

# “BE-ing Spirit-Led & Privileged”

Matthew 4:23-24

December 1, 2024

## INTRO: What is your greatest privilege?

- Webster's today:
  - Noun: a right or immunity granted as:
  - **A peculiar benefit, advantage, or favor**
  - *Note the defining grace vs. reward/compensation!*
- Webster's 1828:
  - A particular and peculiar benefit or advantage by a person/people, beyond the common advantages of others... it may be an exemption from some burden to which others are subject.
  - See national, civil, political, & ecclesiastical... The example of an **ambassador** is included.
  - **Advantage; favor; benefit.**

## PRAYER

## CONTEXT:

- Gospel of Matthew = **Gospel of Christ: m M m**
  - *Tell them what you're going to tell them.* TRUTH
  - *Tell them.* Glory, Grace, Gospel, Glory
  - *Tell them what you told them.* LOVE
- Matthew 1-3
- Matthew 4:
  - 1-11: **tempted by Satan in the wilderness**
  - 12-22: **He withdrew on mission to Galilee**

- v.17: His preaching began: **Repent!**
- v.19: **Follow Me & BE fishers of men!**
- v.22: **Immediately... leaving & following!**

➤ Today is Matthew 4:23-24 (cf. Matthew 9:35)

- *Tell them what you're going to tell them.*
- *Tell them.*
- *Tell them what you told them.*
- **TELLING**
- **TEACHING**
- **TRANSFORMING**

## **BIG IDEA:**

To BE biblically † told, † taught, † tested &/or  
† transformed is †-BE missionally  
privileged!

(Again, remember... to be privileged is to be “granted” or graced  
with “advantage, benefit, & favor.”)

## **PREVIEW:**

1. READ Privilege
2. UNPACT Privilege
3. RELATE & APPLY Privilege

# I. READ Privilege

**TEXT:** Matthew 4:23-24

23And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people.

24And his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, and those oppressed by demons, and those having seizures, and paralytics, and he healed them.

# II. UNPACT Privilege

➤ And

- Conjunction... a key word of connection...
- Connecting back to Matthew 4:12-22...

Matthew 4:17

*From that time Jesus began to preach, saying,*

***“Repent,  
for the kingdom of heaven is at hand.”***

## Matthew 4:19

And he said to them, **“Follow me, and I will make you fishers of men.”**

### ➤ He went

- Note the micro, macro, & missional example
- See consistency with our commissioning
- Again, **Jesus is leaving and going...**
- **“periagó”** reflects the missionary journeys; the spread of the Gospel

### ➤ throughout

- Note the **comprehensive completeness...**
- Hear the **inspirational intentionality...**
- Don't miss the inclusivity of the invitation...

### ➤ all

- First, note the **repetition...** thus, emphasis!
- ALL is an absolute term... **“All” means ALL!**
- Don't miss the **message AND mission model**
- See Great Commission principle & example!

- No place left out means no people left out...
- **Watch this message pick up momentum!**

➤ **Galilee,**

- Galilee represents more than geography...
- This is the **most unexpected place...**
- *A place is packed with providential purpose!*

➤ **teaching in their synagogues**

- **Teaching:** nearly always refers to teaching the Scriptures (the written Word of God). The key role of *teaching* Scripture is shown by its *great frequency* in the NT, and the variety of word-forms (cognates).

Biblical TEACHING is a missional support  
& subset of biblical preaching's  
informing, inspecting, & inspiring with  
God's Word, will, & ways... All being  
declared thru contextualized,  
expository exaltation of  
the One true,  
triune God.

- **Synagogues:**

- We need to understand this place...
- Much more than a religious gathering...
- *Jew's societal, legal, & cultural nucleus...*

➤ **and** Conjunction... a key word of connection...

➤ **proclaiming**

- **Origin:** "herald" or "messenger"
- **Usage:** announcing a message publicly.

The term implies

**authority & urgency**

- **Crucial in a times illiteracy & rare writings**

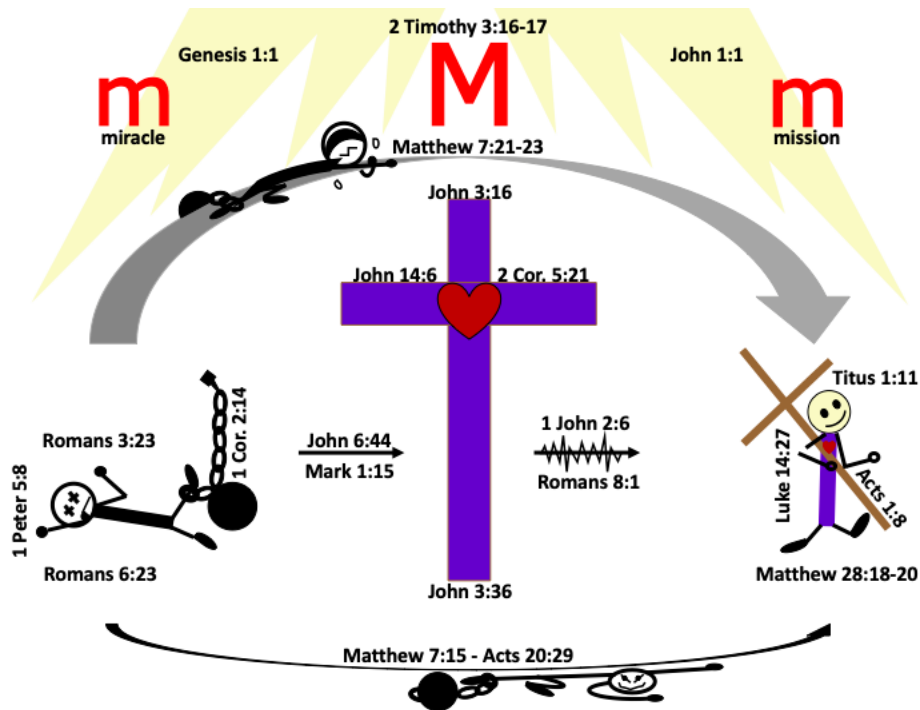
The herald's message was considered authoritative and was expected to be received with respect and obedience.

*In the New Testament context, **the apostles & early Christians adopted this concept to describe their mission of spreading the Gospel, emphasizing the divine authority & urgency of their message.***

- Missional sharing is biblical proclaiming.
- Biblical & missional **fishing begins** with praying & proclaiming.

Biblical PROCLAIMING is missional preaching, explaining, & exhorting (warnings wrapped in encouragement)... of God's grace, Gospel, & glory, per His Word, will, & ways... being declared thru contextualized, expository exaltation of the One true, triune God. – JDP

➤ **the gospel of the kingdom**



➤ **and** Conjunction... a key word of connection...

➤ **healing**

- **Definition: To heal, cure, restore...**
- **Implies serving or attending to someone, reflecting a *broader sense of care and restoration.***

In the New Testament, it is frequently used to describe the miraculous healings performed by Jesus and His disciples, emphasizing divine intervention and compassion.

Healing was a sign of the Messiah's arrival and a foretaste of the complete restoration promised...

- **Let that word speak for itself...**
  - Opposite of ***“hindering”***
  - Greater than > ***“hoping”***
  - Greater than > ***“helping”***
- **Missional healing = biblical RESTORING!**
  - To make whole/holy again...
  - ***Restoration thru REFORMATION!***

- **every** = ABSOLUTE... ALL encompassing!
  - NOT a single one over-looked or forgotten!
  - “Every” & “all” say “No matter what!” quietly!

In the context of the New Testament, "pas" is used to express the comprehensive nature of God's promises, commands, and the scope of His salvation. The term reflects the Jewish understanding of God's covenant with His people, which was seen as all-encompassing and inclusive of every aspect of life.

- **disease** = physical ailments that afflict
  - Cultural and Historical Background:

*Jewish understanding of illness was sometimes linked to spiritual impurity, and those afflicted were often marginalized. The healing of diseases by Jesus was not only a physical restoration but also a social and spiritual reintegration into the community.*

This act of healing was a sign of the coming Kingdom of God, where there would be no more sickness or suffering.

- **and** Conjunction... a key word of connection...
  - Remember: **REPETITION means emphasis!**
  - **and** *again and again and again and again*
  
- **every** = ABSOLUTE... ALL encompassing!
  - Remember: **REPETITION means emphasis!**
  - Every AND Every AND ALL
  - NOT a single one over-looked or forgotten!
  - *“Every” & “all” say “No matter what!” quietly!*
  
- **affliction**
  - Definition: *Weakness, sickness, softness*
  - Usage: **conditions that hinder one's ability to function effectively, whether physically or morally.**
  - In moral context, could suggest a lack of self-discipline/moral fortitude.
  
- **among the people.**
  - Word Origin: root meaning **"stone/rock"**

metaphorically referring to a group of people as a solid, unified entity.

It is used to denote a collective group bound by common identity, purpose, or faith. The term emphasizes **the communal aspect of individuals as part of a larger body**, often in a religious or national context.

#### Verse 24:

- **And** (again AND again...)
  
- **the news of Him / His fame**

**Word Origin:** Greek verb *"to hear/listen"*

- *Hebrew meaning "report" or "news."*
- New Testament, used for hearing message of God's Word & Gospel
- **Emphasizes importance of not just physical hearing but also spiritual understanding/receptivity to truth.**

*The concept of hearing was not limited to the physical act but extended to understanding and responding to what was heard. In Jewish culture, hearing was closely associated with obedience, as seen in the Shema (Deuteronomy 6:4), which begins with "Hear, O Israel."*

➤ **spread throughout**

○ **SPREAD** = active going, reaching, FISHING!

- **Definition:** To go, depart, leave
- **Can also be used metaphorically to indicate a change in state or condition.**

In the Jewish context, the idea of departing could also carry spiritual connotations, such as leaving behind old ways or moving towards a new understanding of faith. The use of ἀπέρχομαι in the New Testament reflects both the physical and spiritual journeys of individuals, particularly in the ministry of Jesus and the early church.

- **THROUGHOUT** = Every, All, not-missing any
- See the intentionality of Truth in Love...
- See the Great Commandments & Commission
- See the Divine Design, providence & pattern!

➤ **all** = here again, another absolute form of EVERY

➤ **Syria**,



- Famous **Antioch** was in Syria...
- Paul's home of **Tarsus** was in Syria...

Syria was a major center of trade and culture in the ancient Near East. It was home to a diverse population, including Jews, Greeks, Romans, and various Semitic peoples. **The region played a crucial role in the spread of Christianity, as it was one of the first areas outside of Israel where the Gospel was preached.** Antioch, a city in Syria, became a pivotal center for **early Christian missionary activity.**

- **and** (again AND again...)
  
- **they brought**
  - See the serving hands... *via the 4 friends...*
  - **Who brought you to Christ?**
  - **Who have you brought to Christ?**
  - **Who are you bringing to Christ?**
  
- **to Him**
  - Memorize **John 14:6** with Matthew 4:24
  - **Differentiate between church & Christ!**
  - Beware those who seek to steal God's glory!

➤ **all** = here again, another absolute form of EVERY

➤ **the sick**, (LOADED TERM)

○ Definition: ***Bad, evil, wicked, harmful***

○ Usage: ***that which is morally or ethically wrong, harmful, or evil.***

Used to describe both physical harm and moral evil.

Philosophers like Plato and Aristotle discussed good and evil, often associating "κακός" with vice and moral failure.

*New Testament writers, used "κακός" to address the moral failings of individuals and societies, emphasizing the need for repentance and alignment with God's righteousness.*

➤ **those afflicted**

○ Definition: **Torment & Torture**

○ Word Origin: **ORIGINALLY A TOUCHSTONE USED FOR TESTING PURITY OF GOLD.**

- **Usage:** severe suffering, torment, or torture...physical or mental.
- Implies judgment or punishment, reflecting a state of severe affliction.
- **Cultural and Historical Background:**

Over time, the term evolved to describe a method of testing or proving something through trial or suffering.

In the context of the New Testament, it is associated with the concept of divine judgment and the suffering of those who are separated from God.

➤ **with various**

- New Testament: **multifaceted nature** of God's **grace, wisdom, & trials** believers may face.
- **Cultural and Historical Background:** *"poikilos"* = **things that were intricate or complex, such as a tapestry with many colors or a piece of art with detailed patterns.**

➤ **diseases**

- Repeated repetition/focus from v.23
- *The healing of diseases by Jesus was not only a **physical** restoration but also a **social and spiritual** reintegration of individuals into the community.*
- This act of healing was a sign of the coming Kingdom of God, where there would be no more sickness or suffering.

➤ **and** (again AND again...)

➤ **oppressing pains,**

- **Definition:** To hold together, to compel
- **Metaphorically being gripped /controlled by emotions, circumstances, or demons.**
- **pains** = **Definition:** Torment & Torture

➤ **and** (again AND again...)

➤ **those possessed by demons,**

- **Definition: To be demon-possessed, to be under the power of an evil spirit or demon.**
- Distinct from temptation or oppression, a deeper level of demonic influence.

**The act of exorcism, or casting out demons, was a significant aspect of Jesus' ministry, demonstrating His divine authority & the inbreaking of God's kingdom.**

➤ **and** (again AND again...)

➤ **those having seizures / epilepsy,**

- **Definition: To be moonstruck, a lunatic, epileptic**

In the context of the Bible... afflicted with symptoms similar to epilepsy, characterized by seizures and convulsions.

***The ancient belief that the moon had an effect on certain physical and mental conditions.***

**"lunatic" (from "luna," meaning moon)**

In the Jewish context, such conditions were often attributed to demonic influence or spiritual oppression, and healing was sought through divine intervention.

literally, "someone controlled by the moon" rather than reason.

➤ **and** (again AND again...)

➤ **paralytics,**

- **Definition:** Paralytic; afflicted with paralysis.

- **Word Origin:** Greek "*to loosen/disable*"

- **Cultural and Historical Background:**

In the ancient world, paralysis was a condition that left individuals dependent on others for mobility and care. There were limited medical treatments available, and those afflicted often faced social and economic challenges.

*The healing of paralytics by Jesus was a powerful demonstration of His authority and compassion, challenging prevailing beliefs and showcasing the inbreaking of God's kingdom.*

➤ and (again AND again...)

➤ He healed (*SEE MORE MISSIONAL REPETITION*)

○ See again repeating EMPHASIS!

The New Testament presents Jesus as the ultimate healer. His authority over sickness and disease demonstrates His divine nature and the inbreaking of God's kingdom.

➤ them.

○ “**ALL**” of them is implied by the context...

○ “**them**” = ALL of them = the privileged.

○ **NOTE WHO THEY WERE & WERE NOT:**

▪ **NOT** the... expected recipients of grace

• **NOT** the traditionally prestigious.

• **NOT** the piously self-righteous.

• **NOT** the poisonously religious.

• **NOT** the un-persecuted cowards.

• **NOT** the false-teaching parasites.

• **NOT** the pain-less compromisers.

- **NOT** the physically strong.
- **NOT** the mentally pure.
- **NOT** the financially persuasive.
- **NOT** the culturally powerful.

**T/S:** Then who are the biblically privileged???

### III. RELATE/APPLY Privilege

#### A. Victoriously *privileged* Vocabulary

- a. *ALL*
- b. *AND*
- c. *EVERY*

#### B. Told, Taught, Transformed privilege

- a. Truth, Love, Witness
- b. miracle, MESSIAH, mission
- c. Believe, Receive & Repent, Abide & Obey

NOTE who the biblically & missionally privileged are in this text:

- Those to whom God's gone...
- Those who were brought to God...
- Those who saw, heard, & witnessed God...
- Those to whom God preached...
- **Those whom God directly taught...**
- Those whom God healed... in EVERY way...
  - The PERSONALLY broken in EVERY way!
  - The CULTURALLY broken in EVERY way!
  - The PHYSICALLY broken in EVERY way!
  - The EMOTIONALLY broken in EVERY way!
  - The SPIRITUALLY broken in EVERY way!
  - **ALL of them... from ALL around!**

**Privilege is NOT prosperity... it's OPPORTUNITY!**

- JDP

***Comfort & complacency are more cancers  
than privilege!***

- JDP

It comes down to Christ's 1<sup>st</sup> question & answer:

***"What do you want?"***

***"Come and see!"***

What opportunity would you feel privileged to get?  
**What do you want to see & BE?**

Whatever answer ultimately comes in above Christ...  
and becoming Christ-like...  
**is a personal & potentially damnable idol!**

**REMEMBER:**

**JOHN 3:3, 16, 36**

*You MUST be born again. – Jesus*

*For God so loved the world that He gave His only Son... – Jesus*  
*Those who believe have life, but those who do not obey do NOT*  
*have life, instead, the wrath of God abides on them.*

**LUKE 6:46**

*Why do you call Me Lord, Lord, & do not do what I say? - Jesus*

**MARK 2:17**

*...It is not the healthy who need a doctor, but the sick.*  
*I have not come to call the righteous, but sinners. – Jesus*

**MATTHEW 19:24**

*Again, I tell you, it is easier for a camel to go through the eye*  
*of a needle than for a rich person to enter*  
*the kingdom of God!” - Jesus*

**MATTHEW 20:16**

*The first will be last and the last will be first... - Jesus*

## REVIEW:

To BE biblically †old, †aught, †ested &/or  
†ransformed is †o-BE missionally  
privileged!

**We are graced with eternal favor, benefit, and  
advantage when we receive biblical  
preaching, teaching, & healing!**

## CLOSE:

*Today, many of us could or should have had our  
perspective on prejudice and privilege totally redefined  
and reoriented... The materialistic, world-saturated, sin-  
filled "American dream" is a spiritual nightmare! And,  
by potentially shocking contrast, often times, our  
cultural nightmares are actually spiritual... heart-  
tenderizing, preparations for privilege!*

*Think about it... Do you tend to cleave to Christ more  
fervently, dependently, passionately, & holistically when  
you are on the mountain top or in the valley... on  
vacation or under attack... when you're tickled or when  
you're troubled... when you win the lottery or when you  
lose a loved one?*

As Christians, our privilege is NOT found in our worldly abundance, but in our world-abandoning worship & witness... as ambassadors for Christ.

- JDP

Worldly prosperity is a paradox of potential. For a small minority (**Matthew 7:13-14**), it is a God-honoring gift that empowers kingdom giving (**Romans 12:8**). Sadly, by contrast, for the vast majority, it is an unholy hurdle and idolized hinderance that blinds eyes, deafens ears, deceives heads, hardens hearts, & perverts hands. In short, **worldly** prosperity is literally the proverbial harlot; the Devil's whore & home-wrecker.

- JDP

Friend,

Our greatest privilege... that for which we should BE most thankful... is The Person of Christ and His, Promises, Power, Purposes, & People! To have been told, taught, tested, & hopefully truly transformed by Jesus The Christ is the greatest PRIVILEGE any person or people could ever know.

The question is... what are you going to do with your privilege?

- That's a question for EVERY human being...
- That's a question for each & EVERY day...
- That's a question we will jump into next time...

## PRAYER

**WORSHIP:** *Never Would Have Made It & It's All God*

## STUDY NOTES:

### *Jesus Calls the First Disciples*

[18](#) While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. [19](#) And he said to them, "Follow me, and I will make you fishers of men."<sup>b</sup> [20](#) Immediately they left their nets and followed him. [21](#) And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. [22](#) Immediately they left the boat and their father and followed him.

### *Jesus Ministers to Great Crowds*

[23](#) And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people.

[24](#) So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, those having seizures, and paralytics, and he healed them.

[25](#) And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">2532</a> [e]	Καὶ <a href="#">Kai</a>	And	<a href="#">Conj</a>
<a href="#">4013</a> [e]	περιῆγεν <a href="#">periēgen</a>	He was going	<a href="#">V-IIA-3S</a>
<a href="#">1722</a> [e]	ἐν <a href="#">en</a>	throughout	<a href="#">Prep</a>
<a href="#">3650</a> [e]	ὅλη <a href="#">holē</a>	all	<a href="#">Adj-DFS</a>
<a href="#">3588</a> [e]	τῇ <a href="#">tē</a>	-	<a href="#">Art-DFS</a>
<a href="#">1056</a> [e]	Γαλιλαία, <a href="#">Galilaia</a>	Galilee,	<a href="#">N-DFS</a>
<a href="#">1321</a> [e]	διδάσκων <a href="#">didaskōn</a>	teaching	<a href="#">V-PPA-NMS</a>
<a href="#">1722</a> [e]	ἐν <a href="#">en</a>	in	<a href="#">Prep</a>
<a href="#">3588</a> [e]	ταῖς <a href="#">tais</a>	the	<a href="#">Art-DFP</a>
<a href="#">4864</a> [e]	συναγωγαῖς <a href="#">synagōgais</a>	synagogues	<a href="#">N-DFP</a>
<a href="#">846</a> [e]	αὐτῶν <a href="#">autōn</a>	of them,	<a href="#">PPro-GM3P</a>

<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">2784</a> [e]	κηρύσσων <a href="#">kēryssōn</a>	proclaiming	<a href="#">V-PPA-NMS</a>
<a href="#">3588</a> [e]	τὸ <a href="#">to</a>	the	<a href="#">Art-ANS</a>
<a href="#">2098</a> [e]	εὐαγγέλιον <a href="#">euangelion</a>	gospel	<a href="#">N-ANS</a>
<a href="#">3588</a> [e]	τῆς <a href="#">tēs</a>	of the	<a href="#">Art-GFS</a>
<a href="#">932</a> [e]	βασιλείας <a href="#">basileias</a>	kingdom,	<a href="#">N-GFS</a>
<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">2323</a> [e]	θεραπείων <a href="#">therapeuōn</a>	healing	<a href="#">V-PPA-NMS</a>
<a href="#">3956</a> [e]	πᾶσαν <a href="#">pasan</a>	every	<a href="#">Adj-AFS</a>
<a href="#">3554</a> [e]	νόσον <a href="#">noson</a>	disease	<a href="#">N-AFS</a>
<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">3956</a> [e]	πᾶσαν <a href="#">pasan</a>	every	<a href="#">Adj-AFS</a>

<a href="#">3119</a> <a href="#">[e]</a>	μαλακίαν <a href="#">malakian</a>	sickness	<a href="#">N-AFS</a>
<a href="#">1722</a> <a href="#">[e]</a>	ἐν <a href="#">en</a>	among	<a href="#">Prep</a>
<a href="#">3588</a> <a href="#">[e]</a>	τῷ <a href="#">tō</a>	the	<a href="#">Art-DMS</a>
<a href="#">2992</a> <a href="#">[e]</a>	λαῶ. <a href="#">laō</a>	people.	<a href="#">N-DMS</a>

## ◀ 4013. periagó ▶

### Strong's Lexicon

**periagó:** To go around, to lead around, to wander about

**Original Word:** περιάγω

**Part of Speech:** Verb

**Transliteration:** periagó

**Pronunciation:** pe-ree-AG-o

**Phonetic Spelling:** (per-ee-ag'-o)

**Definition:** To go around, to lead around, to wander about

**Meaning:** I lead or carry about (or around), go about, traverse.

**Word Origin:** From the Greek preposition "peri" (around) and the verb "agó" (to lead or bring).

**Corresponding Greek / Hebrew Entries:** While there is no direct Hebrew equivalent for "periagó," the concept of wandering or going around can be seen in Hebrew words like "סָבַב" (sabab), which means to go around or surround.

**Usage:** The verb "periagó" is used in the New Testament to describe the action of going around or leading around. It often conveys the idea of moving from place to place, either physically or metaphorically. This term can imply a sense of wandering or traveling without a fixed destination.

**Cultural and Historical Background:** In the Greco-Roman world, travel was a common part of life for traders, soldiers, and messengers. The concept of "going around" or "leading around" would have been familiar to early Christians, many of whom were itinerant preachers or missionaries. The use of "periagó" in the New Testament reflects the missionary journeys and the spread of the Gospel message across different regions.

### **NAS Exhaustive Concordance**

#### *Word Origin*

from [peri](#) and [agó](#)

#### *Definition*

to lead around, to go about

#### *NASB Translation*

around\* (1), going (1), going through (1), going throughout (1), take along (1), travel around (1), went about (1).

## ◀ 1321. didaskó ▶

### **Strong's Lexicon**

**didaskó:** To teach, instruct

**Original Word:** διδάσκω

**Part of Speech:** Verb

**Transliteration:** didaskó

**Pronunciation:** did-AS-ko

**Phonetic Spelling:** (did-as'-ko)

**Definition:** To teach, instruct

**Meaning:** I teach, direct, admonish.

**Word Origin:** A primary verb

**Corresponding Greek / Hebrew Entries:** - H3384 (יָרָה, *yarah*): To teach, instruct

- H3925 (לָמַד, lamad): To learn, teach

**Usage:** The Greek verb "didaskó" primarily means to teach or instruct. It is used in the New Testament to describe the act of imparting knowledge or skills, often in a formal or authoritative manner. This term is frequently associated with Jesus' ministry, where He taught the crowds, His disciples, and individuals about the Kingdom of God, moral living, and the fulfillment of the Scriptures.

**Cultural and Historical Background:** In the Greco-Roman world, teaching was a respected profession, often associated with philosophers and religious leaders. Jewish culture also placed a high value on teaching, particularly in the context of the synagogue and the home, where the Law and traditions were passed down. Rabbis were esteemed as teachers of the Law, and Jesus was often addressed as "Rabbi" or "Teacher," indicating His role as a respected instructor of spiritual truths.

## HELPS Word-studies

**1321** *didáskō* (from *daō*, "learn") – to teach (literally, "cause to *learn*"); instruct, impart knowledge (disseminate information).

In the NT, 1321 /*didáskō* ("teach") nearly always refers to teaching the Scriptures (the written Word of God). The key role of *teaching* Scripture is shown by its *great frequency* in the NT, and the variety of word-forms (cognates).

[This includes three noun-forms, two adjectival forms, and one verb, totaling about 220 occurrences in the NT].

## NAS Exhaustive Concordance

### Word Origin

a redupl. caus. form of *daó* (to learn)

### Definition

to teach

### NASB Translation

instructed (2), preaches (1), taught (13), teach (33), teaches (5), teaching (43).

## Thayer's Greek Lexicon

STRONGS NT 1321: διδάσκω

διδάσκω; imperfect ἐδίδασκον; future διδάξω; 1 aorist ἐδίδαξα; 1 aorist passive ἐδιδάχθην; (ΔΑΩ (cf. Vanicek, p. 327)); (from Homer down); the Sept. for הָרַךְ , וְיָדַעַת, and especially for לָמַד; **to teach**;

1. absolutely,

**a. to hold discourse with others in order to instruct them, deliver didactic**

**discourses:** [Matthew 4:23](#); [Matthew 21:23](#); [Mark 1:21](#); [Mark 6:6](#); [Mark 14:49](#); [Luke 4:15](#); [Luke 5:17](#); [Luke 6:6](#); [John 6:59](#); [John 7:14](#); [John 18:20](#), and often in the Gospels; [1 Timothy 2:12](#).

**b. to be a teacher** (see *διδάσκαλος*, 6): [Romans 12:7](#).

**c. to discharge the office of teacher, conduct oneself as a teacher:** [1 Corinthians 4:17](#).

2. in construction;

**a.** either in imitation of the Hebrew *דָּבַר לְ* ([Job 21:22](#)) or by an irregular use of the later Greeks (of which no well-attested example remains except one in Plutarch, Marcell c. 12), with the dative of person: *τῷ Βαλάκ*, [Revelation 2:14](#) (according to the reading now generally accepted for the Rec.bez elz *τόν Βαλάκ*); cf. Buttman, 149 (130); Winers Grammar, 223 (209), cf. 227 (213).

**b.** according to the regular use, with the accusative of person, **to teach one**: used of Jesus and the apostles uttering in public what they wished their hearers to know and remember, [Matthew 5:2](#); [Mark 1:22](#); [Mark 2:13](#); [Mark 4:2](#); [Luke 5:3](#); [John 8:2](#); [Acts 4:2](#); [Acts 5:25](#); [Acts 20:20](#); *τούς Ἕλληνας*, to act the part of a teacher among the Greeks, [John 7:35](#); used of those who enjoin upon others to observe some ordinance, to embrace some opinion, or to obey some precept: [Matthew 5:19](#); [Acts 15:1](#); [Hebrews 8:11](#); with especially reference to the addition which the teacher makes to the knowledge of the one he teaches, **to impart instruction, instill doctrine into one**: [Acts 11:26](#); [Acts 21:28](#); [John 9:34](#); [Romans 2:21](#); [Colossians 3:16](#); [1 John 2:27](#); [Revelation 2:20](#).

**c.** the thing taught or enjoined is indicated by a following *ὅτι*: [Mark 8:31](#); [1 Corinthians 11:14](#); by a following infinitive, [Luke 11:1](#); [Matthew 28:20](#); [Revelation 2:14](#); *περί τίνος*, [1 John 2:27](#); *ἐν Χριστῷ διδασκῆναι*, to be taught in the fellowship of Christ, [Ephesians 4:21](#); followed by an accusative of the thing, to teach i. e. **prescribe a thing**: *διδασκαλίας, ἐντάλματα ἀνθρώπων*, precepts which are commandments of men (from [Isaiah 29:13](#)), [Matthew 15:9](#); [Mark 7:7](#) (Buttman, 148 (129)); *τὴν ὁδὸν τοῦ Θεοῦ*, [Matthew 22:16](#); [Mark 12:14](#); [Luke 20:21](#); *ταῦτα*, [1 Timothy 4:11](#); *ἃ μὴ δεῖ*, [Titus 1:11](#); **to explain, expound**, a thing: [Acts 18:11, 25](#); [Acts 28:31](#); *ἀποστασίαν ἀπὸ Μωϋσέως*, the necessity of forsaking Moses, [Acts 21:21](#).

**d.** with the accusative of person and of thing, **to teach one something** (Winers Grammar, 226f (212); Buttman, 149 (130)): (*ἐκεῖνος ὑμᾶς διδάξει πάντα*, [John](#)

14:26); τοῦ διδάσκειν ὑμᾶς τινα τὰ στοιχεῖα, [Hebrews 5:12](#) (where R G T Tr and others read — not so well — *τινα*; (but cf. Buttman, 260 (224) note, 268 (230) note)); ἑτέρους διδάξαι, namely, *αὐτά*, [2 Timothy 2:2](#); hence, passive διδαχθῆναι τί (Buttmann, 188 (163); Winer's Grammar, 229 (215)): [Galatians 1:12](#) (ἐδιδάχθην, namely, *αὐτό*), [2 Thessalonians 2:15](#).

## Strong's Exhaustive Concordance

teach.

A prolonged (causative) form of a primary verb dao (to learn); to teach (in the same broad application) -- teach.

## ◀ 2784. kέρussó ▶

### Strong's Lexicon

kέρussó: To proclaim, to preach, to herald

**Original Word:** κηρύσσω

**Part of Speech:** Verb

**Transliteration:** kέρussó

**Pronunciation:** kay-ROOS-so

**Phonetic Spelling:** (kay-roos'-so)

**Definition:** To proclaim, to preach, to herald

**Meaning:** I proclaim, herald, preach.

**Word Origin:** From the noun κῆρυξ (kērux), meaning "herald" or "messenger."

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent often associated with the concept of proclaiming or announcing is קָרָא (qara, Strong's H7121), which means "to call, proclaim, or read."

**Usage:** The verb κηρύσσω (kέρussó) is used in the New Testament to describe the act of proclaiming or announcing a message publicly. It often refers to the preaching of the

Gospel or the proclamation of God's truth. **The term implies authority and urgency,** as it was used in ancient times for the official announcements made by a herald on behalf of a king or government.

**Cultural and Historical Background:** In the Greco-Roman world, a herald (κἠρυξ) was an official messenger who conveyed proclamations from a ruler or government. **This role was crucial in a time when written communication was limited and literacy was not widespread.**

The herald's message was considered authoritative and was expected to be received with respect and obedience.

*In the New Testament context, the apostles and early Christians adopted this concept to describe their mission of spreading the Gospel, emphasizing the divine authority and urgency of their message.*

## HELPS Word-studies

**2784** *kērýssō* – properly, to *herald* (proclaim); to *preach* (announce) a message publicly and with conviction (persuasion).

[2784](#) /*kērýssō* ("to herald") refers to *preaching the Gospel as the authoritative (binding) word of God, bringing eternal accountability to all who hear it.*

[[2784](#) (*kēryssō*) is "preaching by a herald sent from God" (*BAGD*, "declaration," *TDNT*, 3:703). To "gospelize" ([2097](#) /*euaggelizō*) stresses the victory of God's Gospel-message in the *totality* of His "good news."]

## NAS Exhaustive Concordance

### Word Origin

of uncertain origin

### Definition

to be a herald, proclaim

### NASB Translation

made proclamation (1), preach (16), preached (10), preacher (1), preaches (2), preaching (11), proclaim (8), proclaimed (6), proclaiming (6).

## Thayer's Greek Lexicon

### STRONGS NT 2784: κηρύσσω

κηρύσσω; imperfect ἐκήρυσσον; future κηρύξω; 1

aorist ἐκήρυξα (infinitive κηρύξαι R G Tr WH, κηρύξαι L T; cf. Lipsius, *Gramm. Untersuch.*, p. 32ff; Tdf. *Proleg.*, p. 101; Winer's *Grammar*, § 6, 1 f. (see references under the word κῆρυξ)); passive, present κηρύσσομαι; 1 aorist ἐκήρυχθην; 1 future κηρυχθήσομαι; (κῆρυξ, which see); from Homer down; the Sept. for κῆρυξ; **to be a herald; to officiate as herald; to proclaim after the manner of a herald**; always with a suggestion of formality, gravity, and an authority which must be listened to and obeyed;

**a.** univ **to publish, proclaim openly**: something which has been done, [Mark 7:36](#); τὸν λόγον, [Mark 1:45](#) (here joined with διαφημίζειν); followed by indirect discourse, [Mark 5:20](#); [Luke 8:39](#); something which ought to be done, followed by the infinitive (cf. Winer's *Grammar*, 322 (302); (Buttmann, § 141, 2)), [Romans 2:21](#); Μωυσῆν, the authority and precepts of Moses, [Acts 15:21](#); περιτομήν, the necessity of circumcision, [Galatians 5:11](#).

**b.** specifically used **of the public proclamation of the gospel and matters pertaining to it**, made by John the Baptist, by Jesus, by the apostles and other Christian teachers: absolutely, [Matthew 11:1](#); [Mark 1:38](#); [Mark 3:14](#); [Mark 16:20](#); [Romans 10:15](#); with the dative of the person to whom the proclamation is made, [1 Corinthians 9:27](#); [1 Peter 3:19](#); εἰς (R ἐν with the dative) τάς συναγωγάς (see εἰς, A. I. 5 b.; cf. Winer's *Grammar*, 213 (200)), [Mark 1:39](#); ([Luke 4:44](#) T Tr text WH); (ὁ) κηρύσσων, [Romans 10:14](#); κηρύσσειν, with the accusative of the thing, [Matthew 10:27](#); Luke (); ; τίνι τί, [Luke 4:18](#)(); τό εὐαγγέλιον τῆς βασιλείας, [Matthew 4:23](#); [Matthew 9:35](#); [Mark 1:14](#) (where G L brackets T Tr WH τό εὐαγγέλιον τοῦ Θεοῦ); τό εὐαγγέλιον simply, [Mark 16:15](#); [Galatians 2:2](#); τό εὐαγγέλιον τοῦ Θεοῦ εἰς τινὰς (see above), [1 Thessalonians 2:9](#); passive, [Matthew 24:14](#); [Matthew 26:13](#); [Colossians 1:23](#);

with *εἰς πάντα τὰ ἔθνη* or *εἰς ὅλον τόν κόσμον* added, [Mark 13:10](#); [Mark 14:9](#); *τόν λόγον*, [2 Timothy 4:2](#); *τό ῥῆμα τῆς πίστεως*, [Romans 10:8](#); *τήν βασιλείαν τοῦ Θεοῦ*, [Luke 8:1](#); [Luke 9:2](#); [Acts 20:25](#) (here G L T Tr WH omit *τοῦ Θεοῦ*); ; *βάπτισμα*, the necessity of baptism, [Mark 1:4](#); [Luke 3:3](#); [Acts 10:37](#); *μετανοίαν καί ἄφεσιν ἁμαρτιῶν*, by public proclamation to exhort to repentance and promise the pardon of sins, [Luke 24:47](#); *ἵνα μετανοῶσιν* (R G *μετανοήσωσι*) (see *ἵνα*, II. 2 b.; (Buttmann, 237 (204))), [Mark 6:12](#). *τινα τισί*, to proclaim to persons one whom they are to become acquainted with in order to learn what they ought to do: *Χριστόν*, or *τόν Ἰησοῦν*, [Acts 8:5](#); [Acts 19:13](#); [Philippians 1:15](#); [1 Corinthians 1:23](#); [2 Corinthians 4:5](#) (where it is opposed to *ἑαυτόν κηρύσσομεν*, to proclaim one's own excellence and authority); [2 Corinthians 11:4](#); passive, *ὁ κηρυχθεῖς*, [1 Timothy 3:16](#); with *διά* and the genitive of person added, [2 Corinthians 1:19](#); with the exegetic addition, *ὅτι οὗτος ἐστὶν ὁ υἱὸς τοῦ Θεοῦ*, [Acts 9:20](#); *ὅτι ἐκ νεκρῶν ἐγήγερται*, [1 Corinthians 15:12](#); *τίνι* followed by *ὅτι*, [Acts 10:42](#); *κηρύσσων* followed by *λέγων* ([Matthew 3:2](#)), with direct discourse, Matt. (L T WH); ; [Mark 1:7](#); *κηρύσσειν καί λέγειν* followed by direct discourse, [Matthew 3:1](#) (R G Tr brackets); ; *κηρύσσοντα ἐν* (omitted in Rec.) *φωνή μεγάλη*, followed by direct discourse (of an angel as God's herald), [Revelation 5:2](#); *κηρύσσομεν* with *οὕτως* added, [1 Corinthians 15:11](#). On this word see Zezschwitz, Petri apost. de Christi ad inferos descensu sententia. (Lipsius 1857), p. 31ff; (Campbell, Dissert. on the Gospels, diss. 6, pt. v. Compare: *προκηρύσσω*.)

## Strong's Exhaustive Concordance

preach, proclaim, publish.

Of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

## ◀ 2323. therapeutó ▶

### Strong's Lexicon

therapeutó: To heal, cure, restore to health

**Original Word:** θεραπεύω

**Part of Speech:** Verb

**Transliteration:** therapeuó

**Pronunciation:** ther-ap-yoo'-o

**Phonetic Spelling:** (ther-ap-yoo'-o)

**Definition:** To heal, cure, restore to health

**Meaning:** I care for, attend, serve, treat, especially of a physician; hence: I heal.

**Word Origin:** Derived from a primary word "therapōn" (an attendant, servant)

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent often associated with healing is רָפָא (rapha, Strong's H7495), which also means to heal or restore.

**Usage:** The Greek verb "therapeuó" primarily means to heal or cure, often used in the context of physical healing. It can also imply serving or

attending to someone, reflecting a broader sense of care and restoration.

In the New Testament, it is frequently used to describe the miraculous healings performed by Jesus and His disciples, emphasizing divine intervention and compassion.

**Cultural and Historical Background:** In the Greco-Roman world, healing was often associated with religious practices and deities, such as Asclepius, the god of medicine. However, **the New Testament presents Jesus as the ultimate healer, whose authority over sickness and disease demonstrates His divine nature and the inbreaking of God's kingdom.**

## Healing was a sign of the Messiah's arrival and a foretaste of the complete restoration promised in the eschaton.

### HELPS Word-studies

**2323** *therapeúō* – properly, *heal*, reversing a physical condition to restore a person having an illness (disease, infirmity).

[[2323](#) (*therapeúō*), the root of "therapy" and "therapeutic," usually involves *natural elements* in the process of healing.]

### NAS Exhaustive Concordance

#### Word Origin

from [therapón](#)

#### Definition

to serve, cure

#### NASB Translation

cure (1), cured (4), get healed (1), getting cured (1), heal (9), healed (21), healing (5), served (1).

### Thayer's Greek Lexicon

#### STRONGS NT 2323: θεραπεύω

**θεραπεύω**; imperfect **ἔθεράπευον**; future **θερπεύσω**; 1 aorist **ἔθεράπευσα**; passive, present **θεραπεύομαι**; imperfect **ἔθεραπευομην**; perfect participle **τεθεραπευμενος**; 1 aorist **ἔθεραπευθην**; (**θέραψ**, equivalent to **θεράπων**); from Homer down;

**1. to serve, do service:** **τινα**, to one; passive, **θεραπεύεται ὑπό τίνος**, [Acts 17:25](#).

**2. to heal, cure, restore to health:** [Matthew 12:10](#); [Mark 6:5](#); [Luke 6:7](#); [Luke 9:6](#); [Luke 13:14](#); [Luke 14:3](#); **τινα**, [Matthew 4:24](#); [Matthew 8:7, 16](#), etc.; [Mark 1:34](#); [Mark 3:10](#); [Luke 4:23](#); [Luke 10:9](#); passive, [John 5:10](#); [Acts 4:14](#); [Acts 5:16](#), etc.; **τινα ἀπό τίνος**, to cure one of any disease, [Luke 7:21](#); passive, [Luke 5:15](#); [Luke 8:2](#); **θεραπεύειν νόσους, μαλακίαν:** [Matthew 4:23](#); [Matthew 9:35](#); [Matthew 10:1](#); [Mark 3:15](#) (R G L, Tr marginal reading in brackets); [Luke 9:1](#); a wound, passive, [Revelation 13:3, 12](#).

### Strong's Exhaustive Concordance

cure, heal, worship.

From the same as [therapon](#); to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.

see GREEK [therapon](#)

## ◀ 3956. pas ▶

### Strong's Lexicon

pas: All, every, whole, entire

**Original Word:** παῖς

**Part of Speech:** Adjective

**Transliteration:** pas

**Pronunciation:** pahs

**Phonetic Spelling:** (pas)

**Definition:** All, every, whole, entire

**Meaning:** all, the whole, every kind of.

**Word Origin:** A primary word

**Corresponding Greek / Hebrew Entries:** - H3605 (כֹּל, kol): Often translated as "all" or "every," similar in meaning to "pas" in its comprehensive scope.

- H3606 (כָּל, kol): Another Hebrew term for "all" or "every," used in various contexts to denote totality.

**Usage:** The Greek word "pas" is an adjective that conveys the idea of totality or completeness. It is used to describe all-encompassing or collective concepts, often translated as "all," "every," "whole," or "entire" in English. In the New Testament, "pas" is frequently used

to emphasize the inclusivity or universality of a statement or command.

**Cultural and Historical Background:** In the context of the New Testament, "pas" is used to express the comprehensive nature of God's promises, commands, and the scope of His salvation. The term reflects the Jewish understanding of God's covenant with His people, which was seen as all-encompassing and inclusive of every aspect of life. In the Greco-Roman world, the concept of totality was also significant, often used in philosophical and rhetorical contexts to convey completeness or universality.

### HELPS Word-studies

**3956** *pás* – each, every; each "part(s) of a totality" (*L & N*, 1, 59.24).

**3956** /*pás* ("each, every") means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." **365** (*ananeóō*) then focuses on the *part(s)* making up the whole – viewing the whole *in terms of the individual parts*.

[When **3956** (*pás*) modifies a word with the definite article it has "*extensive-intensive*" force – and is straightforward *intensive* when the Greek definite article is lacking.]

### NAS Exhaustive Concordance

#### Word Origin

a prim. word

#### Definition

all, every

#### NASB Translation

all (731), all the things (7), all...things (1), all kinds (1), all men (14), all people (4), all respects (3), all things (126), all\* (1), always\* (3), any (16), any at all (1), anyone (3), anything (3),

anything\* (1), continually\* (6), entire (4), every (128), every form (1), every kind (9), every respect (1), every way (2), everyone (71), everyone's (1), everyone\* (1), everything (45), forever\* (1), full (2), great (2), no\* (15), none\* (1), nothing (1), nothing\* (1), one (4), perfectly (1), quite (1), whatever (3), whatever\* (1), whoever (7), whole (18).

## Thayer's Greek Lexicon

### STRONGS NT 3956: πᾶς

πᾶς, πᾶσα, πᾶν, genitive παντός, πάσης, παντός, (dative plural, Lachmann πᾶσι ten times, πασιν seventy-two times; Tdf. πᾶσι five times (see Proleg., p. 98f), πᾶσιν seventy-seven times; Treg. πᾶσιν eighty-two times; WH πᾶσι fourteen times, πᾶσιν sixty-eight times; see Nu, (ἐφελκυστικόν)), Hebrew לְכָל (from Homer down), **all, every**; it is used:

I. adjectivally, and

1. with anarthrous nouns;

**a. any, every** one (namely, of the class denoted by the norm annexed to πᾶς); with the singular: as πᾶν δένδρον, [Matthew 3:10](#); πᾶσα θυσία, [Mark 9:49](#) (T WH Tr marginal reading omits; Tr text brackets the clause); add, [Matthew 5:11](#); [Matthew 15:13](#); [Luke 4:37](#); [John 2:10](#); [John 15:2](#); [Acts 2:43](#); [Acts 5:42](#); [Romans 14:11](#); [1 Corinthians 4:17](#); [Revelation 18:17](#), and very often; πᾶσα ψυχή ἀνθρώπου, [Romans 2:9](#) (πᾶσα ἄνθρωπος ψυχή, Plato, Phaedr., p. 249 e.); πᾶσα συνείδησις ἀνθρώπων, [2 Corinthians 4:2](#); πᾶς λεγόμενος Θεός, [2 Thessalonians 2:4](#); πᾶς ἅγιος ἐν Χριστῷ, [Philippians 4:21](#) ff with the plural, **all** or **any** that are of the class indicated by the noun: as πάντες ἄνθρωποι, [Acts 22:15](#); [Romans 5:12, 18](#); [Romans 12:17](#); [1 Corinthians 7:7](#); [1 Corinthians 15:19](#); πάντες ἅγιοι, [Romans 16:15](#); πάντες ἄγγελοι Θεοῦ, [Hebrews 1:6](#); πάντα (L T Tr WH τά) ἔθνη, [Revelation 14:8](#); on the phrase πᾶσα σάρξ, see σάρξ, 3.

**b. any and every, of every kind** (A. V. often **all manner**

**of**): πᾶσα νόσος καὶ μαλακία, [Matthew 4:23](#); [Matthew 9:35](#); [Matthew 10:1](#); εὐλογία, blessings of every kind, [Ephesians 1:3](#); so especially with nouns designating virtues or vices, emotions, character, condition, to indicate every mode in which such virtue, vice or emotion manifests itself, or any object whatever to which the idea expressed by the noun belongs: — thus, πᾶσα ἐλπίς, [Acts 27:20](#); σοφία, [Acts 7:22](#); [Colossians 1:28](#); γνῶσις, [Romans 15:14](#); ἀδικία, ἀσέβεια, etc., [Romans 1:18, 29](#); [2 Corinthians 10:6](#); [Ephesians 4:19, 31](#); [Ephesians 5:3](#); σπουδή, [2 Corinthians 8:7](#); [2 Peter 1:5](#); ἐπιθυμία, [Romans 7:8](#); χαρά, [Romans 15:13](#); αὐτάρκεια, [2 Corinthians 9:8](#); ἐν παντί λόγῳ καὶ γνώσει, [1 Corinthians](#)

1:5; σοφία καὶ φρονήσει etc. [Ephesians](#)

1:8; ἐν πάσῃ ἀγαθωσύνη καὶ δικαιοσύνη, καὶ ἀλήθεια, [Ephesians](#)

5:9; αἰσθήσει, [Philippians 1:9](#); ὑπομονή, θλιψίς, etc., [2 Corinthians 1:4](#); [2 Corinthians 12:12](#); add, [Colossians 1:9-11](#); [Colossians 3:16](#); [2 Thessalonians 1:11](#); [2 Thessalonians 2:9](#); [1 Timothy 1:15](#); [1 Timothy 5:2](#); [1 Timothy 6:1](#); [2 Timothy 4:2](#); [Titus 2:15](#) (on which see [σπιταγή](#)); ; [James 1:21](#); [1 Peter 2:1](#); [1 Peter 5:10](#); [πᾶσα δικαιοσύνη](#), i.

e. ὁ ἄν ἢ δίκαιον, [Matthew 3:15](#); [πᾶν θέλημα τοῦ Θεοῦ](#), everything God wills, [Colossians 4:12](#); [πᾶσα ὑποταγή](#), obedience in all things, [1 Timothy](#)

[2:11](#); [πάση συνειδήσει ἀγαθῇ](#), consciousness of rectitude in all things, [Acts 23:1](#); — or it signifies **the highest degree, the maximum**, of the thing which the noun denotes (cf. Winer's Grammar, 110 (105f); Ellicott on [Ephesians 1:8](#); Meyer on [Philippians 1:20](#); Krüger, § 50, 11, 9 and 10): as [μετά πάσης παρηγορίας](#), [Acts 4:29](#); [Acts](#)

[28:31](#); [μετά πάσης ταπεινοφροσύνης](#), [Acts 20:19](#); [προθυμίας](#), [Acts](#)

[17:11](#); [χαρᾶς](#), [Philippians 2:29](#), cf. [James 1:2](#); ἐν πάσῃ ἀσφάλεια, [Acts](#)

[5:23](#); ἐν παντί φόβῳ, [1 Peter 2:18](#); [πᾶσα ἐξουσία](#), [Matthew](#)

[28:18](#) ([πᾶν κράτος](#), Sophocles Phil. 142).

c. **the whole** (all, Latintotus): so before proper names of countries, cities, nations;

as, [πᾶσα Ἱεροσόλυμα](#), [Matthew 2:3](#); [πᾶς, Ἰσραήλ](#), [Romans 11:26](#); before collective terms, as [πᾶς οἶκος Ἰσραήλ](#), [Acts 2:36](#); [πᾶσα κτίσις](#) (see [κτίσις](#), 2

b.); [πᾶσα γραφή](#) (nearly equivalent to the [ὅσα προεγράφη](#) in [Romans 15:4](#)), [2 Timothy 3:16](#) (cf. Rothe, Zur Dogmatik, p. 181); [πᾶσα γερούσια υἰῶν Ἰσραήλ](#), [Exodus](#)

[12:21](#); [πᾶς ἵππος Φαραώ](#), [Exodus 14:23](#); [πᾶν δίκαιον ἔθνος](#), Additions to Esther 1:9 [Esther 11:71:1f]; by a somewhat rare usage before other substantives also, as

([πᾶν πρόσωπον τῆς γῆς](#), [Acts 17:26](#) L T Tr WH); [οἰκοδομή](#), [Ephesians](#)

[2:21](#) G L T Tr WH, cf. Harless at the passage, p. 262 (others find no necessity here for resorting to this exceptional use, but render (with R. V.) **each several building** (cf.

Meyer)); [πᾶν τέμενος](#), 3Macc. 1:13 (where see

Grimm); [Παύλου ... ὅς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν](#), Ignatius ad Eph. 12

[ET] ((yet cf. Lightfoot)); cf. Passow, under the word [πᾶς](#), 2; (Liddell and Scott, under the word, A. II.); Winer's Grammar, § 18, 4; (Buttmann, § 127, 29); Krüger, § 50, 11, 8 to 11; Kühner, see 545f.

2. with nouns which have the article, **all the, the whole** (see c. just above): — with the singular;

as, [πᾶσα ἡ ἀγέλη](#), **the whole herd**, [Matthew 8:32](#); [πᾶς ὁ ὄχλος](#), [Matthew](#)

[13:2](#); [πᾶς ὁ κόσμος](#), [Romans 3:19](#); [Colossians 1:6](#); [πᾶσα ἡ πόλις](#) (i. e. all its

inhabitants), [Matthew 8:34](#); [Matthew 21:10](#), etc.; [πᾶσα ἡ Ἰουδαία](#), [Matthew 3:5](#);

add, [Matthew 27:25](#); [Mark 5:33](#); [Luke 1:10](#); [Acts 7:14](#); [Acts 10:2](#); [Acts 20:28](#); [Acts](#)

22:5; [Romans 4:16](#); [Romans 9:17](#); [1 Corinthians 13:2](#) (πίστιν καί γινῶσιν in their whole compass and extent); [Ephesians 4:16](#); [Colossians 1:19](#); [Colossians 2:9, 19](#); [Philippians 1:3](#); [Hebrews 2:15](#); [Revelation 5:6](#), etc.; the difference between πᾶσα ἡ θλίψις (all) and πᾶσα θλίψις (any) appears in [2 Corinthians 1:4](#). πᾶς ὁ λαός οὗτος, [Luke 9:13](#); πᾶσαν τὴν ὀφειλὴν ἐκείνην, [Matthew 18:32](#); πᾶς placed after the noun has the force of a predicate: τὴν κρίσιν πᾶσαν δέδωκέ, **the judgment he hath given wholly** (cf. Winer's Grammar, 548 (510)), [John 5:22](#); τὴν ἐξουσίαν ... πᾶσαν ποιεῖ, [Revelation 13:12](#); it is placed between the article and noun (Buttmann, § 127, 29; Winer's Grammar, 549 (510)), as τὸν πάντα χρόνον, i. e. **always**, [Acts 20:18](#); add, [Galatians 5:14](#); [1 Timothy 1:16](#) (here L T Tr WH ἅπας); — with a plural, **all** (the totality of the persons or things designated by the noun): πάντας τοὺς ἀρχιερεῖς, [Matthew 2:4](#); add, [Matthew 4:8](#); [Matthew 11:13](#); [Mark 4:13](#); [Mark 6:33](#); [Luke 1:6, 48](#); [Acts 10:12, 43](#); [Romans 1:5](#); [Romans 15:11](#); [1 Corinthians 12:26](#); [1 Corinthians 15:25](#); [2 Corinthians 8:18](#), and very often; with a demonstrative pronoun added, [Matthew 25:7](#); [Luke 2:19, 51](#) (here T WH omit L Tr marginal reading brackets the pronoun); πάντες is placed after the noun: τὰς πόλεις πάσας, **the cities all** (of them) (cf. Winer's Grammar, as above), [Matthew 9:35](#); [Acts 8:40](#); add, [Matthew 10:30](#); [Luke 7:35](#) (here L Tr WH text πάντων τῶν etc.); [Luke 12:7](#); [Acts 8:40](#); [Acts 16:26](#); [Romans 12:4](#); [1 Corinthians 7:17](#); [1 Corinthians 10:1](#); [1 Corinthians 13:2](#); [1 Corinthians 15:7](#); [1 Corinthians 16:20](#); [2 Corinthians 13:2, 12\(13\)](#); [Philippians 1:13](#); [1 Thessalonians 5:26](#); [2 Timothy 4:21](#) (WH brackets πάντες); [Revelation 8:3](#); οἱ πάντες followed by a noun, [Acts 19:7](#); [Acts 27:37](#); τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, [Acts 21:21](#) (here L omits; Tr brackets πάντας).

## II. without a substantive;

1. masculine and feminine **every one**, **any one**: in the singular, without any addition, [Mark 9:49](#); [Luke 16:16](#); [Hebrews 2:9](#); followed by a relative pronoun, πᾶς ὅστις, [Matthew 7:24](#); [Matthew 10:32](#); πᾶς ὅς, [Matthew 19:29](#) (L T Tr WH ὅστις); [Galatians 3:10](#); πᾶς ὅς ἂν (ἐάν Tr WH), **whosoever**, [Acts 2:21](#); πᾶς ἐξ ὑμῶν ὅς, [Luke 14:33](#); with a participle which has not the article (Winer's Grammar, 111 (106)): παντός ἀκούοντος (if **anyone heareth**, whoever he is), [Matthew 13:19](#); παντί ὀφείλοντι ἡμῖν, **everyone owing** (if he owe) **us** anything, unless ὀφείλοντι is to be taken substantively, **every debtor of ours**, [Luke 11:4](#); with a participle which has the article and takes the place of a relative clause (Winer's Grammar, as above): πᾶς ὁ ὀργιζόμενος, **everyone that is angry**, [Matthew 5:22](#); add, [Matthew 7:8](#); [Luke 6:47](#); [John 3:8, 20](#); [John 6:45](#); [Acts 10:43](#); [Acts 13:39](#); [Romans 1:16](#); [Romans 2:10](#); [Romans 12:3](#); [1 Corinthians 9:25](#); [1 Corinthians 16:16](#); [Galatians 3:13](#); [1 John 2:23](#); [1 John 3:3f, 6](#), etc. Plural, πάντες, without any addition, **all men**: [Matthew 10:22](#); [Mark 13:13](#); [Luke 20:38](#); [Luke 21:17](#); [John 1:7](#); [John 3:31a](#) (in 31b G T WH marginal

reading omit the clause); ; [Acts 17:25](#); [Romans 10:12](#); [1 Corinthians 9:19](#); [2 Corinthians 5:14](#)(); [Ephesians 3:9](#) (here T WH text omit; L brackets πάντας); of a certain definite whole: **all** (the people), [Matthew 21:26](#); **all** (we who hold more liberal views), [1 Corinthians 8:1](#); **all** (the members of the church), [1 Corinthians 8:7](#); by hyperbole equivalent to the great majority, the multitude, [John 3:26](#); **all** (just before mentioned), [Matthew 14:20](#); [Matthew 22:27](#); [Matthew 27:22](#); [Mark 1:27](#) (here T Tr WH ἅπαντες); [Mark 1:37](#); [Mark 6:39, 42](#); (Lachmann); [Luke 1:63](#); [Luke 4:15](#); [John 2:15, 24](#), and very often; (**all** (about to be mentioned), *διὰ πάντων* namely, *τῶν ἁγίων* (as is shown by the following *καί κτλ.*), [Acts 9:32](#)). οἱ πάντες, **all** taken together, **all** collectively (cf. Winer's Grammar, 116 (110)): of all men, [Romans 11:32](#); of a certain definite whole, [Philippians 2:21](#); with the 1 person plural of the verb, [1 Corinthians 10:17](#); [Ephesians 4:13](#); with a definite number, **in all** (cf. Buttman, § 127, 29): ἦσαν δέ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο (or δώδεκα), [Acts 19:7](#); ἡμεθα αἱ ψυχαὶ διακόσμιαι ἑβδομήκοντα ἕξ, [Acts 27:37](#) (ἐπ' ἄνδρας τούς πάντας δύο, Judith 4:7; ἐγένοντο οἱ πάντες ὡς τετρακόσιοι, Josephus, Antiquities 6, 12, 3; τούς πάντας εἰς δυσχιλίους, id. 4, 7, 1; ὡς εἶναι τὰς πάσας δέκα, Aelian v. h. 12, 35; see other examples from Greek authors in Passow, under the word πᾶς, 5 b.; (Liddell and Scott, under the word, C.); **relinquitur ergo, ut omnia tria genera sint causarum**, Cicero, de invent. 1, 9); οἱ πάντες, **all** those I have spoken of, [1 Corinthians 9:22](#); [2 Corinthians 5:14](#)(15). πάντες ὅσοι, **all as many as**, [Matthew 22:10](#); [Luke 4:40](#) (here Tr marginal reading WH text ἅπαντες); [John 10:8](#); [Acts 5:36f](#); πάντες οἱ with a participle, **all (they) that**: [Matthew 4:24](#); [Mark 1:32](#); [Luke 2:18, 38](#); [Acts 2:44](#); [Acts 4:16](#); [Romans 1:7](#); [Romans 10:12](#); [1 Corinthians 1:2](#); [2 Corinthians 1:1](#); [Ephesians 6:24](#); [1 Thessalonians 1:7](#); [2 Thessalonians 1:10](#); [Hebrews 3:16](#); [2 John 1:1](#); [Revelation 13:8](#); [Revelation 18:19, 24](#), and often. πάντες οἱ namely, ὄντες: [Matthew 5:15](#); [Luke 5:9](#); [John 5:28](#); [Acts 2:39](#); [Acts 5:17](#); [Acts 16:32](#); [Romans 9:6](#); [2 Timothy 1:15](#); [1 Peter 5:14](#), etc. πάντες with personal and demonst. pronouns (compare Winer's Grammar, 548 (510)): ἡμεῖς πάντες, [John 1:16](#); [Romans 8:32](#); [2 Corinthians 3:18](#); [Ephesians 2:3](#); πάντες ἡμεῖς, [Acts 2:32](#); [Acts 10:33](#); [Acts 26:14](#); [Acts 28:2](#); [Romans 4:16](#); οἱ πάντες ἡμεῖς, [2 Corinthians 5:10](#); ὑμεῖς πάντες, [Acts 20:25](#); πάντες ὑμεῖς, [Matthew 23:8](#); [Matthew 26:31](#); [Luke 9:48](#); [Acts 22:3](#); [Romans 15:33](#); [2 Corinthians 7:15](#); ([Galatians 3:28](#) R G L WH); [Philippians 1:4, 7](#); [1 Thessalonians 1:2](#); [2 Thessalonians 3:16, 18](#); [Titus 3:15](#); [Hebrews 13:25](#), etc.; αὐτοὶ πάντες, [1 Corinthians 15:10](#); πάντες αὐτοί, [Acts 4:33](#); [Acts 19:17](#); [Acts 20:36](#); οὗτοι πάντες, [Acts 1:14](#); [Acts 17:7](#); [Hebrews 11:13, 39](#); πάντες (L T ἅπαντες) οὗτοι, [Acts 2:7](#); οἱ δέ πάντες, **and they all**, [Mark 14:64](#).

2. Neuter πᾶν, **everything (anything) whatsoever**;

**a.** in the singular: *πάν τό* followed by a participle (on the neuter in a concrete and collective sense cf. Buttman, § 128, 1), [1 Corinthians 10:25, 27](#); [Ephesians 5:13](#); [1 John 5:4](#); *πάν τό* namely, ὄν, [1 John 2:16](#); *πάν ό*, [Romans 14:23](#); [John 6:37, 39](#) (R. V. **all that**); [John 17:2](#); *πάν ό, τί ἄν* or *ἔάν*, **whatsoever**, [Colossians 3:17](#), and Rec. in [Colossians 3:23](#). Joined to prepositions it forms adverbial phrases: *παντός* or *διαπαντός*, **always, perpetually**, see *διά*, A. II. 1 a.; *έν παντί*, either **in every condition**, or **in every matter**, [Philippians 4:6](#); [1 Thessalonians 5:18](#); **in everything, in every way, on every side, in every particular or relation**, [2 Corinthians 4:8](#); [2 Corinthians 7:5, 11, 16](#); [2 Corinthians 11:6, 9](#); [Ephesians 5:24](#); *πλουτίζεσθαι*, [1 Corinthians 1:5](#); (*περισσεύειν*), [2 Corinthians 8:7](#); *έν παντί καί έν πᾶσιν* (see *μύέω*, b.), [Philippians 4:12](#).

**b.** Plural, *πάντα* (without the article (cf. Winers Grammar, 116 (110); Matthiae, § 438)) **all things**; **α.** of a certain definite totality or sum of things, the context shewing what things are meant: [Mark 4:34](#); [Mark 6:30](#); [Luke 1:3](#); (v. 28 L T Tr WH); [John 4:25](#) (here T Tr WH ἄπαντα); [Romans 8:28](#); [2 Corinthians 6:10](#); [Galatians 4:1](#); [Philippians 2:14](#); [1 Thessalonians 5:21](#); [2 Timothy 2:10](#); [Titus 1:15](#); [1 John 2:27](#); *πάντα ύμῶν*, all ye do with one another, [1 Corinthians 16:14](#); *πάντα γίνεσθαι πᾶσιν* (A. V. **to become all things to all men**), i. e. to adapt oneself in all ways to the needs of all, [1 Corinthians 9:22](#) L T Tr WH (Rec. *τά πάντα* i. e. in all the ways possible or necessary); cf. Kypke, Obs. ii, p. 215f. **β.** accusative *πάντα* (adverbially), **wholly, altogether, in all ways, in all things, in all respects**: [Acts 20:35](#); [1 Corinthians 9:25](#); [1 Corinthians 10:33](#); [1 Corinthians 11:2](#); cf. Matthiae, § 425, 5; Passow, ii, p. 764a; (Liddell and Scott, under the word D. II. 4). **γ.** *πάντα*, in an absolute sense, **all things** that exist, all created things: [John 1:3](#); [1 Corinthians 2:10](#); [1 Corinthians 15:27](#); [Hebrews 2:8](#) (and L T Tr WH in ); [Ephesians 1:22](#); [Colossians 1:17](#); [1 Peter 4:7](#); [Revelation 21:5](#); (in [Romans 9:5](#) *πάντων* is more fitly taken as genitive masculine (but see the commentaries at the passage)). *ποιά έστιν έντολή πρώτη πάντων* (genitive neuter; Rec. *πασῶν*), what commandment is first of all (things), [Mark 12:28](#) (*έφρασκε λέγων κορυδον πάντων πρώτην όρνιθα γενέσθαι, προτέρα τής γής*, Aristophanes av. 472; *τάς πόλεις ... έλευθερουν καί πάντων μάλιστα Αντανδρον*, Thucydides 4, 52; cf. Winers Grammar, § 27,6; (Buttmann, § 150, 6; Green, p. 109); Fritzsche on Mark, p. 538]. **δ.** with the article (cf. references in b. above), *τά πάντα*; **αα.** in an absolute sense, **all things** collectively, the totality of created things, the universe of things: [Romans 11:36](#); [1 Corinthians 8:6](#); [Ephesians 3:9](#); [Ephesians 4:10](#); [Philippians 3:21](#); [Colossians 1:16](#); [Hebrews 1:3](#); [Hebrews 2:10](#); [Revelation 4:11](#); *τά πάντα έν πᾶσι πληροῦσθαι*, to fill the universe of things in all places, [Ephesians 1:23](#) (Rec. omits *τά*; but others take *έν πᾶσιν* here modally (see **θ'** below), others instrumentally (see Meyer at the passage)). **ββ.** in a relative sense: [Mark](#)

[4:11](#) (Tdf. omits **τά**) (the whole substance of saving teaching); [Acts 17:25](#) (not Rec.st) (all the necessities of life); [Romans 8:32](#) (all the things that he can give for our benefit); all intelligent beings (others include things material also), [Ephesians 1:10](#); [Colossians 1:20](#); it serves by its universality to designate every class of men, all mankind (cf. Winer's Grammar, § 27, 5; Buttman, § 128, 1), [Galatians 3:22](#) (cf. [Romans 11:32](#)); [1 Timothy 6:13](#); **εἶναι τά** (T WH omit **τά**) **πάντα**, to avail for, be a substitute for, to possess supreme authority, **καί ἐν πᾶσιν** (i. e. either **with all men or in the minds of all** (others take **πᾶσιν** as neuter, cf. Lightfoot at the passage)), [Colossians 3:11](#); **ἵνα ἢ ὁ Θεός τά** (L Tr WH omit **τά**) **πάντα ἐν πᾶσιν** (neuter according to Grimm (as below)), i. e. that God may rule supreme by his spiritual power working within all, 'may be the immanent and controlling principle of life,' [1 Corinthians 15:28](#) (so in secular authors **πάντα** or **ἅπαντα** without the article: **πάντα ἦν ἐν τοῖσι Βαβυλωνιοῖσι Ζωπυρος**, Herodotus 3, 157; cf. Herm. ad Vig., p. 727; other examples from secular authors are given in Kypke, Observations, ii., p. 230f; Palaiet, Observations, p. 407; cf. Grimm in the Zeitschr. f. wissensch. Theol. for 1873, p. 394ff); accusative (adverbially, cf. β. above) **τά πάντα**, in all the parts (in which we grow (Meyer)), in all respects, [Ephesians 4:15](#). The article in **τά πάντα** refers — in [1 Corinthians 11:12](#) to the things before mentioned (husband and wife, and their mutual dependence); in [2 Corinthians 4:15](#) to 'all the things that befall me'; in [1 Corinthians 15:27](#); [Philippians 3:8](#), to the preceding **πάντα**; in [Colossians 3:8](#) **τά πάντα** serves to sum up what follows (Winer's Grammar, 107 (102)). **πάντα τά** followed by a participle (see **πᾶς**, **πάντες**, II. 1 above): [Matthew 18:31](#); [Luke 12:44](#); [Luke 17:10](#); [Luke 18:31](#); [Luke 21:22](#); [Luke 24:44](#); [John 18:4](#); [Acts 10:33](#); [Acts 24:14](#); [Galatians 3:10](#); **τά πάντα** with participle, [Luke 9:7](#); [Ephesians 5:13](#); **πάντα τά** namely, **ὄντα** (see **πᾶς** (**πᾶν**), **πάντες**, II. 1 and 2 above), [Matthew 23:20](#); [Acts 4:24](#); [Acts 14:15](#); [Acts 17:24](#); **πάντα τά ὧδε**, namely, **ὄντα**, [Colossians 4:9](#); **τά κατ' ἐμέ**, [Colossians 4:7](#) (see **κατά**, II. 3 b.). ζ. and **τά πάντα** with pronouns: **τά ἐμά πάντα**, [John 17:10](#); **πάντα τά ἐμά**, [Luke 15:31](#); **ταῦτα πάντα**, **these things all taken together** (Winer's Grammar, 548 (510); Fritzsche on [Matthew 24:33, 34](#); cf. Bornemann on [Luke 21:36](#); Lobeck, Paralip., p. 65): [Matthew 4:9](#); [Matthew 6:33](#); [Matthew 13:34, 51](#); [Luke 12:30](#); [Luke 16:14](#); [Luke 21:36](#) (**πάντα τά** L marginal reading); [Luke 24:9](#) (Tdf. **πάντα ταῦτα**); [Acts 7:50](#); [Romans 8:37](#); [2 Peter 3:11](#); **πάντα ταῦτα**, **all these things** (references as above): [Matthew 6:32](#); [Matthew 24:8, 33](#) (T Tr text **ταῦτα πάντα**),<sup>34</sup> (Tr marginal reading **ταῦτα πάντα**); [Luke 7:18](#); [Acts 24:8](#); [1 Corinthians 12:11](#); [Colossians 3:14](#); [1 Thessalonians 4:6](#); the reading varies also between **πάντα ταῦτα** and **ταῦτα πάντα** in [Matthew 19:20](#); [Matthew 23:36](#); [Matthew 24:2](#); **πάντα τά συμβεβηκότα ταῦτα**, [Luke 24:14](#); **πάντα ἅ**, [John 4:](#)(29 T WH Tr marginal reading (see the next entry)); [John 4:45](#) (here L Tr WH **ὅσα** (see the

next entry)); ; [Acts 10:39](#); [Acts 13:39](#). εε. πάντα ὅσα: [Matthew 7:12](#); [Matthew 13:46](#); [Matthew 18:25](#); [Matthew 28:20](#); [Mark 12:44](#); [John 4:29](#) (see ζ' above), L Tr WH; ; [Acts 3:22](#); πάντα ὅσα, ἅν (or ἐάν), [Matthew 21:22](#); [Matthew 23:3](#); [Mark 11:24](#) (G L T Tr WH omit ἅν); [Acts 3:22](#). τη. πάντα with prepositions forms adverbial phrases: *πρό πάντων*, **before or above all things** (see *πρό*, c.), [James 5:12](#); [1 Peter 4:8](#). (But *περί πάντων*, [3 John 1:2](#), must not be referred to this head, as though it signified **above all things**; it is rather **as respects all things**, and depends on *εὐχομαι* (apparently a mistake for *εὐδοῦσθαι*; yet see *περί*, the passage cited ἅ.), cf. Lücke at the passage, 2nd edition, p. 370 (3rd edition, p. 462f; Westcott at the passage); Winer's Grammar, 373 (350)). (on *διά πάντων*, [Acts 9:32](#), see 1 above.) ἐν πᾶσιν, **in all things, in all ways, altogether**: [1 Timothy 3:11](#); [1 Timothy 4:15](#) (Rec.); [2 Timothy 2:7](#); [2 Timothy 4:5](#); [Titus 2:9](#); [Hebrews 13:4, 18](#); [1 Peter 4:11](#) (see also 2 a. at the end, above); ἐπί πᾶσιν, see ἐπί, B. 2 d., p. 233b. *κατά πάντα*, **in all respects**: [Acts 17:22](#); [Colossians 3:20, 22](#); [Hebrews 2:17](#); [Hebrews 4:15](#).

III. with negatives;

1. οὐ πᾶς, **not everyone**.

2. πᾶς οὐ (where οὐ belongs to the verb), **no one, none**, see οὐ, 2, p. 460b; πᾶς μή (so that μή must be joined to the verb), **no one, none**, in final sentences, [John 3:15](#); [John 6:39](#); [John 12:46](#); [1 Corinthians 1:29](#); with an imperative [Ephesians 4:29](#) (1 Macc. 5:42); πᾶς ... οὐ μή with the aorist subjunctive (see μή, IV. 2), [Revelation 18:22](#).

## Strong's Exhaustive Concordance

every, all manner of

Including all the forms of declension; apparently a primary word; all, any, every, the whole -- all (manner of, means), alway(-s), any (one), X daily, + ever, every (one, way), as many as, + no(-thing), X thoroughly, whatsoever, whole, whosoever.

## Strong's Lexicon

**nosos: Disease, Sickness, Illness**

**Original Word:** νόσος

**Part of Speech:** Noun, Feminine

**Transliteration:** nosos

**Pronunciation:** NOH-sos

**Phonetic Spelling:** (nos'-os)

**Definition:** Disease, Sickness, Illness

**Meaning:** a disease, malady, sickness.

**Word Origin:** Derived from a primary word

**Corresponding Greek / Hebrew Entries:** - H4245 (machalah): Refers to disease or sickness, often used in the Old Testament to describe physical ailments.

- H5061 (nega): Refers to a plague or affliction, sometimes used in the context of divine judgment or testing.

**Usage:** The Greek word "νόσος" (nosos) refers to a disease or sickness, often used in the New Testament to **describe physical ailments that afflict individuals.**

It is typically used in contexts where Jesus heals those suffering from various diseases, demonstrating His divine power and compassion.

## Cultural and Historical Background:

*In the ancient world, diseases were often seen as a result of sin or divine punishment. The Jewish understanding of illness was sometimes linked to spiritual impurity, and those afflicted were often marginalized.*

The healing of diseases by Jesus was not only a physical restoration but also a social and spiritual reintegration of individuals into the community. This act of healing was a sign of the coming Kingdom of God, where there would be no more sickness or suffering.

## HELPS Word-studies

3554 *nósos* – a *chronic* (persisting) disease, typically an *incurable* ailment.

## NAS Exhaustive Concordance

### Word Origin

a prim. word

### Definition

disease, sickness

### NASB Translation

disease (3), diseases (8).

## Thayer's Greek Lexicon

STRONGS NT 3554: νόσος

νόσος, νόσου, ἡ, **disease, sickness**: [Matthew 4:23](#); [Matthew 8:17](#); [Matthew 9:35](#); [Matthew 10:1](#); [Mark 1:34](#); [Mark 3:15](#) (R G L); [Luke 4:40](#); [Luke 6:18](#)(); ; [Acts 19:12](#). ([Deuteronomy 7:15](#); [Deuteronomy 28:59](#); [Exodus 15:26](#), etc. (Homer, Herodotus, others.))

## Strong's Exhaustive Concordance

disease, infirmity, sickness.

Of uncertain affinity; a malady (rarely figuratively, of moral disability) -- disease, infirmity, sickness.

## ◀ 3119. malakia ▶

### Strong's Lexicon

malakia: Weakness, infirmity, softness

**Original Word:** μαλακία

**Part of Speech:** Noun, Feminine

**Transliteration:** malakia

**Pronunciation:** mah-lah-KEE-ah

**Phonetic Spelling:** (mal-ak-ee'-ah)

**Definition:** Weakness, infirmity, softness

**Meaning:** weakness, illness, sickness.

**Word Origin:** Derived from μαλακός (malakos), meaning "soft" or "effeminate."

**Corresponding Greek / Hebrew Entries:** While there is no direct Hebrew equivalent for "malakia," the concept of weakness or infirmity can be found in words like חֹלִי (choli - H2483), meaning "sickness" or "disease."

**Usage:** In the New Testament, "malakia" is used to describe a state of weakness or infirmity, often in a physical sense. It can refer to a lack of strength or vigor, and in some contexts, it is associated with moral weakness or effeminacy. The term is used to describe conditions that hinder one's ability to function effectively, whether physically or morally.

**Cultural and Historical Background:** In the Greco-Roman world, physical strength and vigor were highly valued, and weakness was often looked down upon. The term "malakia" could carry a negative connotation, implying a deficiency in the expected standards of strength and

masculinity. In a moral context, it could suggest a lack of self-discipline or moral fortitude.

## HELPS Word-studies

**3119** *malakía* (from [3120](#) /*malakós*, "soft") – a disease or condition that weakens ("softens") the victim. [3119](#) (*malakía*) is an ailment that *disables* – "a *debilitating* infirmity" causing the *body* to lose muscle fiber, etc.

## NAS Exhaustive Concordance

### Word Origin

from [malakos](#)

### Definition

softness, weakness

### NASB Translation

sickness (3).

## Thayer's Greek Lexicon

STRONGS NT 3119: μαλακία

μαλακία, μαλακίας, ἡ (μαλακός);

1. properly, **softness** (from Herodotus down).

2. in the N. T. (like ἀσθένεια, ἀρρωστία) **infirmity, debility, bodily weakness, sickness** (the Sept. for ἕπ, disease, [Deuteronomy 7:15](#); [Deuteronomy 28:61](#); [Isaiah 38:9](#), etc.); joined with νόσος, [Matthew 4:23](#); [Matthew 9:35](#); [Matthew 10:1](#).

## Strong's Exhaustive Concordance

disease.

From [malakos](#); softness, i.e. Enervation (debility) -- disease.

see GREEK [malakos](#)

## Englishman's Concordance

### Matthew 4:23 N-AFS

**GRK:** καὶ πᾶσαν μαλακίαν ἐν τῷ

**NAS:** and every kind *of sickness* among

**KJV:** all *manner of disease* among  
**INT:** and every *sickness* among the

### **Matthew 9:35 N-AFS**

**GRK:** καὶ πᾶσαν μαλακίαν  
**NAS:** of disease and every kind *of sickness*.  
**KJV:** and every *disease* among the people.  
**INT:** and every *sickness*

### **Matthew 10:1 N-AFS**

**GRK:** καὶ πᾶσαν μαλακίαν  
**NAS:** of disease and every kind *of sickness*.  
**KJV:** and all manner *of disease*.  
**INT:** and every *sickness*

### **Strong's Greek 3119**

#### **3 Occurrences**

μαλακίαν – 3 Occ.

## ◀ 2992. laos ▶

### **Strong's Lexicon**

**laos:** People, nation, populace

**Original Word:** λαός

**Part of Speech:** Noun, Masculine

**Transliteration:** laos

**Pronunciation:** lah-OS

**Phonetic Spelling:** (lah-os')

**Definition:** People, nation, populace

**Meaning:** (a) a people, characteristically of God's chosen people, first the Jews, then the Christians, (b) sometimes, but rarely, the people, the crowd.

**Word Origin:** Derived from the root word  $\lambda\alpha\varsigma$  (las), meaning "stone" or "rock," metaphorically referring to a group of people as a solid, unified entity.

**Corresponding Greek / Hebrew Entries:** -  $\alpha\mu$  (am): Often used in the Old Testament to refer to the people of Israel or a nation.

-  $\text{לְעָם}$  (leom): Refers to a people or nation, emphasizing ethnic or national identity.

**Usage:** In the New Testament, "laos" primarily refers to a group of people, often the people of God, Israel, or the general populace. It is used to denote a

collective group bound by common identity, purpose, or faith. The term emphasizes the communal aspect of individuals as part of a larger body, often in a religious or national context.

**Cultural and Historical Background:** In the Greco-Roman world, "laos" was commonly used to describe the citizenry or the general population of a city-state. In the Jewish context, it often referred to the people of Israel, God's chosen nation. The New Testament expands this concept to include the Church, the new people of God, composed of both Jews and Gentiles united in Christ.

## HELPS Word-studies

**2992** *laós* (the root of the English term, "laity") – a *people*, particularly used of "the people of the Lord" (= Heb 'am).

2992 (*laos*) is the usual term for "the *people* of God" and thus typically used in the *LXX* (OT) and the Gospels, for *believing Israel* (*Jews*).

*Example:* Heb 4:9: "So there remains a Sabbath rest for *the people* ([2992](#) /*laós*) of God" (*NASU*).

## NAS Exhaustive Concordance

### Word Origin

a prim. word

### Definition

the people

### NASB Translation

people (134), peoples (8).

## Thayer's Greek Lexicon

### STRONGS NT 2992: λαός

**λαός, λαοῦ, ὁ** ((cf. Curtius, § 535)); the Sept. more than fifteen hundred times for **QV**; rarely for **IA** and **DH**; (from Homer down); **people**;

**1. a people, tribe, nation, all those who are of the same stock and language:** universally, of any people; joined with **γλῶσσα, φυλή, ἔθνος**, [Revelation 5:9](#); [Revelation 7:9](#); [Revelation 10:11](#); [Revelation 11:9](#); [Revelation 13:7](#) (Rec. omits); (see **γλῶσσα**, 2); **πάντες οἱ λαοί**. 2:31; [Romans 15:11](#); especially of the people of Israel: [Matthew 4:23](#); [Matthew 13:15](#); [Mark 7:6](#); [Luke 2:10](#); [John 11:50](#) (where it alternates with **ἔθνος**); ; [Acts 3:23](#); [Hebrews 2:17](#); [Hebrews 7:11](#), etc.; with **Ἰσραήλ** added, [Acts 4:10](#); distinguished from **τοῖς ἔθνεσιν**, [Acts 26:17, 23](#); [Romans 15:10](#); the plural **λαοί Ἰσραήλ** (R. V. **the peoples of Isa.**) seems to be used of the tribes of the people (like **QV**, [Genesis 49:10](#); [Deuteronomy 32:8](#); [Isaiah 3:13](#), etc.) in [Acts 4:27](#) (where the plural was apparently occasioned by [Psalm 2:1](#) in its reference to Christ, cf. [Acts 4:25](#)); **οἱ πρεσβύτεροι τοῦ λαοῦ**, [Matthew 21:23](#); [Matthew 26:3, 47](#); [Matthew 27:1](#); **οἱ γραμματεῖς τοῦ λαοῦ**, [Matthew 2:4](#); **οἱ πρῶτοι τοῦ λαοῦ**, [Luke 19:47](#); **τό πρεσβυτέριον τοῦ λαοῦ**, [Luke 22:66](#); **ἄρχοντες τοῦ λαοῦ**, [Acts 4:8](#). with a genitive of the possessor, **τοῦ Θεοῦ, αὐτοῦ, μου** (i. e. **τοῦ Θεοῦ**, Hebrew **עַם הַיְהוָה**, **עַם הַיְהוָה**), **the people whom God has chosen for himself, selected as peculiarly his own:** [Hebrews 11:25](#); [Matthew 2:6](#); [Luke 1:68](#); [Luke 7:16](#); without the article [Jude 1:5](#) (Sir. 46:7; Wis. 18:13); cf. Winer's Grammar, § 19, 1; the name is transferred to the community of Christians, as that which by the blessing of Christ has come to take the place of the theocratic people of Israel, [Hebrews 4:9](#); [Revelation 18:4](#); particularly to a church of Christians gathered from among the Gentiles, [Acts 15:14](#); [Romans 9:25ff](#); [1 Peter 2:10](#); with **εἰς περιποίησιν** added, [1 Peter 2:9](#); **περιούσιος**, [Titus 2:14](#), cf. [Acts 18:10](#); [Luke 1:17](#). **ὁ λαός** the people (of Israel) is distinguished from its princes and rulers ((1 Esdr. 1:10 1

Esdr. 5:45; Judith 8:9, 11; etc.), [Matthew 26:5](#); [Mark 11:32](#) (here WH Tr marginal reading read ὄχλος); [Mark 14:2](#); [Luke 20:19](#); [Luke 22:2](#); [Luke 23:5](#); [Acts 5:26](#), etc.; from the priests, [Hebrews 5:3](#); [Hebrews 7:5, 27](#).

2. indefinitely, of a great part of the population gathered together anywhere: [Matthew 27:25](#); [Luke 1:21](#); [Luke 3:15](#); [Luke 7:1, 29](#); [Luke 8:47](#); [Luke 9:13](#); [Luke 18:43](#), etc.; τό πλῆθος τοῦ λαοῦ, [Luke 1:10](#). (The Gospels of Mark and John use the word but three times each. Synonym: see δῆμος, at the end)

## Strong's Exhaustive Concordance

people.

Apparently a primary word; a people (in general; thus differing from [demos](#), which denotes one's own populace) -- people.

see GREEK [demos](#)

## ◀ Matthew 4:24 ▶

### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
2532 [e]	καὶ kai	And	Conj
565 [e]	ἀπῆλθεν apēlthen	went out	V-AIA-3S
3588 [e]	ἡ hē	the	Art-NFS
189 [e]	ἀκοή akoē	news	N-NFS

846 [e]	αὐτοῦ autou	of Him	PPro-GM3S
1519 [e]	εἰς eis	into	Prep
3650 [e]	ὅλην holēn	all	Adj-AFS
3588 [e]	τὴν tēn	-	Art-AFS
4947 [e]	Συρίαν· Syrian	Syria.	N-AFS
2532 [e]	καὶ kai	And	Conj
4374 [e]	προσήνεγκαν prosēnenkan	they brought	V-AIA-3P
846 [e]	αὐτῷ autō	to Him	PPro-DM3S
3956 [e]	πάντας pantas	all	Adj-AMP
3588 [e]	τοὺς tous	the	Art-AMP
2560 [e]	κακῶς kakōs	sick	Adv
2192 [e]	ἔχοντας echontas	having	V-PPA-AMP

4164 [e]	ποικίλαις poikilais	various	Adj-DFP
3554 [e]	νόσοις nosois	diseases	N-DFP
2532 [e]	καὶ kai	and	Conj
931 [e]	βασάνοις basanois	pains	N-DFP
4912 [e]	συνεχομένους, synechomenous	oppressing,	V-PPM/P-AMP
2532 [e]	[καὶ] kai	and	Conj
1139 [e]	δαιμονιζομένους daimonizomenous	being possessed by demons,	V-PPM/P-AMP
2532 [e]	καὶ kai	and	Conj
4583 [e]	σεληνιαζομένους selēniazomenous	being epileptics,	V-PPM/P-AMP
2532 [e]	καὶ kai	and	Conj
3885 [e]	παραλυτικούς, paralytikous	paralytics;	Adj-AMP
2532 [e]	καὶ kai	and	Conj

2323 [e]	ἔθεράπευσεν etherapeusen	He healed	V-AIA-3S
846 [e]	αὐτούς. autous	them.	PPro-AM3P

## ◀ 565. aperchomai ▶

### Strong's Lexicon

aperchomai: To go away, depart, leave

**Original Word:** ἀπέρχομαι

**Part of Speech:** Verb

**Transliteration:** aperchomai

**Pronunciation:** ä-pér-kho-mī

**Phonetic Spelling:** (ap-erkh'-om-ahēe)

**Definition:** To go away, depart, leave

**Meaning:** I come or go away from, depart, return, arrive, go after, follow.

**Word Origin:** From the preposition ἀπό (apo, meaning "from") and the verb ἔρχομαι (erchomai, meaning "to come" or "to go").

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent often used in similar contexts is יָצָא (yatsa, Strong's H3318), meaning "to go out" or "to depart."

**Usage:** The Greek verb ἀπέρχομαι (aperchomai) is used in the New Testament to describe the action of departing or going away from a place or situation. It often implies a

physical movement from one location to another

but can also be used metaphorically to indicate a

change in state or condition. The term is frequently used in the context of Jesus' movements, the departure of individuals from a scene, or the transition from one state of being to another.

**Cultural and Historical Background:** In the Greco-Roman world, travel and movement were common due to trade, military campaigns, and religious pilgrimages.

The concept of departing or going away was a familiar part of daily life. In the Jewish context, the idea of departing could also carry spiritual connotations, such as leaving behind old ways or moving towards a new understanding of faith. The use of ἀπέρχομαι in the New Testament reflects both the physical and spiritual journeys of individuals, particularly in the ministry of Jesus and the early church.

### **NAS Exhaustive Concordance**

#### *Word Origin*

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

#### *Definition*

to go away, go after

#### *NASB Translation*

came (1), depart (1), departed (3), drew (1), go (20), go away (6), go over (1), going away (1), going back (1), gone (2), gone away (4), leave (5), left (8), passed away (2), past (2), spread (1), went (16), went their way (1), went along (1), went away (37), went back (1), went off (3), withdrew\* (1).

### **Thayer's Greek Lexicon**

#### **STRONGS NT 565: ἀπέρχομαι**

**ἀπέρχομαι**; future **ἀπελεύσομαι** ([Matthew 25:46](#); [Romans 15:28](#); Winer's Grammar, 86 (82)); 2 aorist **ἀπῆλθον** (**ἀπῆλθα** in [Revelation 10:9](#) (where R G Tr **ἀπῆλθον**), **ἀπῆλθαν** L T Tr WH in [Matthew 22:22](#); [Revelation 21:1, 4](#) ((but here WH text only), etc., and WH in [Luke 24:24](#)); cf. Winer's Grammar, § 13, 1; Mullach, p.

17f. (226); Buttman, 39 (34); (Sophocles Lexicon, p. 38; Tdf. Proleg., p. 123; WHs Appendix, p. 164f; Kuenen and Cobet, N. T., p. lxiv.; Scrivener, Introduction, p. 562; Collation, etc., p. liv. following )); perfect **ἀπεληλυθα** ([James 1:24](#)); pluperfect **ἀπεληλύθειν** ([John 4:8](#)); (from Homer down); **to go away (from a place), to depart**;

1. properly,

*a.* absolutely: [Matthew 13:25](#); [Matthew 19:22](#); [Mark 5:20](#); [Luke 8:39](#); [Luke 17:23](#); [John 16:7](#), etc. Participle **ἀπελθών** with indicative or subjunctive of other verbs in past time to go (away) and etc.: [Matthew 13:28, 46](#); [Matthew 18:30](#); [Matthew 25:18, 25](#); [Matthew 26:36](#); [Matthew 27:5](#); [Mark 6:27](#) (); ; [Luke 5:14](#).

*b.* with specification of the place into which, or of the person to whom or from whom one departs: **εἰς** with the accusative of place, [Matthew 5:30](#) L T Tr WH; ; [Mark 6:36](#); [Mark 9:43](#); [John 4:8](#); [Romans 15:28](#), etc.; **εἰς ὁδόν ἐθνῶν**, [Matthew 10:5](#); **εἰς τό πέραν**, [Matthew 8:18](#); [Mark 8:13](#); (δι ὑμῶν ... **εἰς Μακεδονίαν**, [2 Corinthians 1:16](#), Lachmann text); **ἐπί** with the accusative of place, Luke ([Luke 23:33](#) R G T); ; **ἐπί** with the accusative of the business which one goes to attend to: **ἐπί** (the true reading for R G **εἰς**) **τήν ἐμπορίαν αὐτοῦ**, [Matthew 22:5](#); **ἐκεῖ**, [Matthew 2:22](#); **ἔξω** with the genitive, [Acts 4:15](#); **πρός τινα**, [Matthew 14:25](#) (Rec.); [Revelation 10:9](#); **ἀπό τίνος**, [Luke 1:38](#); [Luke 8:37](#). Hebraistically (cf. **לָלֶךְ אַחֲרָיו**) **ἀπέρχεσθαι ὀπίσω τίνος**, **to go away in order to follow anyone, go after him** figuratively, i. e. **to follow his party, follow him as a leader**: [Mark 1:20](#); [John 12:19](#); in the same sense, **ἀπέρχεσθαι πρὸς τινα**, [John 6:68](#); Xenophon, an. 1, 9, 16 (29); used also of those who seek anyone for vile purposes, [Jude 1:7](#). Lexicographers (following Suidas, 'ἀπέλθη. ἀντί τοῦ ἐπανελθῆ') incorrectly ascribe to **ἀπέρχεσθαι** also the idea of **returning, going back** — misled by the fact that a going away is often at the same time a going back. But where this is the case, it is made evident either by the connection, as in [Luke 7:24](#), or by some adjunct, as **εἰς τὸν οἶκον αὐτοῦ**, [Matthew 9:7](#); [Mark 7:30](#) (**οἴκαδε**, Xenophon, Cyril 1, 3, 6); **πρὸς ἑαυτόν** (Treg. **πρὸς αὐτόν**) home, [Luke 24:12](#) (R G, but L Tr brackets T WH reject the verse); [John 20:10](#) (here T Tr **πρὸς αὐτούς**, WH **πρὸς αὐτόν** (see **αὐτοῦ**)); **εἰς τὰ ὀπίσω**, [John 6:66](#) (to return home); [John 18:6](#) (to draw back, retreat).

2. tropically: of departing evils and sufferings, [Mark 1:42](#); [Luke 5:13](#) (**ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ**); [Revelation 9:12](#); [Revelation 11:14](#); of good things taken away from one, [Revelation 18:14](#) (R G); of an evanescent state of things, [Revelation 21:1](#) (Rec. **παρηλθε**), 4; of a report going forth or spread **εἰς**, [Matthew 4:24](#) (Treg. marginal

reading ἐξῆλθεν).

## Strong's Exhaustive Concordance

come, depart, go away, pass away.

From [apo](#) and [erchomai](#); to go off (i.e. Depart), aside (i.e. Apart) or behind (i.e. Follow), literally or figuratively -- come, depart, go (aside, away, back, out,... Ways), pass away, be past.

see GREEK [apo](#)

see GREEK [erchomai](#)

## ◀ 189. akoé ▶

### Strong's Lexicon

akoé: Hearing, report, fame, audience

**Original Word:** ἀκοή

**Part of Speech:** Noun, Feminine

**Transliteration:** akoé

**Pronunciation:** ah-ko-ay'

**Phonetic Spelling:** (ak-o-ay')

**Definition:** Hearing, report, fame, audience

**Meaning:** hearing, faculty of hearing, ear; report, rumor.

**Word Origin:** Derived from the Greek verb ἀκούω (akouō), meaning *"to hear" or "to listen."*

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent often associated with ἀκοή is שמעו' (shemu'ah), *Strong's Hebrew 8052, meaning "report" or "news."*

**Usage:** The Greek word ἀκοή (akoé) primarily refers to the act of hearing or listening. It can also denote a report or news that is heard, as well as the fame or reputation that spreads through word of mouth.

In the New Testament, it is often used in the context of hearing the message of the Gospel or the Word of God. It emphasizes the importance of not just physical hearing but also spiritual understanding and receptivity to divine truth.

**Cultural and Historical Background:** In the ancient Greco-Roman world, oral communication was a primary means of disseminating information. Public speaking and oral tradition played significant roles in education, governance, and religious practice.

**The concept of hearing was not limited to the physical act but extended to understanding and responding to what was heard. In Jewish culture, hearing was closely associated with obedience, as seen in the Shema (Deuteronomy 6:4), which begins with "Hear, O Israel."**

## HELPS Word-studies

189 *akoē* – properly, *hearing*; used of *inner (spiritual)* hearing that goes with receiving faith from God (Ro 10:17), i.e. spiritual hearing (discerning God's voice; see also Gal 3:2,5, Gk text).

## NAS Exhaustive Concordance

### Word Origin

from [akouó](#)

### Definition

hearing, the sense of hearing

### NASB Translation

ears (4), heard (2), hearing (8), keep (2), news (3), report (2), rumors (2).

## Thayer's Greek Lexicon

## STRONGS NT 189: ἀκοή

ἀκοή, (ἤς, ἦ, (from an assumed perfect form ἤκοα, cf. ἀγορά above (but cf. epic *Ακουv*; Curtius, p. 555));

**1. hearing**, by which one perceives sounds; **sense of hearing** [1 Corinthians 12:17](#); [2 Peter 2:8](#). Hebraistically, ἀκοή ἀκούειν **by hearing to hear**, i. e., to perceive by hearing, [Matthew 13:14](#); [Acts 28:26](#) ([Isaiah 6:9](#)); cf. Winer's Grammar, § 44, 8 Rem. 3, p. 339; § 54, 3, p. 466; (Buttmann, 183f (159)).

**2. the organ of hearing, the ear:** [Mark 7:35](#); [Luke 7:1](#); [2 Timothy 4:3, 4](#); [Acts 17:20](#); [Hebrews 5:11](#).

**3. a thing heard;**

**a. instruction**, namely oral; specifically, **the preaching of the gospel**, (A. V. text **report**): [John 12:38](#); [Romans 10:16f](#) (τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; from [Isaiah 53:1](#), Hebrew הַשְׁמָעָה, which in [2 Samuel 4:4](#), etc., is rendered ἀγγελία); ἀκοή πίστεως **preaching** on the necessity of **faith**, (German Glaubenspredigt), [Galatians 3:2, 5](#); λόγος ἀκοῆς equivalent to λόγος ἀκουσθεῖς (cf. Winer's Grammar, 531 (494f)): [1 Thessalonians 2:13](#); [Hebrews 4:2](#).

**b. hearsay, report, rumor; τίνος, concerning anyone:** [Matthew 4:24](#); [Matthew 14:1](#); [Matthew 24:6](#); [Mark 1:28](#); [Mark 13:7](#). (Frequent in Greek writings.)

### Strong's Exhaustive Concordance

audience, ear, report, rumor.

From [akouo](#); hearing (the act, the sense or the thing heard) -- audience, ear, fame, which ye heard, hearing, preached, report, rumor.

see GREEK [akouo](#)

**Original Word:** Συρία

**Part of Speech:** Noun, Feminine

**Transliteration:** Suria

**Pronunciation:** soo-REE-ah

**Phonetic Spelling:** (soo-ree'-ah)

**Definition:** Syria

**Meaning:** Syria, a great Roman imperial province, united with Cilicia.

**Word Origin:** Derived from the ancient name for the region, likely related to the Assyrian Empire.

**Corresponding Greek / Hebrew Entries:** While there is no direct Hebrew equivalent for "Suria," the region is often associated with Aram (אַרַם, Strong's Hebrew 758), which refers to the Aramean people and territories, including parts of modern-day Syria.

**Usage:** In the New Testament, "Suria" refers to the region north of Israel, known as Syria. It was a significant province of the Roman Empire during the time of Jesus and the early church. The term is used to describe the geographical area and its people.

## Cultural and Historical Background:

Syria was a major center of trade and culture in the ancient Near East. It was home to a diverse population, including Jews, Greeks, Romans, and various Semitic peoples. The region played a crucial role in the spread of Christianity, as it was one of the first areas outside of Israel where the Gospel was preached. Antioch, a city

in Syria, became a pivotal center for  
early Christian missionary activity.

### NAS Exhaustive Concordance

#### Word Origin

of uncertain origin, perhaps related to [Tsor](#)

#### Definition

Syria, a region N. and E. of Pal.

#### NASB Translation

Syria (8).

### Thayer's Greek Lexicon

#### STRONGS NT 4947: Συρία

**Συρία, Συρίας, ἡ, Syria**; in the N. T. a region of Asia, bounded on the north by the Taurus and Amanus ranges, on the east by the Euphrates and Arabia, on the south by Palestine, and on the west by Phoenicia and the Mediterranean (cf. BB. DD. under the word ; Ryssel in Herzog edition 2, under the word Syrien; cf. also **Ἀντιχεια**, 1 and **Δαμασκός**): [Matthew 4:24](#); [Luke 2:2](#); [Acts 15:23, 41](#); [Acts 18:18](#); [Acts 20:3](#); [Acts 21:3](#); [Galatians 1:21](#). (On the article with it cf. Winer's Grammar, § 18, 5 a.)

### Strong's Exhaustive Concordance

Syria.

Probably of Hebrew origin ([Tsor](#)); Syria (i.e. Tsyria or Tyre), a region of Asia -- Syria.

see HEBREW [Tsor](#)

## ◀ 2560. kakós ▶

### Strong's Lexicon

**kakós**: Bad, evil, wicked, harmful

**Original Word:** κακός

**Part of Speech:** Adverb

**Transliteration:** kakós

**Pronunciation:** kä-kos'

**Phonetic Spelling:** (kak-occe')

**Definition:** *Bad, evil, wicked, harmful*

**Meaning:** *badly, evilly, wrongly.*

**Word Origin:** A primary word

**Corresponding Greek / Hebrew Entries:** - רַע (ra') - Strong's Hebrew 7451: Often translated as "evil" or "wicked," used to describe moral and physical evil in the Old Testament.

- חָטָא (chata) - Strong's Hebrew 2398: Meaning "to sin" or "to miss the mark," often associated with moral failure.

**Usage:** The Greek adjective "*κακός*" (*kakós*) is used in the New Testament to describe that which is morally or ethically wrong, harmful, or evil.

It often contrasts with what is good, righteous, or beneficial.

The term can refer to actions, thoughts, or conditions that are contrary to God's nature and commands.

It is used to describe both physical harm and moral evil.

**Cultural and Historical Background:** In the Greco-Roman world, the concept of "κακός" was understood in both moral and practical terms. Philosophers like Plato and Aristotle discussed the nature of good and evil, often associating "κακός" with vice and moral failure.

In the Jewish context, which heavily influenced early Christian thought, evil was seen as anything opposing God's will and law.

***The New Testament writers, drawing from both Jewish and Hellenistic traditions, used "κακός" to address the moral failings of individuals and societies, emphasizing the need for repentance and alignment with God's righteousness.***

## HELPS Word-studies

**Cognate:** 2560 *kakós* (the adverbial form of [2556](#) /*kakós*) – **sore-misery related to experiencing grievous harm (affliction).**

## NAS Exhaustive Concordance

*Word Origin*

adverb from [kakos](#)

*Definition*

**badly**

*NASB Translation*

cruelly (1), evil (1), ill\* (5), sick (6), very (1), wretched (1), wrong motives (1), wrongly (1).

## Thayer's Greek Lexicon

STRONGS NT 2560: κακῶς

κακῶς (κακός), adverb (from Homer on down), **badly, ill**, i. e.

*a.* (in a physical sense) **miserably**: ἔχειν, **to be ill**, sick (see ἔχω, II. a.), [Matthew 4:24](#); [Matthew 8:16](#); [Matthew 9:12](#); [Matthew 14:35](#); ([Matthew 17:15](#) L Tr text WH text); Mark ([Mark 1:32, 34](#)); ; ([Mark 6:55](#)); [Luke 5:31](#); [Luke 7:2](#), etc.; [πάσχειν](#), [Matthew 17:15](#) (R G T Tr marginal reading WH marginal reading); [δαμονίζεσθαι](#), [Matthew 15:22](#); [κακούς κακῶς ἀπολέσει](#), [Matthew 21:41](#), on this combination of words with verbs of destroying, perishing, etc., which is frequent in Greek writings also, cf. Kuinoel at the passage; Winers Grammar, § 68, 1.

*b.* (morally) **improperly, wrongly**: [John 18:23](#); [κακῶς εἰπεῖν τινα](#), to speak ill of, revile, one, [Acts 23:5](#); with bad intent, [αἰτεῖσθαι](#), [James 4:3](#).

## Strong's Exhaustive Concordance

amiss, badly, grievously

From [kakos](#); badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

see GREEK [kakos](#)

## ◀ 4164. poikilos ▶

### Strong's Lexicon

poikilos: Various, manifold, diverse

**Original Word:** ποικίλος

**Part of Speech:** Adjective

**Transliteration:** poikilos

**Pronunciation:** poy-kee'-los

**Phonetic Spelling:** (poy-kee'-los)

**Definition:** Various, manifold, diverse

**Meaning:** various, of different colors, diverse, various.

**Word Origin:** Derived from **a primary root meaning "to be variegated" or "diverse."**

**Corresponding Greek / Hebrew Entries:** While there is no direct Hebrew equivalent for "poikilos," the concept of diversity and manifold expressions can be seen in words like "רב" (rab, Strong's H7227) meaning "many" or "great," and "חֶסֶד" (chesed, Strong's H2617) often translated as "lovingkindness" or "mercy," which can be manifold in expression.

**Usage:** The Greek word "poikilos" is used to describe something that is varied or diverse in nature. It often conveys the idea of something being manifold or having many different kinds.

In the New Testament, it is used to describe the multifaceted nature of God's grace, wisdom, and the trials believers may face.

**Cultural and Historical Background:** In the ancient Greek world, "poikilos" was used to describe things that were intricate or complex, such as a tapestry with many colors or a piece of art with detailed patterns.

This term would have resonated with early Christians who lived in a culturally rich and diverse Roman Empire, where the complexity of life and faith was a common experience.

## HELPS Word-studies

**4164** *poikilos* – properly, of various kinds, diversified ("manifold").

[This is the same meaning [4164](#) (*poikilos*) has in Pindar, Josephus, Philo, etc. cf. *BAGD*.]

## NAS Exhaustive Concordance

*Word Origin*

a prim. word

### Definition

many colored

*NASB Translation*

manifold (1), varied (1), various (8).

## Thayer's Greek Lexicon

**STRONGS NT 4164: ποικίλος**

**ποικίλος, ποικίλη, ποικίλον**, from Homer down, **various**, i. e.

**a. of divers colors, variegated:** the Sept. b. equivalent to **of divers sorts:** [Matthew 4:24](#); [Mark 1:34](#); [Luke 4:40](#); [2 Timothy 3:6](#); [Titus 3:3](#); [Hebrews 2:4](#); [Hebrews 13:9](#); [James 1:2](#); [1 Peter 1:6](#); [1 Peter 4:10](#) ((A. V. in the last two examples **manifold**)).

## Strong's Exhaustive Concordance

diverse, manifold.

Of uncertain derivation; motley, i.e. Various in character -- divers, manifold.

◀ **3554. nosos** ▶

## Strong's Lexicon

**nosos: Disease, Sickness, Illness**

**Original Word:** νόσος

**Part of Speech:** Noun, Feminine

**Transliteration:** nosos

**Pronunciation:** NOH-sos

**Phonetic Spelling:** (*nos'-os*)

**Definition:** *Disease, Sickness, Illness*

**Meaning:** *a disease, malady, sickness.*

**Word Origin:** Derived from a primary word

**Corresponding Greek / Hebrew Entries:** - H4245 (machalah): Refers to disease or sickness, often used in the Old Testament to describe physical ailments.

- H5061 (nega): Refers to a plague or affliction, sometimes used in the context of divine judgment or testing.

**Usage:** The Greek word "νόσος" (nosos) refers to a disease or sickness, often used in the New Testament to describe physical ailments that afflict individuals. **It is typically used in contexts where Jesus heals those suffering from various diseases, demonstrating His divine power and compassion.**

**Cultural and Historical Background:** In the ancient world, diseases were often seen as a result of sin or divine punishment. The Jewish understanding of illness was sometimes linked to spiritual

impurity, and those afflicted were often marginalized. *The healing of diseases by Jesus was not only a physical restoration but also a social and spiritual reintegration of individuals into the community.*

This act of healing was a sign of the coming Kingdom of God, where there would be no more sickness or suffering.

## HELPS Word-studies

3554 *nósos* – a *chronic* (persisting) disease, typically an *incurable* ailment.

## NAS Exhaustive Concordance

### Word Origin

a prim. word

### Definition

disease, sickness

### NASB Translation

disease (3), diseases (8).

## Thayer's Greek Lexicon

STRONGS NT 3554: νόσος

νόσος, νόσου, ἡ, **disease, sickness**: [Matthew 4:23](#); [Matthew 8:17](#); [Matthew 9:35](#); [Matthew 10:1](#); [Mark 1:34](#); [Mark 3:15](#) (R G L); [Luke 4:40](#); [Luke 6:18](#)(); ; [Acts 19:12](#). ([Deuteronomy 7:15](#); [Deuteronomy 28:59](#); [Exodus 15:26](#), etc. (Homer, Herodotus, others.))

## Strong's Exhaustive Concordance

disease, infirmity, sickness.

Of uncertain affinity; a malady (rarely figuratively, of moral disability) -- disease, infirmity, sickness.

## ◀ 931. basanos ▶

### Strong's Lexicon

basanos: Torment, Torture

**Original Word:** βάσανος

**Part of Speech:** Noun, Feminine

**Transliteration:** basanos

**Pronunciation:** BAH-sah-nos

**Phonetic Spelling:** (bas'-an-os)

**Definition:** Torment, Torture

**Meaning:** torture, torment, examination by torture.

**Word Origin:** Derived from the base of the Greek word "βάσανος," which **ORIGINALLY REFERRED TO A TOUCHSTONE USED FOR TESTING THE PURITY OF METALS.**

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent often associated with the concept of torment or affliction is "מַכְאוֹב" (mak'ob), which means pain or suffering.

**Usage:** In the New Testament, "basanos" is used to describe severe suffering, torment, or torture. It often conveys the idea of intense pain or distress, whether physical or mental. The term is used in contexts that imply judgment or punishment, reflecting a state of severe affliction.

### **Cultural and Historical Background:**

In ancient Greek culture, a "basanos" was a touchstone used to test the authenticity of gold and other precious metals. Over time, the term evolved to describe a method of testing or proving something through trial or suffering. In the context of the New Testament, it is associated with the concept of divine judgment and the suffering of those who are separated from God.

**Cognate:** 931 *básanos* – originally, a black, silicon-based stone used as "a touchstone" to *test* the purity of precious metals (like silver and gold). [See 928](#) (*basanizō*).

[In the papyri, *basanos* also means, "touchstone," "test" (so P Oxy I. 58.25, ad 288).

931 (*basanois*) was "originally (from oriental origin) a touchstone; a 'Lydian stone' used for testing gold because pure gold rubbed on it left a peculiar mark. Then it was used for examination by torture. Sickness was often regarded as 'torture' " (*WP*, 1, 37).]

## NAS Exhaustive Concordance

### Word Origin

of Oriental origin

### Definition

a touchstone (a dark stone used in testing metals), hence examination by torture, torture

### NASB Translation

pains (1), torment (2).

## Thayer's Greek Lexicon

### STRONGS NT 931: βάσανος

βάσανος, βασάνου, ἦ (Curtius, p. 439);

*a.* the touchstone (called also **basanite**, Latin lapis Lydius), by which gold and other metals are tested.

***b.* the rack or instrument of torture by which one is forced to divulge the truth.**

*c.* torture, torment, acute pains: used of the pains of disease, [Matthew 4:24](#); of the torments of the wicked after death, ἐν βασάνοις ὑπάρχειν, [Luke 16:23](#) (Wis. 3:1; 4 Macc. 13:14); hence, ὁ τόπος τῆς βασάνου is used of Gehenna, [Luke 16:28](#). (In Greek writings from (Theognis), Pindar down.)

## Strong's Exhaustive Concordance

torment.

Perhaps remotely from the same as [basis](#) (through the notion of going to the bottom); a touchstone, i.e. (by analogy) torture -- torment. see GREEK [basis](#)

## ◀ 4912. sunechó ▶

### Strong's Lexicon

sunechó: To hold together, to constrain, to compel, to press

**Original Word:** συνέχω

**Part of Speech:** Verb

**Transliteration:** sunechó

**Pronunciation:** soo-NEH-kho

**Phonetic Spelling:** (soon-ekh'-o)

**Definition:** To hold together, to constrain, to compel, to press

**Meaning:** (a) I press together, close, (b) I press on every side, confine, (c) I hold fast, (d) I urge, impel, (e) pass: I am afflicted with (sickness).

**Word Origin:** From σύν (syn, "with") and ἔχω (echó, "to have" or "to hold")

**Corresponding Greek / Hebrew Entries:** While there is no direct Hebrew equivalent for "sunechó," similar concepts can be found in Hebrew words like אָחַז (achaz, "to seize" or "to hold") and צָרַר (tsarar, "to bind" or "to be narrow").

**Usage:** The Greek verb "sunechó" primarily means to hold together or to constrain. It can imply being physically held or constrained, as well as being mentally or emotionally compelled or pressed. In the New Testament, it is often used metaphorically to describe being gripped or controlled by emotions, circumstances, or spiritual forces.

**Cultural and Historical Background:** In the Greco-Roman world, the concept of being "held together" or "constrained" was understood both in physical and metaphorical terms. **The term could describe the physical act of holding something together, such as a structure or a group of people, as well as the internal compulsion or pressure exerted by emotions or external circumstances. This duality of meaning is**

reflected in its New Testament usage, where it often describes the compelling force of spiritual or emotional states.

## NAS Exhaustive Concordance

### Word Origin

from [sun](#) and [echó](#)

### Definition

to hold together, to hold fast, pass. to be seized (by illness)

### NASB Translation

afflicted (1), controls (1), covered (1), crowding (1), devoting...completely (1), distressed (1), gripped (1), hard-pressed (1), hem (1), holding...in custody (1), suffering (2).

## Thayer's Greek Lexicon

### STRONGS NT 4912: συνέχω

**συνέχω**; future **συνεξω**; 2 aorist **συνέσχον**; passive present **συνέχομαι**; imperfect **συνειχομην**; from Homer down;

**1. to hold together**; any whole, lest it fall to pieces or something fall away from it: **τό συνέχον τά πάντα**, the deity as holding all things together, Wis. 1:7 (see Grimm at the passage).

**2. to hold together with constraint, to compress**, i. e., a. **to press together with the hand**: **τά ὦτα**, to stop the ears, [Acts 7:57](#) (**τό στόμα**, [Isaiah 52:15](#); **τόν οὐρανόν**, to shut, that it may not rain, [Deuteronomy 11:17](#); [1 Kings 8:35](#)).

**b. to press on every side**: **τινα**, [Luke 8:45](#); with **πάντοθεν** added, of a besieged city, [Luke 19:43](#).

**3. to hold completely**, i. e.

**a. to hold fast** : properly, a prisoner, [Luke 22:63](#) (**τά αἰχμάλωτα**, Lucian, Tox. 39); metaphorically, in the passive, **to be held by, closely occupied with**, any business (Wis. 17:19 (20); Herodian, 1, 17, 22 (9 edition, Bekker); Aelian v. h. 14, 22): **τῷ λόγῳ**, in teaching the word, [Acts 18:5](#) G L T Tr WH (here R. V. **constrained by**). **β. to constrain, oppress**, of ills laying hold of one and distressing him; passive, **to be holden with** equivalent to afflicted with, suffering from": **νόσοις**, [Matthew 4:24](#); **πυρετῶ**, [Luke 4:38](#); **δυσεντερίῳ**, [Acts 28:8](#) (many examples from Greek writings from Aeschylus and Herodotus down are given in Passow, under the word **συνέχω**, I. a.; (Liddell and Scott, under the word, I. 4)); of affections of the mind: **φόβῳ**, [Luke 8:37](#) (**ὀδύρῳ**, Aelian v. h. 14, 22; **ἀλγηδονι**, Plutarch, de fluv. 2, 1; **ἄθυμία**, ibid. 7, 5; 19, 1; **λύπη**, 17, 3; for other examples see Grimm on Wis. 17:10). **γ. to**

urge, impel: tropically, the soul, ἡ ἀγάπη ... συνέχει ἡμᾶς, [2 Corinthians 5:14](#) (A. V. constraineth); πῶς (how greatly, how sorely) συνέχομαι, [Luke 12:50](#) (A. V. straitened); τῷ πνεύματι, [Acts 18:5](#) Rec. συνέχομαι ἐκ τῶν δύο, I am hard pressed on both sides, my mind is impelled or disturbed from each side (R. V. I am in a strait betwixt the two), [Philippians 1:23](#).

## Strong's Exhaustive Concordance

constrain, hold, keep in

From sun and echo; to hold together, i.e. To compress (the ears, with a crowd or siege) or arrest (a prisoner); figuratively, to compel, perplex, afflict, preoccupy -- constrain, hold, keep in, press, lie sick of, stop, be in a strait, straiten, be taken with, throng.

see GREEK [sun](#)

see GREEK [echo](#)

## ◀ 1139. daimonizomai ▶

### Strong's Lexicon

daimonizomai: To be demon-possessed, to be under the power of a demon.

Original Word: δαιμονίζομαι

Part of Speech: Verb

Transliteration: daimonizomai

Pronunciation: dahee-mon-id'-zom-ahee

Phonetic Spelling: (dahee-mon-id'-zom-ahee)

Definition: To be demon-possessed, to be under the

## power of a demon.

**Meaning:** under the power of an evil-spirit or demon.

**Word Origin:** Derived from δαίμων (daimōn), meaning "demon" or "evil spirit."

**Corresponding Greek / Hebrew Entries:** While there is no direct Hebrew equivalent for "daimonizomai," the concept of evil spirits can be related to terms like שְׂדֵימִים (shedim) in Deuteronomy 32:17 and Psalm 106:37, referring to demons or false gods.

**Usage:** The term "daimonizomai" is used in the New Testament to describe individuals who are possessed or influenced by demons. It implies a condition where a person is under the control or significant influence of a demonic entity, often resulting in physical, mental, or spiritual afflictions.

**This term is distinct from mere temptation or oppression, indicating a deeper level of demonic influence.**

**Cultural and Historical Background:** In the first-century Jewish and Greco-Roman world, belief in spiritual beings, including demons, was widespread. Demons were often thought to cause various ailments and misfortunes. The New Testament reflects this worldview, presenting Jesus as having authority over these spiritual entities.

**The act of exorcism, or casting out demons, was a significant aspect of Jesus' ministry, demonstrating His divine authority & the inbreaking of God's kingdom.**

### HELPS Word-studies

1139 *daimonízomai* (from [1142](#) /*daimōn*) – properly, *demonized*, i.e. coming under the power of a demon (fallen angel).

### NAS Exhaustive Concordance

**Word Origin**

from [daimón](#)

### Definition

to be possessed by a demon

### NASB Translation

demon-possessed (11), demoniacs (2).

## Thayer's Greek Lexicon

### STRONGS NT 1139: δαιμονίζομαι

**δαιμονίζομαι**; 1 aorist passive participle **δαιμονισθείς**; (**δαίμων**); **to be under the power of a demon**: ἄλλος κατ' ἄλλην δαιμονίζεται τυχην, [Philemon 1](#) in Stobaeus, ecl. phys. 1, p. 196; of the insane, Plutarch, symp. 7, 5, 4, and in other later authors. In the N. T. **δαιμονιζόμενοι** are persons afflicted with especially severe diseases, either bodily or mental (such as paralysis, blindness, deafness, loss of speech, epilepsy, melancholy, insanity, etc.), whose bodies in the opinion of the Jews demons (see **δαίμόνιον**) had entered, and so held possession of them as not only to afflict them with ills, but also to dethrone the reason and take its place themselves; accordingly, the possessed were accustomed to express the mind and consciousness of the demons dwelling in them; and their cure was thought to require the expulsion of the demon — (but on this subject see B. D. American edition under the word Demoniacs and references there; Weiss, Leben Jesu, book iii., chapter 6): [Matthew 4:24](#); [Matthew 8:16, 28, 33](#); [Matthew 9:32](#); [Matthew 12:22](#); [Matthew 15:22](#); [Mark 1:32](#); [Mark 5:15](#); [John 10:21](#); **δαιμονισθείς**, that had been possessed by a demon (demons), [Mark 5:18](#); [Luke 8:36](#). They are said also to be **ὀχλούμενοι ὑπό** or **ἀπό πνευμάτων ἀκαθάρτων**, [Luke 6:18](#) (T Tr WH **ἐνοχλούμενοι**); [Acts 5:16](#); **καταδυναστευόμενοι ὑπό τοῦ διαβόλου**, i. e. by his ministers, the demons, [Acts 10:38](#).

## Strong's Exhaustive Concordance

to be demon possessed

Middle voice from [daimon](#); to be exercised by a d?Mon -- have a (be vexed with, be possessed with) devil(-s).

see GREEK [daimon](#)

## ◀ 4583. seléniazomai ▶

Strong's Lexicon

**seléniazomai: To be moonstruck, to be lunatic, to be epileptic**

**Original Word:** σεληνιάζομαι

**Part of Speech:** Verb

**Transliteration:** seléniazomai

**Pronunciation:** seh-lay-nee-AH-zoh-my

**Phonetic Spelling:** (sel-ay-nee-ad'-zom-ahee)

**Definition:** To be moonstruck, to be lunatic, to be epileptic

**Meaning:** I am a lunatic, am moonstruck, epileptic.

**Word Origin:** *Derived from* σελήνη (selene), "moon"

**Corresponding Greek / Hebrew Entries:** While there is no direct Hebrew equivalent for "seléniazomai," the concept of affliction by evil spirits or physical ailments can be related to Hebrew terms like רוּחַ (ruach, spirit) and חֲלוּיָהּ (choli, sickness).

**Usage:** The term "seléniazomai" is used in the New Testament to describe a condition that was believed to be influenced by the moon, often translated as "moonstruck" or "lunatic."

*In the context of the Bible, it refers to individuals who were afflicted with symptoms similar to epilepsy, characterized by seizures and convulsions. The term reflects the ancient belief that the moon had an effect on certain physical and mental conditions.*

**Cultural and Historical Background:** In ancient times, many cultures believed that the moon had a direct influence on human behavior and health. This belief was prevalent in Greek and Roman societies, where the term "lunatic" (from "luna," meaning moon) originated. People thought that the phases of the moon could cause or exacerbate mental

and physical ailments. In the Jewish context, such conditions were often attributed to demonic influence or spiritual oppression, and healing was sought through divine intervention.

## HELPS Word-studies

4583 *selēniázomai* (from [4582](#) /*selēnē*, "moon") – properly, *moon-struck*, acting like a *lunatic* –

literally, "someone controlled by the moon" rather than reason.

## NAS Exhaustive Concordance

### Word Origin

from [seléné](#)

### Definition

to be moonstruck, spec. be epileptic (supposedly influenced by the moon)

### NASB Translation

epileptics (1), lunatic (1).

## Thayer's Greek Lexicon

STRONGS NT 4583: *σεληνιάζομαι*

*σεληνιάζομαι*; (*σελήνη*); (literally, **to be moon-struck** (cf. **lunatic**);

see Wetstein on [Matthew 4:24](#); Suicer, Thesaurus ii. 945f; BB. DD., under the word ); **to be epileptic** (epilepsy being supposed to return and increase with the increase of the moon): [Matthew 4:24](#); [Matthew 17:15](#). (Manetho *carm.* 4, 81 and 217; (Lucian, others); ecclesiastical writings.)

## Strong's Exhaustive Concordance

be a lunatic.

Middle voice or passive from a presumed derivative of [selene](#); to be moon-struck, i.e. Crazy -- be a lunatic.

see GREEK [selene](#)

## Strong's Lexicon

paralutikos: Paralytic

**Original Word:** παραλυτικός

**Part of Speech:** Adjective

**Transliteration:** paralutikos

**Pronunciation:** pah-rah-loo-TEE-kos

**Phonetic Spelling:** (par-al-oo-tee-kos')

**Definition:** Paralytic

**Meaning:** afflicted with paralysis.

**Word Origin:** Derived from the Greek verb παραλύω (paraluō), meaning *"to loosen"* or *"to disable."*

**Corresponding Greek / Hebrew Entries:** While there is no direct Hebrew equivalent for "paralutikos," the concept of physical ailments and healing is present in the Hebrew Scriptures, such as in the stories of Naaman's leprosy (2 Kings 5) and the healing promises in Isaiah 35:5-6.

**Usage:** The term "paralutikos" refers to **a person suffering from paralysis, a condition characterized by the loss of the ability to move certain parts of the body. In the New Testament, it is used to describe individuals who are physically incapacitated and unable to walk.**

### Cultural and Historical Background:

In the ancient world, paralysis was a condition that left individuals dependent on others for mobility and care. There were limited medical treatments available, and

## those afflicted often faced social and economic challenges.

In Jewish culture, physical ailments were sometimes viewed as a result of sin, leading to social stigma.

*The healing of paralytics by Jesus was a powerful demonstration of His authority and compassion, challenging prevailing beliefs and showcasing the inbreaking of God's kingdom.*

### **NAS Exhaustive Concordance**

#### *Word Origin*

from [paraluó](#)

#### *Definition*

paralytic

#### *NASB Translation*

paralytic (8), paralytics (1), paralyzed (1).

### **Thayer's Greek Lexicon**

**STRONGS NT 3885: παραλυτικός**

**παραλυτικός, παραλυτικη, παραλυτικόν** (from **παραλύω**, which see), **paralytic**, i. e. suffering from the relaxing of the nerves of one side; universally, **disabled, weak of limb** (A. V. **palsied, sick of the palsy**): [Matthew 4:24](#); [Matthew 8:6](#); [Matthew 9:2, 6](#); [Mark 2:3-5, 9](#); and L WH marginal reading in [Luke 5:24](#). (Cf. Riehm, HWB, under the word Krankheiten, 5; B. D. American edition, p. 1866b.)

### **Strong's Exhaustive Concordance**

a paralytic

From a derivative of [paraluo](#); as if dissolved, i.e. "paralytic" -- that had (sick of) the palsy.

see GREEK [paraluo](#)

## ◀ 2323. therapeuó ▶

### Strong's Lexicon

therapeuó: To heal, cure, restore to health

**Original Word:** θεραπεύω

**Part of Speech:** Verb

**Transliteration:** therapeuó

**Pronunciation:** ther-ap-yoo'-o

**Phonetic Spelling:** (ther-ap-yoo'-o)

**Definition:** To heal, cure, restore to health

**Meaning:** I care for, attend, serve, treat, especially of a physician; hence: I heal.

**Word Origin:** Derived from a primary word *"therapōn"* *(an attendant, servant)*

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent often associated with healing is רפא (rapha, Strong's H7495), which also means to heal or restore.

**Usage:** The Greek verb "therapeuó" primarily means to heal or cure, often used in the context of physical healing. It can also imply serving or attending to someone, reflecting a broader sense of care and restoration. In the New Testament, it is frequently used to describe the miraculous healings performed by Jesus and His disciples, emphasizing divine intervention and compassion.

**Cultural and Historical Background:** In the Greco-Roman world, healing was often associated with religious practices and deities, such as Asclepius, the god of medicine. However, **the New Testament presents Jesus as the ultimate healer, whose authority over sickness and disease demonstrates His divine nature and the**

**inbreaking of God's kingdom.** Healing was a sign of the Messiah's arrival and a foretaste of the complete restoration promised in the eschaton.

## HELPS Word-studies

**2323** *therapeúō* – properly, *heal*, reversing a physical condition to restore a person having an illness (disease, infirmity).

[[2323](#) (*therapeúō*), the root of "therapy" and "therapeutic," usually involves *natural elements* in the process of healing.]

## NAS Exhaustive Concordance

### Word Origin

from [therapón](#)

### Definition

to serve, cure

### NASB Translation

cure (1), cured (4), get healed (1), getting cured (1), heal (9), healed (21), healing (5), served (1).

## Thayer's Greek Lexicon

### STRONGS NT 2323: θεραπεύω

θεραπεύω; imperfect ἐθεράπευον; future θερπεύσω; 1 aorist ἐθεράπευσα; passive, present θεραπεύομαι; imperfect ἐθεραπευομην; perfect participle τεθεραπευμενος; 1 aorist ἐθεραπευθην; (θέραψ, equivalent to θεράπων); from Homer down;

**1. to serve, do service:** [τινα](#), to one; passive, [θεραπεύεται ὑπό τίνος](#), [Acts 17:25](#).

**2. to heal, cure, restore to health:** [Matthew 12:10](#); [Mark 6:5](#); [Luke 6:7](#); [Luke 9:6](#); [Luke 13:14](#); [Luke 14:3](#); [τινα](#), [Matthew 4:24](#); [Matthew 8:7, 16](#), etc.; [Mark 1:34](#); [Mark 3:10](#); [Luke 4:23](#); [Luke 10:9](#); passive, [John 5:10](#); [Acts 4:14](#); [Acts 5:16](#), etc.; [τινα ἀπό τίνος](#), to cure one of any disease, [Luke 7:21](#); passive, [Luke 5:15](#); [Luke 8:2](#); [θεραπεύειν νόσους, μαλακίαν](#): [Matthew 4:23](#); [Matthew 9:35](#); [Matthew 10:1](#); [Mark 3:15](#) (R G L, Tr marginal reading in brackets); [Luke 9:1](#); a wound, passive, [Revelation 13:3, 12](#).

## Strong's Exhaustive Concordance

cure, heal, worship.

From the same as [therapon](#); to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.

see GREEK [therapon](#)

## ◀ 4008. peran ▶

### Strong's Lexicon

**peran:** Beyond, across, on the other side

**Original Word:** πέραν

**Part of Speech:** Adverb

**Transliteration:** peran

**Pronunciation:** peh'-ran

**Phonetic Spelling:** (per'-an)

**Definition:** **Beyond**, across, on the other side

**Meaning:** over, on the other side, beyond.

**Word Origin:** From a derivative of the Greek word πέρα (pera), meaning "beyond" or "further."

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent often used in similar contexts is עָבַר (eber), Strong's Hebrew #5676, which also means "beyond" or "across."

**Usage:** The Greek word "peran" is used to denote a location that is beyond or across a certain point, often referring to the other side of a body of water or a boundary. It is used in the New Testament to describe geographical locations, particularly in relation to the Sea of Galilee and the Jordan River.

**Cultural and Historical Background:** In the context of the New Testament, "peran" often refers to regions across the Jordan River or the Sea of Galilee. These areas were significant in the ministry of Jesus, as He frequently traveled across these bodies of water to reach different communities. The term reflects the geographical and cultural divisions present in the land of Israel during the time of Jesus, where crossing to the "other side" could mean entering a different cultural or political region.

### NAS Exhaustive Concordance

### Word Origin

akin to pera (on the further side)

### Definition

on the other side

### NASB Translation

beyond (8), cross (1), other side (13), over (1).

## Thayer's Greek Lexicon

### STRONGS NT 4008: περαιτέρω

περαιτέρω (from *περαιτέρος*, comparative of *πέρα*), adverb, from Aeschylus down, **further, beyond, besides**: [Acts 19:39](#) L Tr WH, for R G *περί ἐτέρων*. With this compare *οὐδέν ζητήσετέ περαιτέρω*, Plato, Phaedo,

c. 56, at the end, p. 107 b.

**STRONGS NT 4008: πέρανπέραν**, Ionic and epic *περην*, adv, from Homer down; the Sept. for עֲרָב; **beyond, on the other side**;

**a.** *τό πέραν*, the region beyond, the opposite shore: [Matthew 8:18, 28](#); [Matthew 14:22](#); [Matthew 16:5](#); [Mark 4:35](#); [Mark 5:21](#); [Mark 6:45](#); [Mark 8:13](#).

**b.** joined (like a preposition) with a genitive (Winer's Grammar, § 54, 6): *πέραν τῆς θαλάσσης*, [John 6:22, 25](#); *πέραν τοῦ Ἰορδάνου*, [Matthew 4:15](#); [Matthew 19:1](#); ([Mark 10:1](#) L T Tr WH); [John 1:28](#); [John 3:26](#); with verbs of going it marks direction toward a place (**over, beyond**) [John 6:1, 17](#); [John 10:40](#); [John 18:1](#); of the place whence ([Matthew 4:25](#)); [Mark 3:8](#). *τό πέραν τῆς θαλάσσης*, [Mark 5:1](#); (*τοῦ Ἰορδάνου*, [Mark 10:1](#) R G); *τῆς λίμνης*, [Luke 13:22](#) (*τοῦ ποταμοῦ*, Xenophon, an. 3, 5, 2). (See Sophocles, Lexicon, under the word.)

## Strong's Exhaustive Concordance

**beyond, further,** over.

Apparently accusative case of an obsolete derivative of peiro (to "pierce"); through (as adverb or preposition), i.e. Across -- **beyond, farther** (other) side, over.

## ◀ Matthew 4:25 ▶

### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">2532</a> [e]	Καὶ <a href="#">kai</a>	And	<a href="#">Conj</a>
<a href="#">190</a> [e]	ἠκολούθησαν <a href="#">ēkolouthēsan</a>	followed	<a href="#">V-AIA-3P</a>
<a href="#">846</a> [e]	αὐτῷ <a href="#">autō</a>	Him	<a href="#">PPro-DM3S</a>
<a href="#">3793</a> [e]	ὄχλοι <a href="#">ochloi</a>	crowds	<a href="#">N-NMP</a>
<a href="#">4183</a> [e]	πολλοὶ <a href="#">polloi</a>	great	<a href="#">Adj-NMP</a>
<a href="#">575</a> [e]	ἀπὸ <a href="#">apo</a>	from	<a href="#">Prep</a>
<a href="#">3588</a> [e]	τῆς <a href="#">tēs</a>	-	<a href="#">Art-GFS</a>
<a href="#">1056</a> [e]	Γαλιλαίας <a href="#">Galilaias</a>	Galilee,	<a href="#">N-GFS</a>
<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">1179</a> [e]	Δεκαπόλεως <a href="#">Dekapoleōs</a>	[the] Decapolis,	<a href="#">N-GFS</a>

<a href="#">2532 [e]</a>	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">2414 [e]</a>	Ἱεροσολύμων <a href="#">Hierosolymōn</a>	Jerusalem,	<a href="#">N-GNP</a>
<a href="#">2532 [e]</a>	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">2449 [e]</a>	Ἰουδαίας <a href="#">Ioudaias</a>	Judea,	<a href="#">N-GFS</a>
<a href="#">2532 [e]</a>	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">4008 [e]</a>	πέραν <a href="#">peran</a>	beyond	<a href="#">Prep</a>
<a href="#">3588 [e]</a>	τοῦ <a href="#">tou</a>	the	<a href="#">Art-GMS</a>
<a href="#">2446 [e]</a>	Ἰορδάνου. <a href="#">Iordanou</a>	Jordan.	<a href="#">N-GMS</a>

## [The Expositor's Bible Commentary:](#)

### *Spreading the news of the kingdom* (4:23–25)

Summaries are common to narrative literature; but the one before us, with its parallel in 9:35–38, has distinctive features.

### *The Harvest Is Plentiful, the Laborers Few*

[35](#)And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction. [36](#)When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. [37](#)Then he said to his disciples, “The harvest is plentiful, but the laborers are few; [38](#)therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.”

- 1. It does not just summarize what has gone before but shows the geographical extent and varied activity of Jesus’ ministry.**
- 2. It therefore sets the stage for the particular discourses and stories that follow and implies that the material presented is but a representative sampling of what was available.**
- 3. It is not a mere chronicle but conveys theological substance. Thus, it is easy to detect different emphases between this summary and 9:35–38 (see comments in loc.).**

Older commentators see in vv. 23–25 a first circuit of Galilee and in 9:35–38 a second one. This is possible, but both pericopes may refer to the constant ministry of Jesus rather than to tightly defined circuits.

## v.23

Jesus' ministry included teaching, preaching, and healing.

Galilee, the district covered, is small (approximately seventy by forty miles); but according to Josephus (Life 235 [45]; War III, 41–43 [iii.2]), writing one generation later, Galilee had 204 cities and villages, each with no fewer than fifteen thousand persons. Even if this figure refers only to the walled cities and not to the villages (which is not what Josephus says), a most conservative estimate points to a large population, even if less than Josephus's three million. At the rate of two villages or towns per day, three months would be required to visit all of them, with no time off for the Sabbath. Jesus "went around doing good" (Acts 10:38; cf. Mark 1:39; 6:6). The sheer physical drain must have been enormous. Above all we must recognize that Jesus was an itinerant preacher and teacher who necessarily

**repeated approximately the same material again and again and faced the same problems, illnesses, and needs again and again.**

The connection between “teaching” and “synagogue” recurs at 9:35; 13:54. A visiting Jew might well be asked to teach in the local synagogue (on which cf. Moore, *Judaism*, 1:281–307; Douglas, *Illustrated Dictionary*, 3:1499–503) as part of regular worship (e.g., Luke 4:16). The word “their” may indicate a time when the synagogue and the church had divided. On the other hand, it may simply indicate that the author and his readers viewed these events from outside Galilee (see further on 7:29; 9:35 et al.).

***The message Jesus preaches is the “good news [euangelion, “gospel”] of the kingdom.” The term recurs in 9:35; 24:14, and becomes “this gospel” in 26:13.***

“Of the kingdom” is an objective genitive: the “good news” concerns the kingdom (cf. Notes), whose “nearness” has already been announced (3:2; 4:17) and which **is the central subject of the Sermon on the Mount** (ch. 5–7).

Mark prefers “the gospel” or “the gospel of Christ” or “the gospel of God” (Mark 1:1, 14; 8:35; 10:29; 13:10); but the difference between these expressions and “gospel of the kingdom” is purely linguistic, since the “good news” concerns God and the inbreaking of his saying reign in the person of his Son the Messiah.

**The healings of various diseases among the people further attest the kingdom’s presence and advance (cf. 11:2–6; Isa 35:5–6).**

Walvoord (p. 39) relegates these “kingdom blessings ... due for fulfillment in the future kingdom” to the status of mere “credentials of the King”; but **if the kingdom blessings are present, then the kingdom too must have broken in, even if not yet in the splendor of its consummation (cf. Rev 21:3–5).**

## **v.24**

The geographical extent of “Syria” is uncertain.

From the perspective of Jesus in Galilee, Syria was to the north. From the Roman viewpoint Syria was a Roman province embracing all Palestine (cf. Luke 2:2; Acts 15:23, 41; Gal 1:21), Galilee excepted, since it was under the independent administration of Herod Antipas at this time.

The term **“Syria”** reflects the extent of the excitement aroused by Jesus’ ministry;

*if the Roman use of the term is here presumed,  
it shows his effect on people far beyond  
the borders of Israel.*

Those “ill with various diseases” and “those suffering severe” pain are divided into three overlapping categories:

(1) the demon possessed (cf. Mt 8:28–34; 12:22–29);

(2) those having seizures—viz., any kind of insanity or irrational behavior whether or not related to demon possession (17:14–18; on *selēniazomenous* [“epileptics”], which etymologically refers to the “moonstruck” [i.e., “lunatic”], cf. DNTT, 3:734; J.M. Ross, “Epileptic or Moonstruck?” BTh 29 [1978]: 126–28)—and

(3) the paralyzed, who also had various causes.

In the NT sickness may result directly from a particular sin (e.g., John 5:14; 1 Cor 11:30) or may not (e.g., John 9:2–3). But both Scripture and Jewish tradition take sickness as resulting directly or indirectly from living in a fallen world (cf. on 8:17).

The Messianic Age would end such grief  
(Isa 11:1–5; 35:5–6).

*Therefore, Jesus' miracles, dealing with every kind of ailment, not only herald the kingdom but show that God has pledged himself to deal with sin at a basic level* (cf. Mt 1:21; 8:17).

## v.25

**Jesus' reputation at this point extended far beyond Galilee**, even though that is where the light "dawned" (v. 16).

Two of the named areas, the region across the Jordan (east bank? see on v. 15) and the Decapolis, were mostly made up of Gentiles, a fact already emphasized (see on 1:3–5; 2:1–12, 22–23; 3:9; 4:8, 15–16).

**The Decapolis (lit., "Ten Cities")** refers to a region east of Galilee extending from Damascus in the north to Philadelphia in the south, ten cities (under varied reckonings) making up the count (cf. S. Thomas Parker, "The Decapolis Reviewed," JBL 94 [1975]: 437–41).

People from all these areas  
"followed" Jesus.

*Despite contrary arguments "follow" does not necessarily indicate solid discipleship. It may, as here, refer to those who at some particular time followed Jesus around in*

## *his itinerant ministry and thus were loosely considered his disciples.*

### Notes

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- 23** Further evidence that “preaching the good news of the kingdom” requires taking “of the kingdom” as an objective genitive is suggested by comparing the Greek κηρύσσω τὸ εὐαγγέλιον τῆς βασιλείας (*kēryssōn to euangelion tēs basileias*, “preaching the good news of the kingdom”) with the expression found in Luke 8:1: εὐαγγελιζόμενος τὴν βασιλείαν (*euangelizomenos tēn basileian*, “proclaiming the good news of the kingdom”), in which “kingdom” is the direct object.
- 24** The strange expression τοὺς κακῶς ἔχοντας (*tous kakōs echontas*; NIV, “[those] ill”) is idiomatic: elsewhere in the NT, only at 8:16; 9:12; 14:35; Mark 1:32; 2:17; 6:55; Luke 5:31. The only other strictly comparable constructions in the NT are in Acts 24:25; 1 Tim 5:25; 1 Peter 4:5.<sup>1</sup>

## MacArthur Commentary on Matthew:

### The King’s Divine Credentials

(4:23–25)

And Jesus was going about in all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people. And the news about Him went out into all Syria; and they brought to Him all who were ill, taken with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them. And great multitudes followed Him from Galilee and Decapolis and Jerusalem and Judea and from beyond the Jordan. (4:23–25)

One of the ways in which Jesus demonstrated His divine character and power was through

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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), 120–122.

miracles of healing, which served as messianic credentials. John was especially concerned with those credentials, and his gospel features them.

*He makes it clear that “many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name” (John 20:30–31).*

Matthew also confirms that through His mighty works Jesus presented Himself as the Messiah, the great coming King.

*The primary purpose of all four gospel writers was to present Jesus as being more than a man.  
He was the very Son of God.*

Apart from that central truth everything else about Him would be of little consequence. It would be of absolutely *no* consequence as far as salvation is concerned. But in light of that truth...

**Everything about Him is of supreme significance.**

What He said was the Word of God,  
and what He did was the work of God.

**He who believes in Me does not believe in Me, but in Him who sent Me. And he who beholds Me beholds the One who sent Me. I have come as light into the world, that everyone who believes in Me may not remain in darkness. And if anyone hears My sayings, and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. He who rejects Me, and**

does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. For I did not speak on My own initiative, but the Father Himself who sent Me has given Me commandment, what to say, and what to speak. And I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me. (John 12:44–50)

Jesus' claims were so astounding that His enemies desperately suggested that He must be demon-possessed or insane. But others were wiser, "saying, 'These are not the sayings of one demon-possessed. A demon cannot open the eyes of the blind, can he?' " (John 10:19–21). The man healed of blindness told the disbelieving Pharisees, "Well, here is an amazing thing, that you do not know where He is from, and yet He opened my eyes. We know that God does not hear sinners; but if anyone is God-fearing, and does His will, He hears him. Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. If this man were not from God, He could do nothing" (9:30–33).

*Jesus' amazing words were backed up  
by His amazing works.*

On another occasion the officers of the chief priests and Pharisees reported, ***"Never did a man speak the way this man speaks"*** (John 7:46). At the end of the Sermon on the Mount, ***"the multitudes were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes"*** (Matt. 7:28–29).

The words Jesus said were also overpowering marks of His messiahship and His majesty.

Matthew focuses both on Jesus' words and His works as, in 4:23–25, he introduces His ministry of teaching, preaching, and healing.

He has already demonstrated that Jesus came at the right time and place and with the right message (4:12–17), and that for His work He chose the right partners (vv. 18–22). Now he shows that

He came with the right plan—to establish His deity by His words and His works.

# TEACHING

*And Jesus was going about in all Galilee, teaching in their synagogues* (4:23a)

**Was going about** (from *periagō*) is in the imperfect tense, indicating repeated and continuous action.

This verse summarizes Jesus' entire Galilean ministry.

**HIS GOING ABOUT IN ALL GALILEE IS GIVEN IN DETAIL IN CHAPTERS 5–9. HIS WORDS ARE THE SUBJECT OF CHAPTERS 5–7 (THE SERMON ON THE MOUNT), AND HIS WORKS ARE THE FOCUS OF CHAPTERS 8–9.**

Matthew does not imply that Jesus visited every village in Galilee, but emphasizes that He ministered throughout the region.

Because **the entire region was only some sixty by thirty miles**, and Jesus moved about in it, anyone interested in seeing and hearing Him would not have had far to travel. **In the time that He had, He ministered to as many people as He possibly could.**

**Though that vicinity had long been known as “Galilee of the Gentiles” (see 4:15; Isa. 9:1), Jesus’ ministry there apparently concentrated in the Jewish synagogues.**

The synagogue is believed to have developed during the Babylonian exile, and its use was greatly expanded during the intertestamental period. By New Testament times, the synagogue had become the most important institution in Jewish life.

*Although the Temple remained by far the holiest shrine of Judaism, many Jews lived thousands of miles from Jerusalem and could never expect to visit there. But synagogues could be established anywhere in Israel or beyond, and around them virtually all Jewish religious and social life centered.*

The synagogue not only was the primary place of worship but also of study, community fellowship, and of legal activity.

**The greatest tragedy for most Jews was to be disfellowshipped from the synagogue, to be unsynagogued (*aposunagōgos*, John 12:42). That is what happened to Jews who became Christians. It was such a terrible prospect that, as we assume from the repeated warnings of the book of Hebrews (6:4–6; 10:35–39; etc.), many**

# **Jews who recognized the truth of the gospel refused to become Christians because of the certainty of being ostracized from the Jewish community.**

Most synagogues were built on a hill, often on the highest point of a town. Many had a tall pole jutting into the sky, much like a church steeple, making them stand out and be easy to find. Frequently they were built on banks of rivers, sometimes—as the one whose ruins are a popular attraction in modern Capernaum—without a roof.

Worship was held every Sabbath, which began at sundown on Friday and ended at sundown on Saturday.

**The Jews had special services on the second and fifth days of every week** and observed the festivals prescribed in the law as well as numerous others that had developed by tradition.

During the Sabbath services, sections of the Torah (law) and the prophets were read. That was followed by various prayers, singing, and responses. Then a text of Scripture would be expounded, possibly following the pattern begun by Ezra after the return from Babylon (see Neh. 8:1–8).

Often visiting dignitaries or rabbis would be given the honor of expounding the Scripture, a practice of which both Jesus and Paul took advantage on numerous occasions (see [Luke 4:16–17](#); [Acts 13:15–16](#)).

*The affairs of the average village synagogue were usually administered by ten elders of the congregation, of whom three were called rulers. The rulers decided whether or not to admit a proselyte into fellowship and settled disputes of all sorts. A fourth ruler, called the angel, served as chairman of the synagogue. Some of the elders functioned as servers, carrying out the decisions of the four rulers. One elder interpreted the ancient Hebrew into the vernacular, one headed the theological school, which every synagogue had, and one served as a popular instructor, teaching on a level that the average member could understand.*

During Roman rule the synagogue officials had the power to settle virtually every legal dispute within their congregations and even to inflict punishment, with the one exception of execution. That is why the Jewish leaders needed Pilate's permission to crucify Jesus. Even the Sanhedrin, the supreme council of Jerusalem, had no such right.

The synagogue served as public school for boys, where they studied the Talmud and learned to read, write, and do basic arithmetic. For men, the synagogue was a place of advanced theological study.

The **synagogues** of **Galilee** provided Jesus with His first platforms for **teaching**. In almost every community of any size He would have found a synagogue, and in the early part of His ministry He was welcomed in most of them. As a visiting rabbi He was often asked to read and expound Scripture, as He readily did (see Luke 4:16–21).

It was in the synagogues that believing, sincere Israelites would be found. Here, if anywhere, Jesus could expect to find those who would hear and accept His divine message. Here is where God's faithful remnant came to worship God and to be taught His Word.

**TEACHING IS FROM *DIDASKŌ*, FROM WHICH WE GET DIDACTIC** and which refers to **THE PASSING ON OF INFORMATION**—often, but not necessarily, in a formal setting.

**It focused on content, with the purpose of discovering the truth—contrary to the forums so popular among Greeks, where discussion and the bantering about of various**

ideas and opinions was the primary concern (see Acts 17:21).

*Synagogue teaching, as illustrated by that of Jesus, was basically expository. Scripture was read and explained section by section, often verse by verse.*

# PREACHING

*and proclaiming the gospel of the kingdom (4:23b)*

**Proclaiming** is from a term (*kērussō*) often translated “to preach.”

THE ROOT IDEA IS TO HERALD, OR CRY OUT.

Whereas *didaskō* relates to explaining a message, *kērussō* relates simply to announcing it.

While interpreting the Old Testament in His teaching He also was ***proclaiming the gospel of the kingdom***, announcing the fact that God's long-promised Messiah and King had come to establish His ***kingdom***.

He continued and extended the heralding that John the Baptist had begun.

**THAT WHICH IS PROCLAIMED IS THE *KĒRUGMA* (MATT. 12:41; ROM. 16:25; TITUS 1:3; ETC.), AND THAT WHICH IS TAUGHT IS THE *DIDACHĒ* (MATT. 7:28; ROM. 16:17; ETC.). THE MESSAGE**

**PROCLAIMED NEEDS TO BE EXPLAINED,  
AND VICE VERSA.**

*Gospel means “good news,” and it was the good news that the **kingdom** was coming that Jesus preached throughout Galilee.*

That was the supreme truth, the great good news, around which all of His teaching centered.

From His baptism to His ascension Jesus preached the kingdom.

“Until the day when He was taken up,” Luke tells us, Jesus was “speaking of the things concerning the kingdom of God” (Acts 1:2–3).

**HE NEVER ALLOWED HIMSELF TO GET SIDETRACKED INTO ECONOMICS, SOCIAL ISSUES, POLITICS, OR PERSONAL DISPUTES. HIS TEACHING AND PREACHING FOCUSED ENTIRELY ON EXPOUNDING GOD’S WORD AND**

## **PROCLAIMING GOD’S KINGDOM—A SOUND PATTERN FOR EVERY FAITHFUL MESSENGER OF THE GOSPEL.**

John the Baptist heralded the kingdom, but not **the gospel of the kingdom**. Good news as such was not the primary feature in his preaching. His preaching called men to repent of their sins and to prepare themselves for the coming of the King (3:1–10). He focused on sin and judgment. His was the bad news that pointed up the graciousness of the good news about to come. When Jesus’ ministry was more and more resisted by the Jewish leaders, His preaching became more and more stern, even sterner than that of John the Baptist. As hypocrisy became more evident and hostility became more vehement, Jesus’ words became more harsh.

**But the King’s first proclamation was of good news, God’s marvelous offer to deliver “us from the domain of darkness, and [to transfer] us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins” (Col. 1:13–14).**

The **gospel** is the good news of salvation through Jesus Christ, the good news that God’s **kingdom** (the sphere of God’s rule

by the grace of salvation) is open to anyone who puts his trust in the King.

The Jews were then under the rule of Rome, and before that they had been under the Greeks, the Medes and Persians, and the Babylonians. Even when they had their own kingdom and their own kings, their condition was far from ideal. Because they were not satisfied to have the Lord as their King, they insisted on having human kings, like all the other nations (1 Sam. 12:12). But those kings brought little peace, prosperity, or happiness, and much sorrow, tragedy, and corruption.

**When Jesus preached and taught, He was announcing that He was the King who had come to bring God's promised perfect kingdom.**

Had they accepted the One who now proclaimed the good news of the kingdom to them, the Jews could have had that kingdom established in their midst. Had they accepted Jesus as the Messiah, His kingdom then would have come on earth. But because they rejected the King and His **gospel**, they rejected the earthly, promised **kingdom**.

**Jesus spoke powerful words, eternal words, words like no man before had ever spoken. Even the people in His hometown of Nazareth "were speaking well of Him, and wondering at the**

gracious words which were falling from His lips” (Luke 4:22). When He went down to Capernaum, “they were amazed at His teaching, for His message was with authority” (v. 32). Jesus’ cleverest enemies could never trap Him in His words, or confuse Him or confound Him or find any error in what He said. His teaching and His preaching about the kingdom were the divine credentials of His words.

## HEALING

and healing every kind of disease and every kind of sickness among the people. And the news about Him went out into all Syria; and they brought to Him all who were ill, taken with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them. And great multitudes followed Him from Galilee and Decapolis and Jerusalem and Judea and from beyond the Jordan. (4:23c–25)

Some people are sick and unhealthy because of their own foolish habits, whereas others suffer as a direct consequence of their sin. God sometimes uses physical affliction to discipline His people. Many of the Corinthian Christians were weak, sick, and had even died because they profaned the Lord’s Supper (1 Cor. 11:30). Ananias and Sapphira lost their lives for lying to the Holy Spirit (Acts 5:1–10). Yet Scripture makes it equally clear that all suffering and disease are not caused by sin, ignorance, errors in judgment, or God’s discipline.

Job suffered greatly, though he was blameless, upright, feared God, and turned away from evil (Job 1:1). When Jesus’ disciples assumed that the man who was born blind was being punished either for his own sin or that of his parents, Jesus corrected them. “It was neither that this man sinned, nor his parents; but it was in order that the works of God might be displayed in him” (John 9:1–3).

## Jesus' **healing** was a divine verification.

His words should have been sufficient evidence of His messiahship, as they were for those who truly believed.

The disciples left everything to follow Jesus before He performed a miracle of any sort. Many heard Him and believed in Him who had no need of healing for themselves or for their family or friends. It is possible that many who heard and believed in Christ never saw Him perform a miracle—just as many believed John the Baptist's message, although "John performed no sign" (John 10:41).

**Yet Jesus' healing ministry was a powerful addition to the evidence of His teaching and preaching.**

Alexander Maclaren said,

*"It may be doubted whether we have an adequate notion of the immense number of Christ's miracles. Those recorded are but a small portion of those done. Those early ones were illustrations of the nature of His kingdom; they were His first gifts to His kingdom subjects."*

The writer of Hebrews says of the gospel of the kingdom that *“after it was at the first spoken through the Lord, it was confirmed to us by those who heard, God also bearing witness with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will”* (Heb. 2:3–4). Like Jesus’ words, the miracles were a foretaste of His glorious, earthly kingdom. **To get some idea of what the millennial kingdom will be like we need only multiply His words and His miracles ten-thousandfold.**

*Jesus healed every kind of disease and every kind of sickness among the people.* This universal character of the healings is expanded and illustrated in the following verse: ***And the news about Him went out into all Syria; and they brought to Him all who were ill, taken with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them.***

*In Jesus’ day Syria was a Roman province that took in all of Palestine, including Galilee. In the context of this verse, however, it may refer only to the northern part, of which Damascus was the major city. In any case, the point is that Jesus’ fame spread well beyond the area in which He was ministering.*

From a wide surrounding area the people **brought to Him all who were ill**, in hope that He would heal them.

Until modern times, with our great advances in sanitary and medical knowledge, disease was frequently rampant. Plagues stopped only when

they had run their natural course, leaving behind countless dead and many others who were disfigured or crippled. Simple infections often became life-threatening. It is not strange, therefore, that news of a healer who could cure any affliction spread like wildfire.

As representative of the **various diseases and pains**, Matthew mentions three specific types that Jesus healed. **Diseases** signifies the many maladies, whereas **pains** refers to the many symptoms.

The first type of malady was that suffered by **demoniacs**, those whose afflictions were caused by demons. It is clear from Scripture, especially the New Testament, that many physical and mental afflictions are caused directly by Satan through the operation of his demons.

Chapters 9, 12, and 17 of Matthew, and chapters 9 of Mark and 13 of Luke give abundant evidence of demon-related afflictions. The ability to cast out demons is often referred to as the gift of miracles (literally, “powers”; 1 Cor. 12:10, 28–29), the divine power given specifically to combat the demonic powers of darkness (see Luke 9:1; 10:17–19; Acts 8:6–7; cf. Eph. 6:12).

The second group that Jesus healed were **epileptics**. The King James renders the original (*selēniazō*) as “**lunatic**,” which, like the Greek, literally means “moonstruck.” In many cultures the mentally ill and those who have convulsions or seizures have been thought to be under the influence of the

moon. From other biblical references, such as Matthew 17:15, as well as from descriptions of the affliction in other ancient literature, it is almost certain that the disease was epilepsy, which involves disorder of the central nervous system.

The third group were the **paralytics**, a general term representing a wide range of crippling handicaps.

***The three terms Matthew uses characterize the three broad areas of man's afflictions—the spiritual, the mental/nervous, and the physical.***

Jesus was able to overpower whatever evil afflicted those who came to Him. The earthly aspect of His kingdom will have no place for anything harmful, anything wicked, anything less than perfect wholeness and perfect goodness.

*“On that day the deaf shall hear, ... the eyes of the blind shall see. The afflicted also shall increase their gladness in the Lord, and the needy of mankind shall rejoice in the Holy One of Israel” (Isa. 29:18–19; cf. 11:6–9).*

***They brought to Him all who were ill, ...and He healed them.***

The great reformed theologian **B. B. Warfield** said,

“When our Lord came down to earth He drew heaven with Him. The signs which accompanied His ministry were but the trailing clouds of glory which He brought from heaven, which is His home. The number of the miracles which He wrought may easily be underrated. It has been said that in effect He banished disease and death from Palestine for the three years of His ministry. One touch of the hem of His garment that He wore could heal whole countries of their pain. One touch of His hand could restore life.”

**Jesus’ miracles accomplished four things above and beyond the immediate and obvious benefit to those who were healed.**

1. First, they proved that He was divine, because no mere human being could do such things. “Believe Me that I am in the Father, and the Father in Me,” Jesus told Philip; “otherwise believe on account of the works themselves” (John 14:11).
2. Second, the wondrous healings showed that God is compassionate toward those who suffer.
3. Third, the miracles showed that Jesus was the prophesied Messiah, because the Old Testament predicted that the Messiah would perform miracles. *When John the Baptist was imprisoned and began to have doubts about Jesus’ messiahship, Jesus told John’s disciples, “Go and report to John what you hear and see: the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them”* (Matt. 11:4–5). **That Jesus did these things predicted of the Messiah (see Isaiah 35:5–10; 61:1–3; etc.) proved His messiahship.**
4. Fourth, the miracles proved that the coming kingdom was a reality, the wonders and signs being a foretaste of the marvelous realm God has in store for those who are His.

*“And Jesus was going about all the cities and the villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of sickness” (Matt. 9:35).*

**(Matt. 9:35)**. A short while later Jesus committed the same message and accompanying powers to His disciples: **“And as**

*you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely you received, freely give” (Matt. 10:7–8).*

A while after that, He pointedly told the unbelieving Pharisees, *“If I cast out demons by the Spirit of God, then the kingdom of God has come upon you” (12:28).*

I am convinced that the only time such miracles will again be performed is just before the millennial kingdom arrives, when the Lord regathers Israel and the tribulation begins. Then, just as at Christ’s (Messiah’s) first coming, “the eyes of the blind will be opened, and the ears of the deaf will be unstopped. Then the lame will leap like a deer, and the tongue of the dumb will shout for joy” (Isa. 35:5–6). When Israel rejected the King at His first coming she also rejected the kingdom. But when the King comes again, the coming of His kingdom will not depend on men’s response. He will establish it then. It will be announced “among the nations, ‘The Lord reigns; indeed, the world is firmly established, it will not be moved’ ” (Ps. 96:10).

To demonstrate the absoluteness of His power and authority, Jesus **healed** everyone who came to Him during His earthly ministry, without exception and without limit.

***He still has power to heal today, with the same absoluteness and completeness; and, as He sovereignly chooses, He does so. But He does not promise to heal everyone who now asks Him, not even those who belong to Him.***

The healing miracles He performed while on earth, like His other miracles and those of the apostles, were temporary authenticating signs to Israel that her Messiah had come. The Scripture now stands to attest to the promise of a coming earthly kingdom.

**Six features of Jesus' healing have never been duplicated**  
since New Testament times.

- 1. First, Jesus healed directly, with a word or a touch,** without prayer and sometimes even without being near the afflicted person.
- 2. Second, Jesus healed instantaneously.** There was no waiting for restoration to come in stages.
- 3. Third, He healed completely, never partially.**
- 4. Fourth, He healed everyone who came to Him,** everyone who was brought to Him, and everyone for whom healing was asked by another. He healed without discrimination as to person or affliction.
- 5. Fifth, Jesus healed organic and congenital problems,** no matter how severe or longstanding.
- 6. Sixth, He brought people back to life.** He healed even after disease had run its full course and taken the life of its victim.

**Those six features also characterized the healing ministry of the apostles.**

At the beginning of the book of Acts we are told of many miracles and signs that the apostles performed. Yet before the end of the book the accounts of miracles cease.

The same diminishing is seen in the epistles. In his early ministry Paul performed many miracles of healing, but years later he simply advised Timothy to take some wine for his stomach ailment (1 Tim. 5:23). At the end of his next letter to Timothy the apostle reports that “Trophimus I left sick at Miletus” (2 Tim. 4:20), apparently beyond the power of Paul to help.

There is no scriptural evidence that, by the end of the apostolic age, miracles of any sort were still performed. Once Israel had turned her back on her Messiah, her divine King, the authenticating signs of the kingdom had no more purpose. They faded and then disappeared altogether.

The **great multitudes** who **followed Him** no doubt came for many reasons besides healing for themselves or others. Many came primarily to hear Him teach and preach, and many no doubt came out of mere curiosity. But **THEY CAME IN GREAT NUMBERS AND FROM GREAT DISTANCES.**

**Decapolis** was a region composed of ten major cities (hence the name, which literally means “ten cities”) located east and south of **Galilee**.

**Beyond the Jordan** probably referred to areas such as Perea, which was south of **Decapolis** and east of **Jerusalem and Judea**.

Many of that great multitude believed in Jesus and were saved, experiencing the kingdom inwardly, the rule of God through the grace of salvation. The vast majority, however, Jew and Gentile alike, did not believe in Him.

They listened to what He said, watched what He did, and received temporary blessings. But they did not accept the One who spoke and who

healed, whose words and works not only give blessing but eternal life.

## **NIV Application Commentary:**

### **Jesus Messiah Displays the Gospel of the Kingdom (4:23-25)**

ONCE JESUS CALLS the four brothers to join him in fishing for human souls, he embarks on the first of at least three extensive ministry tours in Galilee, an area with a population of around three hundred thousand people in two hundred or more villages and towns.

**Matthew gives an insightful summary of the activities on that tour:**

*“Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people.”*

That summary is largely duplicated in 9:35, forming a literary device often called an “inclusio,” a sort of bookends that emphasize the material in the chapters between them.

*In chapters 5–7 Jesus is presented as the Messiah in word in the incomparable Sermon on the Mount, and in chapters 8–9 Jesus is presented as the Messiah at work in the collection of miracle stories.*

Presenting Jesus in this way, Matthew’s readers will know clearly the nature of the kingdom of heaven that Jesus has inaugurated.

**The threefold profile of Jesus’ ministry is highlighted by three participles and their objects.**

**(1) “Teaching”** is often related to **explanation of truth to those already familiar with the content**: Jesus will “teach” the disciples in the Sermon on the Mount (see comments on 5:1–2).

**(2) “Preaching”** generally related to the **proclamation of truth to those unfamiliar with the content**. The gospel of the kingdom will be “preached” to the world as a witness to the Gentiles (24:14).

While too much can be made of either the distinction or the overlap between teaching and preaching, their juxtaposition here may indicate the variation of methods Jesus employed on different occasions for different types of audience.

When in the Jewish synagogues, Jesus clarified the nature of his message from the Old Testament Scriptures, demonstrating that he was the expected messianic deliverer (cf. Luke 4:16–30). When he was in the countryside, where there were likely many not proficient in the Old Testament Scriptures, Jesus gave a straightforward proclamation of the message.

*At the core of all Jesus’ teaching and preaching is the message of the “gospel of the kingdom” (4:23).*

Matthew uses the noun “gospel” (*euangelion*) only four times, and three of them occur in the phrase “the gospel of the kingdom,” found only in Matthew.

The real “good news” is that the age of the kingdom of God has finally dawned in the ministry of Jesus.

Matthew speaks of “their” synagogues (4:23), which may reflect the time of his writing, when Christians have already begun to meet separately from their Jewish compatriots to worship in a distinctly Christian setting. Or it may reflect the distinction that occurred early between the Jewish leadership and Jesus. The

religious leaders, especially the Pharisees and teachers of the law who had their greatest following from the synagogues, early on set themselves in opposition to Jesus and his message, and the phrase “their synagogues” may show the separation between them and Jesus (see 9:35; 10:17; 12:9; 13:54; cf. 23:34).

**(3) This good news is not only taught and preached, but it is also demonstrated through Jesus’ “healing” every disease and sickness among the people.**

Healing signals once again that Jesus has authority over the powers of this world and confirms the arrival of the kingdom of God (11:4–6).

*“Every disease and sickness”* indicates that nothing is beyond Jesus’ ability to heal, an authority he will likewise give to the Twelve on their mission tour in Israel (**10:1**).

These healings take place “among the people [*aos*],” the term that specifies the people of Israel. **Both proclamation and miracle announce that Israel’s hoped-for kingdom promise is at hand.**

***The response to Jesus’ teaching, preaching, and healing is stunning.***

As news of his ministry spreads outside the borders of Galilee, even to the Gentile region of Syria in the north (4:24), people begin bringing to Jesus those beset with all kinds of afflictions.

Matthew emphasizes the impact of Jesus' comprehensive healing ministry by stacking up a list of illnesses:

- *“those suffering severe pain,”*
- the *“demon-possessed”* (indicating Jesus' continuing power over the devil's realm),
- *“epileptics”* (an illness associated with demon-possession in 17:14–21), and
- *“paralytics”* (a distressing affliction at a time when foot-travel was most common).

Matthew's recurring focus on healing emphasizes throughout the narrative that the arrival of the kingdom is confirmed by Jesus' power over all realms of human existence, spiritual, physical, or emotional.

Great crowds respond to Jesus' healing ministry by following him. The term “follow” has just described the response of the four brothers to Jesus' call, so we might assume that Matthew considers the crowds also to have entered into a discipleship relationship with Jesus.

But in the immediately following introduction to the Sermon on the Mount, Matthew makes a distinction

between the crowds and the disciples. Therefore, to “follow” Jesus can be understood in a metaphorical sense to describe discipleship, but it is also used in a spatial sense to describe literal movement. The context will determine how Matthew is using it on any particular occasion.

The crowds who now follow Jesus have responded to his message and healing ministry with enough interest and enthusiasm to come from all over the surrounding regions. They come not only from Galilee but also from the Roman region of the Decapolis, which is the generally Gentile district to the south and east of the Sea of Galilee. Crowds also arrive from the center of Jewish life in Jerusalem and Judea. Moreover, part of the crowd also comes from the region known as “beyond the Jordan,” a common expression to designate the region of Perea, or more generally the territory north and east of the Jordan River.

The areas that Matthew names in 4:24–25 take the reader to the regions that encompass the whole of the area that is populated with Jewish people.

While some of these regions were populated extensively with Gentiles (e.g., the Decapolis), it is doubtful that Matthew means to imply that there is a widespread Gentile following.

Those coming to Jesus are still primarily Jews, but they come from everywhere. Jesus is generating a tremendous stir in Israel with his message of the arrival of the kingdom, which has been validated by such widespread healings.

## JESUS AT CENTER STAGE.

THE STORY THAT MATTHEW RECOUNTS HAS A VARIETY OF SETTINGS AND CHARACTERS THAT MOVE ON AND OFF THE NARRATIVE STAGE. IF WE THINK BACK THROUGH CHAPTERS 1–4, SEVERAL SITUATIONS AND PERSONS IMMEDIATELY SPRING TO MIND. IN THE REMOTE VILLAGE OF NAZARETH, JOSEPH, WITH HIS REMARKABLE INTEGRITY, TAKES CENTER STAGE IN

**CHAPTER 1 AS HE RECEIVES THE ANNOUNCEMENT OF THE MIRACULOUS CONCEPTION OF HIS BETROTHED, MARY. IN CHAPTER 2, SEVERAL DIVERSE SCENES AND CHARACTERS RECEIVE THE LIMELIGHT: THE MAGI ARRIVING FROM THE EAST, EVIL KING HEROD CARRYING OUT HIS DASTARDLY DEEDS FROM THE HOLY CITY OF JERUSALEM, JOSEPH HEROICALLY SAVING THE THREATENED CHILD AND MOTHER BY FLEEING BETHLEHEM TO GO TO EGYPT AND THEN RETURNING TO NAZARETH.**

**FROM THE JUDEAN DESERT JOHN THE BAPTIST MAKES A GRAND ENTRANCE IN CHAPTER 3 AS THE LONG-AWAITED PROPHET WHO COMMANDS REPENTANCE FROM THE PEOPLE OF ISRAEL, INCLUDING THE RELIGIOUS LEADERS. AT THE JORDAN RIVER THE DESCENT OF THE SPIRIT AND THE VOICE OF THE FATHER ADD DRAMATIC EFFECT TO THE BAPTISMAL SCENE OF JESUS. WE HISS IN CHAPTER 4 AS THE EPITOME OF EVIL ARRIVES ON THE STAGE IN THE PERSON OF THE DEVIL, BUT WE APPLAUD AS HE IS BEATEN IN THE FIRST SKIRMISH OF THE WAR BETWEEN JESUS AND SATAN. BY THE SEA OF GALILEE, WE TRY TO PUT OURSELVES IN THE SANDALS OF THE FOUR FISHERMEN AS THEY AMAZINGLY SACRIFICE THEIR LIVELIHOOD TO GO FISH FOR SOULS. EXCITEMENT RISES AS PEOPLE FROM ALL OVER GALILEE AND THE SURROUNDING REGIONS EXPERIENCE HEALING FROM MANY MALADIES.**

**EACH OF THESE SCENES AND CHARACTERS CAPTURES OUR ATTENTION AS THE STORY UNFOLDS—AND RIGHTLY THEY SHOULD, SINCE EACH PLAYS AN IMPORTANT ROLE IN THE HISTORICAL NARRATION.** However, as we think back through these characters, one figure often is left out of the picture—Jesus. We are often so focused on other characters and details of the narrative scene because of what we can learn from them that we overlook the one about whom the entire story is told. **JESUS ALMOST SEEMS TO RECEDE INTO THE BACKDROP.**

**BUT** as we discussed in 1:18–25, although we will learn from the roles of other characters and the scenes in which they appear, **CENTER STAGE ALWAYS BELONGS TO JESUS. FROM 1:1, WHERE HE IS DECLARED TO BE THE CULMINATION OF THE LINE OF DAVID AND OF ABRAHAM, TO 28:20, WHERE HE DECLARES THAT HE WILL BE WITH HIS DISCIPLES UNTIL THE END OF THE AGE, JESUS IS THE ONE ABOUT WHOM THIS ENTIRE GOSPEL IS WRITTEN.**

Although this may seem obvious, unfortunately it is a fundamental hermeneutical principle that is violated on a regular basis by those reading the Gospels and by those teaching or preaching from them. In our search to make the bridge from the text to our world, we can be so focused on the supporting cast and details that most intrigue us that we look right past the primary figure about whom the story was written.

Although other characters and the scenes in which they appear serve an invaluable role by highlighting various facets of Jesus and his ministry, first and foremost Matthew tells a story

about Jesus. This is evident from the present passage, as Matthew features significant truths about Jesus from the setting of his ministry, the four supporting figures, and the multitudes who respond to him.

## Galilee.

Surprisingly, the scene where Jesus conducts his public ministry is Galilee. One familiar with Israel's history may have expected Messiah to focus his ministry on Jerusalem, the center of religious power and prestige and prophetic hope. Galilee is the antithesis of Jerusalem.

But Jesus does not associate with the high and the mighty, and he does not attend to the religious hierarchy. He goes to the land of darkness, where the light of the gospel will shine the brightest.

The prophetic hope of Isaiah 9:1–6 will be fulfilled, but it begins in Galilee, far from Jerusalem, where many hoped the restoration of power and glory would come to the house of David. **It is in Galilee that the hint of the Old Testament hope for all the nations begins. The incidents unfolding in Galilee require that the people's expectations of the messianic ministry must be adjusted.**

## The brothers.

The response of the two sets of brothers is hugely significant, but only because of what it tells us about Jesus' call. **Their response is remarkable evidence that Jesus wields a different kind of messianic authority. Without army, without sword, and without the backing of the religious**

## establishment, Jesus' authority as the inaugurator of the kingdom demands unqualified obedience.

When he calls, people must obey. **Matthew's abrupt narration of the calling of the four brothers assumes a prior relationship with Jesus, and they join Jesus as fellow workers in his kingdom mission.**

But...

*Matthew's account of the call is general enough that it could summon readers at various stages of faith—for example, the person being called to repentance and faith in Jesus as the messianic Savior, or the person hearing a call to leadership in the church, or the person being called to repent of half-hearted devotion and give himself or herself fully to Jesus.*

Discipleship to Jesus is different from what is found among relationships to other religious leaders. **Jesus is the authoritative inaugurator of the kingdom, which indicates for Matthew's readers that their lives will find true fulfillment only as they follow Jesus' call to join him in the advancement of the kingdom of God.**

### The crowds.

The crowds are also evidence of the nature of Jesus' identity and ministry, but their testimony is mixed. On the one hand, the crowds are an enthusiastic witness that the

inauguration of the kingdom includes compassionate care for all of the vagaries of the fallen human condition: physical, emotional, and spiritual. Jesus heals all types of conditions. But on the other hand, the enthusiasm of the crowds is fickle. The response of the crowds at first seems to set an assured, optimistic future for Jesus' ministry.

But we know a different ending. What happened to change the response of the crowds?

Apparently, the initial enthusiasm was more of a testimony to their own needs being met than a testimony of their commitment to Jesus as Messiah.

*Perhaps Matthew wants to encourage his own audience that appearances can be deceiving.*

If the crowd that followed Jesus enthusiastically at the beginning could turn and reject him at the end, then the response to Matthew's readers' mission may need a "reality check." **The initial response of the crowds is not the final validation of Jesus' messianic ministry.**

**THE APPROPRIATE BRIDGE** from the narrative of Matthew's text to contemporary significance lies in determining what the various characters and settings tell us about Jesus and his historical ministry. When we have traversed that bridge, we are much more likely to draw appropriate significance for our own situations.

**Three points surface from the inauguration of Jesus' ministry to Israel:**

**1. The light that dispels darkness brings life.** The geographical region into which Jesus goes to initiate his ministry was Galilee of the Gentiles, which Matthew says is metaphorically a land of darkness, a land under the shadow of death. But the sun doesn't shine any less brightly in Galilee than in Jerusalem

or Bethlehem. The disease rate in Galilee is no higher than Judea or even Samaria. Rather, “darkness” in both the Old and New Testaments is an evocative word. If light symbolizes God, darkness connotes everything that is anti-God: the wicked (Prov. 2:13–14; 1 Thess. 5:4–7), judgment (Ex. 10:21; Matt. 25:30), and death (Ps. 88:13). But few in Galilee can see the darkness or the shadow of death. The Galilee region to this day is one of the most beautiful areas in all of Palestine. The magnificent lake, flowing rivers, rolling hillsides, and luscious agriculture all are found in Galilee. The mansions and theater at Sepphoris and the palaces and stadium at Tiberias indicate that Galilee was not a cultural backwater. Nonetheless, the darkness of this world is real, even though most do not notice it. It is a region under the influence of Gentiles, with their gods, their lifestyles, their worldview.

Although darkness is opaque to humankind, it is transparent to God (Ps. 139:12), and long ago he promised to send light. With the arrival of Jesus a great light now shines in the darkness (Matt. 4:16). **Those responding to the light were ushered into the sphere of life in which darkness and even the shadow of death are dispelled (cf. Job 22:28; Ps. 27:1).**

Other *New Testament authors emphasize this theme, declaring that Jesus is life-giving light in whom is life (John 1:4), and those who follow him “will never walk in darkness but will have the light of life” (John 8:12). Believers are “sons of light” (John 12:36; Eph. 5:8) and “children of light” (1 Thess. 5:5). Light possesses powers essential to true life, so “to be in the light” comes to mean simply “to live.”* This indicates life eternal, but also life temporal on earth. The one who comes into the light of Jesus Messiah is brought into the life that is characterized by light.

This is an essential theme for us to lay hold of. The darkness of our own world is real even when we, or those around us, don’t notice it. **Darkness is most directly the absence of light, so to be away from Jesus is to be in darkness.** This is a necessary perspective to maintain as we go about our day-to-day activities.

**We don’t have to be among the dregs of society to find ourselves in darkness.** I live in a beautiful little beach community in Southern California, where the sun shines brightly for most days of the year. Yet even in the brightness of this little world, people are without Jesus and are living under the cloud of the darkness of this world. We can’t let the superficial appearances of people mask the real needs that even they might not recognize. **To reach them most effectively we must take as our calling**

the joy of living in the light of Jesus and continually allowing our lives to shine into theirs with the true kingdom life.

**2. Jesus' call today.** On the historical level, **the call of the brothers serves foremost to highlight Jesus' authority to enlist mission workers** as the inaugurator of the kingdom. **The brothers' response illustrates how obedience is the only appropriate answer to Jesus' authoritative call.** When Jesus calls, we also must obey.

*Jesus has authority over every area of a disciple's life, and to whatever he calls us, we must immediately obey.*

While this does have significance for those who are heeding a call to salvation, **because of the significant prior relationship between the brothers and Jesus, we cannot assume that Matthew intends this scene to be understood predominantly as a paradigm for evangelism.**

As [John Calvin](#) states, this is ***“not merely a general description of the call to faith, but a particular one for a certain task.”*** Modern readers must hear in Jesus' call a challenge for all of us to put aright our lifelong ambitions.

**These four brothers were already Jesus' disciples, ones who had committed themselves to Jesus as Messiah (cf. [John 1:41; 2:2, 11](#)).**

**BUT IN THIS SCENE, THEY ARE BEING CALLED  
TO PUT THEIR PROFESSION IN PROPER  
PERSPECTIVE IN THE LIGHT OF THE NEEDS OF  
REACHING THEIR WORLD WITH THE MESSAGE  
OF SALVATION.**

As the four are ultimately called to a role as apostles in the foundation of the church, they personally will be required to leave their prior profession.

But not every disciple of Jesus is called to leave behind his or her profession. One of the more striking examples we will see later is Joseph of Arimathea, who was a disciple of Jesus but retained his position in society, along with his great wealth, and offered an indispensable service to Jesus at the moment of greatest need that only he could offer (cf. 27:57–60).

Whatever our profession, whether preacher or plumber, teacher or technician, hotel maid or hospital orderly, discipleship means that we place as the priority of our lives joining with Jesus in reaching our daily world with the good news of life in the kingdom of heaven. I cannot reach non-Christian police officers as

efficiently as committed Christian police officers. No pastor can enter into the complex world of corporate finance as effectively as a committed and knowledgeable Christian businessperson. We each have a privileged place of ministry that is unique to following Jesus in our own daily lives.

**NOR DOES THE BROTHERS' IMMEDIATE OBEDIENCE DENY COMMON SENSE OR APPROPRIATE ACCOUNTABILITY TO THEIR PERSONAL, FAMILIAL, AND PROFESSIONAL RESPONSIBILITIES.**

Although they “left everything,” Peter continues to live in his own home with his wife and mother-in-law, and likely so does his brother Andrew and his family (8:14–15). There is a sense in which Peter and the rest of the Twelve give up everything to play their foundational role in the church, yet we never hear of them abandoning their responsibilities to provide for their families. The apostle **Paul will later rebuke believers who were ministerial busybodies and did not care for the needs of their family (2 Thess. 3:6–13; 1 Tim. 5:8).**

On one level the passage gives insight to the historical circumstances of Jesus' announcement of the kingdom of heaven and his recruitment of four crucial partners in that historically unique pronouncement.

Yet...

*the incident is a paradigm for disciples of all ages to recognize that we must see ourselves as fishers of men in whatever our calling. Our lives find fullest meaning as we follow Jesus' call to join him in advancing the kingdom of heaven.*

### **3. A life-transforming message of the kingdom of**

**God.** Al Green is a modern-day “fisherman.” He was the superstar singer of soul hits in the 1970s, such as “Love and Happiness” and “Let’s Stay Together.” As uplifting as those early melodies were, he experienced a change in his career path that brought an even more powerful message in song. He was “born again” at the height of his popularity, and today he is “the Reverend Al Green,” pastor of a church in Memphis, Tennessee, where he sings hits like “Saved,” and “Straighten Out Your Life.” An interviewer for a secular magazine seemed stumped by the transformation he saw in Green’s life, which he describes as “his chameleon-like nature.”

But the tale of Green’s life is not simply a decision to change styles of music. In his words, it was a calling. While performing a soul concert in Cincinnati in 1979, he slipped from the stage, miraculously avoiding serious injury. Al Green interpreted the event as a calling from God to retire from secular music and lift his voice in praise unto God. His calling brought peaceful wholeness to his life, where he could use his natural talent in the service of the kingdom of God. The rewards of fame don’t hold the same attraction, he says. “Now they have become unimportant to me. The riches are in the souls of men.”<sup>47</sup>

Whether or not our calling is as dramatic as Al Green’s, the story of the ancient call of the four fishermen provides enough incentive for each of us to recognize our responsibility to serve Jesus in the mission of the kingdom of God.

Jesus describes his disciples as light and light-bearers (Matt. 5:14–16), and Paul indicates to the churches in Asia Minor and Macedonia that believer’s lives are a shining light of witness to the world around them (Eph. 5:8; Phil. 2:15).

So...

It is our task now to pass on the divine light we have received, because the world out there will die eternally without it. What we have received in the secret intimacy of the community of believers we are to proclaim fearlessly *“in the light”* (Matt. 10:27; Luke 12:3).

*All those who have entered into the light now bear the responsibility as missionaries of Christ, shining out as “lights in a dark world” with the light of Jesus himself* (Phil. 2:15).

In a chapel message at our seminary, guest speaker and pastor [E. V. Hill](#) made the statement that...

“The church throughout the centuries has struggled with the temptation to be “keepers of the aquarium instead of fishers of men.”

**Those words hit home to each of us in attendance.**

There is a world of hurt outside the walls of our churches & organizations, but we can be so intent on building our ministries that we don't go to where people are hurting. Instead, we just take care of our own.

*As Jesus' disciples, we all have the incredible privilege, and obligation, to carry the message of the gospel of the kingdom to those who live in the darkness all around us.*

[Matthew 4:23-25](#). *Summary account of the Galilean ministry*. A colourless general statement serving as a mere prelude to chapters 5–9. It points to a ministry in Galilee, varied, extensive, and far-famed, conceived by the evangelist as antecedent to the Sermon on the Mount; not necessarily covering a long period of time, though if the expression “teaching in their synagogues” be pressed it must imply a good many weeks (*vide* on Mk.). The ministry embraced three functions: διδάσκων, κηρύσσων, θεραπεύων ([Matthew 4:23](#)), teaching, preaching, healing. Jesus was an evangelist, a master, and a healer of disease. Matt. puts the teaching function first in accordance with the character of his gospel. The first gospel is weak in the evangelistic element compared with the third: διδαχή is more prominent than κήρυγμα. The healing function is represented as exercised on a large scale: πᾶσαν νόσον καὶ πᾶσαν μαλακίαν, every form of disease and ailment. Euthy. Zig. defines νόσος as the chronic subversion of health (ἡ χρονία παρατροπή τῆς τοῦ σώματος ἕξεως), μαλακία as the weakness in which it begins (ἀρχὴ χαυνώσεως σώματος, προάγγελος νόσου). The subjects of healing are divided into two classes, [Matthew 4:24](#). They brought to Him πάντας τ. κ. ἐχ. ποικίλαις νόσοις, all who were Afflicted with various diseases (such as fever, leprosy, blindness); also those βασάνοις συνεχομένους, seized with diseases of a tormenting nature, of which three classes are named—the καὶ in T. R. before δαιμον. is misleading; the following words are exegetical: δαιμονιζομένους, σεληνιαζομένους, παραλυτικούς = demoniacs, epileptics (their seizures following the phases of the moon), paralytics. These forms of disease are graphically called torments. (βάσανος, first a touch-stone, *lapis Lydius*, as in Pindar, Pythia, x. 105: Πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρόπει καὶ νόος ὀρθός; then an instrument of torture to extract truth; then, as here, tormenting forms of disease.) The fame, ἡ ἀκοή, of such a marvellous ministry naturally spread widely, εἰς ὅλην τὴν Συρίαν, throughout the whole province to which Palestine belonged, among Gentiles as well as Jews. Crowds gathered around the wonderful Man from all quarters: west, east, north, south; Galilee, Decapolis on the eastern side of the lake, Jerusalem and Judaea, Peraea. With every allowance for the exaggeration of a popular account, this speaks to an extraordinary impression.

## [Cambridge Bible for Schools and Colleges](#)

**23. *their synagogues***] The synagogue, built on a hill or on the highest place in the city, distinguished sometimes by a tall pole corresponding to a modern steeple, was as familiar and conspicuous in a Jewish town as the Church is in an English village. Sometimes, however, the synagogue was placed on the bank of a river. Sometimes it was constructed without a roof and open to the sky.

1. Divine service was held in the synagogue on the Sabbath and also on the second and fifth day of each week.

2. The service consisted in reading the Law and the Prophets by those who were called upon by the "Angel of the Church," and in prayers offered up by the minister for the people; the people responding "Amen" as with us.

3. But the Synagogues were not churches alone. Like Turkish mosques they were also Courts of Law in which the sentence was not only pronounced but executed, "they shall scourge you in their synagogues." Further, the Synagogues were Public Schools, "the boys that were scholars were wont to be instructed before their masters in the synagogue" (Talmud). Lastly, the Synagogues were the Divinity Schools or Theological Colleges among the Jews.

4. The affairs of the Synagogue were administered by ten men, of whom three, called "Rulers of the Synagogue," acted as judges, admitted proselytes and performed other important functions. A fourth was termed the "Angel of the Church" or bishop of the congregation; three others were deacons or almoners. An eighth acted as "interpreter," rendering the Hebrew into the Vernacular; the ninth was the master of the Divinity School, the tenth his interpreter; see ch. [Matthew 10:27](#).

It is interesting to trace in the arrangements of the Synagogue part of the organization of the Christian Church. This note is chiefly due to Lightfoot ad loc.

***preaching the gospel of the kingdom***] i. e. "heralding the good tidings," for the thought see ch. [Matthew 4:3](#) note, and cp. Isaiah 40.

The word translated gospel does not occur in St Luke or St John, it is a favourite word with St Paul, but is elsewhere used twice only in the N. T., viz. [1 Peter 4:17](#) and [Revelation 14:6](#).

It is desirable to observe the original and spiritual form of the expression, "to preach the gospel," for the words are sometimes used in a narrow and polemical sense.

**23–25.** Jesus preaches the Gospel and cures Diseases in Galilee

[Special instances of cure are recorded in Mark 1:13 and foll.; Luke 4:31 and foll.](#)

### [Pulpit Commentary](#)

Verses 23-25. - ***The firstfruits of popular enthusiasm.***

**As on Christ's call a few followed him (vers. 20-22), so after his circuit in Galilee did crowds, from all parts of the Holy Land, also follow him (ver. 25), though less immediately and devotedly.**

(1) Nearly all ver. 23 recurs in [Matthew 9:35](#).

(2) Vers. 24, 25 occur in the parallels in different connexions. St. Mark places them in [Matthew 3:7, 8](#), after he has recorded details of many miracles which are found later in Matthew. St. Luke places them in [Matthew 6:17, 18](#), immediately before the sermon on the mount (as in Matthew), but **after** the call of the Twelve.

(3) St. Matthew, therefore, did not arrange his Gospel with a sole regard to chronology.

(4) The verses are clearly a summary of our Lord's work and influence in the early part of his ministry.

(5) Weiss ('Manual,' 2:277, etc.) considers that...

vers. 23 and 24 are a **heading** to the description of the teaching and

healing activity of Jesus ([Matthew 4:25 - 9:34](#)), and that the repetition of ver. 23 in [Matthew 9:35](#) marks the heading of the next section ([Matthew 9:36-14:12](#)).

*It is, indeed, remarkable that in [Matthew 9:35](#) it occurs just before the definite setting apart of the twelve, and again that the phrase, "And seeing the multitudes," is found both in [Matthew 5:1](#) and in [Matthew 9:36](#).*

Possibly the saying was part of the **original** setting of the two discourses, ch. 5-7. and ch. 10.

Verse 23. - ***And Jesus went about all Galilee***; in **all Galilee** (Revised Version, with the manuscripts). This indicates, not so much systematic itineration round the cities in order (contrast the simple accusative in [Matthew 9:35](#) [[Mark 6:6](#)]; 23. 15), as going hither and thither among them (cf. [Acts 13:11](#)).

**All** ([Matthew 8:34](#), note). ***Teaching... preaching... healing***.

**Our Lord, unlike the Baptist, takes men as and where he can find them; the religious, by teaching in the synagogues; the mass of people, by**

preaching, presumably in public places; the sick, by healing them wherever they are brought to him.

Notice the threefold cord of all Christ-like ministry –

- 1. Teaching**, especially those who have desires heavenwards;
- 2. Preaching**, especially to the unconverted;
- 3. Healing**, which cares for all physical life.

**Synagogues.** (For a detailed account, **vide** Schurer, II. 2. pp. 52, etc.; and for a short account, **vide** Keil, 'Arch.', § 30.) "The synagogues were places of assembly for public worship, where on sabbaths and feast-days (at a later period, also on the second and fifth days of the week) the people met together for prayer, and to listen to the reading of portions of the Old Testament, which were translated and explained in the vernacular dialect.

With the permission of the president, any one who was fitted might deliver addresses" (Meyer).

**The gospel.**

The first time it occurs in the text of Matthew.

**Of the kingdom.** The phrase is used thus absolutely only elsewhere in [Matthew 9:35](#) and Matthew 24:14 ([Mark 1:15](#) is a false reading). This expression (with ver. 17, "Repent: for the kingdom of heaven is at hand") is the earliest form of the message. The good news centred in the kingdom, **i.e.** the realization of the position accepted by the nation at Sinai, with all that that involved, (**vide** Introduction, p. 23.). The phrase, "the gospel of the kingdom," refers only to the blessedness of its approach, and says nothing (unlike ver. 17) of the preparation for it. **Healing** (θεραπεύω). As compared with *ἰάομαι* (rare in Matthew, in the active

only [Matthew 13:15](#), which is from the LXX., but frequent in Luke) θεραπεύω thinks rather of the healer, who renders the service; ίάομαι, rather of the healed, the completeness of the cure (cf. [Matthew 8:7, 8](#)), **Sickness; disease**, Revised Version; νόσον, laying stress on the pain and disorder. Disease; **sickness**, Revised Version; μαλακίαν, laying stress on the weakness. (For the two words in combination, cf. [Deuteronomy 7:15](#).) **Among the people** (έν τῷ λαῷ). These words are wanting in the true text of [Matthew 9:35](#). **The people**; i.e. the Jews, as contrasted with those included in ver. 24. Not that St. Matthew means to exclude any sick Gentile who happened to be living among the Jews; but in this verse he is thinking only of those who lived near, and he naturally uses the word which connotes the **Jewish** people. If others came, it was only because they lived έν τῷ λαῷ.  
Matthew 4:23

