

# *“BE-ing Spirit-Led Faithful Followers”*

Matthew 4:18-22

November 17, 2024

## **INTRO:**

**VIDEO:** *What do you see?*

*Think lightly of hell, and you will think lightly of the cross. Think little of the sufferings of lost souls, and you will soon think little of the Savior who delivers them... God has not made this world to be a nest for us, and if we try to make it such for ourselves, He plants thorns in it, so that we may be compelled to mount and find our soul's true home somewhere else, in a higher and nobler sphere than this poor world can give. – Charles Spurgeon*

## **PRAYER**

## **CONTEXT:**

- **Matthew's Gospel on the Gospel of Jesus Christ**
- **Matthew ch. 4... Jesus is setting an example...**

**BIG IDEA:** Faithfully following Christ & fishing for men are foundational & fundamental fruit that affirms the family of God.



## Ephesians 2:1-10

1And you were dead in the trespasses and sins 2in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— 3among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. 4But God, being rich in mercy, because of the great love with which he loved us, 5even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— 6and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. 8For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9not a result of works, so that no one may boast. 10For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

## II. Spirit-Led Faithful Following 201

### Matthew 4:18-20

18While walking by the Sea of Galilee (**PROVIDENCE**), he saw two brothers (**PAIRS**), Simon (who is called Peter) & Andrew his brother (**PROGRESSION**) casting a net into the sea (**PLACEMENT**), for they were fishermen. 19And he said to them, “Follow me (**PROCLAMATION**), and I will (**PROMISE**) make you (**POWER**) fishers of men (**PURPOSE**).” 20Immediately (**PASSION**) they left their nets (**PRIORITIES**) and followed him (**PROOF**).

See the internal, external, & eternal

# Christ-likeness

in “fishing for men!”

1. Missional **PROVIDENCE** (God has a sovereign plan & people.)
2. Missional **PAIRS** (cf. Adam/Eve & Luke 10)
3. Missional **PROGRESSION** (cf. Parable of Talents)
4. Missional **PLACEMENT** (BEing includes doing where planted.)
5. Missional **PROCLAMATION**     *Follow Me!*
6. Missional **PROMISE**             *I will...*
7. Missional **POWER**               *make you...*
8. Missional **PURPOSE**             *fishers of men...*
9. Missional **PASSION**             *Immediately...*
10.    Missional **PRIORITY**       *they left their nets...*
11.    Missional **PROOF**           *and followed Him.*
12.    Missional **PERPETUALITY** (cf. vv.21-22)

*You're not missionally fishing  
if you're not biblically following.* –JDP  
**(John 3:3... 3:16... 3:36)**

### \*\*\* See HIS biblical Metrix:

- Miraculous work of God & His grace
- Truth in love (in and out)
- Reverent fear of God
- Biblical confession & repentance over time
- Increased awe of God's loving grace & mercy
- Faithful abiding and obeying
- Growing devotion and discipleship
- Aromatic ambassadorship
- Biblical & missional fruit
- God glorifying

### \*\*\* See HIS biblical Mission is NOT:

- The "American dream"
- An Easter egg hunt
- A picture with Santa
- Legalism nor Liberalism
- Moralistic deism
- A "hymn sing"
- A set of polished programs
- A buffet of service types
- A religious:
  - Classroom
  - Convenience store
  - Country club
  - Car wash

## III. Spirit-Led Faithful Following 301

\*\*\* Remember... repetition means emphasis...

\*\*\* See the pattern **REPEAT...**

21And going on from there he saw (**MISSIONAL PROVIDENCE**) two other brothers (**PAIRS**), James the son of Zebedee and John his brother (**PROGRESSION**), in the boat with Zebedee their father, mending their nets (**PLACEMENT**), and he called them (**PROCLAMATION, PROMISE, POWER, PURPOSE**). 22Immediately (**PASSION**) they left the boat and their father (**PRIORITIES**) and followed him (**PROOF WITH PERPETUALITY**).

### FOLLOWING and FISHING are:

- **Metaphors:** *All Christ's metaphors are missional!*
- **The Word of God**
- **A God-honoring** exercise
- An effort with **eternal implications**
- A contextualized & **missional bridge**
- A supernaturally **empowered** acts
- A Christ-centered acts
- Verbs - action with a **purpose**
- Acts of **intentionality**
- Acts of **perseverance**

- Acts of **obedience**
- Acts of **love**
- Acts of **empathy**
- Acts of **mercy**:

*There has NEVER been a fish worth catching.* - JDP

- Acts of **hope**
- Acts **urgency**
- Acts of **insight**

*Biblical insight will lead to missional FISHING!*

- Acts of **faith**
- Acts of **war**:
- Acts of **worship**
- Acts of **gratitude**
- Acts of **compassion**
- Acts of **witnessing**
- Acts of **attraction**
- Acts of **dedication**
- Acts of **discipleship**
- Acts of **glorification**

*FISHING is fighting!*

*God's sheep fish for goats!*

**FOLLOWING & FISHING are NOT:**

- **Optional**
- Always the **same**

- **A pass-time or hobby**
- **A ritual**
- **A dry event:** *You cannot FISH & stay dry.*
- **About you**
- **About the fish**
- **Done with bait:** *Jesus never fished w/ bait!*
  - Bait replaces the call for obedience.
  - Bait has NEVER been & will never be a part of God's Word, will, or ways.
  - Bait is a mechanical effort in a miraculous equation.
  - Bait is a man-made recipe that alters God's remedy.
  - Bait is trickery, when what is called for is truth in love.
  - Bait seldom ever leads to The Gospel's true "ends."
  - Bait denies & defies the Holy Spirit's role in FISHING.
- **Hopeless**
- **Fancy**
- **A trip** to the shore or a boat ride
- **A conversation** about FISHING
- **The acquisition of FISHING equipment**
- **Without biblical standards and methods**
- **Man measured** or "outcome" based...

***We live in an OCEAN of fish!*** -JDP

## IV. Spirit-Led Faithful Following 401

***Biblical following and fishing creates missional koinonia (supernatural unity – cf. John 17:21-26) AND cultural contrast...both coming at a very, very high cost!***

- JDP

### Luke 9:57 – 10:3

#### **The Cost of Following Jesus**

***57***As they were going along the road, someone said to him, “I will follow you wherever you go.” ***58***And Jesus said to him, “***Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.***” ***59***To another he said, “***Follow me.***” But he said, “***Lord, let me first go and bury my father.***” ***60***And Jesus said to him, “***Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God.***” ***61***Yet another said, “I will follow you, Lord, but let me first say farewell to those at my home.” ***62***Jesus said to him, “***No one who puts his hand to the plow and looks back is fit for the kingdom of God.***”

#### **Jesus Sends Out the Seventy-Two**

***1***After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. ***2***And he said to them, “***The harvest is plentiful, but the laborers are few. Therefore, pray earnestly to the Lord of the harvest to send out laborers into his harvest.***” ***3***Go your way; behold, I am sending you out as lambs in the midst of wolves.

**CONTRAST:**

- Pure gold vs. Fool's gold (pyrite)
- Forgetfulness vs. Faithfulness
- Fishers of men vs.
  - Self-serving takers
  - Worldly party-planners
  - Circus showmen
  - Unbiblical charismaniacs
  - Empty-shell religionists
  - Ritualistic window-dressers
  - Perverted cross-dressers
  - Transgendered perverts
  - Rainbow stealing counterfeits
  - Baby-murdering advocates
  - Minor-mutilating proponents
  - So-called tolerant compromisers
  - Rancid rationalizers
  - Superficial mask-wearers
  - Lukewarm spiritual goats
  - Sheep-eating wolves
  - Loveless moralists
  - Genocidal abortionists
  - Fake & plastic fruit producers...
  - **NO! No more!**

Christ's call & commission are crystal clear!

Christians are those who miraculously, faithfully, and obediently (but not perfectly, cf. John 3:36 & 14:15) follow Messiah Jesus on His mission... fishin' for men! - JDP

*REMEMBER... the first invitation they heard was to*  
**REPENTANCE!** - JDP

**NOTE** the contrast between Christ's calling of His Church (His faithfully obedient family of followers) vs. today's typical "church/crowd" and their unbiblical, self-centered, flesh pleasing, cheap-grace, false-gospel, and man glorifying advertisements/invitations that they are using to sell, deceive, & manipulate with... all supposedly on behalf of Christ....

Whereas Christ's authentic and transformative call requires miraculous, Messianic, and missional grace, as applied exclusively through the biblical Gospel, and which is guaranteed to bring God glory...

**All other options are mechanical, man-made empty attempts to deny, defy, and disobey the One true living and loving God of the Bible.**

Per **2<sup>nd</sup> Timothy 3:16-17:**

- Above is **nonnegotiable** truth in love!
- Above is **fundamental & foundational!**
- Above is **holistic: Head, Heart, & Hands!**
- Above is **universal: Local, Regional, Global!**
- Above is **perpetual: Disciples making 3X...**

## **Fishing for men and...**

*Sharing the gospel is about more than just learning and reciting a generic gospel presentation. It's about knowing people and loving people... about loving them enough to get to know them. The better we know people, the better we can show them how the gospel addresses their deepest needs. We can listen to them carefully, then address their particular questions, concerns, griefs, & misconceptions. - [Tim Challis](#)*

## **V. Spirit-Led Faithful Following 501**

*God forms man, sin deforms him, the school informs him but only Christ transforms him, therefore, (go fishing and) preach Christ to ALL Men. - C. H. Spurgeon*

*The Church exists for nothing else but to (fish and) draw men into Christ... If they are not doing that, all the cathedrals, clergy, missions, sermons... are simply a waste of time. **God became Man for no other purpose.***  
- C. S. Lewis

*It is the duty of every Christian to be Christ to his neighbor.* – Martin Luther

*The first work of the whole church is to give the (whole) gospel to the whole world.* – Oswald J. Smith

*We do not stand in the world bearing witness to Christ, but we stand in Christ bearing witness to the world.*  
– A. J. Gordon

*Make it an object of constant study, and of daily reflection and prayer, to learn how to deal with sinners, so as to promote their conversion.* – Charles G. Finney

## **REVIEW:**

***In the end, one could argue forcibly that we are never more like Christ, emulating His incarnation, demonstrations, crucifixion, and commission than when we are prayerfully, sacrificially, wholeheartedly, and consistently leaving our comfort zones to GO out FISHING FOR MEN.*** – JDP

## CLOSE:

Christians are commanded to fish... **not catch!**

**Matthew 13:47-50** *“Once again, the kingdom of heaven is like a net that was let down into the lake and caught all kinds of fish. When it was full, the fishermen pulled it up on the shore. Then they sat down and collected the good fish in baskets, but threw the bad away. This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous and throw them into the blazing furnace, where there will be weeping and gnashing of teeth”*

### **2 Corinthians 5:17-21**

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

Jesus has created, called, commanded,  
and commissioned His Church to  
follow Him and FISH FOR MEN.

Our Lord has said it, that should settle it!

*You're not missionally fishing  
if you're not biblically following.* -JDP

*God's faithful family is a fishing flock.*

God's sheep follow & fish!

- JDP

**PRAYER**

# STUDY NOTES:

## ◀ Matthew 4:19 ▶

### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
2532 [e]	καὶ kai	And	Conj
3004 [e]	λέγει legei	He says	V-PIA-3S
846 [e]	αὐτοῖς autois	to them,	PPro-DM3P
1205 [e]	Δεῦτε Deute	Come follow	V-M-2P
3694 [e]	ὀπίσω opisō	after	Prep
1473 [e]	μου, mou	Me,	PPro-G1S
2532 [e]	καὶ kai	and	Conj
4160 [e]	ποιήσω poiēsō	I will make	V-FIA-1S
4771 [e]	ὑμᾶς hymas	you	PPro-A2P

231 [e]	ἄλιεῖς halieis	fishers	N-AMP
444 [e]	ἀνθρώπων. anthrōpōn	of men.	N-GMP

## ◀ 1205. deute ▶

### Berean Strong's Lexicon

deute: "Come," "Come here," "Come now"

**Original Word:** δεῦτε

**Part of Speech:** Verb

**Transliteration:** deute

**Pronunciation:** DYOO-teh

**Phonetic Spelling:** (dyoo'-teh)

**Definition:** "Come," "Come here," "Come now"

**Meaning:** come hither, come, hither, an exclamatory word.

**Word Origin:** Derived from the imperative form of the verb "ἔρχομαι" (erchomai), meaning "to come" or "to go."

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent often used in similar contexts is "לך" (lek), Strong's Hebrew #1980, which means "go" or "come."

**Usage:** The Greek particle "deute" is an imperative form used to invite or command someone to come or approach. It is often used in the New Testament to call individuals to follow, gather, or pay attention to a significant message or event. The term carries a sense of urgency and importance, often used by Jesus to invite His disciples or listeners to partake in His teachings or actions.

**Cultural and Historical Background:** In the context of the New Testament, "deute" reflects the rabbinic tradition of calling disciples to follow a teacher. This was a common practice in Jewish culture, where rabbis would gather students to impart wisdom and instruction. Jesus' use of "deute" aligns with this tradition, emphasizing His role as a teacher and leader, calling His followers to a new way of life and understanding of God's kingdom.

### NAS Exhaustive Concordance

**Word Origin**

pl. of deuro

**Definition**

come!

**NASB Translation**

come (9), come away (1), follow\* (2).

## Thayer's Greek Lexicon

### STRONGS NT 1205: δεῦτε

ΔΕΥΤΕ, adverb, used when two or more are addressed (cf. Buttman, 70 (61)); perhaps from δευρό ἰτε (yet see Alexander Buttman (1873) Gram. 21te Aufl. § 115 Anm. 8), see δεῦρο, 1;

1. from Homer down, **come hither, come here, come:** followed by an imperative, δεῦτε, κληρονομήσατε, [Matthew 25:34](#); δεῦτε, ἴδετε, [Matthew 28:6](#); [John 4:29](#); δεῦτε, ἀριστήσατε, [John 21:12](#); δεῦτε, συναχθήτε (Rec. δεῦτε καὶ συναγέσθε), [Revelation 19:17](#). δεῦτε ἀπίσω μου **come after me**, be my disciples: [Matthew 4:19](#); [Mark 1:17](#) (equivalent to 2, כִּי יִרְאֶה [Kings 6:19](#)); δεῦτε εἰς τοὺς γάμους, [Matthew 22:4](#); εἰς ἔρημον τόπον, [Mark 6:31](#); δεῦτε πρὸς με, [Matthew 11:28](#).
2. It gets the force of an interjection, "Come! Come now!" followed by a hortatory subjunctive: δεῦτε, ἀποκτείνωμεν, [Matthew 21:38](#); [Mark 12:7](#) and R G in [Luke 20:14](#). (the Sept. mostly for וְכִי, sometimes for וְאֵב.)

## Strong's Exhaustive Concordance

come, follow.

From [deuro](#) and an imperative form of eimi (to go); come hither! -- come, X follow.

see GREEK [deuro](#)

## ◀ 3694. opisó ▶

### Berean Strong's Lexicon

opisó: Behind, after

**Original Word:** ὀπίσω

**Part of Speech:** Adverb

**Transliteration:** opisó

**Pronunciation:** o-PEE-so

**Phonetic Spelling:** (op-is'-o)

**Definition:** Behind, after

**Meaning:** behind, after; back, backwards.

**Word Origin:** Derived from a root word meaning "back" or "behind."

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent often used in similar contexts is אַחַר (achar), which also means "after" or "behind."

**Usage:** The Greek adverb "opisó" is used to denote position or direction, specifically indicating something that is behind or following after. It is often used in the New Testament to describe physical positioning, as well as metaphorical following, such as discipleship.

**Cultural and Historical Background:** In the Greco-Roman world, the concept of following someone "behind" was not only a physical description but also carried implications of discipleship and allegiance. To follow a teacher or leader "behind" was to adopt their teachings and lifestyle. This cultural understanding is reflected in the New Testament usage of "opisó," particularly in the context of following Jesus.

## NAS Exhaustive Concordance

### Word Origin

from the same as [opisthen](#)

### Definition

back, behind, after

### NASB Translation

after (18), around (1), back (2), back\* (3), behind (5), follow (2), follow\* (2), withdrew\* (1).

## Thayer's Greek Lexicon

### STRONGS NT 3694: ὀπίσω

ὀπίσω ((perhaps) from ἡ ὀπίς; and this from ἔπω, ἔπομαι, to follow (but cf. Vanicek, p. 530)), adverb of place and time, from Homer down; the Sept. for אַחַר, אַחַר and especially for אַחַר; (at the) **back, behind, after;**

1. adverbially of place: [ἑστάναι](#), [Luke 7:38](#); [ἐπιστρέψαι ὀπίσω](#), back, [Matthew 24:18](#) ([ὑποστρέφειν ὀπίσω](#), Josephus, Antiquities 6, 1, 3); [τά ὀπίσω](#), **the things that are behind**, [Philippians 3:13](#) (14); [εἰς τὰ ὀπίσω ἀπέρχεσθαι](#), **to go backward**, Vulg. abire retrorsum, [John 18:6](#); **to return home**, of those who grow recreant to Christ's teaching and cease to follow him, [John 6:66](#); [στρέφεσθαι](#), to turn oneself back, [John 20:14](#); [ἐπιστρέφειν](#), to return back to places left, [Mark 13:16](#); [Luke 17:31](#); [ὑποστρέψαι εἰς τὰ ὀπίσω](#), tropically, of those who return to the manner of thinking and living already abandoned, [2 Peter 2:21](#) Lachmann; [βλέπειν](#) (Vulg. (aspicere or) respicere retro (A. V. **to look back**)), [Luke 9:62](#).

2. By a usage unknown to Greek authors, as a preposition with the genitive (Winers Grammar, § 54, 6; Buttmann, § 146, 1);

**a.** of place: [Revelation 1:10](#) (WH marginal reading ὀπισθεν); ([Numbers 25:8](#); [Song of Solomon 2:9](#)); in phrases resembling the Hebrew (cf. Winers Grammar, 30; Buttmann, as above and 172 (150)): ὀπίσω τίνος ἔρχεσθαι to follow anyone as a guide, to be his disciple or follower, [Matthew 16:24](#); [Luke 9:23](#); [Mark 8:34](#) R L Tr marginal reading WH; (cf. [Luke 14:27](#)); also ἀκολουθεῖν, [Mark 8:34](#) G T Tr text; [Matthew 10:38](#) (see ἀκολουθέω, 2 at the end); πορεύεσθαι, to join oneself to one as an attendant and follower, [Luke 21:8](#) (Sir. 46:10); to seek something one lusts after, [2 Peter 2:10](#) (cf. Winers Grammar, 594 (553); Buttmann, 184 (160)); ἀπέρχομαι ὀπίσω τίνος, to go off in order to follow one, to join one's party, [Mark 1:20](#); [John 12:19](#); to run after a thing which one lusts for (cf. Buttmann, as above), ἑτέρας σαρκός, [Jude 1:7](#); δεῦτε ἐπίσω μου (see δεῦτε, 1), [Matthew 4:19](#); [Mark 1:17](#); ἀποστέλλειν τινα ὀπίσω τίνος, [Luke 19:14](#); ἀφισταναι, ἀποσπᾶν, τινα ὀπίσω αὐτοῦ, to draw one away to (join) his party, [Acts 5:37](#); [Acts 20:30](#); ἐκτρέπεσθαι, to turn out of the right path, turn aside from rectitude, [1 Timothy 5:15](#); by a pregnant construction, after θαυμάζειν, to wonder after i. e. to be drawn away by admiration to follow one (Buttmann, 185 (160f)), [Revelation 13:3](#) (πᾶς ὁ λαός ἐξέστη ὀπίσω αὐτοῦ, [1 Samuel 13:7](#)); ὕπαγε ὀπίσω μου (A. V. get thee behind me), out of my sight: [Luke 4:8](#) R L brackets; [Matthew 4:10](#) (G L brackets); ; [Mark 8:33](#).

**b.** of time, after: ἐρήξεσθαι ὀπίσω τίνος, to make his public appearance after (subsequently to) one, [Matthew 3:11](#); [Mark 1:7](#); [John 1:15, 27, 30](#) (ὀπίσω τοῦ σαββάτου, [Nehemiah 13:19](#)).

## Strong's Exhaustive Concordance

after, backward, behind

From the same as [opisthen](#) with enclitic of direction; to the back, i.e. Aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

see GREEK [opisthen](#)

## ◀ 4160. poieó ▶

### Berean Strong's Lexicon

**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)

**Definition:** To make, to do, to act, to cause, to work

**Meaning:** (a) I make, manufacture, construct, (b) I do, act, cause.

**Word Origin:** A primary verb

**Corresponding Greek / Hebrew Entries:** - **H6213** - אָשָׁה (asah): To do, to make, to accomplish

- **H6466** - פָּעַל (paal): To do, to make, to perform

**Usage:** The Greek verb "ποιέω" (poieó) is a versatile term used extensively in the New Testament. It generally means "to make" or "to do," encompassing a wide range of actions from creating and producing to performing and executing. It is often used to describe God's creative acts, human actions, and the fulfillment of commands or duties. The term can imply both physical and moral actions, emphasizing the importance of deeds in the Christian life.

**Cultural and Historical Background:** In the Greco-Roman world, the concept of "doing" or "making" was integral to daily life, encompassing everything from craftsmanship to moral actions. The New Testament writers, influenced by both Jewish and Hellenistic thought, used "ποιέω" to convey the active nature of faith and obedience. In Jewish tradition, actions were seen as a reflection of one's faith and covenant relationship with God, a theme that carries into the New Testament.

### 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 **ἐποιοῦν**; future **ποιήσω**; 1 aorist **ἐποίησα**, 3 person plural optative **ποιήσειαν** (Luke 6:11 R G; cf. Winer's 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 Winer's 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**; Latinfacio, that is,

**I. to make** (Latinefficio),

**1. τί;**

**a.** with the names of the things made, **to produce, construct, form, fashion**, etc.: **ἀντρακίαν**, John 18:18; **εἰκόνα**, Revelation 13:14; **ἰμάτια**, 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 **τινά**, 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  $\pi\psi\upsilon$  in [Genesis 1:7, 16, 25](#), etc.; for  $\aleph\eta\zeta$  in [Genesis 1:21, 27](#); [Genesis 5:1](#), etc.; also in Greek writings:  $\gamma\acute{\epsilon}\nu\omicron\varsigma\ \acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omega\nu$ , Hesiod op. 109, etc.; absolutely,  $\acute{\omicron}\ \pi\omicron\iota\acute{\omega}\nu$ , the creator, Plato, Tim., p. 76 c.); here belongs also [Hebrews 3:2](#), on which see Bleek and Lünemann ((cf. below, 2 c.  $\beta$ )). In imitation of the Hebrew  $\pi\psi\upsilon$  (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  $\pi\omicron\iota\epsilon\acute{\iota}\nu$  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**:  $\sigma\acute{\kappa}\acute{\alpha}\nu\delta\alpha\lambda\alpha$ , [Romans 16:17](#);  $\epsilon\acute{\iota}\rho\eta\eta\nu$  (to be the author of harmony), [Ephesians 2:15](#); [James 3:18](#);  $\acute{\epsilon}\pi\iota\sigma\acute{\upsilon}\sigma\tau\alpha\sigma\iota\nu$  (L T Tr WH  $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\alpha\sigma\iota\nu$ ), [Acts 24:12](#);  $\sigma\upsilon\sigma\tau\rho\omicron\phi\eta\nu$ , [Acts 23:12](#);  $\pi\omicron\iota\acute{\omega}\ \tau\acute{\iota}\nu\iota\ \acute{\tau}\acute{\iota}$ , 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 Winer's Grammar, 256 (240); (Buttmann, § 135, 5)):  $\mu\acute{\omicron}\nu\eta\nu\ \pi\omicron\iota\acute{\omega}\ \pi\alpha\rho\acute{\alpha}\ \tau\acute{\iota}\nu\iota$ , [John 14:23](#) (where L T Tr WH  $\pi\omicron\iota\eta\sigma\acute{\omicron}\mu\epsilon\theta\alpha$ ; cf. Thucydides 1, 131);  $\acute{\omicron}\delta\acute{\omicron}\nu$ , to make one's way, go, [Mark 2:23](#) (where render as follows: **they began, as they went, to pluck the ears**; cf.  $\pi\omicron\iota\eta\sigma\alpha\iota\ \acute{\omicron}\delta\acute{\omicron}\nu\ \alpha\upsilon\tau\omicron\upsilon$ , [Judges 17:8](#); the Greeks say  $\acute{\omicron}\delta\acute{\omicron}\nu\ \pi\omicron\iota\epsilon\acute{\iota}\sigma\theta\alpha\iota$ , Herodotus 7, 42; see above, under a.);  $\pi\acute{\omicron}\lambda\epsilon\mu\omicron\nu$ , [Revelation 13:5](#) Rec.elz; with the addition of  $\mu\epsilon\tau\acute{\alpha}\ \tau\acute{\iota}\nu\omicron\varsigma$  (equivalent to  $\pi\omicron\lambda\epsilon\mu\epsilon\acute{\iota}\nu$ ), [Revelation 11:7](#); [Revelation 12:17](#); [Revelation 13:7](#) (here L omits; WH Tr marginal reading brackets the clause); (see  $\mu\epsilon\tau\acute{\alpha}$ , I. 2 d., p. 403 {b});  $\acute{\epsilon}\kappa\delta\acute{\iota}\kappa\eta\sigma\iota\nu$ , [Luke 18:7, 8](#);  $\tau\acute{\iota}\nu\iota$ , [Acts 7:24](#), ([Micah 5:15](#));  $\acute{\epsilon}\nu\acute{\epsilon}\delta\rho\alpha\nu$ , equivalent to  $\acute{\epsilon}\nu\epsilon\delta\rho\acute{\epsilon}\upsilon\omega$ , to make an ambush, lay wait, [Acts 25:3](#);  $\sigma\upsilon\mu\beta\omicron\upsilon\lambda\iota\omicron\nu$ , equivalent to  $\sigma\upsilon\mu\beta\omicron\upsilon\lambda\epsilon\upsilon\omicron\mu\alpha\iota$ , 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  $\sigma\upsilon\mu\beta\omicron\upsilon\lambda\iota\omicron\nu\ \acute{\epsilon}\tau\omicron\iota\mu\alpha\sigma\alpha\nu\tau\epsilon\varsigma$ );  $\sigma\upsilon\nu\omega\mu\omicron\sigma\acute{\iota}\alpha\nu$ , equivalent to  $\sigma\upsilon\nu\acute{\omicron}\mu\nu\mu\iota$ , [Acts 23:13](#) (where L T Tr WH  $\pi\omicron\iota\eta\sigma\acute{\alpha}\mu\epsilon\nu\omicron\iota$  for Rec.  $\pi\epsilon\pi\omicron\iota\eta\kappa\acute{\omicron}\tau\epsilon\varsigma$ ; see in 3 below);  $\kappa\rho\acute{\iota}\sigma\iota\nu$ , 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  $\delta\upsilon\nu\acute{\alpha}\mu\epsilon\iota\varsigma$ ,  $\delta\upsilon\nu\acute{\alpha}\mu\iota\nu$ ,  $\pi\omicron\iota\epsilon\acute{\iota}\nu$ , [Matthew 7:22](#); [Matthew 13:58](#); [Mark 6:5](#); [Acts 19:11](#);  $\tau\acute{\eta}\nu\ \acute{\epsilon}\xi\omicron\upsilon\sigma\acute{\iota}\alpha\nu\ \tau\acute{\iota}\nu\omicron\varsigma$ , [Revelation 13:12](#);  $\acute{\epsilon}\rho\gamma\omicron\nu$  (a notable work),  $\acute{\epsilon}\rho\gamma\alpha$ , of Jesus, [John 5:36](#); [John 7:3, 21](#); [John 10:25](#); [John 14:10, 12](#); [John 15:24](#);  $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$ , [Luke 1:51](#);  $\sigma\eta\mu\epsilon\acute{\iota}\alpha$ ,  $\tau\acute{\epsilon}\rho\alpha\tau\alpha\ \kappa\alpha\acute{\iota}\ \sigma\eta\mu\epsilon\acute{\iota}\alpha$  ([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 ποιῆσθαι, 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 ἐμαυτῷ 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 ποιῆν (τάς τρίβους), 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. ποιῆν 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 **τῷ 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 *hinausthun*), [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); Buttman, § 140, 16 δ.); also followed by **ἵνα** (Buttman, § 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.; Buttman, § 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); αύξησιν (equivalent to αύξάνομαι), 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, τίνας, 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 καθῶς, 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. κατά 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 διά 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 περισσόον, Matthew 5:47; with the relative ὅ, Matthew 26:13; Mark 14:9; Luke 6:3; John 13:7; 2 Corinthians 11:12,

etc.; **τουτο**, 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.; **τουτο** to be supplied, [Luke 6:10](#); **αυτο τουτο**, [Galatians 2:10](#); **ταυτα**, [Matthew 23:23](#); [Galatians 5:17](#); [2 Peter 1:10](#); (**ταυτα** 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. **γνωστος**)); **αυτα**, [Romans 2:3](#); [Galatians 3:10](#). With nouns which denote a command, or some rule of action, **ποιω** signifies **to carry out, to execute**; as, **τον νομον**, 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 Chronicles 14:3](#) (4)); **τα του νομου**, the things which the law commands, [Romans 2:14](#); **τας εντολας**, [Matthew 5:19](#); [1 John 5:2](#) L T Tr WH; [Revelation 22:14](#) R G; **το θελημα του θεου**, [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](#); **τα θεληματα της σαρκος**, [Ephesians 2:3](#); **τας επιθυμιας τινος**, [John 8:44](#); **την γνωμην τινος**, [Revelation 17:17](#); **μιαν γνωμην**, to follow one and the same mind (purpose) in acting, *ibid.* R G T Tr WH; **τον λογον του Θεου**, [Luke 8:21](#); **τους λογους τινος**, [Matthew 7:24, 26](#); [Luke 6:47, 49](#); **α** or **ο** or **ο**, **τι** etc. **λεγει τις**, [Matthew 23:3](#); [Luke 6:46](#); [John 2:5](#); [Acts 21:23](#); **α παραγγελλει τις**, [2 Thessalonians 3:4](#); **την προθεσιν**, [Ephesians 3:11](#); **τα διαταχθεντα**, [Luke 17:10](#) (**το προσταχθεν**, Sophocles Phil. 1010); **ο αιτει τις**, [John 14:13](#); [Ephesians 3:20](#); **ο εντελλεται τις**, [John 15:14](#); **τα εθη**, [Acts 16:21](#). With nouns describing a plan or course of action, **to perform, accomplish**: **εργα**, [Titus 3:5](#); **ποιειν τα εργα τινος**, to do the same works as another, [John 8:39, 41](#); **τα πρωτα εργα**, [Revelation 2:5](#); **τα εργα του Θεου**, delivered by God to be performed, [John 10:37f](#); **το εργον**, work committed to me by God, [John 17:4](#); **το εργοι ευαγγελιστου**, to perform what the relations and duties of an evangelist demand, [2 Timothy 4:5](#); **εργον τι**, to commit an evil deed, [1 Corinthians 5:2](#) (T WH Tr marginal reading **πραξας**); plural [3 John 1:10](#); **αγαθον**, to do good, [Matthew 19:16](#); ([Mark 3:4](#) Tdf.); [1 Peter 3:11](#); **το αγαθον**, [Romans 13:3](#); **ο εαν αγαθον**, [Ephesians 6:8](#); **τα αγαθα**, [John 5:29](#); **το καλον**, [Romans 7:21](#); [2 Corinthians 13:7](#); [Galatians 6:9](#); [James 4:17](#); **τα αρεστα τω Θεω**, [John 8:29](#); **το αρεστον ενωπιον του Θεου**, [Hebrews 13:21](#); [1 John 3:22](#); **τι πιστον**, to perform something worthy of a Christian (see **πιστος**, at the end), [3 John 1:5](#); **την δικαιοσυνην**, [Matthew 6:1](#) (for Rec. **ελεημοσυνην**); [1 John 2:29](#); [1 John 3:7, 10](#) (not Lachmann; [Revelation 22:11](#) G L T Tr WH); **την αληθειαν** (to act uprightly; see **αληθεια**, I. 2 c.), [John 3:21](#); [1 John 1:6](#); **χρηστικότητα**, [Romans 3:12](#); **ελεος**, to show

oneself merciful, [James 2:13](#); with [μετά τίνος](#) added (see [ἔλεος](#), [ἐλέους](#), 1 and 2 b.), [Luke 1:72](#); [Luke 10:37](#); [ἐλεημοσύνη](#), [Matthew 6:2f](#); plural, [Acts 9:36](#); [Acts 10:2](#) (see [ἐλεημοσύνη](#), 1 and 2). **to commit**: [τήν 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](#); [τήν ἀνομίαν](#), [Matthew 13:41](#); [ἀμάρτημα](#), [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 τινα](#), 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: [καθώς](#), [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 κατά τά 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 τινα](#), 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 πῦψυ 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 8:10f](#); 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 7:15ff](#); 13:4, etc.]

## 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](#)

## Berean Strong's Lexicon

**halieus: Fisherman**

**Original Word:** ἄλιεύς

**Part of Speech:** Noun, Masculine

**Transliteration:** halieus

**Pronunciation:** hah-lee-YOOS

**Phonetic Spelling:** (hal-ee-yoos')

**Definition:** Fisherman

**Meaning:** a fisherman.

**Word Origin:** Derived from the Greek word ἅλς (hals), meaning "salt" or "sea."

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent for a fisherman is not directly listed in Strong's Concordance, but related terms include:

- **H1709 (דג, dag):** Fish

- **H1771 (דגון, dagon):** Fish, fish-god

**Usage:** The term "halieus" refers to a person who catches fish for a living. In the New Testament, it is used to describe individuals who were engaged in the occupation of fishing, a common trade in the regions surrounding the Sea of Galilee.

**Cultural and Historical Background:** Fishing was a significant industry in the first-century Mediterranean world, particularly in Galilee. Fishermen were typically part of the working class, and their work was labor-intensive, involving the use of nets and boats. The Sea of Galilee was a central hub for fishing activities, and many of Jesus' early disciples, including Peter, Andrew, James, and John, were fishermen by trade. This occupation was not only a means of livelihood but also held symbolic significance in the teachings of Jesus, who called His disciples to become "fishers of men" (Matthew 4:19).

## NAS Exhaustive Concordance

**Word Origin**

from hals (the sea)

**Definition**

a fisherman

**NASB Translation**

fishermen (3), fishers (2).

## Thayer's Greek Lexicon

**STRONGS NT 231: ἄλεϋς**

[ἄλεϋς, ὄ, T WH uniformly for ἄλιεύς, see Tdf.'s note on [Mark 1:16](#) and N. T. edition 7, Proleg., p. 1; especially edition 8, Proleg., p. 82f; WHs Appendix, p. 151.]

**STRONGS NT 231:** ἀλιεύςἀλιεύς, (έως (ό (ἄλς, ἄλός, the sea)  
(from Homer down); a fisherman, fisher: [Matthew 4:18](#); [Mark 1:16](#); [Luke 5:2](#) — in all which  
passages T and WH have ἀλεεῖς from the form ἀλεεύς, which see.

## Strong's Exhaustive Concordance

fisherman.

From [hals](#); a sailor (as engaged on the salt water), i.e. (by implication) a fisher -- fisher(-man).

see GREEK [hals](#)

## ◀ 444. anthrṓpos ▶

### Berean Strong's Lexicon

**anthrṓpos:** Man, human, person, mankind

**Original Word:** ἄνθρωπος

**Part of Speech:** Noun, Masculine

**Transliteration:** anthrṓpos

**Pronunciation:** AN-thro-pos

**Phonetic Spelling:** (anth'-ro-pos)

**Definition:** Man, human, person, mankind

**Meaning:** a man, one of the human race.

**Word Origin:** Derived from the Greek root ἀνήρ (anér, meaning "man") and ὤψ (ops, meaning "face" or "appearance").

**Corresponding Greek / Hebrew Entries:** - H120 אָדָם (adam) – Refers to man or mankind, often used in the Old Testament to denote humanity or the first man, Adam.

- H376 יִשׁ (ish) – Refers to a man or husband, often used to distinguish an individual male.

**Usage:** The Greek word "anthrṓpos" is used in the New Testament to refer to a human being, encompassing both men and women. It signifies humanity in general, often highlighting the nature, condition, or characteristics of human beings. The term is used to distinguish humans

from God, animals, or other beings, emphasizing human limitations and the need for divine intervention.

**Cultural and Historical Background:** In the Greco-Roman world, "anthrōpos" was commonly used to describe individuals and humanity as a whole. The term reflects the philosophical and theological understanding of humans as rational beings created in the image of God, yet fallen and in need of redemption. In the context of the New Testament, "anthrōpos" often underscores the contrast between human frailty and divine power, as well as the incarnation of Christ as fully human and fully divine.

## HELPS Word-studies

**444** *ánthrōpos* – *man*, also the generic term for "*mankind*"; the human race; people, including *women* and men (Mt 4:19, 12:12, etc.).

444 (*ánthrōpos*) relates to *both* genders (male and female) as both are created in the image of God – each *equally* vested with individual personhood and destiny (cf. Gal 3:28). Accordingly, the Bible uses **444** (*ánthrōpos*) of a specific man, woman, or class (type, group) of people – i.e. *mankind in general* (inclusive of every man, woman and child; see also 1 Cor 11:7). (**435** /*anēr* specifically refers to a male and **1135** /*gynē* to a female.)

[**444** /*ánthrōpos* ("man") answers to the Hebrew term, *’adam* – and **435** (*anēr*) answers to the Hebrew term *ish*.

K. Wuest, "There are two words in Greek which mean 'man,' *anēr*, which refers to a *male individual* of the human race, and *ánthrōpos*, which is the racial, *generic* term, and which has the general idea of '*mankind*' " (3, *Great Truths to Live By*, 46).]

## NAS Exhaustive Concordance

### Word Origin

probably from **anér** and óps (eye, face)

### Definition

a man, human, mankind

### NASB Translation

any (1), anyone (1), child (1), enemy\* (1), everyone\* (1), fellow (1), friend (1), human (5), human judgment (1), human relations (1), king\* (1), Man (89), man (232), man's (8), mankind (5), men (164), men's (2), nobleman\* (1), one\* (3), others (4), people (13), people\* (1), person (2), persons (1), self (4).

## Thayer's Greek Lexicon

### STRONGS NT 444: ἄνθρωπος

ἄνθρωπος, ἀνθρώπου, ὁ (perhaps from ἀνήρ and ὤψ, i. e. man's face: Curtius, § 422; Vanicek, p. 9. From Homer down); **man**. It is used

**1.** universally, with reference to the genus or nature, without distinction of sex, **a human being, whether male or female:** [John 16:21](#). And in this sense a. with the article, generically, so as to include all human individuals: [Matthew 4:4](#) (ἐπ' ἄρτω ζήσεται ὁ ἄνθρωπος); [Matthew 12:35](#) (ὁ ἀγαθὸς ἄνθρωπος every good person); [Matthew 15:11, 18](#); [Mark 2:27](#); [Mark 7:15, 18, 20](#); [Luke 4:4](#); [John 2:25](#) (Winer's Grammar, § 18, 8); [John 7:51](#); [Romans 7:1](#), etc.

**b.** so that a man is distinguished from beings of a different race or order; **α.** from animals, plants, etc.: [Luke 5:10](#); [Matthew 4:19](#); [Matthew 12:12](#); [2 Peter 2:16](#); [Revelation 9:4, 7, 10, 15, 18](#); [Revelation 11:13](#), etc. (beta). from God, from Christ as divine, and from angels: [Matthew 10:32](#); [Matthew 19:6](#); [Mark 10:9](#); [Luke 2:15](#) (T WH omit; L Tr brackets) (opposed to angels); [John 10:33](#); [Acts 10:26](#); [Acts 14:11](#); [1 Thessalonians 2:13](#); [Galatians 1:10, 12](#); [1 Corinthians 3:21](#); [1 Corinthians 7:23](#); [Philippians 2:7, 7 \(8\)](#); [1 Timothy 2:5](#); [Hebrews 8:2](#); [Hebrews 13:6](#); [1 Peter 2:4](#), etc.

**c.** with the added notion of weakness, by which man is led into mistake or prompted to sin: οὐκ ἄνθρωποι; (R G σαρκικοί) ἐστε; [1 Corinthians 3:4](#); σοφία ἀνθρώπων, [1 Corinthians 2:5](#); ἀνθρώπων ἐπιθυμίας, [1 Peter 4:2](#); κατὰ ἄνθρωπον περιπατεῖτε ye conduct yourselves as men, [1 Corinthians 3:3](#); λαλεῖν or λέγειν κατὰ ἄνθρωπον, to speak according to human modes of thinking, [1 Corinthians 9:8](#); [Romans 3:5](#); κατὰ ἄνθρωπον λέγω, I speak as a man to whom analogies from human affairs present themselves, while I illustrate divine things by an example drawn from ordinary human life, [Galatians 3:15](#); κατὰ ἄνθρωπον θηριομάχειν, as man is accustomed to fight, urged on by the desire of gain, honor and other earthly advantages, [1 Corinthians 15:32](#): οὐκ ἐστι κατὰ ἄνθρωπον is not accommodated to the opinions and desires of men, [Galatians 1:11](#); (for examples of κατὰ ἄνθρωπον in secular authors see Wetstein on Rom. as above); with the accessory notion of malignity: προσέχετε ἀπὸ τῶν ἀνθρώπων, [Matthew 10:17](#); εἰς χεῖρας ἀνθρώπων, [Matthew 17:22](#); [Luke 9:44](#).

**d.** with the adjunct notion of contempt (as sometimes in Greek writings): [John 5:12](#); the address ὦ ἄνθρωπε, or ἄνθρωπε, is one either of contempt and disdainful pity, [Romans 9:20](#) (Plato, Gorgias, p. 452 b. σύ δέ ... τίς εἶ, ὦ ἄνθρωπε), or of gentle rebuke, [Luke 22:58, 60](#). The word serves to suggest commiseration: ἴδε (T Tr WH ἰδού) ὁ ἄνθρωπος behold the man in question, maltreated, defenseless, [John 19:5](#).

**e.** with a reference to the twofold nature of man. ὁ ἔσω and ὁ ἔξω ἄνθρωπος, soul and body: [Romans 7:22](#); [Ephesians 3:16](#); [2 Corinthians 4:16](#), (Plato, rep. 9, 589

a. ὁ ἐντός ἄνθρωπος; Plotinus Enn. 5, 1, 10 ὁ εἶσω ἄνθρωπος; cf. Fritzsche on

Romans, vol. ii., 61f. (Meyer on Romans, the passage cited; Ellicott on Ephesians, the passage cited)); ὁ κρυπτός τῆς καρίδας ἄνθρ. 1 Peter 3:4.

*f.* with a reference to the twofold moral condition of man, ὁ παλαιός (the corrupt) and ὁ καινός (ὁ νέος) ἄνθρωπος (the truly Christian man, conformed to the nature of God): Romans 6:6; Ephesians 2:15; Ephesians 4:22, 24; Colossians 3:9f.

*g.* with a reference to the sex, (contextually) **a male**: John 7:22f.

**2.** indefinitely, without the article, ἄνθρωπος, a **someone, a (certain) man**, when who he is either is not known or is not important: equivalent to τίς, Matthew 17:14; Matthew 21:28; Matthew 22:11; Mark 12:1; Mark 14:13; Luke 5:18; Luke 13:19, etc. with the addition of τίς, Matthew 18:12; Luke 10:30; Luke 14:2, 16; Luke 15:11; Luke 16:1, 19; John 5:5. in address, where the speaker either cannot or will not give the name, Luke 5:20; or where the writer addresses any and every reader, Romans 2:1, 3.

*b.* where what is said holds of every man, so that ἄνθρωπος is equivalent to the German indefinite **man, one**: Romans 3:28; 1 Corinthians 4:1; 1 Corinthians 7:1; 1 Corinthians 11:28; Galatians 2:16. So also where opposed to domestics, Matthew 10:36; to a wife, Matthew 19:10; to a father, Matthew 10:35; to the master of a household, Luke 12:36f — in which passages many, confounding sense and signification, incorrectly say that the word ἄνθρωπος signifies **father of a family, husband, son, servant**.

**3.** in the plural οἱ ἄνθρωποι is sometimes (the) **people**, German dieLeute: Matthew 5:13, 16; Matthew 6:5, 18; Matthew 8:27; Matthew 16:13; Luke 11:44; Mark 8:24, 27; John 4:28; οὐδεὶς ἀνθρώπων (nemohominum) no one, Mark 11:2; 1 Timothy 6:16.

**4.** It is joined a. to another substantive — a quasi-predicate of office, or employment, or characteristic — the idea of the predicate predominating (Winer's Grammar, § 59, 1): ἄνθρωπος ἔμπορος **a merchant** (-man), Matthew 13:45 (WH text omits ἀνθρώπω); οἰκοδεσπότης, Matthew 13:52; Matthew 20:1; Matthew 21:33; βασιλεύς, Matthew 18:23; Matthew 20:2; φάγος, Matthew 11:19. (So in Hebrew שׂוֹמֵר דִּיּוֹט a eunuch, Jeremiah 38:7f, שׂוֹמֵר הַכֹּהֵן a priest, Leviticus 21:9; also in Greek writings: ἄνθρωπος ὀδίτης, Homer, Iliad 16, 263, elsewhere; cf. Matthiae, § 430, 6; (Krüger § 57, 1, 1); but in Attic this combination generally has a contemptuous force; cf. Bernhardt (1829), p. 48; in Latin homogladia, Cicero, epistles ad diversos 12, 22, 1).

*b.* to a gentile noun: ἄνθρωπον Κυρηναῖος, Matthew 27:32; Κουδαῖος, Acts 21:39; Ῥωμαῖος, Acts 16:37; Acts 22:25 (according to the context, **a Roman citizen**).

5. **ὁ ἄνθρωπος**, with the article, the particular man under consideration, who he is being plain from the context: [Matthew 12:13](#); [Matthew 26:72](#); [Mark 3:5](#); [Luke 23:6](#); [John 4:50](#). **οὗτος ὁ ἄνθρωπος**, [Luke 14:30](#); [John 9:16, 24](#) (L Tr marginal reading WH); ; **ὁ ἄνθρωπος οὗτος**, [Mark 14:71](#); [Luke 23:4, 14, 47](#); [John 9:24](#) (R G T Tr text): [John 18:17](#); [Acts 6:13](#); [Acts 22:26](#); [Acts 26:31](#),  
 32. **ὁ ἄνθρωπος ἐκεῖνος**, [Matthew 12:45](#); [Matthew 26:24](#); [Mark 14:21](#).

6. Phrases: **ὁ ἄνθρωπος τῆς ἁμαρτίας** (or with T Tr text WH text, **τῆς ἀνομίας**), [2 Thessalonians 2:3](#), see **ἁμαρτία**, 1, p. 30f **ἄνθρωπος τοῦ Θεοῦ** a man devoted to the service of God, God's minister: [1 Timothy 6:11](#); [2 Timothy 3:17](#) (of the evangelists, the associates of the apostles); [2 Peter 1:21](#) (of prophets, like **שִׂיִּיִּיִּיִּיִּיִּי** often in the O. T.; cf. Gesenius, Thesaurus i., p. 85). For **ὁ υἱὸς τοῦ ἀνθρώπου** and **υἱοὶ τῶν ἀνθρώπων**, see under **υἱός**.

## Strong's Exhaustive Concordance

certain, man.

From [aner](#) and ops (the countenance; from [optanomai](#)); man-faced, i.e. A human being -- certain, man.

see GREEK [aner](#)

see GREEK [optanomai](#)

## ◀ Matthew 4:20 ▶

### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">3588 [e]</a>	<b>οἱ</b> <a href="#">hoi</a>	-	<a href="#">Art-NMP</a>

1161 [e]	δὲ de	And	Conj
2112 [e]	εὐθέως eutheōs	immediately	Adv
863 [e]	ἀφέντες aphentes	having left	V-APA-NMP
3588 [e]	τὰ ta	the	Art-ANP
1350 [e]	δίκτυα diktya	nets,	N-ANP
190 [e]	ἠκολούθησαν ēkolouthēsan	they followed	V-AIA-3P
846 [e]	αὐτῷ. autō	Him.	Pro-DM3S

## ◀ 2112. eutheós ▶

### Berean Strong's Lexicon

eutheós: Immediately, straightway, at once

**Original Word:** εὐθέως

**Part of Speech:** Adverb

**Transliteration:** eutheós

**Pronunciation:** yoo-theh-occe'

**Phonetic Spelling:** (yoo-theh'-occe)

**Definition:** Immediately, straightway, at once

**Meaning:** immediately, soon, at once.

**Word Origin:** Derived from the Greek adjective εὐθύς (euthys), meaning "straight" or "direct."

**Corresponding Greek / Hebrew Entries:** While there is no direct Hebrew equivalent for εὐθέως, the concept of immediacy can be found in Hebrew words like מִיָּד (miyad, Strong's H3027), meaning "immediately" or "at once."

**Usage:** The adverb εὐθέως is used in the New Testament to convey a sense of immediacy or promptness. It often describes actions that occur without delay, emphasizing the urgency or directness of the response or event. This term is frequently used in the Gospels to highlight the swift obedience or rapid unfolding of events, particularly in the ministry of Jesus.

**Cultural and Historical Background:** In the Greco-Roman world, the concept of immediacy was often associated with efficiency and decisiveness, qualities valued in both personal conduct and governance. In the context of the New Testament, the use of εὐθέως underscores the authority and power of Jesus' words and actions, as well as the readiness of His followers to respond to His call. This immediacy reflects the urgency of the Kingdom of God breaking into the world through Christ's ministry.

## NAS Exhaustive Concordance

### Word Origin

adverb from [euthus](#)

### Definition

at once, directly

### NASB Translation

immediately (32), shortly (1).

## Thayer's Greek Lexicon

### STRONGS NT 2112: εὐθέως

εὐθέως, adverb (from εὐθύς), **straightway, immediately, forthwith**: [Matthew 4:20, 22](#); [Matthew 8:3](#), and often in the historical books, especially Mark's Gospel (where, however, T Tr WH have substituted εὐθύς in some 35 out of 41 cases); elsewhere only in [Galatians 1:16](#); [James 1:24](#); [Revelation 4:2](#), (for אִתְּךָ, [Job 5:3](#)). **shortly, soon**: [3 John 1:14](#). (From Sophocles down.)

## Strong's Exhaustive Concordance

as soon as, forthwith, immediately

Adverb from [euthus](#); directly, i.e. At once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

see GREEK [euthus](#)

## ◀ 190. akoloutheó ▶

### Berean Strong's Lexicon

akoloutheó: To follow, to accompany

**Original Word:** ἀκολουθέω

**Part of Speech:** Verb

**Transliteration:** akoloutheó

**Pronunciation:** ah-ko-loo-THEH-oh

**Phonetic Spelling:** (ak-ol-oo-theh'-o)

**Definition:** To follow, to accompany

**Meaning:** I accompany, attend, follow.

**Word Origin:** Derived from the Greek word "akolouthos," meaning "a follower" or "companion."

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent often used in similar contexts is הלך (halak), meaning "to walk" or "to go," which also conveys the idea of following a path or way, as seen in passages like Genesis 5:24, "Enoch walked with God."

**Usage:** The verb ἀκολουθέω (akoloutheó) primarily means "to follow" or "to accompany." In the New Testament, it is often used in the context of discipleship, where it signifies following Jesus both physically and spiritually. It implies a commitment to adhere to the teachings and lifestyle of Jesus, often involving sacrifice and a change of direction in life.

**Cultural and Historical Background:** In the first-century Jewish context, following a rabbi or teacher was a common practice. Disciples would leave their homes and occupations to learn from and emulate their teacher. This cultural backdrop highlights the radical nature of Jesus' call to follow Him, as it demanded total allegiance and often counter-cultural decisions. The term also carried connotations of loyalty and dedication, reflecting the relationship between a master and his disciples.

### NAS Exhaustive Concordance

**Word Origin**

from alpha (as a cop. prefix) and keleuthos (a road, way)

**Definition**

to follow

**NASB Translation**

follow (35), followed (36), following (17), follows (1).

### Thayer's Greek Lexicon

STRONGS NT 190: ἀκολουθέω

ἀκολουθέω, (ᾠ; future ἀκολουθήσω; imperfect ἠκολούθουν; 1 aorist ἠκολούθησα; perfect ἠκολούθηκα (Mark 10:28 L T Tr WH); (from ἀκόλουθος, and this from a copulative and κέλευθος road, properly, walking the same road);

**1. to follow one who precedes, join him as his attendant, accompany him:** [Matthew 4:25](#); [Matthew 8:19](#); [Matthew 9:19](#); [Matthew 27:55](#); [Mark 3:7](#); [Mark 5:24](#) (Lachmann); (R G); [Luke 22:39, 54](#); [Luke 23:27](#); [John 1:37f, 43](#) (); , etc.; [Acts 12:8](#); [Acts 13:43](#); [Acts 21:36](#); [1 Corinthians 10:4](#); distinguished from [προάγειν](#) in [Matthew 21:9](#); [Mark 11:9](#); tropically, [τά ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν](#), their good deeds will accompany them to the presence of God the judge to be rewarded by him, [Revelation 14:13](#); on the other hand, [ἠκολούθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ](#), [Revelation 18:5](#), but here for [ἠκολούθησαν](#) G L T Tr WH have restored [ἐκολληθήσαν](#); ([σημεῖα τοῖς πιστεύουσιν ἀκολουθήσει ταῦτα](#), [Mark 16:17](#) Tr WH text (where others [παρακολουθέω](#), which see)). to follow one **in time, succeed one:** [Revelation 14:8f.](#) (Herodian, 1, 14, 12 (6) [τά γοῦν ἀκολουθήσαντα](#), others). Since among the ancients disciples were accustomed to accompany their masters on their walks and journeys — (others derive the usage that follows from the figurative sense of the word directly; cf. e. g. [2 Macc. 8:36](#) [τό ἀκολουθεῖν τοῖς νόμοις](#); M. Antoninus 1. vii. § 31 [ἀκολουθήσον θεῶ](#), and Gataker at the passage), [ἀκολουθέω](#) denotes

**2. to join one as a disciple, become or be his disciple; side with his party, (A. V. follow him):** [Matthew 4:20, 22](#); [Matthew 9:9](#); [Matthew 19:27](#); [Mark 1:18](#); [Mark 8:34](#); [Luke 5:11, 27](#), etc.; [John 8:12](#) (where Jesus likens himself to a torch which the disciple follows); [οὐκ ἀκολουθεῖ ἡμῖν](#) he is not of our band of thy disciples, [Mark 9:38](#) **to cleave steadfastly to one, conform wholly to his example, in living and if need be in dying also:** [Matthew 10:38](#); [Matthew 16:24](#); [John 12:26](#); [John 21:22](#). This verb is not found in the Epistles except in [1 Corinthians 10:4](#). As in the classics, it is joined mostly with a dative of the object; sometimes with [μετά τίνος](#), [Luke 9:49](#); [Revelation 6:8](#) (Treg. marginal reading dative); ; (so also in Greek writings; cf. Lob. ad Phryn., p. 353f; (Rutherford, New Phryn., p. 458f)); [ὀπίσω τίνος](#), [Matthew 10:38](#); [Mark 8:34](#) (where R L WH Tr marginal reading [ἔλθειν](#)), Hebrew [לְלֶחֶם יִלְבֵּן](#), cf. [1 Kings 19:21](#); see Winers Grammar, 234 (219); (Buttmann, 172 (150), cf. [ἀκολουθέω κατόπιν τίνος](#), Aristophanes Plutarch, 13. Compare: [ἐξακολουθέω](#), [ἐπακολουθέω](#), [κατακολουθέω](#), [παρακολουθέω](#), [συνακολουθέω](#)).

## Strong's Exhaustive Concordance

follow, reach.

From [α](#) (as a particle of union) and [keleuthos](#) (a road); properly, to be in the same way with, i.e. To accompany (specially, as a disciple) -- follow, reach.

see GREEK [α](#)

## Dallas Baptist University:

# Jesus and Metaphors

**John 6:35:** "I am the bread of life. He who comes to me will never go hungry."

**John 8:12:** "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

**John 10:11:** "I am the good shepherd. The good shepherd lays down his life for the sheep."

**John 15:5** "I am the true vine; you are the branches. If a man remains in me and I in him, he will bear much fruit."

When Jesus made these statements about himself, he tapped into the particular **power of metaphors**.

He compared himself to bread, to a shepherd, to light, to a vine because

**SUCH LIKENESS**  
**ALLOWED HIM TO SAY**  
**COMPLEX THINGS IN A**  
**FAIRLY SIMPLE**  
**MANNER.**



Paul Ricouer has noted that metaphors have a "surplus of meaning." They don't just say one thing that can be put into other words; instead, they offer a kind of overflow of additional suggestions and nuances.

You haven't completely understood a metaphor by saying that it can be substituted for one statement and one statement only.

For example, when Jesus told his disciples that he was a vine and that they were branches, he was making more than one simple point. A vine and its branches implies an organic relationship, one that changes and grows. Such a metaphor tells us that the disciples' life is not static. It also implies a sense of connectedness, even a sense of extension. In this manner, Jesus' disciples do not do works of their own power; instead, they must receive strength and ability from the source. The metaphor also suggests an extension of appearance: the vine and its branches are one, until a branch is cut off. Disciples must share in the public reputation of Jesus. What would happen if we tried to reduce Jesus' meaning to just one of these elements? Which would you choose? And how much would be lost by reducing it to that sense only?

In a way...

*metaphors require "thick description."*

**THEY ASK US TO TAKE THE TIME  
TO UNPACK ALL SUBTLE POSSIBILITIES  
THEY OFFER.**

What the speaker says in a moment, may take us a number of occasions to explore. They are little "texts in miniature" (to quote Ricouer again), and like texts, they must be studied and explicated over time to be fully understood. In this sense, metaphors remind us that God's truth is something we live with

and continue to explore as we grow. Likewise, they remind us that it takes time and sensitivity to truly understand what someone has said to us.

[GotQuestions.org](https://www.gotquestions.org)

## What are some examples of metaphor in the Bible?

A metaphor is a literary device that uses an implied comparison between two unlike things to help explain or expound upon an idea.

*The Bible uses metaphors heavily, especially when talking about Christ.*

A metaphor claims that one thing *is* another thing. (This is a little different from a simile, which is an explicit comparison using the word *like* or *as*.) However, it's understood that, when metaphor is employed, the two entities are not literally the same.

For example, no one who says, “Fred is a couch potato” or “Fred is the black sheep of the family,” actually means that Fred is a tasty tuber or a farm animal. If we were to hear someone say either of these things, we would understand what the statements were meant to convey: Fred spends a lot of time unmoving on the couch and is different, probably in a negative way, from the rest of his family.

*The Bible uses multiple literary devices. As a work of literature comprised of many genres from poetry to history to epistles, it's important to recognize when a statement in the Bible is meant to be taken literally and when it is not so we don't fall into strange or faulty assumptions.*

The Bible uses metaphor to help us make connections that allow us to understand deeper truths.

**Jesus often used metaphors to make statements about Himself, as in the examples below:**

Jesus said, *“I am the bread of life”* ([John 6:35](#)). This confused some people. “The Jews then disputed among themselves, saying, ‘How can this man give us his flesh to eat?’” ([John 6:52](#)). But Jesus did not actually mean He was a loaf of bread. Instead, He meant that He gives life and sustains us spiritually, the way bread sustains the body.

*“I am the light of the world”* ([John 8:12](#)). Jesus did not mean He literally gave light to the world, like the sun. Instead, He pointed to His role of driving back spiritual darkness and illuminating the way of life and truth.

*“I am the door of the sheep”* ([John 10:7](#)). This metaphor has several layers. Here, we, humanity, are represented by the sheep—helpless, rather foolish creatures at the mercy of a shepherd to protect them. Jesus is the door to the sheepfold, the safe haven of the sheep. He is the only way to enter into the place of protection and rest.

Jesus also told many **PARABLES, STORIES THAT WERE ESSENTIALLY EXTENDED METAPHORS**, to get His points across.

- The Tree and Its Fruit ([Matthew 12:33–37](#); [Luke 6:43–45](#)),
- The Strongman’s House ([Matthew 12:29–30](#); [Luke 11:21–23](#)),
- The Sower and the Seed ([Matthew 13:3–9](#); [Mark 4:1–9](#); [Luke 8:4–8](#)),
- The Wheat and the Tares ([Matthew 13:24–30](#)),
- The Mustard Seed ([Matthew 13:31–32](#); [Mark 4:30–32](#); [Luke 13:18–20](#)),
- The Hidden Treasure ([Matthew 13:44](#)),
- The Pearl of Great Price ([Matthew 13:45–46](#)),
- The Good Samaritan ([Luke 10:25–42](#)),

- The Lost Sheep ([Matthew 18:12–14](#); [Luke 15:3–7](#)),
- ...and many more.

## **THE PSALMS ARE FULL OF METAPHORS.**

- [Psalm 23:1](#) famously states, “The [LORD is my shepherd.](#)”
- [Psalm 18:2](#) contains multiple metaphors: “The LORD is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold.” Each metaphor provides a truth to ponder about who God is.

**THE BOOKS OF THE PROPHETS ALSO FREQUENTLY EMPLOY METAPHOR,** as God and the prophets attempt to explain to the people of Israel the reality of their situation, their relationship to God, and often their sin, as in the examples below:

**[Isaiah 64:8](#):** “But now, ***O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand.***” We are not literally clay, but God molds us in certain ways.

**[Ezekiel 34:15–16](#):** “***I myself will be the shepherd of my sheep,*** and I myself will make them lie down, declares the LORD God. I will seek the lost, and I will bring back the strayed, and I will bind up the

injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice.” The sheep are God’s people. As for the fat and strong, God isn’t saying He hates people who are physically fat or strong. Instead, these are metaphors for those who take from the needy and who oppress the helpless.

## **THE NEW TESTAMENT EPISTOLARY WRITERS ALSO USED METAPHOR.**

Paul likens the Christian life to running a race ([Galatians 5:7](#); [1 Corinthians 9:24](#)) and uses wages as a metaphor for the consequences of sin ([Romans 6:23](#)). He calls the church the body of Christ (e.g., [1 Corinthians 12:27](#)). Peter said that false teachers are “springs without water and mists driven by a storm” ([2 Peter 2:17](#)).

## **THE BIBLE EVEN USES METAPHOR TO DESCRIBE ITSELF.**

[Psalm 119:105](#) *“Your word is a lamp to my feet and a light to my path.”*

[Hebrews 4:12](#) explains, *“For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.”*

Scripture is not literally a lamp or literally sharp, but...

these metaphors paint vivid pictures  
in our minds.

The Bible contains dozens, if not hundreds, of examples of metaphor.

## **WE CAN OFTEN DISCERN WHEN THIS LITERARY DEVICE IS BEING USED THROUGH CONTEXT CLUES.**

Is this a passage written as poetry? Are there two disparate things in a sentence being equated? Does the statement make sense read literally? What can we learn from this comparison?

Through metaphors, the Bible illuminates difficult concepts, and we are able to broaden our understanding.

## **4. James: The Apostle of Passion**

James is always paired with his younger and better-known brother, John.

**THE ONLY TIME HE IS MENTIONED BY HIMSELF IS IN THE BOOK OF ACTS, WHERE HIS MARTYRDOM IS RECORDED.**

Between the 2 sets of apostolic brothers, the family of James and John seems to have been more wealthy than the family of Peter and Andrew.

That is hinted by James and John often being referred to simply as "the sons of Zebedee," signifying that Zebedee was a man of some importance.

Zebedee's fishing business was large enough to employ multiple hired servants (Mark 1:20). His family had enough status that the apostle John "was known to the high priest," and that is how John was able to get Peter admitted to the high priest's courtyard on the night of Jesus' arrest (John 18:15-16).

James, as the elder brother from such a prominent family, might have felt that he ought to have been the chief apostle. That may be one of the reasons **there were so many disputes between the apostles** about *"which one of them should be considered the greatest"* (Luke 22:24).

But James never did take first place among them except that **he was the first to be martyred.**

**NOTE:** James, Peter, and John were the only ones Jesus permitted to go with Him when He raised Jairus's 12-year-old daughter from the dead ([Mark 5:37](#)).

**NOTE:** The same group of 3 witnessed Jesus' glory on the Mount of Transfiguration ([Matthew 17:1](#)).

**NOTE:** He was included again with John and Peter when the Lord urged those 3 to pray with Him privately in Gethsemane ([Mark 14:33](#)).

If there's **a key word that applies** to the life of the apostle James, that word is **passion.**

From the little we know about him, it is obvious that he was a man of intense fervor and intensity.

**JESUS GAVE JAMES AND JOHN A NICKNAME: *BOANERGES*, WHICH MEANS "SONS OF THUNDER."**

That defines James' personality in a vivid way:  
James was zealous, thunderous, passionate, and fervent. His zeal, however, was mixed with ambitious and bloodthirsty tendencies.

**WHILE ANDREW WAS QUIETLY BRINGING INDIVIDUALS TO JESUS, JAMES WAS WISHING HE COULD CALL DOWN FIRE FROM HEAVEN TO DESTROY A WHOLE VILLAGE OF PEOPLE.**

The fact that James was the first to be martyred suggests that he was not a passive or subtle man, but rather had a style that stirred things up and made him deadly enemies very rapidly.

There is nothing wrong with zeal in itself. Jesus Himself made a whip and cleansed the Temple. When He did, "His disciples remembered that it was written, 'Zeal for Your house has

eaten Me up" (John 2:17; Psalm 69:9). Zeal is a virtue when it is truly zeal for righteousness' sake. But zeal apart from knowledge is damning (Romans 10:2). Zeal without wisdom is dangerous, and zeal mixed with insensitivity is cruel. James sometimes had the tendency to let such misguided zeal get the better of him.

**TWO INCIDENTS IN PARTICULAR ILLUSTRATE THIS.**

One is the episode where James wanted to call down fire. The other is when James and John got their mother's help to lobby for the highest seats in the Kingdom.

Let's look at these individually.

**WE GET OUR BEST GLIMPSE OF WHY JAMES AND JOHN WERE KNOWN AS THE SONS OF THUNDER**

**IN LUKE 9:51-56.**

Jesus was preparing to pass through Samaria, headed to Jerusalem for the final Passover that would end in His death, burial, and resurrection. Luke writes, "He

steadfastly set His face to go to Jerusalem, and sent messengers before His face. And as they went, they entered a village of the Samaritans to prepare for Him. But the Samaritans did not welcome Him since His face was set for the journey to Jerusalem." Even though the shortest route from Galilee to Jerusalem went right through Samaria, most Jews traveling between those two places deliberately took a much longer route to avoid Samaria.

The Jews regarded the Samaritans as a mongrel race and their religion as a mongrel religion ([2 Kings 17:24-34](#)). The entire region was deemed unclean, but Jesus chose the more direct route through Samaria—as He had done before ([John 4](#)). Along the way, He and His followers would need places to eat and spend the night. Since the group traveling with Jesus was fairly large, He sent messengers ahead to make the necessary arrangements.

**The Samaritans hated the Jews as much as the Jews hated them so they had no interest in what Christ wanted since He was Jewish.**

They summarily rejected the request. The problem was not that there was no room for them in the inn; the problem was that **the Samaritans were being deliberately inhospitable.**

Of course, Jesus had never shown anything but goodwill toward the Samaritans. He had healed a Samaritan's leprosy, and praised the man for

returning to thank Him (Luke 17:16). He talked with a Samaritan woman at a well, and gave her the water of life (John 4:7-29). He stayed in that woman's village for 2 days, evangelizing her grateful neighbors (John 4:39-43).

Jesus made a Samaritan the hero of one of His best-known parables ([Luke 10:30-37](#)).

Right before ascending into heaven, He commanded His disciples to preach the Gospel  
**in Samaria**

([Acts 1:8](#)).

**But now the Samaritans were treating Christ with deliberate contempt. James and John, the Sons of Thunder, were instantly outraged and said, "Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?"** ([Luke 9:54](#)).

That reference to Elijah is significant. The incident James and John were referring to had taken place in this very region ([1 Kings 16:32; 2 Kings 1:2-17](#)).

At that time and under those circumstances, calling down fire was the appropriate response from Elijah, but it was not a proper response from James and John. In the first place, **their motives were wrong**. A tone of pride and arrogance is evident in the way they asked the question: *"Lord, do You want us to command fire to come down?"* Of course, **they did not have the power to call down fire from heaven.**

Christ was the only one in their company who had such power. If that were an appropriate response, He could well have done it Himself.

Jesus' mission was very different from the prophet Elijah's. Christ had come to save, not to destroy. Therefore, He rebuked James and John, saying, *"You do not know what manner spirit you are of! The Son of Man did not come to destroy men's lives but to save them"* ([Luke 9:55-56](#)).

He was on a mission of rescue, not judgment. Although He had the right to demand absolute worship, "The Son of Man did not come to be served, but to serve, and to give His life a ransom for many" ([Matthew 20:28](#)). "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved" ([John 3:17](#)).

Of course, a time is coming when Christ *will* judge the world. Scripture says He will soon be "revealed from heaven with His mighty angels, in flaming fire taking

vengeance on those who do not know God and do not obey the Gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and the glory of His power" ([2 Thessalonians 1:7-9](#)). But this was not the time or place for that!

As wise King Solomon wrote, "To everything there is a season, a time for every purpose under heaven.... A time to kill, and a time to heal; a time to break down, and a time to build up ... a time to love and a time to hate; a time to war and a time to peace" ([Ecclesiastes 3:1-8](#)). "Now is the [time] of salvation," as the apostle Paul explains in the New Testament ([2 Corinthians 6:2](#)).

**Jesus' example taught James that the virtues of kindness and mercy are sometimes more important than righteous indignation and fiery zeal.**

Notice what happened: ***instead of calling down fire from heaven, "they went to another village"*** ([Luke 9:56](#)). They simply found accommodations elsewhere. It was a little inconvenient, perhaps, but far better than what James and John suggested.

We get another insight into James's character in [Matthew 20:20-24](#): *"The mother of Zebedee's sons came to Jesus with her sons, kneeling down and asking something from Him. He said to her, 'What do you wish?' She said to Him, 'Grant that these two sons of mine may sit, one on Your right hand and the other on the left in Your Kingdom.'*

But Jesus answered, 'You do not know what you ask. Are you able to drink the Cup I am about to drink, and be baptized with the Baptism I will be baptized with?' **They said to Jesus, 'We are able.'** So He said to them, 'You will indeed ... but to sit on My right and on My left is not Mine to give, but it is for those for whom it is prepared by My Father.' *When the 10 other apostles heard of it, they were greatly displeased with the two brothers."*

**Mark's account makes it clear that James and John put their mother up to make that request.**

She was one of "many women who followed Jesus from Galilee, ministering to Him" ([Matthew 27:55](#)), meaning they provided financial support and probably helped prepare meals ([Luke 8:1-3](#)). The idea for the bold request probably came from Jesus' promise in [Matthew 19:28](#): "Assuredly I say to you that in the Regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel." Jesus immediately followed up that promise with a reminder that "many who are first will be last, and the last first" ([verse 30](#)).

**Jesus' reply reminded James and John that suffering comes before glory, the bitter before the sweet.** "Are you able to drink the Cup I am about to

drink, and be baptized with the Baptism?"—although the Lord had explained to them many times that He was about to be crucified, they clearly did not understand what kind of baptism He meant. They had no idea what was stirring in the Cup He was asking them to drink!

**Their ambition created conflict among the rest of the apostles.** The question of who deserved the most prominent thrones became the big debate among them, and they carried it right to the table at the Last Supper ([Luke 22:24](#)).

**JAMES WANTED A CROWN OF GLORY;  
JESUS GAVE HIM A CUP OF SUFFERING.  
HE WANTED POWER; JESUS GAVE HIM  
SERVANTHOOD. HE WANTED A PLACE  
OF PROMINENCE; JESUS GAVE HIM  
A MARTYR'S GRAVE.**

Fourteen years after this, James would become the first of the Twelve to be killed for his faith.

**The end of James's story from an earthly perspective is recorded in** [Acts 12:1-3](#): *"Herod the king stretched out his hand to harass some from the church. He killed James the brother of John with the sword, and because he saw that it pleased the Jewish leaders, he arrested Peter."*

This was not Herod Antipas, the one who killed John the Baptist and put Jesus on trial. This was his nephew and successor, Herod Agrippa I. Peter miraculously escaped, and Herod died under God's judgment shortly afterward ([Acts 12:4-23](#)).

James is the only apostle whose death is recorded in Scripture.

Clearly James was still a man of passion, but now his passion was under the Holy Spirit's control. He had been so instrumental in the spread of the truth that it had aroused the wrath of wicked Herod.

James was right where he had always hoped to be and where Christ had trained him to be: on the front line as the Gospel advanced and the church grew.

## **5. John: The Apostle of Love**

**The apostle John is familiar to us because he wrote so much of the New Testament.**

He was the human author of a Gospel and 3 letters that bear his name, as well as the book of Revelation.

Aside from Luke and the apostle Paul, John wrote more of the New Testament than any other human author.

He was **the younger brother of James**, and although he was a frequent companion to Peter in the first 12 chapters of Acts, Peter remained in the foreground and John remained in the background, but John also had his turn at leadership.

Because he outlived all the other apostles, he filled a unique and patriarchal role in the early church that lasted nearly to the end of the first century.

Almost everything we observed about the personality and character of James is also true of John, who was right there with James, eager to call down fire from heaven against the Samaritans.

He was also in the thick of the debates about who was the greatest.

## **HIS ZEAL AND AMBITION MIRRORED THAT OF HIS ELDER BROTHER.**

It is all the more remarkable, therefore, that John has often been nicknamed "*the apostle of love.*"

He wrote more than any other New Testament author about the importance of love, laying particular stress on the Christian's love for Christ, Christ's love for His Church, and the love for one another that is the hallmark of all true believers. The theme of love flows through his writings.

But love was a quality he learned from Christ, not something that came naturally to him.

He was rugged and hard-edged, just like the rest of the fishermen-disciples. Only one time does John appear and speak alone. That was when he confessed to the Lord that he had rebuked a man for casting out demons in Jesus' name because the man was not part of the disciples'

group ([Mark 9:38](#)). We'll examine that episode shortly.

John was capable of behaving badly in a sectarian, narrow-minded, stubborn, and reckless way. He was volatile, aggressive, and personally ambitious—just like his brother James—

But...

*He aged well. Under the control of the Holy Spirit, his areas of weakness all developed into great strengths. He's an amazing example of what should happen to us as we grow in Christ, allowing the Lord's strength to be made perfect in our weakness*  
[\(2 Corinthians 12:7-10\)](#).

*Love did not nullify the apostle John's passion for truth.*

Rather, it gave him the balance he needed.

**HE RETAINED TO THE END OF HIS LIFE A DEEP AND ABIDING LOVE FOR GOD'S TRUTH, AND HE REMAINED BOLD IN PROCLAIMING IT TO THE VERY END.**

When we first encounter John ([John 1:35-37](#)),  
**both he and Andrew are disciples  
of John the Baptist.**

Like Andrew, John without hesitation began following Jesus as soon as John the Baptist singled Him out as the true Messiah.

John was interested in truth; he hadn't followed the Baptist to join a personality cult. Therefore, **he followed Jesus instead as soon as John the Baptist clearly identified Him as the Lamb of God.**

**JOHN'S LOVE OF TRUTH IS EVIDENT  
IN ALL HIS WRITINGS. HE USES THE  
GREEK WORD FOR *TRUTH* 25 TIMES  
IN HIS GOSPEL AND 20 MORE TIMES  
IN HIS LETTERS.**

He wrote,

*"I have no greater joy than to hear that my  
children are walking in the truth"*

([3 John 4](#)).

No one in Scripture, except the Lord Himself, had more to say praising the concept of truth.

**But sometimes in his younger years, John's zeal for truth was lacking in love and compassion for people.**

In the incident with the Samaritans, James and John showed a lack of love for unbelievers. In the incident where John forbade a man to cast out demons in Jesus' name, he gave this as his reason: "Because he does not follow us" ([Mark 9:38](#)). John was upset because that man was not a member of the group. This happened shortly after Jesus' transfiguration and right after Jesus had taken a little child in His arms, saying, "Whoever receives one of these little children in My name receives Me, and whoever receives Me receives ... Him who sent Me" ([verses 35-37](#)).

Perhaps John confessed to Jesus what he did to that man because he was beginning to see his own lack of love as undesirable.

**He had always been zealous and passionate for the truth, but now the Lord was teaching him to love. This is a major turning point in John's life and thinking.**

Love and truth must be maintained in perfect balance.

Truth is never to be abandoned in the name of love, but love is not to be ignored in the name of truth.

That is what John learned from Christ, and it gave him the balance he so desperately needed.

**In addition, those who want to be great must first learn to be humble.**

Christ Himself was the perfection of true humility.

**His Kingdom is advanced by humble service, not by politics, status, or power.**

John did eventually learn the balance between ambition and humility, for humility is one of the great virtues that comes through in his writings. Throughout John's Gospel, for example, he never once mentions his own name. (The only John mentioned by name in the Gospel of John is John the Baptist.)

**Instead, he speaks of himself in reference to Jesus as "the disciple whom Jesus loved," giving glory to the Lord for loving a person such as himself.**

According to [John 13:1-2](#), Jesus loved all His apostles to perfection, but it seems there was a unique way in which John understood that reality.

**IT IS JOHN'S GOSPEL ALONE THAT RECORDS IN DETAIL JESUS' ACT OF WASHING HIS DISCIPLES' FEET.**

**It is clear that Jesus' own humility on the night of His betrayal made a lasting impression on John.**

John's humility also comes through in the gentle way he appeals to his readers, calling them "little children" and "beloved."

*Even though he was the last remaining apostle and the patriarch of the church, we never find him lording it over anyone.*

**JOHN IS THE ONLY ONE OF THE APOSTLES WHOM THE BIBLICAL RECORD PLACES AS AN EYEWITNESS TO JESUS' CRUCIFIXION.**

He stood at the foot of the cross with Mary the mother of Jesus and other brave women. "When Jesus saw His mother and the disciple whom He loved standing by, He said to His mother, 'Woman, behold your son!' Then He said to the disciple, 'Behold your mother!' And from that hour that disciple took her to his own home" ([John 19:25-27](#)).

Obviously, John had learned the lessons he needed to learn about love and humility.

Jesus told Peter, "Feed My sheep" ([John 21:17](#)), but He told John, "Care for My mother," and he did faithfully for the rest of her life.

When John's brother James became the church's first martyr, John bore the loss in a more personal way than the others. As each of the other disciples was martyred one by one, John suffered the grief and pain of additional loss. These were his friends and companions. Soon he alone was left.

John became the pastor of the church the apostle Paul had founded at Ephesus.

From there, during a great persecution of the church under the Roman Emperor Domitian (brother and

successor of Titus, who destroyed Jerusalem in A.D. 70), John was banished to the Roman prison island of Patmos in the Aegean Sea off the west coast of modern Turkey.

He lived in a cave there, which is where he wrote down the visions he saw in the book of Revelation

([Revelation 1:9](#)).

It was a harsh environment, especially for an old man in his 80s, but **there is no complaint anywhere in his writings.** He refers to himself as "both your brother and companion in the tribulation and Kingdom and patience of Jesus Christ."

He was calmly looking forward to the day when he would enjoy the promised glory of the Kingdom.

That is the right balance and a healthy perspective: looking beyond his earthly sufferings in anticipation of heaven.

We are told that ***the young John leaned his head on Jesus' shoulder at the Last Supper*** ([John 13:3](#)), which indicates not only that he

loved Him but also that he wanted to hear every word the Lord said.

John is the only one of the Twelve not to suffer a violent death.

He died during the reign of Domitian's successor, the Emperor Trajan. The aged apostle was so frail in his final days at Ephesus that he had to be carried into the church.

One phrase was constantly on his lips: "My little children, love one another." Asked why he always said this, John replied, "It is the Lord's command, and if this alone be done, it is enough."

The fishermen of Galilee—Peter, Andrew, James, and John—became fishers of men on a tremendous scale, gathering souls into the Church. In a sense, they are still casting their

nets into the sea of the world by their testimony in the Gospels and their letters. They are still bringing multitudes of people to Christ.

## **6. Philip: The Bean Counter**

In the 4 biblical lists of the 12 apostles, the 5th name on every list is Philip. This apparently signifies that Philip was the leader of the 2nd group of 4. Philip is a Greek name, meaning "lover of horses." He must also have had a Jewish name because all 12 apostles were Jewish, but his Jewish name is never given. Greek civilization had spread through the Mediterranean after the conquests of Alexander the Great, and many people in the Middle East had adopted the Greek language, culture, and customs. They were known as Hellenists (Acts 6:1). Perhaps Philip came from a family of Hellenistic Jews.

Don't confuse him with Philip the church deacon, the man we meet in [Acts 6](#) who became an evangelist and led the

Ethiopian eunuch to Christ ([Acts 8:26-40](#)).

The apostle Philip "was from Bethsaida, the city of Andrew and Peter" ([John 1:44](#)). Philip, Nathanael, and Thomas may have all been fishermen from Galilee because in John 21, when the apostles returned to Galilee and Peter said, "I am going fishing" ([John 21:3](#)), the others who were there all answered, "We are going with you also." That group included "Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples" ([verse 2](#)). The unnamed two are probably Philip and Andrew because elsewhere they are always seen in the company of the men just named.

If all 7 of those men were professional fishermen, they were most likely all friends and close co-workers a long time before they followed Christ. We might have expected Jesus to take a different approach in choosing the Twelve. After all, He was appointing them to the very important task of being apostles: proxies for Him after He returned to heaven, men with full power of attorney to speak and act on His behalf. You might think He would search to find the most gifted and qualified men but instead, He singled out a small group of fishermen with average abilities who already knew each other. And He said, "They will do."

All He really required of them was availability. He would draw them to Himself, train them, gift them, and empower them to serve Him. Because they would preach Jesus' message and do miracles by His power, these rugged fishermen were better suited to the task than a group of

superstars. After all, even these men behaved like spoiled children at times. Perhaps one of the reasons Christ selected this particular group is that for the most part they already got along well with one another.

Philip is often paired with Nathanael (also known as Bartholomew), so we can assume the two were close friends. John writes, "Jesus wanted to go to Galilee and He found Philip, saying to him, 'Follow Me'" ([John 1:43](#)). Apparently, Philip was also in the wilderness with John the Baptist. Peter, Andrew, and John (and likely James as well) had more or less found Jesus, being directed to Him by John the Baptist. This is the first time we read that Jesus Himself sought and found one of them.

Philip's seeking heart is evident in how he responded to Jesus: "Philip found Nathanael and said to him, 'We have found Him of whom Moses in the Law, and also the Prophets, wrote: Jesus of Nazareth, the son of Joseph'" ([John 1:45](#)). Obviously, Philip and Nathanael, like the first 4 disciples, had been studying the Scriptures and were seeking the Messiah. That is why they had all gone to the wilderness to hear John the Baptist in the first place.

The ease with which Philip believed is remarkable. He was like Simeon from the time of Jesus' birth, "waiting for the Consolation of Israel, and the Holy Spirit was upon him" ([Luke 2:25](#)). No reluctance. No disbelief.

Our next glimpse of Philip is at the feeding of the 5,000. [John 6:5](#) says, "Jesus lifted up His eyes, and seeing a great multitude coming toward Him, He said to Philip, 'Where shall we buy bread, that these may eat?'" Why did He single Philip out and ask him? John says, "This He said to test him, for He Himself knew what He would do" ([verse 6](#)). Philip was apparently the apostolic administrator—the bean counter. It is likely that he was charged with arranging meals and logistics. We know that Judas was in charge of keeping the money ([John 13:29](#)), so it makes sense that someone was also charged with coordinating meals and supplies.

Eating in those days was no easy thing. There were no fast-food restaurants on that mountainside. By the time Jesus asked the question, Philip was ready with an answer: "200 days' wages of bread would not be enough for each person to have only a little" ([John 6:7](#)). He had apparently been thinking about the difficulties of food supplies from the moment he first saw the crowd. Instead of thinking, *What a great opportunity for Jesus to teach and do wonders for these people!*, all Philip could see was the impossibility of the situation.

Philip had been there when the Lord created wine out of water at a wedding in his hometown ([John 2:2](#)). He had already seen Jesus heal people on many occasions. But when he saw that great crowd, he began to feel overwhelmed and lapsed into materialistic thinking.

The reality of the raw facts clouded his faith. He should

have said, "Lord, if You want to feed all those people, feed them. I'm going to stand back and watch how You do it. I know from experience that You can." The supernatural power of Christ was absent from Philip's thinking right now.

Andrew, however, seemed to have a glimmer of the possible. He found one little boy with 2 pickled fish and 5 barley crackers and brought him to Christ. Even Andrew's faith was challenged by the size of the crowd since he said to Jesus, "Here is a lad with 5 barley loaves and 2 small fish, but what are they among so many?" ([John 6:9](#)). Either Andrew had some faint hope that Jesus would do something because he brought the boy to Jesus anyway, or he was influenced by Philip's pessimism.

As Jesus taught them elsewhere, "If you have faith as a mustard seed, you will say to this mountain, 'Move from here to here,' and it will move. Nothing will be impossible for you" ([Matthew 17:20](#)). Philip needed to learn that lesson.

[John 12:20-21](#) gives us another insight into Philip's character: "Now there were certain Greeks ... who came up to worship at the feast. They came to Philip ... and said, 'Sir, we wish to see Jesus.'" This was the final Passover, during which Jesus Himself would be slain as the true Lamb of God. These Greeks were very interested in Jesus. They sought out Philip in particular, perhaps because of his Greek name. It was not a difficult or complex request, yet Philip seems to have been unsure what to do to with them. So "Philip came and told Andrew, and in turn Andrew and

Philip told Jesus" ([John 12:22](#)). Philip was apparently not a decisive man. Was it the right thing to bring those Greeks to Jesus? Absolutely. Jesus Himself welcomes all comers to drink freely of the water of life" ([Revelation 22:17](#)). It would have been wrong to turn those men away.

Our final glimpse of Philip comes just a short time later, in the Upper Room with the disciples at the Last Supper. Jesus said to them, "I am the way, the truth, and the life. No one comes to the Father except through Me. If you had known Me, you would have known My Father also, and from now on you know Him and have seen Him" ([John 14:6-7](#)). To know Christ is to know the Father because the different Persons of the Trinity are one in their very essence. It was at this point that Philip spoke up: "Lord, show us the Father, and it is sufficient for us" ([verse 8](#)). Jesus said to him, "Have I been with you so long and still you have not know Me, Philip? He who has seen Me has seen the Father so how can you say, 'Show us the Father?'" ([verse 9](#)). How could Philip, who of all people responded with such enthusiastic faith at the beginning, be making a request like this at the end? He was slow to understand.

If we were interviewing Philip for the role Jesus called him for, we might say, "Not him! You can't make him one of the 12 most important people in the history of the world."

But Jesus said, "He's exactly what I'm looking for. My strength "is made perfect in weakness" ([2 Corinthians 12:9](#)). I'll make him into a preacher. He'll be one of the founders of

the Church. I will make him a ruler in the Kingdom and write his name on one of the 12 gates of the New Jerusalem" ([Revelation 21:10-14](#)).

Tradition tells us that Philip was greatly used in the spread of the early Church, and was among the first of the apostles to suffer martyrdom. By most accounts he was put to death by stoning in Phrygia (modern-day Turkey), 8 years after the martyrdom of James. Before his death, multitudes came to Christ under his preaching.

## **7. Nathanael (Bartholomew): The Guileless One**

Philip's closest companion, Nathanael, is recorded as Bartholomew in all 4 lists of the 12. In the Gospel of John he is always called Nathanael. *Bartholomew* is a Hebrew last name meaning "son of Tolmai." *Nathanael* means "God has given." So he is Nathanael, son of Tolmai or Nathanael Bar-Tolmai.

Nathanael came from the small town of Cana in Galilee, the place where Jesus did His first miracle: changing water into wine ([John 2:11](#)). Cana was very close to Jesus' own hometown, Nazareth. Philip, after being sought out by Christ, immediately brought Nathanael to Jesus. The two were obviously good friends because in the lists of the 12, their names are linked, as they are in the earliest Church

histories. Apparently they were inseparable friends throughout the years of their journey with Christ. We find these 2 always side by side, not as brothers, but as close companions.

Philip knew Nathanael would be interested in the news that the long-awaited Messiah had finally been identified. In fact, he couldn't wait to share the news with him. Philip spoke of Jesus as the fulfillment of Old Testament prophecies because he knew that would pique Nathanael's interest. Nathanael, as an eager student of the Scriptures, was already a seeker after divine truth. It appears that all the apostles were, with the exception of Judas Iscariot. They were sincere in their love for God and desire to receive the Messiah. They were very different from their religious leaders, who were characterized by hypocrisy and false religion. The disciples were the real thing.

Philip told Nathanael that the Messiah is "Jesus of Nazareth, the son of Joseph." *Jesus* was a common name: *Y'shua* in its Aramaic form, the same name translated *Joshua*. It means, significantly, "The Lord is salvation." As the angel Gabriel declared, "He will save His people from their sins" ([Matthew 1:21](#)). Philip was using the expression "son of Joseph" like a last name: Jesus Bar-Joseph, like his friend was Nathanael Bar-Tolmai. That is how people were commonly identified. It is the Hebrew equivalent to modern last names like Johnson or Josephson.

There must have been certain amount of surprise in the voice of Philip, like: "You'll never believe this, but Jesus the son of Joseph, that carpenter guy from Nazareth, is the Messiah!" Nathanael responded, "Can anything good come out of Nazareth?" That was not a rational, biblical objection; it was based on emotion and prejudice.

Nathanael had contempt for the whole town of Nazareth, but his own town wasn't anything great either. His remark probably reflects ongoing rivalry between Cana and Nazareth.

Nazareth was a rough town. Its culture was very simple and uneducated, and it still is today. It isn't a particularly lovely place. The Judeans (from the south) looked down on all Galileans (from the north), but even the Galileans looked down on the Nazarenes. Nathanael, though he came from an even more lowly village, was simply echoing the Galileans' general bad attitude about Nazareth. It was the same kind of pride that might lead someone from Boston to make fun of people from Lawrence in the north.

Prejudice is ugly. Generalizations based on feelings of superiority, not on fact, are harmful. Prejudice cuts a lot of people off from the truth. Much of the nation of Israel rejected their Messiah because of prejudice. They did not believe their Messiah should come out of Nazareth either. This happened even in Jesus' hometown. They put down Jesus as the lowly carpenter's son and were so filled with prejudice against Him, they tried to throw Him off a cliff after just one sermon ([Luke 4:22-30](#)).

The good news is that Nathanael's prejudice wasn't strong enough to keep him from Christ. Philip said to him, "Come and see" ([John 1:46](#)). That is the right way to deal with prejudice: confront it with the facts. Nathanael's prejudiced mind proved not to be as powerful as his seeking heart.

The most important aspect of Nathanael's character is expressed from the lips of Jesus. He saw Nathanael coming toward Him and said, "Behold, an Israelite indeed, in whom there is no guile" ([John 1:47](#)). Guile means deceit or trickery. Nathanael's mind was darkened by a degree of prejudice, but it was not poisoned by deceit. He was no hypocrite. His love for God and His desire to see the Messiah were genuine. His heart was sincere and without guile.

For the most part, the Israelites of Jesus's day were not real because they were hypocrites. They were spiritual phonies so they were not genuine spiritual children of Abraham, the father of the faithful. Nathanael, however, was real.

At first, Nathanael was simply amazed that Jesus seemed to know anything about him, asking, "How do you know me?" ([John 1:48](#)). He might have meant, "Are you just flattering me? Are you trying to make me one of your followers by giving me compliments. How could you possibly know what is in my heart?" Notice Jesus' answer: "Before Philip called you, when you were under the fig tree, I saw you." This put a whole different spin on things:

this was not flattery, but the omniscience of God! Nathanael obviously knew Jesus wasn't physically present to see Nathanael under that fig tree.

What was the significance of the fig tree? It was most likely the place where Nathanael went to study and meditate on Scripture. Houses in that culture were mostly small with one room. Most of the cooking was done inside so a fire was kept burning even in the summer. The house could get full of smoke and stuffy. Trees were planted around houses to keep them cool and shaded. One of the best trees to plant near a house was a fig tree because it bore tasty fruit and gave good shade. If you wanted to escape the noise and stifling atmosphere of the house, you could go outside and rest under its shade. It was a private outdoor place, perfect for thinking and studying.

Jesus saw both Nathanael's location and the state of his heart. That was enough for Nathanael. He replied, "Rabbi, You are the Son of God! You are the King of Israel" ([John 1:49](#)). This reply shows his knowledge of Scripture. [Psalm 2](#) clearly indicates that the Messiah would be the Son of God. Many prophecies speak of the Messiah as the King of Israel, including [Zephaniah 3:15](#) ("the King of Israel, the Lord, is in your midst"), [Zechariah 9:9](#) ("Behold, your King is coming to you ... lowly and riding on a donkey"), and [Micah 5:2](#) (the Messiah would be born in Bethlehem, "the One to be Ruler in Israel").

But Jesus answered him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see

greater things than that" ([John 1:51](#)). Nathanael hadn't seen anything yet! Everything he would see from then on would enrich and enlarge his faith.

That is all we know about Nathanael from Scripture. Early church records show that he ministered in Persia and India, taking the Gospel as far as Armenia. One tradition says he was tied up in a sack and cast into the sea. Another tradition says he was crucified. By all accounts, he was martyred like all the apostles except John.

## **8. Matthew: The Tax Collector *and* Thomas: The Pessimist**

### ***Matthew the Tax Collector***

Matthew was probably the most notorious sinner to join the Twelve. His Jewish name is Levi. Matthew, of course, is the author of the Gospel that bears his name. He was a humble man who kept himself almost completely in the background throughout his long account of Jesus' life and ministry. In his entire Gospel he mentions his own name only 2 times (once when he records his call and the other when he lists all 12 apostles).

Matthew was a tax collector when Jesus called him. Tax collectors back then were the most despised people in Israel, even more than the occupying Roman soldiers. Publicans were men who bought tax franchises from the Roman emperor and then extorted money from their own people to profit the Roman Empire and make extra money for themselves, whatever they could get away with. Most were despicable, unprincipled scoundrels.

[Matthew 9:9](#) records the call of this man. It comes out of nowhere, completely catching the reader by surprise: "As Jesus passed on from Capernaum, He saw a man named Matthew sitting at the tax office. He said to him, 'Follow Me.' So he arose and followed Him." The next few verses say, "Now it happened, as Jesus sat at the table in the house, that behold: many tax collectors and sinners came and sat down with Him and His disciples" ([verse 10](#)). Dr. Luke reveals this was actually an enormous banquet that Matthew himself held at his own estate in Jesus' honor ([Luke 5:29-32](#)). It seems he invited a large number of fellow tax collectors and other kinds of social outcasts to meet Jesus. As we saw with Philip and Andrew, Matthew's first impulse after following Jesus was to bring his closest friends and introduce them to the Savior.

Why did Matthew invite tax gatherers and other lowlifes? Because they were the only ones who would associate with a man like Matthew. For a *Jewish* man like Matthew to be a tax collector made him a traitor to the nation. He would have been forbidden to enter any synagogue, a

religious outcast. Therefore Matthew's only friends were fellow tax collectors, criminals, prostitutes, and the like.

The religious officials were outraged at Matthew's evangelistic party. They wasted no time complaining to Jesus' disciples. But Jesus Himself replied by saying that sick people are the very ones who need a doctor. He had not come to call the self-righteous, but sinners, to repentance. People like Matthew who were prepared to confess their sin could be forgiven and redeemed.

There were 2 kinds of tax collectors: the *Gabbai* and the *Mokhes*. The *Gabbai* were general tax collectors for property tax, income tax, and the poll (head-count) tax. Those taxes were set by official assessment so there was not much room for making extra money there. The *Mokhes*, however, collected taxes on imports and exports and virtually anything that was moved by land and water. They set toll booths on roads and bridges, and charged a tax on parcels, letters, and whatever else they could find to tax. What they charged was rarely fair and usually whatever they could get away with.

There were 2 kinds of *Mokhes*: the Great and the Little. A Great *Mokhes* stayed behind the scenes and hired others to collect taxes for him. Matthew was a Little *Mokhes* because he manned a tax office where he dealt with people face to face ([Matthew 9:9](#)). He was the kind of tax collector the people saw and resented most.

It must have been a stunning reality to Matthew when Jesus chose him. He instantly and without hesitation "arose and followed Him." He left his toll booth and walked away from his cursed profession forever. The decision was irreversible as soon as he made it. Once Matthew walked away, he could never go back. Nor did he ever regret his decision.

What was it that caused Matthew to drop everything at once like that? He was spiritually hungry. At some point in his life after he had chosen his despicable career, he became a true seeker. Of course, God was seeking and drawing him, and His draw is irresistible.

We know Matthew knew the Scriptures very well because His Gospel quotes the Old Testament 99 times. That is more times than Mark, Luke, and John combined. He must have studied the Scriptures on his own because he wasn't allowed to hear the Word of God explained in any synagogue. Apparently, in a quest to fill the spiritual void in his life, he had turned to the Scriptures.

He believed in the one true God. Because he knew the record of God's revelation, he understood the promises of the Messiah. He must have also known about Jesus because sitting on the crossroads in a tax booth, he would have heard all the latest news about this Miracle Worker who was banishing disease, casting out demons, and

doing other miracles. So when Jesus showed up and called him to follow, Matthew had enough faith to drop everything and follow Him. His faith is clearly indicated not only by the immediacy of his response, but also by his holding an evangelistic banquet in his home.

Matthew devoted the rest of his life to following Christ. Tradition says he ministered to Jews both in Israel and abroad for many years before being martyred for his faith. The earliest traditions indicate he was burned at the stake. Thus this man who walked away from a rich job without ever giving it a second thought remained willing to give his all for Christ to the very end.

### ***Thomas: The Pessimist***

The final apostle in the 2nd group of 4 is also a familiar name: Thomas, who was also called "the twin" ([John 11:16](#)), but his twin brother or sister is never identified in Scripture. No details about him are given by Matthew, Mark, or Luke. We learn everything we know about his character from John's Gospel.

In John's first mention of Thomas, he is describing what happened before Jesus raised Lazarus from the dead. Jesus had left Jerusalem because His life was in jeopardy there so He and His disciples went beyond the Jordan River to where John the Baptist ministered before. Great

crowds of people came out to hear Jesus preach "and many believed in Him there" ([John 10:40-42](#)).

But something happened to interrupt that fruitful time of ministry: "A certain man was sick, Lazarus of Bethany, the town of Mary and her sister Martha" ([John 11:1](#)). Bethany was close to Jerusalem. Jesus had formed a close and loving relationship with the little family that lived there. Mary and Martha sent word to Jesus saying, "Lord, behold, he whom You love is sick" ([verse 3](#)). They knew if Jesus came to see Lazarus, He would be able to heal him. However, if Jesus went that close to Jerusalem, He was walking into the very teeth of the worst kind of hostility. [John 10:39](#) says the Jewish leaders were seeking to seize Him. That's because they were determined to kill Him.

Jesus made it clear to His disciples He had to go back to Bethany. There would be no talking Him out of it. To the disciples it must have seemed like the worst possible disaster. It was at this point that Thomas spoke up, the first time we meet him: "Then Thomas, who is called the Twin, said to his fellow disciples, 'Let us also go, that we may die with Him'" ([John 11:16](#)). Now that is pessimistic, but it is also very brave. Thomas could see nothing but disaster ahead, but he was grimly determined to stay with Christ no matter what, and urged the others to as well.

It's not easy to be a pessimist: it's a miserable way to live. Thomas at least had the courage to be loyal, even in the

face of his pessimism. It is much easier for an optimist to be loyal. He always expects the best. It is hard for a pessimist to be loyal because he is convinced the worst is going to happen. Thomas was devoted to Christ. In essence he says, "Guys, suck it up: Better to die and be with Christ than to be left behind."

Thomas's deep love for the Lord shows up again in [John 14](#), at the Upper Room, where Christ is telling His disciples of His imminent departure. "I go to prepare a place for you," He says, "and where I go you know, and the way you know." In [verse 5](#) Thomas speaks: "Lord, we do not know where You are going so how can we know the way?" Again we see His pessimism, but we all have reason to be very grateful to Thomas for asking that question because of the wonderful answer to it: Jesus said, "I am the way, the truth, and the life. No one comes to the Father except through Me." Thomas's relationship with Christ was so strong, he never wanted to be parted from Him.

We see the next picture of Thomas in John 20. After Jesus' death, all the disciples were in deep sorrow, but they got together to comfort one another. Except for Thomas: [verse 24](#) says that "Thomas ... was not with them." It is too bad he wasn't there because the resurrected Christ came and appeared to them. Although the doors and windows were sealed shut, Jesus came and stood in their midst, saying, "Peace be with you." Then He showed them His hands and side. The disciples were overjoyed when they saw the Lord ([verses 19-20](#)).

Thomas missed the whole thing. Why wasn't he there? Apparently he was not in the mood to socialize. He was brokenhearted, shattered, devastated, crushed. He just wanted to be alone. When he finally did see the other disciples, they told him the good news: "We have seen the Lord!" ([verse 25](#)). But someone in the kind of mood Thomas was in was not going to be cheered up so easily, so he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails ... and into His side, I will not believe."

It is because of that statement he has been nicknamed Doubting Thomas, but don't be too hard on him. Remember, the other disciples did not believe in the resurrection until they saw Jesus either. [Mark 16:10-11](#) records honestly that after Mary Magdalene saw the risen Christ, "She went and told those who had been with Him as they mourned and wept. But when they heard He was alive and had been seen by her, they did *not* believe." When Jesus showed up in the locked room and showed His disciples His hands and side, *then* they believed. So they were all slow to believe such great news. What set Thomas apart from the other 10 was not that his doubt was greater, but that his sorrow was greater.

[John 20:26](#) says that 8 days passed after Jesus appeared to the disciples again. Finally Thomas's ragged grief had eased a bit because this time he was with the others. Once again, "Jesus came, the doors being shut, and stood in their midst, saying, 'Peace to you!'" No one needed to

tell Jesus what Thomas said previously. He looked straight at Thomas and said, "Reach your finger here and look at My hands, and reach your hand there and put it into My side. Do not be unbelieving but believing" ([verse 27](#)). The Lord was amazingly gentle with him. He understands our weaknesses ([Hebrews 4:14](#)). So He understands our doubts, sympathizes with our uncertainties, and is patient with our pessimism.

Thomas then made what is probably the greatest statement ever to come from the lips of the apostles: My Lord and My God!" ([John 20:28](#)). Let those who question the deity of Christ meet Thomas.

Thomas carried the Gospel as far as India. There is to this day a small hill near the airport in Chennai (Madras), India, where Thomas is said to have been buried. The strongest traditions say he was martyred for his faith by being run through with a spear: a fitting form of martyrdom for one whose faith came of age when he saw the spear mark in his Master's side.

## **9. James: The Less, Simon: The Zealot, *and* Judas (Not Iscariot): The Apostle with Three Names (Thaddeus, Lebbaeus, and Judas)**

The final group of 4 apostles is least known to us, except for Judas Iscariot, who made himself notorious by

betraying Christ to His enemies. Little is known about any of them, but remember that the apostles were men who gave up everything to follow Christ. Peter spoke for them all when he said, "See, we have left all and followed You" ([Luke 18:28](#)). They had left houses, jobs, lands, family, and friends to follow Christ. Their sacrifice was heroic. With the exception of the traitor, they all became valiant witnesses.

### ***James: The Less (Little James)***

The ninth name in Dr. Luke's list of the apostles is "James the son of Alphaeus." The only thing Scripture tells us about this brave man is his name. There are several men with the common name *James* in the New Testament. We have already met James the son of Zebedee. Another James was the son of Mary and Joseph, so he was Jesus' half brother. That James became a leader in the Jerusalem church ([Acts 15](#)) and wrote the letter of James.

James the son of Alphaeus is also called "James the Less" in [Mark 15:40](#). This could mean that he was small in stature or that he was younger than James the son of Zebedee, the other apostolic James. From the same verse we learn that his mother's name was Mary. She was a faithful follower of Christ who was an eyewitness to the crucifixion and one of the first to hear about and probably see the resurrected Christ Sunday morning ([Mark 16](#)).

Her son "Little James" (we are told she had another son named Joses) was one of the Twelve. The Lord selected him for a reason, trained and empowered him like the others, and sent him out as a witness. Eternity will reveal the names and testimonies of people like him whom the world barely remembers. There is some evidence that James the Less took the gospel to Syria and Persia. Accounts of his death differ. Some say he was stoned, others say he was beaten to death, and still others that he was crucified. He surely performed "the signs of an apostle ... in signs and wonders and mighty deeds" ([2 Corinthians 12:12](#)). His name will be inscribed on one of the gates of the heavenly city.

An interesting thought about James is we know he was the son of Alphaeus. That also was the name of Matthew's father ([Mark 2:14](#)). Were they brothers? We do not know.

The Scriptures always keeps our focus on the power of Christ and His Word, not the men and women who were instruments of that power. They were filled with the Spirit and ministered the Word. That is all we really need to know. The vessel is not the issue; the Master is. No one demonstrates that truth better than James the Less, son of Alphaeus.

### ***Simon: The Zealot***

In Matthew and Mark, Simon the Zealot is called "Simon the Cananite." That is not a reference to the land of

Canaan or the village of Cana. It comes from the Hebrew root *qanna*, which means "to be zealous."

Simon was apparently at one time a member of the political party known as the Zealots. That he bore the title all his life suggests that he also had a fiery, zealous personality. But the term in Jesus' day signified a well-known and widely feared outlaw political sect. The Zealots hated all Romans and their goal was to overthrow the Roman occupation by terrorism and other acts of violence.

They believed only God Himself had the right to rule over the Jews so they deceived themselves into thinking they were doing God's work by assassinating Roman soldiers, political leaders, and anyone else who opposed them—even fellow Jews. The Zealots were hoping for a Messiah who would lead them in overthrowing the Romans and restoring the Kingdom to Israel in its Solomonic glory. They were red-hot patriots, ready to die in an instant for what they believed in.

The Zealots were convinced that paying tribute to a pagan king was an act of treason against God. That view became popular among people already overburdened by Roman taxation. The Zealots got into so much trouble with the Romans that they formed secret societies to survive. The *sicarii* or "dagger men" were assassins skilled at hiding their weapons in the folds of their robes and stabbing their enemies in the back. They liked to burn

Roman targets in Judea, and then retreat north to hide in the remote areas of Galilee.

Many historians believe that when the Romans destroyed Jerusalem in A.D. 70, that terrible holocaust was largely brought on by the Zealots. After the Roman army had surrounded the city and cut off supplies, the Zealots began killing fellow Jews who wanted to negotiate with Rome to end the siege. When the Roman general Titus saw how hopeless the situation was, he destroyed the city, massacring its inhabitants and carrying off the Temple treasures. So the Zealots' blind hatred of Rome and everything Roman ultimately provoked the destruction of their own city.

Simon was one of them. When Jesus sent His disciples out 2 by 2 in [Mark 6:7](#), it is likely that Simon and Judas Iscariot were a team. They probably both followed Christ for similar political reasons, but somewhere along the line, Simon became a genuine believer and was transformed. Judas Iscariot did not.

As one of the Twelve, Simon had to associate with Matthew, who was at the opposite end of the political spectrum, collecting taxes for the Roman government. At one point in his life, Simon would have gladly killed Matthew. But they became spiritual brothers, working side by side for the same cause: spreading the Good News about Jesus the Christ.

Several early sources say that after the destruction of Jerusalem, Simon took the Gospel north and preached in the British Isles. There is no reliable record of what happened to him, but all accounts say he was killed for preaching about Christ. This man who was once willing to kill and be killed for a political agenda in his little country found a more fruitful cause: proclaiming salvation for sinners out of every nation, tongue, and tribe.

***Judas (Not Iscariot): The Apostle with Three Names (Thaddeus, Lebbaeus, and Judas)***

The last name on the list of faithful disciples is "Judas the son of James." The name *Judas* means "The Lord leads," but because of the treachery of Judas Iscariot, it is forever tainted. When the apostle John mentions him, he calls him "Judas (not Iscariot). Matthew calls him "Lebbaeus, whose surname was Thaddeus." Judas was probably the name given him at birth. Lebbaeus and Thaddeus are nicknames. Thaddeus literally means "breast child." It almost has a derisive sound, like "mamma's boy." Perhaps he was the youngest in his family and specially cherished by his mother. Lebbaeus is similar, for *leb* means heart in Hebrew.

Both names still used for an adult suggest he had a tender, childlike heart. Imagine such a gentle soul hanging around in the same group as Simon the Zealot! But the Lord can use both kinds. Zealots make great preachers, but so do compassionate, sweet-spirited men like Lebbaeus Thaddeus. Together, they contribute to a very complex and intriguing group of 12 apostles. There's at least one of every imaginable personality.

The New Testament records one incident involving this apostle with 3 names. On the night He was betrayed Jesus said, "He who has My commandments and keeps them is the one who loves Me. He who loves Me will be loved by My Father, and I will love him and reveal Myself to him" ([John 14:21](#)). John adds, "Judas (not Iscariot) said to Him, 'Lord, how is it that You will reveal Yourself to us, and not to the world?'" ([verse 22](#)). His question is full of gentleness and humility. He couldn't imagine Jesus manifesting Himself to their rag-tag group of 12 and not to the whole world.

After all, Jesus is the Savior of the world. He is the rightful heir of the earth, the King of kings and the Lord of lords. The apostles had always assumed He came to set up His Kingdom—the sooner the better—and subdue all things to Himself. The Good News of forgiveness and salvation is certainly good news for the whole world. The disciples knew that well, but the rest of the world was pretty much clueless back then. Lebbaeus Thaddeus was a man who loved his Lord and felt the power of salvation in his own life. He was full of hope for the world so wanted to know

why Jesus wasn't going to make Himself known to everyone.

Jesus gave him an answer as tender as the question: "If anyone loves Me, he will keep My Word and the Father will love him. We will come to him and make Our home with him" ([verse 23](#)). Christ will reveal Himself to anyone who loves Him. Jesus' answer meant, "I'm not yet going to take over the world externally. Right now I'm taking over hearts, one at a time. If anyone loves Me and keeps My Word, the Father and I will set up the Kingdom in his or her heart."



Most of the early tradition regarding Lebbaeus Thaddeus indicates that a few years after Pentecost, he took the Gospel north to Edessa, a royal city in the region of what is Turkey today. Many ancient accounts tell that he healed King Abgar of Edessa. The traditional apostolic symbol of Judas Lebbaeus Thaddeus is the club since he was eventually clubbed to death for his faith. This tender-hearted man followed his Lord faithfully to the end.

## 10. Judas: The Traitor

Every time Judas is mentioned in Scripture, we also find a notation about his being a traitor. He betrayed the perfect, sinless, holy Son of God for a handful of money. He spent 3 years with Jesus Christ, but for all that time his heart was only growing hard and hateful. The other 11 apostles are all great encouragements to us because they show how common people with typical failings can be used by God in uncommon, remarkable ways. Judas, on the other hand, stands as a warning about spiritual carelessness, squandered opportunity, worldly lusts, and hardness of heart.

Judas's name is a form of *Judah*, "the Lord leads," which indicates that when he was born, his parents had great hopes for him to be led by God. The irony of the name is that no person was ever more clearly led by Satan than Judas was.

His last name, Iscariot, tells us where he came from. *Ish* means man in Hebrew and Kerioth is a humble town in the south of Judea ([Joshua 15:25](#)). He was apparently the only one of the apostles who did not come from Galilee. As we know, many of the others were brothers, friends, and working companions even before meeting Christ. Judas was a solitary figure who entered their midst from afar. Although there is no evidence that he was ever excluded or looked down upon by the rest of the group, he may have thought of himself as an outsider, which would have helped him justify his own treachery.

The Galilean disciples' unfamiliarity with Judas made it easy for him to play the hypocrite. He was able to work his way into a place of trust, which we know he did because John tells us he became treasurer of the group ([John 12:6](#)). Judas's father was named Simon ([John 6:71](#)), who is otherwise unknown to us. It was a common name obviously since there are 2 Simons among the apostles (Peter and the Zealot).

When Jesus predicted that one of them would betray Him, no one pointed the finger of suspicion at Judas. He was so expert in his hypocrisy that no one seemed to distrust him, but Jesus knew his heart from the beginning ([John 6:64](#)).

Judas was probably a young, zealous, patriotic Jew who did not want the Romans to rule and who hoped Christ would overthrow the foreign oppressors and restore the Kingdom to Israel. He obviously could see that Jesus had powers like no other man. He followed Jesus out of a desire for selfish gain. He wanted power like Christ's for himself.

His role of betrayal was ordained before the foundation of the world and prophesied several times in Scripture. [Psalm 41:9](#), a Messianic prophecy, says, "Even my own familiar friend in whom I trusted, who ate my bread, has lifted up his heel against me." Jesus cited that verse in [John 13:18](#) and said its fulfillment would come in His own betrayal. [Psalm 55:12-14](#) says, "For it is not an enemy who reproaches me, for then I could bear it ... but it was you ... my companion and acquaintance. We took sweet counsel together and

walked together to the House of God." That passage also foretold the treachery of Judas. [Zechariah 11:12-13](#) says, "They weighed out for my wages 30 pieces of silver, and the Lord said to me, 'Throw it to the potter'.... So I took the 30 pieces of silver and threw them into the House of the Lord for the potter." [Matthew 27:9-10](#) identifies that as another prophecy about Judas.

No invisible hand forced him to betray Christ, however. Judas was responsible for his own actions.

The rest of the apostles had begun to catch on slowly that the true Messiah was not what they at first expected. They embraced the superior understanding of the biblical promises Jesus unfolded to them. Their love for Christ overcame their worldly ambitions. They received His teaching about the spiritual dimension of the Kingdom and gladly enjoyed its benefits.

Judas, meanwhile, simply became disillusioned. For the most part he hid his disappointment, probably because he was looking for a way to get some money out of the 3 years he had invested with Jesus. Judas probably convinced himself that Jesus had stolen his life—robbed him of years of money-making potential. That sort of thinking ate away at him until he finally became the monster who betrayed Christ.

A telling sign occurred after the raising of Lazarus and just before Jesus' Triumphal Entry into Jerusalem. Jesus and His disciples were invited to a feast with Lazarus and his

sisters. "There they made Him a supper. Martha served, but Lazarus was one of those who reclined at the table with Him. Then Mary took a pound of very costly oil of spikenard and anointed the feet of Jesus, wiping His feet with her hair. The house was filled with the fragrance of the perfume" ([John 12:2-3](#)).

This was an obvious act of worship, lavish in the extreme. "Then one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, 'Why was this fragrant oil not sold for 300 days' wages and given to the poor?'" ([verses 4-5](#)). Judas pretended to be concerned about the poor and his protest seemed reasonable to the other disciples, for Matthew confesses that they all echoed Judas's complaint ([Matthew 26:8](#)). The apostle John, thinking about this incident years later, wrote, "This Judas said, not that he cared for the poor, but because he was a thief and had the money box. He used to take what was put in it ([John 12:6](#)). Of course, neither John nor any of the other apostles saw through Judas's deceit at the time, but in retrospect and writing under the Holy Spirit's inspiration, John tells us plainly that Judas was motivated by greed.

Jesus said to Judas, "Let her alone! She has kept this [precious ointment] for the day of My burial. The poor you have with you always and can help whenever you want, but Me you do not have always." Given the circumstances, this seems a rather mild rebuke. He could have blasted Judas with fierce condemnation and exposed his real motives, but He did not.

This gentle reprimand seems to have made Judas resent Jesus even more, and the whole incident appears to have been the last straw for Judas. Matthew says, "Then one of the Twelve, Judas Iscariot, went to the chief priests and said, 'What are you willing to give me if I deliver Him to you?' And they counted out to him 30 pieces of silver. So from that time on he sought opportunity to betray Him" ([Matthew 26:14-16](#)).

Having already taken money to betray Christ, Judas came back, blended into the group, and pretended nothing unusual had happened. John says it was the devil who put it in the heart of Judas to betray Jesus ([John 13:2](#)). Judas did what he did willingly, without any coercion. Satan could not force him to betray Jesus. But Satan through some means suggested the plot, tempted Judas to do this thing, and planted the seed of treachery in his heart. Judas's heart was so hostile to the truth and so filled with evil that Judas became a willing instrument of Satan himself.

It was at this point that Jesus gave the apostles a lesson in humility by washing their feet. He washed the feet of all 12, which includes Judas, who let Jesus wash his feet and remained utterly unmoved. Peter, on the other hand, was deeply moved. At first he was ashamed and refused to let Jesus wash his feet. But when Jesus said, "If I do not wash you, you have no part with Me," Peter replied, "Lord, not my feet only but also my hands and head!" ([verses 8-9](#)).

Jesus replied, "He who is bathed needs only to wash his feet ... and you are clean, but not all of you" ([verse 10](#)). A

buzz must have gone around the room when He said that. There were only 12 of them and Jesus was saying that someone in the group was not clean. John adds, "For He knew who would betray Him, which is why He said, 'You are not clean'" ([verse 11](#)).

Soon Jesus spoke more directly: "The Scripture must be fulfilled, 'He who eats bread with Me has lifted up his heel against Me.' Now I tell you before it comes that when it does come to pass, you may believe that I am He" ([verses 18-19](#)). Of course, He was saying Judas's act was the fulfillment of [Psalm 41:9](#).

All that seems to have gone over the heads of most of the apostles so in [verse 21](#), Jesus makes an even more explicit prediction: "When Jesus said these things, He was troubled in spirit and testified, saying, 'Most assuredly I say to you, one of you will betray Me.'" All the disciples, except Judas, were perplexed and deeply troubled by this. They apparently began to examine their own hearts because Matthew tells us, "They were exceedingly sorrowful and each of them began to say to Him, 'Lord, is it I?' Even Judas, always careful to keep up the appearance of being like everyone else, asked, "Rabbi, is it I?" ([Matthew 26:22, 25](#)). In his case, there had been no sincere self-examination. Judas already knew he was the one of whom Jesus spoke.

Jesus sent him away, saying, "What you are about to do, do quickly" ([John 12:23-30](#)). No one at the table knew why Jesus said that, but He was not about to have the first

communion service with the devil and Judas present in the room. Only after Judas had left did our Lord institute the Lord's Supper. To this day, when we come to the Lord's Table, we are instructed to examine ourselves lest we come hypocritically to the table and bring judgment upon ourselves ([1 Corinthians 11:27-32](#)).

Judas did not act in a moment of insanity. He had been planning this for days and had already taken money for it. He had just been waiting for an opportune time, but now Jesus had spoken openly to the other disciples about soon being betrayed. Judas had nearly been unmasked in front of the others. It was time for him to act.

What had he been waiting for anyway? Dr. Luke tells us plainly: an opportunity to betray Jesus to the religious leaders "in the absence of the multitude" ([Luke 22:6](#)). He knew the popularity of Jesus and was afraid of the crowd. Like every hypocrite, he was obsessed with what other people thought about him so he was hoping to betray Jesus as quietly as possible. Judas knew that Jesus went regularly to the Garden of Gethsemane with His disciples ([Luke 22:39; John 18:2](#)), so he knew exactly where to bring the authorities to capture Jesus at night.

Judas, "having received a detachment of troops and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons" ([John 18:3](#)). No exact figure is given, but all the Gospel writers say it was a great multitude ([Matthew 26:47; Mark 14:43; Luke 22:47](#)). They obviously expected the worst so they came armed to the teeth.

Jesus, "knowing all things that would come upon Him, went forward and said to them, 'Whom are you seeking?'" ([John 18:4](#)). He did not wait for Judas to single Him out but went forward, saying, "I am He" ([verse 5](#)).

Judas had prearranged a signal to identify Jesus: "Whomever I kiss, He is the One: seize Him!" ([Matthew 26:48](#)). He seemingly had no conscience. Since Jesus stepped forward and identified Himself, the signal was unnecessary, but Judas kissed Him anyway ([Mark 14:45](#)).

Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" ([Luke 22:48](#)). Kissing is a mark of love, respect, and intimacy. Judas's feigned feelings for Christ only made his deed that much darker. Jesus, ever gracious, even addressed him as "Friend" ([Matthew 26:50](#)). Jesus had never been anything but friendly to Judas, but Judas was no friend of Jesus.

As soon as the deal was complete, Judas's conscience came alive. He found himself in a hell of his own making. The money, which had been so important to him before, now did not matter. Matthew tells us that Judas, seeing that Christ had been condemned to death, "was remorseful and brought back the 30 pieces of silver to the chief priests and elders, saying, 'I have sinned by betraying innocent blood!'" ([Matthew 27:3-4](#)). Those wicked leaders were not sympathetic. They said, "What is that to us? you see to it!" They had what they wanted. Judas

could do what he liked with the money. Nothing would undo his treachery.

Matthew says, "Then he threw down the pieces of silver in the Temple and departed, and went and hanged himself" ([verse 5](#)). Sin brings guilt, and Judas's sin brought him unbearable misery. His remorse was not genuine repentance ([2 Corinthians 7:9-11](#)). Judas was sorry because he did not like how he felt. Sadly, he did not seek the forgiveness of God. He did not cry out for mercy. He did not seek deliverance from Satan. Instead, he tried to silence his conscience by killing himself. This was the grief of a madman who had lost control.

Matthew concludes his account of Judas like this: "The chief priests took the silver pieces and said, 'It is not lawful to put them into the Temple treasury because they are the price of blood.' They consulted together and used the money to buy the potter's field to bury strangers in. Therefore that field has been called the Field of Blood to this day" ([Matthew 27:6-8](#)).

Dr. Luke adds a final note to the tragedy of Judas with medical and legal details: "This man purchased a field with the wages of iniquity and falling headlong, burst open in the middle and all his entrails gushed out. This became known to all those dwelling in Jerusalem so that the field is called in their own language, *Akel Dama*, which is Field of Blood" ([Acts 1:18-19](#)). Technically, the field was purchased for him by the chief priests, but the purchase

was made with his money. His heirs—if he had any—would inherit the field. Why that particular field? Because it was the very place where Judas hanged himself. Apparently he chose a tree on an overhang above some jagged rocks. Either the rope or the tree branch broke, and Judas's body fell headlong onto the rocks.

Jesus said these chilling words: "It would have been good for that man if he had never been born" ([Mark 14:21](#)).

### ***Judas's Replacement: Matthias***

After Jesus' resurrection and ascension to heaven, Judas's apostolic position was filled by Matthias ([Acts 1:16-26](#)). The apostle Peter said, "It is written in the book of Psalms, 'Let ... another take his office.'" Matthias was selected because he had been with Jesus and the other apostles "from the baptism of John to that day when He was taken up from us." One other man fitting that description, Joseph called Barsabas (meaning "son of the Sabbath") and Justus (his Latin name), was another strong possibility for this position. When the apostles used [the ancient practice of casting lots](#) to decide, the lot fell on Matthias by God's design.

Nothing is known of Matthias other than that. Along with the other 11 apostles, Matthias became a powerful witness

of Jesus' resurrection: one more ordinary man whom the Lord elevated to an extraordinary calling.

Expositor's Bible Commentary:

Matthew 4:19-22

**19–20 Greek has several expressions for “follow me” (v. 19; cf. at 10:38; Luke 9:23; 14:27), but they all presuppose a physical “following” during Jesus’ ministry.**

**His “followers” were not just “hearers”; they actually followed their Master around (as students then did) and became, as it were, trainees.**

The metaphor *“fishers of men”* glances back to the work of the two being called. It may also be reminiscent of **Jeremiah 16:16**. *There Yahweh sends “fishermen” to gather his people for the Exile here Jesus sends “fishermen” to announce*

*the end of the Exile* (cf. on 1:11–12; 2:17–18)  
and the beginning of the messianic reign.

But this allusion is uncertain; the danger of “parallelomania” (coined by S. Sandmel, “Parallelomania,” JBL 81 [1962]: 2–13) is evident when E.C.B. MacLaurin (“The Divine Fishermen,” *St. Mark’s Review* 94 [1978]: 26–28) works out many parallels and then opts for Ugaritic mythology a millennium and a half old. In any case there is a straight line from this commission to the Great Commission (Mt 28:18–20).

*Jesus’ followers are indeed to catch men.*

On the prompt obedience of Simon and Andrew (v. 20), see the comments at the introduction to this section.

**Peter later used this obedience almost as a bartering point (19:27).**

**21–22**

This second pair of brothers were “preparing their nets” (v. 21), which sounds as if they were just setting out. **The verb *katartizō*,**

however, connotes ***“mend” or “restore to a former condition.”***

So James and John may have been making repairs after a night’s fishing (cf. Luke 5:1–11 and its possible place in the chronology).

Fenton notes that Paul uses *katartizo* for perfecting the church (1 Cor 1:10; 2 Cor 13:11) and sees here an allusion to pastoral ministry. But this is fanciful because the verb is not a technical term.

The boat (*plouion* was used of all kinds of boats) was big enough for several men (Mark 1:20).

Mark’s remark that hired men were left with Zebedee when his sons followed Jesus reminds us that we must not exaggerate the ignorance and poverty of Jesus’ first followers.

***While they were not trained scribes or rabbis, they were not illiterate, stupid, or destitute.***

Indeed, Peter’s protest in 19:27 implies that many or all of the Twelve had given up much to follow Jesus.

Jesus took the initiative and “called” James and John. In the Synoptics, unlike Paul’s epistles, Jesus call is not necessarily effectual. But in this instance it was immediately obeyed.<sup>1</sup>

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<sup>1</sup> D. A. Carson, [“Matthew”](#) in *The Expositor’s Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelin, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 118–120.