

“Do NOT Underestimate Christianity!”

Matthew 11:28-12:14

July 26, 2026

INTRO: I lovingly exhort you to learn, love, & live this sermon.

PRAYER

CONTEXT: Bible; Matthew; 11:28-12:14; (see Lazarus in John 11)

BIG IDEA:

*(Do NOT underestimate Christ
Christianity, &/or the Gospel war we are in!)*

Christianity starts, stays, faithfully
obeys, & finishes with Jesus The Christ!

PREVIEW:

1. *Arise!*
2. *Step/Come!*
3. *Stand!*

TEXT: *Jesus & the man with the withered hand*
Matthew 12; Luke 6; & Mark 3

MT And **behold**, LK a man was there (in their synagogue) whose right hand was withered.

LK ...**Jesus knew** their (His attackers) thoughts, and said to the man who had the withered hand:

“**LK ARISE**, **MK STEP** forward, **LK STAND** here.”

And **he arose and stood**...

MK And when He had looked around at them LK all MK **with anger, being grieved** by the **hardness of their hearts**,

He said to the man, “Stretch out your hand.” MT And **he stretched it out**, and **his hand was restored as whole** as the other. (Note the “celebration of completion.”)

T/S: Never forget to embrace & apply 2 Timothy 3:16-17

I. **ARISE!** (cf. Romans 3:23 & 6:23)

➤ See the LORD’s loving & sovereign grace!

➤ 2 words used by Christ...

- Wake up & Get up
- Both physical & spiritual
- Both mechanical & miracle forms

➤ *He tells the DEAD, SICK, LAZY, & DISCOURAGED*

- “**miracle**”
 - Jesus commands the DEAD to ARISE
 - Jesus commands the SICK to ARISE
 - Ephesians 2:1-7

1And you were dead in the trespasses and sins **2**in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— **3**among whom we all once lived in the passions of our flesh, carrying out the desires of the body^a and the mind, and were by nature children of wrath, like the rest of mankind.^b **4**But^c God, being rich in mercy, because of the great love with which he loved us, **5**even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— **6**and raised us up with him and seated us with him in the heavenly places in Christ Jesus, **7**so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

➤ “mission”

- Jesus commands the LAZY to ARISE
- Jesus commands the BODY to ARISE

8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

- See Jesus as Creator, Commander, & Christ!
- See The LORD's Grace, Gospel, & Glory!

II. STEP/COME! (cf. 2 Cor. 5:7)

- MOST IMPORTANT: it's a call to Christ!
- CHRIST'S GOSPEL CALL IS ALL OF GRACE
- This “*step forward*” / “*come forth*” is special...
 - Definition: Come to the center of...
 - Description: Christ says “**Come to ME!**”
 - Distinction: *Coming brings blessing/life/rest!*

➤ See human responsibility (after grace)

- John 6:44 & John 14:6
- 2 Corinthians 5:7
- Ephesians 2:1-10

➤ Think of the biblical examples we have...

- Abraham
- Moses
- Lazarus
- Paul
- Etc.

➤ **7 Stages of Steps/Coming forward/forth:**

- *Chosen & Called by Me...*
- *Acknowledge Me... (as LORD/Messiah)*
- *Follow Me...*
- *Come to Me...*
- *Rescued by Me...*
- *Go on My mission with Me...*
- *BE empowered by Me & My authority...*

➤ **12 TYPES OF SPIRITUAL/PHYSICAL STEPS:**

- **3 SINFUL STEPS:**
 - Worldly-wants
 - Wicked-wants
 - Wolves-wants

○ **9 SANCTIFYING STEPS:**

- **Wow!/Wonder! (awe)**
- **Worship (love)**
- **Want-to (attitude)**
- **Walk (everyday life)**
- **Work (fulfilling one's calling)**
- **War (living on a battlefield)**
- **Warrior (BE-ing a disciplined warrior)**
- **Winning (BE-ing victory in Jesus!)**
- **Witness (BE-ing holistic harmony)**

III. **STAND!** (cf. Ephesians 6:10-20)

- Define: Biblical & missional perseverance
- Describe: Tested & righteous Christ-likeness
- Distinctives: A warrior's victorious witness!

A. **FAITHFULLY OBEY**

- i. **Stand in, on, & for TRUTH (in love)**
- ii. **Stand thru ALL of life's storms & TESTS**
 1. See the book of Hebrews
 2. See Jesus on persevering "to the end"

- iii. Stand tests of troubling & triumphant TIMES
 - 1. See Ezekiel's "watchman on the wall"
 - 2. See Haggai's warning & explanations
 - 3. See Demas going back for/to the world.
 - 4. See the prodigal son's older brother...
- iv. See **John 20:21; 14:15; 3:36**
- v. Go back again to the **7 churches of Rev. 2&3**

B. TRANSFORMATIVE FRUIT

- i. *BE the "fruit of the Spirit"*
- ii. **BE the "beatitudes"**
- iii. **BE 2 Corinthians 5:17-21**

*"...if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. **18**All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; **19**that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. **20**Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. **21**For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."*

C. FAMILY OF GOD (CHURCH)

i. **BEWARE** THE COUNTERFEITS!

1. CONFUSION leads to CORRUPTION
2. CORRUPTION shrinks CRUCIFIXION
3. CHRISTIANITY w/out CROSSES begets churches without Christ & Christians...

ii. Acts 2:41-47

iii. The Church has:

1. RESPONDED to God's grace
2. REPENTED of personal, damning sin
3. RECEIVED *The Gospel by grace thru faith*
4. Been RESTORED
5. Is now eternally REDEEMED

iv. Ecclesia in Koinonia & Homothoomadon

1. Divine & adopted oneness
2. Supernatural loving unity
3. Single-harmonized, collective passion
4. People Passionately unified in Purpose!

v. *miraculous, MESSIANIC, missionaries*

REVIEW:

*Do NOT underestimate Christ
Christianity, &/or the Gospel war we are in!*

CLOSE:

Those who arise, come forward, & stand ...
biblically, missionally, & personally
are:

- **The King's Kingdom-CITIZENS**
- **The Creator's Beloved-CHILDREN**
- **The Commander's COMMISSIONED**
- **The BIBLICAL & MISSIONAL CHURCH**
 - *His ONE true FOLLOWERS*
 - *His ONE true WITNESSES*
 - *His ONE true BODY*
 - *His ONE true NEW CREATIONS*
 - ADAM; EVE; JEREMIAH; LAZARUS;
PAUL; &/or MARY; MARTHA; LYDIA
 - His MIRACULOUS MINISTERS
 - His APOSTLES; PROPHETS;
EVANGELISTS; PASTORS; & TEACHERS
 - His ENGAGERS; EXPLAINERS;
EQUIPPERS; EMPOWERERS; &
EXEMPLIFIERS
 - His RIGHTEOUS AMBASSADORS
 - His LIGHT of the WORLD
 - His SALT of the EARTH
 - His SENT & SERVING DISCIPLES
 - His SHEEP, SHEPHERDS, &
HARVESTORS

Those who arise, come forward, & stand ...
biblically, missionally, & personally
are:

HIS ONE TRUE **FAMILY!**

Christianity starts, stays, faithfully
obeys, & finishes with Jesus The Christ!

He is LORD!
He is RISEN!!
He is WORTHY!!!

PRAYER

WORSHIP:

"He IS!"

STUDY NOTES:

CONTEXT:

1. The Bible is God's Word (2 Timothy 3:16-17).
2. Matthew is 1 of 4 Gospels of Jesus The Christ.
3. Chapter 12 is a pivotal point in Matthew's Gospel.
4. Matthew 11:28–12:14 Informs, Inspects, & Inspires!
5. God's missional harmonization of the shocking Christ:

a. Theology - The study of God & His Word, will, & way.
2 Timothy 3:16-17

b. Christology - The study of Jesus Christ: The God/man.
i. John 1:1-18
ii. John 3:16
iii. John 14:6

- *"He is Creator, Christ, Messiah, Master, LORD!"*
- *"He is the Son of David... & Abraham..."*
- *"He is the Lamb of God... sin of the world..."*
- *He came "to fulfill all righteousness..."*
- *He came "to fulfill the Law & the Prophets..."*
- *He is the Sermon On The Mount's Preacher...*
- *He is Matthew 10:16's Author & Authority...*
- *He's again teaching, preaching, reprimanding*
- *"Come to Me & I will give you soul rest..."*
- *"Have you not read... If you understood..."*
- *"He is the Son of Man & Lord of the Sabbath..."*
- *"He went again on another Sabbath..."*
- *He consistently confronts, convicts, corrects...*

- *He distinguishes between “their” & His church.*
- *He was hated, tracked, & targeted by wolves...*
- *“But He knew their thoughts...” & did not stop!*
- *He declares what is & is NOT right/righteous.*
- *His miracles & ministry are rejected (no repentance)*

c. **Anthropology** - The study of humanity (rarely biblical).

- Genesis 1-3
- Romans 3:23 & John 3:3,16,36
- Ephesians 2:1-10

d. **Soteriology** - The study of end-times (rarely biblical).

- Romans 6:23
- 2 Corinthians 5:17-21
- Revelation

e. **Missiology** - The study of Christ’s Great Commission.

- Acts 1:8
- John 14:15 & 20:21
- Matthew 28:18-20

TEXT:

One Perfect Life

(MacArthur’s chronological harmonizing of The Gospels)

#46. The Disciples Pick Grain on the Sabbath

Matt. 12:1-7; Mark 2:23-28; Luke 6:1-5

MK Now it happened **MT** at that time, **LK** on the second Sabbath after the first that **MT** Jesus went through the grainfields on the Sabbath. And His disciples were hungry.

MK And as they went His disciples began to pluck the heads of grain **MT** and to eat **LK** them, rubbing them in their hands.

MT And when **LK** some of **MT** the Pharisees saw it, they said to Him, “Look, **LK** why are **MT** Your disciples **LK** doing what is not lawful to do on the Sabbath?”

MK But He said to them, “Have you never **LK** even read this, **MK** what David did when he was in need and hungry, **MT** he and those who were with him: **MK** how he went into the house of God in the days of Abiathar the high priest, and ate the showbread, **LK** and also gave some to those **MK** who were with him, **MT** which was not lawful for him to eat, nor for those who were with him, [nor] **LK** for any but the priests?”

MT “Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? Yet I say to you that in this place there is One greater than the temple. But if you had known what this means, ‘I desire mercy and not sacrifice,’ you would not have condemned the guiltless.”

MK *And He said to them, “The Sabbath was made for man, and not man for the Sabbath.*

“47. Jesus Heals a Man’s Hand on the Sabbath

Matt. 12:8–14; Mark 3:1–6; Luke 6:6–11

MK **Therefore, the Son of Man is also Lord of the Sabbath.”**

LK Now it happened **MT** when He had departed from there, **LK** on another Sabbath, **MT** He went into **their** synagogue **MK** again **LK** and taught. **MT** And **behold**, **LK** a man was there whose right hand was withered. So, the scribes and Pharisees **watched Him closely**, whether He would heal on the Sabbath, that they **might find** an **accusation against Him**. **MT** And they asked Him, saying, “Is it lawful to heal on the Sabbath?”—that they might **accuse Him**.

LK But **He knew** their thoughts, and said to the man who had the withered hand, “**Arise**, **MK** **step forward**, **LK** **and stand** here.” And **he arose and stood**. Then Jesus said to

them, “I will ask you one thing: MK “ Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?”

But they kept silent.

MT Then He said to them, “What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more value then is a man than a sheep?

Therefore, it is lawful to do good on the Sabbath.” MK And when He had looked around at them LK all MK with anger, **being grieved** by the hardness of their hearts,

He said to the man, “Stretch out your hand.” MT And he stretched it out, and **his hand was restored as whole** as the other. (Note the “celebration of completion.”)

MT Then the Pharisees LK were **filled with rage**. MK [They] went out and **immediately plotted with the Herodians against Him**, LK and **discussed with one another what they might do to Jesus**—MK how they might destroy Him.”

ARISE:

1453. egeiró ►

Lexical Summary

egeiró: To raise, to awaken, to arouse

Original Word: ἐγείρω

Part of Speech: Verb

Transliteration: egeiró

Pronunciation: eh-gay'-ro

Phonetic Spelling: (eg-i'-ro)

KJV: awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up

NASB: raised, get, risen, got, raise, arise, rise

Word Origin: [probably akin to the base of [G58 \(ἀγορά - market places\)](#) (through the idea of collecting one's faculties)]

1. to waken
2. (literally) rouse from sleep, from sitting or lying, from disease, from death
3. (figuratively) rouse from obscurity, inactivity, ruins, nonexistence
{transitively or intransitively}

Strong's Exhaustive Concordance

awake, lift up, raise up

Probably akin to the base of [agora](#) (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. Rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence) -- awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up.

see GREEK [agora](#)

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to waken, to raise up

NASB Translation

arise (5), arisen (2), arises (1), awake (1), awaken (1), awoke (1), cause (1), get (17), gets (2), got (11), lift (1), raise (10), raised (61), raises (2), rise (5), rise again (2), risen (13), rose (1), rose again (1), stand (1), woke (3).

Thayer's Greek Lexicon

STRONGS NT 1453: ἐγείρω

ἐγείρω; future ἐγεῖρω 1 aorist ἤγειρα; passive, present ἐγείρομαι, imperative 2 person singular ἐγείρου (Mark 2:9 Tr WH), Luke 8:54 (where L Tr WH ἔγειρε), 2 person plural ἐγείρεσθε; perfect ἐγήγερα; 1 aorist ἠγέρθη (cf. Buttmann, 52 (45); Winer's Grammar, § 38, 1); 1 future ἐγεῖρήσομαι; middle, 1 aorist imperative ἐγείραι Rec.; but, after good manuscripts, Griesbach has in many passages and lately L T Tr WH have everywhere in the N. T. restored ἔγειρε, present active imperative used intransitively and employed as a formula for arousing; properly, **rise**, i. e. "Up! Come!" cf. ἄγε; so in Euripides, Iph. A. 624; Aristophanes ran. 340; cf. Fritzsche on Mark, p. 55; (Buttmann, 56 (49), 144f (126f); Kühner, § 373, 2); the Sept. generally for גָּבַר and קָמַר; **to arouse, cause to rise**;

1. as in Greek writings from Homer down, **to arouse from sleep, to awake**: Acts 12:7; (Mark 4:38 T Tr WH); passive **to be awaked, wake up**, (A. V. **arise**, often including thus the subsequent action (cf. 3 below)): Matthew 25:7; Mark 4:27; (ἀπό τοῦ ὕπνου, Matthew 1:24 L T Tr WH); ἐγεῖρθε with the imperative Matthew 2:13, 20; with a finite verb, Matthew 2:14, 21; Matthew 8:26; (Luke 8:24 R G L Tr marginal reading); ἐγείρεσθε, Matthew 26:46; Mark 14:42. Metaphorically, ἐξ ὕπνου ἐγεῖρθη, to arise from a state of moral sloth to an active life devoted to God, Romans 13:11; likewise ἔγειρε (Rec. ἐγείραι) **arise**, ὁ καθεύδων, Ephesians 5:14.

2. to arouse from the sleep of death, to recall the dead to life: with νεκρούς added, John 5:21; Acts 26:8; 2 Corinthians 1:9. ἔγειρε [Rec. ἐγείραι] **arise**, Mark 5:41; passive ἐγείρου, Luke 8:54 (R GT); ἐγέρθητι, **arise** from death, Luke 7:14; ἐγείρονται οἱ νεκροί, Matthew 11:5; Luke 7:22; Luke 20:37; 1 Corinthians 15:15, 16, 29, 32 (Isaiah 26:19); ἐγείρειν ἐκ νεκρῶν, from the company of the dead (cf. Winer's

Grammar, 123 (117); Buttmann, 89 (78)), [John 12:1, 9](#); [Acts 3:15](#); [Acts 4:10](#); [Acts 13:30](#); [Romans 4:24](#); [Romans 8:11](#); [Romans 10:9](#); [Galatians 1:1](#); [Ephesians 1:20](#); [Colossians 2:12](#); [1 Thessalonians 1:10](#); [Hebrews 11:19](#); [1 Peter 1:21](#); passive, [Romans 6:4, 9](#); [Romans 7:4](#); [1 Corinthians 15:12, 20](#); [John 2:22](#); [John 21:14](#); [Mark 6:16](#) (T WH omits; Tr brackets ἐκ νεκρῶν); [Luke 9:7](#); ([Matthew 17:9](#) L T Tr WH text); ἀπό τῶν νεκρῶν, [Matthew 14:2](#); [Matthew 27:64](#); [Matthew 28:7](#) (νεκρόν ἐκ θανάτου καί ἐξ ἄδου, Sir. 48:5; for 2 ,יִלְיִל Kings 4:31); ἐγείρειν simply: [Acts 5:30](#); [Acts 10:40](#); [Acts 13:37](#); [1 Corinthians 6:14](#); [2 Corinthians 4:14](#); passive, [Matthew 16:21](#); [Matthew 17:23](#) (L WH marginal reading ἀναστήσεται); ([Matthew 20:19](#) T Tr text WH text); ; [Mark \(T WH \(see above\)\)](#); ; [Luke 24:6](#) (WH reject the clause), ; [Romans 4:25](#); [1 Corinthians 15:4](#), etc.

3. in later usage generally **to cause to rise, raise**, from a seat, bed, etc.; passive and middle **to rise, arise**; used a. of one sitting: ἐγείρεται (L Tr WH ἡγέρθη) ταχύ, [John 11:29](#), cf. [John 11:20](#); present active imperative ἔγειρε (see above), [Mark 10:49](#) (not Rec.), cf. [Mark 10:46](#); hence (like the Hebrew דִּלֵּךְ, [Genesis 22:3](#); [1 Chronicles 22:19](#)), in the redundant manner spoken of under the word ἀνίστημι, II. 1 c. it is used before verbs of going, etc.: ἐγερθεῖς ἠκολούθει (ἠκολούθησεν R G) αὐτῷ, [Matthew 9:19](#); ἔγειρε (R G ἐγειραι) καί μέτρησον, [Revelation 11:1](#).

b. of one reclining: ἐγείρεται ἐκ τοῦ δείπνου, [John 13:4](#); ἐγείρεσθε, [John 14:31](#).

c. of one lying, **to raise up**: ἡγειρεν αὐτόν, [Acts 10:26](#); ἐγέρθητε arise, [Matthew 17:7](#); ἔγειρε (see above) [Acts 3:6](#) (L Tr text brackets); ἡγέρθη ἀπό τῆς γῆς, he rose from the earth, [Acts 9:8](#); to (raise up, i. e.) draw out an animal from a pit, [Matthew 12:11](#).

d. of one 'down' with disease, lying sick: active, [Mark 9:27](#); [Acts 3:7](#); ἐγερεῖ αὐτόν ὁ κύριος, will cause him to recover, [James 5:15](#); passive [Matthew 8:15](#); ἔγειρε ((Rec. ἐγειραι, so Griesbach (doubtfully in Matt.)), see above) arise: [Matthew 9:5](#); [John 5:8](#); [Acts 3:6](#) (T WH omit; Tr brackets).

4. To raise up, produce, cause to appear;

a. to cause to appear, bring before the public (anyone who is to attract the attention of men): ἤγειρε τῷ Ἰσραὴλ σωτῆρα, [Acts 13:23](#) Rec.; ἤγειρεν αὐτοῖς τὸν Δαυεὶδ εἰς βασιλέα, [Acts 13:22](#) (so [D¹g¹](#), [Judges 2:18](#); [Judges 3:9, 15](#)); passive ἐγείρομαι, to come before the public, to appear, arise": [Matthew 11:11](#); [Matthew 24:11, 24](#); [Mark 13:22](#); [Luke 7:16](#); [John 7:52](#) (cf. Winers Grammar, 266 (250); Buttmann, 204 (177)); contextually, **to appear before a judge**: [Matthew 12:42](#); [Luke 11:31](#).

b. ἐπὶ τινά to raise up, incite, stir up, against one; passive to rise against: [Matthew 24:7](#); [Mark 13:8](#); [Luke 21:10](#).

c. to raise up i. e. cause to be born: τέκνα τίνι, [Matthew 3:9](#); [Luke 3:8](#); κέρας σωτηρίας, [Luke 1:69](#) (see ἀνίστημι, I c. ἐξανίστημι, 1); θλίψιν τοῖς δεσμοῖς μου, to cause affliction to arise to my bonds, i. e. tire misery of my imprisonment to be increased by tribulation, [Philippians 1:16-17](#) L T Tr WH.

d. of buildings, to raise, construct, erect: τὸν ναόν, [John 2:19](#)f (so [D¹g¹](#), [Deuteronomy 16:22](#); [1 Kings 16:32](#). Aelian de nat. an. 11, 10; Josephus, Antiquities 4, 6, 5; Herodian, 3, 15, 6 (3rd edition, Bekker); 8, 2, 12 (5th edition, Bekker); Lucian, Pseudomant. § 19; Anthol. 9, 696. 1 Esdr. 5:43; Sir. 49:13; Latin excito turrem, Caesar b. g. 5, 40; sepulcrum, Cicero, legg. 2, 27, 68). (Ammonius: ἀναστῆναι καὶ ἐγερθῆναι διαφέρει. ἀναστῆναι μὲν γὰρ ἐπὶ ἔργον, ἐγερθῆναι δὲ ἐξ ὕπνου; cf. also Thomas Magister, Ritschl edition, p. 14, 10f. But see examples above. Compare: διεγείρω, ἐξεγείρω, ἐπεγείρω, συνεγείρω.)

Topical Lexicon

Overview

Strong's Greek 1453, commonly rendered "raise," "awaken," or "arouse," spans 144 New Testament occurrences. The verb forms range from imperatives commanding immediate action to perfects that celebrate completed, enduring results. Whether applied to a sleeper, a paralytic, a prophet, or the crucified Lord, the word consistently depicts God-given restoration from a state of incapacity to purposeful life.

Literal Uses: Awakening from Sleep

The most ordinary sense appears in narratives where a person simply rises from natural slumber ([Matthew 8:25](#); [Mark 4:38](#)). Even here the context often hints at more than physical waking. When the disciples rouse Jesus during the storm, their plea anticipates the greater power He will manifest over death itself.

Healing Contexts: Raising the Sick

Jesus repeatedly commands infirm people to “rise,” coupling 1453 with immediate healing ([Mark 2:9-12](#); [Luke 5:24-25](#)). Peter follows the same pattern at the Beautiful Gate: “But Peter took him by the right hand and helped him up, and immediately the man’s feet and ankles were strengthened” ([Acts 3:7](#)). The word underscores not only the cure but the call to new activity—walking, serving, glorifying God.

Miracles of Resurrection during Christ’s Earthly Ministry

Three recorded raisings precede Christ’s own. The widow’s son at Nain ([Luke 7:14–15](#)), Jairus’s daughter ([Mark 5:41–42](#)), and Lazarus ([John 12:1, 9, 17](#)) each illustrate 1453 as power over death. In every case the result is communal awe and testimony: “They were all filled with awe and glorified God” ([Luke 7:16](#)).

Resurrection of Jesus Christ

The climactic use centers on the empty tomb. “He is not here; He has risen, just as He said” ([Matthew 28:6](#)). All four Gospels, Acts, and nearly every Pauline letter identify the Father as the One who raised the Son ([Acts 2:24](#); [Romans 6:4](#); [Ephesians 1:20](#)). The perfect tense (ἐγήγερται) in [1 Corinthians 15](#) signals an event whose effects are permanent and ongoing.

Apostolic Proclamation

Early preaching in Acts hinges on this verb: “God raised Him from the dead, and we are witnesses of this fact” ([Acts 3:15](#); cf. [4:10](#); [5:30](#)). The apostles present the resurrection as divine validation of Jesus’ identity and the ground of forgiveness ([Acts 13:30-39](#)). Opposition never contests the empty tomb; debate focuses on its meaning, confirming the historical weight the verb carries.

Eschatological Resurrection and Final Judgment

1453 also shapes teaching about the general resurrection. Jesus declares that “nations will rise against nation” ([Matthew 24:7](#)), then foretells false christs who will “arise” ([Matthew 24:24](#)). Yet the ultimate future view is bodily resurrection: “The dead will be raised imperishable, and we will be changed” ([1 Corinthians 15:52](#)). [Hebrews 11:19](#) looks back to Abraham’s confidence that God “could raise the dead,” linking patriarchal faith with Christian hope.

Spiritual and Ethical Implications for Believers

Union with Christ means participation in His resurrection power now. “Just as Christ was raised from the dead through the glory of the Father, we too may walk in newness of life” ([Romans 6:4](#)). The same Spirit who raised Jesus “will also give life to your mortal bodies” ([Romans 8:11](#)). Ethical exhortations draw on that reality: “Wake up, O sleeper, rise from the dead, and Christ will shine on you” ([Ephesians 5:14](#)), transforming daily conduct.

Imperatives and Calls to Action

Orders employing 1453 propel listeners to decisive movement: “Get up, pick up your mat, and go home” ([Mark 2:11](#)); “Rise, let us go” ([Matthew 26:46](#)). Even Revelation employs the word in commissioning John: “Rise and measure the temple of God” ([Revelation 11:1](#)). The consistent thread is obedience made possible by divine enabling.

Old Testament Background and Intertextual Echoes

The Septuagint frequently uses 1453 to translate Hebrew *qum*, especially when God “raises” prophets ([Deuteronomy 18:15](#)) or “raises” the lowly ([1 Samuel 2:8](#)). New Testament writers draw on these echoes, portraying Jesus as the promised Prophet-King and His resurrection as the ultimate “lifting up” foretold of the righteous sufferer ([Psalm 16:10](#); [Isaiah 53:10-12](#)).

Patristic Reception and Creedal Formulation

Early creeds crystallize the apostolic use: “On the third day He rose again according to the Scriptures.” Church Fathers expound 1453 to defend both the reality of Christ’s flesh and the hope of bodily resurrection, countering docetism and gnosticism. The verb thereby anchors orthodox Christology and eschatology.

Contemporary Ministry Applications

Pastoral care invokes 1453 when assuring mourners of reunion with Christ ([1 Thessalonians 4:14](#)); evangelism proclaims the risen Lord as Savior ([Romans 10:9](#)); discipleship calls believers

to rise from complacency into Spirit-empowered service. Intercessory prayer trusts God to “raise” the sick ([James 5:15](#)) and to awaken hearts in revival.

Key Passages for Study

[Matthew 28:6](#); [Mark 2:11-12](#); [Luke 7:14-16](#); [John 5:21](#); [John 11:25-26](#); [Acts 4:10](#); [Romans 6:4-11](#); [1 Corinthians 15:4, 12-57](#); [Ephesians 1:19-20](#); [Philippians 3:10-11](#); [1 Peter 1:21](#).

Who did Jesus tell to rise?

Who did Jesus tell to rise?



In the Bible, Jesus commanded several individuals to rise or get up. He told the **paralytic man** at the pool of Bethesda (and in Capernaum) to rise, take up his mat, and walk. He also instructed the **dead son of the widow of Nain** and **Jairus's daughter** to arise.

Specific instances from the Gospels include:

- **The Paralytic Man:** Jesus healed a paralyzed man lowered through a roof in Capernaum, saying, "I say to you, **rise, pick up your bed, and go home**" (Mark 2:11). A similar command was given to an invalid at the pool of Bethesda: "Rise, **take up your bed, and walk**" (John 5:8).
- **The Widow's Son at Nain:** Jesus stopped a funeral procession and told the grieving widow's deceased son, "Young man, I say to you, **arise**" (Luke 7:14).
- **Jairus's Daughter:** When raising the synagogue official's daughter from the dead, Jesus took her by the hand and said, "Child, **arise**" (Luke 8:54).

👑 Jesus commanded 7 distinct people (or groups) to rise. [

✨ Here is the complete list of everyone He told to get up:

He Raised the Dead

- **Jairus's Daughter** 🙏
"Child, arise."
(Mark 5:41, Luke 8:54)
- **The Widow's Son** 🍌
"Young man, arise."
(Luke 7:14)
- **Lazarus of Bethany** 🏠
"Lazarus, come out."
(John 11:43) [1, 2, 3, 4, 5]

He Healed the Sick

- **Bethesda Invalid** 🏠
"Rise... walk."
(John 5:8)
- **Capernaum Paralytic** 🏠
"Rise, pick up your bed."
(Mark 2:11)
- **Man with Withered Hand** 🖐️
"Arise and stand here."
(Luke 6:8)

🙏 He Comforted the Fearful

- **The Three Apostles** 🏔️
"Rise, and do not be afraid."
(Matthew 17:7)

📖 Jesus used two powerful words in Greek.

🏛️ The Original Greek Words

- **Egeiro (ἐγείρω)** ⚡
Means to wake up.
Used for the paralytic.
Used for Jairus's daughter.
It means waking from sleep.
It symbolizes spiritual awakening.
- **Anistemi (ἀνίστημι)** 🚀
Means to stand up again.
Used for the widow's son.

It implies a permanent change.
It symbolizes resurrection power.

The Deep Spiritual Meanings

- **Authority Over Nature** 
Jesus spoke to the dead.
The dead obeyed His voice.
He rules life and death.
- **Faith Demands Action** 
Jesus said "rise" first.
The healing came after.
People had to move in faith.
They had to try to stand.
- **Spiritual Awakening** 
Physical paralysis equals sin.
Physical death equals separation.
"Rise" is a call to change.
It is a call to new life.

Here is the exact verse breakdown of the Greek words **Egeiro** and **Anistemi** for each instance where Jesus commanded someone to rise.

Egeiro (ἐγείρω) – To Wake, Awaken, or Raise Up

This word functions like an alarm clock. It carries the idea of waking someone out of sleep, a comatose state, or spiritual slumber.

- **The Capernaum Paralytic**
 - **Verse:** Matthew 9:6 (also Mark 2:11, Luke 5:24)
 - **Greek Text:** "ἐγείρε ἄρὸν σου τὴν κλίνην..."
 - **Translation:** "Rise, take up your bed..."
- **The Bethesda Invalid**
 - **Verse:** John 5:8
 - **Greek Text:** "Ἐγείρε ἄρὸν τὸν κράβαττόν σου..."
 - **Translation:** "Rise, take up your bed and walk."
- **The Man with the Withered Hand**
 - **Verse:** Luke 6:8
 - **Greek Text:** "Ἐγείρε καὶ στῆθι εἰς τὸ μέσον..."
 - **Translation:** "Rise and stand here in the middle."

- **Jairus's Daughter**
 - **Verse:** Luke 8:54 (Matthew 9:25 uses the passive form)
 - **Greek Text:** "Ἡ παῖς, ἐγείρου."
 - **Translation:** "Child, **arise**."
- **The Three Apostles (Transfiguration)**
 - **Verse:** Matthew 17:7
 - **Greek Text:** "Ἐγέρθητε καὶ μὴ φοβεῖσθε."
 - **Translation:** "**Rise**, and do not be afraid."

Anistemi (ἀνίστημι) – To Stand Up, Erect, or Resurrect

This word combines *ana* (up) and *histemi* (to stand). It carries a more physical, positional emphasis—moving from a collapsed, seated, or dead position to a fully erect, standing posture. [

- **The Widow's Son at Nain**
 - **Verse:** Luke 7:14
 - **Greek Text:** "Νεανίσκε, σοὶ λέγω, ἐγέρθητι." (*Note: Jesus uses Egeiro to speak to him, but verse 15 uses Anistemi to describe the result.*)
 - **Result Verse:** Luke 7:15 — "καὶ ἀνεκάθισεν ὁ νεκρός..." ("And the dead man **sat up**...")
- **Lazarus of Bethany**
 - **Verse:** John 11:23 & 11:43
 - **Context:** Jesus promises Martha her brother will **rise again** (*anastesetai*). When calling Lazarus out of the tomb, He commands him to "Come out!" (*Deuro exo*), which forced the bound man to stand up and walk.

The Connection to Jesus's Resurrection

The same two words Jesus used to heal and raise others are the exact words the New Testament uses to describe His own resurrection. This proves that His miracles were "sneak peeks" of His ultimate victory over death.

- **Egeiro (Waking Up):**
 - Jesus used this to wake Jairus's daughter.
 - In **Matthew 28:6**, the angel uses it for Jesus: "*He is not here; for He has **risen** (egerthe), as He said.*"
 - **The Meaning:** Jesus did not just survive death; He woke up from it, breaking its power forever.
- **Anistemi (Standing Up):**
 - Jesus used this to describe standing up physically.

- In **Mark 10:34**, Jesus predicts His own fate: *"And after three days He will **rise again** (anastesetai)."*
 - **The Meaning:** Jesus completely reversed the posture of death. He stood back up in absolute authority.
-

How Paul Uses These Words in His Letters

The Apostle Paul took these two physical commands and turned them into spiritual action steps for everyday believers.

1. Paul's Use of *Egeiro* (Spiritual Awakening)

Paul uses *Egeiro* to tell Christians to wake up from spiritual laziness, sin, and depression.

- **Ephesians 5:14**
 - *"**Awake** (Egeire), O sleeper, and arise from the dead, and Christ will shine on you."*
 - **The Lesson:** Paul treats spiritual apathy like a comatose sleep. Just like the paralytic, you must listen to Christ's voice and snap out of it.
- **Romans 6:4**
 - *"...just as Christ was **raised** (egerthe) from the dead by the glory of the Father, we too might walk in newness of life."*

2. Paul's Use of *Anistemi* (The Future Physical Resurrection)

Paul reserves *Anistemi* primarily for the literal, physical day when all believers will receive new bodies at the end of time.

- **1 Thessalonians 4:16**
 - *"For the Lord Himself will descend from heaven with a cry of command... And the dead in Christ will **rise** (anastesontai) first."*
 - **The Lesson:** Just like Lazarus standing up and walking out of the tomb, every believer will physically stand up out of the dirt when Christ returns.
-

How "Rise" Applies to Overcoming Spiritual Stagnation

Spiritual stagnation feels like paralysis or sleep. You want to move forward, but you feel heavy, stuck, or numb.

The two Greek words Jesus used—*Egeiro* (Awaken) and *Anistemi* (Stand Up)—provide a practical, direct roadmap to break out of a spiritual rut.

Step 1: Apply *Egeiro* (The Mental Awakening)

Before you can change your behavior, you have to wake up your mind. Stagnation often starts with mental drift or complacency.

- **Listen for the Alarm:** In Ephesians 5:14, Paul commands, "*Awake, O sleeper...*" Stagnation requires an honest self-assessment. Recognize that you are spiritually asleep or just going through the motions.
 - **Shake Off the Numbness:** *Egeiro* is an abrupt awakening. To break stagnation, change your immediate routine. If your prayer life is dry, change the time or place. If reading is hard, switch to listening to audio scripture. Break the rhythmic sleep of your current routine.
-

Step 2: Apply *Anistemi* (The Physical Posture)

You cannot think your way out of a spiritual rut; you have to act your way out. *Anistemi* means to physically stand up and alter your position.

- **Act Before You Feel Like It:** When Jesus told the paralytic to rise, the man's legs were still weak. He had to attempt to stand *before* he felt the strength. Do not wait for spiritual "feelings" or motivation to return before you serve, pray, or read. The strength comes in the middle of the effort.
 - **Leave Your "Mat" Behind:** The mat represented the paralytic's old life of dependency and comfort. Stagnation usually has a "mat"—a comfort zone, a recurring secret sin, or a victim mentality. Standing up means making a clean break from the environment that keeps you stuck.
-

Three Daily Habits to Maintain Momentum

1. **The "First 5" Rule (Egeiro):** Dedicate the first five minutes of your day to waking up your spirit. Before checking your phone, look up a verse or offer a simple prayer of surrender.
 2. **Move the "Paralyzed" Areas (Anistemi):** Identify the exact area where you are stuck (e.g., forgiveness, generosity, consistent prayer). Pick one small, micro-action to take in that specific area today.
 3. **Find a "Roof-Lowerer":** The Capernaum paralytic got to Jesus because four friends carried him and tore open a roof. You cannot beat stagnation alone. Tell a trusted friend or mentor, "I feel stuck, and I need you to hold me accountable."
-

Would you like to design a **personalized 7-day action plan** based on these steps to target a specific area of your life? Or should we look at a **guided prayer framework** based on these Greek commands?

You said: guided prayer framework

Here is a practical, four-part prayer framework based directly on the commands **Egeiro** (Awaken) and **Anistemi** (Stand Up). Use this structure to talk to God when you feel stuck, heavy, or spiritually dry.

The 4-Step Prayer Structure

1. The Call to Awaken (*Egeiro*)

Focus: Asking God to shake you out of spiritual sleep, apathy, and mental numbness.

"Lord, I admit that I have fallen asleep spiritually. I feel heavy, distracted, and numb to Your presence. Wake me up. Just like You spoke to the sleeping disciples and the dead girl, speak to my heart right now. Send Your Holy Spirit to disrupt my comfort and open my eyes to Your truth."

2. The Command to Move (*Anistemi*)

Focus: Rejecting paralysis and choosing to move your feet in faith, even before you "feel" like it.

"Father, I refuse to stay paralyzed in this rut. I am waiting for an emotion, but You are waiting for my obedience. I choose to stand up today. Give my spirit the strength to do

what is right, even when I feel weak. I lift my head and change my posture from defeated to ready."

3. Leaving the Mat

Focus: Specifically naming and abandoning the comforts, sins, or habits that keep you stagnant.

"Jesus, You told the healed man to pack up his mat. Today, I leave behind my mat of [insert your specific struggle, e.g., procrastination, fear, a specific habit, comfort, or bitterness]. I will no longer sit in the environment that keeps me stuck. I choose your path over my old comfort zone."

4. Stepping into Resurrection Power

Focus: Declaring that the same power that raised Jesus from the grave is alive inside you today.

"Lord, the same power that brought You out of the grave lives in me. I do not walk in my own strength today; I walk in Your resurrection life. Let Your light shine through me. Guide my steps as I walk forward into newness of life. Amen."

STEP/COME Forward

3319. mesos ►

Lexical Summary

mesos: Middle, midst, among

Original Word: μέσος

Part of Speech: Adjective

Transliteration: mesos

Pronunciation: MEH-sos

Phonetic Spelling: (mes'-os)

KJV: among, X before them, between, + forth, mid(-day, -night), midst, way

NASB: midst, center, middle, among, way, between, two

Word Origin: [from G3326 (μετά - after)]

1. middle (as an adjective or (neuter) noun)

Strong's Exhaustive Concordance

among, midst, middle

From [meta](#); middle (as an adjective or (neuter) noun) -- among, X before them, between, + forth, mid(-day, -night), midst, way.

see GREEK [meta](#)

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

middle, in the midst

NASB Translation

among (3), among* (5), before* (3), between (1), between* (3), center (6), forward* (3), midday* (1), middle (6), midnight* (2), midst (19), two (1), way (2), within* (1).

Thayer's Greek Lexicon

STRONGS NT 3319: ἀναμέσον

ἀναμέσον, i. e. [ἀνά μέσον](#), see [ἀνά](#), 1.)

STRONGS NT 3319:

[μέσος](#)[μέσος](#), [μέση](#), [μέσον](#) (from Homer down), **middle** (Latin *medius*, *media*, *medium*);

1. as an adjective: [μέσης νυκτός](#), at midnight, [Matthew 25:6](#); [μέσης ἡμέρας](#), [Acts 26:13](#) (according to Lob. ad Phryn., pp. 53, 54, 465, the better writings

said [μέσον ἡμέρας](#), [μεσουσα ἡμέρα](#), [μεσημβρία](#)); with the genitive:

([ἐκάθητο ὁ Πέτρος μέσος αὐτῶν](#), [Luke](#)

[22:55](#) (R G L [ἐν μέσῳ](#))); [μέσος ὑμῶν ἔστηκε](#) (others, [στήκει](#)), stands in the midst of you, [John 1:26](#) (Plato, de rep. 1, p. 330 b.; polit., p. 303 a.); [ἐσχίσθη μέσον](#) (the veil) was

rent in the midst, [Luke 23:45](#) (Winer's Grammar, 131 (124) note); [ἐλάκησε μέσος](#), [Acts 1:18](#); ([ἐσταύρωσαν](#)) [μέσον τὸν Ἰησοῦν](#), [John 19:18](#).

2. the neuter [τό μέσον](#) or (without the article in adverb. phrases, as [διά μέσου](#), [ἐν μέσῳ](#), cf. Winer's Grammar, 123 (117); (cf. Buttmann, § 125, 6)) [μέσον](#) is used as a substantive; the Sept. for [מִלְכָּא](#) (construction state [מִלְכָּא](#)), and [מִלְכָּא](#); **the midst**: [ἀνά μέσον](#) (see [ἀνά](#), 1 (and added note below)); [διά μέσου](#) ([τίνος](#)), through the midst ([Amos 5:17](#); [Jeremiah 44:4](#) ([Psalm 37:4](#))): [αὐτῶν](#), through the midst of them, [Luke 4:30](#); [John 8:59](#) (Rec.); [Σαμαρείας](#), [Luke 17:11](#) (R G, but L T Tr WH [διά μέσον](#), (see [διά](#), B. I.); others take the phrase here in the sense of **between** (Xenophon, an. 1, 4, 4; Aristotle, de anim. 2, 11 vol. i., p. 423 {b}, 12; see Liddell and Scott, under the word, III. 1 d.); cf. Meyer, Weiss (at the place cited) and added note below); [εἰς τό μέσον](#), into the midst, i. e., according to the context, either the middle of a room or the midst of those assembled in it: [Mark 3:3](#); [Mark 14:60](#) Rec.; [Luke 4:35](#); [Luke 5:19](#); [Luke 6:8](#); [John 20:19, 26](#); [εἰς μέσον](#) (cf. German mittenhin), [Mark 14:60](#) G L T Tr WH; [ἐν τῷ μέσῳ](#), in the middle of the apartment or before the guests, [Matthew 14:6](#); [ἐν μέσῳ](#), **in the midst** of the place spoken of, [John 8:3, 9](#); in the middle of the room, before all, [Acts 4:7](#); with the genitive of place, [Revelation 2:7](#) Rec.; [Luke 21:21](#); (equivalent to German mittenauf) [τῆς πλατείας](#), [Revelation 22:2](#) (but see below); add, [Luke 22:55a](#); [Acts 17:22](#); [τῆς θαλάσσης](#), in the midst (of the surface of) the sea, [Mark 6:47](#); with the genitive plural **in the midst of, amongst**: with gen of things; [Matthew 10:16](#); [Luke 8:7](#); [Luke 10:3](#); [Revelation 1:18](#); [Revelation 2:1](#); with the genitive of person, [Matthew 18:2](#); [Mark 9:36](#); [Luke 2:46](#); [Luke 22:55b](#) there T Tr WH [μέσος](#); see 1 above); ; [Acts 1:15](#); [Acts 2:22](#); [Acts 27:21](#); [Revelation 5:6](#) (b? (see below);); tropically, [ἐν μέσῳ αὐτῶν εἰμί](#), I am present with them by my divine power, [Matthew 18:20](#); with the genitive of a collective noun, [Philippians 2:15](#) R (see 3 below) [Hebrews 2:12](#); where association or contact is the topic, equivalent to **among, in contact with**: [Luke 22:27](#); [1 Thessalonians 2:7](#). **in the midst of, i. e. in the space within**, [τοῦ θρόνου](#) (which must be conceived of as having a semicircular shape): [Revelation 4:6](#); [Revelation 5:6](#) (a?) where cf. DeWette and Bleek; (but DeWette's note on 5:6 runs **And I saw between the throne and the four living creatures and the elders** (i. e. in the vacant space between the throne and the living creatures (on one side) and elders (on the other side), accordingly nearest the throne" etc.); [ἀνά μέσον](#), in also he interprets in the same way; further see ; cf. Kliefoth, Commentary, vol. ii., p. 40. For [ἐν μέσῳ](#) in this sense see Xenophon, an. 2, 2, 3; 2, 4, 17, 21; 5, 2, 27, etc.; [Habakkuk 3:2](#); [ἀνά μέσον](#) Polybius 5, 55, 7; often in Aristotle (see Bonitz's index under the word [μέσος](#)); [Numbers 16:48](#); [Deuteronomy 5:5](#); [Joshua 22:25](#); [Judges 15:4](#); [1 Kings 5:12](#); [Ezekiel 47:18](#); [Ezekiel 48:22](#); cf. [Genesis 1:4](#); see Meyer on [1 Corinthians 6:5](#); cf. [ἀνά](#), 1). [κατά μέσον τῆς νυκτός](#), about midnight, [Acts 27:27](#) (see [κατά](#), II. 2). [ἐκ τοῦ μέσου](#), like the Latine medio, i. e. **out of the way, out of sight**: [αἶρω τί](#), to take out of the way, to abolish, [Colossians 2:14](#) (Plutarch, de curiositate

9; [Isaiah 57:2](#)); [γίνομαι ἐκ μέσου](#), to be taken out of the way, to disappear, [2 Thessalonians 2:7](#); with the genitive of pers, [ἐκ μέσου τινων](#), from the society or company of, **out from among**: [Matthew 13:49](#); [Acts 17:33](#); [Acts 23:10](#); [1 Corinthians 5:2](#); [2 Corinthians 6:17](#) ([Exodus 31:14](#); [Numbers 14:44](#) Alex.).

3. the neuter [μέσον](#) is used adverbially with a genitive, **in the midst**

of anything: [ἦν μέσον τῆς θαλάσσης](#), [Matthew 14:24](#) (otherwise Tr text WH text; yet cf. Winer's Grammar, § 54, 6) ((so [Exodus](#)

[14:27](#)); [τέων γάρ μέσον εἶναι τῆς Ἰωνις](#), Herodotus 7,

[170](#)); [γενεάς σκολιᾶς](#), [Philippians 2:15](#) L T Tr WH ([τῆς ἡμέρας](#), the middle of the day, Susanna 7 Theod.); cf. Buttman, 123 (107f) (cf. 319 (274); Winer's Grammar, as above).

Topical Lexicon

Central Position in Space and Time

The word group translated “midst,” “among,” or “in the middle” frequently marks a literal center point. It describes the height of the day (“about noon,” [Acts 26:13](#)), the depths of night (“at midnight,” [Matthew 25:6](#)), and the geographical midpoint between regions ([Mark 7:31](#); [Luke 17:11](#)). These uses emphasize exactness: the Lord who numbers our days also rules precise moments and locations. The “middle” is never random; it is a divinely appointed setting for revelation, warning, or deliverance.

Christ in the Midst of Humanity

1. Incarnation and ministry

- John the Baptist testifies, “Among you stands One you do not know” ([John 1:26](#)). From the outset Jesus is positioned “among” the crowd He came to save.
- In Galilee the Savior places a child “in their midst” ([Matthew 18:2](#)) and teaches servanthood. He walks “in the midst” of hostile observers ([Luke 4:30](#)), yet no hand can seize Him until His hour comes.

2. Crucifixion

- “They crucified Him, and with Him two others—one on either side, and Jesus in the middle” ([John 19:18](#)). The center cross proclaims substitution: the righteous One stands between sinners, bearing judgment that rightly falls on all.

3. Resurrection appearances

- “Jesus came and stood in their midst and said, ‘Peace be with you’” ([John 20:19](#); cf. [20:26](#); [Luke 24:36](#)). The risen Lord locates Himself at the center of frightened disciples, turning

fear into mission. His bodily presence establishes both the reality of the resurrection and the pattern for gathered fellowship.

Christ in the Midst of the Church

Revelation presents the exalted Son “in the middle of the seven lampstands” ([Revelation 1:13](#); 2:1), the lampstands being the churches. He searches, corrects, and comforts. Later, “in the midst of the throne and the four living creatures and the elders” stands “a Lamb who appeared to have been slain” ([Revelation 5:6](#)). Heaven’s worship circles around Him. Ultimately, “the Lamb in the center of the throne will be their shepherd” ([Revelation 7:17](#)), assuring eternal provision. The recurring vision of Christ at the center teaches that authentic ecclesiology and eschatology are Christocentric.

Corporate Fellowship and Discipline

[Matthew 18:20](#) promises, “For where two or three are gathered together in My name, there am I in the midst of them.” The same context ([Matthew 18:15-20](#)) outlines church discipline, later echoed by Paul: “Remove the wicked man from among you” ([1 Corinthians 5:2](#)). Presence and purity are intertwined. Christ dwells centrally among His people; therefore whatever defiles that center must be removed ([2 Corinthians 6:17](#); [Colossians 2:14](#)).

Missionary Engagement

Jesus sends disciples “as lambs among wolves” ([Luke 10:3](#); [Matthew 10:16](#)). The Gospel advances from within hostile surroundings, not from safe margins. Paul stands “in the midst of the Areopagus” ([Acts 17:22](#)) to proclaim the unknown God, and later he speaks “in the midst of the council” ([Acts 23:10](#)). This placement underscores bold proclamation: truth occupies the center even when culture resists.

Deliverance Amid Peril

- When a storm immobilizes the ship, Paul stands “in the midst of them” and brings a word of hope ([Acts 27:21](#)).
- Jesus, surrounded by raging elements, walks “in the midst of the sea” ([Mark 6:47-51](#)).
- The possessed man convulses “in their midst” before being set free ([Luke 4:35](#)).

These accounts show divine rescue precisely where danger peaks.

Moral and Eschatological Separation

Parables of wheat and tares ([Matthew 13:25](#)) and the dragnet ([Matthew 13:49](#)) announce a future division: the wicked will be taken “out of the midst” of the righteous. [2 Thessalonians 2:7](#) speaks of a restraining force “out of the way,” clearing the stage for final lawlessness. The middle can be a place of mingling now, but not forever; God will separate light from darkness.

Pastoral Gentleness

Paul reminds the Thessalonians, “We were gentle among you, like a nursing mother caring for her own children” ([1 Thessalonians 2:7](#)). Shepherds minister from within the flock, illustrating incarnational leadership rooted in Christ’s own pattern of dwelling among His people.

Theological Implications

1. Sovereignty: The consistent placement of pivotal events “in the midst” testifies to God’s meticulous governance of history.
2. Mediation: Christ’s centrality in crucifixion, resurrection, and heavenly session establishes Him as the unique Mediator ([Hebrews 2:12](#)).
3. Community: Authentic fellowship forms around the living Lord, not merely shared interests.
4. Holiness and Mission: The church must guard internal purity while remaining courageously present within the world.

Practical Applications

- Worship: Gather with conscious awareness that Christ stands in our midst, deserving reverence and obedience.
- Leadership: Serve from within, not above, the congregation.
- Evangelism: Engage culture at its center points—marketplace, academy, digital forums—bringing Christ there.
- Discipline: Protect the holy center by addressing sin biblically and redemptively.
- Hope: In storms, temptations, and final tribulation, remember the Lamb remains at the center, securing ultimate victory.

Summary

Across narrative, doctrine, and vision, Strong’s 3319 family of terms places Jesus Christ at the decisive center—of history, of the church, of heaven’s throne, and of every believer’s life. All things hold together in Him; therefore, life and ministry find coherence only when He is “in the midst.”

STAND:

2476. histémi ►

Lexical Summary

histémi: To stand, to set, to establish, to place

Original Word: ἵστημι

Part of Speech: Verb

Transliteration: histémi

Pronunciation: HEE-stay-mee

Phonetic Spelling: (his'-tay-mee)

KJV: abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up)

NASB: standing, stand, stood, stands, stopped, set, stand firm

Word Origin: [a prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses)]

1. to stand

{transitively or intransitively; used in various applications, literally or figuratively}

Strong's Exhaustive Concordance

cause to stand, establish, hold up

A prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively) -- abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Compare [tithemi](#).

see GREEK [tithemi](#)

NAS Exhaustive Concordance

Word Origin

from a redupl. of the prim. root sta-

Definition

to make to stand, to stand

NASB Translation

brought (1), bystanders (1), bystanders* (1), came (1), came to a halt (1), come (1), confirmed (2), establish (3), fixed (1), hold (1), lying (1), make...stand (2), placed (1), put (1), put forward (2), set (4), stand (27), stand firm (4), standing (53), standing firm (1), stands (6), stood (27), stood still (1), stood upright (1), stop (1), stopped (5), taking his stand (1), weighed (1).

Thayer's Greek Lexicon

STRONGS NT 2476: ἵστημι

ἵστημι, more rarely **ἱστάω** (((from Herodotus down; cf. Veitch, under the

word)) **ἰστώνω**, [Romans 3:31](#) R G) and **ἰστώνω** ((late; cf. Veitch, under the word)) **ἰστώνομεν**, [Romans 3:31](#) L T Tr WH) (cf. Buttmann, 44f (38f); Winers Grammar, § 14,1f.; 87 (83); WHs Appendix, p. 168; Veitch, p. 337f); future **στήσω**; 1 aorist **ἔστησα**; 2 aorist **ἔστην**, imperative **στήθι**, infinitive **στήναι**, participle **στάς**; perfect **ἔστηκα** (with present force; Winer's Grammar, 274 (257)), infinitive **ἐστάναι** (Relz st bez G Tr **ἐστάναι** in [Acts 12:14](#)) (nowhere **ἔστηκεναι**), participle masculine **ἐστηκώς** with neuter **ἐστηκός**, and in the shorter form **ἐστώς**, **ἐστῶσα** ([John 8:9](#)), with neuter **ἐστώς** and (L T Tr WH in [Matthew 24:15](#) (here Rst also); [Revelation 14:1](#)) **ἐστός** (cf. Alexander Buttmann (1873) *Ausf. Spr.* ii., p. 208; (Rutherford, Babrius, p. 39f; Winers Grammar, § 14, 1 i.; Buttmann, 48 (41))); pluperfect **εἰστήκειν** ((but WH uniformly **ἴστ.**; see Iota) with force of imperfect Winer's Grammar, 274 (257)), 3 person plural **εἰστήκεισαν** ([Matthew 12:46](#); [John 18:18](#); [Acts 9:7](#) and L T Tr WH in [Revelation 7:11](#)) and **ἔστήκεσαν** ([Revelation 7:11](#) R G (cf. Winers Grammar, § 14, 1 a.; yet Buttmann, 43 (38))); passive, 1 aorist **ἐστάθην**; 1 future **σταθήσομαι**; 1 future middle **στήσομαι** ([Revelation 18:15](#));

I. Transitively in the present, imperfect, future, and 1 aorist active; likewise in the tenses of the passive (cf. Buttmann, 47 (41) contra Winers Grammar, 252 (237)) (the Sept. for **בִּצְיָהּ, מְקִיָּהּ, מְעֻלָּהּ**); (from Homer down); **to cause or make to stand; to place, put, set**;

1. universally, **α.** properly, **τινα**, **to bid to stand by** (set up): [Acts 1:23](#); [Acts 6:13](#); in the presence of others: **ἐν μέσῳ**, in the midst, [John 8:3](#), and **ἐν τῷ μέσῳ**, [Acts 4:7](#); **ἐνώπιον τίνος**, [Acts 6:6](#); before judges: **εἰς αὐτούς**, before the members of the Sanhedrin, [Acts 22:30](#); **ἐν τῷ συνεδρίῳ**, [Acts 5:27](#); **ἐπί** with the genitive of the judge, passive **σταθήσεσθε**, [Mark 13:9](#); **τινα ἄμωμον κατενώπιον τίνος**, to (set one i. e.) cause one to make his appearance faultless before etc. [Jude 1:24](#); **to place** (i. e. designate the place for one to occupy): **ἐν μέσῳ τινῶν**, [Matthew 18:2](#); [Mark 9:36](#); **παρὶ ἑαυτῷ**, [Luke 9:47](#); **ἐκ δεξιῶν**, [Matthew 25:33](#); **ἐπὶ τί** (accusative of place), [Matthew 4:5](#); [Luke 4:9](#).

Middle to place oneself, to

stand (German sichhinstellen, hintreten): **ἀπὸ μακρόθεν**, [Revelation 18:15](#); likewise in the passive: **σταθείς**, [Luke 18:11](#), 40; [Luke 19:8](#); (**ἐστάθησαν σκυθρωποί** **they stood still, looking sad**, [Luke 24:17](#) T WH Tr text (cf. II. 1 b. β.)); [Acts 2:14](#); [Acts 11:13](#); with **ἐν μέσῳ τίνος, τινῶν**, added, [Acts 17:22](#); [Acts 27:21](#); **σταθέντες**, when they had appeared (before the judge), [Acts 25:18](#). **β.** tropically, **to make firm, fix, establish**: **τί, τινα**, **to**

cause a person or thing to keep his or its place; passive to stand, be kept intact (of a family, a kingdom): [Matthew 12:25ff](#); [Luke 11:18](#); equivalent to to escape in safety, [Revelation 6:17](#); with ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου added, [Luke 21:36](#); στήσαι τινα, to cause one to preserve a right state of mind, [Romans 14:4](#) (see Meyer); passive σταθήσεται, shall be made to stand, i. e. shall be kept from falling, *ibid.* τί, to establish a thing, cause it to stand, i. e. to uphold or sustain the authority or force of anything: [Hebrews 10:9](#) (opposed to ἀναιρεῖν); τήν παράδοσιν, [Mark 7:9](#); τήν ἰδίαν δικαιοσύνην, [Romans 10:3](#); τόν νόμον (opposed to κατάργω), [Romans 3:31](#) (τόν ὄρκον, [Genesis 26:3](#); τήν διαθήκην, [Exodus 6:4](#); 1 Macc. 2:27). equivalent to to ratify, confirm: σταθῇ, σταθήσεται πᾶν ῥῆμα, [Matthew 18:16](#); 2 [Corinthians 13:1](#). to appoint (cf. colloquial English set): ἡμέραν, [Acts 17:31](#); cf. Grimm on 1 Macc. 4:59.

2. to set or place in a balance; to weigh: money to one (because in very early times, before the introduction of coinage, the metals used to be weighed) i. e. to pay, [Matthew 26:15](#) (so in Greek writings from Homer down; cf. Passow, under the word, p. 1508b; (Liddell and Scott, under the word A. IV.); the Sept. for לָקַח, [Isaiah 46:6](#); [Jeremiah 39:9ff](#) (ff); [Zechariah 11:12](#); 1 Esdr. 8:25ff; etc.); this furnishes the explanation of the phrase μή στήσης αὐτοῖς τήν ἁμαρτίαν ταύτην, do not reckon to them, call them to account for, this sin (A. V. lay not this sin to their charge), [Acts 7:60](#) ((cf. Meyer at the passage)).

II. Intransitively in the perfect and pluperfect (having the sense of a present and an imperfect (see above)), also in 2 aorist active, to stand; the Sept. for קָמַן, עָמַד, עָמַד;

1. properly,

a. followed by prepositions or adverbs of place: followed by ἐν with the dative of place (cf. Buttmann, 329 (283)), [Matthew 6:5](#); [Matthew 20:3](#); [Matthew 24:15](#); [Luke 24:36](#); [John 8:9](#); [John 11:56](#); [Acts 5:25](#); [Acts 7:33](#) (L T Tr WH ἐπί with the dative); [Revelation 5:6](#); [Revelation 19:17](#); ἐνώπιον τίνος, [Acts 10:30](#); [Revelation 7:9](#); [Revelation 8:2](#); [Revelation 11:4](#); [Revelation 12:4](#); πρὸς with the dative of place, [John 18:16](#); ἐπί with the genitive of place (German auf, upon), [Luke 6:17](#); [Acts 21:40](#); [Revelation 10:5](#), 8; with the genitive of the judge or tribunal, before (cf. ἐπί, A. I. 2 b.), [Acts 24:20](#); [Acts 25:10](#); πέραν with the genitive of place, [John 6:22](#); πρὸ, [Acts 5:23](#) (R G; but L T Tr WH ἐπί τῶν θυρῶν (at, German an; cf. above and see ἐπί, A. I. 2 a.)); ; ἔμπροσθεν τίνος, before one as judge, [Matthew 27:11](#); κύκλῳ (τίνος), around, [Revelation 7:11](#); μέσος ὑμῶν, in the midst of you, living among you, [John 1:26](#); ἐκ δεξιῶν τίνος, [Luke 1:11](#); [Acts 7:55f](#); ἐν μέσῳ, [John 8:9](#); πρὸς with the accusative (G L T Tr WH with the dative (see πρὸς, II.)) of place, [John 20:11](#); ἐπί with the accusative of place (see ἐπί, C. I.), [Matthew 13:2](#); [Revelation](#)

3:20; Revelation 7:1; Revelation 14:1; Revelation 15:2; ἐπὶ τοὺς πόδας, to stand upright, Acts 26:16; Revelation 11:11; παρὰ with the accusative, Luke 5:2; Luke 7:38; εἰς, John 21:4 (L T Tr marginal reading WH marginal reading ἐπὶ (see ἐπὶ, C. I. 1 d.)); ἐκεῖ, Matthew 27:47; Mark 11:5; James 2:3; ὧδε, Matthew 16:28; Matthew 20:6; Mark 9:1; Luke 9:27 (here T Tr WH αὐτοῦ, which see); ὅπου, Mark 13:14; ἔξω, Matthew 12:46, 47 (here WH in marginal reading only); Mark 3:31; Luke 8:20; Luke 13:25; μακρόθεν, Luke 18:13; Luke 23:49 (R G Tr text); ἀπό, μακρόθεν, Revelation 18:10, 17; (Luke 23:49 L T WH Tr marginal reading (but ἀπό in brackets)); πόρωθεν, Luke 17:12.

b. absolutely; **α.** to stand by, stand near (in a place already mentioned, so that the reader readily understands where): Matthew 26:73; John 1:35; John 3:29; John 7:37; John 12:29; John 18:18, 25; John 20:14; Acts 16:9; Acts 22:25; with a participle or adjective (indicating the purpose or act or condition of the one standing): Matthew 20:6; Luke 23:10; Acts 1:11; Acts 9:7; Acts 26:6; opposed to καθίζειν, Hebrews 10:11f **β.** if what is said to stand had been in motion (walking, flowing, etc.), to stop, stand still: Matthew 2:9 (Rec. ἔστη, L T Tr WH ἐστάθη (cf. I. 1 a.)); Matthew 20:32; Mark 10:49; Luke 8:44; Acts 8:38. **γ.** contextually, to stand immutable, stand firm, of the foundation of a building: 2 Timothy 2:19.

2. metaphorically,

a. to stand, i. e. continue safe and sound, stand unharmed: Acts 26:22.

b. to stand ready or prepared: with a participle, Ephesians 6:14.

c. to be of a steadfast mind; so in the maxim in 1 Corinthians 10:12.

d. followed by a participle of quality, Colossians 4:12; ὅς ἑστηκεν ἐδραῖος, who does not hesitate, does not waver, 1 Corinthians 7:37; in a figure, of one who vanquishes his adversaries and holds the ground, Ephesians 6:13; also of one who in the midst of the fight holds his position πρὸς τινά, against the foe, Ephesians 6:11 (cf. Exodus 14:13; Psalm 35:13). to persist, continue, persevere: τῇ πίστει, dative commodi (so as not to fall from thy faith (others take the dative instrumentally, by thy faith; cf. Winers Grammar, § 31, 6 c.; Buttmann, § 133, 24)), Romans 11:20; ἐν τῇ ἀλήθειᾳ, John 8:44 (where the meaning is, his nature abhors, is utterly estranged from, the truth; Vulg. incorrectly, in veritate non stetit; Luther, ist nicht bestanden (A. V. abode not etc.); but the Zürich version correctly, besteht nicht (WH read ἑστηκεν, imperfect of στήκω, which see)); ἐν τῇ χάριτι, Romans 5:2; ἐν τῷ εὐαγγελίῳ, 1 Corinthians 15:1; εἰς ἣν (namely, χάριν) ἐστήκατε, into which ye have entered, that ye may stand fast in it, 1 Peter 5:12 (but L T Tr WH read στήτε (2 aorist active imperative 2 person plural) enter

and **stand fast**; Buttmann, § 147, 16, cf. p. 329 (283)). Note: From **ἕστηκα** is formed the verb **στήκω**, which see in its place.

(Compare: **ἀνίστημι**, **ἐπανίστημι**, **ἐξανίστημι**, **ἀνθίστημι**, **ἀφίστημι**, **διῴστημι**, **ἐνίστημι**, **ἐξίστημι**, **ἐπιστήμι** (**ἐπίσθημαι**), **ἐφίστημι**, **κατεφίστημι**, **συνεφίστημι**, **καθίστημι**, **ἀντικαθίστημι**, **ἀποκαθίστημι**, **μεθίστημι**, **παρίστημι**, **περιῴσθημι**, **προσθήμι**, **συνίστημι**.)

Topical Lexicon

Overview of the Concept

The verb group gathered under Strong's Greek number 2476 portrays the attitude, condition, or appointment of "standing." Across the New Testament narrative it marks everything from ordinary bodily posture to the believer's secure position in grace, from the fixed status of divine decree to the final scene of judgment. Its range touches history, prophecy, worship, discipleship, and mission.

Physical Posture in Daily Narrative

Many occurrences simply describe where someone is located or how a crowd arranges itself. "Great crowds gathered around Him, so that He got into a boat and sat down, while all the people stood on the shore" ([Matthew 13:2](#)). John repeatedly notes the stance of observers: "Mary stood outside the tomb weeping" ([John 20:11](#)); "His mother and His mother's sister, Mary the wife of Clopas, and Mary Magdalene were standing by the cross of Jesus" ([John 19:25](#)). Such details lend historical concreteness and often heighten dramatic tension, as when the leaders "stood looking on" during the crucifixion ([Luke 23:35](#)).

Presence before Authority

Standing signals respectful appearance before rulers or courts. Jesus "stood before the governor" ([Matthew 27:11](#)). Paul "standing before the tribunal of Caesar" ([Acts 25:10](#)) defends the gospel. The term frames legal cross-examination ([Acts 4:7](#); [24:20](#)) and prophetic indictment ([Acts 6:13](#)). In each setting the verb underscores accountability to higher authority—earthly or divine.

Spiritual Standing in Grace

Beyond literal posture the word expresses the believer's secure position. "Through Him we also have access by faith into this grace in which we stand" ([Romans 5:2](#)). The root metaphor grounds assurance: "By faith you stand" ([2 Corinthians 1:24](#)); "In which also you stand" ([1 Corinthians 15:1](#)). This stability is God-given, not self-generated, yet calls for vigilance: "Therefore let him who thinks he stands take heed, lest he fall" ([1 Corinthians 10:12](#)).

Establishing, Appointing, Confirming

Closely related forms depict something fixed or set in place. God “has set a day when He will judge the world in righteousness” ([Acts 17:31](#)). The new covenant “He establishes” ([Hebrews 10:9](#)). Divine truth “stands firm having this seal: ‘The Lord knows those who are His’” ([2 Timothy 2:19](#)). Even the law, properly understood, is “established” rather than nullified ([Romans 3:31](#)).

Call to Perseverance and Warfare

[Ephesians 6](#) repeatedly urges believers to “stand against the schemes of the devil... having done everything, to stand firm” ([Ephesians 6:11-14](#)). In Jude’s doxology God is able “to keep you from stumbling and to present you blameless” ([Jude 1:24](#)). Standing becomes the posture of moral courage, whether before hostile authorities ([Acts 5:25](#)) or amidst social ridicule ([James 5:9](#)).

Prayer and Worship

Posture in prayer can be either kneeling or standing, but Jesus assumes standing as common: “When you pray, do not be like the hypocrites; for they love to pray standing in the synagogues” ([Matthew 6:5](#)). The repentant tax collector “stood at a distance, beating his breast” ([Luke 18:13](#)). Heavenly worship scenes throng with angels “standing around the throne” ([Revelation 7:11](#)).

Eschatological and Prophetic Visions

Prophecy often pictures decisive reality “standing.” The “abomination of desolation standing where it should not” ([Mark 13:14](#)) signals impending judgment. The great day of wrath asks, “Who is able to stand?” ([Revelation 6:17](#)). Final judgment reveals “the dead, great and small, standing before the throne” ([Revelation 20:12](#)).

The Risen Christ and the Lamb

The verb highlights the authority of the risen Lord: “Jesus came and stood among them” ([John 20:19](#)). The triumphant Lamb is “standing in the center of the throne, appearing as if slain” ([Revelation 5:6](#)). He “stands at the door and knocks” ([Revelation 3:20](#)), ready to enter fellowship, and at last “stood on Mount Zion” with the redeemed ([Revelation 14:1](#)).

Angelic Ministry

Angels frequently appear in a standing posture of readiness and reverence. An angel “standing at the altar” receives incense ([Revelation 8:3](#)). Gabriel “stood at the right side of the altar of incense” ([Luke 1:11](#)). Such scenes underline heavenly alertness to God’s commands.

Witness and Martyrdom

Stephen, “full of the Holy Spirit, gazed into heaven and saw Jesus standing at the right hand of God” ([Acts 7:55-56](#)), a powerful affirmation that the exalted Christ honors His martyr-witnesses. The two prophetic witnesses “stood on their feet” after resurrection, striking fear into opponents ([Revelation 11:11](#)).

Admonition Against Presumption

Self-confidence detached from grace invites downfall. Romans warns Gentile believers: “You stand by faith. Do not be arrogant, but fear” ([Romans 11:20](#)). James reminds that “the Judge is standing at the door” ([James 5:9](#)), urging humble repentance.

Mission and Preaching

Evangelistic boldness often begins with someone “standing up.” Peter “stood with the Eleven” to declare Christ ([Acts 2:14](#)). Paul “stood in the midst of the Areopagus” ([Acts 17:22](#)). The Lord Himself told Paul, “Stand on your feet, for I have appeared to you for this purpose” ([Acts 26:16](#)).

Pastoral Implications

1. Assurance: Encourage believers to rest in the completed work of Christ, “in which you stand” ([1 Corinthians 15:1](#)).
2. Vigilance: Call the church to “stand firm in the faith” ([1 Peter 5:12](#)), clothed with God’s armor.
3. Humility: Warn against complacency—“take heed lest you fall.”
4. Readiness to Serve: Emulate the angels’ stance of instant obedience.
5. Hope: Look toward the day when all nations will stand before the throne, and the Lamb will still be standing—alive, sovereign, and victorious.

SABBATH PERSPECTIVES:

PerDesiring God:

Should Christians Keep the Sabbath?

Article by

Scott Hubbard

Managing Editor, Desiring God

Of the Ten Commandments that God gave to Israel, perhaps none has provoked more controversy and debate than the fourth: *“Remember the Sabbath day, to keep it holy”* (Exodus 20:8).

Does the Sabbath commandment still hold today?

None of those who answer in the negative suggests the Sabbath was a second-tier command in the Decalogue, a good idea but not mandatory. No, the Sabbath served as the covenant sign between Israel and her God, unfolding a weekly drama that testified to God as mighty Creator (Exodus 20:11) and merciful Redeemer (Deuteronomy 5:15).

ON THE SABBATH, ISRAEL DECLARED TOTAL DEPENDENCE ON HER COVENANT LORD, A LORD MORE THAN ABLE TO UPHOLD HIS PEOPLE EVEN THOUGH, FOR ONE DAY IN SEVEN, THEY HUNG UP THEIR SHOVELS, LAID ASIDE THEIR PLOWS, AND RESTED FROM THEIR LABORS.

The question, then, is not whether Israel should have kept the Sabbath under the old covenant, but whether Christians should under the new.

Should *Christians* keep the Sabbath?

**THE QUESTION MAY SOUND NONSENSICAL TO SOME.
WE KEEP COMMANDMENTS ONE TO THREE AND
FIVE TO TEN, DON'T WE?
SO WHY SKIP NUMBER FOUR?**

Yet strewn throughout the New Testament is telling evidence that, in Christ and the new covenant, the Sabbath has found its fulfillment.

Jesus: *'I will give you rest.'*

Readers of the Gospels soon discover just how crucial the Sabbath was to the Jews of Jesus's day. The seventh day marks the setting of so many clashes between Jesus and the Pharisees that when we read something like, "Now it was a Sabbath day . . ." (John 9:14), we **expect trouble.**

Strictly speaking, the only commandments Jesus broke on the Sabbath belonged to Jewish tradition, not divine law.

In their zeal to define exactly what a person could and could not do on the Sabbath, Jewish leaders laid on the people's backs a spiritual burden heavier than any physical burden (Matthew 23:4).

Jesus attacked such traditions with the vehemence of one who saw more clearly than any that *"the Sabbath was made for man, not man for the Sabbath"* (Mark 2:27).

"Christ's first coming did not abolish rest; it ushered in a deeper kind of rest than the Sabbath could ever offer."

Yet even though Jesus never broke the fourth commandment, he did hint that a change to the Sabbath may be coming.

IF WE COULD REMOVE THE CHAPTER BREAK BETWEEN MATTHEW 11 AND 12, WE MIGHT NOTICE, IN THE CONTEXT IMMEDIATELY PRECEDING

THE SABBATH CONTROVERSIES IN MATTHEW 12:1–14, THESE ARRESTING WORDS: “COME TO ME, ALL WHO LABOR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST” (MATTHEW 11:28). THE REST OFFERED ON THE SABBATH WAS NOW BEING OFFERED IN CHRIST.

A grand claim lies behind this grand promise:

“The Son of Man is lord of the Sabbath” (Matthew 12:8).

D.A. Carson writes,

That Jesus Christ is Lord of the Sabbath is not only a messianic claim of grand proportions, but it raises the possibility of a future change or reinterpretation of the Sabbath, in precisely the same way that His professed superiority over the Temple raises certain possibilities about ritual law. (*From Sabbath to Lord's Day*, 66)

In Jesus,
something greater than the Sabbath is here.

Paul: ‘Let no one pass judgment.’

Two passages in particular from the apostle Paul spell out the implications of Jesus's lordship over the Sabbath. The first is Colossians 2:16–17:

Let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. These are a shadow of the things to come, but the substance belongs to Christ.

“What Paul says here is remarkable,” Tom Schreiner writes, “for he lumps the Sabbath together with food laws, festivals like Passover, and new moons. All of these constitute shadows that anticipate the coming of Christ” (40

Questions About Christians and Biblical Law, 212).

And since Christ has now come, observing the Sabbath is no longer a matter of obedience or disobedience. Rather, Paul says, ***“Let no one pass judgment on you.”***

Romans 14:5 holds a similarly striking claim. Consider Paul’s words here alongside a typical old-covenant statement about the Sabbath.

You shall keep the Sabbath, because it is holy for you. Everyone who profanes it shall be put to death. (Exodus 31:14)

One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. (Romans 14:5)

IF AN OLD-COVENANT ISRAELITE ESTEEMED “ALL DAYS ALIKE,” HE MIGHT BE STONED TO DEATH (NUMBERS 15:32–36). YET PAUL EVIDENTLY FELT NO NEED TO IMPOSE THE SABBATH COMMAND ON HIS GENTILE CONVERTS.

Some in Rome, it seems, wanted to keep the Sabbath (and so esteem “one day as better than another”) — perhaps Jewish Christians eager to maintain the traditions of their fathers. Paul had no issue with those Christians, so long as they refrained from pressuring others to imitate them or suggested that salvation hinged on obedience to the Sabbath (compare Galatians 4:8–11).

For the sake of Christian freedom and mutual love, Paul says simply and remarkably, “Each one should be fully convinced in his own mind” (Romans 14:5).

Hebrews: ‘*We who have believed enter that rest.*’

The author of Hebrews brings us closer to the heart of why the new covenant does not require a literal seventh-day rest.

Christ’s first coming did not abolish (divine) rest; rather, it ushered in a deeper kind of rest than the Sabbath day could ever offer.

According to Hebrews 4, Israel's Sabbath day always pointed forward to a far greater day: the still-future day when all creation will enter fully into the rest foreshadowed and promised in Genesis 2:2–3, the very first seventh day. *“So then, there remains a Sabbath rest for the people of God”* (Hebrews 4:9).

The ultimate Sabbath rest is coming, when God's people will enjoy work without toil, hearts without sin, and an earth without thorns.

Yet even now, Hebrews implies, we feel the first waves of the coming rest. In Christ, we “have [already] tasted . . . the powers of the age to come” (Hebrews 6:5), *rest* included.

For, the author writes, *“We who have believed enter that rest”* (Hebrews 4:3) — not “will enter,” but “enter”: fully later, truly now.

And how do we enter that rest? Not mainly by putting aside our weekly labors for one day in seven, but by *believing*:

“We who have believed enter that rest.”
Faith in Jesus Christ brings the rest of the seventh day into every day.

John: ‘I was in the Spirit on the Lord’s day.’

Of course, when Christians today speak of the Sabbath, they almost never mean the *seventh* day, but the *first* day: not Saturday but Sunday. But surprisingly, no New Testament writer ever refers to Sunday as the Sabbath.

When Jewish (and perhaps some Gentile) Christians observed the Sabbath, they would have done so on Saturday, as Israel had done for centuries. But that doesn’t mean Sunday held no special place in the early church. Scripture suggests that it did, only under a different name: the Lord’s Day.

The phrase “the Lord’s Day” appears only in Revelation, where the apostle John writes, “I was in the Spirit on the Lord’s day” (**Revelation 1:10**).

But other passages suggest that “Lord’s Day” simply put a name on the church’s common practice of gathering on Sunday. In Ephesus, Paul met with the church “on the first day of the week . . . to break bread” (Acts 20:7). Likewise, Paul instructed the Corinthians to set aside some money “on the first day of every week” (1 Corinthians 16:2).

None of these passages shows the early church *resting*, as if they considered Sunday their new Sabbath. Richard Bauckham goes so far as to write, “For the earliest Christians it was not a substitute for the Sabbath nor a day of rest nor related in any way to the fourth commandment” (*From Sabbath to Lord’s Day*, 240).

The majority of these early Christians likely needed to work on the first day of the week. (Sunday was declared an official day of rest throughout the Roman Empire only under Constantine in AD 321.)

The passages do suggest, however, that Christians *worshiped* on the Lord’s Day.

Perhaps in the morning before work, perhaps in the evening afterward, the first believers gathered to praise the one who rose “very early on the first day of the week” (Mark 16:2; Matthew 28:1; Luke 24:1; John 20:19).

When the stone rolled away from Jesus’s tomb on Easter morning, true Sabbath rest arrived, and a new day dawned.

Lord of Our Days

So, should Christians keep the Sabbath?

“The world and the devil would have us work even while we rest. But Jesus would have us rest even while we work.”

In one sense, no: under the new covenant, no Christian is bound to the fourth commandment as such. We may still decide to rest one day in seven — and indeed, wisdom seems to support the practice of imitating God’s own 6-and-1 pattern (Genesis 1:1–2:3).

Especially in a day when many can work anytime anywhere — answering emails after dinner, taking calls on the weekend — we may do well, even for one day in seven, to say, “I worked yesterday, I will work tomorrow, but today I rest and worship.”

IN ANOTHER SENSE, HOWEVER, CHRISTIANS SHOULD KEEP THE SABBATH ALWAYS.

And here we do find a connection between the Jewish Sabbath and the Christian Lord's Day. Andrew Lincoln writes,

In the Old Testament the literal physical rest of the Sabbath pointed to future rest; but

since Christ has brought fulfillment in terms of salvation rest, it is the present enjoyment of *this* rest that acts as the foretaste of the consummation rest which is to come.

In other words, it is the celebration on the Lord's Day of the rest we already have through Christ's resurrection that now anticipates and guarantees the rest that is yet to be. (*From Sabbath to Lord's Day*, 399)

Every Lord's Day, we come again to Jesus, weary and heavy laden (Matthew 11:28). We trace the shadow of the Sabbath to its substance (Colossians 2:17). We hear again in the distance the sounds of the future Sabbath festival; we glimpse again by faith the glow of "innumerable angels in festal gathering" (Hebrews 12:22). We look again into the empty tomb and hear Christ say, "Peace to you!" (Luke 24:36).

In other words,

we find *rest* — the kind of rest that remains long after Sunday has passed.

Without regularly experiencing this kind of rest — and with special power every Lord's Day — it matters little how much rest we give our bodies.

OUR REST WILL BE RESTLESS, AND OUR WORK WILL BECOME A DESPERATE ATTEMPT TO SECURE FOR OURSELVES THE REST THAT WE HAVE NOT FOUND IN CHRIST. NEITHER THE SLUGGARD (WHO WORKS FOR THE WEEKEND) NOR THE WORKAHOLIC (WHO HAS NO WEEKEND) HAS YET LEARNED TO ENJOY THE REST OF THE TRUE SABBATH.

Not so with those who have heard and heeded Jesus's invitation to "Take my yoke upon you . . . and you will find rest for your souls" (Matthew 11:28–29). The world and the devil would have us work even while we rest. But Jesus would have us rest even while we work. And here, in this Christ-saturated resting and working, we live out the Sabbath today.

How is Jesus our Sabbath Rest?

The key to understanding how Jesus is our Sabbath rest is the Hebrew word *sabat*, which means "to rest or stop or cease from work."

The origin of the Sabbath goes back to Creation. After creating the heavens and the earth in six days, God "rested on the seventh day from all His work which He had made" ([Genesis 2:2](#)).

THIS DOESN'T MEAN THAT GOD WAS TIRED AND NEEDED A REST.

We know that God is omnipotent, literally "all-powerful." He has all the power in the universe, He never tires, and His most arduous expenditure of energy does not diminish His power one bit.

So, what does it mean that God rested on the seventh day?

Simply that He stopped what He was doing.
He ceased from His labors.

This is important in understanding the establishment of the Sabbath day and the role of Christ as our Sabbath rest.



God used the example of His resting on the seventh day of Creation to establish the principle of the Sabbath day rest for His people. In [Exodus 20:8-11](#) and [Deuteronomy 5:12-15](#), God gave the Israelites the fourth of His Ten Commandments.

They were to "remember" the Sabbath day and "keep it holy." One day out of every seven, they were to rest from their labors and give the same day of rest to their servants and animals. This was not just a physical rest, but a cessation of laboring.

WHATEVER WORK THEY WERE ENGAGED IN WAS TO STOP FOR A FULL DAY EACH WEEK. (Please read our other articles on the [Sabbath day](#), [Saturday vs. Sunday](#) and [Sabbath keeping](#) to explore this issue further.)

The Sabbath day was established so the people would rest from their labors, only to begin again after a one-day rest.

The various elements of the Sabbath symbolized the coming of the Messiah, who would provide a permanent rest for His people. Once again, the example of resting from our labors comes into play. With the establishment of the Old Testament Law, the Jews were constantly "laboring" to make themselves acceptable to God. Their labors included trying to obey a myriad of do's and don'ts of the ceremonial law, the Temple law, the civil law, etc.

Of course, they couldn't possibly keep all those laws, so God provided an array of sin offerings and sacrifices so they could come to Him for forgiveness and restore fellowship with Him, but only temporarily.

Just as they began their physical labors after a one-day rest, so, too, did they have to continue to offer sacrifices. [Hebrews 10:1](#) tells us ***that the law "can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship."***

But ***these sacrifices were offered in anticipation of the ultimate sacrifice of Christ*** on the cross, who "after He had offered one sacrifice for sins forever, sat down on the right of God" ([Hebrews 10:12](#)).

Just as He rested after performing the ultimate sacrifice, He sat down and rested—ceased from His labor of atonement because there was nothing more to be done, ever. Because of what He did, we no longer have to "labor" in law-keeping in order to be justified in the sight of God.

Jesus was sent so that we might rest in God and in what He has provided.

Another element of the Sabbath day rest which God instituted as a foreshadowing of our complete rest in Christ is that He blessed it, sanctified it, and made it holy. Here again we see the symbol of Christ as our Sabbath rest—the holy, perfect Son of God who sanctifies and makes holy all who believe in Him. God sanctified Christ, just as He sanctified the Sabbath day, and sent Him into the world ([John 10:36](#)) to be our sacrifice for sin. In Him we find complete rest from the labors of our self-effort, because He alone is holy and

righteous. ***"God made him who had no sin to be sin for us, so that in him we might become the righteousness of God"*** ([2 Corinthians 5:21](#)).

We can now cease from our spiritual labors and rest in Him, not just one day a week, but always.

Jesus can be our Sabbath rest in part because He is "Lord of the Sabbath" ([Matthew 12:8](#)).

As God incarnate, He decides the true meaning of the Sabbath because He created it, and He is our Sabbath rest in the flesh. When the Pharisees criticized Him for [healing on the Sabbath](#), Jesus reminded them that even they, sinful as they were, would not hesitate to pull a sheep out of a pit on the Sabbath. Because He came to seek and save His sheep who would hear His voice ([John 10:3,27](#)) and enter into the Sabbath rest He provided by paying for their sins, He could break the Sabbath (man-made) rules. He told the Pharisees that people are more important than sheep and the salvation He provided was more important

than (man-made) rules. By saying, **"The Sabbath was made for man, not man for the Sabbath"** ([Mark 2:27](#)), Jesus was restating the principle that the Sabbath rest was instituted to relieve man of his labors, just as He came to relieve us of our attempting to achieve salvation by our works.

We no longer rest for only one day, but forever cease our laboring to attain God's favor. Jesus is our rest from works now, just as He is the door to heaven, where we will rest in Him forever.

Hebrews 4 is the definitive passage regarding Jesus as our Sabbath rest.

The writer to the Hebrews exhorts his readers to **"enter in"** to the Sabbath rest provided by Christ.

After three chapters of telling them that Jesus is superior to the angels and that He is our Apostle and High Priest, he pleads with them to not harden their hearts against Him, as their fathers hardened their hearts against the Lord in the wilderness. **Because of their unbelief, God denied that generation access to the holy land, saying, "They shall not enter into My rest"** ([Hebrews 3:11](#)).

In the same way, the writer to the Hebrews begs his readers not to make the same mistake by rejecting God's Sabbath rest in Jesus Christ.

“There remains, then, a Sabbath-rest for the people of God; for anyone who enters God’s rest also rests from his own work, just as God did from his. Let us, therefore, make every effort to enter that rest, so that no one will fall by following their example of disobedience”

([Hebrews 4:9–11](#)).

There is no other Sabbath rest besides Jesus. He alone satisfies the requirements of the Law, and He alone provides the sacrifice that atones for sin. He is God’s plan for us to cease from the labor of our own works. We dare not reject this one-and-only Way of salvation ([John 14:6](#)). God’s reaction to those who choose to reject His plan is seen in [Numbers 15](#). A man was found gathering sticks on the Sabbath day, in spite of God’s plain commandment to cease from all labor on the Sabbath. This transgression was a known and willful sin, done with unblushing boldness in broad daylight, in open defiance of the divine authority. “Then the LORD said to Moses, ‘The man must die. The whole assembly must stone him outside the camp’” (verse 35). So it will be to all who reject God’s provision for our Sabbath rest in Christ. “How shall we escape if we neglect so great a salvation?” ([Hebrews 2:3](#)).

THE VERB: “TO REST” IS SHABBOT IN HEBREW!

- God's 7th day was not a "rest" from exhaustion...
 - God did not need a "turn off" button...
 - Don't think Sabbath is about the physical...
 - Sabbath is NOT about relaxation from work.
 - Your "rest" will come when you "Take Christ's YOKE upon you."
 - Your "rest" will come when you "LEARN from Christ."
 - Your "rest" will come when you "Go make disciples..."
 - Your "rest" will come when you BE!
 - Sabbath IS about reflection for worship
- God's 7th day "rest" was a:
 - Celebration of completion
 - Pause; reflect upon & enjoy what was done.
- New Covenant/Testament believers:
 - Know the calendar is a shadow of The Christ
 - Know that Christ fulfilled the Sabbath
 - Know Christ IS our Sabbath

THE JEWISH MISNAH IS A "TRADITIONAL & CULTURAL COMMENTARY" ON THE LAW OF GOD... IN THE MISHNAH, THERE ARE 24

CHAPTERS ON WHAT IS “WORK ON THE SABBATH.”

Some of the Misnah's are man-made rules are nothing short of ridiculous!

Mark 2:27... The Sabbath was made for man, not man being made for the Sabbath.

Necessity > Legality!

The priests profaned the Sabbath and yet they are not guilty...

Can hurt sheep be saved on the Sabbath?

- Are men worth more than sheep?
- Then doing good is good for the Sabbath!

If physical rest & restoration are good... how much more so when you connect these passages with Matthew 11:28-30!

- His rest is not a Saturday/Sunday rest...
- His rest is found in/under His yoke!
- His rest is found in His discipleship!

REPENTANCE & REVERENCE leads to REST!

- Sin separates us from God's rest.
- Doubt hinders our ability to rest.
- See & BE Acts 3:19

Sabbath

AI Overview

The Sabbath is the **fourth of the Ten Commandments** found in the Bible (**Exodus 20:8-11**).

It mandates setting apart the seventh day of the week as a holy day of rest, recalling both God's rest on the seventh day of Creation and the liberation of Israel from slavery in Egypt.

Understanding the Sabbath involves looking at its history, its purpose, and how different religious traditions view it today:

1. The Biblical Commandment

- **The Text:** **"Remember the Sabbath day, to keep it holy"** (Exodus 20:8).
- **The Practice:** Six days are for labor, but the seventh day (Saturday) is a Sabbath to the Lord. No work should be done by you, your family, your servants, your livestock, or visitors within your gates.
- **The Theological Reason:** God created the heavens and the earth in six days and rested on the seventh, blessing it.

2. Historical & Cultural Context

- **Creation Order:** The concept of the Sabbath was established at the end of Creation (**Genesis 2:1-3**), long before the giving of the 10 Commandments at Mount Sinai.
- **Liberation of the Oppressed:** In **Deuteronomy 5:15**, the Sabbath commandment adds the reminder that Israel was once slaves in Egypt. **The Sabbath served as a radical social equalizer, ensuring that even servants and animals were given guaranteed time to rest and recover from forced labor.**

3. Modern Observance and Interpretations

Beliefs on how and when to keep the Sabbath vary widely among different religious traditions:

- **Judaism:** ***The Sabbath (Shabbat)*** is observed from sundown on Friday to sundown on Saturday. It is **a time for family, synagogue attendance, and spiritual reflection, during which traditional restrictions (like operating**

electronics, cooking, or traveling) are observed to ensure a true break from the workweek.

- **Seventh-day Adventists:** Believers observe the traditional Saturday Sabbath, viewing it as a perpetual, unbroken command that is binding today.
- **Mainstream Christianity:** [Many Christian denominations observe Sunday instead of Saturday, celebrating it as "The Lord's Day" to commemorate Jesus Christ's resurrection.](#) The focus is generally on gathering for church, resting from daily labor, and acts of charity.
- **Fulfillment-focused Views:**
 - Some Christians view the Sabbath as being ultimately fulfilled by Jesus,
 - They interpret the commandment as entering a "spiritual rest" rather than strictly adhering to a specific day of the week.
 - The Apostle [Paul wrote that believers should not judge one another based on whether or not they observe specific days \(Romans 14:5\).](#)