amid compromise, anticipating the bridal garments granted by grace ([Revelation 19:8](#)). [Hebrews 11:38](#) honors the persecuted faithful: “The world was not worthy of them,” reversing earthly verdicts.

Grace and Worthiness Paradox

Several passages expose human unworthiness against divine generosity. The prodigal confesses, “I am no longer worthy to be called your son” ([Luke 15:19, 21](#)), yet the father restores him without hesitation. Paul calls himself “the foremost” of sinners yet finds mercy ([1 Timothy 1:15](#)). The gospel thus upholds justice while magnifying mercy; worthiness becomes a gift grounded in Christ’s worth, not self-merit.

Practical Implications for Believers

1. Evaluate priorities—Christ must outrank every relationship ([Matthew 10:37](#)).
2. Demonstrate repentance with tangible fruit ([Matthew 3:8](#)).
3. Honor gospel workers materially and relationally ([Luke 10:7](#); [1 Timothy 5:18](#)).

4. Accept righteous suffering now in view of incomparable glory later ([Romans 8:18](#)).
5. Join heaven's worship, confessing, "Worthy is the Lamb" ([Revelation 5:12](#)).

Related Vocabulary

The cognate adverb "worthily" (Strong's 516) and noun "worthiness" (Strong's 517) expand the theme, calling believers to walk in a manner worthy of their calling ([Ephesians 4:1](#)) and illuminating the worthiness of eternal rewards ([Colossians 1:12](#)).

v.10 (*workman*)

2040. ergatés ►

Lexical Summary

ergatés: Worker, laborer

Original Word: ἐργάτης

Part of Speech: Noun, Masculine

Transliteration: ergatés

Pronunciation: er-gah'-tace

Phonetic Spelling: (er-gat'-ace)

KJV: labourer, worker(-men)

NASB: laborers, workers, laborer, worker, workman, workmen

Word Origin: [from [G2041](#) (ἔργον - works)]

1. a toiler
2. (figuratively) a teacher

Strong's Exhaustive Concordance

laborer, workman.

From [ergon](#); a toiler; figuratively, a teacher -- labourer, worker(-men).

see GREEK [ergon](#)

HELPS Word-studies

Cognate: 2040 *ergátēs* (from [2038](#) /*ergázomai*, "to work") – a workman (laborer). [See 2041](#) (*ergon*).

NAS Exhaustive Concordance

Word Origin

from [ergazomai](#)

Definition

a workman

NASB Translation

laborer (2), laborers (6), worker (1), workers (4), workman (1), workmen (1).

Thayer's Greek Lexicon

STRONGS NT 2040: ἐργάτης

ἐργάτης, ἐργάτου, ὁ (ἐργάζομαι);

1. as in Greek writings **a workman, a laborer**: usually one who works for hire, [Matthew 10:10](#); [Luke 10:7](#); [1 Timothy 5:18](#); especially an agricultural laborer, [Matthew 9:37](#); [Matthew 20:1f, 8](#); [Luke 10:2](#); [James 5:4](#) (Wis. 17:16); those whose labor artificers employ (i.

e. **workmen** in the restricted sense), [Acts 19:25](#) (opposed to τοῖς τεχνίταις (A.

V. **craftsmen**), [Acts 19:24](#)), cf. Bengel at the passage; those who as teachers labor to propagate and promote Christianity among men: [2 Corinthians 11:13](#); [Philippians 3:2](#); [2 Timothy 2:15](#), cf. [Matthew 9:37](#); [Luke 10:2](#).

2. **one who does, a worker, perpetrator**: τῆς ἀδικίας, [Luke 13:27](#) (τῆς ἀνομίας, 1 Macc. 3:6; τῶν καλῶν καὶ σεμνῶν, Xenophon, mem. 2, 1, 27).

Topical Lexicon

Term and Range of Meaning

Strong's Greek 2040, ergatēs, designates a person actively engaged in work—whether agricultural, artisanal, commercial, or ministerial. In the New Testament the word moves beyond mere occupation to convey spiritual service, moral character, and eschatological accountability.

Frequency and Distribution

Ergatēs appears sixteen times, spanning the Synoptic Gospels, Acts, Pauline and Catholic Epistles: Matthew (7×), Luke (4×), Acts (1×), Pauline Letters (3×), James (1×). The concentration in Matthew's Gospel reflects Jesus' teaching on the kingdom's "harvest," while the epistolary uses expand the idea to church ministry, sound doctrine, and social justice.

Dominant Images

1. Harvest Field ([Matthew 9:37-38](#); [Luke 10:2](#))

Jesus frames kingdom mission in agrarian terms: "The harvest is plentiful, but the workers are few" ([Matthew 9:37](#)). The metaphor underscores divine readiness to gather souls and the urgent need for obedient servants. Prayer for more workers is not merely a request for manpower but for God-appointed, Spirit-enabled laborers.

2. Vineyard Parable ([Matthew 20:1-16](#))

Ergatēs depicts day-laborers hired at different hours. The narrative illustrates God’s sovereign grace, rewarding laborers equally regardless of length of service. The passage counters merit-based religiosity and champions the generosity of the landowner—representing God.

3. Itinerant Ministry Support ([Matthew 10:10](#); [Luke 10:7](#); [1 Timothy 5:18](#))

“The worker is worthy of his provisions” ([Matthew 10:10](#)). Apostolic messengers are entitled to material support from those they serve. Paul later confirms the principle, pairing it with [Deuteronomy 25:4](#) ([1 Timothy 5:18](#)), giving a biblical basis for remunerating pastors and missionaries.

4. Approved versus Deceitful Workers ([2 Corinthians 11:13](#); [Philippians 3:2](#); [2 Timothy 2:15](#))

Paul contrasts true gospel laborers with “false apostles, deceitful workers” ([2 Corinthians 11:13](#)). Authentic ministry is marked by doctrinal purity and sacrificial service, whereas pseudo-workers disguise themselves, leading believers astray. Timothy is commanded to present himself “as a worker who does not need to be ashamed” ([2 Timothy 2:15](#)).

5. Social Justice and Eschatology ([James 5:4](#))

“Look, the wages you failed to pay the workers who mowed your fields are crying out against you” ([James 5:4](#)). Here ergatēs anchors a prophetic denunciation of economic oppression, assuring that the Lord of Hosts hears the pleas of the exploited and will judge unrighteous landowners.

Socio-Historical Background

First-century Palestine and the wider Roman world relied on day-laborers for agriculture and construction. Employment was precarious; laborers congregated in marketplaces hoping to be hired (cf. [Matthew 20:3](#)). Jesus and the apostles mined this social reality to communicate spiritual truths readily grasped by common hearers.

Ministry Implications

- **Prayer Initiative:** Congregations are to heed Jesus’ command by praying intentionally for God to raise qualified laborers for local and global mission fields.
- **Training and Commissioning:** [2 Timothy 2:15](#) sets a standard for robust biblical instruction, urging workers to handle “the word of truth” accurately.
- **Financial Ethics:** Scriptural support for vocational ministry provides warrant for churches to supply adequate living wages, guarding against both stinginess and profiteering.
- **Discernment:** Believers must evaluate ministries against apostolic doctrine to distinguish faithful workers from “dogs” and “evil workers” ([Philippians 3:2](#)).

Christological Perspective

Jesus is simultaneously the Lord of the harvest ([Matthew 9:38](#)) and the model worker who “must do the works of Him who sent Me” ([John 9:4](#)). His earthly ministry sets the pattern for self-giving labor culminating in the cross, thus delegating kingdom work to His followers empowered by the Spirit.

Ethical and Eschatological Dimensions

Ergatēs carries an implicit promise of reward and accountability. Whether wages in the parable or the Lord’s recognition at His return, the New Testament envisages a final settlement where faithful service is honored and exploitative practices condemned.

Practical Applications for the Church Today

1. Establish harvest-focused prayer meetings.
2. Cultivate a pipeline for missionary and pastoral training grounded in sound doctrine.
3. Implement transparent compensation policies honoring scriptural principles.
4. Equip members to spot doctrinal error and deceptive “workers.”
5. Advocate for fair labor practices in society, echoing James’s prophetic voice.

Summary

Ergatēs unites everyday labor with kingdom vocation. From fields to pulpits, from marketplaces to mission fronts, the New Testament elevates workers who align with God’s purposes, empowers them through prayer and truth, and assures them of divine justice and eternal reward.

v.10 (*provisions*)

5160. trophé

Lexical Summary

trophé: Food, nourishment

Original Word: τροφή

Part of Speech: Noun, Feminine

Transliteration: trophé

Pronunciation: tro-FAY

Phonetic Spelling: (trof-ay')

KJV: food, meat

NASB: food, meals, support

Word Origin: [from [G5142 \(τρέφω - feeds\)](#)]

1. nourishment
2. (by implication) rations (wages)
{literally or figuratively}

Strong's Exhaustive Concordance

food, meat.

From [trephe](#); nourishment (literally or figuratively); by implication, rations (wages) -- food, meat.

see GREEK [trephe](#)

NAS Exhaustive Concordance

Word Origin

from [trephe](#)

Definition

nourishment, food

NASB Translation

enough* (1), food (13), meals (1), support (1).

Thayer's Greek Lexicon

STRONGS NT 5160: τροφή

τροφή, τροφῆς, ἡ (τρέφω, 2 perfect τέτροφα), food, nourishment: [Matthew 3:4](#); [Matthew 6:25](#); [Matthew 10:10](#); [Matthew 24:45](#); [Luke 12:23](#); [John 4:8](#); [Acts 2:46](#); [Acts 9:19](#); [Acts 14:17](#); [Acts 27:33f, 36, 38](#); [James 2:15](#); of the food of the mind, i. e. the substance of instruction, [Hebrews 5:12, 14](#). (Tragg., Xenophon, Plato, and following; the Sept. for וַיִּזְמַן, לֶחֶם, מַלְאָכָה, etc.)

Topical Lexicon

Definition in Biblical Context

The term translated “food” or “nourishment” appears sixteen times in the Greek New Testament. In every setting the idea is literal sustenance, yet each occurrence bears theological weight, displaying the God-given rhythm of receiving provision and giving it in ministry, faith, and compassion.

Physical Sustenance and Divine Provision

Jesus twice links daily food to trust in the Father. In the Sermon on the Mount He says, “Is not life more than food, and the body more than clothes?” ([Matthew 6:25](#)), pressing disciples to rest in God’s care. Luke preserves a parallel: “For life is more than food, and the body more than

clothes” ([Luke 12:23](#)). In both passages the Lord reorients anxiety-prone hearts toward sovereign kindness.

Paul’s witness at Lystra echoes the theme of common grace: God “has shown kindness by giving you rain from heaven and fruitful seasons, filling your hearts with food and gladness” ([Acts 14:17](#)). Even pagan hearers are accountable to recognize the Creator through the regular gift of harvest.

Prophetic Austerity and Kingdom Priorities

John the Baptist’s diet of “locusts and wild honey” ([Matthew 3:4](#)) highlights prophetic detachment from worldly comforts. The food of the forerunner foreshadows the Messiah who would call His followers to seek first the kingdom rather than their bellies.

Missionary Support and Gospel Labor

When Jesus sends out the Twelve, He forbids extra provisions, “for the worker is worthy of his food” ([Matthew 10:10](#)). Physical nourishment supplied by those who receive the message becomes a tangible partnership in gospel advance. Later, the apostle Paul will formalize the principle (for example, [1 Corinthians 9:4-14](#)), but the seed is already planted in the Master’s commission.

Stewardship and Eschatological Vigilance

The faithful household servant is praised for giving fellow servants “their food at the proper time” ([Matthew 24:45](#)). Food distribution becomes a picture of pastoral care—feeding souls with truth and meeting bodily need while awaiting the Lord’s return. Neglect here signals sloth and unbelief; diligence reveals readiness.

Table Fellowship in the Early Church

Pentecost births a community where “they broke bread from house to house and shared their food with glad and sincere hearts” ([Acts 2:46](#)). Meals around ordinary tables form a living parable of the shared life in Christ, foreshadowing the marriage supper of the Lamb.

Restoration and Strength for Service

In [Acts 9:19](#) the newly converted Saul “took food and was strengthened,” underscoring a principle: after divine encounter comes practical provision enabling immediate obedience. Similarly, the crew on the storm-tossed ship receives Paul’s pastoral urging: “Today is the fourteenth day you have continued in suspense and without food...take some food, for it is for your preservation” ([Acts 27:33-34](#)). Thanksgiving is offered, bread is broken, and lives are spared ([Acts 27:36](#)). God’s sovereignty works through a simple meal to guard both apostle and pagans.

Spiritual Maturity and Discernment

Hebrews contrasts “milk” with “solid food,” declaring, “Solid food is for the mature, who by constant use have trained their senses to distinguish good from evil” ([Hebrews 5:14](#)). What physical nourishment is to the body, substantive doctrine is to the believer’s conscience. Immaturity lingers where the steady diet of biblical teaching is absent ([Hebrews 5:12](#)).

Mercy Ministry and Living Faith

James exposes empty orthodoxy by imagining a brother or sister “lacking daily food” ([James 2:15](#)). Genuine faith does not dismiss physical hunger with pious platitudes; it opens the pantry and the purse. Daily food, therefore, becomes both test and testimony of authentic Christianity.

Patterns for Ministry Today

1. Dependence: An anxious ministry forgets [Matthew 6:25](#); trust frees servants to seek kingdom first.
2. Simplicity: John the Baptist’s fare calls leaders to modesty that amplifies, not distracts from, the message.
3. Partnership: Congregations feed their shepherds ([Matthew 10:10](#)) and shepherds feed the flock ([Matthew 24:45](#)).
4. Fellowship: Shared meals foster unity, gratitude, and evangelistic witness ([Acts 2:46](#)).
5. Compassion: Faith proves itself by meeting concrete needs ([James 2:15](#)).
6. Growth: The church must progress from milk to solid food—robust, doctrinally rich exposition ([Hebrews 5:14](#)).

Conclusion

Every appearance of this word, whether describing locusts in the wilderness or bread on a sinking ship, weaves a unified testimony: the God who feeds His people also trains them to feed others. Physical provision is never an end in itself but a signpost to deeper realities—the faithfulness of the Father, the sufficiency of Christ, and the transforming power of the gospel lived out at the table and beyond.

v.11 (*inquire*)

1833. exetazó 

Lexical Summary

exetazó: To examine, to investigate, to inquire thoroughly

Original Word: ἐξετάζω

Part of Speech: Verb

Transliteration: exetazó

Pronunciation: ex-et-ad'-zo

Phonetic Spelling: (ex-et-ad'-zo)

KJV: ask, enquire, search

NASB: inquire, question, search

Word Origin: [from [G1537](#) (ἐκ - among) and etazo "to examine"]

1. to test thoroughly (by questions), i.e. ascertain or interrogate

Strong's Exhaustive Concordance

ask, enquire, search.

From [ek](#) and etazo (to examine); to test thoroughly (by questions), i.e. Ascertain or interrogate -- ask, enquire, search.

see GREEK [ek](#)

HELPS Word-studies

1833 *eksetázō* (from [1537](#) /*ek*, "completely out of from" intensifying *etazō*, "examine") – properly, inquire (examine) *thoroughly*; "to examine closely, inquire carefully (of)" (A-S); looking into something in a *precise, meticulous* manner (Souter).

NAS Exhaustive Concordance

Word Origin

from [ek](#) and etazó (to examine)

Definition

to examine closely

NASB Translation

inquire (1), question (1), search (1).

Thayer's Greek Lexicon

STRONGS NT 1833: ἐξετάζω

ἐξετάζω: 1 aorist imperative 2 person plural ἐξετάσατε, infinitive ἐξετάσαι; **to search out; to examine strictly, inquire:** *περί τίνος* and with the adverb ἀκριβῶς added, [Matthew 2:8](#); followed by an indirect question. [Matthew 10:11](#); *τινα* **inquire of someone**, followed by a direct question, [John 21:12](#). (the Sept.; often in Greek writings from Thucydides down.)

Topical Lexicon

Summary of the Concept

Strong's Greek 1833 (ἐξετάζω) conveys the idea of probing beyond the surface—scrutinizing, investigating, and questioning with deliberate care. Whether employed by hostile rulers, missionary disciples, or reticent followers, the verb always presumes that truth exists and can be uncovered through diligent pursuit. Scripture's three occurrences offer a balanced portrait: ungodly inquiry that seeks to oppose God's plan, godly inquiry that advances the gospel, and reverent restraint that trusts the risen Lord's self-revelation.

Canonical Occurrences

- [Matthew 2:8](#) – Herod commissions the magi: “Go and search carefully for the Child. As soon as you find Him, report to me”. His feigned worship masks murderous intent, illustrating that meticulous investigation can be driven by rebellion when the heart is hostile to God's sovereignty.
- [Matthew 10:11](#) – Jesus instructs the Twelve on their first mission: “Whatever town or village you enter, search for someone worthy there and stay at his house until you move on”. Here the same verb becomes a tool for discerning hospitality, integrity, and receptivity, safeguarding both messenger and message.
- [John 21:12](#) – After the miraculous catch, “None of the disciples dared to ask Him, ‘Who are You?’ They knew it was the Lord”. The potential for questioning is subdued by the assurance of resurrection certainty; they have no need to cross-examine what divine light has already made plain.

Biblical Theology

1. Light versus darkness. Herod's inquiry demonstrates that intellectual rigor alone does not guarantee righteousness. Without submission to the revealed will of God, even careful research degenerates into opposition to His purposes (compare [Romans 1:21–22](#)).
2. Discernment in mission. Jesus' directive in [Matthew 10](#) roots gospel ministry in thoughtful evaluation. The apostles were to test the character of hosts, affirming that spiritual fruitfulness often depends on strategic alliances with the “worthy” (see also [Titus 1:5–9](#) for elder qualifications).
3. Reverent assurance. The post-resurrection scene in [John 21](#) highlights the boundary where inquiry ceases and worship begins. When Christ discloses Himself unmistakably, faith rests, echoing Thomas's confession in [John 20:28](#).

Historical Background

In Hellenistic legal settings ἐξετάζω described a magistrate's examination of facts and witnesses. The Septuagint uses cognate language for God's own searching of hearts (e.g., [Psalm 139:1](#) LXX). New Testament writers therefore adapt a familiar forensic term to depict both

human investigation and divine omniscience, underscoring that ultimate scrutiny belongs to the Lord ([1 Corinthians 4:4–5](#)).

Ministry Implications

- Pastoral counseling: Shepherds must “examine” (in the spirit of [Matthew 10:11](#)) the life context of those they serve, distinguishing genuine repentance from mere profession, while avoiding Herod-like manipulation.
- Apologetics: Faith welcomes honest questions. [Acts 17:11](#) commends the Bereans who “examined the Scriptures daily”. The same verb family links the noble pursuit of truth with humble teachability.
- Self-examination: Although ἐξετάζω itself is not used, its concept aligns with [2 Corinthians 13:5](#), urging believers, “Examine yourselves to see whether you are in the faith.” Searching one’s own life precedes effective witness to others.

Warnings and Encouragements

- Inquiry without obedience breeds greater guilt (Herod).
- Inquiry guided by Christ fosters fruitful ministry (apostles).
- Inquiry gives way to adoration when the risen Lord stands revealed (disciples at the Sea of Galilee).

Illustrative Vignettes from Church History

- Polycarp, before his martyrdom, invited Roman officials to “examine” his life for any crime, confident that faithful testimony would vindicate the gospel.
- The Reformers’ return ad fontes (“to the sources”) mirrored the Berean spirit, scrutinizing Scripture to confront ecclesiastical abuses.
- Modern missionary movements employ cultural exegesis—careful study of a village or people group—to identify “worthy” partners for church planting, following the pattern of [Matthew 10:11](#).

Practical Questions for Reflection

1. Do I seek information about God merely to satisfy curiosity, or to submit to His will?
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Conclusion

Strong's Greek 1833 challenges every believer to pursue truth with earnestness, yet always under the lordship of Christ. Rightly applied, ἐξετάζω becomes an instrument for discerning hearts, advancing the mission, and deepening reverence for the One who already knows "all things" ([John 21:17](#)).

v.11 (*inquire / exegesis*)

1833. exetazó

Lexical Summary

exetazó: To examine, to investigate, to inquire thoroughly

Original Word: ἐξετάζω

Part of Speech: Verb

Transliteration: exetazó

Pronunciation: ex-et-ad'-zo

Phonetic Spelling: (ex-et-ad'-zo)

KJV: ask, enquire, search

NASB: inquire, question, search

Word Origin: [from [G1537](#) (ἐκ - among) and etazo "to examine"]

1. to test thoroughly (by questions), i.e. ascertain or interrogate

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see GREEK [ek](#)

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v.11 (*remain / stay*)

3306. menó

Lexical Summary

menó: To remain, to abide, to stay, to continue, to dwell, to endure

Original Word: μένω

Part of Speech: Verb

Transliteration: menó

Pronunciation: meh'-no

Phonetic Spelling: (men'-o)

KJV: abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own

NASB: abides, remain, abide, stay, stayed, remains, remained

Word Origin: [a primary verb]

1. to remain
2. (in a place) to abide, to stay
3. (of expectancy) to await
4. (in a state) to continue

5. (in a task) to endure
6. (of a relationship) to exist permanently in, inseparably united (inhere, adhere)

Strong's Exhaustive Concordance

abide, continue, dwell, remain

A primary verb; to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to stay, abide, remain

NASB Translation

abide (16), abides (22), abiding (4), await (1), continue (4), continues (1), endures (3), enduring (1), lasting (2), lives (1), living (1), remain (20), remained (6), remaining (1), remains (8), stand (1), stay (11), stayed (11), staying (3), waiting (1).

Thayer's Greek Lexicon

STRONGS NT 3306: ἐνμένω

[ἐνμένω, see ἐμμένω and under the word ἐν, III. 3.]

STRONGS NT 3306: μένωμένω; imperfect ἔμενον; future μένω; 1 aorist ἔμεινα; pluperfect μεμενήκειν without augment ([1 John 2:19](#); cf. ἐκβάλλω (and see Tdf. Proleg., p. 120f)); (from Homer down); the Sept. chiefly for תָּמַן and דָּוַן, also for כָּשַׁן, הִכָּן, etc.; **to remain, abide**;

I. intransitively; in reference:

1. to place;

a. properly, equivalent to Latin *commoror*, **to sojourn, tarry**: ἐν with the dative of place, [Luke 8:27](#); [Luke 10:7](#); [John 7:9](#); [John 11:6](#); [Acts 20:15](#); [Acts 27:31](#); [Acts 28:30](#) (R G L); [2 Timothy 4:20](#); with adverbs of place: ἐκεῖ, [Matthew 10:11](#); [John 2:12](#); [John 10:40](#); ([John 11:54](#) WH Tr text); ὧδε, [Matthew 26:38](#); [Mark 14:34](#); παρὰ τίνι, with one, [John 1:39](#)(); ; [Acts 18:20](#) (R G); ; σύν τίνι, [Luke 1:56](#); καθ' ἑαυτόν, dwell at his own House, [Acts 28:16](#), cf. [Acts 28:30](#). equivalent to **tarry as a guest, lodge**: ποῦ, [John 1:38](#) (); ἐν with the dative of place, [Luke 19:5](#); [Acts 9:43](#); παρὰ τίνι, in one's house, [Acts 9:43](#); [Acts 18:3](#); [Acts 21:8](#); of tarrying for a night, μετά τίνος, σύν τίνι, [Luke 24:29](#).

equivalent to **to be kept, to remain**: dead bodies *ἐπί τοῦ σταυροῦ*, [John 19:31](#); *τό κλῆμα ἐν τῇ ἀμπέλῳ*, [John 15:4](#).

b. tropically; **α.** equivalent to **not to depart, not to leave, to continue to be**

present: *μετά τίνος* (genitive of person), to maintain unbroken fellowship with one, adhere to his party, [1 John 2:19](#); to be constantly present to help one, of the Holy Spirit, [John 14:16](#) R G; also *παρά* with the dative of person, [John 14:17](#); *ἐπί τινα*, to put forth constant influence upon one, of the Holy Spirit, [John 1:32](#)f; also of the wrath of God, [John 3:36](#); *τό κάλυμμα ἐπί τῇ ἀναγνώσει*, of that which continually prevents the right understanding of what is read, [2 Corinthians 3:14](#). In the mystic phraseology of John, God is said *μένειν* in Christ, i. e. to dwell as it were within him, to be continually operative in him by his divine influence and energy, [John 14:10](#); Christians are said *μένειν ἐν τῷ Θεῷ*, to be rooted as it were in him, knit to him by the spirit they have received from him, [1 John 2:6, 24, 27](#); [1 John 3:6](#); hence, one is said *μένειν* in Christ or in God, and conversely Christ or God is said *μένειν* in one: [John 6:56](#); [John 15:4](#); [1 John 3:24](#); [1 John 4:13, 16](#); *ὁ Θεός μένει ἐν αὐτῷ καί αὐτός ἐν τῷ Θεῷ*, [1 John 4:15](#); cf. Rückert, Abendmahl, p. 268f *μένει τί ἐν ἐμοί*, something has established itself permanently within my soul, and always exerts its power in me: *τά ῥήματα μου*, [John 15:7](#); *ὁ λόγος τοῦ Θεοῦ*, [1 John 2:14](#); *ἡ χαρά ἡ ἐμή* (not joy in me, i. e. of which I am the object, but the joy with which I am filled), [John 15:11](#) Rec.; *ὁ ἠκουσατα*, [1 John 2:24](#); the Holy Spirit, [John 2:17](#); [John 3:9](#); *ἡ ἀλήθεια*, [2 John 1:2](#); love toward God, [1 John 3:17](#); in the same sense one is said *ἔχειν τί μένον ἐν ἑαυτῷ*, as *τόν λόγον τοῦ Θεοῦ*, [John 5:38](#); *ζωήν αἰώνιον*, [1 John 3:15](#). equivalent to **to persevere**; *ἐν τίνι*, of him who cleaves, holds fast, to a thing: *ἐν τῷ λόγῳ*, [John 8:31](#); *ἐν τῇ ἀγάπῃ*, [1 John 4:16](#); *ἐν πίστει*, [1 Timothy 2:15](#); *ἐν οἷς* (*ἐν τούτοις, ἅ*) *ἔμαθες*, [2 Timothy 3:14](#); *ἐν τῇ διδαχῇ*, [2 John 1:9](#) (*ἐν τῷ Ἰουδαϊσμῷ*, 2 Macc. 8:1); differently *ἐν τῇ ἀγάπῃ τίνος*, i. e. to keep oneself always worthy of his love, [John 15:9](#)f **β.** **to be held, or kept, continually**: *ἐν τῷ θανάτῳ*, in the state of death, [1 John 3:14](#); *ἐν τῇ σκοτίᾳ*, [John 12:46](#); *ἐν τῷ φωτί*, [1 John 2:10](#).

2. to Time; **to continue to be**, i. e. **not to perish, to last, to endure**: of persons, **to survive, live** (examples from secular authors are given in Kypke, Observations, i., p. 415f): [Philippians 1:25](#) (so *ἐμμένειν*, Sir. 39:11); with *εἰς τόν αἰῶνα* added, [John 12:34](#); [Hebrews 7:24](#); also of him who becomes partaker of the true and everlasting life, opposed to *παράγεσθαι*, [1 John 2:17](#); *ἕως ἄρτι*, opposed to *οἱ καιμηθεντες*, [1 Corinthians 15:6](#); *ὀλίγον*, [Revelation 17:10](#); *ἕως ἔρχομαι*, [John 21:22](#)f; of things, **not to perish, to last, stand**: of cities, [Matthew 11:23](#); Heb. xiii, 14; of works, opposed to *κατακαίεσθαι*, [1 Corinthians 3:14](#); of purposes, moral excellences, [Romans 9:11](#); [1 Corinthians 13:13](#); [Hebrews 13:1](#); *λόγος Θεοῦ*, [1 Peter](#)

1:23; (where Rec. adds *εἰς τὸν αἰῶνα* added, [2 Corinthians 9:9](#); *τό ῥῆμα*²⁷ *ὁ καρπός*, [John 15:16](#); *ὑπαρξίς*, [Hebrews 10:34](#); *ἁμαρτία*, [John 9:41](#); *βρωσίς*, opposed to *ἡ ἀπολλυμένη*, [John 6:27](#); one's *δικαιοσύνη* with *εἰς τὸν αἰῶνα* added, [2 Corinthians 9:9](#); *τό ῥῆμα κυρίου*, [1 Peter 1:25](#). things which one does not part with are said *μένειν* to him, i. e. **to remain to him, be still in (his) possession**: [Acts 5:4](#) (1 Macc. 15:7).

3. to State or Condition; **to remain as one is, not to become another or different**: with a predicate nominative *μόνος*, [John 12:24](#); *ἄσάλευτος*, [Acts 27:41](#); *ἄγαμος*, [1 Corinthians 7:11](#); *πιστός*, [2 Timothy 2:13](#); *ἱερεὺς*, [Hebrews 7:3](#); with adverbs, *οὕτως*, [1 Corinthians 7:40](#); *ὡς καὶ γώ*, *ibid.* 8; *ἐν* with the dative of the state, *ibid.* 20, 24.

II. transitively; *τινα*, **to wait for, await** one (cf. Buttmann, § 131, 4): [Acts 20:23](#); with *ἐν* and the dative of place added, [Acts 20:5](#).

(Compare: *ἀναμένω*, *διαμένω*, *ἐνμένω*, *ἐπιμένω*, *καταμένω*, *παραμένω*, *συνπαραμένω*, *περιμένω*, *προσμένω*, *ὑπομένω*.)

Topical Lexicon

Overview of New Testament Usage

The verb *μένω* appears 118 times, spanning narrative, epistolary, and apocalyptic literature. In the Gospels and Acts it often describes literal residence or continued presence ([John 1:39](#); [Acts 18:3](#)). In the Pauline and General Epistles it expresses enduring spiritual realities—faith, hope, love, the indwelling word, and the believer's union with Christ ([1 Corinthians 13:13](#); [1 John 2:24](#)). [Revelation 17:10](#) uses the term eschatologically. The contexts cluster around three primary ideas: (1) physical staying, (2) relational abiding, and (3) enduring permanence versus transience.

Abiding in Christ: Johannine Theology

John's writings account for more than half the occurrences, developing a theology in which salvation and sanctification hinge on remaining in Christ.

- Mutual indwelling: “Remain in Me, and I will remain in you” ([John 15:4](#)). The verb denotes a reciprocal, covenantal union established by grace and sustained by obedience.
- Fruitfulness: “Whoever remains in Me and I in him will bear much fruit” ([John 15:5](#)). Lasting spiritual productivity flows from continual communion.
- Security: In the High Priestly flavor of 1 John, abiding safeguards against deception: “As for you, the anointing you received from Him remains in you” ([1 John 2:27](#)).

• Eschatological confidence: “Now, little children, remain in Him, so that when He appears, we may have confidence” ([1 John 2:28](#)).

Abiding Word and Truth

Scripture itself is portrayed as remaining, underscoring its authority and immutability.

- “The word of the Lord remains forever” ([1 Peter 1:25](#), citing [Isaiah 40:8](#)).
- The gospel seed is imperishable and “remains in him” who is born of God ([1 John 3:9](#)).
- Spiritual maturity is linked to the word’s continual residence: “The word of God remains in you, and you have overcome the evil one” ([1 John 2:14](#)).

Abiding Presence of the Spirit

[John 14:17](#) identifies the Spirit as One who “abides with you and will be in you,” depicting the Spirit’s indwelling as ongoing rather than episodic. [Romans 8](#) and [1 John 4:13](#) connect this abiding presence to assurance of salvation.

Faith, Hope, and Love That Remain

Paul elevates μένει in a triad of virtues: “And now these three remain: faith, hope, and love” ([1 Corinthians 13:13](#)). The verb marks them as enduring beyond the temporal gifts of prophecy and knowledge, setting a horizon of eternal values.

Endurance and Perseverance

[Hebrews 12:27](#) contrasts removable creations with what “cannot be shaken and will remain.” Believers are exhorted to persist in marital stations ([1 Corinthians 7:20](#)), sound doctrine ([2 Timothy 3:14](#)), and brotherly love ([Hebrews 13:1](#)). The term thus fuels ethical perseverance.

Hospitality and Mission

Jesus’ mission directives frequently employ μένω: “Whatever town or village you enter, find out who is worthy, and stay at his house until you leave” ([Matthew 10:11](#)). The command frames gospel ministry as contentment and respectful dependence upon hosts ([Luke 10:7](#); [Acts 16:15](#)).

Ecclesial Stability and Order

Acts chronicles strategic ministry residencies—Paul at Corinth ([Acts 18:3](#)) and Caesarea ([Acts 21:8](#)), Peter at Joppa ([Acts 9:43](#)). These stays allowed doctrinal grounding, leadership development, and church consolidation. The verb highlights intentional, Spirit-led stability rather than aimless wandering.

Eschatological Permanence

[Revelation 17:10](#) speaks of kings who “must remain for a little while,” underscoring God’s sovereignty over transient powers. By contrast, believers inherit a “lasting possession” ([Hebrews 10:34](#)) and seek “the city that is to come” ([Hebrews 13:14](#)). Μένω therefore punctuates the passing nature of earthly structures against the everlasting kingdom.

Judgment on Unbelief

Abiding is double-edged. [John 3:36](#) warns that for the unbelieving, “the wrath of God remains on him.” [John 9:41](#) and [John 15:6](#) depict sin and judgment as abiding realities for those outside Christ.

Relation to Covenant and Promise

[Hebrews 7:24](#): Jesus’ permanent priesthood “because He lives forever” anchors the New Covenant in an unchangeable mediator. The promise to Abraham “remained” ([Romans 9:11](#)), showcasing divine faithfulness across generations.

Practical Discipleship Implications

1. Continual communion—daily Scripture intake and prayer nurture the experiential aspect of abiding.
2. Corporate life—commitment to local fellowship reflects the New Testament pattern of remaining together for edification ([Acts 20:5](#)).
3. Moral steadfastness—ongoing obedience evidences genuine faith ([John 8:31](#); [1 John 3:24](#)).
4. Missional patience—long-term presence in communities can be strategic for gospel penetration, mirroring Paul’s extended stays.
5. Eschatological hope—fixing on what remains cultivates endurance amid suffering ([Philippians 1:25](#); [2 Timothy 2:13](#)).

Summary

Μένω weaves through the New Testament as a theological thread binding place, relationship, and eternity. It portrays the believer’s union with Christ, the constancy of Scripture, the Spirit’s indwelling, and the ultimate permanence of God’s kingdom, while exposing the fleeting nature of this world and the peril of unbelief. Thus the call to “remain” is simultaneously an invitation to rest in grace and a summons to steadfast obedience until faith becomes sight.

v.12 (*greet*)

782. aspazomai ►

Lexical Summary

aspazomai: To greet, salute, embrace

Original Word: ἀσπάζομαι

Part of Speech: Verb

Transliteration: aspazomai

Pronunciation: as-PAH-zom-ahee

Phonetic Spelling: (as-pad'-zom-ahee)

KJV: embrace, greet, salute, take leave

NASB: greet, greets, sends greetings, greeted, acclaim, give your greeting, greeting

Word Origin: [from [G1 \(α - Alpha\)](#) (as a particle of union) and a presumed form of [G4685 \(σπάω - drew\)](#)]

1. to enfold in the arms
2. (by implication) to salute, (figuratively) to welcome

Strong's Exhaustive Concordance

embrace, greet, salute, take leave.

From [α](#) (as a particle of union) and a presumed form of [spao](#); to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

see GREEK [α](#)

see GREEK [spao](#)

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to welcome, greet

NASB Translation

acclaim (1), give...your greeting (1), greet (41), greeted (3), greeting (1), greets (5), paid their respects to (1), sends...greetings (4), taken...leave (1), welcomed (1).

Thayer's Greek Lexicon

STRONGS NT 782: ἀσπάζομαι

ἀσπάζομαι; (imperfect ἠσπαζομην); 1 aorist ἠσπασαμην;

(from [σπάω](#) with $\tilde{\alpha}$ intensive (which see, but cf. Vanicek, p. 1163; Curtius, Das Verbum, i. 324f); hence, properly, **to draw to oneself** (Winers Grammar, § 38, 7 at the end);

cf. [ἀσκαίρω](#) for [σκαίρω](#), [ἀσπαίρω](#) for [σπαίρω](#), [ἀσπαρίζω](#) for [σπαρίζω](#)); (from Homer down);

a. with an accusative of the person, **to salute one, greet, bid welcome, wish well to** (the Israelites, on meeting and at parting, generally used the formula ἰλῆψῆτε ἄλληλους); used of those accosting anyone: [Matthew 10:12](#); [Mark 9:15](#); [Mark 15:18](#); [Luke 1:40](#); [Acts 21:19](#). of those who

visit one to see him a little while, departing almost immediately afterward: [Acts 18:22](#); [Acts 21:7](#); like the Latin *salutare*, our 'pay one's respects to,' of those who show regard for a distinguished person by visiting him: [Acts 25:13](#) (Josephus, Antiquities 1, 19, 5; 6, 11, 1). of those who greet one whom they meet in the way: [Matthew 5:47](#) (in the East even now Christians and Mohammedans do not salute each other); [Luke 10:4](#) (as a salutation was made not merely by a slight gesture and a few words, but generally by embracing and kissing, a journey was retarded by saluting frequently). of those departing and bidding farewell: [Acts 20:1](#); [Acts 21:6](#) (R G). of the absent, saluting by letter: [Romans 16:3, 5-23](#); [1 Corinthians 16:19](#); [2 Corinthians 13:12](#) (13); [Philippians 4:21](#); [Colossians 4:10-12, 14](#); [1 Thessalonians 5:26](#), etc. *ἐν φιλήματι*: [Romans 16:16](#); [1 Corinthians 16:20](#); [2 Corinthians 13:12](#); [1 Peter 5:14](#).

b. with an accusative of the thing, **to receive joyfully, welcome**: *τάς ἐπαγγελίας*, [Hebrews 11:13](#) (*τὴν συμφορὰν*, Euripides, Ion 587; *τὴν εὐνοίαν*, Josephus, Antiquities 6, 5, 3; *τούς λόγους*, *ibid.* 7, 8, 4; *sosaluto*, Vergil Aen. 3, 524). (Compare: *ἀπασπάζομαι*.)

Topical Lexicon

Overview

Strong's Greek 782 (*ἀσπάζομαι*, *aspazomai*) describes the spoken or physical act of greeting, welcoming, or embracing. Appearing sixty times in the Greek New Testament, it moves far beyond social etiquette; it becomes an intentional ministry of peace, fellowship, and shared life in Christ.

Usage in the Gospels

Jesus frames greeting as a marker of kingdom citizenship. In [Matthew 5:47](#) He contrasts ordinary social courtesy with the radical love that greets even enemies. In [Matthew 10:12](#) the disciples are commanded, "As you enter the house, greet its occupants," extending messianic peace to homes that would receive the gospel. [Luke 10:4](#) intensifies urgency by prohibiting roadside greetings during the seventy-two's mission, highlighting undivided devotion to kingdom work. These passages show greeting as both evangelistic blessing and disciplined focus.

Acts of the Apostles

Luke uses *ἀσπάζομαι* to portray early-church warmth and unity across geographical lines.

- Paul greets the church at Caesarea ([Acts 18:22](#)), later recounting in Jerusalem "the things God had done among the Gentiles" ([Acts 21:19](#)), emphasizing one body.
- Mutual greetings bind believers and civil authorities: Festus and Agrippa arrive "and greeted Festus" ([Acts 25:13](#)), illustrating the gospel's entry into public arenas.
- [Acts 21:6-7](#) depicts parting prayer on the Tyrian shore: the farewell greeting is both blessing and lament, revealing the cost of mission.

Pauline Epistles

No writer employs the verb more than Paul. His letters end with chains of individual names, each preceded by “Greet” ([Romans 16:3–16](#); [Colossians 4:15](#)). Through these personal salutations Paul:

1. Affirms the worth of co-laborers.
2. Models inter-congregational affection (“All the brothers here send you greetings,” [1 Corinthians 16:19-20](#)).
3. Demonstrates doctrinal unity—greeting flows from shared confession, not mere sentiment.

The apostle also reports greetings sent from his companions ([Romans 16:21-23](#); [Colossians 4:10-14](#)), reinforcing the network of churches knit together in Christ.

Pastoral Epistles

Timothy and Titus are urged to pass greetings to specific saints ([2 Timothy 4:19](#); [Titus 3:15](#)). These directives show that pastoral oversight includes nurturing personal relationships and honoring faithful service.

General Epistles

[Hebrews 11:13](#) speaks of the patriarchs who “welcomed them from a distance,” greeting God’s promises as pilgrims. The author of Hebrews later commands, “Greet all your leaders and all the saints” ([Hebrews 13:24](#)), merging respect for authority with family love. Peter closes his first letter, “Greet one another with a kiss of love” ([1 Peter 5:14](#)), coupling greeting with tangible affection rooted in salvation.

Historical and Cultural Setting

First-century Mediterranean greetings ranged from verbal blessings (εἰρήνη, “peace”) to embraces or the “holy kiss.” By baptizing these customs, the church transformed conventional politeness into a sacramental sign of reconciliation achieved at the cross. The greeting at the door, the meeting, or the letter’s end testified that former barriers—Jew and Gentile, slave and free—had fallen.

Theological Significance

1. Peace-Making: Greeting confers shalom secured by Christ ([John 14:27](#)).
2. Communion of Saints: Each salutation underscores the organic unity of the body ([Ephesians 4:4](#)).
3. Incarnational Ministry: Physical gesture embodies spiritual reality; theology becomes touchable.
4. Eschatological Hope: Believers “welcome” ([Hebrews 11:13](#)) future promises, greeting what is yet unseen.

Practical Ministry Application

- Congregational Life: Intentional, heartfelt greetings at gatherings echo apostolic practice, affirming every member's value.
- Church Letters and Digital Communication: Closing salutations should retain warmth and specific acknowledgment, continuing Paul's pattern.
- Mission Travel: Short-term teams model [Acts 21](#) by blessing hosts upon arrival and departure.
- Pastoral Care: Personal greetings from leaders communicate presence even when physically absent (compare [Colossians 4:18](#)).

Christological Focus

The New Testament greeting is ultimately Christ-centered. Believers greet one another “in the Lord” ([Romans 16:22](#)). The risen Christ Himself greets His disciples with “Peace be with you” ([John 20:19](#)), establishing the pattern every Christian salutation echoes.

Summary

Strong's 782 reveals greeting as gospel action—bestowing peace, confirming fellowship, and embodying the new humanity formed in Jesus Christ. Christian ministry that neglects sincere greeting forfeits a divinely appointed conduit of grace; those who practice it continue the apostolic rhythm of welcome, unity, and blessing until the day we greet the Lord face to face.

v.13 (if INDEED)

3303. men ▶

Lexical Summary

men: indeed, truly, on the one hand

Original Word: μέν

Part of Speech: Particle, Disjunctive Particle

Transliteration: men

Pronunciation: men

Phonetic Spelling: (men)

KJV: even, indeed, so, some, truly, verily Often compounded with other particles in an intensive or asseverative sense

Word Origin: [a primary particle]

1. (properly) indicative of affirmation or concession (in fact)
{usually followed by a contrasted clause with G1161 (this one, the former, etc.)}

Strong's Exhaustive Concordance

even, indeed, some, truly, verily

A primary particle; properly, indicative of affirmation or concession (in fact); usually followed by a contrasted clause with [δε](#) (this one, the former, etc.) -- even, indeed, so, some, truly, verily. Often compounded with other particles in an intensive or asseverative sense.

see GREEK [δε](#)

HELPS Word-studies

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

Thayer's Greek Lexicon

STRONGS NT 3303: μέν

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

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

1. those in which **μέν** has a concessive force, and **δέ** (or **ἀλλά**) introduces a restriction, correction, or amplification of what has been said in the former member, **indeed ... but, yet, on the other hand**. Persons or things, or predications about either, are thus correlated: [Matthew 3:11](#), cf. [Mark 1:8](#) (where T Tr WH omit; L brackets **μέν**); [Luke 3:16](#) (where the meaning is, 'I indeed baptize as well as he who is to come after me, but his baptism is of greater efficacy'; cf. [Acts 1:5](#)); [Matthew 9:37](#) and [Luke 10:2](#) (although the harvest is great, yet the laborers are

few); [Matthew 17:11f](#) (rightly indeed is it said that Elijah will come and work the ἀποκατάστασις, but he has already come to bring about this very thing); [Matthew 20:23](#); [Matthew 22:8](#); [Matthew 23:28](#); [John 16:22](#); [John 19:32](#); [Acts 21:39](#) (although I am a Jew, and not that Egyptian, yet etc.); [Acts 22:3](#) (R); [Romans 2:25](#); [Romans 6:11](#); [1 Corinthians 1:18](#); [1 Corinthians 9:24](#); [1 Corinthians 11:14](#); [1 Corinthians 12:20](#) (R G L brackets Tr brackets WH marginal reading); (R. G L brackets); [2 Corinthians 10:10](#); [Hebrews 3:5](#); [1 Peter 1:20](#), and often. μέν and δέ are added to articles and pronouns: οἱ μέν ... οἱ δέ, the one indeed ... but the other (although the latter, yet the former), [Philippians 1:16f](#) (according to the critical text); ὅς μέν ... ὅς δέ, the one indeed, but (yet) the other etc. [Jude 1:22f](#); τινες μέν ... τινες δέ καί, [Philippians 1:15](#); with conjunctions: εἰ μέν οὖν, if indeed then, if therefore ... εἰ δέ, but if, [Acts 18:14f](#) R G; L T Tr WH (εἰ μέν οὖν ... νυνί δέ, [Hebrews 8:4f](#) (here R G εἰ μέν γάρ)); εἰ μέν ... νῦν δέ, if indeed (conceding or supposing this or that to be the case) ... but now, [Hebrews 11:15](#); κἄν μέν ... εἰ δέ μήγε, [Luke 13:9](#); μέν γάρ ... δέ, [1 Corinthians 11:7](#); [Romans 2:25](#); μέν οὖν ... δέ, [Luke 3:18](#); εἰς μέν ... εἰς δέ, [Hebrews 9:6f](#) μέν ... ἀλλά, indeed ... but, although ... yet, [Romans 14:20](#); [1 Corinthians 14:17](#); μέν ... πλήν, [Luke 22:22](#). (Cf. Winers Grammar, 443 (413); Buttman, § 149, 12 a.)

2. those in which μέν loses its concessive force and serves only to distinguish, but δέ retains its adversative power: [Luke 11:48](#); [Acts 13:36](#); [Acts 23:8](#) (here WH text omits; Tr brackets μέν); [1 Corinthians 1:12, 23](#); [Philippians 3:1](#); [Hebrews 7:8](#); ἀπό μέν ... ἐπί δέ, [2 Timothy 4:4](#); ὁ μέν οὖν (German er nun (he, then)) ... οἱ δέ, [Acts 28:5f](#); ὅς μέν ... ὅς δέ, and one ... and another, [1 Corinthians 11:21](#); οἱ μέν ... ὁ δέ (he, on the contrary), [Hebrews 7:20f. 23f](#); ἐκεῖνοι μέν οὖν ... ἡμεῖς δέ, [1 Corinthians 9:25](#); εἰ μέν οὖν ... εἰ δέ, [Acts 18:14f](#) (R G); (L T Tr WH); and this happens chiefly when what has already been included in the words immediately preceding is separated into parts, so that the adversative particle contrasts that which the writer especially desires to contrast: ἐκάστω ... τοῖς μέν ζητοῦσιν ... τοῖς δέ ἐξ ἐριθείας etc. [Romans 2:6-8](#); πᾶς ... ἐκεῖνοι μέν ... ἡμεῖς δέ etc. [1 Corinthians 9:25](#); add, [Matthew 25:14f. 33](#); [Romans 5:16](#); [Romans 11:22](#).

3. μέν ... δέ serve only to distribute a sentence into clauses: both ... and; not only ... but also; as well ... as: [John 16:9-11](#); [Romans 8:17](#); [Jude 1:8](#); πρῶτον μέν ... ἔπειτα δέ, [Hebrews 7:2](#); ὁ μέν ... ὁ δέ ... ὁ δέ, some ... some ... some, [Matthew 13:8](#); (ἕκαστος ... ὁ μέν ... ὁ δέ, each ... one ... another, [1 Corinthians 7:7](#) L T Tr WH); ὅς μέν ... ὅς δέ, one ... another, [Matthew 21:35](#); [Acts 17:32](#); [1 Corinthians 7:7](#) (R G); οἱ μέν ... ἄλλοι (L οἱ) δέ ... ἕτεροι δέ, [Matthew](#)

[16:14](#); $\bar{\omega}$ μέν γάρ ... ἄλλω δέ ... ἑτέρω δέ (here T Tr WH omit; L brackets δέ), [1 Corinthians 12:8-10](#); ἄ μέν ... followed by ἀλλά δέ (three times, [Matthew 13:4f, 7f](#); ἄλλος μέν, ἄλλος δέ, [1 Corinthians 15:39](#); τοῦτο μέν ... τοῦτο δέ, **on the one hand ... on the other; partly ... partly**, [Hebrews 10:33](#), also found in secular authors, cf. Winer's Grammar, 142 (135). μέν is followed by another particle: ἔπειτα, [John 11:6](#); [1 Corinthians 12:28](#); [James 3:17](#); καί νῦν, [Acts 26:4, 6](#); τά νῦν, [Acts 17:30](#); πολύ (R G πολλῶ) μαλλον, [Hebrews 12:9](#).

II. Examples in which μέν is followed neither by δέ nor by any other adversative particle (μέν 'solitarium'); cf. Winer's Grammar, 575f (534f); Buttman, 365f (313f) These examples are of various kinds; either

1. the antithesis is evident from the context; as, [Colossians 2:23](#) ('have indeed a show of wisdom', but are folly (cf. Lightfoot, in the place cited)); ἡ μέν ... σωτηρίαν, namely, but they themselves prevent their own salvation, [Romans 10:1](#); τά μέν ... δυνάμεσιν, namely, but ye do not hold to my apostolic authority, [2 Corinthians 12:12](#): ἄνθρωποι μέν (L T Tr WH omit μέν) ... ὀμνύουσιν, namely, ὁ δέ Θεός καθ' ἑαυτοῦ ὀμνύει, [Hebrews 6:16](#). Or,

2. the antithetic idea is brought out by a different turn of the sentence: [Acts 19:4](#) (Rec.), where the expected second member, Ἰησοῦς δέ ἐστίν ὁ ἐρχόμενος, is wrapped up in τουτ' ἐστίν εἰς τόν Ἰησοῦν; [Romans 11:13](#) ἐφ' ὅσον μέν κτλ., where the antithesis παραζήλω δέ κτλ. is contained in εἴπως παραζηλώσω; [Romans 7:12](#) ὁ μέν νόμος κτλ., where the thought of the second member, 'but sin misuses the law,' is expressed in another form in [Romans 7:13ff](#) by an anacoluthon, consisting of a change from the disjunctive to a conjunctive construction (cf. Herm. ad Vig., p. 839), we find μέν ... τέ, [Acts 27:21](#); μέν ... καί, [1 Thessalonians 2:18](#); in distributions or partitions, [Mark 4:4-8](#) (here R G μέν ... δέ ... καί ... καί); [Luke 8:5-8](#); or, finally, that member in which δέ would regularly follow immediately precedes (Herm. ad Vig., p. 839), [Acts 28:22](#) (yet see Meyer at the passage; cf. Buttman, § 149, 12 d.). Or

3. the writer, in using μέν, perhaps had in mind a second member to be introduced by δέ, but was drawn away from his intention by explanatory additions relating to the first member: thus [Acts 3:13](#) (ὄν ὑμεῖς μέν — Rec. omits this μέν — etc., where ὁ Θεός δέ ἤγειρεν ἐκ νεκρῶν, cf. [Acts 3:15](#), should have followed); especially (as occasionally in classical Greek also) after πρῶτον μέν: [Romans 1:8](#); [Romans 3:2](#); [1](#)

[Corinthians 11:18](#); τόν μέν πρώτον λόγον κτλ., where the antithesis τόν δέ δεύτερον λόγον κτλ. ought to have followed, [Acts 1:1](#).

4. μέν οὖν (in [Luke 11:28](#) T Tr WH μενοῦν), Latinquidem igitur, (English **so then, now therefore, verily**, etc.) (where μέν is confirmatory of the matter in hand, and οὖν marks an inference or transition, cf. Klotz ad Devar. ii. 2, p. 662f; (Herm. Vig., pp. 540f, 842; Buttmann, § 149, 16)): [Acts 1:18](#); [Acts 5:41](#); [Acts 13:4](#); [Acts 17:30](#); [Acts 23:22](#); [Acts 26:9](#); [1 Corinthians 6:4, 7](#) (here T omits Tr brackets οὖν); ἀλλά μέν οὖν, [Philippians 3:8](#) G L Tr; εἰ μέν οὖν, [Hebrews 7:11](#).

5. μέν solitarium has a concessive and restrictive force, **indeed, verily** (German freilich) (cf. Klotz, Devar. ii. 2, p. 522; Hartung, Partikeln, ii. 404): εἰ μέν, [2 Corinthians 11:4](#); μέν οὖν **now then**, (German nun freilich), [Hebrews 9:1](#) (cf. Buttmann, as above. On the use of μέν οὖν in the classics cf. Cope's note on Aristotle, rhet. 2, 9, 11.)

6. μενουγγε, which see in its place.

III. As respects the position of the particle: it never stands at the beginning of a sentence, but yet as near the beginning as possible; generally in the second or third place, by preference between the article and noun (examples in which it occupies the fourth place are [Acts 3:21](#); [2 Corinthians 10:1](#); [Colossians 2:23](#); [Acts 14:12](#) Rec.; the fifth place, [Ephesians 4:11](#); [Romans 16:19](#) R WH brackets; [1 Corinthians 2:15](#) R G; ([John 16:22](#), see below)); moreover, in the midst of a clause also it attaches itself to a word the force of which is to be strengthened, as καί ὑμεῖς οὖν λύπην μέν νῦν ἔχετε (but L T Tr WH ... οὖν νῦν μέν λύπην), [John 16:22](#); cf. Winers Grammar, § 61, 6. The word is not found in the Rev. or in the Epistles of John.

STRONGS NT 3303: μενοῦνμενοῦν, equivalent to μέν οὖν, see μέν, II. 4f.

Topical Lexicon

Definition and Function

Strong's Greek 3303 (μέν) is a coordinating particle that signals emphasis, contrast, or transition. When it stands alone it often means "indeed" or "truly." When paired (most frequently with δέ) it forms the correlative structure "on the one hand ... but on the other," guiding the reader through complementary or opposing ideas. Although usually untranslated in English, its presence shapes the logic and flow of a sentence, sharpening distinctions or heightening agreement.

Distribution in Scripture

- Gospels: 37 uses
- Acts: 71 uses
- Pauline Letters: 46 uses
- Hebrews: 19 uses
- General Epistles: 9 uses

The particle never appears in Revelation and is rare in John's writings outside the Gospel. Its concentration in Acts reflects Luke's careful narrative style, while Paul employs it to structure complex theological argument.

Relationship with Other Particles

1. μέν ... δέ – The classic antithetical pair: “on the one hand ... but on the other.” Example: [Acts 1:5](#).
2. μέν ... καί – Reinforces the first clause and adds a complementary second: [Romans 8:10](#).
3. μέν used alone – Gives weight to a statement without explicit contrast: [Hebrews 3:5](#).

Recognizing these pairings helps the expositor discern the inspired author's argumentative strategy.

Representative Passages

[Matthew 3:11](#) – “I, indeed, baptize you with water for repentance. But after me comes One who is more powerful than I, whose sandals I am not worthy to carry.” μέν separates John's provisional baptism from Messiah's definitive work.

[Luke 10:2](#) – “The harvest indeed is plentiful, but the workers are few.” The particle underscores the urgency of mission by contrasting opportunity and labor supply.

[Acts 1:1](#) – “In my former book, Theophilus, I wrote about all that Jesus began to do and to teach.” Luke's μέν prepares for the narrative expansion that follows.

[Romans 6:11](#) – “So you too must count yourselves indeed dead to sin, but alive to God in Christ Jesus.” The believer's reckoning of death and life stands in deliberate contrast.

[Hebrews 10:11](#) – “Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins.” μέν intensifies the inadequacy of the old priesthood that Hebrews will shortly set over against Christ's once-for-all offering.

Theological and Exegetical Implications

1. Doctrinal Balance

μέν structures “already / not yet” tensions ([Romans 8:10](#); [Philippians 3:20-21](#)) and “position / practice” distinctions ([Romans 6:11-13](#)). Ignoring the particle can blur these carefully maintained balances.

2. Narrative Contrast

In Acts it often prepares for divine reversal: persecution ([Acts 8:4](#)) yet progress; imprisonment ([Acts 12:5](#)) yet deliverance. The Spirit-led advance of the gospel is framed in “μέν ... δέ” movements.

3. Christological Elevation

Passages such as [Matthew 3:11](#); [Hebrews 7:23-24](#) employ μέν to highlight the surpassing greatness of Christ over prophets, priests, or angels, reinforcing His uniqueness without diminishing preceding revelation.

Historical and Linguistic Background

Classical writers used μέν to organize speeches and essays, and its retention in Koine shows that first-century communicators valued nuanced argument. Translators often omit it because English prefers fewer particles, yet its silent work remains visible in the inspired structure of the Greek text.

Practical Ministry Application

- Expository preaching: Marking every μέν in a paragraph reveals the inspired outline and prevents misemphasis.
- Bible translation: Awareness of μέν aids choices between supplying a connective (“indeed,” “on the one hand”) or allowing context to bear the weight.
- Personal study: Tracing μέν across Romans clarifies Paul’s patterns of concession and rebuttal, improving theological precision.

Conclusion

Though inconspicuous in many English versions, μέν is a God-breathed tool that orders thought, anchors contrasts, and enriches doctrinal clarity. Attending to its 182 occurrences deepens understanding of Scripture’s unity and argument, enabling teachers and students alike to handle the Word of truth with greater fidelity.

v.13 *(let come)*

2064. erchomai 

Lexical Summary

erchomai: To come, to go

Original Word: ἔρχομαι

Part of Speech: Verb

Transliteration: erchomai

Pronunciation: ER-khom-ahee

Phonetic Spelling: (er'-khom-ahee)

KJV: accompany, appear, bring, come, enter, fall out, go, grow, X light, X next, pass, resort, be set

NASB: came, come, coming, comes, went, expected, entered

Word Origin: [middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred (middle voice) eleuthomai el-yoo'-thom-ahee, or (active) eltho el'-tho, which do not otherwise occur)]

1. to come or go

{in a great variety of applications, literally and figuratively}

Strong's Exhaustive Concordance

accompany, appear, bring, come, enter, fall out, go, grow

Middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred (middle voice) eleuthomai el-yoo'-thom-ahee, or (active) eltho el'-tho, which do not otherwise occur) to come or go (in a great variety of applications, literally and figuratively) -- accompany, appear, bring, come, enter, fall out, go, grow, X light, X next, pass, resort, be set.

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to come, go

NASB Translation

arrival (1), arrived (1), brought (1), came (225), come (222), comes (64), coming (87), entered (2), expected (3), fall (2), falls (1), give (1), go (1), going (2), grown (1), lighting (1), next (1), turned (1), went (18).

Thayer's Greek Lexicon

STRONGS NT 2064: ἔρχομαι

ἔρχομαι, imperative ἔρχου, ἔρχεσθε (for the Attic ἴθι, ἴτε from εἰμί);

imperfect ἤρχόμην (for ἔην and ἦα more common in Attic); future ἐλεύσομαι; — (on these forms cf. (especially Rutherford, New Phryn., p. 103ff; Veitch, under the word); Matthiae, § 234; Alexander Buttman (1873) Ausf. Spr. ii. 182f; Krüger, § 40 under the word; Kühner, § 343; Winers Grammar, § 15 under the word; (Buttmann, 58 (50))); perfect ἐλήλυθα; pluperfect ἐληλύθειν; 2 aorist ἦλθον and (occasionally by L T Tr WH (together or

severally) — as [Matthew 6:10](#); ([Matthew 7:25, 27](#); [Matthew 10:13](#); [Matthew 14:34](#); [Matthew 25:36](#); [Mark 1:29](#); [Mark 6:29](#); [Luke 1:59](#); [Luke 2:16](#); [Luke 5:7](#); [Luke 6:17](#); [Luke 8:35](#); [Luke 11:2](#); [Luke 23:33](#); [Luke 24:1, 23](#)); John ([John 1:39](#) ()); ; ([John 12:9](#)); [Acts 12:10](#); ([Acts 14:24](#)); f etc.) in the Alexandrian form ἤλθα (see ἀπέρχομαι at the beginning for references); the Sept. for אָבַח, rarely for אָבַח and אָבַח; (from Homer down);

I. to come;

1. properly,

a. of persons; *α.* universally, **to come from one place into another**, and used both of persons arriving — as in [Matthew 8:9](#); [Matthew 22:3](#); [Luke 7:8](#); [Luke 14:17](#) (here WH marginal reading read the infinitive, see their Introductory § 404), 20; [John 5:7](#); [Acts 10:29](#); [Revelation 22:7](#), and very often; οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες, [Mark 6:31](#); — and of those returning, as in [John 4:27](#); [John 9:7](#); [Romans 9:9](#). Constructions: followed by ἀπό with the genitive of place, [Mark 7:1](#); [Mark 15:21](#); [Acts 18:2](#); [2 Corinthians 11:9](#); with the genitive of person, [Mark 5:35](#); [John 3:2](#); [Galatians 2:12](#), etc.; followed by ἐκ with the genitive of place, [Luke 5:17](#) (L text συνέρχομαι); [John 3:31](#), etc.; followed by εἰς with the accusative of place, **to come into**: as εἰς τὴν οἰκίαν, τὸν οἶκον, [Matthew 2:11](#); [Matthew 8:14](#); [Mark 1:29](#); [Mark 5:38](#), etc.; εἰς τὴν πόλιν, [Matthew 9:1](#), and many other examples; followed by εἰς **to, toward**, [John 20:3f](#); εἰς τὸ πέραν, of persons going in a boat, [Matthew 8:28](#); of persons departing ἐκ ... εἰς, [John 4:54](#); διά with the genitive of place followed by εἰς (Rec. πρὸς) **to**, [Mark 7:31](#); εἰς τὴν ἑορτήν, to celebrate the feast, [John 4:45](#); [John 11:56](#); ἐν with the dative of the thing with which one is equipped, [Romans 15:29](#); [1 Corinthians 4:21](#); followed by ἐπί with the accusative of place (German über, **over**), [Matthew 14:28](#); (German auf), [Mark 6:53](#); (German an), [Luke 19:5](#); ([Luke 23:33](#) L Tr); [Acts 12:10, 12](#); to with the accusative of the thing, [Matthew 3:7](#); [Matthew 21:19](#); [Mark 11:13](#); [Mark 16:2](#); [Luke 24:1](#); with the accusative of person, [John 19:33](#); **to one's tribunal**, [Acts 24:8](#) Rec.; **against** one, of a military leader, [Luke 14:31](#); κατὰ with the accusative, [Luke 10:33](#); [Acts 16:7](#); παρὰ with the genitive of person, [Luke 8:49](#) (Lachmann ἀπό); with the accusative of place, **to** (the side of), [Matthew 15:29](#); πρὸς **to**, with the accusative of person, [Matthew 3:14](#); [Matthew 7:15](#); ([Matthew 14:25](#) L T Tr WH); [Mark 9:14](#); [Luke 1:43](#); [John 1:29](#); [2 Corinthians 13:1](#), and very often, especially in the Gospels; ἀπό τίνος (the genitive of person) πρὸς τινα, [1 Thessalonians 3:6](#); with a simple dative of person (properly, dative commodi or incommodi (cf. Winer's Grammar, § 22, 7 N. 2; Buttman, 179 (155))): [Matthew 21:5](#); [Revelation 2:5, 16](#) (examples from Greek authors in Passow, under the word, p. 1184a bottom; (Liddell and Scott, under II. 4)). with adverbs of place: πόθεν, [John 3:8](#); [John 8:14](#); [Revelation 7:13](#); ἄνωθεν, [John 3:31](#); ὀπισθεν, [Mark 5:27](#); ὧδε, [Matthew 8:29](#); [Acts 9:21](#); ἐνθάδε, [John 4:15](#) (R G L Tr), 16; ἐκεῖ, [John 18:3](#) (cf. Winer's Grammar, 472

(440)); [ποῦ](#), [Hebrews 11:8](#); [ἕως τίνος](#), [Luke 4:42](#); [ἄχρι τίνος](#), [Acts 11:5](#). The purpose for which one comes is indicated — either by an infinitive, [Mark \(Mark 5:14 L T Tr WH\)](#); ; [Luke 1:59](#); [Luke 3:12](#); [John 4:15](#) (T WH [διέρχωμαι](#)), and very often; or by a future participle, [Matthew 27:49](#); [Acts 8:27](#); or by a following [ἵνα](#), [John 12:9](#); [εἰς τοῦτο](#), [ἵνα](#), [Acts 9:21](#); or by [διά τινα](#), [John 12:9](#). As one who is about to do something in a place must necessarily come thither, in the popular narrative style the phrases [ἔρχεται καί](#), [ἦλθε καί](#), etc., are usually placed before verbs of action: [Matthew 13:19, 25](#); [Mark 2:18](#); [Mark 4:15](#); [Mark 5:33](#); [Mark 6:29](#); [Mark 12:9](#); [Mark 14:37](#); [Luke 8:12, 47](#); [John 6:15](#); [John 11:48](#); [John 12:22](#); [John 19:38](#); [John 20:19, 26](#); [John 21:13](#); [3 John 1:3](#); [Revelation 5:7](#); [Revelation 17:1](#); [Revelation 21:9](#); [ἔρχου καί ἴδε](#) (or [βλέπε](#)), [John 1:46](#) (); ; (and Rec. in) [Revelation 6:1, 3, 5, 7](#) (also Griesbach except in [Revelation 6:3](#)); plural [John 1:39](#) () ((T Tr WH [ὄψεσθε](#)), see [εἰδῶ](#), I. 1 e); — or [ἐλθῶν](#) is used, followed by a finite verb: [Matthew 2:8](#); [Matthew 8:7](#); [Matthew 9:10, 18](#); [Matthew 12:44](#); [Matthew 14:12, 33](#) (R G L); ; [Mark 7:25](#) (Tdf. [εἰσελθεῖν](#)); ; [Acts 16:37, 39](#); — or [ἐρχόμενος](#), followed by a finite verb: [Luke 13:14](#); [Luke 16:21](#); [Luke 18:5](#). in other places [ἐλθῶν](#) must be rendered **when I (thou, he, etc.) am come**: [John 16:8](#); [2 Corinthians 12:20](#); [Philippians 1:27](#) (opposed to [ἀπῶν](#)). **β. to come i. e. to appear, make one's appearance, come before the public**: so [κατ' ἐξοχήν](#) of the Messiah, [Luke 3:16](#); [John 4:25](#); [John 7:27, 31](#); [Hebrews 10:37](#), who is styled preeminently [ὁ ἐρχόμενος](#), i. e. he that cometh (i. e. is about to come) according to prophetic promise and universal expectation, **the coming one** (Winers Grammar, 341 (320); Buttmann, 204 (176f)): [Matthew 11:3](#); [Luke 7:19f](#); with [εἰς τόν κόσμον](#) added, [John 6:14](#); [John 11:27](#); [ἐν τῷ ὀνόματι τοῦ κυρίου](#), **he who is already coming clothed with divine authority** i. e. **the Messiah** — the shout of the people joyfully welcoming Jesus as he was entering Jerusalem — taken from [Psalm 117:25f](#) (f): [Matthew 21:9](#); [Matthew 23:39](#); [Mark 11:9](#); [Luke 13:35](#); [Luke 19:38](#) (Tdf. omits [ἐρχόμενος](#) (so WH in their first marginal reading)); [John 12:13](#). [ἔρχεσθαι](#) used of Elijah who was to return from heaven as the forerunner of the Messiah: [Matthew 11:14](#); [Matthew 17:10](#); [Mark 9:11-13](#); of John the Baptist, [Matthew 11:18](#); [Luke 7:33](#); [John 1:31](#); with [εἰς μαρτυρίαν](#) added, [John 1:7](#); of Antichrist, [1 John 2:18](#); of **false Christs** and other deceivers, false teachers, etc.: [Matthew 24:5](#); [Mark 13:6](#); [Luke 21:8](#) (in these passages with the addition [ἐπί τῷ ὀνόματι μου](#), **relying on my name**, i. e. arrogating to themselves and simulating my Messianic dignity); [John 10:8](#); [2 Corinthians 11:4](#); [2 Peter 3:3](#); [Revelation 17:10](#); with the addition [ἐν τῷ ὀνόματι τῷ ἰδίῳ](#) in his own authority and of his own free-will, [John 5:43](#). of the Holy Spirit, who is represented as a person coming to be the invisible helper of Christ's disciples after his departure from the world: [John 15:26](#); [John 16:7, 13](#). of the appearance of Jesus among men, as a religious teacher and the author of salvation: [Matthew 11:19](#); [Luke 7:34](#); [John 5:43](#); [John 7:28](#); [John 8:42](#); with the addition of [εἰς τόν κόσμον](#) followed by [ἵνα](#), [John 12:46](#); [John 18:37](#); [εἰς κρίμα](#), [ἵνα](#), [John 9:39](#); followed by a telic infinitive [1 Timothy 1:15](#); [ἔρχεσθαι ὀπίσω τίνος](#), after one, [Matthew 3:11](#); [Mark 1:7](#); [John 1:15, 27](#),

30; **ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος**, a terse expression for, 'he that publicly appeared and approved himself (to be God's son and ambassador) by accomplishing expiation through the ordinance of baptism and the bloody death which he underwent' (compare p. 210a bottom), [1 John 5:6](#); **ἔρχεσθαι** followed by a telic infinitive, [Matthew 5:17](#); [Matthew 10:34](#); [Luke 19:10](#); followed by **ἵνα**, [John 10:10](#); **ἐληλυθεναι** and **ἔρχεσθαι ἐν σαρκί** are used of the form in which Christ as the divine **λόγος** appeared among men: [1 John 4:2, 3](#) (Rec.); [2 John 1:7](#). of the return of Jesus hereafter from heaven in majesty: [Matthew 10:23](#); [Acts 1:11](#); [1 Corinthians 4:5](#); [1 Corinthians 11:26](#); [1 Thessalonians 5:2](#); [2 Thessalonians 1:10](#); with **ἐν τῇ δόξῃ αὐτοῦ** added, [Matthew 16:27](#); [Matthew 25:31](#); [Mark 8:38](#); [Luke 9:26](#); **ἐπὶ τῶν νεφελῶν** (borne on the clouds) **μετὰ δυνάμεως καὶ δόξης**, [Matthew 24:30](#); **ἐν νεφέλαις, ἐν νεφέλῃ κτλ.**, [Mark 13:26](#); [Luke 21:27](#); **ἐν τῇ βασιλείᾳ αὐτοῦ** (see **ἐν**, I. 5 c., p. 210b top), [Matthew 16:28](#); [Luke 23:42](#) (**εἰς τὴν βασιλείαν** L marginal reading Tr marginal reading WH text)

b. of time. like the Latin *venio*: with nouns of time, as **ἔρχονται ἡμέραι**, in a future sense, **will come** (cf. Buttman, 204 (176f); Winer's Grammar, § 40, 2 a.), [Luke 23:29](#); [Hebrews 8:8](#) from [Jeremiah 38:31](#) (); **ἐλεύσονται ἡμέραι**, [Matthew 9:15](#); [Mark 2:20](#); [Luke 5:35](#); [Luke 17:22](#); [Luke 21:6](#); **ἦλθεν ἡ ἡμέρα**, [Luke 22:7](#); [Revelation 6:17](#); **ἔρχεται ὥρα, ὅτε**, [John 4:21, 23](#); [John 5:25](#); [John 16:25](#); followed by **ἵνα**, [John 16:2, 32](#); **ἦλθεν**, is come, i. e. is present, [John 16:4, 21](#); [Revelation 14:7, 15](#); **ἐλήλυθε ἡ ὥρα, ἵνα**, [John 12:23](#); [John 13:1](#) (L T Tr WH ἦλθεν); ; **ἐληλύθει ἡ ὥρα αὐτοῦ**, had come (Latin *aderat*), [John 7:30](#); [John 8:20](#); **ἔρχεται νύξ**, [John 9:4](#); **ἡ ἡμέρα τοῦ κυρίου**, [1 Thessalonians 5:2](#); **καιροί**, [Acts 3:19](#). with names of events that occur at a definite time: **ὁ θερισμός**, [John 4:35](#); **ὁ γάμος τοῦ ἀρνίου**, [Revelation 19:7](#); **ἦλθεν ἡ κρίσις**, [Revelation 18:10](#). in imitation of the Hebrew **בָּרָךְ**, **ὁ, ἡ, τό ἐρχόμενος, ἐρχομένη, ἐρχόμενον**, is equivalent to **to come, future** (cf. Buttman's Grammar and Winer's Grammar, as above): **ὁ αἰὼν**, [Mark 10:30](#); [Luke 18:30](#); **ἡ ἑορτή**, [Acts 18:21](#) (Rec.); **ἡ ὀργή**, [1 Thessalonians 1:10](#); **τά ἐρχόμενα**, things to come, [John 16:13](#) (**ἡ ἡμέραι** the times to come, [Isaiah 27:6](#)); in the periphrasis of the name of Jehovah, **ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος**, it is equivalent to **ἐσόμενος**, [Revelation 1:4](#); [Revelation 4:8](#).

c. of things and events (so very often in Greek authors also); of the advent of natural events: **ποταμοί**, [Matthew 7:25](#) (R G); **κατακλυσμός**, [Luke 17:27](#); **λιμός**, [Acts 7:11](#); of the rain coming down **ἐπὶ τῆς γῆς**, [Hebrews 6:7](#); of alighting birds, [Matthew 13:4, 32](#); [Mark 4:4](#); of a voice that is heard (Homer, Iliad 10, 139), followed by **ἐκ** with the genitive of place, [Matthew 3:17](#) (?); [Mark 9:7](#) (T WH Tr marginal reading **ἐγένετο**); [John 12:28](#); of things

that are brought: **ὁ λύχνος**, [Mark 4:21](#) (**ἐπιστολή**), Libanius, epistle 458; other examples from Greek writings are given in Kypke, Kuinoel, others, on Mark, the passage cited).

2. metaphorically,

a. of Christ's invisible return from heaven, i. e. of the power which through the Holy Spirit he will exert in the souls of his disciples: [John 14:18, 23](#); of his invisible advent in the death of believers, by which he takes them to himself into heaven, [John 14:3](#).

b. equivalent to **to come into being, arise, come forth, show itself, find place or**

influence: **τά σκάνδαλα**, [Matthew 18:7](#); [Luke 17:1](#); **τά ἀγαθά** [Romans 3:8](#) ([Jeremiah 17:6](#)); **τό τέλειον**, [1 Corinthians 13:10](#); **ἡ πίστις**, [Galatians 3:23, 25](#); **ἡ ἀποστασία**, [2 Thessalonians 2:3](#); **ἡ βασιλεία τοῦ Θεοῦ**, equivalent to **be established**, [Matthew 6:10](#); [Luke 11:2](#); [Luke 17:20](#), etc.; **ἡ ἐντολή**, equivalent to **became known**, [Romans 7:9](#).

c. with prepositions: **ἐκ τῆς** (Lachmann **ἀπό**) **θλίψεως**, suffered tribulation, [Revelation 7:14](#). followed by **εἰς**, **to come (fall) into or unto:** **εἰς τό χειρόν**, into a worse condition, [Mark 5:26](#); **εἰς πειρασμόν**, [Mark 14:38](#) T WH; **εἰς ἀπελεγμόν** (see **ἀπελεγμός**), [Acts 19:27](#); **εἰς τήν ὥραν ταύτην**, [John 12:27](#); **εἰς κρίσιν**, to become liable to judgment, [John 5:24](#); **εἰς ἐπίγνωσιν**, to attain to knowledge, [1 Timothy 2:4](#); [2 Timothy 3:7](#); **εἰς τό φανερόν**, to come to light, [Mark 4:22](#); **εἰς προκοπήν ἐλήλυθε**, has turned out for the advancement, [Philippians 1:12](#); **ἔρχεσθαι εἰς τί**, **to come to a thing**, is used of a writer who after discussing other matters passes on to a new topic, [2 Corinthians 12:1](#); **εἰς ἑαυτόν**, to come to one's senses, return to a healthy state of mind, [Luke 15:17](#) (Epictetus diss. 3, 1, 15; Test xii. Patr., test. Jos. § 3, p. 702, Fabric edition.). **ἔρχεσθαι ἐπί τινα** **to come upon one:** in a bad sense, of calamities, [John 18:4](#); in a good sense, of the Holy Spirit, [Matthew 3:16](#); [Acts 19:6](#); **to devolve upon one**, of the guilt and punishment of murder, [Matthew 23:35](#). **ἔρχεσθαι πρὸς τόν Ἰησοῦν**, to commit oneself to the instruction of Jesus and enter into fellowship with him, [John 5:40](#); [John 6:35, 37, 44, 45, 65](#); **πρὸς τό φῶς**, to submit oneself to the power of the light, [John 3:20f](#).

II. to go: **ὀπίσω τίνος** (ὀπίη ἰπίη), to follow one, [Matthew 16:24](#); ([Mark 8:34](#) R L Tr marginal reading WH); [Luke 9:23](#); [Luke 14:27](#) ([Genesis 24:5, 8](#); [Genesis 37:17](#), and elsewhere); **πρὸς τινα**, [Luke 15:20](#); **σύν τίνι**, to accompany one, [John 21:3](#) (cf. Buttman, 210 (182)); **ὁδόν ἔρχεσθαι**, [Luke 2:44](#) (cf. Winer's Grammar, 226 (212)).

(Compare: **ἀνέρχομαι**, **ἐπανέρχομαι**, **ἀπέρχομαι**, **διέρχομαι**, **εἰσέρχομαι**, **ἐπεισέρχομαι**, **παρεισέρχομαι**, **συνεισέρχομαι**, **ἐξέρχομαι**, **διεξέρχομαι**, **ἐπέρχομαι**, **κατέρχομαι**, **παρέρχομαι**, **ἀντιπαρέρχομαι**, **περιέρχομαι**, **προέρχομαι**, π

ροσέρχομαι, συνέρχομαι.)

[SYNONYMS: ἔρχεσθαι (βαίνειν) πορεύεσθαι, χωρεῖν with the N. T. use of these verbs and their compounds it may be interesting to compare the distinctions ordinarily recognized in classic Greek, where ἔρχεσθαι denotes motion or progress generally, and of any sort, hence, to come and (especially ἐλθεῖν) arrive at, as well as to go (βαίνειν). βαίνειν primarily signifies **to walk, take steps**, picturing the mode of motion; to go away. πορεύεσθαι expresses motion in general — often confined within certain limits, or giving prominence to the bearing; hence, the regular word for the march of an army χωρεῖν always emphasizes the idea of separation, change of place, and does not, like e. g. πορεύεσθαι, note the external and perceptible motion — (a man may be recognized by his πορεία). Cf. Schmidt, chapter xxvii.]

Topical Lexicon

Overview

The verb commonly rendered “come” or “go” pervades the New Testament, threading together the movement of God toward humanity, the advance of the gospel, and the responsive approach of people to the Lord. Its 637 occurrences range from the Incarnation to the consummation of all things, giving the word a sweeping theological and pastoral weight.

Incarnation: God Comes to Us

At the heart of salvation history stands the fact that God the Son “came” into the world. “He came to His own, but His own did not receive Him” ([John 1:11](#)). The verb marks the fulfillment of ancient promise: “When the fullness of time had come, God sent His Son” ([Galatians 4:4](#)). Each Christmas narrative is framed by the same motion of divine initiative—“Jesus came from Nazareth in Galilee” ([Mark 1:9](#))—declaring that redemption is God-driven from the first moment.

Purpose Statements of Jesus’ Coming

The Lord repeatedly explains why He has come:

- “I have come that they may have life and have it in all its fullness” ([John 10:10](#)).
- “The Son of Man came to seek and to save the lost” ([Luke 19:10](#)).
- “I have not come to abolish the Law or the Prophets, but to fulfill them” ([Matthew 5:17](#)).
- “The Son of Man did not come to be served, but to serve, and to give His life as a ransom for many” ([Mark 10:45](#)).

These declarations ground Christian doctrine in the self-disclosure of Christ’s mission.

Jesus' Movement in Ministry

Gospel writers track the Lord's physical travel with the same verb. Whether He "came" to Capernaum ([Matthew 9:1](#)), to the disciples walking on the water ([Matthew 14:25](#)), or to Bethany after Lazarus' death ([John 11:17, 32](#)), every arrival reveals compassion, authority, and fulfillment of prophecy. The simple motion word becomes a theological signpost: wherever Jesus comes, the kingdom is present.

Invitation and Discipleship

Jesus also employs the verb as a call: "Come, follow Me" ([Matthew 16:24](#)), "Come and see" ([John 1:39](#)). The same term that tells of divine initiative becomes an imperative for human response. Discipleship is pictured as continual coming to Christ ([John 6:37](#)).

The Holy Spirit's Coming

Jesus promises, "When He, the Spirit of truth, comes, He will guide you into all truth" ([John 16:13](#)). Pentecost fulfills this pledge as the Spirit "comes" with power ([Acts 2](#)). The term underscores continuity between the bodily presence of Christ and the abiding presence of the Spirit.

Apostolic and Missionary Arrivals

Acts records Paul and his companions repeatedly "coming" to new cities ([Acts 16:7](#); 18:1). Each arrival signals gospel advance, church planting, and the unstoppable spread of the word. Letters then speak of anticipated visits—"I hope to come to you" ([Philippians 2:24](#))—linking personal presence with pastoral care.

The Kingdom of God Coming

Believers pray, "Your kingdom come" ([Luke 11:2](#)). The verb encapsulates both present reality ("the kingdom of God has come upon you," [Matthew 12:28](#)) and future hope ("the Son of Man will come in His glory," [Matthew 25:31](#)). It binds inaugurated and consummated eschatology in one term.

Eschatological Hope: The Second Coming

New Testament expectation climaxes in Christ's promised return. Angels affirm, "This same Jesus... will come back" ([Acts 1:11](#)). Revelation echoes, "Behold, He is coming with the clouds" ([Revelation 1:7](#)) and concludes, "Yes, I am coming soon" ([Revelation 22:20](#)). The verb becomes the anchor of Christian hope, assuring judgment for the wicked and rest for the saints ([2 Thessalonians 1:10](#)).

Warning Against False Claimants

Because the genuine coming of Christ is pivotal, deception arises: “Many will come in My name, claiming, ‘I am the Christ,’ and will deceive many” ([Matthew 24:5](#)). Discernment is demanded, distinguishing true divine initiative from counterfeit claims.

Personal Approach to God

The prodigal “came to his father” ([Luke 15:20](#)), the bleeding woman “came up behind Him” ([Mark 5:27](#)), and countless others draw near. The same verb languages repentance, faith, prayer, and worship. Hebrews exhorts, “Let us then approach the throne of grace” (implicitly using the term’s concept), highlighting the believer’s ongoing privilege.

Arrival of Judgment and Salvation Events

Storms “came” ([Matthew 7:25](#)), famine “came” ([Acts 7:11](#)), and the day of the Lord “will come like a thief” ([2 Peter 3:10](#)). Redemptive history and cosmic upheaval alike are expressed with the same motion word, portraying God’s sovereign timing over all events.

Liturgical Echoes

Early worship retained the language: “Marana tha—Come, Lord!” ([1 Corinthians 16:22](#)). The Church’s liturgy and hymnody continue to plead for and celebrate the Lord’s coming, both sacramentally and eschatologically.

Pastoral Application

1. Assurance: The verb’s frequency certifies God’s active engagement; He has come, is coming, and will come.
2. Urgency: Because the return is imminent, believers live watchfully ([Mark 13:35-37](#)).
3. Mission: As the apostles went, so the Church goes, carrying the presence of Christ to the nations.
4. Invitation: Every proclamation of the gospel echoes, “Come to Jesus,” extending His gracious initiative.

Representative Passages

[Matthew 25:31](#); [Mark 10:45](#); [Luke 19:10](#); [John 10:10](#); [John 12:46](#); [Acts 1:11](#); [Romans 15:29](#); [1 Corinthians 11:26](#); [Philippians 2:24](#); [1 Thessalonians 1:10](#); [2 Peter 3:10](#); [Revelation 22:17, 20](#).

Conclusion

The New Testament’s pervasive use of this verb traces a grand arc: God comes to redeem, His Spirit comes to indwell, His servants go forth, and Christ will come again to reign. Every occurrence, whether humble travel note or lofty prophecy, ultimately testifies that the living God moves toward His people and draws them to Himself.

v.13 (*your peace*)

1515. eiréné

Lexical Summary

eiréné: Peace

Original Word: εἰρήνη

Part of Speech: Noun, Feminine

Transliteration: eiréné

Pronunciation: ay-RAÏ-nay

Phonetic Spelling: (i-ray'-nay)

KJV: one, peace, quietness, rest, + set at one again

NASB: peace

Word Origin: [probably from a primary verb eiro "to join"]

1. peace
2. (by implication) prosperity
{literally or figuratively}

Strong's Exhaustive Concordance

one, peace, quietness, rest.

Probably from a primary verb eiro (to join); peace (literally or figuratively); by implication, prosperity -- one, peace, quietness, rest, + set at one again.

HELPS Word-studies

1515 *eirēnē* (from *eirō*, "to join, tie together into a whole") – properly, *wholeness*, i.e. when all essential parts are joined together; *peace* (God's gift of *wholeness*).

NAS Exhaustive Concordance

Word Origin

of uncertain derivation, perhaps from *eiró* (to join): lit. or fig. peace, by impl. welfare

NASB Translation

peace (91), undisturbed* (1).

Thayer's Greek Lexicon

STRONGS NT 1515: εἰρήνη

εἰρήνη, εἰρήνης, ἡ (apparently from εἶρω, to join; (others from εἶρω equivalent

to λέγω; Etym. Magn. 803, 41; Vanicek, p. 892; Lob. Path. Proleg., p. 194; Benfey, Wurzellex. ii., p. 7)), the Sept. chiefly for $\text{D}\lambda\psi$; (from Homer down); **peace**, i. e.

1. a state of national tranquility; exemption from the rage and havoc of war: [Revelation 6:4](#); πολλή ειρήνη, [Acts 24:2](#) (3); τά (WH text omits τά) πρὸς ειρήνην, things that look toward peace, as an armistice, conditions for the restoration of peace [Luke 14:32](#); αἰτεῖσθαι ειρήνην, [Acts 12:20](#); ἔχειν ειρήνην, of the church free from persecutions, [Acts 9:31](#).

2. peace between individuals, i. e. harmony, concord: [Matthew 10:34](#); [Luke 12:51](#); [Acts 7:26](#); [Romans 14:17](#); [1 Corinthians 7:15](#); [Galatians 5:22](#); [Ephesians 2:17](#); [Ephesians 4:3](#); equivalent to the anthon of peace, [Ephesians 2:14](#) (cf. Buttman, 125 (109)); ἐν ειρήνῃ, where harmony prevails, in a peaceful mind, [James 3:18](#); ὁδὸς ειρήνης, way leading to peace, a course of life promoting harmony, [Romans 3:17](#) (from [Isaiah 59:8](#)); μετ' ειρήνης, in a mild and friendly spirit, [Hebrews 11:31](#); ποιεῖν ειρήνην, to promote concord, [James 3:18](#); to effect it, [Ephesians 2:15](#); ζητεῖν, [1 Peter 3:11](#); διώκειν, [2 Timothy 2:22](#); with μετὰ πάντων added, [Hebrews 12:14](#); τά τῆς ειρήνης διώκειν, [Romans 14:19](#) (cf. Buttman, 95 (83); Winers Grammar, 109 (103f)). Specifically, **good order**, opposed to ἀκαταστασία, [1 Corinthians 14:33](#).

3. after the Hebrew $\text{D}\lambda\psi$, security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous): [Luke 19:42](#); [Hebrews 7:2](#); ειρήνη καὶ ἀσφάλεια, opposed to ὄλεθρος, [1 Thessalonians 5:3](#); ἐν ειρήνῃ ἐστι τά ὑπάρχοντα, αὐτοῦ, his goods are secure from hostile attack, [Luke 11:21](#); ὕπαγε εἰς ειρήνην, [Mark 5:34](#), and πορεύου εἰς ειρήνην [Luke 7:50](#); [Luke 8:48](#), a formula of wishing well, blessing, addressed by the Hebrews to departing friends ([1 Ἰησοῦς \$\text{D}\lambda\psi\$ Samuel 1:17](#); [1 Samuel 20:42](#), etc.; properly, **depart into a place or state of peace**; (cf. Buttman, 184 (160))); πορεύεσθαι ἐν ειρήνῃ, [Acts 16:36](#), and ὑπάγετε ἐν ειρήνῃ, [James 2:16](#), **go in peace**, i. e. **may happiness attend you**; ἀπολύειν τινα μετ' ειρήνης, to dismiss one with good wishes, [Acts 15:33](#); ἐν ειρήνῃ, with my wish fulfilled, and therefore happy, [Luke 2:29](#) (see ἀπολύω, 2 a.); προπέμπειν τινα ἐν ειρήνῃ free from danger, safe, [1 Corinthians 16:11](#) (others take it of inward peace or of harmony; cf. Meyer at the passage). The Hebrews in invoking blessings on a man called out $\text{D}\lambda\psi$ Ἰησοῦς (Judges 6:23; Daniel 10:19); from this is to be derived the explanation of those expressions which refer apparently to the Messianic blessings (see 4 below): ειρήνη τῷ οἴκῳ τούτῳ, let peace, blessedness, come to this household, [Luke 10:5](#); υἱὸς ειρήνης, worthy of peace (cf. Winers Grammar, § 34, 3 N. 2; Buttman, 161f (141)), [Luke 10:6](#); ἐλθέτω ἡ ειρήνη ἐπ' αὐτόν, let the peace which ye wish it come upon it, i. e. be its lot, [Matthew 10:13](#); to the same

purport *ἐπαναπαύσεται ἡ εἰρήνη ὑμῶν ἐπ' αὐτόν*, [Luke](#)

[10:6](#); *ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω*, let your peace return to you, because it could not rest upon it, i. e. let it be just as if ye had not uttered the wish, [Matthew 10:13](#).

4. Specifically, **the Messiah's peace**: [Luke 2:14](#); *ὁδὸς εἰρήνης*, the way that leads to peace (salvation), [Luke 1:79](#); *εἰρήνης ἐν οὐρανῶ*, peace, salvation, is prepared for us in heaven, [Luke 19:38](#); *εὐαγγελίζεσθαι εἰρήνην*, [Acts 10:36](#).

5. according to a conception distinctly peculiar to Christianity, "the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is": [Romans 8:6](#); *ἐν εἰρήνῃ* namely, *ὄντες*; is used of those who, assured of salvation, tranquilly await the return of Christ and the transformation of all things which will accompany that event, [2 Peter 3:14](#);

(*πληροῦν πάσης ... εἰρήνης ἐν τῷ πιστεύειν*, [Romans 15:13](#) (where L marginal reading *ἐν πιστεύειν εἰρήνην*)); *ἔχειν ἐν Χριστῷ εἰρήνην* (opposed

to *ἐν τῷ κόσμῳ θλίψιν ἔχειν*), [John 16:33](#); *ἔχειν εἰρήνην πρὸς τὸν Θεόν*, with God, [Romans 5:1](#), (*εἰρήνη πρὸς τινα*, Plato, rep. 5, p. 465 b.; cf. Diodorus 21, 12; cf. Meyer on Romans, the passage cited; Winer's Grammar, 186 (175); 406

(379)); *εὐαγγελίζεσθαι εἰρήνην*, [Romans 10:15](#) (R G Tr marginal reading in brackets); *τὸ εὐαγγέλιον τῆς εἰρήνης*, [Ephesians 6:15](#); in the

expression *εἰρήνην ἀφήμι κτλ.*, [John 14:27](#), in which Christ, with allusion to the usual Jewish formula at leave-taking (see 3 above), says that he not merely wishes, but gives peace; *ἡ εἰρήνη τοῦ Χριστοῦ*, which comes, from Christ, [Colossians](#)

[3:15](#) (Rec. *θεοῦ; τοῦ Θεοῦ*, [Philippians 4:7](#) (cf. Winer's Grammar, 186 (175))).

Comprehensively, of every kind of peace (blessing), yet with a predominance apparently of the notion of **peace with God**, *εἰρήνη* is used — in the salutations of Christ after his resurrection, *εἰρήνη ὑμῖν* (*וְשָׁלוֹם לָכֶם*, [Luke 24:36](#) (T omits; WH reject the clause); [John](#)

[20:19, 21, 26](#); in the phrases *ὁ κύριος τῆς εἰρήνης*, the Lord who is the author and promoter of peace, [2 Thessalonians 3:16](#); *ὁ Θεὸς τῆς εἰρήνης* [Romans 15:33](#); [Romans 16:20](#); [2 Corinthians 13:1](#); [Philippians 4:9](#); [1 Thessalonians 5:23](#); [Hebrews 13:20](#); in the salutations at the beginning and the close of the apostolic Epistles: [Romans 1:7](#); [1 Corinthians 1:3](#); [2 Corinthians 1:2](#); [Galatians 1:3](#); [Galatians 6:16](#); [Ephesians 1:2](#); [Ephesians 6:23](#); [Philippians 1:2](#); [Colossians 1:2](#); [1 Thessalonians 1:1](#); [2 Thessalonians 1:2](#); [2 Thessalonians 3:16](#); [1 Timothy 1:2](#); [2 Timothy 1:2](#); [Titus 1:4](#); ([Philemon 1:3](#)); [1 Peter 1:2](#); [1 Peter 5:14](#); [2 Peter 1:2](#); [2 John 1:3](#); [3 John 1:15](#) (14); ([Jude 1:2](#)); [Revelation 1:4](#). Cf. Kling in Herzog iv., p. 596f under the words Friede mit Gott; Weiss, Biblical Theol. d. N. T. § 83 b.; (Otto in the Jahrb. fur deutsch. Theol. for 1867, p. 678ff; cf. Winer's Grammar, 549 (511)).

6. of the blessed state of devout and upright men after death (Wis. 3:3): [Romans 2:10](#).

Topical Lexicon

Overview

εἰρήνη describes wholeness, harmony, and well-being granted by God and experienced among His people. In the New Testament it is never a mere absence of conflict; it is the positive, covenantal state that flows from God's redemptive work in Christ and is applied by the Holy Spirit to individuals and communities.

Old Testament and Jewish Background

The Septuagint regularly uses εἰρήνη to translate Hebrew shalom, a word that embraces completeness, prosperity, and relational harmony with God, neighbor, and creation. Priestly benedictions such as [Numbers 6:26](#) anticipated a day when the LORD would “give you peace.” First-century Jews greeted one another with “peace,” and Jesus' disciples continued the practice ([Luke 10:5–6](#)).

Christ the Source and Substance of Peace

At the incarnation the angels sang, “Glory to God in the highest, and on earth peace to men on whom His favor rests” ([Luke 2:14](#)). Jesus personifies and secures what they announced: “For He Himself is our peace” ([Ephesians 2:14](#)). Through His cross He reconciled Jew and Gentile “to God in one body... thus making peace” ([Ephesians 2:15–16](#)). The risen Lord's repeated greeting, “Peace be with you” ([John 20:19, 21, 26](#)), is the declaration that His atoning work has achieved the promised shalom.

Peace with God: The Fruit of Justification

Salvation establishes objective reconciliation with God. “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ” ([Romans 5:1](#)). This peace frees the conscience from condemnation ([Romans 8:1, 6](#)) and removes the enmity described in [Romans 3:17](#).

Peace within the Heart: The Gift of Christ

Jesus bequeaths an inward calm immune to external turmoil: “Peace I leave with you; My peace I give you... Do not let your hearts be troubled” ([John 14:27](#)). The Spirit applies this reality so that “the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus” ([Philippians 4:7](#)). Individual believers are therefore called to “pursue righteousness, faith, love, and peace” ([2 Timothy 2:22](#)).

Peace as Corporate Unity

Church life is to be marked by peace. “Let the peace of Christ rule in your hearts, for to this you were called as members of one body” ([Colossians 3:15](#)). Leaders are to ensure assemblies are conducted “in a fitting and orderly way, for God is not a God of disorder but of peace” ([1 Corinthians 14:33](#)). Congregations strengthened “in the fear of the Lord... enjoyed peace” and multiplied ([Acts 9:31](#)).

Peace in Apostolic Greetings and Benedictions

Every Pauline letter opens with the twin blessing “grace and peace” (for example, [Romans 1:7](#); [Ephesians 1:2](#)) and most conclude with a similar wish ([Romans 15:33](#)). Peter, John, and Jude follow the same pattern ([1 Peter 1:2](#); [2 John 1:3](#); [Jude 1:2](#)). These formulas are more than courteous salutations; they declare and confer the gospel benefits of God’s favor and covenant well-being upon the recipients.

Peace as Ethical Imperative

Peace is both gift and task. Believers are to “make every effort to do what leads to peace and to mutual edification” ([Romans 14:19](#)). The Sermon on the Mount’s promise, “Blessed are the peacemakers” (implicit through [Matthew 5](#) and echoed in [James 3:18](#)), is realized by disciples who, because they already possess peace with God, actively resolve conflict and extend forgiveness. [Hebrews 12:14](#) commands, “Pursue peace with everyone.” This pursuit demonstrates the gospel before a watching world.

Peace and the Mission of the Church

When the seventy-two were sent, they were to proclaim, “Peace to this house” ([Luke 10:5](#)). The gospel message itself is “the good news of peace through Jesus Christ—He is Lord of all” ([Acts 10:36](#)). Footwear fitted with “the readiness of the gospel of peace” ([Ephesians 6:15](#)) underscores that evangelism delivers reconciliation, not merely information.

Peace and the Final Consummation

Present peace anticipates an eschatological fulfillment. The Lamb opens a seal that removes earthly peace ([Revelation 6:4](#)), yet the book closes with the assurance of eternal harmony in the new creation. Until then, believers “may be found by Him in peace, without spot or blemish” ([2 Peter 3:14](#)), awaiting the day when universal shalom is permanently established.

Historical and Pastoral Significance

1. First-century believers lived under the Roman “Pax Romana,” yet Scripture revealed a deeper peace independent of political stability.
2. Early Christian gatherings distinguished themselves from surrounding unrest by embodying reconciled Jew and Gentile fellowship, a living testimony to the gospel’s power.
3. Throughout church history, ministries of reconciliation, counseling, and social healing have

turned repeatedly to passages such as [Philippians 4:7](#) and [Romans 12:18](#) for guidance and comfort.

Ministry Applications Today

- Preaching: Present peace with God as the immediate blessing of faith in Christ and the solution to human alienation.
- Discipleship: Cultivate the fruit of peace ([Galatians 5:22](#)) through Scripture meditation and Spirit-led obedience.
- Counseling: Apply the calming promises of [John 14:27](#) and [Isaiah 26:3](#) to anxious hearts.
- Conflict Resolution: Facilitate repentance and forgiveness in the church so that corporate life reflects [Colossians 3:15](#).
- Outreach: Frame evangelism as an invitation to enter God's covenant of peace ([Acts 10:36](#); [2 Corinthians 5:18–20](#)).

Summary

εἰρήνη in the New Testament is the comprehensive well-being secured by Christ's atonement, applied by the Holy Spirit, experienced individually and corporately, proclaimed in mission, and consummated in the coming kingdom. It is both the inheritance of the believer and the calling of the church.

v.13 (*upon*)

1909. epi ►

Lexical Summary

epi: on, upon, over, at, by, before, across, against, among, beside, in, on the basis of

Original Word: ἐπί

Part of Speech: Preposition

Transliteration: epi

Pronunciation: eh-PEE

Phonetic Spelling: (ep-ee')

KJV: about (the times), above, after, against, among, as long as (touching), at, beside, X have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with

NASB: over, against, before, toward, about, basis, concerning

Word Origin: [a primary preposition]

1. (properly) meaning superimposition (of time, place, order, etc.)
2. (genitive case) as a relation of distribution (over, upon, etc.)

3. (dative case) of rest (at, on, etc.)
4. (accusative case) of direction (towards, upon, etc.)
 {literally or figuratively; In compounds it retains essentially the same import (at, upon, etc.)}

Strong's Exhaustive Concordance

above, after, against, among, as long as

A primary preposition; properly, meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. Over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc. -- about (the times), above, after, against, among, as long as (touching), at, beside, X have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

HELPS Word-studies

1909 *epi* (a preposition) – properly, *on (upon)*, implying what "*fits*" given the "*apt* contact," building *on* the verbal idea. **1909** /*epi* ("upon") naturally looks to the response (effect) that goes with the envisioned *contact*, i.e. its apt result ("spin-offs," effects). The precise nuance of **1909** (*epi*) is only determined by the *context*, and by the *grammatical case* following it – i.e. *genitive, dative, or accusative case*.

NAS Exhaustive Concordance

Word Origin

a prim. preposition

Definition

on, upon

NASB Translation

about (4), above (2), after (2), against (41), among (2), any (2), around (2), basis (4), because (2), because* (2), bedridden* (1), before (24), besides (1), beyond (1), certainly* (2), chamberlain* (1), charge (1), concerning (4), connection (1), embraced* (2), extent* (2), further* (3), inasmuch* (1), onto (1), over (57), passenger* (1), point (1), referring (1), time (3), together* (7), toward (5), truly* (2), under (1), under* (1), view (1), within (1).

Topical Lexicon

Overview

The preposition ἐπί threads through the New Testament as a connective tissue that unites ideas of location, foundation, authority, occasion, and purpose. Whether governing a genitive, dative, or accusative noun, it consistently highlights what something or someone rests on, acts upon, or moves toward. Because of its versatility it is found in virtually every major doctrinal and narrative theme—creation, incarnation, atonement, church life, mission, judgment, and consummation.

Old Testament Background

In the Septuagint, ἐπί most often translates the Hebrew על ('al, "upon, over, against"), anchoring many covenantal concepts:

- Sacrifice laid "upon" the altar ([Exodus 29:36](#)).
- Blessings and curses that come "upon" Israel ([Deuteronomy 28:2, 15](#)).
- The Spirit resting "upon" chosen servants ([Numbers 11:17](#); [Isaiah 61:1](#)).

This legacy supplies a ready-made theological vocabulary for the New Testament writers, ensuring that the continuity between testaments is not merely verbal but conceptual.

Foundation and Authority

1. Christ Himself

- "On this rock I will build My church" ([Matthew 16:18](#)).
- "For no one can lay a foundation other than the one already laid, which is Jesus Christ" ([1 Corinthians 3:11](#), implied through ἐπί in the following verse).

2. Apostolic Witness

- "Built on the foundation of the apostles and prophets, with Christ Jesus Himself as the cornerstone" ([Ephesians 2:20](#)).
- Paul's calling "to open their eyes... so that they may receive forgiveness of sins and an inheritance among those sanctified by faith in Me" ([Acts 26:18](#)) stands "upon" the direct commission of the risen Lord.

3. Civil and Spiritual Rule

- Pilate's seat "upon" the judgment bench ([John 19:13](#)) contrasts with the ultimate authority of Christ "upon" the throne of heaven ([Hebrews 8:1](#); [Revelation 3:21](#)).

Incarnation and Christological Movement

- The Spirit descending "upon Him like a dove" at Jordan ([Matthew 3:16](#); [John 1:32-33](#)).
- Crowds pressing "upon Him" to hear the word ([Luke 5:1](#)).
- Jesus walking "upon the sea" ([Matthew 14:25-29](#); [Mark 6:48-49](#)).

These uses reinforce His messianic identity: anointed by the Spirit, approachable by the needy, and sovereign over creation.

Salvation by Faith

ἐπί becomes the hinge of believing response:

- "Whoever believes in (lit. 'upon') Him shall not be put to shame" ([Romans 10:11](#)).
- "He who believes in ('upon') the Son has eternal life" ([John 3:36](#)).

Trust is pictured as leaning the whole weight of one's hope upon the Son.

Mission and Empowerment

- “You will receive power when the Holy Spirit has come upon you, and you will be My witnesses” ([Acts 1:8](#)).
- Laying hands “upon” new believers for Spirit-empowerment ([Acts 8:17](#); [Acts 19:6](#)).

The preposition frames Pentecost and subsequent outpourings as divine initiative resting on human vessels.

Community Life

The early church is portrayed as:

- Having “favor with all the people” ([Acts 2:47](#)) resting “upon” a shared life.
- “Great grace was upon them all” ([Acts 4:33](#)).
- Stewarding practical care, laying resources “at the apostles’ feet” ([Acts 4:35](#))—gathered under apostolic oversight.

Ethical Exhortation

- “Be angry, yet do not sin; do not let the sun set upon your anger” ([Ephesians 4:26](#))—anger must not rest unchecked.
- “The wrath of God remains upon him” ([John 3:36](#)) if one refuses the gospel.

Eschatological Judgment and Hope

1. Judgment

- Seals, trumpets, and bowls bring plague “upon the earth” ([Revelation 6:10](#); 8:13; 16:2).
- The beast stands “upon the sand of the sea” ([Revelation 13:1](#)), signifying usurped authority.

2. Vindication

- “Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn because of Him” ([Revelation 1:7](#)).
- Overcomers will sit “upon” thrones and reign with Christ ([Revelation 20:4-6](#)).

Representative Groupings of Key References

- Spatial: [Matthew 14:19](#); [Mark 4:38](#); [Luke 8:16](#); [John 21:20](#); [Acts 27:20](#).
- Foundation/Basis: [Matthew 16:18](#); [Romans 9:33](#); [1 Peter 2:6-7](#).
- Authority: [Luke 10:19](#); [Acts 4:19](#); [Revelation 4:4](#).
- Temporal/Occasion: [Luke 12:54-55](#); [Acts 3:1](#); [Hebrews 10:28](#).
- Purpose/Result: [Romans 11:22](#); [2 Corinthians 9:6](#); [Galatians 6:16](#).

Ministry Implications

1. Preaching must rest upon divine commissioning ([Romans 10:15](#)).
2. Discipleship builds upon the solid teaching of Christ ([Matthew 7:24-25](#)).
3. Pastoral care extends grace upon grace ([John 1:16](#)) as believers bear one another's burdens.
4. Mission advances on the confidence that all authority is given to Christ "in heaven and on earth" and therefore believers go "unto the nations" on that foundation ([Matthew 28:18-20](#)).

Summary

Wherever ἐπί appears, something decisive is happening: the Spirit descends, Christ stands, faith leans, judgment falls, or grace rests. By noticing what or whom any passage places "upon" another, readers perceive layers of theological weight—authority established, promises grounded, and hopes secured.

v.13 (*however*)

1161. de ►

Lexical Summary

de: but, and, now, moreover

Original Word: δέ

Part of Speech: Conjunction

Transliteration: de

Pronunciation: deh

Phonetic Spelling: (deh)

KJV: also, and, but, moreover, now

NASB: now, yet, so, however, or, then, even

Word Origin: [a primary particle (adversative or continuative)]

1. but, and, etc.

{(often unexpressed in English)}

Strong's Exhaustive Concordance

also, and, but, moreover, now.

A primary particle (adversative or continuative); but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

HELPS Word-studies

1161 *dé* (a conjunction) – *moreover, indeed now . . . , on top of this . . . , next . . .*

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

but, and, now, (a connective or adversative particle)

NASB Translation

after (2), also (2), another* (8), even (4), even though (1), former* (1), however (6), moreover (1), moreover* (1), nevertheless (1), now (267), or (6), other (1), other hand (4), others* (3), partly (1), rather (1), so (12), suppose* (1), then (6), therefore (1), though (1), what (1), when (3), whereas (2), yes (1), yet (25).

v.13 *(let return / recall it)*

1994. epistrephó

Lexical Summary

epistrephó: To turn, to return, to turn back, to convert

Original Word: ἐπιστρέφω

Part of Speech: Verb

Transliteration: epistrephó

Pronunciation: eh-pee-STREF-oh

Phonetic Spelling: (ep-ee-stref'-o)

KJV: come (go) again, convert, (re-)turn (about, again)

NASB: turn, return, turned, returned, back, returns, turning

Word Origin: [from [G1909 \(ἐπί - over\)](#) and [G4762 \(στρέφω - turned\)](#)]

1. to revert

{literally, figuratively or morally}

Strong's Exhaustive Concordance

come again, convert, return.

From [epi](#) and [strepho](#); to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

see GREEK [epi](#)

see GREEK [strepho](#)

NAS Exhaustive Concordance

Word Origin

from [epi](#) and [strephó](#)

Definition

to turn, to return
NASB Translation

back (2), back* (3), return (6), returned (3), returns (2), take back (1), turn (8), turn back (1), turned (6), turned again (1), turned around (1), turning (2), turning around (2), turns (2), turns...back (1).

Thayer's Greek Lexicon

STRONGS NT 1994: ἐπιστρέφω

ἐπιστρέφω; future ἐπιστρέψω; 1 aorist ἐπέστρεψα; 2 aorist passive ἐπεστραφην; from Homer down; the Sept. for כָּבַד , תָּפַח and הִנֵּף , בָּרַח, and times without number for שׁוּב and שׁוּבָה;

1. transitively,

a. to turn to: ἐπί τόν Θεόν, to the worship of the true God, [Acts 26:20](#).

b. to cause to return, to bring back; figuratively, τινα ἐπί κύριον τόν Θεόν, to the love and obedience of God, [Luke 1:16](#); ἐπί τέκνα, to love for the children, [Luke 1:17](#); ἐν φρονήσει δικαίων, that they may be in (R. V. to walk in) the wisdom of the righteous, [Luke 1:17](#); τινα ἐπί τινα, supply from the context ἐπί τήν ἀλήθειαν and ἐπί τήν ὁδόν, [James 5:19f](#).

2. intransitive, (Winers Grammar, § 38, 1 (compare p. 26; Buttmann, 144 (126f)));

a. to turn, to turn oneself: ἐπί τόν κύριον and ἐπί τόν Θεόν, of Gentiles passing over to the religion of Christ, [Acts 9:35](#); [Acts 11:21](#); [Acts 14:15](#); [Acts 15:19](#); [Acts 26:20](#), cf. [1 Peter 2:25](#); πρὸς τί, [Acts 9:40](#); πρὸς τόν Θεόν, [1 Thessalonians 1:9](#); [2 Corinthians 3:16](#); ἀπό τίνος εἰς τί, [Acts 26:18](#).

b. to turn oneself about, turn back: absolutely, [Acts 16:18](#); followed by an infinitive expressing purpose, [Revelation 1:12](#).

c. to return, turn back, come back; α. properly: [Luke 2:20](#) Rec.; ; [Acts 15:36](#); with the addition of ὀπίσω (as in Aelian v. h. 1, 6 (variant)), followed by an infinitive of purpose, [Matthew 24:18](#): followed by εἰς with the accusative of place, [Matthew 12:44](#); ([Luke 2:39](#) T WH Tr marginal reading); εἰς τά ὀπίσω, [Mark 13:16](#); [Luke 17:31](#); ἐπί τί, to, [2 Peter 2:22](#). β. metaphorically: ἐπί τί, [Galatians 4:9](#); ἐπί τινα, [Luke 17:4](#) Rec., but G omits ἐπί σε; πρὸς τινα, ibid. L T Tr WH; ἐκ τῆς ἐντολῆς, to leave the commandment and turn back to a worse mental and moral condition, [2 Peter 2:21](#) R G; absolutely, to turn back morally, to reform: [Matthew 13:15](#); [Mark 4:12](#); [Luke 22:32](#); [Acts](#)

[3:19](#); [Acts 28:27](#). In the middle and 2 aorist passive a. **to turn oneself about, to turn around:** absolutely, [Matthew 9:22](#) R G; [Mark 5:30](#); [Mark 8:33](#); [John 21:20](#).

b. to return: followed by *πρός* (WH text *ἐπί*) *τινα*, [Matthew 10:13](#) (on which passage see *εἰρήνη*, 3 at the end); *ἐπί τόν Θεόν*, [1 Peter 2:25](#) (see 2 a. above); to return to a better mind, repent, [John 12:40](#) (R G).

Topical Lexicon

Central Idea: Turning, Returning, Converting

The verb denotes a decisive change of direction—physically, mentally, or spiritually. Whether describing a bodily pivot (John turned, [Revelation 1:12](#)) or the heart’s movement toward God ([Acts 3:19](#)), every use carries the sense that one reality is left behind and another embraced.

Repentance and Conversion to God

Luke records the missionary keynote: “Repent, then, and turn back, so that your sins may be wiped away” ([Acts 3:19](#)). Similar evangelistic calls appear in [Acts 14:15](#); 26:18, 20; 15:19 and resonate in Paul’s testimony about the Thessalonians: “You turned to God from idols to serve the living and true God” ([1 Thessalonians 1:9](#)). Here the verb marks the initial response to the gospel—an act of God-wrought repentance that shifts allegiance from idols, sin, or darkness to the Lord Jesus Christ.

Restoration of Straying Believers

Jesus reassures Simon, “And you, when you have turned back, strengthen your brothers” ([Luke 22:32](#)). James highlights the church’s duty: “Whoever turns a sinner from the error of his way will save his soul from death” ([James 5:20](#)). The same verb undergirds both the shepherd’s pursuit of the stray sheep ([Matthew 18:12-14](#), implied) and a congregation’s ministry of gentle correction ([Galatians 6:1](#), conceptually related). Conversion, therefore, is not a one-time event only; it also describes believers’ ongoing restoration to full fellowship.

Warnings against Apostasy

Negative turns supply sober contrast. A dog “returns to its vomit” ([2 Peter 2:22](#)), an unclean spirit “returns to my house” ([Matthew 12:44](#)), and hardened hearts refuse to “turn so that I would heal them” ([Matthew 13:15](#); [Mark 4:12](#); [Acts 28:27](#)). Scripture thereby exposes the peril of reversing course after light has been received.

Physical Turning as Literary Signal

Writers often use the verb to mark a change in viewpoint that reveals glory or truth. John “turned to see the voice that was speaking” ([Revelation 1:12](#)) and beholds the exalted Christ. Jesus Himself “turned and looked at His disciples” before rebuking Peter ([Mark 8:33](#)), and the

resurrected Lord “turned” when the woman touched His cloak ([Mark 5:30](#)). Such moments punctuate narratives, directing readers to pay close attention to ensuing revelation.

Old Testament Background

Greek ἐπιστρέφω consistently renders Hebrew שׁוּב (shub) in the Septuagint, tying the New Testament idea to prophetic calls like “Return to Me... and I will return to you” ([Zechariah 1:3](#)). Thus, apostolic preaching continues the covenant summons for Israel—and the nations—to turn to the Lord.

Missionary Commission

Paul’s pattern was to “turn” back through planted churches ([Acts 15:36](#)) as part of follow-up, illustrating that evangelism and pastoral care are inseparable. Barnabas sees the “hand of the Lord” when “a great number turned to the Lord” in Antioch ([Acts 11:21](#)). Mission strategy, therefore, measures fruit by genuine turning rather than mere profession.

Covenantal Promise and Eschatology

John the Baptist’s ministry “will turn many of the sons of Israel to the Lord their God” ([Luke 1:16-17](#)), preparing the way for Messiah. Peter references national turning in [Acts 3:19–21](#), linking Israel’s repentance to the “times of refreshing” and the return of Christ. Future hope is inseparable from present turning.

Veil Removed in Christ

“When one turns to the Lord, the veil is removed” ([2 Corinthians 3:16](#)). Here the verb marks the Spirit’s work in unveiling Christ’s glory, contrasting the old covenant’s obscurity with the new covenant’s clarity. Conversion is thus the portal into beholding and reflecting the Lord’s image ([2 Corinthians 3:18](#)).

Pastoral Application

1. Proclaim the gospel so that hearers may turn from idols to God ([1 Thessalonians 1:9](#)).
2. Pursue wandering believers, trusting that turning rescues from death ([James 5:19-20](#)).
3. Guard against cycles of sinful return ([Matthew 12:44](#); [2 Peter 2:22](#)).
4. Cultivate readiness to pivot toward the Spirit’s prompting, as John did on Patmos ([Revelation 1:12](#)).

Summary

Strong’s Greek 1994 depicts the pivotal act of reorientation—away from sin, darkness, or error and toward God, truth, and life. Whether marking the moment of conversion, the process of sanctification, or dramatic narrative turns, the verb underscores Scripture’s persistent invitation: “Turn to Me and be saved, all the ends of the earth” ([Isaiah 45:22](#), background).

v.14 (*will RECEIVE you*)

1209. dechomai

Lexical Summary

dechomai: To receive, accept, welcome

Original Word: δέχομαι

Part of Speech: Verb

Transliteration: dechomai

Pronunciation: DEKH-oh-my

Phonetic Spelling: (dekh'-om-ahee)

KJV: accept, receive, take

NASB: receive, receives, received, accepted, take, accept, welcome

Word Origin: [middle voice of a primary verb]

1. to receive

{(in various applications, literally or figuratively)}

Strong's Exhaustive Concordance

accept, receive, take.

Middle voice of a primary verb; to receive (in various applications, literally or figuratively) -- accept, receive, take. Compare [lambano](#).

see GREEK [lambano](#)

HELPS Word-studies

1209 *déxomai* – properly, to *receive* in a *welcoming (receptive)* way. [1209](#) (*déxomai*) is used of people *welcoming* God (His offers), like receiving and sharing in His salvation (1 Thes 2:13) and thoughts (Eph 6:17).

1209/*dexomai* ("warmly receptive, welcoming") means receive with "*ready reception* what is offered" (Vine, Unger, White, *NT*, 7), i.e. "*welcome* with appropriate reception" (Thayer).

[The *personal* element is emphasized with [1209](#) (*déxomai*) which accounts for it always being in the Greek *middle* voice. This stresses the *high level of self-involvement* (interest) involved with the "welcoming-receiving." [1209](#) (*déxomai*) occurs 59 times in the NT.]

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to receive

NASB Translation

accept (2), accepted (3), receive (16), received (12), receives (15), take (3), taken (1), took (1), welcome (2), welcomed (1).

Thayer's Greek Lexicon

STRONGS NT 1209: δέχομαι

δέχομαι; (future 2 person plural δεξεσθε, [Ephesians 6:17](#) Rec.bez); 1 aorist ἐδεξάμην; perfect δεδεγμαι ([Acts 8:14](#)); deponent middle; the Sept. mostly for πῶ;

1. to take with the hand: τό γράμμα (L text T Tr WH τά γράμματα), [Luke 16:6f](#); τό ποτήριον, [Luke 22:17](#); **to take hold of, take up,** τήν περικεφαλαίαν ... τήν μάχαιραν, [Ephesians 6:17](#); τό παιδίον εἰς ἀγκάλας, [Luke 2:28](#).

2. to take up, receive (German aufnehmen,annehmen);

a. used of a place receiving one: ὃν δεῖ οὐρανόν δέξασθαι (οὐρανόν is subject), [Acts 3:21](#) (Plato, Theact., p. 177

a. τελευτησαντας αὐτούς ... ὁ τῶν κακῶν καθαρὸς τόπος οὐ δέξεται).

b. with the accusative of person **to receive, grant access to, a visitor; not to refuse contact or friendship:** [Luke 9:11](#) R G; [John 4:45](#); [2 Corinthians 7:15](#); [Galatians 4:14](#); [Colossians 4:10](#); **to receive to hospitality,** [Matthew 10:14, 40](#); [Mark 6:11](#); [Luke 9:5, 53](#); [Luke 10:8, 10](#); [Acts 21:17](#) Rec.; [Hebrews 11:31](#) (often in Greek writings from Homer down); παιδίον, **to receive** into one's family in order to bring up and educate, [Matthew 18:5](#); [Mark 9:37](#); [Luke 9:48](#); **to receive** εἰς τοὺς οἴκους, τὰς σκηνάς, [Luke 16:4, 9](#); δέξαι τό πνεῦμα μου, to thyself in heaven, [Acts 7:59](#).

c. with the accusative of the thing offered in speaking, teaching, instructing; **to receive favorably, give ear to, embrace, make one's own, approve, not to reject:** τόν λόγον, [Luke 8:13](#); [Acts 8:14](#); [Acts 11:1](#); [Acts 17:11](#); [1 Thessalonians 1:6](#); [1 Thessalonians 2:13](#); [James 1:21](#); τὰ τοῦ πνεύματος [1 Corinthians 2:14](#); τήν παράκλησιν, [2 Corinthians 8:17](#); τήν ἀγάπην τῆς ἀληθείας namely, commended to them, [2 Thessalonians 2:10](#); (add the elliptical construction in [Matthew 11:14](#)) (often in Greek writings); to receive a benefit offered, not to reject it, [2 Corinthians 8:4](#) Rec. **d. to receive** equivalent to **to take upon oneself, sustain, bear, endure:** τινα, his bearing and behavior, [2 Corinthians 11:16](#) τήν ἀδικίαν, Hebrew נִשְׂרָ, [Genesis 50:17](#); πᾶν, ὁ ἐάν ἐπαχθῆ, Sir. 2:4; μυθον χαλεπόν, Homer, Odyssey 20, 271, and often in Greek writers).

3. to receive, get, (German empfangen): *ἐπιστολάς*, [Acts 22:5](#); *γράμματα*, [Acts 28:21](#); *τὴν βασιλείαν τοῦ Θεοῦ*, to become a partaker of the benefits of God's kingdom, [Mark 10:15](#); [Luke 18:17](#); *λόγια ζῶντα*, [Acts 7:38](#); *εὐαγγέλιον*, [2 Corinthians 11:4](#); *τὴν χάριν τοῦ Θεοῦ*, [2 Corinthians 6:1](#); — equivalent to **to learn**: [Philippians 4:18](#) ((?) see the commentaries at the passage). [SYNONYMS: *δέχομαι*, *λαμβάνω*: The earlier classic use of these verbs sustains in the main the distinction laid down in the glossaries (e. g. Ammonius, under the word *λαβεῖν*; *λαβεῖν μὲν ἔστι, τὸ κείμενον τί ἀνέλεσθαι. δέξασθαι δέ, τὸ διδόνον ἐκ χειρός*), and the suggestion of a self-prompted taking still adheres to *λαμβάνω* in many connections (cf. *λαβεῖν τινα γυναῖκα, ἀρχὴν λαβεῖν*) in distinction from a receiving of what is offered; in use, however, the words overlap and distinctions disappear; yet the suggestion of a welcoming or an appropriating reception generally cleaves to *δέχομαι*. See Schimdt, chapter 107, who treats of the compound of *δέχομαι*. in detail.

Compare: *ἀναδέχομαι, ἀποδέχομαι, διαδέχομαι, εἰσδέχομαι, ἐκδέχομαι, ἀπεκδέχομαι, ἐνδέχομαι, ἐπιδέχομαι, παραδέχομαι, προσδέχομαι, ὑποδέχομαι.*]

Topical Lexicon

Summary of Biblical Usage

The verb behind Strong's Greek 1209 serves as Scripture's primary term for "receiving" persons, messages, and divine gifts. It spans Gospel narratives, Acts, Pauline correspondence, Hebrews, James, and Revelation-era writings, consistently describing a wholehearted, welcoming response rather than a mere passive allowance.

Reception and Hospitality in the Gospels

When Jesus commissions the Twelve ([Matthew 10:40-42](#); [Mark 6:11](#); [Luke 9:5-6](#); 10:8-10), He binds the treatment of His messengers to the treatment of Himself and, ultimately, of the Father. "Whoever receives you receives Me, and whoever receives Me receives the One who sent Me" ([Matthew 10:40](#)). The verb conveys covenant hospitality: to lodge, provide for, protect, and listen.

Children become living parables of kingdom hospitality: "Whoever welcomes one of these little children in My name welcomes Me" ([Mark 9:37](#)). The call is not to patronize children but to embody an open-armed stance toward the seemingly insignificant—an attitude Christ identifies with receiving God Himself.

Faith and the Kingdom: Receiving Like a Child

Jesus intensifies the idea in [Mark 10:15](#) and [Luke 18:17](#). “Truly I tell you, whoever does not receive the kingdom of God like a little child will never enter it” ([Mark 10:15](#)). The verb here expresses personal appropriation—dependence, trust, and unguarded delight. Salvation is portrayed as welcoming the reign of God without suspicion, calculation, or self-reliance.

Receiving the Word

Luke highlights two contrasting soils ([Luke 8:13](#)): some “receive the word with joy” yet fall away; others endure. Acts develops the positive side: the Samaritans ([Acts 8:14](#)), Cornelius’ household ([Acts 11:1](#)), and the Bereans ([Acts 17:11](#)) “received the word with all readiness, and examined the Scriptures daily to see if these things were so.” Paul commends the Thessalonians: “You welcomed the word not as the word of men, but as it truly is, the word of God” ([1 Thessalonians 2:13](#)). Biblical reception thus joins eager hearing with Spirit-energized obedience.

Reception and Rejection in Apostolic Mission

The same verb denotes rejection by negation: towns that “do not receive” the disciples ([Mark 6:11](#); [Luke 9:53](#)) come under solemn warning. Paul laments the unbeliever’s inability—“The natural man does not accept the things of the Spirit of God” ([1 Corinthians 2:14](#)). Conversely, the Macedonians ([2 Corinthians 8:17](#)), Philippian church ([Philippians 4:18](#)), and Colossian assembly ([Colossians 4:10](#)) exemplify practical reception of servants, gifts, and letters.

Historical and Cultural Context

First-century hospitality secured safe lodging, meals, and social honor. In a shame-honor society, “receiving” a person equated to endorsing his message and sharing his fate. Early Christians, often strangers and pilgrims, depended on such reception. The verb therefore carries legal, social, and spiritual weight: to accept an apostle could incur persecution; to refuse could cut one off from God’s revelation.

Theological Observations

1. Trinitarian Mediation: Receiving an emissary links to receiving Christ and the Father ([Matthew 10:40](#)), underscoring unity within the Godhead and the church’s representational role.
2. Grace Prior to Works: The kingdom must be received before it is lived; divine initiative is met by human welcome.
3. Eschatological Reversal: Those society overlooks—children, the marginalized—become litmus tests for true reception of God.
4. Judgment According to Reception: Final accountability ([Matthew 10:14-15](#)) rests not on abstract belief alone but on concrete response to gospel bearers.

Implications for Christian Ministry

- Mission strategy must include discernment of “worthy” households and cities, i.e., those willing to receive ([Matthew 10:11](#)).
- Congregational life is evaluated by readiness to host Christ’s “least of these,” traveling

workers, and the preached word ([Hebrews 13:2](#); 3 [John 5-8](#)).

- Evangelism calls for clarity that the gospel is not merely heard but welcomed; catechesis should cultivate a posture of humble acceptance.
- Shepherds guard against counterfeit gospels precisely at the point of reception ([2 Corinthians 11:4](#); [Galatians 4:14](#)).

Practical Exhortation

James draws the line from heart posture to holiness: “Therefore, lay aside all moral filth and every expression of evil, and humbly receive the implanted word, which is able to save your souls” ([James 1:21](#)). To “receive” is to open life’s door, seat the truth at the head of the table, and order every affair around the honored Guest.

v.14 (*will HEAR*)

191. akouó

Lexical Summary

akouó: To hear, to listen, to understand

Original Word: ἀκούω

Part of Speech: Verb

Transliteration: akouó

Pronunciation: ah-KOO-oh

Phonetic Spelling: (ak-oo'-o)

KJV: give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand

NASB: heard, hear, hearing, listen, hears, listening, listens

Word Origin: [a primary verb]

1. to hear

{in various senses}

Strong's Exhaustive Concordance

give audience, come to the ears, be reported

A primary verb; to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

HELPS Word-studies

191 *akouō* – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). [See 189](#) (*akoē*).

[[191](#) (*akouō*) is the root of the English term, "acoustics."]

NAS Exhaustive Concordance

Word Origin

from a prim. word mean. hearing

Definition

to hear, listen

NASB Translation

come to...ears (1), every (1), give heed (2), grant (1), hear (115), heard (216), hearers (1), hearing (24), hears (21), heed (2), listen (24), listened (1), listeners (1), listening (14), listens (5), reached (1), reported (1), understand (1), understands (1).

Thayer's Greek Lexicon

STRONGS NT 191: ἀκούω

ἀκούω (on the use of the present in a perfect sense cf. Winer's Grammar, 274f (258); Buttman, 203 (176)); imperfect ἤκουον; future (in best Greek usage) ἀκούσομαι, [John 5:25](#) R G L, 28 R G L; [Acts 3:22](#); [Acts 7:37](#) R G ; ; (); ; ([Romans 10:14](#) Tdf.), and (a later form) ἀκούσω, [Matthew 12:19](#); [Matthew 13:14](#) (both from the Sept.); ([John 10:16](#); [John 16:13](#) Tr WH marginal reading; [Acts 28:26](#)); [Romans 10:14](#) (R G); and T Tr WH in [John 5:25, 28](#) (cf. Winer's Grammar, 82 (79); Buttman, 53 (46) (Veitch, under the word)); (1 aorist ἤκουσα, [John 3:32](#), etc.); perfect ἀκήκοα; passive (present ἀκούομαι; 1 future ἀκουσθήσομαι; 1 aorist ἠκούσθην; (from Homer down); **to hear**.

I. absolutely

1. to be endowed with the faculty of hearing (not deaf): [Mark 7:37](#); [Luke 7:22](#); [Matthew 11:5](#).

2. to attend to (use the faculty of hearing), **consider** what is or has been said. So in exhortations: ἀκούετε, [Mark 4:3](#); ἀκούσατε, [James 2:5](#); ὁ ἔχων ὄτα ἀκούειν ἀκούετω, [Matthew 11:15](#); [Matthew 13:9](#) (in both T WH omit; Tr brackets ἀκούειν); [Mark 4:23](#); [Luke 14:35](#) (34); ὁ ἔχων οὖς ἀκουσάτω, [Revelation 2:7, 11, 17, 29](#); [Revelation 3:6, 13, 22](#), etc.

3. tropically, to understand, perceive the sense of what is said: [Matthew 13:15](#); [Mark 8:18](#); [1 Corinthians 14:2](#).

II. with an object (Buttman, § 132, 17; Winer's Grammar, 199 (187f));

1. ἀκούω τί, to hear something;

a. to perceive by the ear what is announced in one's presence (**to hear** immediately): *τήν φωνήν*, [Matthew 12:19](#); [John 3:8](#); [Revelation 4:1](#); [Revelation 5:11](#); [Revelation 18:4](#); [Acts 22:9](#), etc.; *τόν ἀσπασμόν*, [Luke 1:41](#) (cf. [Luke 1:44](#)); *Γαλιλαίαν*, the name 'Galilee,' [Luke 23:6](#) (T WH omits; Tr mrg; brackets *Γαλιλαίαν*; cf. Buttman, 166 (145)); *ἀνάστασιν νεκρῶν*, the phrase 'ἀνάστασιν νεκρῶν,' [Acts 17:32](#); *τόν λόγον*, [Mark 5:36](#) (R G L) (on this passage see *παρακούω*, 2); [Matthew 19:22](#); [John 5:24](#), etc.; *τούς λόγους*, [Acts 2:22](#); [Acts 5:24](#); [Matthew 7:24](#); *ῥήματα*, [2 Corinthians 12:4](#); *τί λέγουσιν*, [Matthew 21:16](#); passive, [Matthew 2:18](#); [Revelation 18:22f](#); *τί ἐκ τίνος*, [2 Corinthians 12:6](#) (R G); followed by *ὅτι* (Buttman, 300 (257f)), [Acts 22:2](#); [Mark 16:11](#); [John 4:42](#); [John 14:28](#).

b. to get by hearing, learn (from the mouth of the teacher or narrator): [Acts 15:17](#); [Matthew 10:27](#) (*ὁ εἰς τό οὖς ἀκούετε*, what is taught you secret); [Romans 15:21](#); [Ephesians 1:13](#); [Colossians 1:6](#); [John 14:24](#); [1 John 2:7, 24](#); [1 John 3:11](#); *Χριστόν* i. e. to become acquainted with Christ from apostolic teaching, [Ephesians 4:21](#) (cf. *μαθεῖν τόν Χριστόν*, [Ephesians 4:20](#) (Buttman, 166 (144) note; Winer's Grammar, 199 (187) note)); passive, [Luke 12:3](#); [Hebrews 2:1](#); *τί* with the genitive of person from whom one hears, [Acts 1:4](#); *τί παρὰ τίνος*, [John 8:26, 40](#); [John 15:15](#); [Acts 10:22](#); [Acts 28:22](#); [2 Timothy 2:2](#) (Thucydides 6, 93; Xenophon, an. 1, 2, 5 (here Dindorf omits *παρὰ*); Plato, rep. 6, p. 506 d., others; (Buttman, 186 (145); Winer's Grammar, 199 (188))); (*παρὰ τίνος*, without an object expressed, [John 1:40](#) (41)); *ἐκ τίνος*, [John 12:34](#) (*ἐκ τοῦ νόμου*, from attendance on its public reading); *ἀπό* with the genitive of person, [1 John 1:5](#); with *περὶ τίνος* added, [Acts 9:13](#); followed by *ὅτι*, [Matthew 5:21, 27, 33, 38, 43](#).

c. ἀκούω τί, a thing comes to one's ears, to find out (by hearsay), learn, (hear ((of) mediately): with the accusative of thing, *τά ἔργα*, [Matthew 11:2](#); *ὅσα ἐποίησεν*, [Mark 3:8](#) (Treg. text *ποιεῖ*); *πολέμους*, [Luke 21:9](#); [Matthew 24:6](#); [Mark 13:7](#); **to learn**, absol, viz. what has just been mentioned: [Matthew 2:3](#); [Matthew 22:7](#) (R L); [Mark 2:17](#); [Mark 3:21](#); [Galatians 1:13](#); [Ephesians 1:15](#); [Colossians 1:4](#); [Philemon 1:5](#), etc. followed by *ὅτι*, [Matthew 2:22](#); [Matthew 4:12](#); [Matthew 20:30](#); [Mark 6:55](#); [Mark 10:47](#); [John 4:47](#); [John 9:35](#); [John 11:6](#); [John 12:12](#); [Galatians 1:23](#); *περὶ τίνος*, [Mark 7:25](#); *τί περὶ τίνος*, [Luke 9:9](#); [Luke 16:2](#); [Luke 23:8](#) (R G L); followed by an accusative with participle (Buttman, 303 (260)): [Luke 4:23](#); [Acts 7:12](#); [2 Thessalonians 3:11](#); [3 John 1:4](#); followed by an accusative with an infinitive in two instances (cf. Buttman, the passage cited): [John 12:18](#); [1 Corinthians 11:18](#). passive: [Acts 11:22](#) (*ἠκούσθη ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας* was brought to the

ears); [1 Corinthians 5:1](#) (ἀκούεται πορνεία ἐν ὑμῖν); [Matthew 28:14](#) (ἐάν ἀκουσθῆ τοῦτο ἐπί (L Tr WH marginal reading ὑπό) τοῦ ἡγεμόνος); [Mark 2:1](#); [John 9:32](#) ἠκούσθη ὅτι.

d. to give ear to teaching or teacher: [τούς λόγους](#), [Matthew 10:14](#); to follow with attentive hearing, [τόν λόγον](#), [John 8:43](#); [τά ῥήματα τοῦ Θεοῦ](#), [John 8:47](#).

e. to comprehend, understand, (like Latin *audio*): [Mark 4:33](#); [Galatians 4:21](#) ((Lachmann marginal reading ἀναγινώσκειτε) yet cf. Meyer at the passage); ([Genesis 11:7](#)).

2. ἀκούειν is not joined with the genitive of the object unless one hear the person or thing with his own ears (Buttmann, 166 (114));

α. with the genitive of a person; simply; **α. to perceive anyone's voice:** οὗ, i. e., of Christ, whose voice is heard in the instruction of his messengers ([Luke 10:16](#)), [Romans 10:14](#) (Winer's Grammar, 199 (187) note {2}), **β. to give ear to one, listen, hearken**, (German ihm zuhoren, ihn anhoren): [Matthew 2:9](#); [Mark 7:14](#); [Mark 12:37](#); [Luke 2:46](#); [Luke 10:16](#); [Luke 15:1](#); [Luke 19:48](#); [Luke 21:38](#); [Acts 17:32](#); [Acts 24:24](#) (in both these passages [τίνος περὶ τίνος](#)); ; [John 6:60](#). **γ. to yield to**, hear and obey, **hear to one**, (German auf einen horen): [Matthew 17:5](#) ([Mark 9:7](#); [Luke 9:35](#)); [John 3:29](#); [John 10:8](#); [Acts 3:22](#); [Acts 4:19](#); [Acts 7:37](#) (R G); [1 John 4:5f](#).

Hence, **δ.** its use by John in the sense **to listen to, have regard to**, of God answering the prayers of men: [John 9:31](#); [John 11:41](#); [1 John 5:14f](#) (the Sept. render $\text{נְהַפְּ$ by εἰσακούω). **ε.** with the genitive of person and participle (Buttmann, 301 (259)): [Mark 14:58](#); [Luke 18:36](#); [John 1:37](#); [John 7:32](#); [Acts 2:6, 11](#); [Revelation](#)

[16:5](#); ἤκουσα τοῦ θυσιαστηρίου λέγοντος, [Revelation 16:7](#) G L T (Tr WH the Sinaiticus manuscript), a poetic personification; cf. DeWette at the passage, Winer's Grammar, § 30, 11.

b. with the genitive of a thing: [τῆς βλασφημίας](#), [Mark 14:64](#) (Lachmann [τὴν βλασφημίαν](#), as in [Matthew 26:65](#); the accusative merely denotes the object; [τῆς βλασφημίας](#) is equiv, in sense to [αὐτοῦ βλασφημοῦντος](#) (cf. Buttmann, 166 (145))); [τῶν λόγων](#), [Luke 6:47](#) ([Matthew 7:24](#) [τούς λόγους](#)); [John 7:40](#) (L T Tr WH the Sinaiticus manuscript, but R G [τόν λόγον](#) (cf. Buttmann, as above)); [συμφωνίας καὶ χορῶν](#), [Luke 15:25](#); [τοῦ στεναγμοῦ](#), [Acts 7:34](#); [τῆς ἀπολογίας](#), [Acts 22:1](#). The frequent phrase [ἀκούειν τῆς φωνῆς](#) (equivalent to נְהַפְּ , [Exodus 18:19](#)) means **α. to perceive the distinct words of a voice:** [John 5:25, 28](#); [Acts 9:7](#); [Acts 11:7](#); [Acts 22:7](#); [Hebrews 3:7, 15](#); [Hebrews 4:7](#); [Revelation 14:13](#); [Revelation 21:3](#). **β. to yield obedience to the voice:** [John 5:25](#) ([οἱ ἀκούσαντες](#) namely, [τῆς φωνῆς](#)); [John 10:16, 27](#); [John 18:37](#); [Revelation 3:20](#).

In [John 12:47](#); [John 18:37](#); [Luke 6:47](#); [Acts 22:1](#), it is better to consider the pronoun **μου** which precedes as a possessive genitive rather than, with Buttmann, 167 (145f), to assume a double genitive of the object, one of the person and one of the thing. The Johannean phrase **ἀκούειν παρά τοῦ Θεοῦ**, or **τί παρά Θεοῦ**, signifies a. **to perceive in the soul the inward communication of God**: [John 6:45](#).

b. to be taught by God's inward communication: [John 8:26, 40](#) (so, too, the simple **ἀκούειν** in [John 8:30](#)); **to be taught by the devil**, according to the reading of L T Tr WH, **ἠκούσατε παρά τοῦ πατρὸς**, in [John 8:38](#). For the rest cf. Buttmann, 165 (144ff); 301 (258ff) (Compare: **διακούω, εἰσακούω, ἐπακούω, παρακούω, προακούω, ὑπακούω**.)

Topical Lexicon

Foundational Theme of Hearing in Scripture

The verb translated “to hear” saturates the New Testament, entwining the physical act of listening with moral and spiritual responsiveness. From the angel’s pronouncement heard by Mary ([Luke 1:41](#)) to the thunderous voice John hears on Patmos ([Revelation 1:10](#)), Scripture presents hearing as the divinely appointed gateway for receiving revelation. “Faith comes by hearing, and hearing by the word of Christ” ([Romans 10:17](#)). Whether addressed to crowds on Galilee’s hillsides or to seven churches in Asia, the invitation is identical: God speaks; humanity must hear.

Connection between Hearing and Obedience

Biblical hearing is never passive. Jesus closes the Sermon on the Mount with a contrast between “everyone who hears these words of Mine and acts on them” and “everyone who hears these words of Mine and does not act on them” ([Matthew 7:24, 26](#)). The verb therefore assumes a covenantal weight: to hear is to heed. This linkage undergirds apostolic exhortations such as [James 1:22](#), “Be doers of the word, and not hearers only, deceiving yourselves.” The New Testament consistently warns that mere auditory exposure without obedient response incurs judgment ([Hebrews 3:7-19](#); [Acts 28:26-27](#)).

Hearing as the Pathway to Faith and Salvation

Throughout Acts the Spirit advances the gospel by enabling people to hear. At Pentecost “each one heard them speaking in his own language” ([Acts 2:6](#)), preparing the harvest of three thousand souls. Cornelius assembles relatives and friends “to hear everything the Lord has commanded” ([Acts 10:33](#)). Lydia’s heart is opened “to heed what Paul was saying” ([Acts 16:14](#)). In every case saving faith is birthed through hearing apostolic proclamation about Jesus Christ crucified and risen. Evangelism therefore prioritizes clear, faithful speaking so that hearers may respond in repentance and belief.

Christ's Call: "He who has ears to hear"

No saying of Jesus recurs more pointedly: "He who has ears to hear, let him hear" ([Mark 4:9](#); [Revelation 2:7](#), etc.). The refrain follows parables, mountaintop revelations, and prophetic oracles, underscoring personal accountability to divine truth. In Revelation the ascended Christ addresses each church with commendation, correction, and promise, adding the refrain to highlight the Spirit-empowered ability—and responsibility—of believers to discern and obey.

The Shepherd's Voice and the Sheep

[John 10](#) supplies the relational dimension: "The sheep listen to his voice... He calls his own sheep by name... and the sheep follow him because they know his voice" ([John 10:3-4](#)). Genuine discipleship is characterized by ongoing attentiveness to the Shepherd. His voice, mediated through Scripture and illumined by the Spirit, guides, protects, and assures. Conversely, strangers' voices signify deception; true sheep "will never follow a stranger" ([John 10:5](#)).

Hearing in Apostolic Preaching and Missions

Mission narratives highlight two patterns: proclamation and opposition. Some "were appointed to eternal life and believed" upon hearing ([Acts 13:48](#)); others "stopped their ears" and rushed Stephen ([Acts 7:57](#)). Paul's epistles often reference what churches "heard" ([Galatians 1:23](#); [Colossians 1:6](#)) to remind them of the apostolic gospel's purity amid competing voices. Ministry strategy therefore centers on ensuring the sound is clear ([1 Corinthians 14:8-9](#)) and intelligible to every ethnic group ([Romans 15:21](#)).

Warning Passages: Hearing without Heeding

Quoting Isaiah, Jesus explains parabolic preaching: "Though seeing, they do not see; though hearing, they do not hear or understand" ([Matthew 13:13-15](#)). Persistent refusal to heed hardens the heart, resulting in judicial deafness. Hebrews applies the same warning to professing believers tempted to drift: "Today, if you hear His voice, do not harden your hearts" ([Hebrews 3:15](#)). Eschatologically, those who refuse the gospel will "pay the penalty of eternal destruction" ([2 Thessalonians 1:8](#)), having ignored the summons of grace.

Judicial and Forensic Contexts

In legal scenes hearing denotes formal testimony. The Sanhedrin declares, "You have heard the blasphemy" ([Mark 14:64](#)). Festus and Agrippa convene to "hear" Paul ([Acts 25:22](#); 26:3). Jesus' trials reveal the irony of judges who physically hear yet remain spiritually deaf, whereas Pilate reluctantly acknowledges, "Everyone who is of the truth listens to My voice" ([John 18:37](#)).

Eschatological Hearing: Final Call and Judgment

Jesus foretells a climactic moment: "The hour is coming when all who are in their graves will hear His voice and come out" ([John 5:28-29](#)). The same authoritative voice that calmed seas and summoned Lazarus will summon the dead—some to life, others to judgment. Revelation

amplifies auditory imagery: trumpets, peals of thunder, and multitudes shouting “Hallelujah!” ([Revelation 19:6](#)). Eternity’s destinies pivot on whether one has listened to the Lamb in time.

Pastoral and Communal Implications

Local assemblies are exhorted to listen attentively to Scripture read aloud ([1 Timothy 4:13](#)), to Spirit-led prophecy that “everyone may learn and be encouraged” ([1 Corinthians 14:31](#)), and to one another’s needs ([James 1:19](#)). Shepherds must cultivate congregations that are “quick to listen” both to God and to brethren, reflecting the relational nature of Christian community.

Worship and Prayer: God Hears

The verb also describes the divine posture toward His people. Jesus assures, “Father, I thank You that You have heard Me” ([John 11:41](#)). John writes, “If we ask anything according to His will, He hears us” ([1 John 5:14](#)). Confidence in a listening God fuels intercession, praise, and perseverance. Conversely, God does not heed the unrepentant ([John 9:31](#)), reminding worshipers to approach with clean hands and devoted hearts.

Historical and Cultural Background

First-century Judaism esteemed oral transmission; synagogue worship revolved around public reading. Greeks prided themselves on new ideas ([Acts 17:21](#)). Into these contexts the gospel advanced primarily through preaching rather than manuscript distribution. The prevalence of “hearing” vocabulary mirrors this auditory culture and anchors Christian mission in spoken proclamation empowered by the Spirit.

Summary

Across the New Testament the call to hear is the call to believe, obey, and live. The God who spoke creation into existence continues to address humanity through His Son, Scripture, and Spirit. Blessed are those who hear and keep what is spoken, for “the time is near” ([Revelation 1:3](#)).

v.14 (words)

3056. logos

Lexical Summary

logos: Word, speech, message, account, reason, doctrine

Original Word: λόγος

Part of Speech: Noun, Masculine

Transliteration: logos

Pronunciation: LO-gos

Phonetic Spelling: (log'-os)

KJV: account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work

NASB: word, words, statement, message, speech, account, matter

Word Origin: [from [G3004](#) (*λέγω* - said)]

1. something said (including the thought)
2. (by implication) a topic (subject of discourse), also reasoning (the mental faculty) or motive
3. (by extension) a computation
4. (specially, with the article in John) the Divine Expression (i.e. Christ)

Strong's Exhaustive Concordance

a word, the Word

From [lego](#); something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

see GREEK [lego](#)

HELPS Word-studies

3056 *lógos* (from [3004](#) /*légō*, "speaking to a conclusion") – a *word*, being the expression of a *thought*; a saying. [3056](#) /*lógos* ("word") is preeminently used of *Christ* (Jn 1:1), expressing the *thoughts* of the Father through the Spirit.

[[3056](#) (*lógos*) is a common term (used 330 times in the NT) with regards to a person sharing a message (discourse, "communication-speech"). [3056](#) (*lógos*) is a broad term meaning "reasoning expressed by words."]

NAS Exhaustive Concordance

Word Origin

from [legó](#)

Definition

a word (as embodying an idea), a statement, a speech

NASB Translation

account (7), account* (1), accounting (2), accounts (2), answer (1), appearance (1), complaint (1), exhortation* (1), have to do (1), instruction (1), length* (1), matter (4), matters (1), message (10), news (3), preaching (1), question (2), reason (2), reasonable (1), remark (1), report (1), said (1), say (1), saying (4), sayings (1), speaker (1), speech (10), statement (18), story (1), talk (1), teaching (2), thing (2), things (1), utterance (2), what he says (1), what* (1), word (179), words (61).

Thayer's Greek Lexicon

STRONGS NT 3056: λόγος

λόγος, λόγου, ὁ (λέγω) (from Homer down), the Sept. especially for לִבְרָא, also for לִבְרָא and לִבְרָא; properly, **a collecting, collection** (see λέγω) — and that, as well of those things which are put together in thought, as of those which, having been thought i. e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.

I. As respects speech:

1. a word, yet not in the grammatical sense (equivalent to vocabulum, the mere name of an object), but language, vox, i. e. a word which, uttered by the living voice, embodies a conception or idea; (hence, it differs from ῥῆμα and ἔπος (which see; cf. also λαλέω, at the beginning)): [Hebrews 12:19](#); ἀποκριθῆναι λόγον, [Matthew 22:46](#); εἰπεῖν λόγῳ, [Matthew 8:8](#) (Rec. λόγον (cf. εἶπον, 3 a. at the end)); [Luke 7:7](#); λαλήσαι πέντε, μυρίου, λόγους, [1 Corinthians 14:19](#); διδόναι λόγον εὐσημον, to utter a distinct word, intelligible speech, [1 Corinthians 14:9](#); εἰπεῖν λόγον κατὰ τίνος, to speak a word against, to the injury of, one, [Matthew 12:32](#); also εἰς τινα, [Luke 12:10](#); to drive out demons λόγῳ, [Matthew 8:16](#); ἐπερωτᾶν τινα ἐν λόγοις ἱκανοῖς, [Luke 23:9](#); of the words of a conversation, ἀντιβάλλειν λόγους, [Luke 24:17](#).

2. what someone has said; a saying;

a. universally: [Matthew 19:22](#) (T omits); [Mark 5:36](#) (cf, Buttman, 302 (259) note); ; [Luke 1:29](#); [Luke 20:20, 22](#) (Tr marginal reading WH ῥήματος); [John 2:22](#); [John 4:39, 50](#); [John 6:60](#); [John 7:36](#); [John 15:20](#); [John 18:9](#); [John 19:8](#); [Acts 7:29](#); ὁ λόγος οὗτος, this (twofold) saying (of the people), [Luke 7:17](#), cf. ; τὸν αὐτὸν λόγον εἰπών, [Matthew 26:44](#); ([Mark 14:39](#)); παγιδεύειν τινα ἐν λόγῳ, in a word or saying which they might elicit from him and turn into an accusation, [Matthew 22:15](#); ἀγρεύειν τινα λόγῳ, i. e. by propounding a question, [Mark 12:13](#); plural, [Luke 1:20](#); [Acts 5:5, 24](#); with the genitive of the contents: ὁ λόγος ἐπαγγελίας, [Romans 9:9](#); ὁ λόγος τῆς ὀρκωμοσίας, [Hebrews 7:28](#); λόγος παρακλήσεως, [Acts 13:15](#); ὁ λόγος τῆς μαρτυρίας, [Revelation 12:11](#); οἱ λόγοι τῆς προφητείας, [Revelation 1:3](#) (Tdf. τὸν λόγον); [Revelation 22:6f, 10, 18](#); ὁ προφητικός λόγος, the prophetic promise, collectively of the sum of the O. T. prophecies, particularly the Messianic, [2 Peter 1:19](#); of the sayings and statements of teachers: οἱ λόγοι οὗτοι, the sayings previously related, [Matthew](#)

7:24 (here L Tr WH brackets [τούτους](#)); [Matthew 7:26](#); [Luke 9:28](#); [οἱ λόγοι τίνος](#), the words, commands, counsels, promises, etc., of any teacher, [Matthew 10:14](#); [Matthew 24:35](#); [Mark 8:38](#); [Luke 9:44](#); [John 14:24](#); [Acts 20:35](#); [λόγοι ἀληθινοί](#), [Revelation 19:9](#); [Revelation 21:5](#); [πιστοί](#), [Revelation 22:6](#); [κενοί](#), [Ephesians 5:6](#); [πλαστοί](#), [2 Peter 2:3](#) (cf. Winer's Grammar, 217 (204));

b. of the sayings of God; α. equivalent to **decree, mandate, order**: [Romans 9:28](#); with [τοῦ Θεοῦ](#) added, [2 Peter 3:5](#),

[7](#) (Rst G Tr text); [ὁ λόγος τοῦ Θεοῦ ἐγένετο πρὸς τινὰ](#) (a phrase frequent in the O. T.), [John 10:35](#). **β.** of the moral precepts given by God in the O. T.: [Mark 7:13](#); ([Matthew 15:6](#) L Tr WH text); [Romans 13:9](#); [Galatians 5:14](#) (cf. [οἱ δέκα λόγοι](#) ([Exodus 34:28](#); [Deuteronomy 10:4](#) (cf. [ῥήματα](#),)); Philo, *quis rer. div. her.* § 35; *de decalog.* §

9); Josephus, *Antiquities* 3, 6, 5 (cf. 5, 5)). **γ.** equivalent

to **promise**: [ὁ λόγος τῆς ἀκοῆς](#) (equivalent to [ὁ ἀκουσθεις](#)), [Hebrews 4:2](#); [ὁ λόγος τοῦ Θεοῦ](#), [Romans 9:6](#); plural [Romans 3:4](#); universally, **a divine declaration recorded in the O. T.**, [John 12:38](#); [John 15:25](#); [1 Corinthians 15:54](#). **δ.** [διὰ λόγου Θεοῦ](#) etc.

through prayer **in which the language of the O. T. is employed**: [1 Timothy 4:5](#); cf. DeWette and Huther at the passage [ε. ὁ λόγος τοῦ Θεοῦ](#), as [רַב־דָּבָר](#) often in the O. T. prophets, "an oracle or utterance by which God discloses, to the prophets or through the prophets, future events": used collectively of the sum of such utterances, [Revelation 1:2, 9](#); cf. Düsterdieck and Bleek at the passages cited **c. what is declared, a thought, declaration,**

aphorism (Latin *sententia*): [τόν λόγον τοῦτον](#) (reference is made to what follows, so that [γάρ](#) in [Revelation 1:12](#) is explicative), [Matthew 19:11](#); **a dictum, maxim or weighty saying**: [1 Timothy 1:15](#); [1 Timothy 3:1](#); [2 Timothy 2:11](#); [Titus 3:8](#); equivalent to **proverb**, [John 4:37](#) (as sometimes in classical Greek, e. g. (Aeschylus the Sept. adverb *Theb.*

218); [ὁ παλαιός λόγος](#), Plato, *Phaedr.*, p. 240c.; *conviv.*, p. 195 b.; *legg.* 6, p. 757 a.; *Gorgias*, p. 499 c.; *verum est verbum quod memoratur, ubi amici, ibi apes*, Plautus *Truc.* 4, 4, 32; add, Terence, *Andr.* 2, 5, 15; others).

3. discourse (Latin *oratio*);

a. the act of speaking, speech: [Acts 14:12](#); [2 Corinthians 10:10](#); [James 3:2](#); [διὰ λόγου](#), by word of mouth, [Acts 15:27](#); opposed to [δι' ἐπιστολῶν](#), [2 Thessalonians](#)

[2:15](#); [διὰ λόγου πολλοῦ](#), [Acts 15:32](#); [λόγῳ πολλῶ](#), [Acts](#)

[20:2](#); [περὶ οὗ πολλὴς ἡμῖν ὁ λόγος](#), of whom we have many things to say, [Hebrews](#)

[5:11](#); [ὁ λόγος ὑμῶν](#), [Matthew 5:37](#); [Colossians 4:6](#); [λόγος κολακείας](#), [1 Thessalonians](#)

[2:5](#). [λόγος](#) is distinguished from [σοφία](#) in [1 Corinthians 2:1](#); from [ἀναστροφῆ](#), [1 Timothy](#)

[4:12](#); from [δύναμις](#), [1 Corinthians 4:19](#); [1 Thessalonians 1:5](#); from [ἔργον](#), [Romans 15:18](#); [2](#)

[Corinthians 10:11](#); [Colossians 3:17](#); from ἔργον καὶ ἀλήθεια, [1 John 3:18](#) (see ἔργον, 3, p. 248a bottom); οὐδενός λόγου τίμιον, not worth mentioning (λόγου ἄξιον, Herodotus 4, 28; cf. German der Rede werth), i. e. a thing of no value, [Acts 20:24](#) T Tr WH (see II. 2 below).

b. equivalent to the faculty of speech: [Ephesians 6:19](#); **skill and practice in**

speaking: ἰδιώτης τῷ λόγῳ ἀλλ' οὐ τῇ γνώσει, [2 Corinthians](#)

[11:6](#); δυνατός ἐν ἔργῳ καὶ λόγῳ, [Luke](#)

[24:19](#) (ἄνδρας λόγῳ δυνατούς, Diodorus 13, 101); λόγος σοφίας or γνώσεως, the art of speaking to the purpose about things pertaining to wisdom or knowledge, [1 Corinthians 12:8](#).

c. a kind (or style) of speaking: ἐν παντί λόγῳ, [1 Corinthians 1:5](#) (A. V. utterance).

d. continuous speaking, discourse, such as in the N. T. is characteristic of teachers: [Luke 4:32, 36](#); [John 4:41](#); [Acts 4:4](#) (cf. [Acts 3:12-26](#)); [Acts 20:7](#); [1 Corinthians 1:17](#); [1 Corinthians 2:1](#); plural, [Matthew 7:28](#); [Matthew 19:1](#); [Matthew 26:1](#); [Luke 9:26](#); [Acts 2:40](#); δυνατός ἐν λόγοις καὶ ἔργοις αὐτοῦ, [Acts 7:22](#). Hence, the thought of the subject being uppermost,

e. instruction: [Colossians 4:3](#); [Titus 2:8](#); [1 Peter 3:1](#); joined with διδασκαλία, [1 Timothy 5:17](#); with a genitive of the teacher, [John 5:24](#); [John 8:52](#); [John 15:20](#); [John 17:20](#); [Acts 2:41](#); [1 Corinthians 2:4](#); [2 Corinthians 1:18](#) (cf. [2 Corinthians 1:19](#)); ὁ λόγος ὁ ἐμός, [John 8:31, 37, 43, 51](#); [John 14:23](#); τινα λόγῳ, with what instruction, [1 Corinthians 15:2](#) (where construe, εἰ κατέχετε, τίνι λόγῳ etc.; cf. Buttman, §§ 139,58; 151,20); equivalent to κήρυγμα, **preaching**, with the genitive of the object: λόγος ἀληθείας, [2 Corinthians 6:7](#); [James 1:18](#); ὁ λόγος τῆς ἀληθείας, [Colossians 1:5](#); [Ephesians 1:13](#); [2 Timothy 2:15](#); τῆς καταλλαγῆς, [2 Corinthians 5:19](#); ὁ λόγος τῆς σωτηρίας ταύτης, concerning this salvation (i. e. the salvation obtained through Christ) (cf. Winer's Grammar, 237 (223); Buttman, 162 (141)), [Acts 13:26](#); ὁ λόγος τῆς βασιλείας (τοῦ Θεοῦ), [Matthew 13:19](#); τοῦ σταυροῦ, [1 Corinthians 1:18](#); ὁ τῆς ἀρχῆς τοῦ Χριστοῦ λόγος, the first instruction concerning Christ (cf. Buttman, 155 (136); Winer's Grammar, 188 (177)), [Hebrews 6:1](#). Hence,

4. in an objective sense, what is communicated by instruction, doctrine: universally, [Acts 18:15](#); ὁ λόγος αὐτῶν, [2 Timothy 2:17](#); plural ἡμέτεροι λόγοι, [2 Timothy 4:15](#); ὑγιαίνοντες λόγοι, [2 Timothy 1:13](#); with a genitive of object added, τοῦ κυρίου, [1 Timothy 6:3](#); τῆς πίστεως, the doctrines of faith (see πίστις, 1 c. β.), [1 Timothy 4:6](#). specifically, **the doctrine concerning the attainment through Christ of salvation in the kingdom of God:** simply, [Matthew 13:20-23](#); [Mark 4:14-20](#); [Mark 8:32](#); [Mark 16:20](#); [Luke](#)

[1:2](#); [Luke 8:12](#); [Acts 8:4](#); [Acts 10:44](#); [Acts 11:19](#); [Acts 14:25](#); [Acts 17:11](#); [Galatians 6:6](#); [Philippians 1:14](#); [1 Thessalonians 1:6](#); [2 Timothy 4:2](#); [1 Peter 2:8](#); τὸν λόγον, ὃν ἀπέστειλε τοῖς etc. the doctrine which he commanded to be delivered to, etc. [Acts 10:36](#) (but L WH text omit; Tr brackets ὃν; cf. Winers Grammar, § 62, 3 at the end; Buttmann, § 131, 13); τὸν λόγον ἀκούειν, [Luke 8:15](#); [John 14:24](#); [Acts 4:4](#); [1 John 2:7](#); λαλεῖν, [John 15:3](#) (see other examples under the word λαλέω, 5 under the end); ἀπειθεῖν τῷ λόγῳ, [1 Peter 2:8](#); [1 Peter 3:1](#); διδαχὴ πιστοῦ λόγου, [Titus 1:9](#); with the genitive of the teacher: ὁ λόγου αὐτῶν, [Acts 2:41](#); with the genitive of the author: τοῦ Θεοῦ, [Luke 5:1](#); [Luke 8:11, 21](#); [Luke 11:28](#); [John 17:6, 14](#); [1 Corinthians 14:36](#); [2 Corinthians 4:2](#); [Colossians 1:25](#); [2 Timothy 2:9](#); [Titus 1:3](#); [Titus 2:5](#); [Hebrews 13:7](#); [1 John 1:10](#); [1 John 2:5, 14](#); [Revelation 6:9](#); [Revelation 20:4](#); very often in the book of Acts: [Acts 4:29, 31](#); [Acts 6:2, 7](#); [Acts 8:14](#); [Acts 11:1, 19](#); [Acts 12:24](#); [Acts 13:5, 7, 44, 46](#); [Acts 17:13](#); [Acts 18:11](#); opposed to λόγος ἀνθρώπων (Buttmann, § 151, 14), [1 Thessalonians 2:13](#); λόγος ζῶν Θεοῦ, [1 Peter 1:23](#); ὁ λόγος τοῦ κυρίου, [Acts 8:25](#); [Acts 13:48](#) ((WH text Tr marginal reading Θεοῦ)); [Acts 15:35](#); [Acts 19:10, 20](#); [1 Thessalonians 1:8](#); [2 Thessalonians 3:1](#); τοῦ Χριστοῦ, [Colossians 3:16](#); [Revelation 3:8](#); with the genitive of apposition, τοῦ εὐαγγελίου, [Acts 15:7](#); with the genitive of the object, τῆς χάριτος τοῦ Θεοῦ, [Acts 14:3](#); [Acts 20:32](#); δικαιοσύνης (see δικαιοσύνη, 1 a.), [Hebrews 5:13](#); with the genitive of quality, τῆς ζωῆς, containing in itself the true life and imparting it to men, [Philippians 2:16](#).

5. anything reported in speech; a narration, narrative: of a written narrative, a continuous account of things done, [Acts 1:1](#) (often so in Greek writings from Herodotus down (cf. Liddell and Scott, under the word, A. IV.)); **a fictitious narrative, a story,** [Matthew 28:15](#), cf. [Matthew 28:13](#). **report** (in a good sense): ὁ λόγος the news concerning the success of the Christian cause, [Acts 11:22](#); περὶ τίνος, [Luke 5:15](#); **rumor**, i. e. current story, [John 21:23](#); λόγον ἔχειν τίνος, **to have the** (unmerited) **reputation of** any excellence, [Colossians 2:23](#) (so λόγον ἔχει τίς followed by an infinitive, Herodotus 5, 66; Plato, epin., p. 987b.; (see especially Lightfoot on Colossians, the passage cited (cf. Liddell and Scott, under the word A. III. 3))).

6. matter under discussion, thing spoken of, affair: [Matthew 21:24](#); [Mark 11:29](#); [Luke 20:3](#); [Acts 8:21](#); [Acts 15:6](#), and often in Greek writings (Liddell and Scott, under A. VIII.); **a matter in dispute, case, suit at law** (as דָּבָר in [Exodus 18:16](#); [Exodus 22:8](#)): ἔχειν λόγον πρὸς τινα, to have a ground of action against anyone, [Acts 19:38](#), cf. Kypke at the passage; παρεκτός λόγου πορνείας ((cf. II. 6 below) זְנוּת (or דְּבַר עֲלִי)) דְּבַר עֲלִי מִלְּבָב, Delitzsch) [Matthew 5:32](#); (L WH marginal reading).

7. thing spoken of or talked about; event; deed (often so in Greek writings from Herodotus down): **διαφημίζειν τὸν λόγον**, to blaze abroad the occurrence, [Mark 1:45](#); plural [Luke 1:4](#) (as often in the O. T.; **μετὰ τοὺς λόγους τούτους**, 1 Macc. 7:33).

II. Its use as respects the mind, alone, Latinratio; i. e.:

1. reason, the mental faculty of thinking, meditating, reasoning, calculating, etc.: once so in the phrase **ὁ λόγος τοῦ Θεοῦ**, of the divine mind, pervading and noting all things by its proper force, [Hebrews 4:12](#).

2. account, i. e. regard, consideration: **λόγον ποιῆσθαι τίνος**, to have regard for, make account of a thing, care for a thins, [Acts 20:24](#) R G ([Job 22:4](#); Herodotus 1, 4. 13 etc.; Aeschylus, Prom. 231; Theocritus, 3, 33; Demosthenes, Josephus, Dionysius Halicarnassus, Plutarch, others (cf. Liddell and Scott, under the word, B. II. 1)); also **λόγον ἔχειν τίνος**, Acts, the passage cited Lachmann (Tobit 6:16 (15)) (cf. I. 3 a. above).

3. account, i. e. reckoning, score: **δόσεως καὶ λήψεως** (see **δόσις**, 1), [Philippians 4:15](#) (where cf. Lightfoot); **εἰς λόγον ὑμῶν**, to your account, i. e. tropically, to your advantage, [Philippians 4:17](#); **συναίρειν λόγον** (an expression not found in Greek authors), to make a reckoning, settle accounts, [Matthew 18:23](#); [Matthew 25:19](#).

4. account, i. e. answer or explanation in reference to judgment: **λόγον διδόναι** (as often in Greek authors), to give or render an account, [Romans 14:12](#) R G T WH L marginal reading Tr marginal reading; also **ἀποδιδόναι**, [Hebrews 13:17](#); [1 Peter 4:5](#); with the genitive of the thing, [Luke 16:2](#); [Acts 19:40](#) (R G); **περὶ τίνος**, [Matthew 12:36](#); ([Acts 19:40](#) L T Tr WH); **τίνι περὶ ἑαυτοῦ**, [Romans 14:12](#) L text brackets Tr text; **αἰτεῖν τινα λόγον περὶ τίνος**, [1 Peter 3:15](#) (Plato, polit., p. 285 e.).

5. relation: **πρὸς ὃν ἡμῖν ὁ λόγος**, with whom as judge we stand in relation (A. V. **have to do**), [Hebrews 4:13](#); **κατὰ λόγον**, **as is right, justly**, [Acts 18:14](#) (A. V. **reason would** (cf. Polybius 1, 62, 4. 5; 5, 110, 10)) (**παρὰ λόγον**, unjustly, 2 Macc. 4:36; 3Macc. 7:8).

6. reason, cause, ground: **τίνι λόγῳ**, for what reason? why? [Acts 10:29](#) (**ἐκ τίνος λόγου**; Aeschylus Choeph. 515; **ἐξ οὐδενός λόγου**, Sophocles Phil. 730; **τίνι δικαίῳ λόγῳ κτλ.**; Plato, Gorgias, p. 512 c.); **παρὲκτός λόγου πορνείας** (Vulg. *excepta fornicationis causa*) is generally referred to this head, [Matthew 5:32](#); ([Matthew 19:9](#) L WH marginal reading); but since where **λόγος** is

used in this sense the genitive is not added, it has seemed best to include this passage among those mentioned in I. 6 above.

III. In several passages in the writings of John **ὁ λόγος** denotes the essential Word of God, i. e. the personal (hypostatic) wisdom and power in union with God, his minister in the creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah and shone forth conspicuously from his words and deeds: [John 1:1, 14](#); ([1 John 5:7](#) Rec.); with **τῆς ζωῆς** added (see **ζωή**, 2 a.), [1 John 1:1](#); **τοῦ Θεοῦ**, [Revelation 19:13](#) (although the interpretation which refers this passage to the hypostatic **λόγος** is disputed by some, as by Baur, *Neutest. Theologie*, p. 216f). Respecting the combined Hebrew and Greek elements out of which this conception originated among the Alexandrian Jews, see especially Lücke, *Comm. üb.*

d. *Evang. des Johan.* edition 3, i., pp. 249-294; (cf. especially B. D. American edition under the word (and for works which have appeared subsequently, see Weiss in Meyer on John edition 6; Schürer, *Neutest. Zeitgesch.* § 34 II.); Lightfoot on [Colossians 1:15](#), p. 143f; and for references to the use of the term in heathen, Jewish, and Christian writings, see Sophocles *Lexicon*, under the word, 10).

Topical Lexicon

Scope of Meaning and Range of Use

Λόγος appears in statements as ordinary speech ([Matthew 5:37](#)), rational explanation ([Acts 19:38](#)), legal account ([Luke 16:2](#)), moral reckoning ([Romans 14:12](#)), and, supremely, divine self-disclosure ([Hebrews 4:12](#)). The breadth of usage binds together thought, utterance, and reality, so that what is spoken both reveals and effects.

The Spoken Word in Human Interaction

Everyday discourse is measured by **λόγος**. Jesus warns, “By your words you will be acquitted, and by your words you will be condemned” ([Matthew 12:37](#)). His disciples are commanded to let their “Yes” be “Yes” and their “No,” “No” ([Matthew 5:37](#)). The Sanhedrin notes Stephen’s “wisdom and spirit by which he was speaking” ([Acts 6:10](#)), and Paul exhorts that believers’ speech be “always full of grace, seasoned with salt” ([Colossians 4:6](#)).

Word of God in the Synoptic Tradition

Jesus’ authoritative word heals ([Matthew 8:8](#); [Luke 7:7](#)), forgives ([Matthew 9:2](#)), and stills storms ([Mark 4:39](#), implied). In the Parable of the Sower, “the word” is the seed ([Mark 4:14–20](#)), showing that kingdom life begins and grows by receiving the message. Christ promises that though “heaven and earth pass away, My words will never pass away” ([Matthew 24:35](#)).

Logos in the Gospel of John

John begins and ends with the *λόγος*: “In the beginning was the Word, and the Word was with God, and the Word was God” ([John 1:1](#)); “The Word became flesh and made His dwelling among us” ([John 1:14](#)). Here the term identifies the pre-existent Son, active in creation, revelation, and redemption. Abiding in His word proves genuine discipleship ([John 8:31](#)) and grants cleansing ([John 15:3](#)). Rejecting that word brings judgment: “The word I have spoken will judge him on the last day” ([John 12:48](#)).

Growth of the Word in Acts

Acts records the triumph of the gospel through the Roman world. “The word of God continued to spread, and the number of disciples multiplied greatly” ([Acts 6:7](#)). Persecution cannot bind it: “The word of God continued to grow and prevail mightily” ([Acts 19:20](#)). Mission strategy centers on preaching the word ([Acts 8:4](#); [Acts 13:44](#); [Acts 18:11](#)), and elders are commended “to God and to the word of His grace” ([Acts 20:32](#)).

Pauline Theology of the Word

Paul proclaims “the word of the cross” ([1 Corinthians 1:18](#)) that saves those who believe, “the word of reconciliation” entrusted to ambassadors ([2 Corinthians 5:19](#)), and “the word of faith that we proclaim” by which sinners confess and are justified ([Romans 10:8](#)). The gospel is “the word of truth” ([Ephesians 1:13](#); [Colossians 1:5](#)) and “the word of life” ([Philippians 2:16](#)). Though the apostle is imprisoned, “the word of God is not bound” ([2 Timothy 2:9](#)). Church leaders must “preach the word...in season and out” ([2 Timothy 4:2](#)) and “handle the word of truth accurately” ([2 Timothy 2:15](#)).

Catholic Epistles

James depicts the implanted word that “is able to save your souls” ([James 1:21](#)); obedience requires being “doers of the word, and not hearers only” ([James 1:22](#)). Peter calls Scripture “the living and enduring word of God” by which believers were born again ([1 Peter 1:23](#)) and exhorts readiness to give “a reasoned defense” (*λόγον*) for the hope within ([1 Peter 3:15](#)). John urges believers to let the word abide in them for victory over the evil one ([1 John 2:14](#)).

Prophetic and Eschatological Dimension

The apostolic proclamation fulfills “the words of the Prophets” ([Acts 15:15](#)). Peter reminds that creation itself was formed “by the word of God” ([2 Peter 3:5](#)) and will be judged “by the same word” ([2 Peter 3:7](#)). In Revelation the exalted Christ is called “The Word of God” ([Revelation 19:13](#)), and His “words are faithful and true” ([Revelation 21:5](#)). Blessing attends the one who keeps “the words of the prophecy of this book” ([Revelation 22:7](#)).

Christ the Eternal Logos

As λόγος, the Son mediates revelation ([John 1:18](#)), creation ([John 1:3](#)), sustenance ([Hebrews 1:3](#), implicit), salvation ([John 1:12](#)), and final judgment ([John 12:48](#)). The incarnation unites divine speech and human flesh, ensuring that God's self-communication is personal, redemptive, and irrevocable.

Creative and Sustaining Power

“By the word of the Lord the heavens were made” ([Psalm 33:6](#), echoed in [2 Peter 3:5](#)). The New Testament affirms that God's utterance is effectual; what He speaks comes to pass, whether in raising the dead ([John 11](#), implied) or granting faith ([Romans 10:17](#)).

Accountability to the Word

Every person will render λόγον to God ([Romans 14:12](#); [Hebrews 13:17](#)). Church leaders must watch over souls and will give an account for their stewardship. Idle words betray the heart ([Matthew 12:36](#)) and are weighed in divine balance.

Ministry of the Word in Church History

From apostolic preaching to patristic councils, the church's life has centered on the word written and proclaimed. The early fathers employed the Johannine λόγος to articulate Christ's full deity, culminating in Nicaea's confession. Reformers recovered the primacy of Scripture as God's living voice, and evangelical missions carry the same word to the nations.

Practical Ministry Implications

- Expository preaching unleashes the power of the word for conviction and conversion ([1 Thessalonians 1:5](#)).
- Discipleship matures as believers “let the word of Christ dwell in you richly” ([Colossians 3:16](#)).
- Pastoral care applies the word for instruction, correction, and encouragement ([2 Timothy 3:16-17](#)).
- Evangelism sows the seed of the word, trusting God for the harvest ([Mark 4:14](#)).
- Spiritual warfare relies on “the sword of the Spirit, which is the word of God” ([Ephesians 6:17](#)).

The 331 New Testament occurrences weave a single testimony: God speaks, His Word incarnate lives and reigns, His written word stands forever, and His spoken word through the church advances irresistibly until faith becomes sight.

CHRIST'S CONTRASTING & COMMANDED CONVICTING

Strong's	Greek	English	Morphology
2532 [e]	καὶ kai	And	Conj
3739 [e]	ὅς hos	whoever	RelPro-NMS
302 [e]	ἄν an	-	Prtcl
3361 [e]	μή mē	not	Adv
1209 [e]	δέξεται dexētai	will receive	V-ASM-3S
4771 [e]	ὑμᾶς hymas	you,	PPro-A2P
3366 [e]	μηδὲ mēde	nor	Conj
191 [e]	ἀκούση akousē	will hear	V-ASA-3S
3588 [e]	τοὺς tous	the	Art-AMP
3056 [e]	λόγους logous	words	N-AMP
4771 [e]	ὑμῶν, hymōn	of you,	PPro-G2P
1831 [e]	ἐξερχόμενοι exerchomenoi	going forth	V-PPM/P-NMP

1854 [e]	ἔξω exō	out	Prep
3588 [e]	τῆς tēs	of the	Art-GFS
3614 [e]	οἰκίας oikias	house	N-GFS
2228 [e]	ἢ ē	or	Conj
3588 [e]	τῆς tēs	of the	Art-GFS
4172 [e]	πόλεως poleōs	city	N-GFS
1565 [e]	ἐκεῖνης ekeinēs	that,	DPro-GFS
1621 [e]	ἐκτινάξατε ektinaxate	shake off	V-AMA-2P
3588 [e]	τὸν ton	the	Art-AMS
2868 [e]	κονιορτὸν koniorton	dust	N-AMS
3588 [e]	τῶν tōn	of the	Art-GMP
4228 [e]	ποδῶν podōn	feet	N-GMP

4771 [e]	ὕμῶν. hymōn	of you!	PPro-G2P
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v.14 (going forth)

1831. exerchomai ►

Lexical Summary

exerchomai: To go out, to come out, to depart

Original Word: ἐξέρχομαι

Part of Speech: Verb

Transliteration: exerchomai

Pronunciation: ex-er'-khom-ahee

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

KJV: come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad

NASB: went, came, come, go, left, gone, coming

Word Origin: [from [G1537](#) (ἐκ - among) and [G2064](#) (ἔρχομαι - came)]

1. to issue

{literally or figuratively}

Strong's Exhaustive Concordance

come forth, depart, escape, get out

From [ek](#) and [erchomai](#); to issue (literally or figuratively) -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

see GREEK [ek](#)

see GREEK [erchomai](#)

NAS Exhaustive Concordance

Word Origin

from [ek](#) and [erchomai](#)

Definition

to go or come out of

NASB Translation

came (33), came forth (4), come (22), come forth (3), comes (1), coming (7), departed (1), departing (1), descended* (1), eluded (1), get (2), go (21), go away (2), go* (1), goes (2), going (2), gone (13), gone forth (2), got (2), leave (4), left (15), proceeded forth (1), spread (3), went (61), went ashore (2), went away (3), went forth (5), went off (1).

Thayer's Greek Lexicon

STRONGS NT 1831: ἐξέρχομαι

ἐξέρχομαι; imperfect ἐξηρχομην; future ἐξελεύσομαι; 2 aorist ἐξῆλθον, plural 2 person ἐξήλθετε, 3 person ἐξῆλθον, and in L T Tr WH the Alex. forms (see ἀπέρχομαι, at the beginning) ἐξήλθατε ([Matthew 11:7, 8, 9](#); [Matthew 26:55](#); [Mark 14:48](#), etc.), ἐξῆλθαν ([1 John 2:19](#); [2 John 1:7](#) (here Tdf. ἐξῆλθον; [3 John 1:7](#), etc.)); perfect ἐξελήλυθα; pluperfect ἐξεληλύθειν ([Luke 8:38](#), etc.); the Sept. for נָצַח? times without number; **to go or come out of**;

1. properly;

a. with mention of the place out of which one goes, or of the point from which he departs; **α.** of those who leave a place of their own accord: with the genitive alone, [Matthew 10:14](#) (L T Tr WH insert ἔξω); [Acts 16:39](#) R G. followed by ἐκ: [Mark 5:2](#); [Mark 7:31](#); [John 4:30](#); [John 8:59](#); [Acts 7:3](#); [1 Corinthians 5:10](#); [Revelation 18:4](#), etc. followed by ἔξω with the genitive — with addition of εἰς and the accusative of place, [Matthew 21:17](#); [Mark 14:68](#); or παρὰ with the accusative of place, [Acts 16:13](#); or πρὸς τινα, the accusative of person, [Hebrews 13:13](#). ἐξέρχεσθαι ἀπὸ with the genitive of place, [Matthew 13:1](#) R G; [Mark 11:12](#); [Luke 9:5](#); [Philippians 4:15](#); ([Hebrews 11:15](#) R G); ἐξέρχεσθαι ἐκεῖθεν, [Matthew 15:21](#); [Mark 6:1, 10](#); [Luke 9:4](#); ([Luke 11:53](#) T Tr text WH text); [John 4:43](#); ὅθεν ἐξῆλθον, [Matthew 12:44](#); [Luke 11:24](#) (yet see **β.** below). ἐξέρχεσθαι ἐκ etc. **to come forth from, out of, a place**: [Matthew 8:28](#); [Revelation 14:15, 17, 18](#) (L omits; WH brackets ἐξῆλθεν); ; ἐξελεῖν ἀπὸ, **to come out** (toward one) **from**, [Matthew 15:22](#). In the Gospel of John Christ, who by his incarnation left his place with God in heaven, is said ἐξελεῖν παρὰ τοῦ Θεοῦ: [John 16:27](#) and R G L marginal reading in [John 16:28](#); ἀπὸ τοῦ Θεοῦ, [John 13:3](#); [John 16:30](#); ἐκ τοῦ Θεοῦ, from his place with God, from God's abode, [John 8:42](#) and L text T Tr WH in [John 16:28](#). **β.** of those expelled or cast out (especially of demons driven forth from a body of which they have held possession): ἐκ τίνος, the genitive of person: [Mark 1:25](#); [Mark 5:8](#) (L marginal reading ἀπὸ); ; [Luke 4:35](#) R Tr marginal reading; or ἀπὸ τίνος, [Matthew 12:43](#); [Matthew 17:18](#); [Luke 4:35](#) L T Tr text WH; (yet see **α.** above); [Acts 16:18](#); ([Acts 19:12](#) Rec.). **γ.** of those who come forth, or are let go, from confinement in which they have been kept (e. g. from prison): [Matthew 5:26](#); [Acts 16:40](#).

b. without mention of the place from which one goes out; **α.** where the place from which one goes forth (as a house, city, ship) has just been mentioned: [Matthew 8:12](#) Tdf.); f (from the house, [Matthew 9:28](#)); [Matthew 10:11](#) (namely, ἐκεῖθεν, i.

e. ἐκ τῆς πόλεως ἢ κώμης ἐκείνης); [Matthew 12:14](#) (cf. [Matthew 12:9](#)); [Matthew 18:28](#) (cf. [Matthew 18:24](#)); [Matthew 14:14](#); [Mark 1:45](#) (cf. [Mark 1:43](#) ἐξέβαλεν αὐτόν); [Luke 1:22](#) (from the temple); [Luke 8:27](#); [Luke 10:35](#) (Rec.); [John 13:30, 31](#) (30), etc.; so also when the verb ἐξέρχασθαι refers to the departure of demons: [Matthew 8:32](#); [Mark 5:13](#); [Mark 7:30](#); [Mark 9:29](#); [Acts 8:7](#); [Acts 16:19](#) (where for the name of the demon itself is substituted the descriptive clause ἡ ἐλπίς τὰς ἐργασίας αὐτῶν; see 2 e. δ.). β. where one is said to have gone forth to do something, and it is obvious that he has gone forth from his home, or at least from the place where he has been staying: followed by an infinitive, [Matthew 11:8](#); [Matthew 13:3](#) (infinitive with τοῦ); [Matthew 20:1](#); [Mark 3:21](#); [Mark 4:3](#) (R G infinitive with τοῦ (Tr brackets τοῦ)); Rec.; [Luke 7:25](#); [Acts 20:1](#); [Revelation 20:8](#); with the addition of ἐπί τινα (against), [Matthew 26:55](#); [Mark 14:48](#); [Luke 22:52](#); εἰς τοῦτο, [Mark 1:38](#); ἵνα, [Revelation 6:2](#); also without any infinitive or conjunction indicating the purpose: [Mark 6:12](#); [Mark 8:11](#); [Mark 14:16](#); [Mark 16:20](#); [Luke 5:27](#); [Luke 9:6](#); [John 21:3](#); [Acts 10:23](#); [Acts 20:11](#); [2 Corinthians 8:17](#); followed by εἰς with the accusative of place: [Matthew 22:10](#); [Matthew 26:30, 71](#); [Mark 8:27](#); [Mark 11:11](#); [Luke 6:12](#); [Luke 14:21, 23](#); [John 1:43](#) (44); [Acts 11:25](#); [Acts 14:20](#); [2 Corinthians 2:13](#); the place to which one goes forth being evident either from what goes before or from the context: [Matthew 24:26](#) (namely, εἰς τὴν ἔρημον); [Matthew 27:32](#) (from the city to the place of crucifixion); ἐξερχομενοις alone is used of a people quitting the land which they had previously inhabited, [Acts 7:7](#), cf. [Hebrews 11:8](#); of angels coming forth from heaven, [Matthew 13:49](#). ἐξῆλθον εἰς ἀπάντησιν τίνος, to meet one, [Matthew 25:1](#) (L T Tr WH ὑπάντησιν), [Matthew 25:6](#); (εἰς ἀπάντησιν or ὑπάντησιν) τίνι, [John 12:13](#); [Acts 28:15](#) R G; εἰς συνάντησιν τίνι, [Matthew 8:34](#) (L T Tr WH ὑπάντησιν). Agreeably to the oriental redundancy of style in description (see ἀνίστημι, II. 1 c.), the participle ἐξελθών is often placed before another finite verb of departure: [Matthew 8:32](#); [Matthew 15:21](#); [Matthew 24:1](#) (ἐξελθών (from the temple, see) ἐπορεύετο ἀπὸ τοῦ ἱεροῦ, he departed from its vicinity); [Mark 16:8](#); [Luke 22:39](#); [Acts 12:9, 17](#); [Acts 16:36, 40](#); [Acts 21:5, 8](#).

2. figuratively;

a. ἐκ τινῶν, ἐκ μέσου τινῶν, to go out from some assembly, i. e. to forsake it: [1 John 2:19](#) (opposed to μεμενήκεισαν μεθ' ἡμῶν); [2 Corinthians 6:17](#).

b. to come forth from physically, arise from, to be born of: ἐκ with the genitive of the place from which one comes by birth, [Matthew 2:6](#) (from [Micah 5:2](#)); ἐκ τῆς ὀσφύος τίνος,

Hebrew יָצָא מִן־מִצְרָיִם; ([Genesis 35:11](#); [1 Kings 8:19](#); (cf. Winer's Grammar, 33 (32))), [Hebrews 7:5](#).

c. ἐκ χειρός τίνος, **to go forth** from one's power, escape from it in safety: [John 10:39](#).

d. εἰς τὸν κόσμον, **to come forth** (from privacy) **into the world**, before the public (of those who by novelty of opinion attract attention): [1 John 4:1](#).

e. of things; *α.* of report, rumors, messages, precepts, etc., equivalent to **to be uttered, to be heard**: φωνή, [Revelation 16:17](#); [Revelation 19:5](#); equivalent to **to be made known, declared**: ὁ λόγος τοῦ Θεοῦ followed by ἀπό τινων, from their city or church, [1 Corinthians 14:36](#); equivalent to **to spread, be diffused**: ἡ φήμη, [Matthew 9:26](#); [Luke 4:14](#); ἡ ἀκοή, [Mark 1:28](#); ([Matthew 4:24](#) Tr marginal reading); ὁ φθόγγος, τὰ ῥήματα, [Romans 10:18](#); ὁ λόγος the word, saying, [John 21:23](#); [Luke 7:17](#); ἡ πίστις τίνος, the report of one's faith, [1 Thessalonians 1:8](#); equivalent to **to be proclaimed**: δόγμα, an imperial edict, παρὰ τίνος, the genitive person, [Luke 2:1](#). *β.* **to come forth** equivalent to **be emitted**, as from the heart, the mouth, etc.: [Matthew 15:18](#); [James 3:10](#); (cf. ῥομφαία ἐκ τοῦ στόματος, [Revelation 19:21](#) G L T Tr WH); equivalent to **to flow forth** from the body: [John 19:34](#); equivalent to **to emanate, issue**: [Luke 8:46](#); [Revelation 14:20](#). *γ.* ἐξέρχεσθαι (ἀπ' ἀνατολῶν), used of a sudden flash of lightning, [Matthew 24:27](#). *δ.* that ἐξέρχεσθαι in [Acts 16:19](#) (on which see 1 b. *α.* above) is used also of a thing's **vanishing**, viz. of a hope which has disappeared, arises from the circumstance that the demon that had gone out had been the hope of those who complain that their hope has gone out. On the phrase εἰσέρχεσθαι καὶ ἐξέρχεσθαι see in εἰσέρχομαι, 1 a. (Compare: διεξέρχομαι.)

Topical Lexicon

Overview

Strong's Greek 1831 portrays the movement of “going out” or “coming forth.” The verb appears 219 times across the New Testament, spanning every major corpus—Gospels, Acts, Pauline letters, General Epistles, and Revelation. Whether describing literal motion, the expulsion of spiritual powers, the spread of the gospel, or eschatological events, Scripture consistently uses the term to trace God's redemptive activity from its source to its outward effect in the world.

Roots in the Old Testament Story

In the Septuagint, the same verb frequently renders Hebrew יָצָא (yatsa'), the word at the heart of Israel's “going out” from Egypt ([Exodus 12:41](#)). This exodus backdrop shapes New Testament

usage: “going out” signals deliverance from bondage, movement toward promise, and separation unto holiness. The Exodus pattern underlies Jesus’ ministry ([Luke 9:31](#)), the church’s mission ([Acts 1:8](#) with 1:21), and the believer’s pilgrimage ([Hebrews 13:13](#)).

Usage in the Gospels

1. Physical departure and public ministry

Repeated questions addressed to the crowds—“What did you go out into the wilderness to see?” ([Matthew 11:7-9](#); [Luke 7:24-26](#))—underscore that people “went out” to behold John the Baptist, the herald of the kingdom. Jesus Himself “went out” to pray ([Mark 1:35](#)), to heal ([Mark 1:38](#)), and to teach ([Matthew 13:1](#)), showing purposeful movement from private communion to public service.

2. Miraculous authority over unclean spirits

Demons obey His command, “Be silent, and come out of him!” ([Mark 1:25](#)). The verb records both His order and their compelled exit ([Mark 1:26](#); [Luke 4:35](#)). By these expulsions, the kingdom of God tangibly displaces the domain of darkness.

3. Compassionate outreach

“When Jesus went out, He saw a large crowd and had compassion on them” ([Matthew 14:14](#)). His movement outward matches His heart that overflows toward the needy.

4. Passion narrative

In Gethsemane He asks, “Have you come out with swords and clubs to arrest Me?” ([Matthew 26:55](#); [Mark 14:48](#); [Luke 22:52](#)). The verb accentuates the hostile intent of the arresting party, contrasting their aggression with His voluntary submission. After the Supper, the disciples “sang a hymn and went out to the Mount of Olives” ([Matthew 26:30](#); [Mark 14:26](#)), setting the stage for His atoning work.

Acts and the Expansion of the Church

1. Apostolic mobility

Acts is punctuated by “going out” moments: the replacement of Judas required a witness who had “gone out” with Jesus ([Acts 1:21](#)). Paul and Barnabas “went out” on mission ([Acts 13:4](#) ff.; 14:20; 15:40). Lydia’s household scene ends with “they came out of the prison and visited Lydia” ([Acts 16:40](#)), portraying gospel triumph over civil restraints.

2. Liberation from spiritual and societal chains

A pythonic spirit “came out” of the slave girl ([Acts 16:18](#)). Peter “went out” from a miraculously opened prison ([Acts 12:9](#)), while Israel “will come out” free from oppressive nations, according to Stephen’s rehearsal ([Acts 7:7](#)).

3. Communication of the word

“The word of the Lord has sounded forth from you... but also in every place your faith in God has gone out” ([1 Thessalonians 1:8](#)). Here the verb conveys proclamation reaching beyond geographic and cultural boundaries.

Pauline and General Epistles

1. Missions support

Believers at Philippi “sent me aid again and again when I was in need” ([Philippians 4:15](#)); their gifts “went out” as practical partnership in the gospel.

2. Guarding doctrine

In stark contrast, John warns, “Many deceivers have gone out into the world” ([2 John 1:7](#); [1 John 4:1](#)). The same term that celebrates gospel advance now flags false teachers who depart from apostolic truth ([1 John 2:19](#)).

3. Faith-driven obedience

Abraham “obeyed and went out, not knowing where he was going” ([Hebrews 11:8](#)), setting a paradigm of trust that moves from the familiar into God’s promises.

Revelation and the Climax of History

1. Judgments released

The four horsemen “came out” when the seals were opened ([Revelation 6:2-8](#)). Angels “came out” of the temple to announce harvest judgments ([Revelation 14:15-18](#)). A loud voice “came out” of the temple declaring, “It is done!” ([Revelation 16:17](#)).

2. Final deception and ultimate defeat

After the millennium, Satan “will go out to deceive the nations” ([Revelation 20:8](#)), yet his last sortie ends in fiery doom—underscoring that every rebellious “going out” meets God’s sovereign conclusion.

3. Call to separation

“Come out of her, My people” ([Revelation 18:4](#)) echoes earlier prophetic summons ([Isaiah 52:11](#); [Jeremiah 51:45](#)) and urges believers to leave Babylon’s corrupt system before judgment falls.

Spiritual Warfare and Inner Transformation

The verb frequently marks the exit of unclean spirits ([Matthew 17:18](#); [Mark 9:25](#); [Luke 8:2](#)). Yet Jesus deepens the application: “What comes out of the mouth proceeds from the heart” ([Matthew 15:18](#)). Evil speech “comes out” because sin resides within, revealing humanity’s need for inner cleansing by the gospel.

The Exodus Motif in Christian Discipleship

[Hebrews 13:13](#) exhorts, “Therefore let us go to Him outside the camp, bearing His disgrace.” Believers emulate Israel’s exodus and Christ’s sufferings by moving outside worldly security to identify with their crucified Lord. The verb thus captures pilgrimage—leaving behind what is comfortable for the sake of covenant fidelity.

Mission and Evangelism

After the resurrection, “they went out and preached everywhere, and the Lord worked with them” ([Mark 16:20](#)). The verb frames the Great Commission as outgoing movement empowered by divine presence. [Romans 10:18](#) applies [Psalm 19](#) to gospel heralds: “Their voice has gone out into all the earth.” Evangelistic advance and cosmic witness share the same vocabulary of outward flow.

Practical Applications

- Worship that goes out: Praise “came out” of the throne in heaven ([Revelation 19:5](#)). Earthly gatherings echo this continual doxology.
- Holiness that separates: [2 Corinthians 6:17](#) urges, “Therefore come out from among them and be separate,” linking sanctification with decisive departure from idolatry.
- Words that edify: [James 3:10](#) rebukes tongues from which “blessing and cursing come out.” Regenerate speech must mirror a regenerated heart.
- Compassion that moves: Seeing need should propel believers to “go out” with Christ-like action, as modeled by the Good Samaritan (implied in [Luke 10](#)).

Summary

Strong’s 1831 weaves a unifying thread through the Bible’s grand narrative: God calls people, powers, and proclamations to move outward—sometimes in liberation, sometimes in judgment, always in accordance with His sovereign purpose. From Israel’s emancipation to Jesus’ healing word, from apostolic mission to the final summons out of Babylon, “going out” signals both departure from bondage and entrance into God’s unfolding plan. The church today continues this movement, stepping outside comfort and compromise to carry the gospel until every nation has heard and the Lord Himself “comes out” from heaven in glory.

BibleHub.com (Q&A)

What does 'shake the dust off' mean?

What did Jesus mean by "shake the dust off"?

Definition and Scriptural References

The phrase “shake the dust off” appears in several passages of the Gospels, most notably in [Matthew 10:14](#) and [Mark 6:11](#). According to the Berean Standard Bible, [Matthew 10:14](#) states: *“And if anyone will not welcome you or listen to your words, shake the dust off your feet when you leave that home or town.”* [Mark 6:11](#) likewise records Jesus saying: *“If anyone will not welcome you or listen to you, when you leave, shake the dust off your feet as a testimony against them.”*

THIS INSTRUCTION WAS GIVEN BY JESUS TO HIS DISCIPLES AS THEY WENT OUT TO PREACH.

The imagery is tied to Jewish custom and was meant as a sign of utter separation from those who rejected the message.

In these contexts, “shaking off the dust” is both literal-removing the physical dust of the location-and symbolic-

testifying that the disciples bore no further responsibility for the rejection of the gospel in that place.

Historical and Cultural Background

IN FIRST-CENTURY JEWISH CULTURE, THE ACT OF SHAKING DUST OFF ONE'S FEET HAD CONNOTATIONS OF REMOVING ANY CONTAMINATION OR ASSOCIATION WITH A PLACE DEEMED UNCLEAN.

Historically, when devout Jews returned from Gentile territories, they would shake off foreign dust to avoid defiling the Holy Land with pagan soil.

Jesus applied the same practice, but in a broader theological sense.

BY INSTRUCTING HIS DISCIPLES TO “SHAKE THE DUST OFF,” JESUS CONVEYED THAT THOSE WHO REFUSED THE GOOD NEWS WERE NOW ACCOUNTABLE FOR THEIR DECISION.

The disciples were not to carry the burden of a community's rejection but instead, move on to where the gospel could bear fruit.

This aligns with the principle outlined in [Ezekiel 33:7-9](#) (though not using the same imagery), **where a watchman is not held responsible or guilty once he has faithfully warned the people.**

Symbolic Implications

1. Seriousness of the Message

When the disciples shook the dust from their feet, they demonstrated that the gospel - not mere tradition - was at stake. **The action underscored that rejecting the word of God was no trivial matter. Jesus even compared it to the fate of Sodom and Gomorrah,** cities known for their severe judgment ([Matthew 10:15](#)).

2. Accountability of the Hearers

The gesture also showed that those who heard the preaching were accountable before God for their response. The disciples had done their part by sharing the message. Any rejection was between that household (or city) and God (cf. [Acts 13:50-51](#), where Paul and Barnabas did this in Pisidian Antioch).

3. Urgency in Proclamation

The instruction hints at the urgency in announcing God's kingdom. Christ sent His disciples on a mission, and if people steadfastly refused to listen, there was neither time nor reason to linger indefinitely. The dire need to spread the good news to others took priority.

Practical Application

1. Moving Forward

“Shaking the dust off” can serve as a guide for modern witness. While believers carry a heart of compassion, **the directive reminds them not to be paralyzed by rejection. The work of communicating truth is to continue, trusting God for ultimate outcomes.**

2. Maintaining a Gracious Attitude

Although the act appears abrupt, it should never be done with malice.

The symbolism is not one of resentment or spite but rather clarity: after lovingly sharing truth, one recognizes that the hearers have freedom to choose.

3. Boldness and Faithfulness

This instruction fosters boldness, encouraging faithful service without succumbing to discouragement.

It highlights the reality that there will be both acceptance and rejection of the gospel.

Trust in God's sovereignty remains steadfast.

Archaeological and Historical Considerations

Documented historical customs, such as the Jewish practice of shaking off Gentile dust at the borders on returning to Israel, affirm the cultural context behind Jesus' command.

Archaeological findings from first-century Judea - like recovered sandals and roads worn by travelers-illustrate how literally dusty these journeys could be. Josephus (first-century Jewish historian) records the cultural complexities of Jewish-Gentile interactions, adding depth to how symbolic acts like "dust-shaking" were understood.

Moreover, **places like Sodom and Gomorrah, referenced in Matthew 10:15, have sites in the region of the Dead Sea that show archaeological evidence of sudden destruction.** While interpretations of the specifics vary, the discovered burn layers and sulfur deposits serve as tangible reminders of historical judgments recounted in Scripture. This underscores the gravity of the comparison Jesus employed.

Theological Perspectives

1. God's Sovereignty in Judgment

The dust-shaking pronouncement implies that ultimate judgment is in God's hands. This is consistent with the broader scriptural theme that **individuals and communities answer to God's righteous standard.**

2. Responsibility in Proclaiming the Gospel

Disciples are responsible to share the authentic message of Christ's salvation. Yet Scripture teaches that conversion is ultimately a work of God (cf. [John 6:44](#)). When the message is refused, **the "shaking off" references serve as a sobering declaration that individuals who reject truth face divine accountability.**

3. Overarching Scriptural Harmony

The teaching resonates with the Old Testament principle: *"Today I have set before you life and prosperity, as well as death and disaster"* ([Deuteronomy 30:15](#)).

While applied differently, the core truth remains: hearing God's word demands response, and disregard for it leads to spiritual consequence.

Relevance for Readers Today

For those exploring Jesus' words, the instruction to "shake the dust off" highlights the decisive nature of the gospel message. **It stresses that ignoring or dismissing truth has lasting ramifications, while embracing it leads to life. Believers draw confidence from these words, knowing that rejection does not invalidate the message's power or veracity.**

In personal relationships and broader ministry contexts, this teaching encourages persistence in sharing spiritual truth gently but firmly. It

also frees individuals from bearing guilt or bitterness over negative reactions, placing the outcome in God's hands.

Conclusion

When Jesus said to “shake the dust off,” He prescribed both a literal and symbolic act of disassociation from those who refused the gospel. This had deep cultural roots in first-century Judaism while carrying a universal, timeless reminder of human responsibility before God.

The instruction underscores both the love and urgency with which truth must be carried far and wide - and the sober realization that some will reject it.

Ultimately...

God's redemptive purpose stands firm, and the call to proclaim salvation remains paramount.

GotQuestions.org

What does it mean to shake the dust off your feet?

The command to “*shake the dust off your feet*” appears only four times in the New Testament.

In each case the command is spoken by Jesus to His disciples when He sent them out two by two ([Matthew 10:14](#); [Luke 9:5](#)). In [Mark 6:11](#) Jesus says, “***And if any place will not welcome you or listen to you, leave that place and shake the dust off your feet as a testimony against them.***”

In the [Matthew 10](#) account, Jesus clarifies His meaning: “***Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town***” (v. 15).

Shaking the dust off one's feet conveys the same idea as our modern phrase “I wash my hands of it.”

Shaking the dust off the feet is a symbolic indication that one has done all that can be done in a situation and therefore carries no further responsibility for it. In the scriptural examples, **JESUS WAS TELLING HIS DISCIPLES THAT THEY WERE TO PREACH THE GOSPEL TO EVERYONE. WHERE THEY WERE RECEIVED WITH JOY, THEY SHOULD STAY AND TEACH. BUT WHERE THEIR MESSAGE WAS REJECTED, THEY HAD NO FURTHER RESPONSIBILITY.**

They were free to walk away
with a clear conscience,

knowing they had done all they could do. **Shaking the dust off their feet was, in effect, saying that those who rejected God's truth would not be allowed to hinder the furtherance of the gospel.** Even the dust of those cities that rejected the Lord was an abomination and would not be allowed to cling to the feet of God's messengers.

Embedded within this symbolic gesture was the implication that God also saw the dust-shaking and would judge people accordingly. **There was a spiritual**

significance to a disciple of Jesus shaking the dust off his feet. It was a statement of finality about people who had been given the truth and who had rejected it.

On their first missionary journey, Paul and Barnabas put Jesus' words into practice.

They had been preaching in Pisidian Antioch, but some of the Jewish leaders of that city stirred up persecution against the missionaries and had them expelled from the region.

“So they shook the dust off their feet as a warning to them and went to Iconium” ([Acts 13:51](#)).

Antioch may not have welcomed the gospel as they should have, but that didn't keep the message from spreading to other areas. **Paul and Barnabas had done all they were sent to do, and the responsibility was now on the shoulders of those in Antioch.**

The apostles had proclaimed truth boldly. Some had accepted it eagerly; some had rejected it with violence. The apostles were not responsible for the Antiochians' level of acceptance, only for their own obedience to God.

There are situations in our lives where God calls us to stand firm, proclaim truth, and give patient testimony. Sometimes we need to continue until we see the results of that testimony. Other times

God gives us the freedom to move on. We figuratively “shake the dust off our feet” when, under the Holy Spirit’s direction, we surrender those people to the Lord and emotionally let go.

**WE HAVE THE FREEDOM THEN TO
MOVE INTO THE NEXT PHASE
OF MINISTRY.**

Jesus’ instruction to “shake the dust off our feet” reminds us that we are only responsible for our obedience to God, not for the results of that obedience.

PLUS...

Who were the 7 sons of Sceva?

The book of Acts records that, in Ephesus, God was performing “extraordinary miracles through Paul” ([Acts 19:11](#)). These apostolic miracles were to substantiate Paul’s message. Some of these miracles involved casting out [demons](#) from those who were possessed (verse 12). Jesus had earlier given His apostles specific authority over demons ([Mark 3:15](#)). Paul, as an apostle, had received that authority as well (see [2 Corinthians 12:12](#)).

There were some religious charlatans in Ephesus who pretended to have special, miracle-working powers. Sceva, who is identified as “a Jewish chief priest” ([Acts 19:14](#)), had seven sons “who went around driving out evil spirits” (verse 13). Seeing the success that Paul had in exorcising demons, the seven sons of Sceva began using a new formula invoking the name of Jesus. They would say to the demon, “In the name of the Jesus whom Paul preaches, I command you to come out” (verse 13).

This ploy of Sceva’s seven sons backfired one day. A demon they were trying to cast out refused, saying, “Jesus I know, and Paul I know about, but who are you?” ([Acts 19:15](#)). The demon then turned on them viciously. The demon-possessed man “jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding” (verse 16). The seven sons of Sceva were no match for the demonic power they were toying with (see [Mark 5:1–4](#)).

The result of the demon’s attack on the seven sons of Sceva was that everyone in Ephesus was “seized with fear, and the name of the Lord Jesus was held in high honor” ([Acts 19:17](#)). In comparing the work of Paul with that of the seven sons of Sceva, the Ephesians could readily see the difference between the power of Christ and the impotency of pretenders. The gospel made great inroads into that city (verses 20 and 26).

We learn several things from the account of the seven sons of Sceva. First, demons are dangerously powerful spirit beings—much stronger than we—who can cause the people they possess to do incredibly violent and uncontrollable things. The seven sons of Sceva obviously didn’t have the proper respect for demons (see [Jude 1:8–9](#)). Second, demons recognize valid authority, and they fear God (see [James 2:19](#)). It’s important to note that the authority over demons belongs only to Jesus (see [Luke 8:28, 31](#)) and to those to whom Jesus gave it. The demon in [Acts 19](#) says that it knows Jesus and Paul (one of Jesus’ [chosen apostles](#)). It refused to recognize any other authority in Ephesus. The demon’s question “who are you?” is chilling in its implications to the seven sons of Sceva and their total lack of authority. Third, demons cannot be cast out via a formula or a ritual or invoking Jesus’ name. There is no power in incantations, even if they include the name of Christ. The power belongs to Jesus alone. Probably the greatest mistake the seven sons of Sceva made was their failure to realize that Paul was not doing the exorcisms. Jesus Christ was doing the exorcisms through Paul.

The problem faced by the seven sons of Sceva was that they had no power over the demon they confronted. They were not apostles. More than that, as religious as they were, they

had no relationship with God. They were not believers in Christ. They did not possess the power or the presence of the Holy Spirit. There was nothing in them or their words that would cause a demon to pay them the slightest heed. One proud demon in particular seems to have been fed up with their stage show and gave them a beating they would remember.

At one point in Jesus' ministry, He sent out 70 disciples to whom He had given His authority over demons. When they came back to report to the Lord what had happened, they were excited about being able to [exorcise evil spirits](#): "Lord, even the demons submit to us in your name" ([Luke 10:17](#)). Jesus immediately provided some perspective: "Do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven" (verse 20). What is greater than authority over demons? Knowing God is your Father and heaven is your home.

[Matthew Henry on 10:5-15](#)

[Matthew Henry's Concise Commentary](#)

10:5-15 The Gentiles must not have the gospel brought them, till the Jews have refused it. **This restraint on the apostles was only in their first mission.**

Wherever they went they must proclaim, The kingdom of heaven is at hand. They preached, to establish the faith; the kingdom, to animate the hope; of heaven, to inspire the love of heavenly things, and the contempt of earthly; which is at hand, that men may prepare for it without delay.

Christ gave power to work miracles for the confirming of their doctrine.

This is not necessary now that the kingdom of God is come. It showed that the intent of the doctrine they preached, was to heal sick souls, and to raise those that were dead in sin.

In proclaiming the gospel of free grace for the healing and saving of men's souls, we must above all avoid the appearance of the spirit of an hireling.

They are directed what to do in strange towns and cities.

The servant of Christ is the ambassador of peace to whatever place he is sent.

**HIS MESSAGE IS EVEN TO THE VILEST SINNERS,
YET IT BEHOVES HIM TO FIND OUT THE BEST
PERSONS IN EVERY PLACE.**

It becomes us to pray heartily for all, and to conduct ourselves courteously to all. They are directed how to act as to those that refused them. **The whole counsel of God must be declared, and those who will not attend to the gracious message, must be shown that their state is dangerous.**

This should be seriously laid to heart by all that hear the gospel, lest their privileges only serve to increase their condemnation.

**Jamieson-Fausset-Brown Bible
Commentary**

Mt 10:5-15ff. The Twelve Receive Their Instructions.

This directory divides itself into three distinct parts. The first part (Mt 10:5-15) contains directions for the brief and temporary mission on which they were now going forth, with respect to the places they were to go to, the works they were to do, the message they were to bear, and the manner in which they were to conduct themselves. The second part (Mt 10:16-23) contains directions of no such limited and temporary nature, but opens out into the permanent exercise of the Gospel ministry. The third part (Mt 10:24-42) is of wider application still, reaching not only to the ministry of the Gospel in every age, but to the service of Christ in the widest sense. It is a strong confirmation of this threefold division, that each part closes with the words, "Verily I SAY UNTO YOU" (Mt 10:15, 23, 42).

Directions for the Present Mission (Mt 10:5-15).

5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not—The Samaritans were Gentiles by blood; but being the descendants of those whom the king of Assyria had transported from the East to supply the place of the ten tribes carried captive, they had adopted the religion of the Jews, though with admixtures of their own: and, as the nearest neighbors of the Jews, they occupied a place intermediate between them and the Gentiles. Accordingly, when this prohibition was to be taken off, on the effusion of the Spirit at Pentecost, the apostles were told that they should be Christ's witnesses first "in Jerusalem, and in all Judea," then "in Samaria," and lastly, "unto the uttermost part of the earth" (Ac 1:8).

Secretariat's Accomplishments:

AI Overview

Secretariat (1970–1989) was a legendary American Thoroughbred who in 1973 became the first Triple Crown winner in 25 years, setting still-standing speed records in all three races: the Kentucky Derby (

), Preakness Stakes (

), and a historic 31-length victory in the Belmont Stakes (

). He was the first 2-year-old to win Horse of the Year (1972) and won it again in 1973.

Key accomplishments include:

- **Triple Crown & Records:** Achieved the 1973 Triple Crown, with track records in all three races that remain unbeaten as of 2026.
- **Dominant 1973 Season:** Won 9 of 12 races, including the Marlboro Cup, Man o' War Stakes, and Canadian International.
- **Unprecedented Margin:** Won the 1973 Belmont Stakes by a record 31 lengths.
- **Awards & Recognition:** Named Horse of the Year (1972, 1973), champion 3-year-old (1973), and champion turf horse (1973). Inducted into the National Museum of Racing Hall of Fame (1974).
- **Cultural Icon:** Ranked by ESPN as the 35th best athlete of the 20th century (and the highest-ranked non-human).
- **Legacy:** Known for having an exceptionally large heart, which was discovered upon his necropsy.

Throughout his 16-month racing career, Secretariat won 16 of 21 races, finishing in the top three 19 times...

Four horses have won the Triple Crown since Secretariat (1973), bringing the total to 13 winners in history. The winners following Secretariat are Seattle Slew (1977), Affirmed (1978), American Pharoah (2015), and Justify (2018).