

“Who IS & Who Is NOT In God’s Family?”

Matthew 12:46-50

September 27, 2026

INTRO: What comes to mind when you hear the word *“family?”*
How would you **DEFINE, DESCRIBE, & DIFFERENTIATE** Christ’s family?

**I’M GOING TO PREACH TO YOU LIKE JESUS DID...
ADDRESSING WHAT MOST OF US SHOULD KNOW... BUT MANY DON’T.**

If you’ll give me an hour, I’ll give you a roadmap to heaven!

PRAYER

CONTEXT:

- Matthew’s Gospel on Jesus The Christ’s Gospel
- Concluding ch. 12’s shocking transition...
- Jesus AGAIN comes back to **defining FAMILIES!**



BIG IDEA

Creator Christ clearly & confrontationally

Defined, Described & Differentiated

His eternal family...as God's faithfully
obedient, miraculous missionaries

(NEVER forget the role & importance of [2nd Timothy 3:16-17!](#))

PREVIEW:

1. Christ's **DEFINED** Family
2. Christ's **DESCRIBED** Family
3. Christ's **DIFFERENTIATED** Family

TEXT:

[Matthew 12:46-50](#)

⁴⁶While he was still speaking to the people, behold, his mother and his brothers stood outside, asking to speak to him. ⁴⁸But he replied to the man who told him, “Who is my mother, and who are my brothers?” ⁴⁹And stretching out his hand toward his disciples, he said, “Here are my mother and my brothers! ⁵⁰For whoever does the will of my Father in heaven is my brother & sister & mother.”

T/S: See the subtle structure...

Reprimand

Remarkable

Rhetorical

Remarkable

Reprimand

REPRIMAND:

⁴⁶While he was STILL SPEAKING to the people,

- This is a connecting continuation statement...
- What Jesus was doing, he now continues to do!
- He was & is preaching, teaching, & reprimanding

REMARKABLE:

behold, his mother and his brothers stood outside, asking to speak to him.

- See Jesus introduces the subject of FAMILY!
- Once again *CONTEXT* is critical for understanding
- Mark 3:21 & John 7:5 tell us: *“His family went out to seize Him, for they were saying, ‘He is out of His mind.’” & “...not even His brothers believed in Him.”*

RHETORICAL:

*48But he replied to the man who told him,
“Who is my mother, and who are my brothers?”*

- Christ's question is more of a statement...
- This is another self-declaration of His deity...
- He is once again teaching by shocking people.

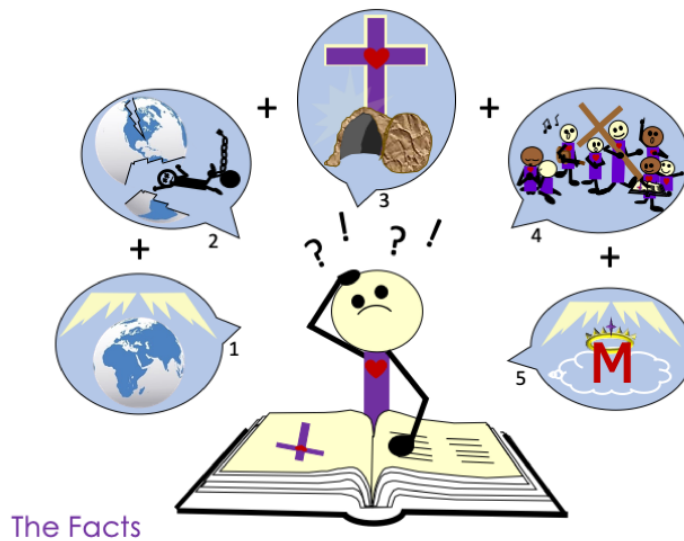
REMARKABLE:

*49And stretching out his hand toward his disciples,
he said, “Here are my mother and my brothers!”*

- This gesture by Jesus is GIGANTIC!
- Jesus is self-identifying & defining His family!!!
- Unpacking/understanding v.49-50 is CRITICAL!
- 2 Timothy 3:16-17 & Psalm 119:105 = CONTEXT

REPRIMAND:

- In the face of such evil, religious-hypocrisy, Jesus is reprimanding the Pharisees, Scribes, and ALL who would follow these enemies of God (who are “seeking to destroy” Christ).
- Once again, Jesus is using “truth in love” (Ephesians 4:15) as His instrument of correction.
- Christ is here defining, describing, and clearly & confrontationally differentiating His true family from those who falsely claim to be...



42

I. Christ's **DEFINED** Family

46 While he was still speaking to the people, behold, his mother and his brothers stood outside, asking to speak to him. **48** But he replied to the man who told him, **“Who is my mother, and who are my brothers?”** **49** And stretching out his hand toward his disciples, he said, **“Here are my mother and my brothers!”**

- A. Christ ASKS & ANSWERS **“Who is My family?”**
- B. Do not confuse the WHO? vs. the HOW?



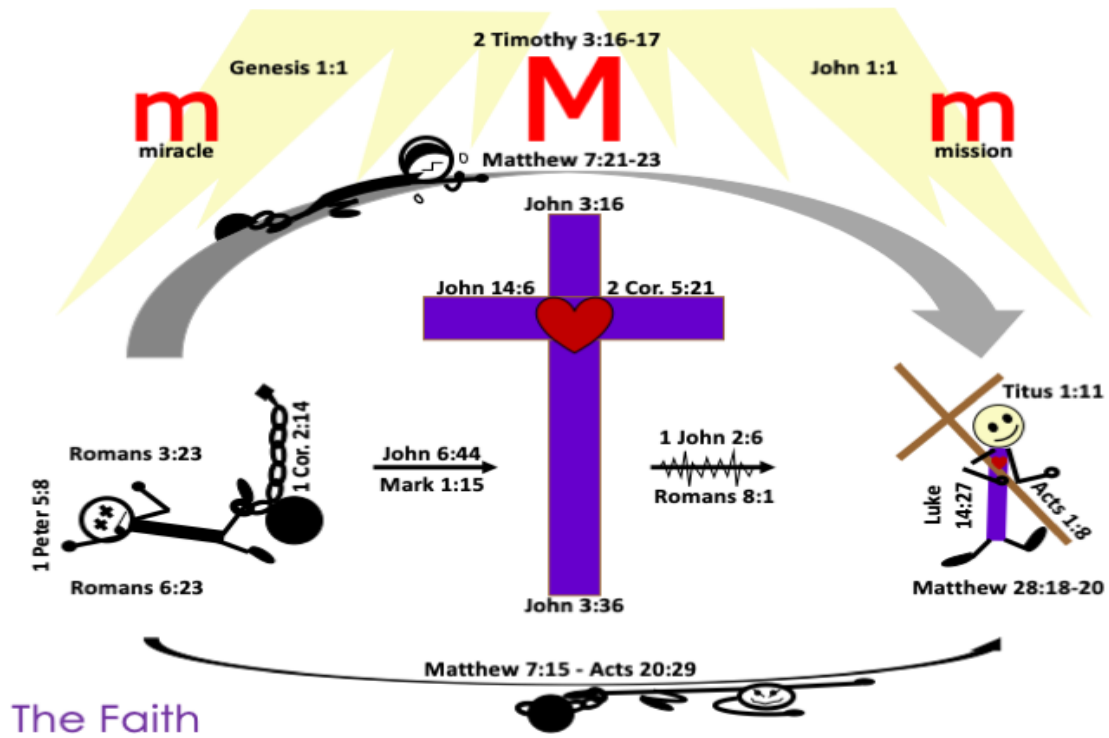
Colossians 3:12-21

12Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, **13**bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. **14**And above all these put on love, which binds everything together in perfect harmony. **15**And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. **16**Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. **17**And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

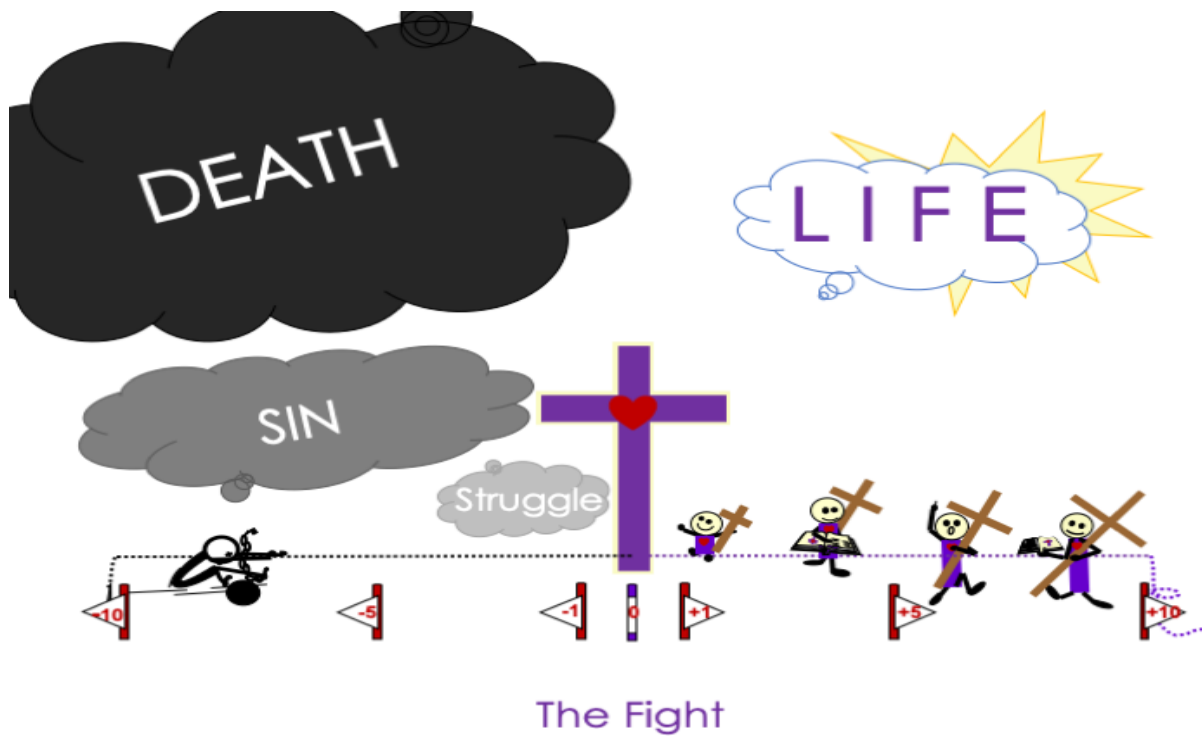
18Wives, submit to your husbands, as is fitting in the Lord. **19**Husbands, love your wives, and do not be harsh with them. **20**Children, obey your parents in everything, for this pleases the Lord. **21**Fathers, do not provoke your children, lest they become discouraged.



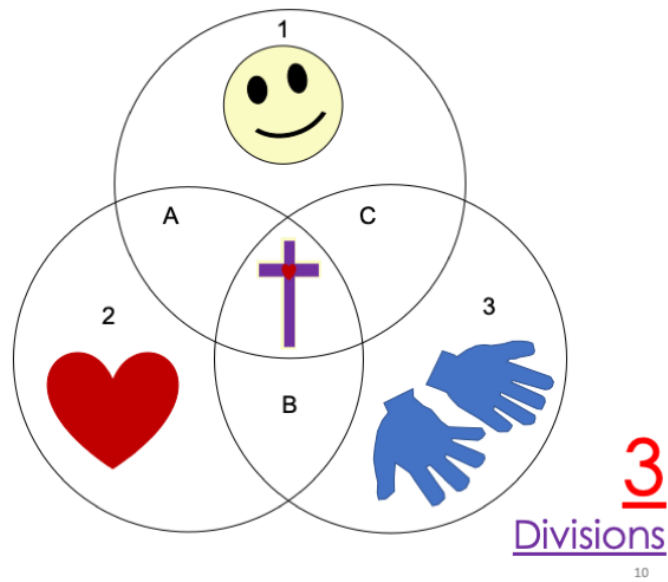
The Family



116

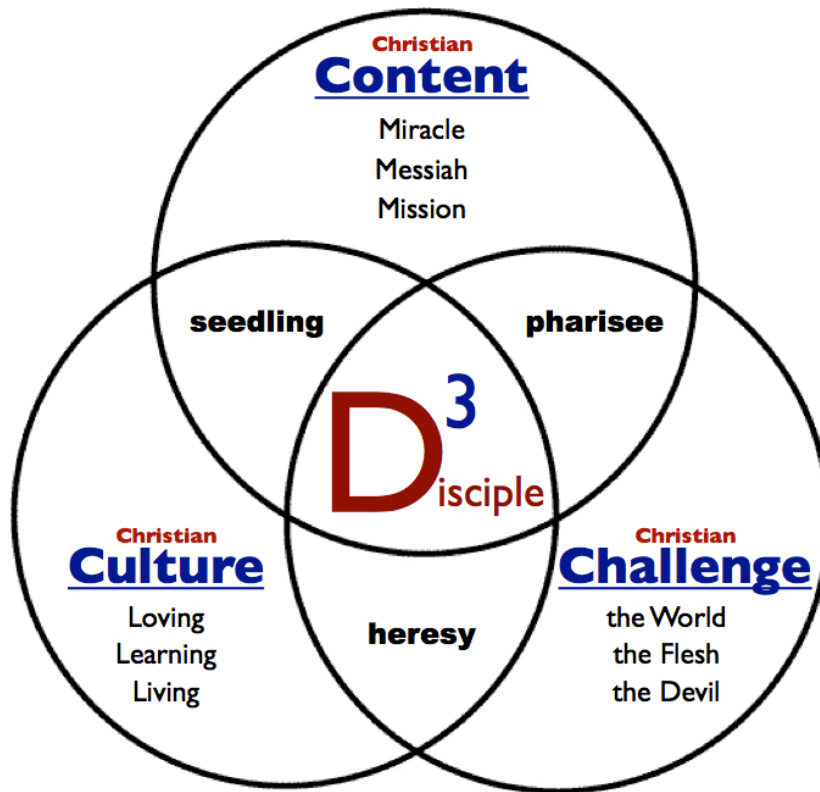


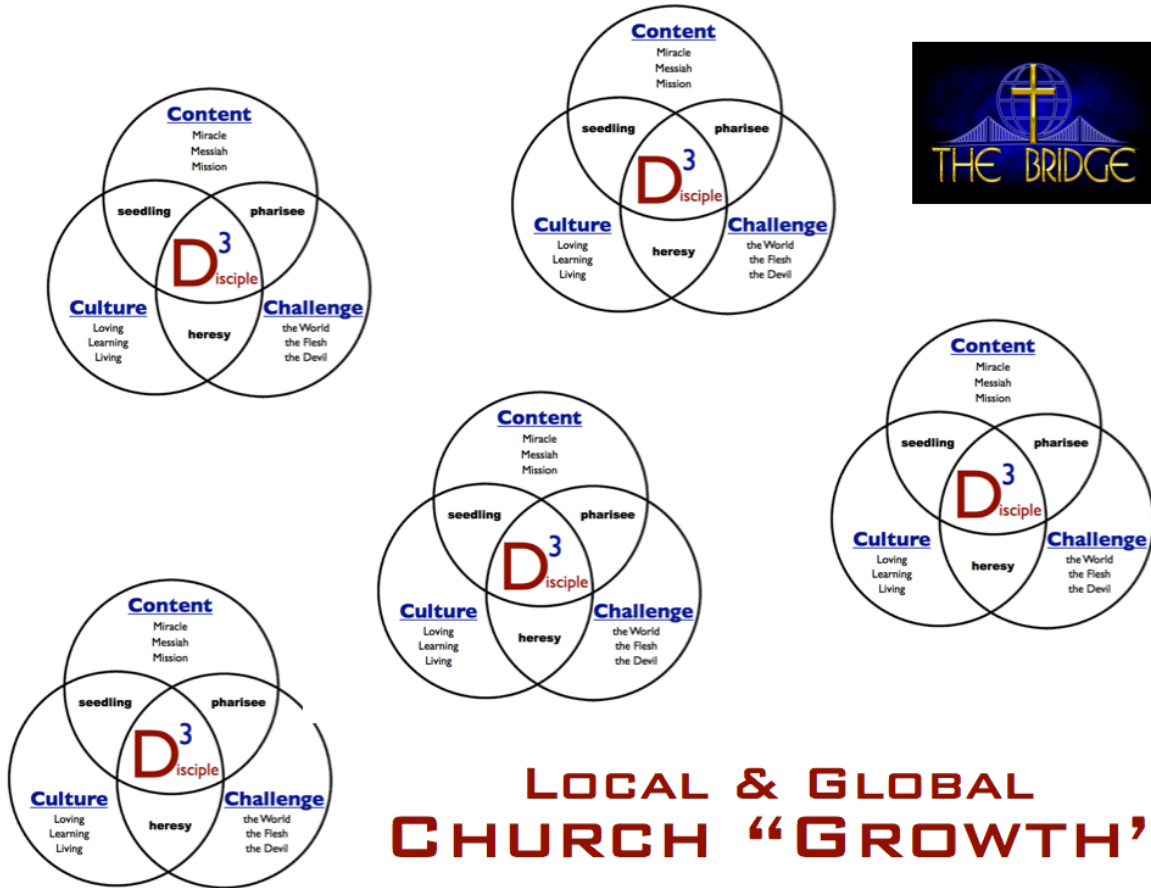
44



10

DISCIPLESHIP CONTEXTUALIZATION





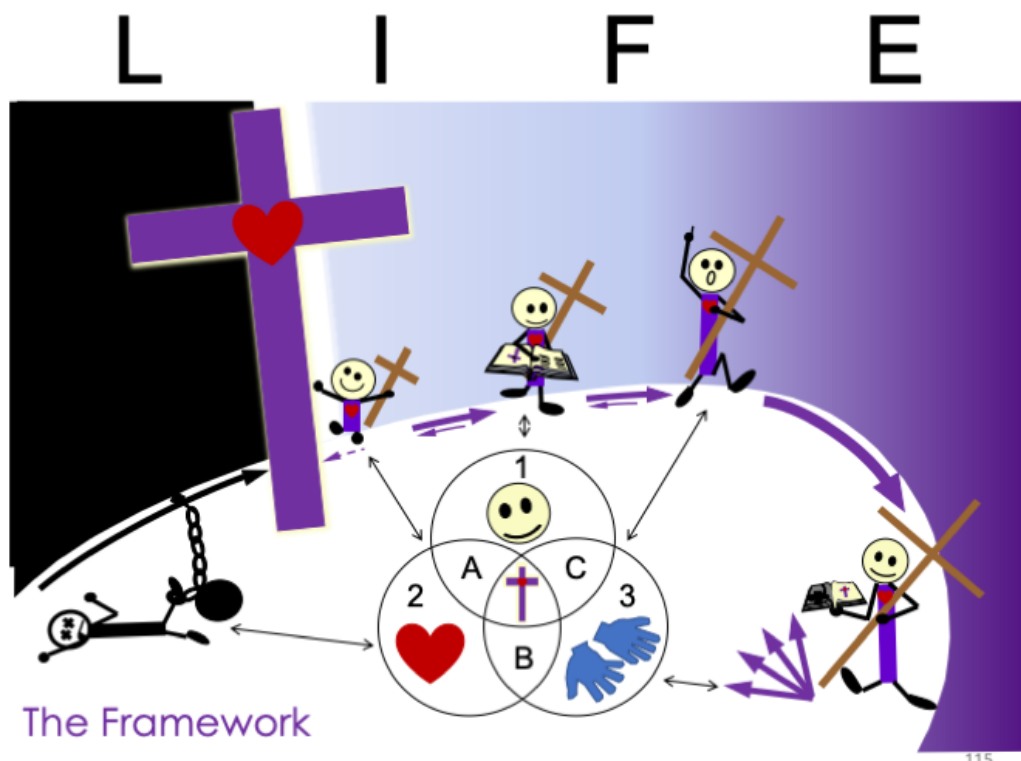
II. Christ's DESCRIBED Family

50 For whoever does the will of my Father in heaven is my brother & sister & mother."

ILLUSTRATION

(NEVER forget the role & importance of [2nd Timothy 3:16-17!](#))

1. **DEFINE SOMETHING...**
 - a. Followers = people who follow
 - b. Fishermen = people who fish
 - c. Family = people who are legally-related
2. **DESCRIBE SOMETHING...**
 - a. Followers = actually do/are follow-ing
 - b. Fishermen = actually do/are fish-ing
 - c. Family = actually are legally-related
3. **DETERMINE SOMETHING...**
 - a. WHO are Christ's followers?
 - b. WHO are Christ's fishers of men?
 - c. WHO are Christ's family?



III. Christ's **DIFFERENTIATED** Family

- A. Obedient-believers vs. Disobedient-pretenders
- B. Miraculous-missionaries vs. Mechanical-mannequins
- C. Disciples who make disciples vs. deceivers who don't
- D. Sheep & Shepherds vs. Goats & Wolves
- E. Good trees & fruit vs. Bad trees & plastic fruit
- F. Christ's cross-carriers vs. Satan's excuse-makers
- G. Supernaturally-unified vs. Superficially-velcro'd
- H. Devoted-disciples vs. Deserting-delinquents
- I. Smyrna & Philly vs. Sardis & Laodicea
- J. Heaven's adopted heirs vs. Hell's awaiting fodder...

REVIEW:

Creator Christ was crystal clear
in defining who is & who is not His family!

CLOSE:

John 1:9-13

9The true light, which gives light to everyone, was coming into the world. **10**He was in the world, and the world was made through him, yet the world did not know him. **11**He came to his own, and his own people did not receive him. **12**But to all who did receive him, who believed in his name, he gave the right to become children of God, **13**who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

John 3:36

*Those who believe have life, but those who do not OBEY
do NOT have life; instead, the wrath of God
abides/remains on them.*

Creator Christ clearly & confrontationally

Defined, Described & Differentiated

His eternal family...as God's faithfully
obedient, miraculous missionaries

(NEVER forget the role & importance of 2nd Timothy 3:16-17!)

1. There is ONLY ONE true, eternal family of God.
2. There is ONLY ONE way into the family of God.
3. Christianity is God's EXCLUSIVE family.
 - a. Every person is either IN or OUT.
 - b. Every person is either SAVED or LOST.
 - c. ONLY the saved souls are in God's family
4. Christianity is God's INCLUSIVE family.
 - a. Every born again believer is eternally saved.
 - b. Every imperfect child of God is truly saved.
 - c. ALL biblical, Gospel-believers are family.

PRAYER

STUDY NOTES

Reprimand

Remarkable

Rhetorical

Remarkable

Reprimand

I. REPRIMAND

⁴⁶While he was STILL SPEAKING to the people,

- This is a connecting continuation statement...
- What Jesus was doing, he now continues to do!
- He was & is preaching, teaching, & reprimanding

II. REMARKABLE

*behold, his mother and his brothers stood outside,
asking to speak to him.*

- See Jesus introduces the subject of FAMILY!
- Once again *CONTEXT* is critical for understanding
- Mark 3:21 & John 7:5 tell us: *“His family went out to seize Him, for they were saying, ‘He is out of His mind.’” & “...not even His brothers believed in Him.”*

III.

RHETORICAL

*⁴⁸But he replied to the man who told him,
“Who is my mother, and who are my brothers?”*

- Christ’s question is more of a statement...
- This is another self-declaration of His deity...
- He is once again teaching by shocking people.

IV.

REMARKABLE

*⁴⁹And stretching out his hand toward his disciples,
he said, “Here are my mother and my brothers!*

- This gesture by Jesus is GIGANTIC!
- Jesus is self-identifying & defining His family!!!
- Unpacking/understanding v.49-50 is CRITICAL!
- 2 Timothy 3:16-17 & Psalm 119:105 = CONTEXT

Gesture of Identification and Teaching

Matthew 12:49 – *“Stretching out His hand toward His disciples, He said, ‘Here are My mother and My brothers.’”*

A simple motion redefines family as those who do the Father’s will. The extended hand draws a new boundary line around kingdom relationships, instructing believers to prize obedience over bloodline.

Define “**DISCIPLE**”

**A LEARNER WHO BINDS HIMSELF TO
A TEACHER IN ORDER TO EMBRACE
THAT TEACHER’S WORLDVIEW
AND WAY OF LIFE.**

In every case the term is relational and transformational: to be a disciple is to belong to Jesus and to be changed by Him.

HALLMARKS OF GENUINE DISCIPLESHIP

1. OBEDIENCE TO CHRIST’S WORD—“IF YOU REMAIN IN MY WORD, YOU ARE TRULY MY DISCIPLES” (JOHN 8:31).
2. LOVE FOR ONE ANOTHER—“BY THIS EVERYONE WILL KNOW THAT YOU ARE MY DISCIPLES, IF YOU LOVE ONE ANOTHER” (JOHN 13:35).
3. FRUITFULNESS—“BY THIS MY FATHER IS GLORIFIED, THAT YOU BEAR MUCH FRUIT AND PROVE TO BE MY DISCIPLES” (JOHN 15:8).
4. CROSS-BEARING SELF-DENIAL—“WHOEVER DOES NOT CARRY HIS CROSS AND FOLLOW ME CANNOT BE MY DISCIPLE” (LUKE 14:27).
5. WILLINGNESS TO FORSAKE ALL EARTHLY CLAIMS—LUKE 14:33.

V. REPRIMANDING

⁵⁰For whoever does the will of my Father in heaven is my brother & sister & mother.”

★ **CRITICAL DISTINCTION** ★

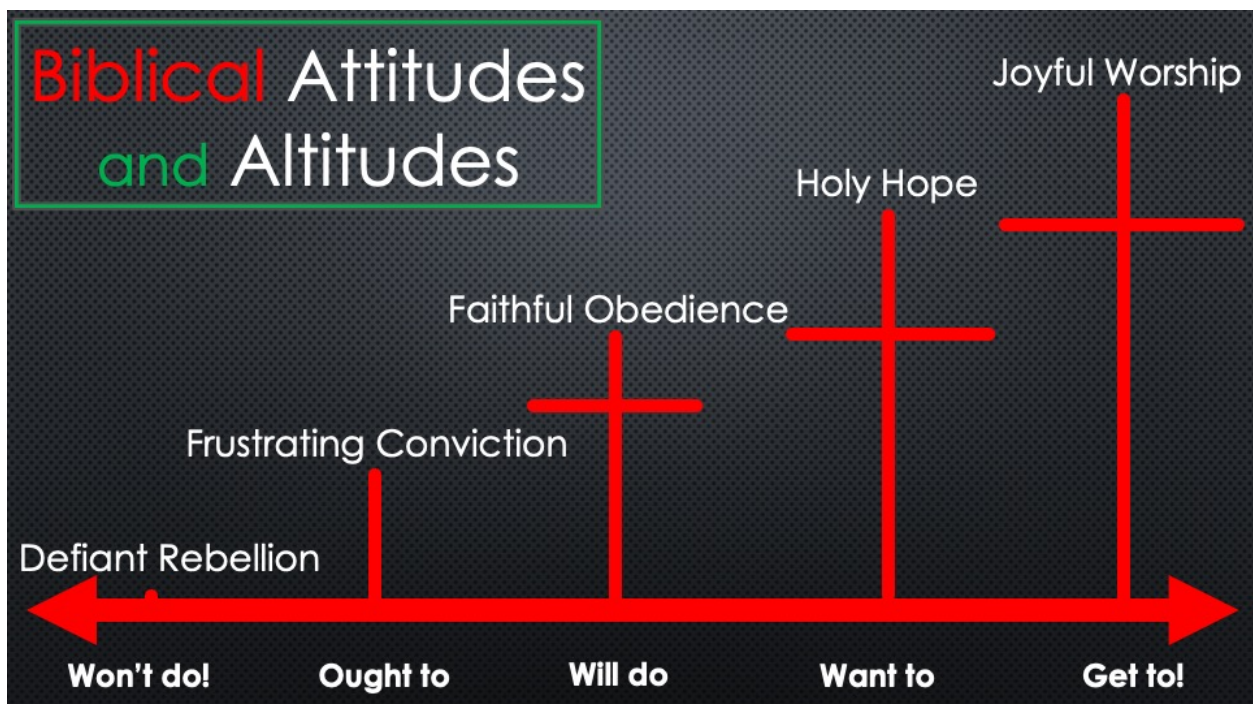
Jesus is declaring the WHO vs. HOW!

- Who? How? Why?
- Great Commandments
- Great Commission
- Great Combat

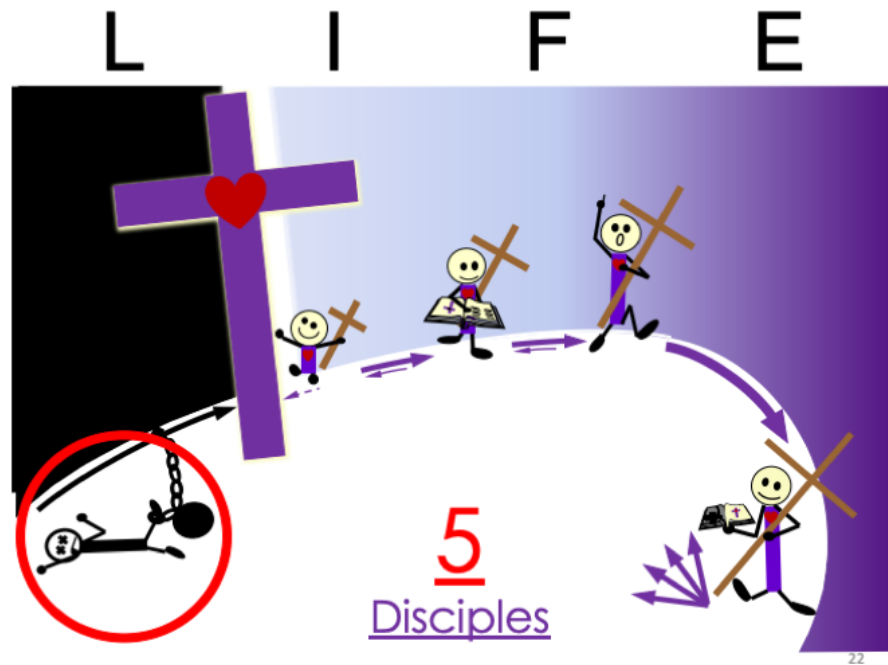
Discipleship:

(VERB)

The intentional endeavors of
“miraculous, Christ-like, works-in-progress”
 (a.k.a. **Disciples**) engaged in
“finding the lost AND growing the found”
 into family-members who are in-turn
committed to *making disciples*,
 who make disciples, who make disciples...
by God’s grace & for His glory.

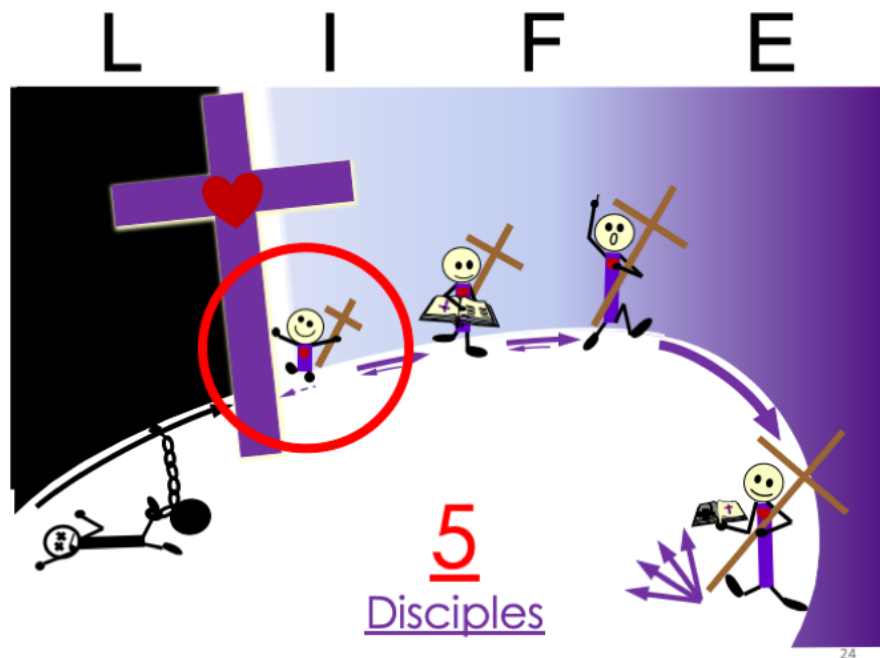






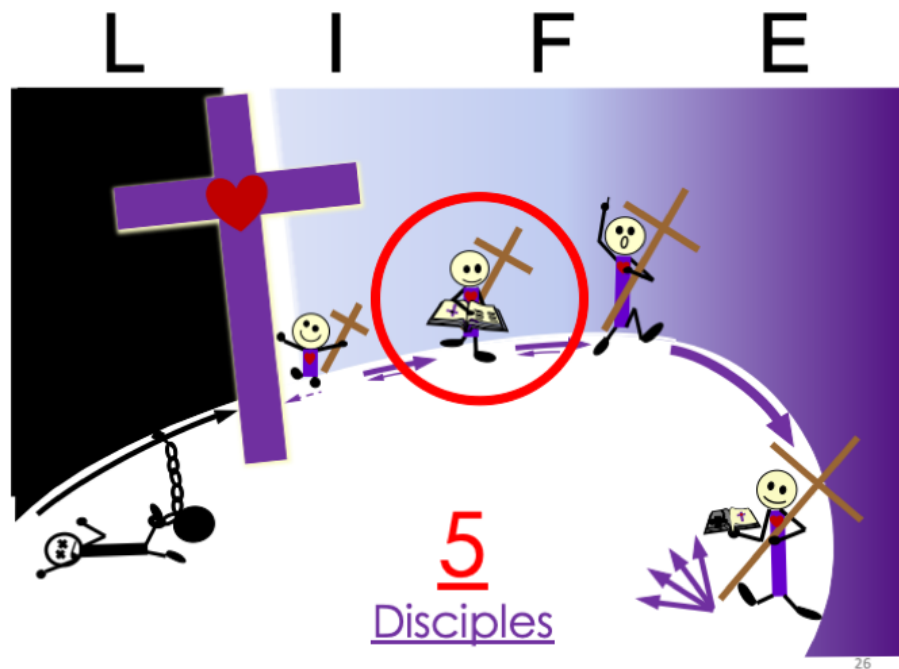
The LOST

All who are wrongly & rebelliously related to the God of the Bible; the **spiritually blind & stubborn**; they are **neither surrendered** to the Lordship of Jesus Christ, **nor filled** with His Spirit... While such souls are **often "religious,"** they **remain unrepentant, unbelieving, unfruitful & disobedient.** The **"lost"** are **spiritually-dead** sinners.



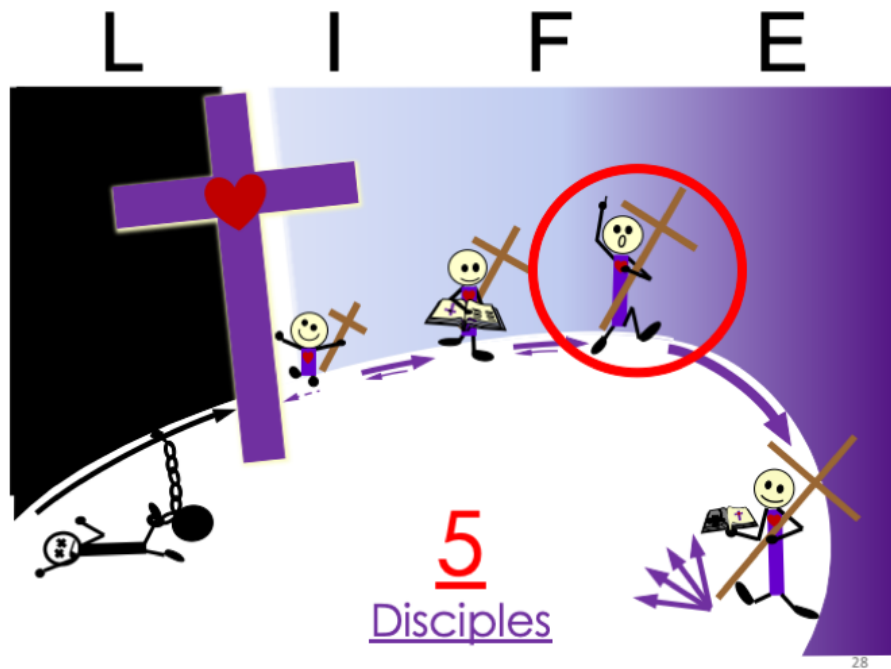
The LOVER

All born-again, Holy Spirit-filled, repentant & faithful “**infant-followers**” of the Lord Jesus Christ... **Lovers** are miraculously changed (while often missionally immature), in-filled but not fully informed; **eternally** saved but not yet missionally shaped. **Lovers** are saved sinners (aka - **biblical disciples**) now **ready-for** and in need of maturing discipleship



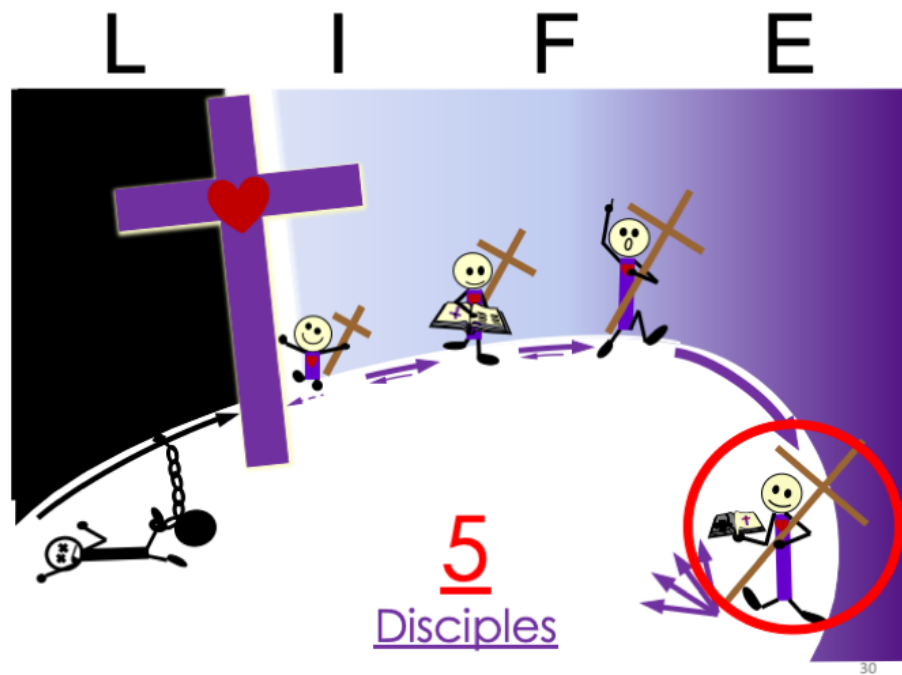
The LEARNER

A born again, growing, fruit-producing, biblical-follower of the Lord Jesus Christ; a **spiritual adolescent** (complete with their typical ups & downs)... Discovery & development, amidst a dark & distracting world, are daily dynamics in the **"Learner's"** life, as they are **actively** & **intentionally** disciplined in how to live & love in the light of their new Christian identity.



The LEADER

A stable, born again, spiritual-adult; a disciple whose DNA & discipleship (both inward & outward) are producing a pattern of missional, Christ-like, servant-oriented, multiplying-fruit, in the context of faithfully following the Lord Jesus Christ... **Leaders** are fishers of men; spiritual pillars, koinonia-championing chaperones; &/or spiritual "parents" in the family of God.



The LIFER

An **imperfect** but passionate, **all-in**, biblically-mature, fully devoted follower of the Lord Jesus Christ... **Lifers** are missionally & exponentially, fruit-producing, servant-leaders. **Lifers** are a God-given gift to the Church. **Lifers** are spiritual under-shepherds with God-given authority & responsibilities; they are **equippers who make disciples who make disciples who make disciples**.



One FAITH. One FAMILY. One FOCUS.

“But you will receive power when the Holy Spirit comes on you, and you will BE My witnesses (locally, regionally, and globally).” – Acts 1:8

One Question: **WHAT DO YOU WANT?**

One Offer: **COME AND SEE.**

One Promise: **TRUTH IN LOVE!**

Our Truth-in-Love Distinctives: We are...

- 1.** Responding to grace & repenting of sin...
- 2.** Trusting the Bible & obeying God's Word...
- 3.** Growing in-Christ & living Spirit-led...
- 4.** Praying for guidance & following by faith...
- 5.** Dying to self & carrying our cross...
- 6.** BE-ing the Church & loving one another...(*truly loving* one another)
- 7.** Equipping the saints & exemplifying supernatural unity...
- 8.** Ministering as ambassadors & discerning matters shrewdly...
- 9.** Worshipping God vertically & experiencing Him horizontally...
- 10.** Proclaiming the Gospel (*no matter what*) & fishing for men...
- 11.** Making disciplined-warriors & winning spiritual-warfare...
- 12.** Loving our King & serving His kingdom!

Matthew 12 ►

English Standard Version

Par ▼

Jesus Is Lord of the Sabbath

1At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat. **2**But when the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the Sabbath.” **3**He said to them, “**Have you not read what David did when he was hungry, and those who were with him: how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless? I tell you, something greater than the temple is here. And if you had known what this means, ‘I desire mercy, and not sacrifice,’ you would not have condemned the guiltless. For the Son of Man is lord of the Sabbath.**”

A Man with a Withered Hand

9He went on from there and entered their synagogue. **10**And a man was there with a withered hand. And they asked him, “Is it lawful to heal on the Sabbath?”—so that they might accuse him. **11**He said to them, “**Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath.**” **13**Then he said to the man, “**Stretch out your hand.**” And the man stretched it out, and it was restored, healthy like the other. **14**But the Pharisees went out and conspired against him, how to destroy him.

God’s Chosen Servant

15Jesus, aware of this, withdrew from there. And many followed him, and he healed them all **16**and ordered them not to make him known. **17**This was to fulfill what was spoken by the prophet Isaiah:

18“Behold, my servant whom I have chosen,
my beloved with whom my soul is well pleased.
I will put my Spirit upon him,
and he will proclaim justice to the Gentiles.
19He will not quarrel or cry aloud,
nor will anyone hear his voice in the streets;
20a bruised reed he will not break,
and a smoldering wick he will not quench,
until he brings justice to victory;
21and in his name the Gentiles will hope.”

Blasphemy Against the Holy Spirit

22Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw. **23**And all the people were amazed, and said, “Can this be the

Son of David?” **24**But when the Pharisees heard it, they said, “It is only by Beelzebul, the prince of demons, that this man casts out demons.” **25**Knowing their thoughts, he said to them, “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. **26**And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? **27**And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. **28**But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. **29**Or how can someone enter a strong man’s house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. **30**Whoever is not with me is against me, and whoever does not gather with me scatters. **31**Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. **32**And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

A Tree Is Known by Its Fruit

33“Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit. **34**You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. **35**The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil. **36**I tell you, on the day of judgment people will give account for every careless word they speak, **37**for by your words you will be justified, and by your words you will be condemned.”

The Sign of Jonah

38Then some of the scribes and Pharisees answered him, saying, “Teacher, we wish to see a sign from you.” **39**But he answered them, “An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. **40**For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. **41**The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. **42**The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

Return of an Unclean Spirit

43“When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, but finds none. **44**Then it says, ‘I will return to my house from which I came.’ And when it comes, it finds the house empty, swept, and put in order. **45**Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person is worse than the first. So also will it be with this evil generation.”

Jesus’ Mother and Brothers

46While he was still speaking to the people, behold, his mother and his brothers^a stood outside, asking to speak to him.^b **48**But he replied to the man who told him, “Who is my mother, and who are my brothers?” **49**And stretching out his hand toward his disciples, he said, “Here are my mother

and my brothers! **50**For whoever does the will of my Father in heaven is my brother and sister and mother.”

Footnotes:

a 46 Or *brothers and sisters*; also verses 48, 49

b 46 Some manuscripts insert verse 47: *Someone told him, "Your mother and your brothers are standing outside, asking to speak to you"*

2212. zéteó ►

Lexical Summary

zéteó: To seek, to search for, to desire, to strive after

Original Word: ζητέω

Part of Speech: Verb

Transliteration: zéteó

Pronunciation: dzay-teh'-o

Phonetic Spelling: (dzay-teh'-o)

KJV: be (go) about, desire, endeavour, enquire (for), require, (X will) seek (after, for, means)

NASB: seek, seeking, looking, seeks, trying, search, sought

Word Origin: [of uncertain affinity]

1. to seek
2. (specially, by Hebraism) to worship (God)
3. (in a bad sense) to plot (against life)
{literally or figuratively}

Strong's Exhaustive Concordance

desire, endeavour, seek after.

Of uncertain affinity; to seek (literally or figuratively); specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life) -- be (go) about, desire, endeavour, enquire (for), require, (X will) seek (after, for, means). Compare [punthanomai](#).

see GREEK [punthanomai](#)

HELPS Word-studies

2212 zētēō – properly, to seek by *inquiring*; to investigate to reach a *binding (terminal)* resolution; to search, "getting to the bottom of a matter."

NAS Exhaustive Concordance

Word Origin

of uncertain origin

Definition

to seek

NASB Translation

deliberating (1), demanding (1), inquire (1), looking (11), made efforts (1), search (4), searched (1), seek (36), seek after (1), seeking (35), seeks (9), sought (4), striving (1), tried (1), trying (6), kept trying to obtain (2).

Thayer's Greek Lexicon

STRONGS NT 2212: ζητέω

ζητέω, **ζητῶ**; imperfect 3 person singular **ἐζήτει**, plural **ἐζήτουν**; future **ζητήσω**; 1 aorist **ἐζήτησα**; passive, present **ζητοῦμαι**; imperfect 3 person singular **ἐζητεῖτο** (**Hebrews 8:7**); 1 future **ζητηθήσομαι** (**Luke 12:48**); (from Homer on); the Sept. for **שׁוּרַר**, and much more often for **שׁוּרַר**; **to seek**, i. e.

1. to seek in order to find;

a. universally and absolutely: **Matthew 7:7**; **Luke 11:9f** (see **εὐρίσκω**, 1 a); **τινα**, **Mark 1:37**; **Luke 2:48** (**Luke 2:45** R L marginal reading), (**Luke 4:42** Rec.); **John 6:24**; **John 18:4, 7**; **Acts 10:19**, and often; followed by **ἐν** with the dative of place, **Acts 9:11**; with the accusative of the thing (**μαργαρίτας**), of buyers, **Matthew 13:45**; something lost, **Matthew 18:12**; **Luke 19:10**; **τί ἐν τίνι**, as fruit on a tree, **Luke 13:6f**; **ἀνάπαυσιν**, a place of rest, **Matthew 12:43**; **Luke 11:24**; after the Hebrew (**שׁוּרַר שׁוּרַר־תּוֹרָה פ** ... (cf. Winer's Grammar, 33 (32); 18)) **ψυχὴν τίνος**, to seek, plot against, the life of one, **Matthew 2:20**; **Romans 11:3**, (**Exodus 4:19**, etc.); universally, **τί ζητεῖς**; what dost thou seek? what dost thou wish? **John 1:38** (39); (**John 4:27**).

b. to seek (i. e. in order to find out) by thinking, meditating, reasoning; to inquire into: **περί τίνος ζητεῖτε μετ' ἀλλήλων**; **John 16:19**; followed by indirect discourse, **πῶς, τί, τινα**: **Mark 11:18**; **Mark 14:1, 11**; **Luke 12:29**; **Luke 22:2**; **1 Peter 5:8**; **τόν Θεόν**, to follow up the traces of divine majesty and power, **Acts 17:27** (universally, to seek the knowledge of God, **Wis. 1:1** **Wis. 13:6**; (Philo, monarch. i. § 5)).

c. to seek after, seek for, aim at, strive after: **εὐκαιρίαν**, **Matthew 26:16**; **Luke 22:6**; **ψευδομαρτυρίαν**, **Matthew 26:59**; **Mark 14:55**; **τόν θάνατον**, an opportunity to die, **Revelation 9:6**; **λύσιν**, **1 Corinthians 7:27**; **τὴν βασιλείαν τοῦ Θεοῦ**, **Matthew 6:33**; **Luke 12:31**; **τά ἄνω**, **Colossians 3:1**; **εἰρήνην**, **1 Peter 3:11**; **ἀφθαρσίαν** etc. **Romans 2:7**; **δόξαν ἐκ τίνος**, **1 Thessalonians 2:6**; **τὴν δόξαν τὴν παρὰ τίνος**, **John 5:44**; **τά τίνος**, the property of one, **2 Corinthians**

12:14; τὴν δόξαν Θεοῦ, to seek to promote the glory of God, John 7:18; John 8:50; τό θέλημα τίνος, to attempt to establish, John 5:30; τό σύμφορον τίνος, to seek to further the profit or advantage of one, 1 Corinthians 10:33, equivalent to ζητεῖν τά τίνος, 1 Corinthians 10:24; 1 Corinthians 13:5; Philippians 2:21; ὑμᾶς, to seek to win your souls, 2 Corinthians 12:14; τόν Θεόν, to seek the favor of God (see ἐκζητέω, a.), Romans 10:20; (Romans 3:11 Tr marginal reading WH marginal reading). followed by an infinitive (Buttmann, 258 (222); Winers Grammar, § 44, 3) to seek i. e. **desire, endeavor**: Matthew 12:46 ((WH in marginal reading only)); ; Mark 4:19 (L Tr marginal reading); Mark 12:12; Luke 5:18; Luke 6:19; Luke 9:9; John 5:18; John 7:4 (Buttmann, § 142, 4); John 5:19; Acts 13:8; Acts 16:10; Romans 10:3; Galatians 1:10; Galatians 2:17; followed by ἵνα (Buttmann, 237 (205)), 1 Corinthians 14:12.

2. to seek i. e. require, demand: (σημεῖον, Mark 8:12 L T Tr WH; Luke 11:29 T Tr WH); σοφίαν, 1 Corinthians 1:22; δοκιμήν, 2 Corinthians 13:3; τί παρὰ τίνος, to crave, demand something from someone, Mark 8:11; Luke 11:16; Luke 12:48; ἐν τίνι, the dative of person, to seek in one, i. e. to require of him, followed by ἵνα, 1 Corinthians 4:2. (Compare: ἀναζητέω, ἐκζητέω, ἐπιζητέω, συζητέω.)

Topical Lexicon

Broad Scope of the Verb

The verb embraces every sphere of “seeking”: the mind’s search for truth, the heart’s pursuit of relationship, the will’s determination to obtain, and the body’s movement to find. Across the New Testament it is applied to God, to Christ, to believers, to the lost, and to Christ’s enemies, revealing motives that range from holy longing to murderous intent.

The Saving Quest of Christ

Luke 19:10 sums up the gospel: “For the Son of Man came to seek and to save the lost.” His incarnational mission is portrayed as active pursuit. He “went through every city and village” (Luke 8:1), “had to pass through Samaria” (John 4:4) to meet a woman at a well, and persistently “looked for” the straying sheep until He found it (Matthew 18:12-13). These scenes shape evangelistic ministry: believers do not wait for sinners to arrive; they go out seeking, mirroring the Shepherd.

God Seeking Worshipers

The Father Himself is presented as a Seeker: “The hour is coming, and has now come, when the true worshipers will worship the Father in spirit and in truth, for the Father is seeking such as these to worship Him” (John 4:23). Worship is not initiated by human curiosity but by divine

pursuit. Ministries of corporate worship stress authenticity because the One who seeks examines motive, not merely form.

Human Seeking of God

Scripture calls every person to a lifelong, whole-hearted search. Paul declares God designed history “so that they would seek Him and perhaps reach out for Him and find Him” ([Acts 17:27](#)). Jesus’ royal imperative frames discipleship: “But seek first the kingdom of God and His righteousness, and all these things will be added unto you” ([Matthew 6:33](#)). The promise of provision removes anxiety and liberates believers for single-minded devotion. Pastoral application urges early-morning prayer, diligent Bible study, and sustained obedience.

False or Misguided Seeking

Many texts warn that motive matters. Crowds in Capernaum “were searching for Jesus” only because they “ate the loaves and were filled” ([John 6:26](#)). Religious leaders “were seeking a way to destroy Him” ([Mark 11:18](#)). Herod “kept trying to see Him” ([Luke 9:9](#)) with political curiosity. Such records expose the bankruptcy of self-interest and unbelief, exhorting modern readers to examine why they pursue spiritual things.

Imperatives to Seek in Christian Conduct

[1 Corinthians 14:12](#) urges assemblies to “seek to excel in gifts that build up the church,” linking earnest desire with edification. Individual ethics echo the same priority: “No one should seek his own good, but the good of others” ([1 Corinthians 10:24](#)). The self-emptying love defined in [1 Corinthians 13:5](#) “does not seek its own.” Leadership training emphasizes this outward orientation as the mark of Christlike service.

Apostolic Examples

Paul’s personal testimony models proper seeking: “Am I now seeking the approval of men, or of God?” ([Galatians 1:10](#)). He “did not seek what is yours, but you” ([2 Corinthians 12:14](#)). Conversely, some ministers in Philippi “all seek their own interests, not those of Jesus Christ” ([Philippians 2:21](#)). The contrast supplies a crucial test for modern ministry.

Urgency and Eschatology

[Revelation 9:6](#) portrays a day when “men will seek death and will not find it,” underscoring that opportunities to seek grace are time-limited. Today’s evangelism carries that urgency: “Now is the day of salvation.”

Pastoral Consolation

When Christ was missing at twelve, Mary anxiously asked, “Son, why have You done this to us? Look, Your father and I have been anxiously seeking You” ([Luke 2:48](#)). His reply, “Did you not know that I must be in My Father’s house?” ([Luke 2:49](#)), teaches that even anxious seeking must

yield to the greater purpose of God. Pastors comfort families who pray for prodigals: the divine pattern is to seek and to find in due time.

Spiritual Warfare

Satan is described as “your adversary the devil prowls around like a roaring lion seeking someone to devour” (1 Peter 5:8). Vigilance and resistance are therefore required, “standing firm in the faith.” The same verb that calls believers to holy pursuit is used of the enemy’s destructive intent, highlighting the conflict of opposing quests.

Summary

The New Testament portrayal of seeking spans salvation history: the Father seeks worshipers, the Son seeks the lost, the Spirit seeks to glorify Christ through the church, believers seek God and one another’s good, while the unrepentant seek their own ends and the enemy seeks souls to ruin. Every occurrence of the verb confronts readers with a question: What, or whom, am I seeking?

1614. ekteínó ►

Lexical Summary

ekteínó: To stretch out, to extend

Original Word: ἐκτείνω

Part of Speech: Verb

Transliteration: ekteínó

Pronunciation: ek-TAY-no

Phonetic Spelling: (ek-ti'-no)

KJV: cast, put forth, stretch forth (out)

NASB: stretched, stretch, lay, extend, reached, stretching

Word Origin: [from G1537 (ἐκ - among) and teino "to stretch"]

1. to extend

Strong's Exhaustive Concordance

cast, put forth, stretch out.

From ek and teino (to stretch); to extend -- cast, put forth, stretch forth (out).

see GREEK ek

NAS Exhaustive Concordance

Word Origin

from *ek* and *teinó* (to stretch)

Definition

to extend

NASB Translation

extend (1), lay (2), reached (1), stretch (4), stretched (7), stretching (1).

Thayer's Greek Lexicon

STRONGS NT 1614: ἐκτείνω

ἐκτείνω; future ἐκτενῶ; 1 aorist ἐξέτεινα;

(from Aeschylus, Sophocles, Herodotus down); the Sept. common for פָּרַשׁ, נָטָה and שָׁלַח; **to stretch out, stretch forth**: τὴν χειρὰ (often in the Sept.), [Matthew 8:3](#); [Matthew 12:13](#); [Matthew 14:31](#); [Matthew 26:51](#); [Mark 1:41](#); [Mark 3:5](#); [Luke 5:13](#); [Luke 6:10](#); [John 21:18](#); [Acts 26:1](#); with the addition of ἐπὶ τινα, **over, toward, against one** — either to point out something, [Matthew 12:49](#), or to lay hold of a person in order to do him violence, [Luke 22:53](#); ἐκτείνειν τὴν χειρὰ εἰς ἴασιν, spoken of God, [Acts 4:30](#); ἀγκύρας, properly, to carry forward (R. V. **lay out**) the cable to which the anchor is fastened, i. e. **to cast anchor (the idea of extending the cables runs into that of carrying out and dropping the anchors)** (Hackett); cf. B. D. American edition, p. 3009a last paragraph), [Acts 27:30](#).

(Compare: ἐπτείνω,

Topical Lexicon

Meaning and Core Idea

Strong's Greek 1614 expresses the purposeful stretching forth of the hand or arm—an intentional extension that brings touch, command, help, or judgment. Throughout Scripture the gesture embodies decisive action, whether divine or human.

Occurrences and Distribution

The verb appears sixteen times across the Synoptic Gospels, John, and Acts. Half the uses come from the earthly ministry of Jesus, five occur in Luke–Acts as the Church is born, and one anticipates Peter's martyrdom in John. The settings fall naturally into four spheres: healing compassion, protective intervention, judicial arrest, and apostolic proclamation.

Christ's Healing Compassion

1. [Matthew 8:3](#); [Mark 1:41](#); [Luke 5:13](#) – “Jesus reached out His hand and touched him, saying, ‘I am willing. Be cleansed.’ And immediately the leprosy was cleansed.”
2. [Matthew 12:13](#); [Mark 3:5](#); [Luke 6:10](#) – The Lord commands the withered hand to be stretched out; on obeying, it is fully restored.

These scenes pair Christ's extended hand with the sufferer's obedient extension. The gesture becomes a living parable: divine willingness meets human trust, resulting in instantaneous wholeness. For ministry today the pattern urges personal, compassionate engagement that bridges distance and breaks uncleanness taboos.

Protective Intervention

[Matthew 14:31](#) – When Peter begins to sink, “Jesus immediately reached out His hand, took hold of him, and said, ‘You of little faith, why did you doubt?’”

[Matthew 26:51](#) – A disciple, “stretching out his hand,” draws a sword in misguided zeal.

In one case the stretched hand rescues; in the other it precipitates violence. The contrast warns that human impulse, even in defense of Jesus, must submit to the Lord who rescues by grace, not by force.

Gesture of Identification and Teaching

[Matthew 12:49](#) – “Stretching out His hand toward His disciples, He said, ‘Here are My mother and My brothers.’”

A simple motion redefines family as those who do the Father's will. The extended hand draws a new boundary line around kingdom relationships, instructing believers to prize obedience over bloodline.

Judicial Arrest and the Hour of Darkness

[Luke 22:53](#) – “This is your hour—and the dominion of darkness.” The leaders “stretched out” their hands to seize Jesus.

What Christ once used to heal, His enemies now employ to bind. Yet even this hostile extension fulfills redemptive purpose, demonstrating that human malice cannot overturn divine sovereignty.

Apostolic Prayer and Boldness

[Acts 4:30](#) – The congregation prays, “Stretch out Your hand to heal and perform signs and wonders through the name of Your holy servant Jesus.”

The early Church looks to the risen Christ to continue the same works He began, reinforcing a seamless continuity between the Gospel accounts and ongoing mission.

Public Address and Persuasion

[Acts 26:1](#) – Paul “stretched out his hand” before Agrippa as he offered his defense.

[Acts 27:30](#) – Sailors pretend to “stretch out” anchors but plan escape.

The gesture frames both authentic gospel proclamation and duplicity; therefore, discernment remains essential when hands go up in apparent sincerity.

Prophetic Sign of Suffering

[John 21:18](#) – “When you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.”

Tradition links the saying to Peter’s crucifixion. The stretched hand here signals surrender to God’s will even unto death, reminding believers that service may culminate in costly witness.

Old Testament Background

The gesture echoes Yahweh’s mighty acts—“with an outstretched arm” He delivered Israel ([Exodus 6:6](#)). New Testament usage situates Jesus and His Church within that salvific pattern: the same God who once liberated with a stretched arm now heals, saves, and judges through the incarnate Son.

Practical Ministry Application

- Extend the hand in personal, compassionate contact; distance ministry alone fails to model Christ’s touch.
- Pray expectantly for the Lord to stretch out His hand today, coupling proclamation with demonstration.
- Recognize that deliverance and suffering can both flow from the same divine initiative; faithful obedience includes rescue and possible martyrdom.
- Beware wielding the hand in self-directed violence; zeal must be guided by the Spirit, not the flesh.

Theological Reflections

The recurring image of the outstretched hand unites the narrative of Scripture: creation (formed by God’s hand), redemption (delivered by His hand), incarnation (touched by Christ’s hand), and consummation (into whose hand believers commend their spirit). Each occurrence of ἐκτείνω invites renewed trust in the One whose extended hand still sustains, saves, and sends.

3101. mathétés ►

Lexical Summary

mathétés: Disciple, learner, pupil

Original Word: μαθητής

Part of Speech: Noun, Masculine

Transliteration: mathétés

Pronunciation: ma-thay-TAYS

Phonetic Spelling: (math-ay-tes')

KJV: disciple

NASB: disciples, disciple, disciples', pupil

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

1. a learner, i.e. pupil

Strong's Exhaustive Concordance

disciple.

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

see GREEK [manthano](#)

HELPS Word-studies

3101 *mathētēs* (from *math-*, the "mental effort needed to think something through") – properly, a learner; a disciple, a follower of Christ who learns the doctrines of Scripture and the

lifestyle they require; someone catechized with proper instruction from the Bible with its necessary follow-through (life-applications). See also [3100](#) /*mathēteúō* ("to disciple").

NAS Exhaustive Concordance

Word Origin

from [manthanó](#)

Definition

a disciple

NASB Translation

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

Thayer's Greek Lexicon

STRONGS NT 3101: μαθητής

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

Topical Lexicon

Scope and Range of the Term

Μαθητής designates

**A LEARNER WHO BINDS HIMSELF TO
A TEACHER IN ORDER TO EMBRACE
THAT TEACHER'S WORLDVIEW
AND WAY OF LIFE.**

In the New Testament the noun describes (1) the inner circle of the Twelve, (2) the wider company that followed Jesus during His earthly ministry, and (3) the ever-expanding community of believers after Pentecost.

In every case the term is relational
and transformational: to be a

disciple is to belong to Jesus and to be changed by Him.

Disciples around Jesus during His Galilean and Judean Ministry

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

The Twelve as Representative Disciples

Within the broader group stand the Twelve ([Matthew 10:1–4](#); [Mark 3:14–19](#); [Luke 6:13–16](#)). They symbolize the new Israel, are appointed “to be with Him” ([Mark 3:14](#)) and are trained for mission. Their failures ([Matthew 17:19–20](#)), misunderstandings ([Mark 8:17–21](#)), and eventual restoration ([John 20:19–23](#)) serve as pastoral encouragement: genuine disciples may falter, yet grace prevails.

HALLMARKS OF GENUINE DISCIPLESHIP

- 1. OBEDIENCE TO CHRIST’S WORD—“IF YOU REMAIN IN MY WORD, YOU ARE TRULY MY DISCIPLES” (JOHN 8:31).**
- 2. LOVE FOR ONE ANOTHER—“BY THIS EVERYONE WILL KNOW THAT YOU ARE MY DISCIPLES, IF YOU LOVE ONE ANOTHER” (JOHN 13:35).**
- 3. FRUITFULNESS—“BY THIS MY FATHER IS GLORIFIED, THAT YOU BEAR MUCH FRUIT AND PROVE TO BE MY DISCIPLES” (JOHN 15:8).**
- 4. CROSS-BEARING SELF-DENIAL—“WHOEVER DOES NOT CARRY HIS CROSS AND FOLLOW ME CANNOT BE MY DISCIPLE” (LUKE 14:27).**

5. WILLINGNESS TO FORSAKE ALL EARTHLY CLAIMS—LUKE 14:33.

Contrast with Rabbinic Disciples

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

From Disciples to Apostles to Witnesses

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

The Great Commission and Perpetuity of Discipleship

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

Cost and Reward

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

Women as Disciples

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

Legacy in the Early Church

[Acts 6:7](#) reports, "the word of God continued to spread, and the number of disciples in Jerusalem grew rapidly." Disciples multiply in urban centers ([Acts 14:21-23](#)), are strengthened through teaching and pastoral visitation ([Acts 18:23](#); [20:1](#)), and become the seedbed for new leadership

([Acts 16:1](#)). Thus μαθητής functions as the ordinary designation for believers tasked with advancing the gospel.

Contemporary Implications

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

Matthew 12:50 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
3748 [e]	ὅστις hostis	Whoever	RelPro-NMS
1063 [e]	γὰρ gar	for	Conj
302 [e]	ἄν an	-	Prtcl
4160 [e]	ποιήσῃ poiēsē	shall do	V-ASA-3S
3588 [e]	τὸ to	the	Art-ANS
2307 [e]	θέλημα thelēma	will	N-ANS

3588 [e]	τοῦ tou	the	Art-GMS
3962 [e]	Πατρός Patros	Father	N-GMS
1473 [e]	μου mou	of Me	PPro-G1S
3588 [e]	τοῦ tou	who [is]	Art-GMS
1722 [e]	ἐν en	in	Prep
3772 [e]	οὐρανοῖς, ouranois	[the] heavens,	N-DMP
846 [e]	αὐτός autos	he	PPro-NM3S
1473 [e]	μου mou	My	PPro-G1S
80 [e]	ἀδελφός adelphos	brother	N-NMS
2532 [e]	καὶ kai	and	Conj
79 [e]	ἀδελφὴ adelphē	sister	N-NFS
2532 [e]	καὶ kai	and	Conj

3384 [e]	μήτηρ mētēr	mother	N-NFS
1510 [e]	ἐστίν. estin	is.	V-PIA-3S

3748. hostis, hétis, ho ti ►

Lexical Summary

hostis, hétis, ho ti: whoever, whatever, which, that

Original Word: ὅστις, ἥτις, ὅτι

Part of Speech: Relative Pronoun

Transliteration: hostis, hétis, ho ti

Pronunciation: ho'-stis, hay'-tis, ho'-ti

Phonetic Spelling: (hos'-tis)

KJV: X and (they), (such) as, (they) that, in that they, what(-soever), whereas ye, (they) which, who(-soever)

NASB: who, which, whoever, this, these, after, because

Word Origin: [from G3739 (ὅς - which) and G5100 (τίς - some)]

1. which some, i.e. any that
2. (definite) which same

Strong's Exhaustive Concordance

whoever, whichever, whatever

Including the feminine hetis (hay'-tis), and the neuter ho,ti (hot'-ee) from [hos](#) and [tis](#); which some, i.e. Any that; also (definite) which same -- X and (they), (such) as, (they) that, in that they, what(-soever), whereas ye, (they) which, who(-soever). Compare [hoti](#).

see GREEK [hos](#)

see GREEK [tis](#)

see GREEK [hoti](#)

NAS Exhaustive Concordance

Word Origin

from [hos](#), and [tis](#)

Definition

whoever, anyone who

NASB Translation

after (1), because (1), everyone who (1), one who (1), ones who (1), these (2), these...matters which (1), this (3), what (1), whatever things (1), which (29), who (61), whoever (9), whoever* (3), yet (1).

Thayer's Greek Lexicon

STRONGS NT 3748: ὅστις

ὅστις, ἥτις, ὅ, τί (separated by a hypodistole (comma), to distinguish it from **ὅτι**; but L T Tr write **ὅ τί**, without a hypodistole (cf. Tdf. Prolog., p. 111), leaving a little space between **ὅ** and **τί**; (WH **ὅτι**); cf. Winers Grammar, 46 (45f); (Lipsius, Gramm. Untersuch., p. 118f; WH. Introductory § 411)), genitive **ὅστινος** (but of the oblique cases only the accusative neuter **ὅ, τί** and the genitive **ὅτου**, in the phrase **ἕως ὅτου**, are found in the N. T.) (from Homer down), compound of **ὅς** and **τίς**, hence, properly, **anyone who**; i. e.:

1. whoever, everyone who: **ὅστις** simply, in the singular chiefly at the beginning of a sentence in general propositions, especially in Matt.; with an indicative present, [Matthew 13:12](#) (twice); [Mark 8:34](#) (where L Tr WH **εἰ τίς**); [Luke 14:27](#); neuter [Matthew 18:28](#) Rec.; with a future, [Matthew 5:39](#) (R G Tr marginal reading), ; , etc.; [James 2:10](#) R G; plural **οἵτινες**, **whosoever (all those who)**: with indicative present, [Mark 4:20](#); [Luke 8:15](#); [Galatians 5:4](#); with indicative aorist, [Revelation 1:7](#); [Revelation 2:24](#); [Revelation 20:4](#); **πᾶς ὅστις**, with indicative present [Matthew 7:24](#); with future [Matthew 10:32](#); **ὅστις** with subjunctive (where **ἄν** is lacking very rarely (cf. Winers Grammar, § 42, 3 (especially at the end); Buttmann, § 139, 31)) aorist (having the force of the future perfect in Latin), [Matthew 18:4](#) Rec.; [James 2:10](#) L T Tr WH. **ὅστις ἄν** with subjunctive aorist (Latin future perfect), [Matthew 10:33](#) (R G T); ; with subjunctive present [Galatians 5:10](#) (**ἐάν** T Tr WH); neuter with subjunctive aorist, [Luke 10:35](#); [John 14:13](#) (Tr marginal reading WH marginal reading present subjunctive); (Tr marginal reading WH marginal reading present subjunctive); with subjunctive present, [John 2:5](#); [1 Corinthians 16:2](#) (Tr WH **ἐάν**; WH marginal reading aorist subjunctive); **ὅ ἐάν τί** for **ὅ, τί ἄν** with subjunctive aorist [Ephesians 6:8](#) (R G); **πᾶν ὅ, τί ἄν** or **ἐάν** with subjunctive present, [Colossians 3:17, 23](#) (Rec.; cf. Buttmann, § 139, 19; Winer's Grammar, § 42, 3).

2. it refers to a single person or thing, but so that regard is had to a general notion or class to which this individual person or thing belongs, and thus it indicates quality: one who, such a one as, of such a nature that (cf. Kühner, § 554 Anm. 1, ii., p. 905; Jelf, § 816, 5); Lücke on [1 John 1:2](#), p. 210f): **ἡγούμενος, ὅστις ποιμανεῖ**, [Matthew 2:6](#); add, [Matthew 7:26](#); [Matthew 13:52](#); [Matthew 16:28](#); [Matthew 20:1](#); [Matthew 25:1](#); [Mark 15:7](#); [Luke 2:10](#); [Luke 7:37](#); [Luke 8:3](#); [John 8:25](#); [John 21:25](#) (Tdf. omits the verse); [Acts 11:28](#); [Acts 16:12](#); [Acts 24:1](#); [Romans 11:4](#); [1 Corinthians 5:1](#); [1 Corinthians 7:13](#) (Tdf. **εἰ τίς**); [Galatians 4:24, 26](#); [Galatians](#)

5:19; Philippians 2:20; Colossians 2:23; 2 Timothy 1:5; Hebrews 2:3; Hebrews 8:5; Hebrews 10:11; Hebrews 12:5; James 4:14; 1 John 1:2; Revelation 1:12; Revelation 9:4; Revelation 17:12; ὁ ναός τοῦ Θεοῦ ἅγιος ἐστίν, οἵτινες ἐστε ὑμεῖς (where οἵτινες makes reference to ἅγιος) and **such are ye**, 1 Corinthians 3:17 (some refer it to ναός).

3. Akin to the last usage is that whereby it serves to give a reason, **such as** equivalent to **seeing that he, inasmuch as he**: Romans 16:12 (here Lachmann brackets the clause); Ephesians 3:13; (Colossians 3:5); Hebrews 8:6; plural, Matthew 7:15; Acts 10:47; Acts 17:11; Romans 1:25, 32; Romans 2:15; Romans 6:2; Romans 9:4; Romans 16:7; 2 Corinthians 8:10; (Philippians 4:3 (where see Lightfoot)); 1 Timothy 1:4; Titus 1:11; 1 Peter 2:11.

4. According to a later Greek usage it is put for the interrogative τίς in direct questions (cf. Lob. ad Phryn., p. 57; Lachmann, larger edition, vol. i., p. xliii; Buttmann, 253 (218); cf. Winer's Grammar, 167 (158)); thus in the N. T. the neuter ὅ, τί stands for τί equivalent to διὰ τί in Mark 2:16 T Tr WH (cf. 7 WH marginal reading); (Jeremiah 2:36; 1 Chronicles 17:6 — for which in the parallel, 2 Samuel 7:7, ἵνα τί appears; Epistle of Barnabas 7, 9 [ET] ((where see Müller); cf. Tdf. Proleg., p. 125; Evang. Nicod. pars i. A. 14:3 p. 245 and note; cf. also Sophocles' Lexicon, under the word, 4)); many interpreters bring in John 8:25 here; but respecting it see ἀρχή, 1 b.

5. It differs scarcely at all from the simple relative ὅς (cf. Matthiae, p. 1073; Buttmann, § 127, 18; (Krüger, § 51, 8; Ellicott on Galatians 4:24; cf. Jebb in Vincent and Dickson's Handbook. to Modern Greek, Appendix, § 24); but cf. C. F. A. Fritzsche in Fritzschorum opuscul., p. 182f, who stoutly denies it): Luke 2:4; Luke 9:30; Acts 17:10; Acts 23:14; Acts 28:18; Ephesians 1:23.

6. ἕως ὅτου, on which see ἕως, II. 1 b. β., p. 268b middle

Topical Lexicon

Grammatical Profile

Strong's Greek 3748 appears in five basic spellings—ὅστις (m-s), ἥτις (f-s), οἵτινες (m-pl), αἵτινες (f-pl), ὅτινα/ὅτινα (n-pl)—and functions as an indefinite relative pronoun. It identifies a class by its quality (“whoever is of the sort that...”) rather than merely pinpointing an individual (“who”). Because it is qualitative, it often signals a principle or timeless truth instead of a single historical fact.

Indefinite-Relative Force in Context

1. Matthew 7:24-27; 7:26. In the twin parables of house-building the Lord contrasts ὅστις ἀκούει (“whoever hears”) with ὅστις ἀκούει καὶ μὴ ποιεῖ (“whoever hears and does not do”), establishing an abiding distinction between obedient and disobedient listeners.

2. [Matthew 19:29](#). “And everyone who has left houses or brothers or sisters... for My name’s sake will receive a hundredfold and will inherit eternal life.” The pronoun broadens the promise to all believers who display sacrificial discipleship, not just the Twelve.
3. [Luke 14:27](#). “Whoever does not carry his own cross and follow Me cannot be My disciple.” Again the class is defined by character (self-denial), not by ethnicity or position.
4. [Galatians 5:10](#). “The one who is troubling you” (ὅστις) leaves unnamed the false teacher, stressing the type rather than the identity.
5. [James 2:10](#). “Whoever keeps the whole Law yet stumbles at one point is guilty of breaking all of it.” The breadth of the principle is conveyed by ὅστις.

The Pronoun in the Teaching of Jesus

Jesus employs ὅστις especially in ethical instruction and parables ([Matthew 5–7](#); 13; 18; 19; 20; 21; 22; [Luke 14–15](#); 19). Its usage consistently draws a line between two ways of living—wise or foolish builders ([Matthew 7:24–27](#)), fruitful or barren hearers ([Mark 4:20](#); [Luke 8:15](#)), penitent or impenitent sinners ([Luke 15:7](#)). Because the pronoun points to the inherent nature of the participant, the Lord forces the listener to examine personal character rather than external labels.

Narrative Usage

Luke’s Gospel and Acts frequently use οἵτινες/αἵτινες to identify groups whose shared trait advances the storyline:

- [Luke 8:3](#) speaks of certain women “who were helping to support” Jesus and the Twelve—highlighting voluntary generosity.
- [Acts 17:11](#) commends Bereans “who were more noble-minded” in their eagerness to examine the Scriptures daily.
- [Acts 23:14](#) describes conspirators “who had bound themselves with an oath” to kill Paul, emphasizing the gravity of their plot.

Such occurrences enrich the narrative by stressing the nature of the group rather than merely listing names.

Pauline Letters: Doctrinal Weight

Paul leverages the qualitative thrust of 3748 to draw theological contrasts.

- [Romans 6:2](#): “How can we who died to sin still live in it?” The identity of believers is grounded in a definitive break with sin.
- [Galatians 2:4](#): “False brothers who had sneaked in” underlines the deceptive character, not just their presence.
- [Ephesians 1:23](#) calls the Church “which is His body,” underscoring the Church’s essential relationship to Christ, not simply its institutional form.
- [Philippians 3:7](#): the things “which were gain to me” sets up the autobiographical testimony that anything once valued is now “loss for Christ.”

Petrine and Hebrews Emphases

[1 Peter 2:11](#) addresses believers “who are strangers and exiles,” reminding them of their pilgrim character amid a hostile world. Hebrews often pairs 3748 with sacrificial language (10:8, 10:11) to emphasize the repetitive nature of Levitical offerings in contrast to the once-for-all sacrifice of Christ.

Eschatological Attention in Revelation

John’s Apocalypse uses ὅτινες to spotlight moral identity in judgment scenes:

- [Revelation 1:7](#): “Every eye will see Him, even those who pierced Him,” underlining culpability.
- [Revelation 11:8](#) describes Jerusalem metaphorically as “the great city, which is called spiritually Sodom and Egypt,” stressing its rebellious character.
- [Revelation 20:4](#) identifies martyrs “who had not worshiped the beast,” accenting their persevering fidelity.

Historical and Textual Observations

1. In Classical Greek ὅστις carried a conditional flavor (“whoever may be”), but by the Koine era the sense is more definite yet still qualitative.
2. English translations vary: “who,” “whoever,” “which,” or “those who.” Older versions often rendered it “whosoever,” giving the idea of an open category. Modern versions sometimes flatten it to a simple relative; careful study restores its full nuance.
3. Its presence can settle interpretive debates. In [Ephesians 3:13](#), “my tribulations for you, which are your glory,” ἥτις shows Paul’s sufferings are the kind that paradoxically achieve glory for the Church.

Pastoral and Homiletical Significance

Because 3748 marks character, preachers may legitimately generalize its statements as abiding principles. It summons believers to self-assessment (“Am I among those who...?”), encourages assurance (promises given to all of a certain description), and warns against presumption (condemnations likewise address a class). The pronoun therefore serves discipleship by anchoring ethical exhortation in identity.

Key Theological Themes Illuminated by 3748

- Identity precedes conduct ([Romans 6:2](#); [1 Peter 2:11](#)).
- Universal gospel invitation balanced with character-based division ([Matthew 7:24-27](#); [John 3:16](#) uses πᾶς ὁ πιστεύων, but ὅστις texts sharpen what true belief looks like).
- Unity of Jew and Gentile in the Church ([Ephesians 1:23](#); [Colossians 4:11](#)) defined by relation to Christ rather than lineage.
- Eschatological vindication for the faithful class ([Revelation 20:4](#)) and judgment on the rebellious class ([Revelation 19:2](#)).

Representative Sample of Occurrences

Matthew 25:1; 27:55; Luke 12:1; Acts 17:11; Romans 1:25, 32; 2 Corinthians 9:11; Galatians 4:24, 26; Ephesians 3:13; Colossians 3:5; 1 Timothy 6:9; Hebrews 10:8; 1 John 1:2.

Conclusion

Strong's 3748 stands at strategic points throughout the New Testament, marking off those whose defining qualities distinguish them in salvation history. Its consistent usage underlines the Bible's call to inward transformation and communal identity in Christ, reminding readers that divine promises and warnings alike pertain to "those who" display the corresponding character.

4160. poieó ►

Lexical Summary

poieó: To make, to do, to act, to cause, to work

Original Word: ποιέω

Part of Speech: Verb

Transliteration: poieó

Pronunciation: poy-eh'-o

Phonetic Spelling: (poy-eh'-o)

KJV: abide, + agree, appoint, X avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, X journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, X secure, shew, X shoot out, spend, take, tarry, + transgress the law, work, yield

NASB: do, make, done, doing, made, did, does

Word Origin: [apparently a prolonged form of an obsolete primary]

1. to make or do

{in a very wide application, more or less direct; properly refers to a single act thus differing from G4238}

Strong's Exhaustive Concordance

to make or do

Apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct) -- abide, + agree, appoint, X avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, X journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, X secure, shew, X shoot out, spend, take, tarry, + transgress the law, work, yield. Compare [prasso](#).

see GREEK [prasso](#)

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

to make, do

NASB Translation

accomplished (1), act (4), acted (3), acting (1), acts (2), appointed (3), away* (1), bear (5), bearing (1), bears (3), become (1), bore (1), bring (1), bring...to pass (1), bring about (2), bringing (1), brings forth (1), call (1), carried (1), carries (1), carry (1), cause (3), causes (2), causing (1), commit (2), commits (2), committed (4), composed (1), consider (1), created things (1), dealt (1), did (33), did...do (2), do (170), does (16), does...do (1), doing (38), done (43), establishing (1), execute (4), exercises (1), expose* (1), formed (1), formed a conspiracy (1), forms (1), gave (4), give (4), gives (1), giving (1), have (2), have kept (1), having (1), held (1), indulging (1), keep (3), keeps (1), kept (1), made (38), make (47), makes (7), making (9), observe (2), offer (1), offering (1), perform (4), performed (8), performing (7), performs (1), practice (5), practices (11), practicing (1), present (1), proceeding (1), produce (3), produced (1), produces (2), producing (1), provide (1), put (1), satisfy* (1), setting (1), show (2), showed (1), shown (1), spend (1), spent (4), took (1), treat (6), treated (1), weaker (1), worked (1), working (1).

Thayer's Greek Lexicon

STRONGS NT 4160: ποιέω

ποιέω, **ποιῶ**; imperfect 3 person singular **ἐποίει**, plural 2 person **ἐποιεῖτε**, 3 person **ἐποίουν**; future **ποιήσω**; 1 aorist **ἐποίησα**, 3 person plural optative **ποιήσειαν** ([Luke 6:11](#) R G; cf. Winers Grammar, § 13, 2 d.; (Buttmann, 42 (37))) and **ποιήσαιεν** (ibid. L T Tr WH (see WH's Appendix, p. 167)); perfect **πεποίηκα**; pluperfect **πεποιήκειν** without augment ([Mark 15:7](#); see Winers Grammar, § 12, 9; Buttmann, 33 (29)); middle, present **ποιουμαι**; imperfect **ἐποιουμην**; future **ποιήσομαι**; 1 aorist **ἐποίησάμην**; perfect passive participle **πεποιημενος** ([Hebrews 12:27](#)); from Homer down; Hebrew **פָּעַל**; Latin *facio*, that is,

I. to make (Latineffcio),

1. τί;

a. with the names of the things made, **to produce, construct, form,**

fashion, etc.: ἀντρακίαν, John 18:18; εἰκόνα, Revelation 13:14; ἱμάτια, Acts 9:39; ναούς, Acts 19:24; σκηνάς, Matthew 17:4; Mark 9:5; Luke 9:33; τύπους, Acts 7:43; πηλόν, John 9:11, 14; πλάσμα, Romans 9:20; according to some interpreters

(also Winer's Grammar, 256 n. 1 (210 n. 2)) ὁδόν ποιεῖν, **to make a path**, Mark 2:23 R G T Tr text WH text (so that the meaning is, that the disciples of Christ made a path for themselves through the standing grain by plucking the heads; see ὁδοποιέω, at the end. If we adopt this interpretation, we must take the ground that Mark does not give us the true account of the matter, but has sadly corrupted the narrative received from others; (those who do accept it, however, not only lay stress on the almost unvarying lexical usage, but call attention to the fact that the other interpretation (see below) finds the leading idea expressed in the participle — an idiom apparently foreign to the N. T. (see Winer's Grammar, 353 (331)), and to the additional circumstance that Mark introduces the phrase after having already expressed the idea of 'going', and expressed it by substantially the same word (παρὰ πορεύεσθαι) which Matthew () and Luke () employ and regard as of itself sufficient. On the interpretation of the passage, the alleged 'sad corruption,' etc., see James Morison, Commentary on Mark, 2nd edition, p. 57f; on the other side, Weiss, Marcusevangelium, p. 100). But see just below, under c.). **to create, to produce:** of God, as the author of all things, τί or τινα, Matthew 19:4; Mark 10:6; Luke 11:40; Hebrews 1:2; Acts 4:24; Acts 7:50; Acts 17:24; Revelation 14:7; passive, Hebrews 12:27 (Wis. 1:13 Wis. 9:9; 2 Macc. 7:28, and often in the O. T. Apocrypha; for הָיָה in Genesis 1:7, 16, 25, etc.; for הָיָה in Genesis 1:21, 27; Genesis 5:1, etc.; also in Greek

writings: γένος ἀνθρώπων, Hesiod op. 109, etc.; absolutely, ὁ ποιῶν, the creator, Plato, Tim., p. 76 c.); here belongs also Hebrews 3:2, on which see Bleek and Lünemann ((cf. below, 2 c. β.)). In imitation of the Hebrew הָיָה (cf. Winer's Simonis (4th edition 1828)), Lex. Hebrew et Chald., p. 754; Gesenius, Thesaurus, ii., p. 1074f) absolutely of men, **to labor, to do work**, Matthew 20:12 (Ruth 2:19); equivalent to **to be operative, exercise activity**, Revelation 13:5 Relz. L T Tr WH (cf. Daniel 11:28; but others render ποιεῖν in both these examples **spend, continue**, in reference to time; see II.

d. below).

b. joined to nouns denoting a state or condition, it signifies **to be the author of, to**

cause: σκάνδαλα, Romans 16:17; εἰρήνην (to be the author of harmony), Ephesians 2:15; James 3:18; ἐπισύστασιν (L T Tr WH ἐπίστασιν), Acts 24:12; συστροφὴν, Acts

23:12; ποιῶ τίνι τί, to bring, afford, a thing to one, Luke 1:68; Acts 15:3 (so also Greek writings, as Xenophon, mem. 3, 10, 8 (cf. Liddell and Scott, under the word A. II. 1 a.)).

c. joined to nouns involving the idea of action (or of something which is accomplished by action), so as to form a periphrasis for the verb cognate to the substantive, and thus to express the idea of the verb more forcibly — in which species of periphrasis the Greeks more commonly use the middle (see 3 below, and Winers Grammar, 256 (240); (Buttmann, § 135,

5)): μόνην ποιῶ παρὰ τίνι, John 14:23 (where L T Tr WH ποιησόμεθα;

cf. Thucydides 1, 131); ὁδόν, to make one's way, go, Mark 2:23 (where render as follows: **they began, as they went, to pluck the ears**; cf. ποιῆσαι ὁδόν αὐτοῦ, Judges 17:8; the Greeks say ὁδόν ποιεῖσθαι, Herodotus 7, 42; see above, under a.); πόλεμον, Revelation

13:5 Rec.elz; with the addition of μετὰ τίνος (equivalent to πολεμεῖν), Revelation 11:7; Revelation 12:17; Revelation 13:7 (here L omits; WH Tr marginal reading brackets the clause); (see μετὰ, I. 2 d., p. 403 {b}); ἐκδίκησιν, Luke 18:7, 8; τίνι, Acts 7:24, (Micah

5:15); ἐνέδραν, equivalent to ἐνεδρεύω, to make an ambush, lay wait, Acts

25:3; συμβούλιον, equivalent to συμβουλεύομαι, to hold a consultation, deliberate, Mark 3:6 (R G T Tr marginal reading WH marginal reading); Mark 15:1 (here T WH marginal

reading συμβούλιον ἑτοιμασάντες); συνωμοσίαν, equivalent to συνόμνυμι, Acts 23:13 (where L T Tr WH ποιησάμενοι for Rec. πεποιηκότες; see in 3 below); κρίσιν, to execute judgment, John 5:27; Jude 1:15. To this head may be referred norms by which the mode or kind of action is more precisely defined; as δυνάμεις, δύναμιν, ποιεῖν, Matthew

7:22; Matthew 13:58; Mark 6:5; Acts 19:11; τὴν ἐξουσίαν τίνος, Revelation

13:12; ἔργον (a notable work), ἔργα, of Jesus, John 5:36; John 7:3, 21; John 10:25; John

14:10, 12; John 15:24; κράτος, Luke 1:51; σημεῖα, τέρατα καὶ σημεῖα (Mark 13:22 Tdf.); John 2:23; John 3:2; John 4:54; John 6:2, 14, 30; John 7:31; John 9:16; John 10:41; John 11:47; John 12:18, 37; John 20:30; Acts 2:22; Acts 6:8; Acts 7:36; Acts 8:6; Acts 15:12; Revelation 13:13, 14; Revelation 16:14; Revelation 19:20; θαυμάσια, Matthew

21:15; ὅσα ἐποίει, ἐποίησαν, etc., Mark 3:8; Mark 6:30; Luke 9:10; in other phrases it is used of marvellous works, Matthew 9:28; Luke 4:23; John 4:45; John 7:4; John 11:45, 46; John 21:25 (not Tdf.); Acts 10:39; Acts 14:11; Acts 21:19; etc.

d. equivalent to **to make ready, to prepare**: ἄριστον, Luke 14:12; δεῖπνον, Mark 6:21; Luke 14:16; John 12:2 (δεῖπνον ποιεῖσθαι, Xenophon, Cyril 3, 3, 25); δοχήν, Luke 5:29; Luke 14:13 (Genesis 21:8); γάμους, Matthew 22:2 (γάμον, Tobit 8:19).

e. of things effected by generative force, **to produce, bear, shoot forth**: of trees, vines, grass, etc., κλάδους, Mark 4:32; καρπούς, Matthew 3:8, etc., see καρπός, 1 and 2 a. (Genesis 1:11, 12; Aristotle, de plant. (1, 4, p. 819b, 31); 2, 10 (829a, 41); Theophrastus, de caus. plant. 4,

11 ((?))); ἐλαίας, James 3:12 (τόν οἶνον, of the vine, Josephus, Antiquities 11, 3, 5); of a fountain yielding water, ibid.

f. ποιῶ ἐμαντῶ τί, to acquire, to provide a thing for oneself (i. e. for one's use): βαλάντια, Luke 12:33; φίλους, Luke 16:9; without a dative, to gain: of tradesmen (like our colloquialism, to make something), Matthew 25:16 (L Tr WH ἐκέρδησεν); Luke 19:18 (Polybius 2, 62, 12; pecuniam maximam facere, Cicero, Verr. 2, 2, 6).

2. With additions to the accusative which define or limit the idea of making:

a. τί ἐκ τίνος (genitive of material), to make a thing out of something, John 2:15; John 9:6; Romans 9:21; κατὰ τί, according to the pattern of a thing (see κατὰ, II. 3 c. α.), Acts 7:41. with the addition, to the accusative of the thing, of an adjective with which the verb so blends that, taken with the adjective, it may be changed into the verb cognate to the adjective: εὐθείας ποιεῖν (τάς τριβούς), equivalent to ἐυθύνειν, Matthew 3:3; Mark 1:3; Luke 3:4; τρίχα λευκήν ἢ μέλαιναν, equivalent to λευκαίνειν, μελαίνειν, Matthew 5:36; add, Acts 12:19; Hebrews 12:13; Revelation 21:5.

b. τό ἱκανόν τίνι; see ἱκανός, a. c. ποιεῖν τινα with an accusative of the predicate, α. to (make i. e.) render one anything: τινα ἴσον τίνι, Matthew 20:12; τινα δῆλον, Matthew 26:73; add, Matthew 12:16; Matthew 28:14; Mark 3:12; John 5:11, 15; John 7:23; John 16:2; Romans 9:28 (R G, Tr marginal reading in brackets); Hebrews 1:7; Revelation 12:15; τινας ἀλιεῖς, to make them fit (qualify them) for fishing, Matthew 4:19; (ποιῶν ταῦτα γνωστά ἀπ' αἰῶνος, Acts 15:17f, G T Tr WH (see γνωστός, and cf. II.

a. below)); τά ἀμφοτέρω ἐν, to make the two different things one, Ephesians 2:14; to change one thing into another, Matthew 21:13; Mark 11:17; Luke 19:46; John 2:16; John 4:46; 1 Corinthians 6:15. β. to (make i. e.) constitute or appoint one anything: τινα κύριον, Acts 2:36; Revelation 5:10; to this sense some interpreters would refer Hebrews 3:2 also, where after τῶ ποιήσαντι αὐτόν they supply from the preceding context τόν ἀπόστολον καί ἀρχιερέα κτλ.; but it is more correct to take ποιεῖν here in the sense of create (see 1 a. above); τινα, ἵνα with the subjunctive to appoint or ordain one that etc. Mark 3:14. γ. to (make, i. e.) declare one anything: John 5:18; John 8:53; John 10:33; John 19:7, 12; 1 John 1:10; 1 John 5:10; τί with an accusative of the predicate Matthew 12:33 (on which see Meyer).

d. with adverbs: καλῶς ποιῶ τί, Mark 7:37 (A. V. do); τινα ἔξω, to put one forth, to lead him out (German hiausthun), Acts 5:34 (Xenophon, Cyril 4, 1, 3).

e. **ποιῶ τινα** with an infinitive **to make one do a thing**, [Mark 8:25](#) (R G L Tr marginal reading); [Luke 5:34](#); [John 6:10](#); [Acts 17:26](#); or **become something**, [Mark 1:17](#); **τινα** followed by **τοῦ** with an infinitive **to cause one to** etc. [Acts 3:12](#) (Winers Grammar, 326 (306); Buttmann, § 140, 16 δ.); also followed by **ἵνα** (Buttmann, § 139, 43; Winer's Grammar, § 44, 8 b. at the end), [John 11:37](#); [Colossians 4:16](#); [Revelation 13:15](#) (here T omits; WH brackets **ἵνα**); ; (other examples in Sophocles' Lexicon, under the word, 8).

3. As the active **ποιεῖν** (see 1 c. above), so also the middle **ποιεῖσθαι**, joined to accusatives of abstract nouns forms a periphrasis for the verb cognate to the substantive; and then, while **ποιεῖν** signifies **to be the author of a thing** (to cause, bring about, as **ποιεῖν πόλεμον, εἰρήνην**), **ποιεῖσθαι** denotes an action which pertains in some way to the actor (for oneself, among themselves, etc., as **σπονδάς, εἰρήνην ποιεῖσθαι**), or which is done by one with his own resources ((the 'dynamic' or 'subjective' middle), as **πόλεμον ποιεῖσθαι** (**to make, carry on**, war); cf. Passow, under the word, I. 2 a. ii., p. 974f; (Liddell and Scott, under the word, A. II. 4); Krüger, § 52, 8, 1; Blume ad Lycurgus, p. 55; (Winers Grammar, § 38, 5 n.; Buttmann, § 135, 5); although this distinction is not always, observed even by the Greeks): **ποιεῖσθαι μόνην** (make our abode), [John 14:23](#) L T Tr WH (see 1 c. above); **συνωμοσίαν** (Herodian, 7, 4, 7 (3 edition, Bekker); Polybius 1, 70, 6; 6, 13, 4; in the second instance Polybius might more fitly have said **ποιεῖν**), [Acts 23:13](#) L T Tr WH, see 1 c. above; **λόγον**, to compose a narrative, [Acts 1:1](#); to make account of, regard, (see **λόγος**, II. 2 (and cf. I. 3 a.)), [Acts 20:24](#) (T Tr WH, **λόγου**); **ἀναβολήν** (see **ἀναβολή**), [Acts 25:17](#); **ἐκβολήν** (see **ἐκβολή**, b.), [Acts 27:18](#); **κοπετόν** (equivalent to **κόπτομαι**), [Acts 8:2](#) (here L T Tr WH give the active, cf. Buttmann, § 135, 5 n.); **πορείαν** (equivalent to **πορεύομαι**), [Luke 13:22](#) (Xenophon, Cyril 5, 2, 31; anab. 5, 6, 11; Josephus, Vita §§11 and 52; Plutarch, de solert. anim., p. 971 e.; 2 Macc. 3:8 2Macc. 12:10); **κοινωνίαν**, to make a contribution among themselves and from their own means, [Romans 15:26](#); **σπουδήν**, [Jude 1:3](#) (Herodotus 1, 4; 9, 8; Plato, legg. 1, p. 628 e.; Polybius 1, 46, 2 and often; Diodorus 1, 75; Plutarch, puer. educ. 7, 13; others); **αὔξησιν** (equivalent to **αυξάνομαι**), to make increase, [Ephesians 4:16](#); **δέησιν, δεήσεις**, equivalent to **δέομαι**, to make supplication, [Luke 5:33](#); [Philippians 1:4](#); [1 Timothy 2:1](#); **μνείαν** (which see); **μνήμην** (which see in b.), [2 Peter 1:15](#); **πρόνοιαν** (equivalent to **προνοῦμαι**), to have regard for, care for, make provision for, **τίνος**, [Romans 13:14](#) (Isocrates paneg. §§ 2 and 136 (pp. 52 and 93, Lange edition); Demosthenes, p. 1163, 19; 1429, 8; Polybius 4, 6, 11; Dionysius Halicarnassus, Antiquities 5, 46; Josephus, b. j. 4, 5, 2; Antiquities 5, 7, 9; contra Apion 1, 2, 3; Aelian v. h. 12,

56; others; cf. Kypke, Observations, ii, p. 187); καθαρισμόν, Hebrews 1:3 (Job 7:21); βέβαιον ποιῆσθαι τί, equivalent to βεβαιουν, 2 Peter 1:10.

II. to do (Latinago), i. e. to follow some method in expressing by deeds the feelings and thoughts of the mind;

a. universally, with adverbs describing the mode of action: καλῶς, to act rightly, do well, Matthew 12:12; 1 Corinthians 7:37, 38; James 2:19; καλῶς ποιεῖν followed by a participle (cf. Buttmann, § 144, 15 a.; Winer's Grammar, § 45, 4 a.), Acts 10:33; Philippians 4:14; 2 Peter 1:19; 3 John 1:6 (examples from Greek writings are given by Passow, under II. 1 b. vol. ii., p. 977 {a}); (Liddell and Scott, under the word, B. I. 3)); κρεῖσσον, 1 Corinthians 7:38; φρονίμως, Luke 16:8; οὕτω (οὕτως), Matthew 5:47 (R G); ; Luke 9:15; Luke 12:43; John 14:31; Acts 12:8; 1 Corinthians 16:1; James 2:12; ὡς καθώς, Matthew 1:24; Matthew 21:6; Matthew 26:19; Matthew 28:15; Luke 9:54 (T Tr text WH omit; Tr marginal reading brackets the clause); 1 Thessalonians 5:11; ὥσπερ, Matthew 6:2; ὁμοίως, Luke 3:11; Luke 10:37; ὡσαύτως, Matthew 20:5. κατὰ τί, Matthew 23:3; Luke 2:27; πρὸς τί, to do according to a thing (see πρὸς, I. 3 f.), Luke 12:47. with a participle indicating the mode of acting, ἀγνοῶν ἐποίησα, I acted (A. V. **did it**) ignorantly, 1 Timothy 1:13. with the accusative of a thing, and that the accusative of a pronoun: with τί indefinite 1 Corinthians 10:31; with τί interrogative, Matthew 12:3; Mark 2:25; Mark 11:3 (not Lachmann marginal reading); Luke 3:12, 14; Luke 6:2; Luke 10:25; Luke 16:3, 4; Luke 18:18; John 7:51; John 11:47, etc.; with a participle added, τί ποιεῖτε λύοντες; equivalent to διὰ τί λύετε; Mark 11:5; τί ποιεῖτε κλαίοντες; Acts 21:13; but differently τί ποιήσουσι κτλ.; i. e. what must be thought of the conduct of those who receive baptism? Will they not seem to act foolishly? 1 Corinthians 15:29. τί περισσόν, Matthew 5:47; with the relative ὅ, Matthew 26:13; Mark 14:9; Luke 6:3; John 13:7; 2 Corinthians 11:12, etc.; τοῦτο, i. e. what has just been said, Matthew 13:28; Mark 5:32; Luke 5:6; Luke 22:19 ((WH reject the passage)); Romans 7:20; 1 Corinthians 11:25; 1 Timothy 4:16; Hebrews 6:3; Hebrews 7:27, etc.; τοῦτο to be supplied, Luke 6:10; αὐτό τοῦτο, Galatians 2:10; ταῦτα, Matthew 23:23; Galatians 5:17; 2 Peter 1:10; (ταῦτα followed by a predicate adjective Acts 15:17f, G T Tr WH (according to one construction; cf. R. V. marginal reading, see I. 2 c. α. above, and cf. γνωστός)); αὐτά, Romans 2:3; Galatians 3:10. With nouns which denote a command, or some rule of action, ποιῶ signifies **to carry out, to execute**; as, τὸν νόμον, in classical Greek to make a law, Latin legem ferre, of legislators; but in Biblical Greek to do the law, meet its demands, legi satisfacere, John 7:19; Galatians 5:3, (Joshua 22:5; 1 Chronicles 22:12; 2 , עָשָׂה הַתּוֹרָה Chronicles 14:3 (4)); τὰ τοῦ νόμου, the things which the law commands, Romans 2:14; τάς ἐντολάς, Matthew 5:19; 1 John 5:2 L T Tr WH; Revelation 22:14 R G; τό θέλημα τοῦ θεοῦ, Matthew 7:21; Matthew

12:50; Mark 3:35; John 4:34; John 6:38; John 7:17; John 9:31; Ephesians 6:6; Hebrews 13:21; τά θελήματα τῆς σαρκός, Ephesians 2:3; τάς ἐπιθυμίας τίνος, John 8:44; τὴν γνώμην τίνος, Revelation 17:17; μίαν γνώμην, to follow one and the same mind (purpose) in acting, *ibid.* R G T Tr WH; τὸν λόγον τοῦ Θεοῦ, Luke 8:21; τοὺς λόγους τίνος, Matthew 7:24, 26; Luke 6:47, 49; ἃ or ὁ or ὅ, τί etc. λέγει τίς, Matthew 23:3; Luke 6:46; John 2:5; Acts 21:23; ἃ παραγγέλλει τίς, 2 Thessalonians 3:4; τὴν πρόθεσιν, Ephesians 3:11; τά διαταχθέντα, Luke 17:10 (τό προσταχθεν, Sophocles Phil. 1010); ὁ αἰτεῖ τίς, John 14:13; Ephesians 3:20; ὁ ἐντέλλεται τίς, John 15:14; τά ἔθῃ, Acts 16:21. With nouns describing a plan or course of action, **to perform, accomplish:** ἔργα, Titus 3:5; ποιεῖν τά ἔργα τίνος, to do the same works as another, John 8:39, 41; τά πρῶτα ἔργα, Revelation 2:5; τά ἔργα τοῦ Θεοῦ, delivered by God to be performed, John 10:37f; τό ἔργον, work committed to me by God, John 17:4; τό ἔργοι εὐαγγελιστοῦ, to perform what the relations and duties of an evangelist demand, 2 Timothy 4:5; ἔργον τί, to commit an evil deed, 1 Corinthians 5:2 (T WH Tr marginal reading πράξας); plural 3 John 1:10; ἀγαθόν, to do good, Matthew 19:16; (Mark 3:4 Tdf.); 1 Peter 3:11; τό ἀγαθόν, Romans 13:3; ὁ ἐάν ἀγαθόν, Ephesians 6:8; τά ἀγαθά, John 5:29; τό καλόν, Romans 7:21; 2 Corinthians 13:7; Galatians 6:9; James 4:17; τά ἀρεστά τῷ Θεῷ, John 8:29; τό ἀρεστόν ἐνώπιον τοῦ Θεοῦ, Hebrews 13:21; 1 John 3:22; τί πιστόν, to perform something worthy of a Christian (see πιστός, at the end), 3 John 1:5; τὴν δικαιοσύνην, Matthew 6:1 (for Rec. ἐλεημοσύνην); 1 John 2:29; 1 John 3:7, 10 (not Lachmann; Revelation 22:11 G L T Tr WH); τὴν ἀλήθειαν (to act uprightly; see ἀλήθεια, I. 2 c.), John 3:21; 1 John 1:6; χρηστότητα, Romans 3:12; ἔλεος, to show oneself merciful, James 2:13; with μετά τίνος added (see ἔλεος, ἐλέους, 1 and 2 b.), Luke 1:72; Luke 10:37; ἐλεημοσύνην, Matthew 6:2f; plural, Acts 9:36; Acts 10:2 (see ἐλεημοσύνη, 1 and 2). **to commit:** τὴν ἁμαρτίαν, John 8:34; 1 John 3:4, 8; ἁμαρτίαν, 2 Corinthians 11:7; James 5:15; 1 Peter 2:22; 1 John 3:9; τὴν ἀνομίαν, Matthew 13:41; ἁμάρτημα, 1 Corinthians 6:18; τά μή καθήκοντα, Romans 1:28; ὁ οὐκ ἔξεστιν, Matthew 12:2; Mark 2:24; ἄξια πληγῶν; Luke 12:48; βδέλυγμα, Revelation 21:27; φόνον, Mark 15:7; ψεῦδος, Revelation 21:27; Revelation 22:15; κακόν, Matthew 27:23; Mark 15:14; Luke 23:22; 2 Corinthians 13:7; τό κακόν, Romans 13:4; plural κακά, 1 Peter 3:12; τά κακά, Romans 3:8.

b. ποιεῖν τί with the case of a person added; α. with an accusative of the person: τί ποιήσω Ἰησοῦν; what shall I do unto Jesus? [Matthew 27:22](#); [Mark 15:12](#); cf. Winer's Grammar, 222 (208); (Buttmann, § 131, 6; Kühner, § 411, 5); Matthiae, § 415, 1 a. β.; also with an adverb, εὖ ποιῶ τινά, to do well i. e. show oneself good (kind) to one (see εὖ, under the end), [Mark 14:7](#) R G; also καλῶς ποιῶ, [Matthew 5:44](#) Rec. β. with a dative of the person, **to do (a thing) unto** one (to his advantage or disadvantage), rarely so in Greek writings (cf. Winer's Grammar, and B as above; Kühner, as above Anm. 6): [Matthew 7:12](#); [Matthew 18:35](#); [Matthew 20:32](#); [Matthew 21:40](#); [Matthew 25:40, 45](#); [Mark 5:19, 20](#); [Mark 10:51](#); [Luke 1:49](#); [Luke 6:11](#); [Luke 8:39](#); [Luke 18:41](#); [Luke 20:15](#); [John 9:26](#); [John 12:16](#); [John 13:12](#); [Acts 4:16](#); also with an adverb: καθῶς, [Mark 15:8](#); [Luke 6:31](#); [John 13:15](#); ὁμοίως, [Luke 6:31](#); οὕτως, [Luke 1:25](#); [Luke 2:48](#); ὡσαύτως, [Matthew 21:36](#); καλῶς ποιεῖν τίνι, [Luke 6:27](#); εὖ, [Mark 14:7](#) L Tr WH; κακά τίνι, to do evil to one, [Acts 9:13](#); τί, **what** (namely, κακόν), [Hebrews 13:6](#) (according to punctuation of G L T Tr WH); ταῦτα πάντα, all these evils, [John 15:21](#) R G L marginal reading; ποιεῖν τίνι κατὰ τὰ αὐτά (L T Tr WH (Rec. ταῦτα)), **in the same manner**, [Luke 6:23, 26](#). γ. ποιεῖν τί with the more remote object added by means of a preposition: ἐν τίνι (German an einem), **to do to one**, [Matthew 17:12](#); [Luke 23:31](#) (here A. V. 'in the green tree,' etc.); also εἰς τινά, unto one, [John 15:21](#) L text T Tr WH.

c. God is said ποιῆσαι τί μετά τίνος, when present with and aiding (see μετά, I. 2 b. β.), [Acts 14:27](#); [Acts 15:4](#).

d. with designations of time (Buttmann, § 131, 1), **to pass, spend**: χρόνον, [Acts 15:33](#); [Acts 18:23](#); μῆνας τρεῖς, [Acts 20:3](#); νυχθήμερον, [2 Corinthians 11:25](#); ἐνιαυτόν or ἐνιαυτόν ἕνα, [James 4:13](#) (Tobit 10:7; Josephus, Antiquities 6, 1, 4 at the end; Stallbaum on Plato, Phileb., p. 50 c., gives examples from Greek writings (and references; cf. also Sophocles' Lexicon, under the word 9); in the same sense πᾶν in [Ecclesiastes 6:12](#) (); and the Latin facere: Cicero, ad Att. 5, 20 Apameae quinque dies morati, ... Iconii decem fecimus; Seneca, epistles 66 (l. 7, epistle 4, Haase edition), quamvis autem paucissimos una fecerimus dies); some interpreters bring in here also [Matthew 20:12](#) and [Revelation 13:5](#) Rec. **not elz** L T Tr WH; but on these passages see I. 1 a. above.

e. like the Latin ago equivalent to **to celebrate, keep**, with the accusative of a noun designating a feast: τό πάσχα, [Matthew 26:18](#) ([Joshua 5:10](#); but in [Hebrews 11:28](#) the language denotes **to make ready**, and so at the same time **to institute**, the celebration of the passover; German veranstalten); τήν ἑορτήν, [Acts 18:21](#) Rec. f. equivalent to (Latin perficio) **to perform**: as opposed to λέγειν, [Matthew 23:3](#); to θέλειν, [2 Corinthians 8:10](#)f; to a promise, [1 Thessalonians 5:24](#). (Compare: περιποιέω, προσποιέω.)

[SYNONYMS: ποιεῖν, πράσσειν: roughly speaking, ποιεῖν may be said to answer to the

Latin *facere* or the English **do**, *πράσσειν* to *agere* or English **practise**; *ποιεῖν* to designate performance, *πράσσειν* intended, earnest, habitual, performance; *ποιεῖν* to denote merely productive action, *πράσσειν* definitely directed action; *ποιεῖν* to point to an actual result, *πράσσειν* to the scope and character of the result. **In Attic in certain connections the difference between them is great, in others hardly perceptible** (Schmidt); see his Syn., chapter 23, especially § 11; cf. Trench, N. T. Synonyms, § xcvi.; Green, 'Critical Note' on [John 5:29](#); (cf. *πράσσω*, at the beginning and 2). The words are associated in [John 3:20, 21](#); [John 5:29](#); [Acts 26:9, 10](#); [Romans 1:32](#); [Romans 2:3](#); [Romans 7:15](#)ff; 13:4, etc.]

Topical Lexicon

The Dynamic Scope of ποιέω in the New Testament

Chosen by the inspired writers almost six-hundred times, ποιέω stands behind an enormous range of activity—creation, covenant obedience, miracle, sin, worship, pastoral labor, and eschatological consummation. Whether rendered “make,” “do,” “produce,” “practice,” or “cause,” the verb always stresses purposeful action. Its frequency and flexibility show that biblical faith is never mere contemplation but an embodied, God-directed way of life.

Creation and Providence

In [Acts 17:24](#) Paul declares to the Athenians, “The God who made the world and everything in it is Lord of heaven and earth.” By echoing [Genesis 1](#), ποιέω locates the gospel within God’s creative sovereignty. [Hebrews 1:2](#) likewise credits the Son “through whom He made the universe,” uniting cosmology with Christology. Even the angelic proclamation of [Revelation 14:7](#)—“Worship Him who made heaven and earth, the sea and the springs of waters”—shows that creation language remains evangelistic and eschatological.

Covenant Obedience and Moral Choice

Jesus presses ποιέω into ethical service: “Whoever does the will of My Father in heaven is My brother and sister and mother” ([Matthew 12:50](#)). The Sermon on the Mount culminates with the wise man “who hears these words of Mine and does them” ([Matthew 7:24](#)). Paul applies the same verb to civil righteousness—magistrates reward “the one who does good” ([Romans 13:4](#))—and James cites it for whole-law obedience ([James 2:10](#)). Thus ποιέω links hearing and doing, confession and conduct.

Sin and Lawlessness

Negative uses expose rebellious practice. [John 3:20](#) notes that “everyone who does evil hates the light,” and [1 John 3:4](#) equates “practicing sin” with lawlessness. [Romans 1:32](#) indicts a culture that “not only continue to do these very things but also approve of those who do them.” The same verb that celebrates obedience unmasks depravity, sharpening moral accountability.

The Works of Christ

The Gospels spotlight ποιέω for the Savior's redemptive mission. Jesus testifies, "The works the Father has given Me to accomplish—the very works I am doing—bear witness about Me" ([John 5:36](#)). His earthly ministry is summarized in [Acts 1:1](#) as what He "began to do and to teach," an unfinished program extended through His body, the church ([Acts 1:8](#)). John piles up the aorist forms to catalog specific signs (for example [John 2:11](#); 9:6; 11:45), culminating in the narrative's purpose statement: "Jesus performed many other signs... that you may believe" ([John 20:30-31](#)).

Miracles and Signs

When the crowds exclaim, "He has done all things well" ([Mark 7:37](#)), ποιέω voices wonder at divine intervention. Peter tells Cornelius that Jesus "went around doing good and healing all who were oppressed by the devil" ([Acts 10:38](#)). The verb shows that biblical miracles are deeds, not illusions—tangible intrusions of the kingdom.

Sacrificial and Priestly Dimension

[Hebrews 7:27](#) contrasts Christ's once-for-all offering with priests "who did this daily." In 9:25 the Levitical high priest "entered annually to make atonement." ποιέω highlights both repetition under the old order and finality under the new. The cleansing accomplished (ἀμαρτιῶν ποίησας) situates Calvary as decisive divine action.

Discipleship and Ethics

Jesus' pattern-setting act at the Last Supper reveals the verb's formative power: "I have set you an example so that you should do as I have done for you" ([John 13:15](#)). Paul applies the same logic pastorally, urging believers, "Whatever you do, in word or deed, do it all in the name of the Lord Jesus" ([Colossians 3:17](#); cf. 3:23). The verb fuels imperatives to generosity ([Luke 12:33](#)), evangelistic compassion ([Jude 1:23-25](#)), and perseverance in well-doing ([Galatians 6:9](#)).

Evangelistic Ministry and Apostolic Record

Luke summarizes missions reports with ποιέω: "They described all that God had done through them" ([Acts 14:27](#)). Paul defends his apostleship by reminding the Corinthians, "Did I commit a sin... because I preached the gospel of God to you free of charge? I humbled myself... so that you might be exalted" ([2 Corinthians 11:7](#)). The verb frames both the content and the method of gospel labor.

Corporate Worship

The Lord's Supper command employs ποιέω: "Do this in remembrance of Me" ([Luke 22:19](#); [1 Corinthians 11:24-25](#)). Here doing equals commemorating the covenant meal, binding liturgical practice to Christ's once-for-all sacrifice and ongoing presence.

Eschatological Fulfillment

Revelation repeatedly warns of counterfeit deeds (13:13-16) and commends faithful ones (22:14-15). God “will make all things new” ([Revelation 21:5](#)), translating ποιέω into cosmic renewal. [Romans 9:28](#) quotes Isaiah to promise that the Lord “will finish the work and cut it short in righteousness,” showing that divine action will culminate history.

Pastoral Application

[1 Thessalonians 4:10](#) gently exhorts, “We urge you, brothers, to do so more and more.” Ministry fruitfulness, moral purity, and mutual edification all flow from Spirit-empowered doing, never from meritorious striving ([Titus 3:5](#)). [Ephesians 2:10](#) integrates grace and works: “We are His workmanship, created in Christ Jesus for good works, which God prepared in advance as our way of life.”

Representative Passages by Theme

Creation: [Acts 17:24](#); [Hebrews 1:2](#); [Revelation 14:7](#)

Obedience: [Matthew 7:21](#); [Matthew 12:50](#); [Romans 13:4](#)

Sin: [John 3:20](#); [Romans 1:32](#); [1 John 3:4](#)

Christ’s Ministry: [Acts 1:1](#); [John 5:36](#); [John 20:30](#)

Miracles: [Mark 7:37](#); [Acts 10:38](#)

Sacrifice: [Hebrews 7:27](#); [Hebrews 9:25](#)

Discipleship: [John 13:15](#); [Colossians 3:17](#)

Worship: [Luke 22:19](#); [1 Corinthians 11:24](#)

Mission: [Acts 14:27](#); [2 Corinthians 11:7](#)

Eschatology: [Revelation 21:5](#); [Romans 9:28](#)

In every dimension of redemptive history—from the making of the cosmos to the making of disciples—ποιέω anchors Scripture’s call to active, obedient faith.

2307. theléma ►

Lexical Summary

theléma: Will, desire, purpose

Original Word: θέλημα

Part of Speech: Noun, Neuter

Transliteration: theléma

Pronunciation: theh'-lay-mah

Phonetic Spelling: (thel'-ay-mah)

KJV: desire, pleasure, will

NASB: will, desire, desires

Word Origin: [from the prolonged form of G2309 (θέλω - want)]

1. a determination (properly, the thing)
2. (actively) choice
3. (specially) purpose, decree
4. (abstractly) volition
5. (passively) inclination

Strong's Exhaustive Concordance

desire, pleasure, will.

From the prolonged form of [ethelo](#); a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

see GREEK [ethelo](#)

HELPS Word-studies

2307 *thélēma* (from [2309](#) /*thélō*, "to desire, wish") – properly, a *desire* (*wish*), often referring to *God's "preferred-will,"* i.e. His "*best-offer*" to people which can be *accepted or rejected*.

[Note the *-ma* suffix, focusing on *the result* hoped for with the particular desire (*wish*). [2307](#) (*thélēma*) is nearly always used of *God*, referring to His preferred-will. Occasionally it is used of man (cf. Lk 23:25; Jn 1:13.)

NAS Exhaustive Concordance

Word Origin

from [theló](#)

Definition

will

NASB Translation

desire (1), desires (1), will (57).

Thayer's Greek Lexicon

STRONGS NT 2307: θέλημα

θέλημα, **θελήματος**, **τό** (**θέλω**), a word purely Biblical and ecclesiastical (yet found in Aristotle, de plant. 1, 1, p. 815b, 21); the Sept. for **רָצוֹן** and **רָצוֹן**; **will**, i. e., a. **what one wishes or has determined shall be done** (i. e. objectively, **thing willed**): [Luke 12:47](#); [John 5:30](#); [1 Corinthians 7:37](#); [1 Thessalonians 5:18](#); [2 Timothy 2:26](#); [Hebrews 10:10](#); [Revelation 4:11](#); **θέλημα τοῦ Θεοῦ** is used — of the purpose of God to bless mankind through Christ, [Acts 22:14](#); [Ephesians 1:9](#); [Colossians 1:9](#); of what God wishes to be done by us, [Romans 12:2](#); [Colossians 4:12](#) (Winer's Grammar, 111 (105)); [1 Peter 4:2](#); and simply **τό θέλημα**, [Romans 2:18](#) (Winer's Grammar, 594 (553)) (Sir. 43:16 (17) (but here the better text now adds **αὐτοῦ**, see Fritzsche; in patristic Greek, however, **θέλημα** is so used even without the article; cf. Ignatius ad Rom. 1, 1 [ET]; ad Eph. 20, 1 [ET], etc.)); **τοῦ κυρίου**, [Ephesians 5:17](#); plural **commands, precepts**: ([Mark 3:35](#) WH. marginal reading); [Acts 13:22](#) ([Psalm 102:7](#) (); [2 Macc. 1:3](#)); **ἐστὶ τό θέλημα τίνος**, followed by **ἵνα**, [John 6:39](#); [1 Corinthians 16:12](#), cf. [Matthew 18:14](#); followed by an infinitive, [1 Peter 2:15](#); by an accusative with an infinitive [1 Thessalonians 4:3](#). (Cf. Buttmann, 237 (204); 240 (207); Winer's Grammar, § 44, 8.)

b. equivalent to **τό θέλειν** (i. e. the abstract act of willing, the subjective) **will, choice**: [1 Peter 3:17](#) (cf. Winer's Grammar, 604 (562)); [2 Peter 1:21](#); **ποιεῖν τό θέλημα τίνος** (especially of God), [Matthew 7:21](#); [Matthew 12:50](#); [Matthew 21:31](#); [Mark 3:35](#) (here WH marginal reading the plural, see above); [John 4:34](#); [John 6:38](#); [John 7:17](#); [John 9:31](#); [Ephesians 6:6](#); [Hebrews 10:7, 9, 36](#); [Hebrews 13:21](#); [1 John 2:17](#); **τό θέλημα** (L T Tr WH **βούλημα**) **τίνος κατεργάζεσθαι**, [1 Peter 4:3](#); **γίνεται τό θέλημα τίνος**, [Matthew 6:10](#); [Matthew 26:42](#); [Luke 11:2](#) L R; ; [Acts 21:14](#); **ἡ βουλή τοῦ θελήματος**, [Ephesians 1:11](#); **ἡ εὐδοκία τοῦ θελήματος** [Ephesians 1:5](#); **ἐν τῷ θελημάτῳ τοῦ Θεοῦ**, if God will, [Romans 1:10](#); **διὰ θελήματος Θεοῦ**, [Romans 15:32](#); [1 Corinthians 1:1](#); [2 Corinthians 1:1](#); [2 Corinthians 8:5](#); [Ephesians 1:1](#); [Colossians 1:1](#); [2 Timothy 1:1](#); **κατά τό θέλημα τοῦ Θεοῦ**, [Galatians 1:4](#); ([1 Peter 4:19](#)); [1 John 5:14](#). equivalent to **pleasure**: [Luke 23:25](#); equivalent to **inclination, desire**: **σαρκός, ἀνδρός**, [John 1:13](#); plural [Ephesians 2:3](#). (Synonym: see **θέλω**, at the end.)

Topical Lexicon

Definition and Scope

Strong's Greek 2307 (thelēma) signifies a determinate will, wish, purpose, or desire. In Scripture it ranges from the unassailable counsel of God to the fickle preferences of fallen humanity. The

term appears sixty-three times in the Greek New Testament and clusters around four great themes: the sovereign plan of God, the redemptive mission of Jesus Christ, the sanctifying path of the believer, and the conflicted will of sinful mankind.

God's Sovereign Will

Thelēma most frequently describes the all-encompassing purpose of God that governs creation, redemption, and consummation.

- [Revelation 4:11](#) locates the origin of all things in that will: “For You created all things, and by Your will they existed and were created.”
- [Ephesians 1](#) repeatedly anchors election, adoption, revelation, and inheritance “according to the good pleasure of His will” ([Ephesians 1:5](#), [1:9](#), [1:11](#)).
- [Hebrews 10:10](#) affirms that believers are “sanctified through the sacrifice of the body of Jesus Christ once for all” accomplished “by that will.”

The New Testament never portrays this divine will as tentative or contingent; it stands as the irresistible foundation for every saving act.

God's Moral and Redemptive Will

Alongside sovereign decree, thelēma depicts God's expressed desire for human conduct.

- “For this is the will of God, your sanctification: that you abstain from sexual immorality” ([1 Thessalonians 4:3](#)).
- “Give thanks in every circumstance, for this is God's will for you in Christ Jesus” ([1 Thessalonians 5:18](#)).
- “For it is God's will that by doing good you should silence the ignorance of foolish men” ([1 Peter 2:15](#)).

Here thelēma discloses God's revealed standards, inviting obedience. While sovereign will cannot be thwarted, moral will can be resisted; hence Scripture urges transformation so that believers “may prove what is the good, pleasing, and perfect will of God” ([Romans 12:2](#)).

Christ's Obedience to the Father's Will

Jesus Christ embodies perfect submission to thelēma.

- “My food is to do the will of Him who sent Me and to finish His work” ([John 4:34](#)).
- “I have come down from heaven not to do My own will, but the will of Him who sent Me” ([John 6:38](#)).
- In Gethsemane He prays, “My Father, if this cup cannot pass unless I drink it, may Your will be done” ([Matthew 26:42](#)).

Through that obedience, the new covenant is ratified ([Hebrews 10:7–9](#)) and eternal life secured for “everyone who looks to the Son and believes in Him” ([John 6:40](#)).

Human Discovery and Practice of God’s Will

Believers are exhorted to align personal volition with God’s.

- The pattern prayer petitions, “Your will be done on earth as it is in heaven” ([Matthew 6:10](#); [Luke 11:2](#)).
- “Do not be foolish, but understand what the Lord’s will is” ([Ephesians 5:17](#)).
- Servants are to obey earthly masters “as slaves of Christ, doing the will of God from your heart” ([Ephesians 6:6](#)).

Such alignment is neither mystical nor optional; it is cultivated through Scripture, prayer, and Spirit-enabled renewal.

The Conflicted Will of Fallen Humanity

Thelēma also exposes the desires of unregenerate hearts.

- The crowd demanded Barabbas “as they had requested” ([Luke 23:25](#)).
- Unbelievers once “gratified the cravings of our flesh and followed its desires” ([Ephesians 2:3](#)).
- Those ensnared by the devil need repentance “that they may come to their senses and escape the snare of the devil, who has taken them captive to do his will” ([2 Timothy 2:26](#)).

Thus Scripture contrasts God’s righteous will with the self-will that characterizes rebellion.

Prayer According to God’s Will

Confidence in prayer arises when requests harmonize with divine purpose. “If we ask anything according to His will, He hears us” ([1 John 5:14](#)). The Lord’s Prayer and Christ’s Gethsemane submission model petitions that seek conformity, not resistance, to God’s design.

Apostolic Calling by the Will of God

Eight epistles open with Paul’s self-identification as “an apostle of Christ Jesus by the will of God” (for example, [1 Corinthians 1:1](#); [2 Corinthians 1:1](#); [Ephesians 1:1](#)). His authority rests not on personal ambition but on divine appointment, underscoring that ministry gifting and placement arise from thelēma.

Sanctification, Suffering, and Perseverance in the Will of God

Participation in God’s will may involve trial.

- “After you have done the will of God, you will receive what He has promised” ([Hebrews 10:36](#)).

- “Therefore let those who suffer according to God’s will entrust their souls to their faithful Creator and continue to do good” (1 Peter 4:19).
- Even righteous suffering serves redemptive purposes: “It is better, if it is God’s will, to suffer for doing good than for doing evil” (1 Peter 3:17).

Eschatological Permanence of God’s Will

Human desires fade, but “the one who does the will of God lives forever” (1 John 2:17). Final judgment will distinguish mere profession from genuine obedience: “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of My Father in heaven” (Matthew 7:21).

Historical and Ministry Significance

Early Christian writers emphasized thelēma when articulating martyrdom’s purpose and communal discernment. The Didache urges believers to pray, “May Your will be done,” echoing Gospel tradition. Patristic theology framed God’s will as both causa prima and telos of history, a conviction that shaped creeds, liturgy, and missionary zeal.

In contemporary ministry the doctrine of thelēma offers:

1. A foundation for confidence: God’s plan is neither arbitrary nor uncertain.
2. A criterion for decision-making: churches evaluate strategies by biblical revelation rather than cultural preference.
3. A motive for endurance: suffering is interpreted within God’s benevolent purpose, fostering hope.
4. A summons to holiness: sanctification is the stated will of God, not a negotiable ideal.

Key Theological Observations

- Thelēma unites sovereignty and responsibility; divine will guarantees ultimate outcomes while calling for human obedience.
- The incarnate Son’s submission provides both atonement and paradigm.
- Prayer is effectual when synchronized with God’s revealed intentions.
- Eternal life is promised not to will-power but to will-alignment.

Related Greek Concepts

Boulē (1012) highlights counsel or plan; prothesis (4286) stresses purpose; eudokia (2107) expresses good pleasure. Together with thelēma they enrich the biblical portrait of God’s deliberate, gracious governance.

Summary

Strong's Greek 2307 portrays the majestic, saving, and sanctifying will of God as disclosed in Jesus Christ, applied by the Holy Spirit, and embraced by believers for the glory of the Father "who works all things according to the counsel of His will" ([Ephesians 1:11](#)).

1510. eimi ►

Lexical Summary

eimi: to be, to exist, to happen, to be present

Original Word: εἰμί

Part of Speech: Verb

Transliteration: eimi

Pronunciation: ay-MEE

Phonetic Spelling: (i-mee')

KJV: am, have been, X it is I, was

NASB: am, been, being, had, means, there, come

Word Origin: [first person singular present indicative, a prolonged form of a primary and defective verb]

1. I exist

{used only when emphatic}

Strong's Exhaustive Concordance

am, have been, it is I, was.

The first person singular present indicative; a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, X it is I, was. See also [ei](#), [eien](#), [einai](#), [heis kath heis](#), [en](#), [esomai](#), [esmen](#), [este](#), [esti](#), [kerdos](#), [isthi](#), [o](#).

see GREEK [ei](#)

see GREEK [eien](#)

see GREEK [einai](#)

see GREEK [heis kath heis](#)

see GREEK [en](#)

see GREEK [esomai](#)

see GREEK [esmen](#)

see GREEK [este](#)

see GREEK [esti](#)

see GREEK [kerdos](#)

see GREEK [isthi](#)

see GREEK [o](#)

HELPS Word-studies

1510 *eimí* (the basic Greek verb which expresses *being*, i.e. "to be") – *am, is*. **1510** (*eimí*), and its counterparts, (properly) convey "straight-forward" *being (existence)*, i.e. without explicit limits).

1510 /*eimí* ("is, am") – in the *present* tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the *context* indicates whether the *present* tense also has "timeless" implications. For example, **1510** (*eimí*) is aptly used in Christ's great "I am" (*ego eimi . . .*) that also include His *eternality (self-existent life)* as our *life, bread, light*," etc. See Jn 7:34, 8:58, etc.

Example: Jn 14:6: "I am (**1510** /*eimí*) the way, the truth and the life." Here **1510** (*eimí*) naturally accords with the fact Christ is *eternal* – meaning "I am (*was, will be*)." The "I am formula (Gk *ego eimi*)" harks back to *God's only name*, "Yahweh" (OT/3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and **2962** /*kýrios* ("Lord").

NAS Exhaustive Concordance

Word Origin

a prol. form of a prim. and defective verb

Definition

I exist, I am

NASB Translation

accompanied* (1), accompany* (2), am (138), amount (1), amounts (1), appear* (1), asserted* (1), become* (5), been (45), been* (1), being (26), belong (3), belonged* (1), belonging (1), belonging* (1), belongs (4), bring* (1), came (1), come (5), consist (1), crave* (1), depends* (1), do (1), done* (1), exist (3), existed (4), existed* (1), falls (1), found (1), had (8), happen (4), have (2), have come (1), lived (1), mean (1), mean* (2), means (7), meant (2), originate (1), owns (1), remain (3), remained (1), rest (1), sided (1), stayed (2), themselves (1), there (6), turn (1).

Topical Lexicon

Scope of Usage in Scripture

With 2,479 occurrences, εἰμί functions far beyond a grammatical copula; it frames the revelation of divine presence, personal identity, covenantal relationship, and eschatological hope that permeate every book of the New Testament.

Foundational Identity of God

From the burning bush of [Exodus 3:14](#) (LXX ἐγώ εἰμι ὁ ὢν) the Lord's self-designation as "I AM" reverberates through the revelation of Scripture. In the New Testament the phrase resurfaces unaltered in [John 8:58](#): "Truly, truly, I tell you," Jesus affirms, "before Abraham was born, I am!". Here εἰμί marks not merely existence but the timeless, self-sufficient being of God himself. [Revelation 1:8](#) echoes the same divine claim: "I am the Alpha and the Omega... who is, and was, and is to come".

Christological Revelations: The 'I Am' Sayings

Seven metaphorical proclamations in John further unfold the Messiah's identity and mission:

- "I am the bread of life" ([John 6:35](#)).
- "I am the light of the world" ([John 8:12](#)).
- "I am the gate for the sheep" ([John 10:7](#)).
- "I am the good shepherd" ([John 10:11](#)).
- "I am the resurrection and the life" ([John 11:25](#)).
- "I am the way and the truth and the life" ([John 14:6](#)).
- "I am the true vine" ([John 15:1](#)).

Each announcement unites ontology with soteriology: who Jesus is grounds what he does. The verbal form εἰμί thereby becomes the hinge between Christ's person and his redemptive work.

Revelation of the Divine Presence

When Jesus calms the storm, he declares, "Take courage! It is I. Do not be afraid." ([Mark 6:50](#); [Matthew 14:27](#)). The assurance "it is I"—literally "I am"—links the miracles of deliverance with the covenant promise, "I am with you" ([Isaiah 41:10](#); cf. [Acts 18:10](#)). The same presence sustains missionary courage ([Matthew 28:20](#)) and undergirds apostolic proclamation ([Acts 26:15–18](#)).

Covenant and Redemption

Paul roots justification and sanctification in the believer's new identity: "By the grace of God I am what I am" ([1 Corinthians 15:10](#)). Union with Christ is declared, "If anyone is in Christ, he is a new creation" ([2 Corinthians 5:17](#)). The indicative εἰμί precedes every imperative; redeemed being issues in obedient living ([Romans 6:11](#); [Ephesians 5:8](#)).

Existential Comfort for Believers

In trials, εἰμὶ anchors believers to divine constancy. [Hebrews 13:5](#) cites God's oath: "I will never leave you nor forsake you," immediately followed by the confession, "The Lord is my helper" ([Hebrews 13:6](#)). Identity statements such as "you are God's workmanship" ([Ephesians 2:10](#)) and "you are a chosen people" ([1 Peter 2:9](#)) cultivate assurance, humility, and purpose.

Mission and Witness

The missionary summons often employs εἰμὶ to articulate witness. When asked, "Who are you?" John the Baptist replies, "I am the voice of one crying in the wilderness" ([John 1:23](#)). Paul's courtroom testimony repeats Christ's words, "I am Jesus, whom you are persecuting" ([Acts 9:5](#); [26:15](#)), making the persecuted Church the visible locus of the risen Lord's presence.

Eschatological Hope

Future hope is framed by present being. [1 John 3:2](#) declares, "Beloved, now we are children of God, and what we will be has not yet been revealed." Because Christ "is" the resurrection ([John 11:25](#)), believers "will be" raised. Revelation culminates with the divine self-disclosure, "I am the Root and the Offspring of David, the bright Morning Star" ([Revelation 22:16](#)), assuring consummation.

Pastoral and Spiritual Formation

Shepherding language employs εἰμὶ to foster identity and action: elders are to be "examples to the flock" ([1 Peter 5:3](#)), and disciples are urged to "be holy" ([1 Peter 1:16](#)). The participial forms (e.g., ὄν, ὄντες) weave character into community life ([Philippians 2:15](#); [Colossians 3:12](#)).

Historical Reception and Theological Reflection

Early patristic writers recognized the theological weight of εἰμὶ. Ignatius of Antioch speaks of Christ as "our God" (Letter to the [Ephesians 18](#)), echoing the confession "the Word was God" ([John 1:1](#), using ἦν, imperfect of εἰμὶ). The Nicene Creed crystallizes this: "God from God... being (ὄντα) of one substance with the Father." Reformation exegesis retained the emphasis, grounding justification in Christ's declarative "It is finished" ([John 19:30](#)) and the believer's participatory "I no longer live, but Christ lives in me" ([Galatians 2:20](#)).

Summary

Whether expressing God's eternal self-existence, Christ's saving identity, the believer's new standing, or the Church's hope, εἰμὶ saturates the New Testament with the proclamation that God is—and because He is, all promises stand secure.

Benson Commentary

Matthew 12:46-50. *While he yet talked with the people* — While he was uttering these solemn truths, and giving these awful warnings, in the audience of the vast multitudes that were gathered around him: *behold, his mother and his brethren* — Or near kinsmen, (namely, the sons of Mary the wife of Cleopas, or Alpheus, his mother's sister,) *stood without*, not being able to come near him because of the multitude that sat about him: *But he said, Who is my mother?* &c. — We must not suppose that our Lord meant to put any slight on them, especially on his mother. He only took this opportunity of expressing his affection to his *obedient disciples* in a peculiarly endearing manner; which could not but be a great comfort to *them*, and a rich equivalent for all the fatigue and expense which their zeal for him and his heavenly doctrine occasioned. *Stretching forth his hand toward his disciples, he said, Behold my mother*, &c. — "This short speech, related by the evangelists with great simplicity, is, without their seeming to have designed it, one of the finest encomiums imaginable. Could the most elaborate panegyric have done Jesus Christ and his religion half the honour which this divine sentiment hath done them? *Whosoever shall do the will of my Father, &c., the same is my brother, and sister, and mother!* — A saying, this, which will never be forgotten while there are memories in the world to retain it, or tongues to repeat it." As if he had said, "I regard obedience to God so highly, that I prefer the relation it constitutes, and the union it begets, to the strongest ties of blood. They who do the will of my Father, have a much greater share of my esteem than my kinsmen, as such. I love them with an affection tender and steady, like that which subsists between the nearest relations; nay, I reckon them, and them only, my brethren, my sisters, and my mother. A high commendation this, and not a reflection upon our Lord's mother, who, without doubt, was among the chief of those who did the will of God. What veneration should live in the hearts of men for Jesus and his religion, which exhibits such perfection in goodness!" — Macknight.

Matthew Henry's Concise Commentary

12:46-50 Christ's preaching was plain, easy, and familiar, and suited to his hearers. His mother and brethren stood without, desiring to speak with him, when they should have been standing within, desiring to hear him. Frequently, those who are nearest to the means of knowledge and grace are most negligent. We are apt to neglect that which we think we may have any day, forgetting that to-morrow is not ours. We often meet with hinderances in our work from friends about us, and are taken off by care for the things of this life, from the concerns of our souls. Christ was so intent on his work, that no natural or other duty took him from it. Not that, under pretence of religion, we may be disrespectful to parents, or unkind to relations; but the lesser duty must stand by, while the greater is done. Let us cease from men, and cleave to Christ; let us look upon every Christian, in whatever condition of life, as the brother, sister, or mother of the Lord of glory; let us love, respect, and be kind to them, for his sake, and after his example.

Meyer's NT Commentary

[Matthew 12:46-50](#). The same incident is given in [Luke 8:19](#) ff. in a different but extremely loose connection, and, as there recorded, compares unfavourably with Matthew's version (in answer to Schleiermacher, Keim). The occasion of the incident as given in [Mark 3:20](#) ff. is altogether peculiar and no doubt historical.

οἱ ἀδελφοὶ αὐτοῦ] even if nothing more were said, these words would naturally be understood to refer to the *brothers according to the flesh*, sons of Joseph and Mary, born after Jesus; but this reference is placed beyond all doubt by the fact that the *mother* is mentioned at the same time ([Mark 3:31](#); [Luke 8:19](#); [John 2:12](#); [Acts 1:14](#)), just as in [Matthew 13:55](#) the *father* and the *sisters* are likewise mentioned along with him. The expressions in [Matthew 1:25](#), [Luke 2:7](#), find their explanation in the fact of the existence of those literal *brothers* of Jesus. Comp. note on [Matthew 1:25](#); [1 Corinthians 9:4](#). The interpretations which make them *sons of Mary's sister*, or half brothers, *sons of Joseph by a previous marriage*, were wrung from the words even at a very early period (the latter already to be found as a legend in Origen; the former, especially in Jerome, since whose time it has come to be generally adopted in the West), in consequence of the dogmatic assumption of Mary's perpetual virginity (nay, even of a corresponding state of things on the part of her husband as well), and owing to the extravagant notions which were entertained regarding the superhuman holiness that attached to her person as called to be the mother of Jesus. The same line of interpretation is, for similar reasons, still adopted in the present day by Olshausen, Arnoldi, Friedlieb, *L. J.* § 36; Lange, *apost. Zeitalt.* p. 189 ff.; and in Herzog's *Encykl.* VI. p. 415 ff.; Lichtenstein, *L. J.* p. 100 ff.; Hengstenberg on [John 2:12](#); Schegg, and others; also Döllinger, *Christenth. u. Kirche*, p. 103 f., who take the brothers and sisters for sons and daughters of Alphaeus; while Hofmann, on the other hand, has abandoned this view, which he had previously maintained (*Erlang. Zeitschr.* 1851, Aug., p. 117), in favour of the correct interpretation (*Schriftbew.* II. 2, p. 405 f.). See, besides, Clemen in Winer's *Zeitschr.* 1829, 3, p. 329 ff.; Blom, *de τοῖς ἀδελφοῖς κυρίου*, 1839; Wieseler in the *Stud. u. Krit.* 1842, p. 71 ff., and note on [Galatians 1:19](#); Schaf, *ueber d. Verh. des Jak. Bruders des Herrn zu Jakob. Alphäi*, 1842; Neander, *Gesch. d. Pflanzung u. s. w.* p. 554 ff.; Hilgenfeld on *Gal.* p. 138 ff.; Wijbelingh, *Diss. quis sit epistolae Jacobi scriptor*, 1854, p. 1 ff.; Riggenbach, *Vorles. üb. d. Leb. d. Herrn*, p. 286 ff.; Huther on *Jas. Einl.* § 1; Kahnis, *Dogm.* I. p. 426 f.; Wiesinger, *z. Br. Judä Einl.*; Laurent, *neut. Stud.* p. 153 ff.; Keim, I. p. 422 ff. For the various interpretations of the Fathers, see Thilo, *Cod. Apocr.* I. p. 262 ff.

ἐξω] The former incident ([Matthew 12:22](#) ff.) must therefore have occurred in some house. [Mark 3:20](#); [Luke 8:20](#).

ἐπὶ τοὺς μαθητὰς αὐτοῦ] not his hearers generally (τοὺς ὄχλους), and yet not merely the Twelve ([Matthew 12:50](#)), but those who followed Him in the character of disciples; *these* He indicated by pointing to them with the finger.

ἰδοὺ ἡ μήτηρ μου, κ.τ.λ.] my nearest relations in the true ideal sense of the word. Comp. Hom. *Il.* vi. 429; Dem. 237. 11; Xen. *Anab.* i. 3. 6, and Kühner's note; Eur. *Hec.* 280 f., and Pflugk's note. True kinship with Jesus is established not by physical, but by spiritual relationship; [John 1:12](#) f., [Matthew 3:3](#); [Romans 8:29](#). In reference to the seeming *harshness* of the reply, Bengel appropriately observes: "Non spernit matrem, sed anteposit matrem; [Matthew 12:50](#), et nunc non agnoscit matrem et fratres sub hoc formali." Comp. Jesus' own requirement in [Matthew 10:37](#). He is not to be understood as avowing a sharp determination to break off His connection with them (Weizsäcker, p. 400),—a view, again, which the account in Mark is equally inadequate to support. Besides, it is evident from our passage, compared with [Mark 3:20](#) f., [John 7:3](#), that the mother of Jesus, who is placed by the latter in the same category with the brothers, and ranked below the μαθηταί, cannot as yet be fairly classed among the number of His believers, strange as this may seem when viewed in the light of the early gospel narrative (Olshausen has recourse to the fiction of a brief struggle to believe). Again, judging from the whole repelling tendency of His answer, it would appear to be more probable that He declined the interview with His relations *altogether*, than that He *afterwards* still afforded them an opportunity of speaking with Him, as is supposed by Ebrard and Schegg. Be this as it may, there is nothing to justify Chrysostom and Theophylact in charging the mother and the brothers with *ostentation*, inasmuch as they had requested Jesus *to come out to them*, instead of their going in to Him.

ὅστις γὰρ, κ.τ.λ.] spoken in the full consciousness of His being the Son of God, who has *duties incumbent upon Him in virtue of His mission*.

αὐτός] *He*, no other.

Expositor's Greek Testament

[Matthew 12:46-50](#). *The relatives of Jesus* ([Mark 3:31-35](#); [Luke 8:19-21](#)). Matthew and Mark place this incident in connection with the discourse occasioned by Pharisaic calumny. Luke gives it in a quite different connection. The position assigned it by Matthew and Mark is at least fitting, and through it one can understand the motive. Not vanity: a desire to make a parade of their influence over their famous relative on the part of mother and brethren (Chrys., Theophy., etc.), but solicitude on His account and a desire to extricate Him from trouble. This incident should be viewed in connection with the statement in [Mark 3:21](#) that friends thought Jesus beside Himself. They wished to rescue Him from Himself and from men whose ill-will He had, imprudently, they probably thought, provoked.

Cambridge Bible for Schools and Colleges

46–50. Jesus is sought by His Mother and Brethren. The true Mother and Brethren of Jesus

[Mark 3:31-35](#); [Luke 8:19-21](#) The account is given with very slight variation by the three Synoptists. But see [Mark 3:21](#); [Mark 3:30-31](#), where a *motive* is suggested—“When his friends heard of it, they went out to lay hold on him: for they said, He is beside himself” ([Matthew 12:21](#)). Comp. the *then*=therefore, of [Matthew 12:31](#). It would seem that the Pharisees, on the pretext that Jesus had a demon, had persuaded His friends to secure Him. This was another device to destroy Jesus, see [Matthew 12:14](#); [Matthew 12:38](#).

Bengel's Gnomes

[Matthew 12:46](#). **Μήτηρ**, *mother*) It is clear that, on this occasion, the thoughts and feelings of Mary were not in unison with those of her Son.—[593] **Αὐτῷ**, *unto Him*) as if for His sake.[594]

[593] **Οἱ ἀδελφοὶ αὐτοῦ**) These were not sons whom Joseph had brought to Mary at their marriage; for Christ, as He was accounted the Son of Joseph, so was accounted as absolutely his first-begotten Son.—V. g.

[594] Their intention was to interrupt him; [Mark 3:21](#); [Mark 3:31](#).—V. g.

Pulpit Commentary

Verses 46-50 -

(2) **The opposition that our Lord met with from his relations.** He shows that not natural but spiritual relationship is all-important. Parallel passages: [Mark 3:31-35](#); [Luke 8:19-21](#). The section belonged originally to the Framework. Verse 46. - **While he yet talked**; **while he was yet speaking** (Revised Version); **i.e.** on the occasion which formed the basis of the preceding discourse (vers. 22-45). **To the people**; **to the multitudes** (Revised Version). **Behold, his mother and his brethren** ([Matthew 13:55](#)) **stood without** (so that he was in a house), **desiring** (**seeking**, Revised Version, ζητοῦντες, they evidently made attempts) **to speak with him**. [Matthew 12:46](#)

MacArthur Commentary on Matthew:

THE POWER OF RELATIONSHIP

While He was still speaking to the multitudes, behold, His mother and brothers were standing outside, seeking to speak to Him. And someone said to Him, ‘Behold, Your mother and Your brothers are standing outside seeking to speak to You.’ But He answered the one who was telling Him and said, ‘Who is My mother and who are My brothers?’ And stretching out His hand toward His disciples, He said, ‘Behold, My mother and My brothers! For whoever does the will of My Father who is in heaven, he is My brother and sister and mother.’ ” (12:46–50)

Reformation is not salvation, regeneration, or redemption. It may, in fact, work toward the very opposite by entrenching a person in self-satisfaction and blinding him to his need for God’s mercy. In order to have salvation there must be a new and right relationship to God, which comes only as a sinner humbly confesses and turns from his sin and receives Jesus Christ as Lord and Savior.

The arrival of Jesus’ family gave Him the perfect opportunity to give a graphic illustration of the need for personal relationship to Him. **While He was still speaking to the multitudes** in a house (see 13:1), **His mother and brothers were standing outside, seeking to speak to Him.** When Jesus was informed of this, **He answered the one who was telling Him and said, “Who is My mother and who are My brothers?”**

By this time Joseph had probably been dead for many years, and Jesus’ immediate family consisted of His **mother**, Mary, his half **brothers** (James, Joseph, Simon, and Judas), and His half sisters, who are not named (Matt. 13:55–56).

After the resurrection, Jesus’ **brothers** eventually came to believe in Him, His brother James becoming the head of the Jerusalem church (see Acts 15:13–22) and author of the epistle that bears his name. But during Jesus’ preaching and teaching ministry there is no clear evidence that any member of His family other than Mary fully understood who He really was or trusted in Him as Savior. We are told specifically that His **brothers** did not believe in Him (John 7:5), and it may be that even His **mother**—despite the revelations to her before and after Jesus’ birth and her magnificent confession at that time (see Luke 1:26–2:38)—did not yet personally trust in Jesus as her own Lord and Savior.

We are not told (cf. Mark 3:31–32; Luke 8:19–20) why Jesus’ **mother and brothers were ... seeking to speak to Him**, but it seems reasonable to assume that they were greatly concerned about His welfare and perhaps even feared with some of His home town friends that He had “lost His senses” (Mark 3:21). His condemnation of the scribes and Pharisees continued to grow in intensity and seriousness, and those leaders, in turn, were accusing Him of doing His work by Satan’s power. Their plan to destroy Jesus (Matt. 12:14) was probably already rumored among the people. Jesus’ **mother and brothers** were therefore hoping to dissuade Him from continuing His work and perhaps hoped He would flee to a safe place until the religious leaders forgot about Him or lost interest. His family was on a rescue mission to save Him from imminent death.

For most men such an incident would have been embarrassing in the extreme, but Jesus was neither embarrassed nor resentful. He loved and cared for His family, and He understood their concern, misguided as it was. He did not, in fact, respond directly to the request of His family but rather used the occasion to teach an important truth: **And stretching out His hand toward His disciples, He said, “Behold, My mother and My brothers!”**

Jesus was not renouncing His family. He loved them even more than they loved Him. His last request from the cross was for John to care for His mother (John 19:26–27), and through His gracious love His brothers eventually came to believe in Him as their Lord and Savior (Acts 1:14).

The Lord’s purpose in referring to **His disciples** as His **mother** and **brothers** was to teach that He invites the entire world into His intimate and divine family. Anyone can enter His spiritual family by trusting in Him, and the family of God is the only family that ultimately matters.

Even being a member of Jesus’ own earthly family did not merit salvation by virtue of that relationship. Jesus’ invitation therefore extended to His natural **mother** and half **brothers**, because they, too, needed to be saved from sin. Apart from personal faith, they were no more spiritually related to Him than any other human being. “All of those, and only those, who believe in Me are spiritually related to Me,” He was saying. **For whoever does the will of My Father who is in heaven, he is My brother and sister and mother.**

The **whoever** indicates the universality of the invitation. No one who believes is excluded. And, on the other hand, no one who does *not* believe will be included. God’s first and most absolute desire and requirement for mankind is belief in His Son. “This is the work of God,” Jesus said, “that you believe in Him whom He has sent” (John 6:29). Until a person believes in Christ, God cannot give him any spiritual help, and that person cannot give God any spiritual service.

At Jesus’ baptism God declared, “This is My beloved Son, in whom I am well-pleased” (Matt. 3:17), and at the transfiguration He spoke the same words to Peter, James, and John, adding, “Listen to Him” (17:5). God’s supreme will for mankind is for them to be well-pleased with the Son, just as He is—and to trust in Him, listen to Him, follow Him, and obey His Word.

After declaring, “For the Son of Man has come to save that which was lost” (Matt. 18:11), Jesus told a parable explaining the Father’s great love for mankind and His desire that they be saved. “What do you think?” He asked rhetorically. “If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? And if it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray. Thus it is not the will of your Father who is in heaven that one of these little ones perish” (vv. 12–14). Many years later the apostles echoed that truth. Paul wrote, “God our Savior ... desires all men to be saved and to come to the knowledge of the truth” (1 Tim. 2:3–4), and Peter declared that the Lord does not wish “for any to perish but for all to come to repentance” (2 Pet. 3:9).

Being rightly related to Christ, however, requires more than a mere verbal declaration of loyalty. “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven,” Jesus warned; “but he who does the will of My Father who is in heaven. Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness’ ” (Matt. 7:21–23). Saving relationship to Jesus Christ comes only from submissively believing in Him and receiving the gift of salvation He offers. “There is

salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved” (Acts 4:12).

At best, reformation changes only the outside of a person; at worst it becomes a barrier to his being changed on the inside. A right relationship to Christ, however, brings completely new life, both inside and outside. All the rest of Scripture surrounds the central truth that Jesus Christ came into the world to save sinners—to transform them, not reform them. Until a person claims that truth, no other can be of any benefit.

The great message of the gospel, and therefore of the church, is not a call to morality but a call to deliverance from sin through the Lord Jesus Christ.¹

Expositor’s Bible Commentary: (D.A. Carson)

Doing the Father’s will (12:46–50)

Here Matthew basically follows Mark 3:31–35 (cf. Luke 8:19–21; John 7:3–5), though he omits the background in Mark 3:20–21.

As a result

these verses are not so much a confrontation between Jesus and his family as a statement about what it really means to be a disciple of Jesus and to be totally committed to him. The way for us to be as close to Jesus as his nearest and dearest is to do the will of his Father.

46–47 The obvious implication is that Jesus is inside the house (cf. Mark 3:20, 31). Though Mt 12:47 is omitted in many MSS, probably by

¹ John F. MacArthur Jr., [Matthew](#), vol. 2, MacArthur New Testament Commentary (Chicago: Moody Press, 1985–1989), 338–340.

homoeoteleuton (words, clauses, or sentences with similar endings being dropped by oversight: both v. 46 and v. 47 end in *lalēsai* [“to speak”]), it was likely in the original text and clearly helps the sense of the pericope. While the verse might represent assimilation to Mark 3:32, this would not explain *tō legonti autō* (“to the one who had spoken to him,” omitted from Mt 12:48 in NIV), which presupposes v. 47.

The most natural way to understand “brothers” (v. 46) is that the term refers to sons of Mary and Joseph and thus to brothers of Jesus on his mother’s side.

To support the dogma of Mary’s perpetual virginity, a notion foreign to the NT and to the earliest church fathers, Roman Catholic scholars have suggested that “brothers” refers either to Joseph’s sons by an earlier marriage or to sons of Mary’s sister, who had the same name (cf. Lagrange; McHugh, pp. 200ff.).

Certainly “brothers” can have a wider meaning than male relatives (Acts 22:1). Yet it is very doubtful whether such a meaning is valid here for it raises insuperable problems.

FOR INSTANCE, IF “BROTHERS” REFERS TO JOSEPH’S SONS BY AN EARLIER MARRIAGE, NOT JESUS BUT JOSEPH’S FIRSTBORN WOULD HAVE BEEN LEGAL HEIR TO DAVID’S THRONE. THE SECOND THEORY—THAT “BROTHERS” REFERS TO SONS OF A SISTER OF MARY ALSO NAMED “MARY”—FACES THE UNLIKELIHOOD OF TWO SISTERS HAVING THE SAME NAME.

All things considered, the attempts to extend the meaning of “brothers” in this pericope, despite McHugh’s best efforts, are nothing less than farfetched exegesis in support of a dogma that originated much later than the NT (see on 1:25; Luke 2:7; cf. Broadus on 13:55–56).

48–50 Jesus’ searching question (v. 48) and its remarkable answer (vv. 49–50) in no way diminish his mother and brothers but simply give the priority to his Father and doing his will.

“For, had He not entered into earthly kinship solely for the sake of the higher spiritual relationship which He was about to found ...? Thus, it was not that Christ set lightly by His Mother, but that He confounded not the means with the end” (LTJM, 1:577). Henceforth the disciples are the only “family” Jesus recognizes. The metaphorical nature of v. 49 is shown by the “ands” (v. 50): “my brother and sister [Jesus had physical sisters; cf. 13:56] and mother” instead of “... or ... or.” We do not make ourselves Jesus’ close relatives by doing the will of his heavenly Father. Rather, doing the Father’s will *identifies us* as his mother and sisters and brothers (cf. 7:21). The doing of that will turns on obedience to Jesus and his teaching, according to Matthew, for it was Jesus who preeminently revealed the will of the Father (cf. 11:27). This means that Jesus’ words in this pericope are full of christological implications, but they also establish the basic importance of the community now beginning to form around him, God’s chosen Servant who, despite rising opposition, will lead justice to victory (12:18, 20).²

St. Andrews Commentary: (R.C. Sproul)

Jesus’ Mother and Brothers

I want to conclude our consideration of Matthew 12 by looking briefly at an incident that Matthew records at the end of this chapter. It is unrelated to the discussion about evil spirits and to the larger context of Jesus’ disputes with the Pharisees, but it is very instructive as to discipleship.

Matthew writes: ***While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him. Then one said to Him, “Look, Your mother and Your brothers are standing outside, seeking to speak with You”*** (vv. 46–47).

This is Matthew’s first mention of Jesus’ brothers, who also are mentioned in the other three Gospels and in Acts.

² D. A. Carson, “[Matthew](#),” in *The Expositor’s Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 299–300.

The fact that Jesus had brothers and that Mary was obviously their mother has caused no small amount of consternation for our friends in the Roman Catholic Church. They have a doctrine called the perpetual virginity of Mary. They teach that after Jesus was born of the Virgin Mary, she remained a virgin until the day she died. This idea has absolutely no foundation in the Bible; indeed the evidence, including these verses from Matthew, strongly refutes Rome's position.

Protestantism historically has recognized that our Lord's mother was one of the greatest women who ever walked the face of the earth, but we teach that she is not to be an object of worship. Rome, by contrast, has shrines to Mary all over the world, and its priests say Masses dedicated to her.

Roman Catholic authorities insist that the church practices veneration of Mary but does not worship her.

John Calvin, however, said that
the Roman distinction between
veneration and worship is a distinction
without a difference.

If you are in the Roman Catholic Church, I challenge you to read the New Testament and try to find an example of the veneration of Mary as it is practiced by Rome or anything that teaches that it should be practiced. It's not to be found.

Some scholars in the Roman Catholic Church say that these "brothers" of Jesus were really sons of Joseph by a previous marriage. Others argue that the word translated here as "brothers" (*adelphos*) can also refer to cousins, so these were not necessarily Jesus' brothers. I think that's nonsense. It seems very clear that these are the blood relatives of Jesus.

Jesus did not go out to His mother and brothers, nor did He invite them in, or at least not immediately. Matthew tells us: *He answered and said to the one who told Him, “Who is My mother and who are My brothers?” And He stretched out His hand toward His disciples and said, “Here are My mother and My brothers! For whoever does the will of My Father in heaven is My brother and sister and mother”* (vv. 48–50).

At first glance, this response seems to be discourteous and dishonoring of His family. However, I do not think that is the case.

Jesus was about His Father’s business, and His mother and brothers were trying to interrupt him in the middle of His preaching.

Mark tells us that “His own people” concluded that He was “out of His mind” (3:21), and it was soon afterward that His family appeared and asked for Him (v. 31).

Perhaps they wanted to take Him home with them, to try to bring Him to His senses.

Jesus seized a valuable teaching moment when this happened.

He asked, *“Who is My mother and who are My brothers?”*

With a wave of His hand, He then identified His disciples as His mother and brothers, saying,

*“For whoever does the will of My
Father in heaven
is My brother and sister and mother.”*

Two points need to be mentioned here.

1. First, these statements in no way lessen the importance of family relationships, but they show once again that Jesus regarded love for Him as more important than love for family members. Earlier, we saw that Jesus said: ***“He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me”*** (10:37). He was making a similar point in identifying His disciples as His brothers, sisters, and mother.
2. Second, these words of Jesus point to the beautiful doctrine of adoption into the family of God. Yes, Jesus was the earthly son of Mary, and He honored her and loved her; He even made provision for John to care for her as He hung on the cross (John 19:26–27). But in a higher sense, Jesus understood that He was the Son of God, and He was declaring here that all of those who put their trust in Him become His brothers and sisters. It is only when someone is truly converted that He has the ability to do the will of God. They do it because they have been adopted by the Father.³

A.I. Generated Research:

Jesus Christ used family language and relationships to
redefine human community, spiritual loyalty,
and our relationship with God.

³ Robert Charles Sproul, [Matthew](#), St. Andrew's Expository Commentary (Wheaton, IL: Crossway, 2013), 405–406.

Redefining the Household of God

- **Spiritual kinship over bloodlines:** Jesus taught that spiritual obedience matters more than biological ties. When told His mother and brothers were outside, He pointed to His disciples and said whoever does God's will is His brother, sister, and mother ([Matthew 12:48-50](#)).
- **The ultimate loyalty:** Jesus warned that following Him would cost people dearly, noting that devotion to Him must surpass natural family bonds, using strong metaphorical language about prioritizing discipleship over familial comfort ([Luke 14:26](#)).

“If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.

- **Division and peace:** He acknowledged that the radical choice to follow Him would fracture earthly households, as family members would take opposing sides regarding the gospel ([Luke 12:51-53](#)).

Not Peace, but Division

⁴⁹*“I came to cast fire on the earth, and would that it were already kindled! **50**I have a baptism to be baptized with, and how great is my distress until it is accomplished! **51**Do you think that I have come to give peace on earth? No, I tell you, but rather division. **52**For from now on in one house there will be five divided, three against two and two against three. **53**They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.”*

The Fatherhood of God

- **Abba, Father:** Jesus introduced an intimate view of God as a loving, personal Father rather than a distant ruler. He taught His followers to pray using the familial term "Abba" (Father) in the Lord's Prayer (Matthew 6:9).
- **The welcoming father:** He used family parables—such as the Prodigal Son (Luke 15:11-32)—to illustrate God's unconditional love, eager forgiveness, and joyous celebration when a lost person returns home.

Affirming Foundational Marriage

- **Creation design:** While expanding the concept of family to the community of believers, Jesus also affirmed the foundational Old Testament design for marriage, stating that a husband and wife leave their parents to become "one flesh" (Mark 10:6-9). [1, 2]
- **Protecting the vulnerable:** He rebuked practices that dismissed marriage vows or neglected aging parents, upholding the commandment to honor father and mother (Mark 7:9-13).

DESCRIPTIVE ADJECTIVES of Family:

- | | | |
|-------------------|-----|-----------------|
| ➤ Animal “family” | vs. | Human family |
| ➤ God’s family | vs. | Satan’s family |
| ➤ Biblical family | vs. | Cultural family |

Mark 3:20-23 = Mary & brothers are coming to Jesus because they think He has gone crazy!!! (see John 5:7)

- NOTE the inside vs outside language...
- Inside vs. Outside = FAITH relationship to Christ
- See Revelation 3 & the Laodicean church...

NOTE: no v.47 in ESV & in brackets in NASB

Who, What, & How of BE-ing a biblical DISCIPLE!!!

- He said to THEM, FOLLOW Me, & I will make you FISHERS of men.
- We glorify God by bearing much fruit...
- Matthew 12 theme
 - FELLOWSHIPERS (koinonia)
 - FOLLOWERS (ekklesia)
 - FISHERS of men (witnessing D3's)
 - FRUIT producers
 - FAMILY of God

*** Adam & Eve... first family... had it all! Faithfully obey & all will go well...

*** Family is to culture what thread is to fabric... what flour is to bread... what votes are to politics & politicians

*** For some people, "family" is just a word...

*** The Bible is ALL ABOUT FAMILY!

- God opened up creation with/for His family...
- The Jewish family...
- All the genealogies in the O.T...
- Jesus is born into a earthly family...
- Scripture ordains the family motif...
-

*** To be IN God's family... all you need is to BE born again... by grace thru faith... in the 5 solas!

*** Just think about how many directions you could take this sermon in IF you were not bound & committed to making the Christ's primary point your/our primary point....

*** The biblical Christian family MUST BE Acts 1:8, John 17:20-23ff, Colossians 3:12-21, Ephesians 4:1-6; Matthew 28:18-20, Titus 2:14-15

To understand family, we MUST understand God's family... which means we must understand what Christian family is... which means we must understand what biblical family is... which means we must understand the differences between eternal vs. cultural families... which means we must understand the differences between whose blood makes us a family AND who is The Church vs. who is simply in a religious crowd.

*** Every Christian family needs a healthy & helping church family. (paraphrasing Sinclair Ferguson)

*** We are alone together. - Alister Begg

*** The Church family, when in line with God's Word, will, & ways, is God's answer/remedy "the solution" to the culture's problems... Because, the true Church family is made up of citizens of God's kingdom... and the King knows what He is doing! And the King will not be thwarted.

*** The Church family is the light of the world!!!

- SEE "SUICIDE OF THE CHURCH" by Mark Dever!!!

*** The family of God is the forgiven family!!!

*** The family of God is a QUILT!!!

*** ~35% of Americans claim to be excessively lonely.

*** Cultural family = cultural church... & cultural church = cultural family!

*** We all start with & from family trees of caterpillars... that could & should take missional flight as families of floating butterflies... with the soaring courage of eagles!

*** Christian Family:

- Colossians 3:12-21 (you are not what you wear... you wear what you are! - Alister Begg = the fruit reveals the root)
- Ephesians 4:1-6

*** Do a deep dive into defining & describing biblical disciples of Jesus The Christ AND true, missional discipleship...

*** Word study on "will do" (obey)

*** Word study on "The WILL" "of The Father"

*** God does not have any grandchildren

*** Word study on "the heavens"

*** Birds of a feather flock together...

*** Connect animal group names with people group names!!!

*** The Christian Family - Col. 3:12-21

*** What would you say to someone who thinks &/or says: "Family first!"

- Family IS a great blessing & gift from God! (see Genesis)
- See Christ's incarnation & human family... then later, His spiritual & kingdom family (see Jesus on the cross connecting his mom to John).

*** See Psalm 69!!!

- Cost & contrast of kingdom family devotion

*** 7 Principles of Biblical Family (per Jared Dodd)

1. One husband & 1 wife (only 2 genders... only 1 dad & 1 mom)
2. Husband is head of the wife, called to serve & shepherd his wife/family
3. Woman was made to be man's submissive helper... AND she is the apex of Creator God's creation!) NOTE: the most submissive person that ever walked the earth was Jesus The Christ!
4. Children are a blessing.
5. Parents are called to teach, equip, & disciple their own children... No one should know & love them more than the parents (AND others may be great helpers)
6. Children are called to obey, respect, & honor their parents.
7. Families should have a biblical, multi-generational vision & mission that each family (generation after generation) is responsible to advance.

*** Follow the line of "seek/seeking" in ch.12... culminating here with Jesus distinguishing His soon to be blood bought family.... those who are faithfully obedient disciples vs. mere human, blood relatives.

*** Note 3X "mother" & "brothers" BUT Jesus ADDs the word "SISTERS" at the closing!!!

- Counter-cultural inclusivity
- Universality of The Gospel's invite
- Ensures FAMILY can't be missed!!!

*** Famous Families

- Cain & Abel
- Noah's family
- Abe, Sarah
- Abe & 2 sons
- David & Absalom
- Mordecai & Esther
- Widow, son, & Elijah

- Peter & wife (per his mother in law)
- Mary & Joseph
- Acts 5
- Prodigal
- 7 sons of Sceva
- Judas is the ultimate human betrayal (but there are MANY like him...)
- Satan is the ultimate angelic betrayal (but there are MANY like him as well...)

> He is "the father of lies..."
 > He is "the father of liars..."
 > There IS a family of Satan!
 >> See above...
 >> See 1st John... "children of the Devil..."

- In the end... there are only 2 families!
- In Christianity... ditto
- In reality... ditto
- In eternity... ditto
- BRIDGE Family Manifesto!!!

*** Alister Begg's 5 points from the parallel passage in Mark 3: "Jesus' True Family"

1. CONTEXT
2. BASIS ASSUMPTION... earthly family ties were in place prior to His preaching so they would typically have full access to Him
3. A KEY QUESTION... rhetorical with a purpose (tone would be nice to have known...) Who & how is My family identified - NOT how are they adopted!
4. A SHOCKING STATEMENT... the faithfully obedient disciples are my eternal family (note: that does NOT necessarily exclude His earthly family)
5. VITAL TRUTH IS DECLARED... faithful obedience is the fruit & DNA of the true family of God!

*** Notice how insiders & outsiders are opposites.... in hypocritical religion & holy relationship... To be IN one is to be OUT of the other... in BOTH scenarios!!!

CLOSE:

- Mark 10:29... eternal family blessing!
- Why do you call Me Lord, Lord but do not faithfully obey Me... Luke then connects the 2 houses....
- Matthew 10:32ff (I came to bring a sword... into the earthly family...)
- Don't leave this passage & chapter without taking 2 Timothy 3:16-17 to heart (coming in & going out!)
- Romans 8... If we are children of God, we are co-heirs with Him...
- John's PROLOGUE!!! Those who believed He gave the rights to be the children/family of God
- See family from Adam & Eve & genealogies

- See Mary & brothers OUTSIDE... like Jesus was OUTSIDE the LAODICEAN church...

***** HOW? = miracle

***** WHO? = missionaries

***** HIM! = Him of the how...

***** HIM! = Him of The Who...

***** HIM! = He is MESSIAH/LORD!

ANY other view of family other than Acts 1:8 is NOT BIBLICAL family!

- Cultural family is myopic
- Biblical family is missional
- Cultural family is physical
- Biblical family is spiritual
- C is local
- B is L, R, G

Just because you haven't been forced to sacrifice as much... doesn't mean the standard had been lowered... it just means you've been gifted more grace & mercy (NO MORE LOVE)... just more grace & mercy! Let that sink in...

We are the family of celebratory cross-carriers!!!