

“What Are You Looking For?”

Matthew 10:11-15

February 22, 2026

INTRO:

What do you think most people in the world are looking for?

WHO do you think most people in the world looking for?

What about professing Christians & cultural churches?

How about biblical Christians & missional churches?

Where, when, how, & why are they ALL looking?

Imagine military orders or mining for gold...

(Friend or foe...? & Pyrite or gold...?)

PRAYER

CONTEXT:

- The Gospel of Matthew on The Gospel of Christ
- Messiah's 2nd major discourse in Matthew...
 - Ch.5-7 was “How to live life.”
 - Ch.8-10 is “How to live sent.”
 - *Jesus told & taught*
 - *Jesus showed & sampled*
 - *Jesus equipped & empowered*
 - Almighty power
 - Apostolic power
 - Assignment power

We are being biblically & missionally equipped & empowered!

This is the Almighty's inerrant & inspired (2 Tim 3:16-17),

“Ambassador's Apprenticeship” training.

BIG IDEA: The LORD of the harvest
was crystal clear on how His harvesters
are to find & grow more holy harvesters.
Seek worthy people of peace!

PREVIEW:

1. We're SENT
2. We SEEK
3. We SHAKE

TEXT:

Matthew 10:11-15

(cf. Luke 9:1-5 & 10:1-16)

***11**And whatever city or village you enter, **inquire** who is **worthy** in it, and stay at his house until you leave that city. **12**As you enter the house, give it **your greeting**. **13**If the house is **worthy**, see that your **blessing of peace comes upon it**. But if it is **not worthy**, **take back your blessing of peace**. **14**And whoever does **not receive you nor listen** to your words, **as you leave** that house or city, **shake the dust off your feet**. **15**Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah on **the day of judgment**, than for that city.*

Luke's added context & content:

- Luke includes the **12 AND 72** being sent out!
- “He/Jesus sent them out to proclaim the kingdom of God and to heal.” (9:2)
- “After this the Lord appointed 72 others...” (10:1ff)
- The Lord “sent them... 2 by 2...”
- “He said to them, ‘The harvest is plentiful, but the laborers are few...’
- “Therefore, pray earnestly to the Lord of the harvest to send out laborers into the harvest...”
- “Go...”
- “Whatever house you enter, first say, ‘Peace be to this house!’ And if a son of peace is there, your peace will rest on him...”
 - Here is Matthew’s “greeting”: “**PEACE...**”
 - Here is Matthew’s “worthy”: “son of peace”
 - Here is Matthew’s key: “your peace will rest”
- “**But if not** (if your peace does not rest on him), **it** (your proclamation – your invitation into – and your prayer for biblical, SHALOM peace) **will return to you.**”
- “Whenever you go to a town and they do not receive you, go into its streets and say...”
 - Note the intentional broadcasting
 - Note the intentional boldness
 - Note... this is biblical!
- “Even the dust of your town that clings to our feet we wipe off against you.”
 - Christ’s convicting & confrontation is clear!

I. We're SENT (Locally, Regionally, Globally)

¹¹And whatever city or village you enter,

Jesus sent out the 12... the 72... the rest of us!

- John 17: *“not just these but those thru them...”*
- John 20:21: *“As the Father has sent Me...I send you”*
- Matthew 28:18-20 & Acts 1:8 & 2 Timothy 2:2

Those are Christ's fishing holes and harvest fields...

- **JESUS WAS SENT!**
- Matthew 1-4; 5-7; 8-9...
 - *The Word became flesh...*
 - *Jesus is LORD!*
 - How to live life.
 - Watch and learn.

- *“The harvest is great but the harvesters are few...”*

Messiah's missional message & method:

- 1. Realize & Remember
- 2. Pray & Obey
- 3. (ALWAYS...) BE... like Me!
 - Jesus engaged, equipped & empowered them
 - *Follow Me... I will make you fishers of men*
 - *As the Father sent Me, so now I send you*
 - Read **Matthew 28:18-20 & Acts 1:8**

II. We SEEK

inquire (exegete) *who is worthy* (axios/axis) *in it, and stay at his house until you leave that city.*

(Learning... Testing... Blessing...)

A. LEARNING (Inquiring)

inquire (exegete) *who is*

"TO EXAMINE"

to test thoroughly - i.e. interrogate

DIG INTO THE DETAILS!

"to examine closely, inquire carefully (of)"

PRECISE & METICULOUS INVESTIGATION

Used by cunning wolves and vicious vipers as well...

[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.

- Beware those who don't really love you but still seek to learn you...
- **BE as shrewd as a serpent** (*outsmart the snakes*) **and as innocent as a dove!**
- They are often manipulating, posturing, & preparing to attack...
- This is how spies work. This is how identity theft works. This is how God's enemies work
- **Approved versus Deceitful Workers** ([2 Corinthians 11:13](#); [Philippians 3:2](#) [2 Timothy 2:15](#))
- We take more care to examine & sort through fruits & vegetables than souls...
 - See the both/and...
 - BE double-fisted seed-sowers AND...
 - While inviting all, invest in the few!
 - Combine the harvest & soils texts...
- **TAKE TO HEART ACTS 20:29-30!**

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

B. TESTING (Evaluating)

inquire (exegete) who is worthy (axios/axis) in it,

This **“worthy”** is used for/in missional discernment...
tying reception of the gospel to the blessing of peace.

Worthy Discipleship

Jesus also 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...

Grace and Worthiness Paradox

Human unworthiness & God’s 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 upholds justice while magnifying mercy; worthiness becomes a gift grounded in Christ’s worth, not self-merit.

C. **BLESSING** (Discipling)

and stay at his house until you leave that city.

- **Stay where you think you've found good soil!**
 - Don't look for better comforts
 - Don't forget your assignment & mission
- **FISH WHERE THE FISH ARE!**
- Intentionally fish, work the fields, & harvest!
 - The Great Commandments
 - The Great Commission
 - The Great Multiplication (2 Timothy 2:2)

III. We SHAKE (Hell, Him/Her, & Here)

A. We Shake HELL!

12As you enter the house, give it **your greeting**.
13If the house is **worthy**, see your **blessing of peace comes upon** (*epi* – like Spanish moss) **it**.

HELL HATES THE KING & HIS KINGDOM!

Hell panics whenever...
 heaven's peace & people advance.

➤ **Your GREETING:** Christologically Focused!

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

- **“if (indeed)”** = Although usually untranslated in English, its presence shapes the logic and flow of a sentence, sharpening distinctions or heightening agreement.
- **“your peace”** = SHALOM: *God’s gift of wholeness.*

εἰρήνη **DESCRIBES WHOLENESS, HARMONY, AND WELL-BEING GRANTED BY GOD & 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.

B. We Shake HIM/HER!

*But if it is **not worthy**, take back (epi...) your **blessing of peace**. ¹⁴And whoever does **not receive you nor listen** to your words, as you leave that house or city, **shake the dust off your feet...***

Jewish custom... a sign of utter separation.

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. **(See this principle in [Ezekiel 33:7-9.](#))**

The disciples were not to carry the burden of a community's rejection; but instead, move on to where the gospel could bear fruit.

➤ **CONFRONTATIONAL Shake**

- EVERY Jew got the message!
- Jesus **commands** them to BE crystal clear!
- Shaking the dust off their feet (outside a home, village/city) was a stark, in your face, no mistake...
DECLARATION OF SEPARATION.
 - ~ Savior-sending & Scriptural Shaking
 - ~ Standard-setting-Shaking

➤ **CONSEQUENTIAL Shake** – for all those who refuse to receive & believe YOU (AND) your proclamation of God's truth in love... that His kingdom has come.

- Rejecting you = a rejection of Jesus...
- Rejecting your message rejects Messiah's...
- *"They will hate, slander, & persecute you..."*
- *"Don't cast your pearls before swine..."*
- **Take note...** Christ NEVER compromised!

➤ **DOUBLE GRACE Shake:** *2X God's shalom blessing!*

- a. You're blessed in the delivery of the blessing...
- b. You're blessed in the rejection of the blessing...
- c. ***The Word of God never goes out void...***

YOUR BLESSING MAY BE LIKE NOAH'S DOVE...

➤ **Practical Application**

- 1. **Move forward... no rejection paralysis!**
- 2. **Maintain a gracious attitude... no malice!**

The symbolism is not one of resentment or spite but rather clarity: after lovingly sharing truth, recognizes that hearers have the freedom to choose.

- 3. **Missional Boldness & Faithfulness... never succumb to discouragement!**

C. We Shake **HERE!**

15 Truly I say to you, it will more tolerable for the land of Sodom and Gomorrah on the day of judgment, than for that city.

➤ COUNTER-CULTURAL Shake: *meet the real Jesus!*

- *“Everybody loves Jesus until they realize what He really said.”* - David Platt
- *“People think that the 11th Commandment was/is: ‘Thou shalt be NICE.’”* - Voddie Baucham
 - **It WAS...**
 - Cultural
 - Personal
 - Eternal
 - **It IS...**
 - *Biblical*
 - *Instructional*
 - *Missional*

➤ ANGRY WRATH OF GOD Shake –

- *“Truly (Amen) I (LORD) say to you (personal)...”*
 - While these are God’s messengers (*sent ones*)
 - Make no mistake, this is God’s message!
- *“The day of Judgement”*
 - It’s real
 - It’s coming
 - It’s personal
 - It’s final
 - It’s eternal
- **THINK ABOUT SODOM & GOMORRAH...**
 - How bad off do you have to be to be worse off than Sodom & Gomorrah?
 - See the value Jesus is putting on “rejecting” Him!
 - S & G received fire & brimstone...
 - Rejecters of His sent ones will be worse
 - Thus, simply rejecting the messengers & message of Christ & His kingdom’s coming is WORSE than the sinful atrocities of S & G!!!
 - Jesus isn’t just speaking about the reality of hell...
 - Jesus is declaring that His sent ones are to BE [Titus 2:15](#) and *“Declare these things (see 2:1). Exhort and rebuke with all authority – let no one disregard you.”*

CLOSE:

The core truth remains...

HEARING GOD'S WORD DEMANDS RESPONSE,
and disregard for it leads to eternal, spiritual consequence!

Hearing in Apostolic Preaching and Missions

Mission narratives highlight two patterns: proclamation (Romans 10:17) 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](#)).

Overarching Scriptural Harmony

*"Today I have set before you life and prosperity,
as well as death and disaster"*
([Deuteronomy 30:15](#)).

For better or for worse, most people find what their hearts are looking for... OR... they die trying.

FOR OUR PART...

The LORD of the harvest
was crystal clear on how His harvesters
are to find & grow more holy harvesters.

With holy, Christ-like, zeal & humility...
Go to work IN His power, seeking to find
those in whom His power is already at work.

TO BE MORE PRECISE...

Jesus said, while equipping & encouraging His
faithful family of followers...
Go to work... fishing & harvesting IN My power,
looking for My power at work in the fish & fields.

Seek the worthy people of peace!

Closing Quotes:

The apostles had proclaimed truth boldly. Some
had accepted it eagerly; some had rejected it
with violence. The apostles were not responsible
for the 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.**

*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.**

*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 (eternally)
dangerous.*

This should be seriously laid to heart by all that
hear the gospel, lest their privileges only serve
to increase their condemnation.

PRAYER

STUDY NOTES:

(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) ἐστί, [Proverbs 3:15](#); [Proverbs 8:11](#); οὐκ ἐστί 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 ἐστί 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 ἐστί 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 ἀξιουν, 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 εἰρήνης); [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](#)).

(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 καί 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.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

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: περίτινος and with the adverb ἀκριβῶς added, [Matthew 2:8](#); followed by an indirect question. [Matthew 10:11](#); τίνα 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?
2. When entering new relationships or ministry fields, do I diligently “search out” trustworthy co-laborers?
3. Having recognized Christ’s authority, am I willing to let questioning yield to worshipful trust?

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 (*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 מָנָה and מָנָה, also for מָנָה, מָנָה, 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**: τοῦ, [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, μετὰ 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: μετὰ 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 παρὰ with the dative of person, [John 14:17](#); ἐπί τινα, to put forth constant influence upon one, of the Holy Spirit, [John 1:32f](#); 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 καὶ 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 χαρὰ ἢ ἐμῇ (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](#); **ζωὴν 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 15:9f](#) 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 τὸν 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 21:22f](#); 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 ρῆμα**²⁷ **ὁ καρπός**, [John 15:16](#); **ὑπαρξίς**, [Hebrews 10:34](#); **ἁμαρτία**, [John 9:41](#); **βρωσις**, opposed to **ἡ ἀπολλυμένη**, [John 6:27](#); one's **δικαιοσύνη** with **εἰς τὸν αἰῶνα** added, [2 Corinthians 9:9](#); **τό ρῆμα 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](#); **ἀσάλευτος**, [Acts 27:41](#); **ἄγαμος**, [1 Corinthians 7:11](#); **πιστός**, [2 Timothy 2:13](#); **ίερεὺς**, [Hebrews 7:3](#); with adverbs, **οὕτως**, [1 Corinthians 7:40](#); **ὡς κἀγώ**, *ibid.* 8; **ἐν** with the dative of the state, *ibid.* 20, 24.

II. transitively; τινα, to wait for, await one (cf. Buttman, § 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 [ᾶ](#) 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 $\alpha\lambda\lambda\psi\ \tau\eta$); 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 Latinsalutare, 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**: τὰς ἐπαγγελίας, [Hebrews 11:13](#) (τὴν συμφορὰν, Euripides, Ion 587; τὴν εὐνοίαν, Josephus, Antiquities 6, 5, 3; τοὺς 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

Ellicott's Commentary for English Readers

(13) **If the house be worthy.**—The doubt implied in the “if” seems at first somewhat inconsistent with the supposition that they only went into the house after having ascertained the worthiness of the occupant. It must be remembered, however, that the missionaries entered each city or village as strangers, and that in such a case even the most careful inquiry might not always be successful.

Let your peace come upon it—*i.e.*, the peace implied in the formula of salutation. The imperative is not so much a command addressed to them as the proclamation of an edict from the King in whose name they went. **Their greeting was not to be a mere ceremonious form. It would be as a real prayer wherever the conditions of peace were fulfilled on the other side. At the worst, the prayer for peace would bring a blessing on him who prayed.**

Barnes' Notes on the Bible

If the house be worthy - **That is, if the "family" be worthy, or be willing to receive you as my disciples.**

Let your peace come upon it - That is, **let the peace or happiness which you seek or for which you pray in saluting it (see Luke 10:5), come upon it; or seek their peace and happiness by prayer, instruction, by remaining with them, and imparting to them the blessings of the gospel.**

But if it be not worthy ... - If the family be unwilling to receive you; if they show themselves unfriendly to you and your message.

Let your peace return to you - This is a Hebrew mode of saying that your peace shall not come upon it, [Psalm 35:13](#). It is a mode of speaking derived from bestowing a gift. If people were willing to receive it, they derived the benefit from it; if not, then of course the present came back or remained in the hand of the giver.

So, Christ figuratively speaks of the peace which their labor would confer. If received kindly and hospitably by the people, they would confer on them most valuable blessings.

IF REJECTED AND PERSECUTED, THE BLESSINGS WHICH THEY SOUGHT FOR OTHERS WOULD COME UPON THEMSELVES.

they would reap the benefit of being cast out and persecuted for their Master's sake, [Matthew 5:10](#).

Jamieson-Fausset-Brown Bible Commentary

13. And if the house [be worthy—showing this by giving you a welcome.](#)

let your peace come upon it—**This is best explained by the injunction to the Seventy, "And into whatsoever house ye enter, first say, Peace be to this house" (Lu 10:5). This was the ancient salutation of the East, and it prevails to this day. But from the lips of Christ and His messengers, it means something far higher, both in the gift and the giving of it, than in the current salutation.** (See on [1256]Joh 14:27).

but if it be not worthy, let your peace return to you—[if your peace finds a shut, instead of an open, door in the heart of any household, take it back to yourselves, who know how to value it; and it will taste the sweeter to you for having been offered, even though rejected.](#)

Matthew Poole's Commentary

See Poole on "[Matthew 10:15](#)".

Gill's Exposition of the Entire Bible

And if the house be worthy,.... If the family, and particularly the master of it, appeared to be civil, courteous, friendly, and hospitable, upon such a salutation, and ready to receive and embrace them, and provide for them,

let your peace come upon it, or it shall come upon it; the imperative for the future, which is not unusual; and so read the Syriac and Vulgate Latin. The sense is, the peace the apostles wished for, in their form of salutation, should come, and abide on the family; for not the Gospel of peace, and the preaching of it, are here meant, but the salutation itself,

or the things desired in it, which should be granted, and the house be blessed for their sake, and as a reward of their generosity, and hospitality:

but if it be not worthy: does not prove to be what it was said to be, and they expected; namely, to be generous, liberal, and beneficent; but, on the contrary, uncivil and churlish, should neglect their salutation, discover an unwillingness to receive them, and turn their backs upon them:

let your peace return to you, or "it shall return to you"; the happiness wished for shall not come upon them, and the prayers and good wishes of the apostles shall be void, and of none effect, with respect to that family, but should be made good to themselves; and they should be directed to another house, where they should find persons more generous and free to entertain them.

Geneva Study Bible

And if the house be worthy, let your {e} peace come upon it: but if it be not worthy, let your peace return to you.

(e) It is an idiom taken from the Hebrews, by which they meant every type of happiness.

Meyer's NT Commentary

Matthew 10:13. Ἀξία] not "*bonis votis, quae salute dicenda continebuntur*" (Fritzsche), but, as in Matthew 10:11, *worthy of your remaining in it*. It should be noticed that ἦ and μὴ ἦ are put first for sake of emphasis; and *should* the house *be* worthy, then come, and so on; but if it *is not* a worthy one, then, and so on. In this way the reference of ἄξιος remains unchanged.

ἐλθέτω] *shall come*, that is my *will*.

ἡ εἰρήνη ὑμῶν] *the blessings brought by you by way of salutation*.

πρὸς ὑμᾶς ἐπιστραφήτω] Euth. Zigabenus: μηδὲν ἐνεργησάτω, ἀλλὰ ταύτην μεθ' ἑαυτῶν λαβόντες ἐξέλθετε. An expression which represents the idea to the senses. Isaiah 45:23; Isaiah 60:11.

Expositor's Greek Testament

Matthew 10:13. ἐὰν μὲν ἦ ἡ ο. ἀξία: after all pains have been taken, a mistake may be made; therefore the worthiness of the house is spoken of as uncertain (ἦ, in an emphatic position, so μὴ ἦ, in next clause).—ἐλθέτω ἡ εἰρήνη ... ἐπιστραφήτω.

The meaning is: the word of peace will not be spoken in vain; it will bless the speaker if not those addressed. It is always good to wish peace and good for others, however the wish may be received. There is a tacit warning against being provoked by churlish treatment. Matthew 10:14. ὅς ἐὰν μὴ δέξηται: Christ contemplates an unfavourable

result of the mission in the host's house, or in the town or village generally. **THE CONSTRUCTION OF THE SENTENCE IS**

ANACOLOUTHISTIC, BEGINNING ONE WAY, ENDING ANOTHER: RHETORICAL IN EFFECT, and suitable to emotional

speech; *cf.* Luke 21:6 : "these things ye see—days will come in which not one stone will be left upon another" (*vide* Winer, § 63, on such constructions).

—ἐξερχόμενοι: when an unreceptive attitude has once been decidedly taken up, there is nothing for it but to go away. Such a crisis severely tests the temper and spirit of promoters of good causes.—ἐκτινάξατε τὸν κονιορτὸν: a symbolic act practised by the Pharisees on passing from heathen to Jewish soil, the former being regarded as unclean (Light., Hor. Heb.): Easy to perform, not easy to perform in a right spirit; too apt to be the outcome of irritation, disappointment, and wounded vanity = they did not appreciate me, I abandon them to their fate. Christ meant the act to symbolise the responsibility of the

inhabitants for the result = leave the place, feeling that you have done your duty, not in anger but in sadness. The act, if performed, would be a last word of warning (εἰς μαρτύριον αὐτοῖς, Mark and Luke). Grotius and Bleek understand it as meaning: “we have nothing more to do with you”.

Bengel's Gnomēn

Matthew 10:13. Ἐὰν μὲν, κ.τ.λ., *if indeed*, etc.) *i.e.* if they receive you.—ἐλθέτω—ἐπιστραφήτω, *let it come—let it return to*) The imperative may here be taken in its strict sense. *If you pray for it, let it come. If you are not unwilling, let it return.*

So bear yourselves, that [in the one case] it may come [upon the house], that [in the other] *it may return [to you]*. Impart your salutation to them with ready good-will, or take it back to yourselves.[460]—ἡ εἰρήνη ὑμῶν, *your peace*) *sc.* that of which you are the messengers.

—ἐὰν δὲ, κ.τ.λ., *but if*, etc.) contrary to your expectation.

—πρὸς ὑμᾶς ἐπιστραφήτω *let it return to you*) By a testimony of duty performed, and an increase of tranquility and spiritual power. That which has once gone forth from the wealth of God, has not gone forth in vain, but assuredly finds some one whom it may reach.

**A CONSOLATION FOR MINISTERS WHO APPEAR TO THEMSELVES TO PRODUCE NO EDIFICATION.
THE LORD SAYS TO THEM THUS,**

“THEY HAVE DESPISED IT; HAVE IT YOURSELVES.”[461]

[460] This was, as it were, a prelude to the loosing and binding (c. [Matthew 18:18](#)).—V. g.

[461] In his German Version he says, “you must not distress (*kränken*) yourselves. That which others reject becomes thereby a greater blessing to you.”—(I. B.)

Pulpit Commentary

Verse 13. - **And if the house.** Not the householder alone (ver. 11), but he and his family as a whole. **Be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.** It is tempting to see in these words a promise that your activity shall at least issue in increased blessing on yourselves, but it can hardly be pressed so far. It rather means that failure to impart blessing shall not bring spiritual loss to yourselves.

***"The dove returned to the ark
again when it found the earth under water"***

(cf. Gurnall, in Ford). Matthew 10:13

(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 [de](#) (this one, the former, etc.) -- even, indeed, so, some, truly, verily. Often compounded with other particles in an intensive or asseverative sense.

see GREEK [de](#)

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 ... πλὴν, [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](#); ᾧ μέν γάρ ... ἄλλω δέ ... ἑτέρω δέ (here T Tr WH omit; L brackets δέ), [1 Corinthians 12:8-10](#); ἃ μέν ... followed by ἀλλά δέ (three times, [Matthew 13:4f](#),

7f; ἄλλος μὲν, ἄλλος δέ, [1 Corinthians 15:39](#); τοῦτο μὲν ... 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). μὲν 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](#); πολὺ (R G πολλῶ) μᾶλλον, [Hebrews 12:9](#).

II. Examples in which μὲν is followed neither by δέ nor by any other adversative particle (μὲν '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 μὲν ... σωτηρίαν, namely, but they themselves prevent their own salvation, [Romans 10:1](#); τά μὲν ... δυνάμεσιν, namely, but ye do not hold to my apostolic authority, [2 Corinthians 12:12](#): ἄνθρωποι μὲν (L T Tr WH omit μὲν) ... 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 ἐστὶν ὁ ἐρχόμενος, is wrapped up in τουτ' ἐστὶν εἰς τὸν Ἰησοῦν; [Romans 11:13](#) ἐφ' ὅσον μὲν κτλ., where the antithesis παραζήλω δέ κτλ. is contained in εἶπως παραζηλώσω; [Romans 7:12](#) ὁ μὲν 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 μὲν ... τέ, [Acts 27:21](#); μὲν ... καί, [1 Thessalonians 2:18](#); in distributions or partitions, [Mark 4:4-8](#) (here R G μὲν ... 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 μὲν, 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](#) (ὅν ὑμεῖς μὲν — Rec. omits this μὲν — etc., where ὁ Θεός δέ ἤγειρεν ἐκ νεκρῶν, cf. [Acts 3:15](#), should have followed); especially (as occasionally in classical Greek also) after πρῶτον μὲν: [Romans 1:8](#); [Romans 3:2](#); [1 Corinthians 11:18](#); τὸν μὲν πρῶτον λόγον κτλ., where the antithesis τὸν δέ δεύτερον λόγον κτλ. ought to have followed, [Acts 1:1](#).

4. **μέν οὖν** (in [Luke 11:28](#) T Tr WH **μενοῦν**), Latin *quidem 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: **μενοῦν** **μενοῦν**, 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 ἤρχομην (for ἐῖν 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 Buttmann (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 ἦλθα (see ἀπέρχομαι at the beginning for references); the Sept. for ΝΙΩ, rarely for ΗΠΛ and ΓΛ; (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](#); διὰ 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 διὰ 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 ἔλθων 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 ἔλθων must be rendered when I (thou, he, etc.) am come: [John 16:8](#); [2 Corinthians 12:20](#); [Philippians 1:27](#) (opposed to ἀπὼν). β. to come i. e. to appear, make one's appearance, come before the public: so κατ' ἑξοχήν 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); Buttman, 204 (176f)): [Matthew 11:3](#); [Luke 7:19](#)f; with εἰς τὸν 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 117:25](#)f (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 ἐπὶ 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 τὸν 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 (Latinaderat), [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 עָרַב, ὁ, ἡ, τὸ ἐρχόμενος, ἐρχομένη, ἐρχόμενον, is equivalent to **to come, future** (cf. Buttman's Grammar and Winer's Grammar, as above): ὁ αἰών, [Mark 10:30](#); [Luke 18:30](#); ἡ ἑορτή, [Acts 18:21](#) (Rec.); ἡ ὄργη, [1 Thessalonians 1:10](#); τὰ ἐρχόμενα, things to come, [John 16:13](#) (עָרַב 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**: τὰ σκάνδαλα, [Matthew 18:7](#); [Luke 17:1](#); τὰ ἀγαθὰ [Romans 3:8](#) ([Jeremiah 17:6](#)); τὸ 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 τὸ χειρόν, into a worse condition, [Mark 5:26](#); εἰς πειρασμόν, [Mark 14:38](#) T WH; εἰς ἀπελεγμόν (see ἀπελεγμός), [Acts](#)

19:27; εἰς τὴν 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 (ὀπίσσω ἑῶν), 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, ἐπιεῖς ἔρχομαι, παρεισέρχομαι, συνεισέρχομαι, ἐξέρχομαι, διεξέρχομαι, ἐπέρχομαι, κατέρχομαι, παρέρχομαι, ἀντιπαρέρχομαι, περιέρχομαι, προέρχομαι, πρὸς ἔρχομαι, 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 *eirénē* (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 $\text{D}\iota\lambda\psi$; (from Homer down); **peace**, i. e.

[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 εἰρήνῃ)); 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 (רוּלֶּשׁ דְּכֶל, [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 & 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*) [...like Spanish moss \(epi-phyte\)](#)

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*)

1994. epi-strephó

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

see GREEK [epi](#)

see GREEK [strephe](#)

NAS Exhaustive Concordance

Word Origin

from [epi](#) and [strephe](#)

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 בָּרַח , רָחַץ and רָחַץ , בָּרַח , and times without number for בָּרַח and בָּרַח;

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 τὰ 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**; **πρός 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 Πη?;

1. to take with the hand: τό γράμμα (L text T Tr WH τά γράμματα), [Luke 16:6](#)f; τό ποτήριον, [Luke 22:17](#); **to take hold of, take**

up, τὴν περικεφαλαίαν ... τὴν 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: ὄν δεῖ οὐρανόν δεξασθαι (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](#); τὴν παράκλησιν, [2 Corinthians 8:17](#); τὴν 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**: τινά, his bearing and behavior, [2 Corinthians 11:16](#) τὴν ἀδικίαν, Hebrew נִשָּׂא, [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 ἐστὶ, τό κείμενον τί ἀνέλεσθαι. δεξασθαι δέ, τό διδόμενον 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. ακούό ▶

Lexical Summary

ακούό: 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. Winers 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. Winers 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 ἠκούσθη; (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 ὦτα 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 (Buttmann, § 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. Buttmann, 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.; τοὺς 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 (Buttmann, 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](#) (Buttmann, 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; (Buttmann, 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, τὰ ἔργα, [Matthew 11:2](#); ὅσα ἐποίει, [Mark](#)

3:8 (Treg. text ποιει); **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](#); **περί τίνος**, [Mark 7:25](#); **τί περί τίνος**, [Luke 9:9](#); [Luke 16:2](#); [Luke 23:8](#) (R G L); followed by an accusative with participle (Buttmann, 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. Buttmann, 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 ἠγεμόνος); [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 ἀναγινώσκετε) 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));

a. 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 περί 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 שָׁמַעַתִּי 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 τήν 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. Buttman, as above)); συμφωνίας καί χορῶν, [Luke 15:25](#); τοῦ στεναγμοῦ, [Acts 7:34](#); τῆς ἀπολογίας, [Acts 22:1](#). The frequent phrase ἀκούειν τῆς φωνῆς (equivalent to שָׁמַעַתְּ, [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 Buttman, 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 πατρός, in [John 8:38](#). For the rest cf. Buttman, 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 ([Romans 10:17](#)) 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 εὖσημον, to utter a distinct word, intelligible speech, [1 Corinthians 14:9](#); εἰπεῖν λόγον κατά 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. ; τόν αὐτόν 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. τόν 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](#); [λόγω πολλῶν](#), [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 [ἀναστροφὴ](#), [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](#); διδασκίαν 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.); **παρεκτός 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 $\acute{\omicron}$ $\lambda\acute{\omicron}\gamma\omicron\varsigma$ 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 $\tau\eta\varsigma$ $\zeta\omega\eta\varsigma$ added (see $\zeta\omega\acute{\eta}$, 2 a.), [1 John 1:1](#); $\tau\omicron\upsilon\tilde{\nu}$ $\Theta\epsilon\omicron\upsilon\tilde{\nu}$, [Revelation 19:13](#) (although the interpretation which refers this passage to the hypostatic $\lambda\acute{\omicron}\gamma\omicron\varsigma$ 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

$\Lambda\acute{\omicron}\gamma\omicron\varsigma$ 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 $\lambda\acute{\omicron}\gamma\omicron\varsigma$. **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 akouse	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]	ἐκείνης 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]	ὑμῶν. hymōn	of you!	PPro-G2P

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 קָצַף times without number; **to go or come out of**;

1. properly;

α. 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 ([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](#); ἴνα, [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 נִצַּץ מִצִּדְּמֵי הַבֶּטֶן; ([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 τινῶν, 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](https://www.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.

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).

Leftovers

“Know, Grow, Go”

(Ready...FIRE! Aim?)

“Context & Content”

“99% True = 100%”

***“Past, Present, & Future
Capitals & Lower Case Letters”***

“Divine Chess & Checkers”

“Mission & Ministry”

I. Jesus chose His eternal-elect...

Jesus called His...

II. Jesus called His devoted-disciples...

Jesus called His...12 disciples

- a. There are always & only 5 types of “disciples”
 - i. Lost: Pharoah; Pharisees; Judas (snakes, wolves & goats)
 - ii. Lover
 - iii. Learner
 - iv. Leader
 - v. Lifer
- b. Don’t confuse biblical & cultural definitions...
- c. Don’t confuse biblical & cultural expectations...
- d. Don’t confuse biblical & cultural manifestations...

III. Jesus co-missioned His fishing-followers...

IV. Jesus justified His miraculous-family...

V. Jesus empowered His warrior-witnesses...

- a. **Awe**
 - b. **Authenticity**
 - c. **Authority**
- VI. **Jesus sent & sanctified His both/& Apostles...**
- VII. **Jesus glorified His Gospels cross-carriers.**

REVIEW:

1. Who is commanded to love God & others?
 - a. Gospel love = faithful obedience! - John 14:15
2. Who is called to come and see?
 - a. Go into ALL the world & proclaim...
 - b. Compel them to come...
 - c. John 3:3; 3:16; 3:36
3. Who is co-missioned to go and BE?
 - a.

CLOSE:

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

They shape our attitudes & actions, our beliefs & our behaviors... our compassion & commitments; our devotion & discipleship... ultimately, God's divine

details, definitions, & doctrines will reveal & reflect our inner worship & outer witness... our temporary & our eternal identities.

I. ? Romans 8:30

- Those He predestined He calls
- But NOT all called are chosen/predestined... (Matthew 22:14 = “Many are called but few are chosen.” – Jesus The Christ)
- 1 Cor. 1:24ff = general call AND effectual call
- See Lazarus being called out of death (call creates life & obedience)
- Context often defines content...

Tragically, far too many church buildings are spiritually empty echo-chambers filled with stagnant, lukewarm, hearers void of doers of The Word...