

# “BE-ing Spirit-Led In Great Crowds”

Matthew 4:25

December 8, 2024

**INTRO:** What do you think of when you see

**Mr. & Mrs. Potato Head?**

(...cute, customize, counterfeit, or a both/and/all combination...)

Imagine calling 911 & a pizza delivery guy shows up...

What if flight attendants & flight pilots switch places?

...hospital surgeons & secretaries exchange roles?

What if I paid you with counterfeit currency?

How about cultural vs. biblical Christianity?

## PRAYER

### CONTEXT:

- Matthew's Gospel on *The Gospel... m M m*
- Matthew ch.1-3...
- Matthew 4:23-25 bookends with 9:35-38

### BIG IDEA:

There is a lot more to following Christ  
than just following Christ!

## PREVIEW:

1. Biblical **CONNECTIVITY**
2. Biblical **CLARITY**
3. Biblical **CROWDS**
4. Biblical **COMING**
5. Biblical **COMMISSIONING**

**T/S:** What is Jesus doing as we close ch.4 in preparation for The Sermon On The Mount? Christ is on mission!

- **BE-ing Spirit-led**
- **LOVING**
- **FULFILLING all righteousness**
- **LEAVING & GOING** (simultaneously)
- **FISHING for men**
- **TRUTHING/TEACHING**
- **PROCLAIMING**
- **HEALING**
- **OBEYING**
- **WITNESSING**
- **DISCIPLING** (See that discipleship begins with the Lost!)
- **BE-ing**

## TEXT:

# I. Biblical **CONNECTIVITY**

**“And...”**

- v.25 begins with “AND” then adds 4X more...
- vv.23-25 = **16X “and” connecting conjunctions!**
- ALL these parts providentially go together...
- This is 1 long train of treasured truth in love!

**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.**

**25 And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.**

## II. Biblical CLARITY

**“And great...”**

**Great**

a. Definition: very diverse adjective &/or adverb

***Not all greats are great!*** - JDP

- b. Can speak to Quality; Quantity, or BOTH/AND...
  - i. While quality matters, quantity is meant...
  - ii. These crowds are defined by their size...
  - iii. Text = NOTHING of quality; only quantity!
  - iv. Note the neutral value placed on quantity.
    - 1. **Not good, not bad... just big.**
    - 2. Think back to “privilege” last message
      - a. Privilege is NOT prosperity...
      - b. Privilege is potential opportunity
    - 3. **GREAT \_\_\_\_\_ = BIG potential...**
      - a. Great big potential for **GOOD**
      - b. Great big potential for **BAD**

c. What does God & His Word say about:

VOLUME -- VILLIANS -- VICTORS?

- 1. Many vs. Few
- 2. Israel’s Rebels vs. Remnant
- 3. Whiners vs. Warriors (12 spies)
- 4. God’s Called vs. God’s Chosen
- 5. Broad way vs. Narrow way
- 6. Harvests vs. Harvesters
- 7. Antichrists (1 Jn 2:18) vs. Christians

### III. Biblical **CROWDS**

***“And great crowds...”***

## Crowds too need biblical contextualization!

*Birds of a feather flock together...*

Evil hearts do evil with evil hearts.  
Hard hearts harden w/ hard hearts.  
Cold hearts chillout with cold hearts.  
Fake hearts deceive with fake hearts.  
Lukewarm hearts like lukewarm hearts.  
Christ-like hearts LOVE Christ-like hearts.

John 3:16 & 13:35 & 14:15 & 17:21ff

What is the difference between  
a religious crowd and a righteous Church?



# CROWD *to* CHURCH

*What is the difference between  
a religious crowd and a righteous Church?*

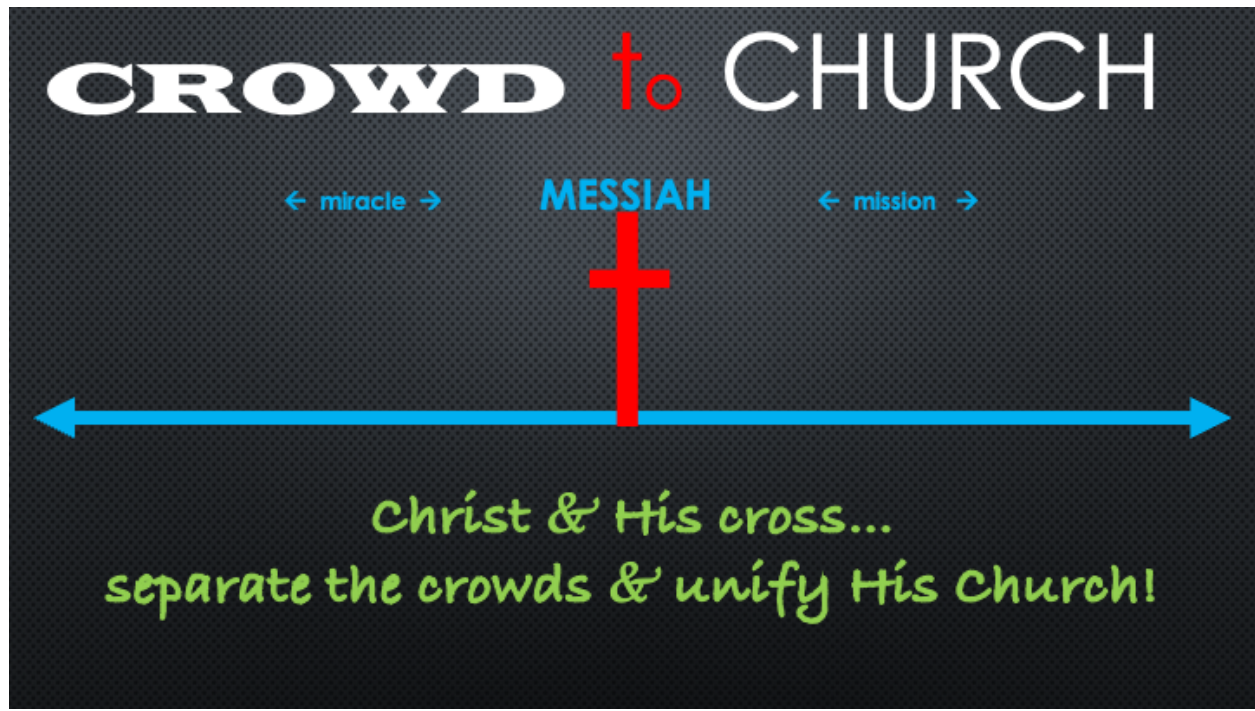


## CONTINUUM

# CROWD *to* CHURCH



*Christ & His cross...  
separate the crowds & unify His Church!*



Not all crowds are merely crowds...  
and not all churches are truly churches.

“Hosanna!” → **“Crucify Him!”**

“Homothoomadon” = 9 + 4

Jesus **drove** Temple-attendees out of HIS Temple...

### **SEEK THE GOOD...**

- Those learning, loving, and living...
- **God's Word, will, and ways...**
- Locally, regionally, and globally...
- By God's grace, thru His Gospel, & for His glory...
- **NO MATTER WHAT!**

## BEWARE THE BAD...

- **There's a reason God gives us His armor...**
- **There's a reason God's Word is His/our Sword!**
- **Read Revelation 2-3... See the 7 churches...**

### Psalm 1:1

*Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers;*

## IV. Biblical COMING

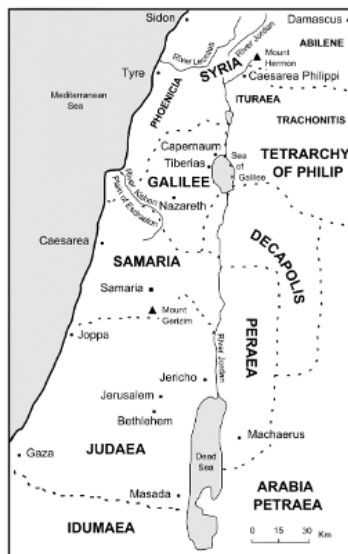
***"And great crowds followed Him..."***

(Mechanically; Marginally; Maniacally/Militantly; Miraculously; Missionally)

***"followed Him"***

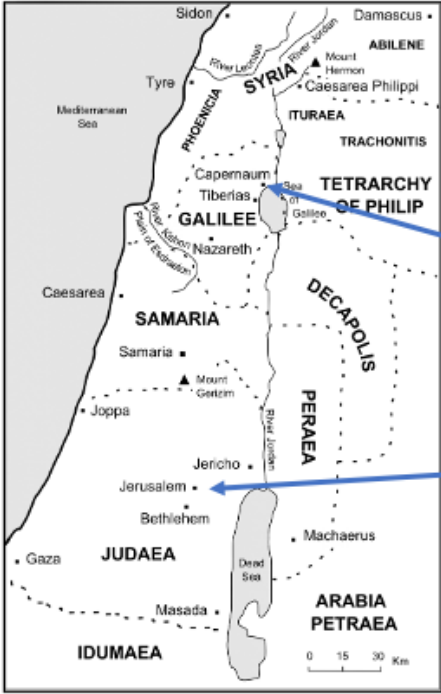
### A. Mechanically (see Mapping)

Early  
Gospel  
Map



Matthew  
4:25  
&  
Mark  
3:7-8

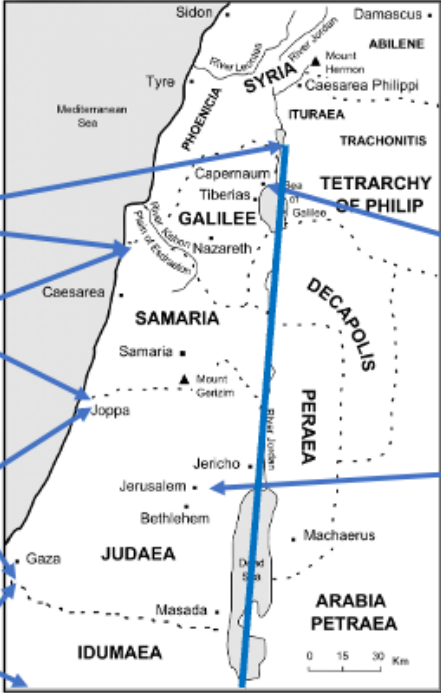
# Early Gospel Map



Capernaum

Jerusalem

# Early Gospel Map



Galilee

Samaria

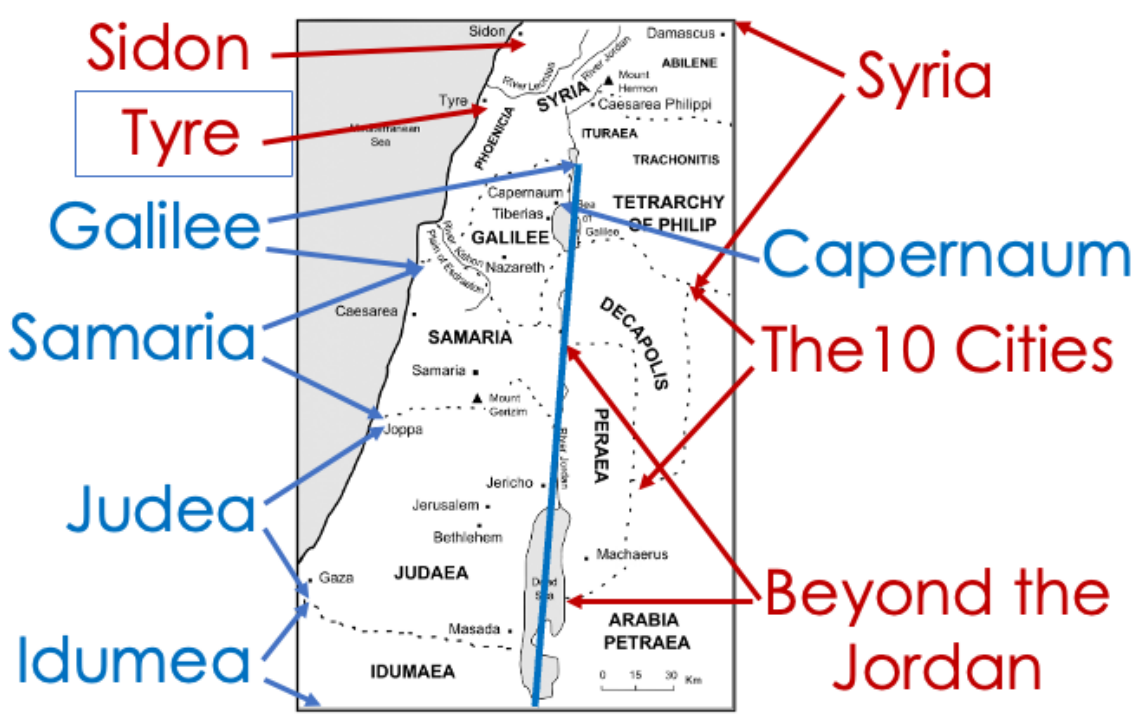
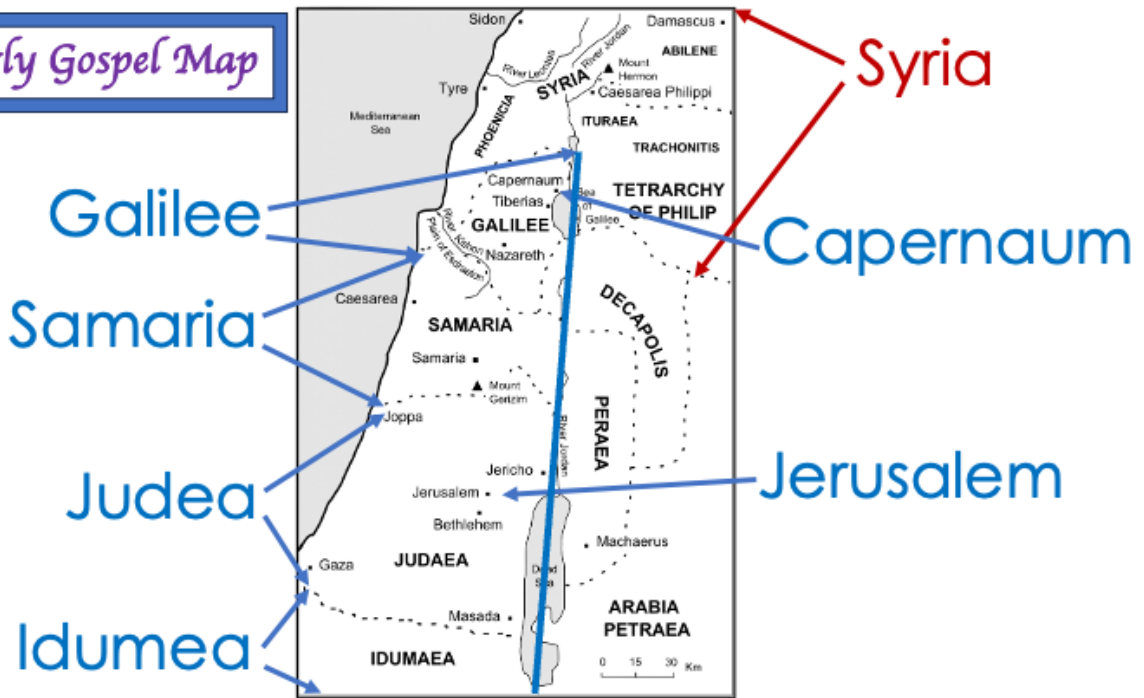
Judea

Idumea

Capernaum

Jerusalem

*Early Gospel Map*



## B. Marginally

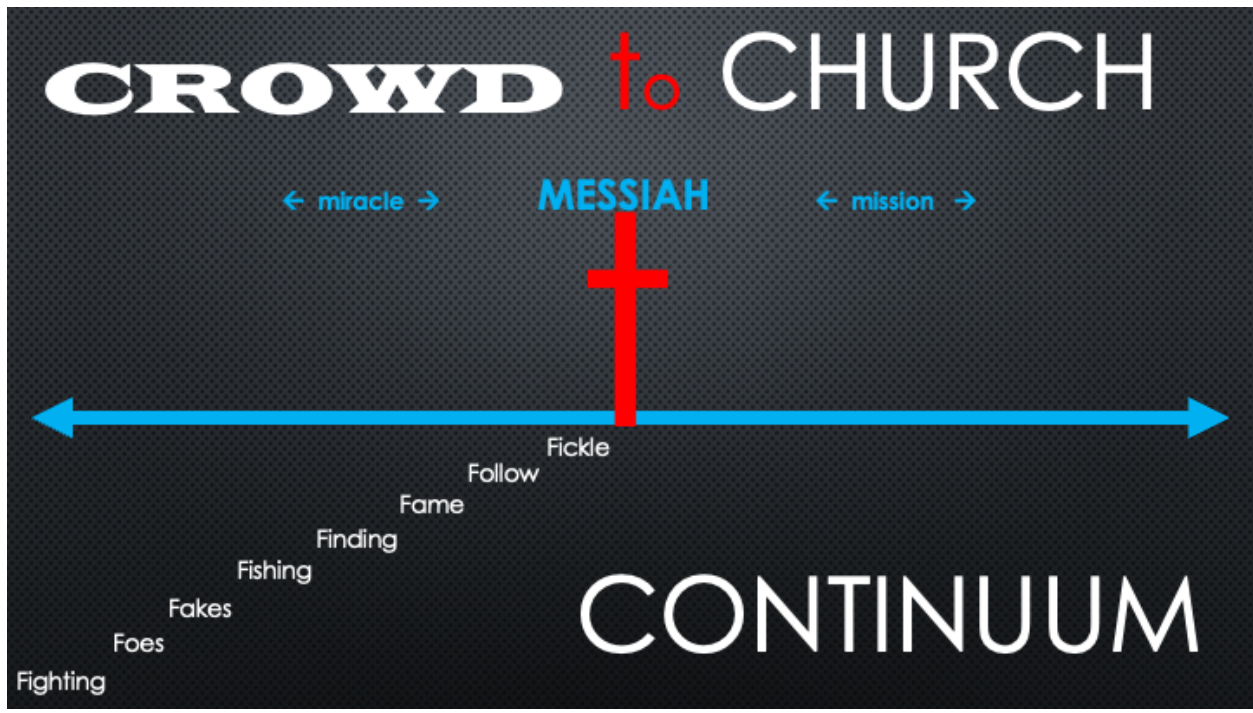
- a. Some were merely curious...
- b. Some would never be on either extreme...
- c. Some will always be in the lukewarm world.

### Matthew Poole's Commentary:

*They followed for the loaves, for the benefit of the bodily cures, or out of curiosity, though some (probably) followed him out of love, and to learn of him.*

## C. Maniacally / Militantly

- a. Not all following is (biblical) following!
  - i. *NOT all Israel is Israel.* – Romans 9:6
  - ii. *NOT all of Abe's children...* Rom. 9:7
- b. *Not all who look good love God!* – JDP
- c. *Not all who look godly live godly!* – JDP
- d. *Just because it doesn't look or sound bad... doesn't mean that it isn't horrifically bad.*
- e. Study Judas and read John 6:66
  - i. NOT all disciples are disciples!
  - ii. *NOT all who are trusted are trustworthy*
  - iii. Read the Book of **Jude**
  - iv. Read the Book of **1<sup>st</sup> John**
  - v. For yours & God's sake... read the Bible!



### [Mark 3:1-8](#)

1 Again he entered the synagogue, and a man was there with a withered hand. 2 And they watched Jesus, to see whether he would heal him on the Sabbath, so that they might accuse him. 3 And he said to the man with the withered hand, “Come here.” 4 And he said to them, “Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?” But they were silent. 5 And he looked around at them with anger, grieved at their hardness of heart, and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. 6 **The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him.**

7 Jesus withdrew with his disciples to the sea, and a great crowd followed, from Galilee and Judea 8 and Jerusalem and Idumea and from beyond the Jordan and from around Tyre and Sidon. When the great crowd heard all that he was doing, they came to him.

[See the contextual treasure here...](#)

(ESV Study Bible Notes)

**All of these regions had belonged to Israel during the time of the judges, and descendants of the 12 tribes have now resettled in these regions following the Babylonian exile.**

Throughout Scripture... (O.T. & N.T.)

**\*\*\* False teachers have always been saying...  
“*peace, peace where there is no peace.*”  
([Jer. 6:14 & 8:11](#) & [Ez. 13:10&16](#))**

Read [Ez 34:1-12](#)

***False shepherds feed themselves vs the sheep***

***Prophecy Against the Shepherds of Israel***

**1**The word of the LORD came to me: **2**“Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, Thus says the Lord GOD: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? **3**You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the sheep. **4**The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. **5**So they were scattered, because there was no shepherd, and they became food for all the wild beasts. My sheep were scattered; **6**they wandered over all the mountains and on every high hill. My sheep were scattered over all the face of the earth, with none to search or seek for them.

7“Therefore, you shepherds, hear the word of the LORD: 8As I live, declares the Lord GOD, surely because my sheep have become a prey, and my sheep have become food for all the wild beasts, since there was no shepherd, and because my shepherds have not searched for my sheep, but the shepherds have fed themselves, and have not fed my sheep, 9therefore, you shepherds, hear the word of the LORD: 10Thus says the Lord GOD, Behold, I am against the shepherds, and I will require my sheep at their hand and put a stop to their feeding the sheep. No longer shall the shepherds feed themselves. I will rescue my sheep from their mouths, that they may not be food for them.

### ***The Lord GOD Will Seek Them Out***

11“For thus says the Lord GOD: Behold, I, I myself will search for my sheep and will seek them out. 12As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness.

### **[GOTQUESTIONS.ORG](http://GOTQUESTIONS.ORG)**

There are still false prophets and religious leaders today who issue false promises of peace when there is no peace. The message of peace and prosperity “sells.” Some preachers and teachers today say that the Christian life is all about peace and prosperity, but God does not promise that. There are others who ignore or downplay the seriousness of sin and teach that God is not concerned with their behavior. Others deny that eternal judgment awaits the unrepentant sinner, even though God has promised just the opposite. These are modern examples of false prophets promising peace when there is no peace.

Paul tells Timothy to “preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and

careful instruction. For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths” (2 Timothy 4:2–4). People like to hear good news, and they do not want to hear that hardship may be God’s will for them in this life or that judgment is certain after death. Christians have the job of delivering bad news because the bad news must be embraced before the good news can be effective.

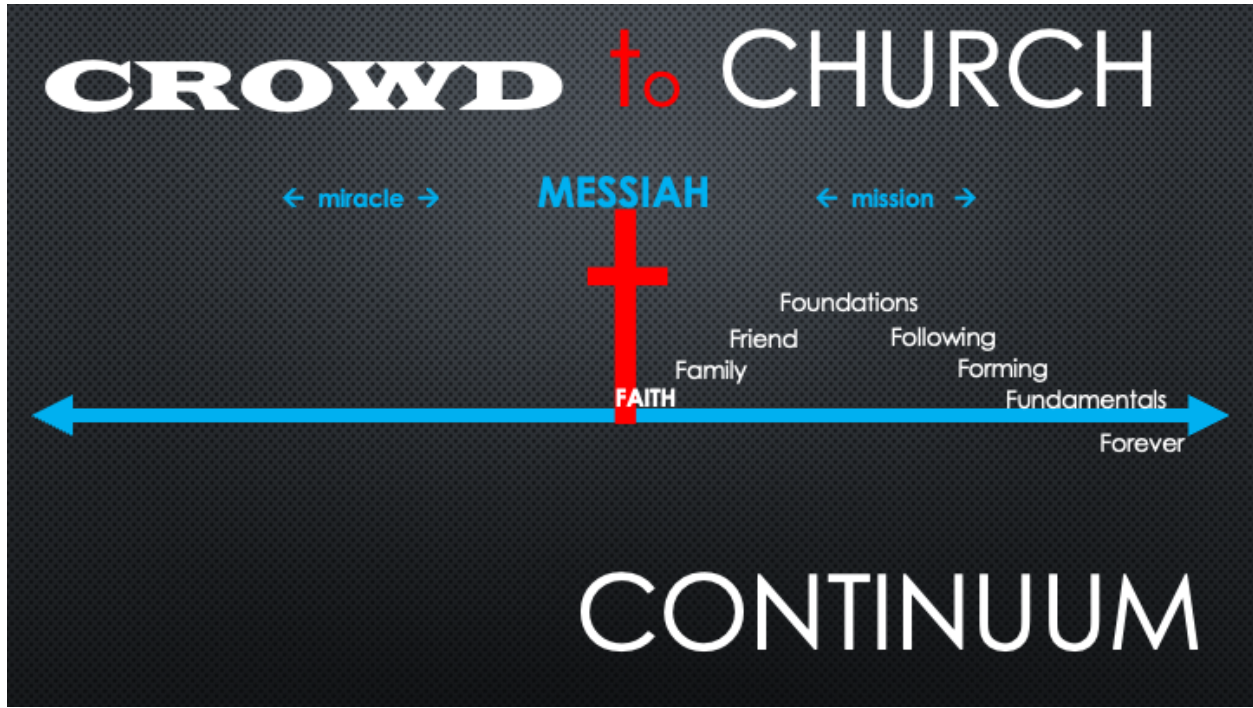
God bore witness against the people to whom Isaiah was sent to minister, calling them “rebellious people, deceitful children, children unwilling to listen to the Lord’s instruction” (Isaiah 30:9). Such people have closed their ears to the Word of the Lord, and desire to hear only “peace” even when there is no peace. They say to God’s prophets, “Give us no more visions of what is right! Tell us pleasant things, prophesy illusions. . . . Stop confronting us with the Holy One of Israel!” (verses 10–11).

\*\*\* These are the hell-bound hirelings that Jesus taught of...

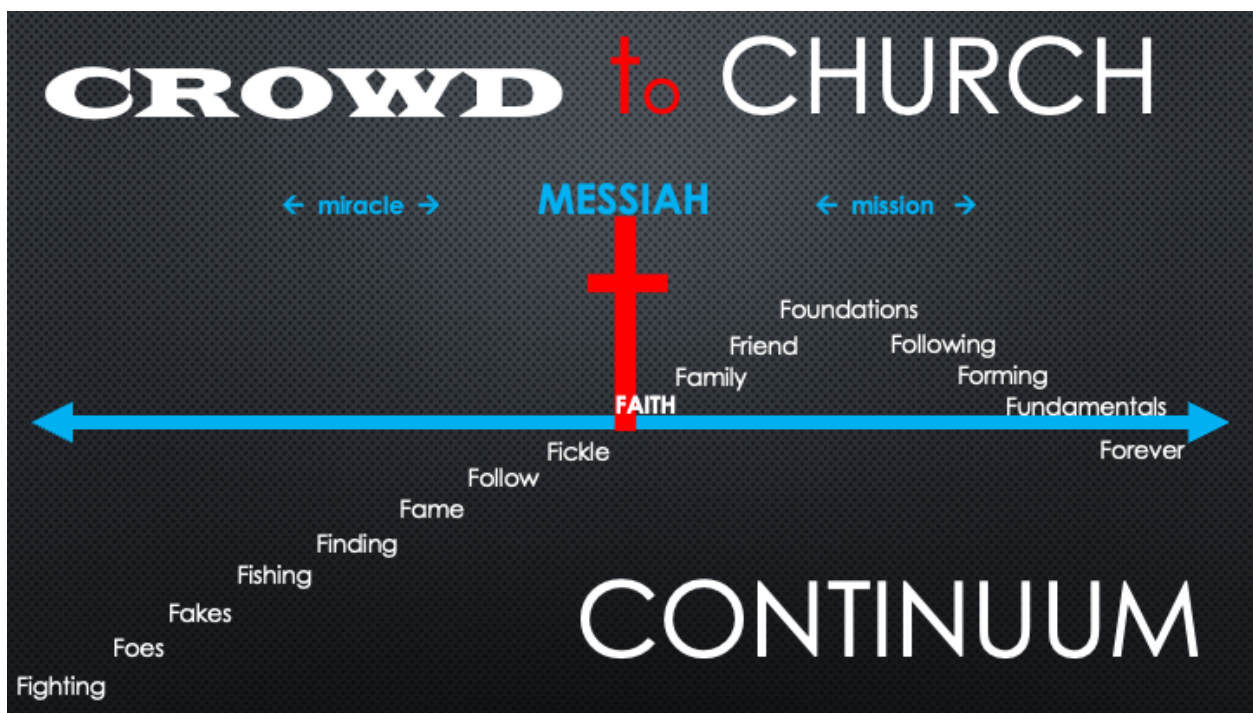
\*\*\* See **Sceva brothers** who wanted to pay for Holy Spirit power... (Acts 19:13-20)... ***“The evil spirit answered them, ‘Jesus I know, and Paul I recognize, but who are you?!?!’” “...they fled... naked & wounded...”***

\*\*\* See **Simon the magician** in Acts 8:18 he offers to pay for the Spirit’s power... Peter rebukes him in v.20... He declares Simon to be lost per his wrong heart in v.21 & calls him to REPENT & cry out for forgiveness... in v.22

## D. Miraculously (see Messiah)



## THIS IS GOD'S BIBLICAL PICTURE ON CROWDS

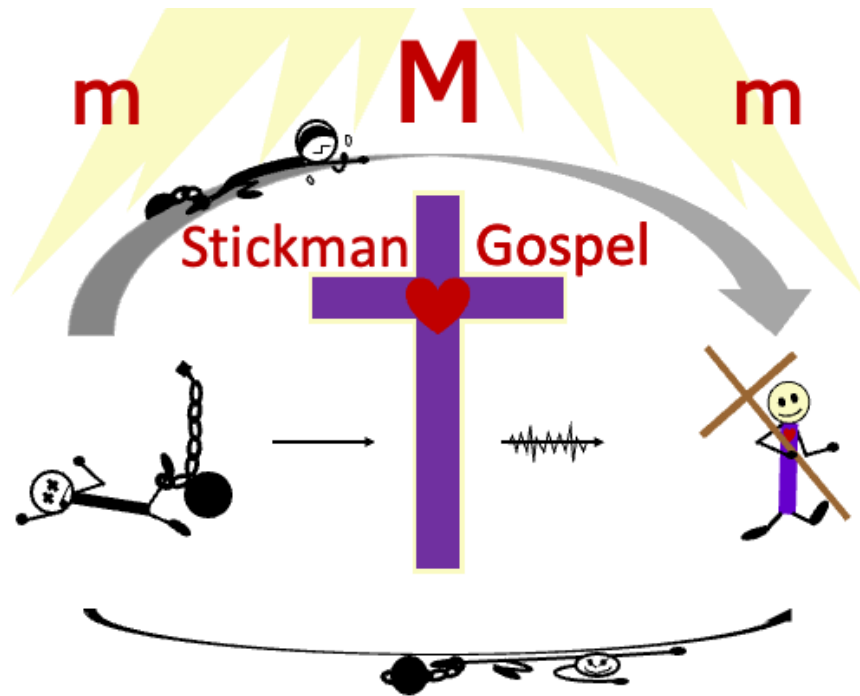


**Every true Church begins with Christ and builds with Christians... the true Christ and true Christians!**

- JDP

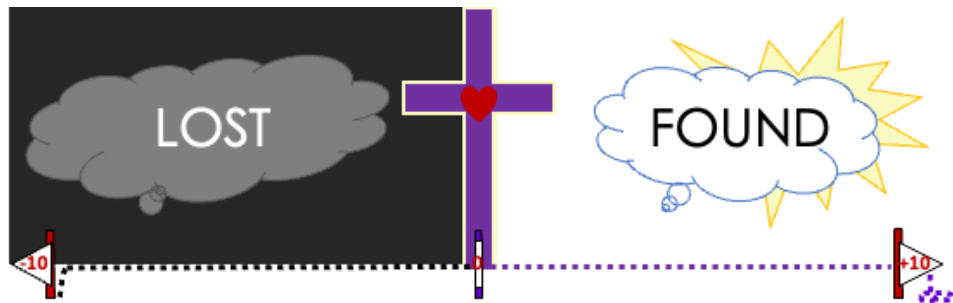
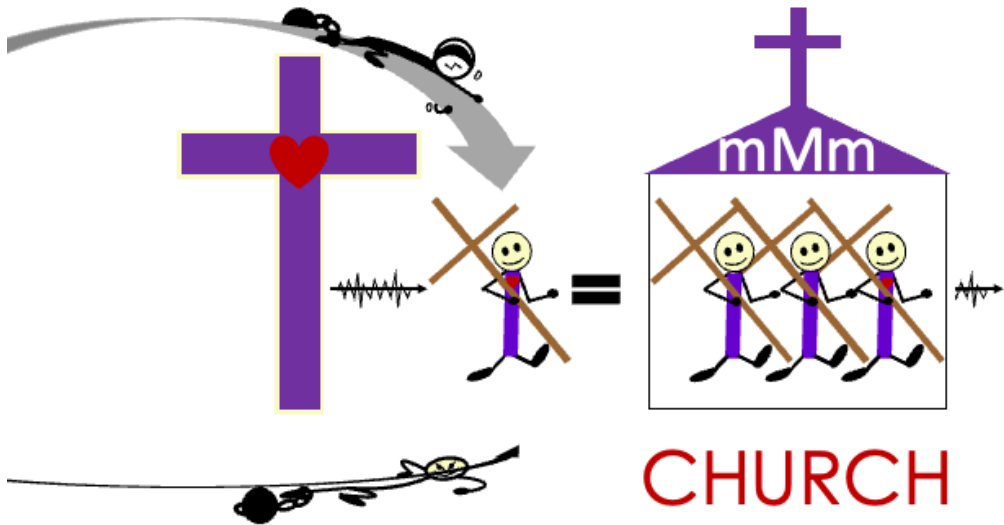
- a. John 1:1-18
- b. John 3:3 & 3:16
- c. John 6:44 & 14:6

- See J. Edwards' *"The Experience That Counts"*
- Not all sprouts bear fruit... **Parable of the Soils** (Mt. 13)



Come and see why understanding biblical following is so critical in the kingdom...

# The Stickman



wolves



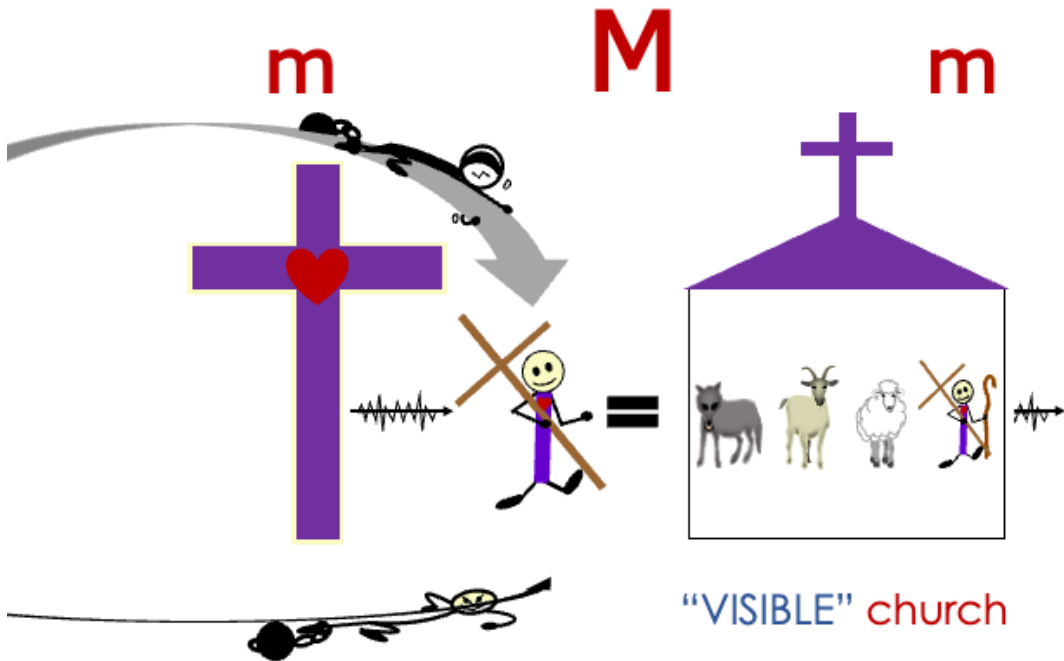
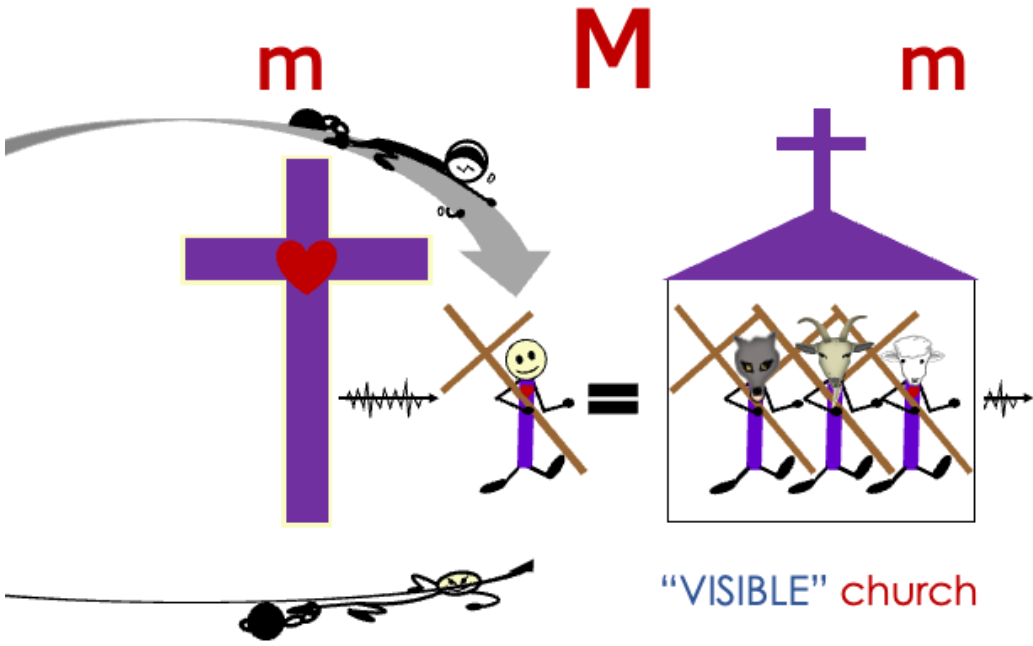
goats

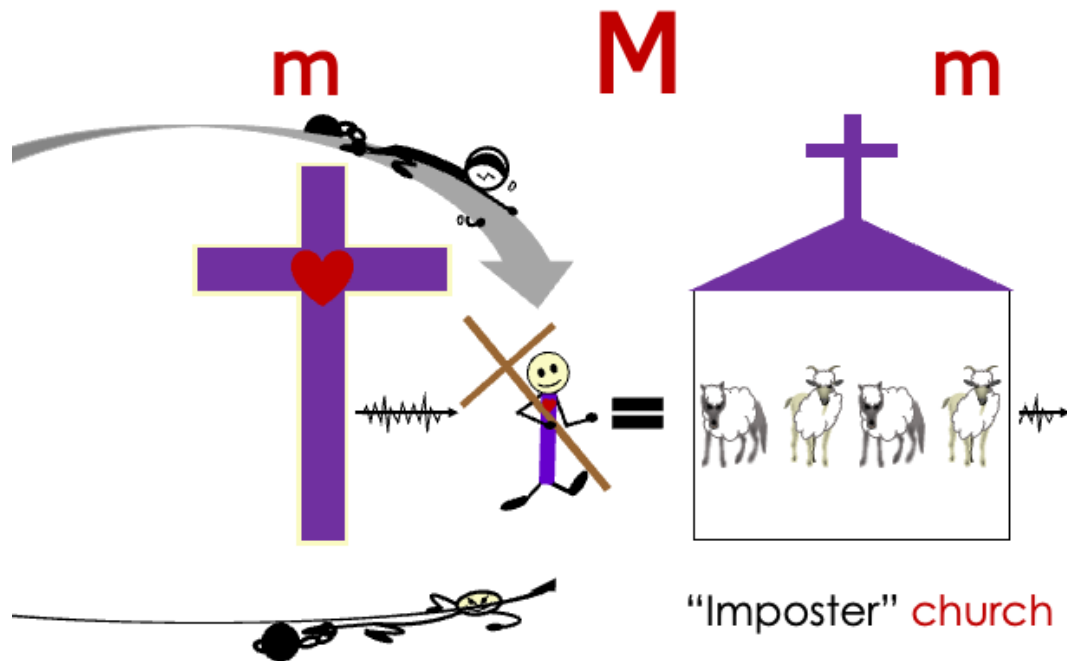


sheep



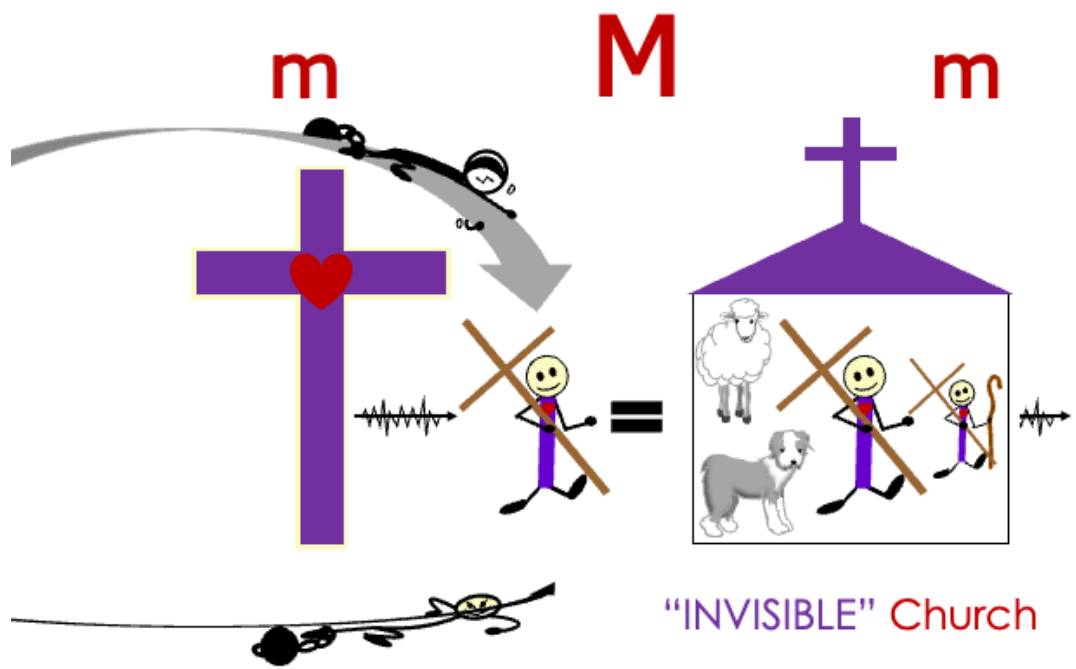
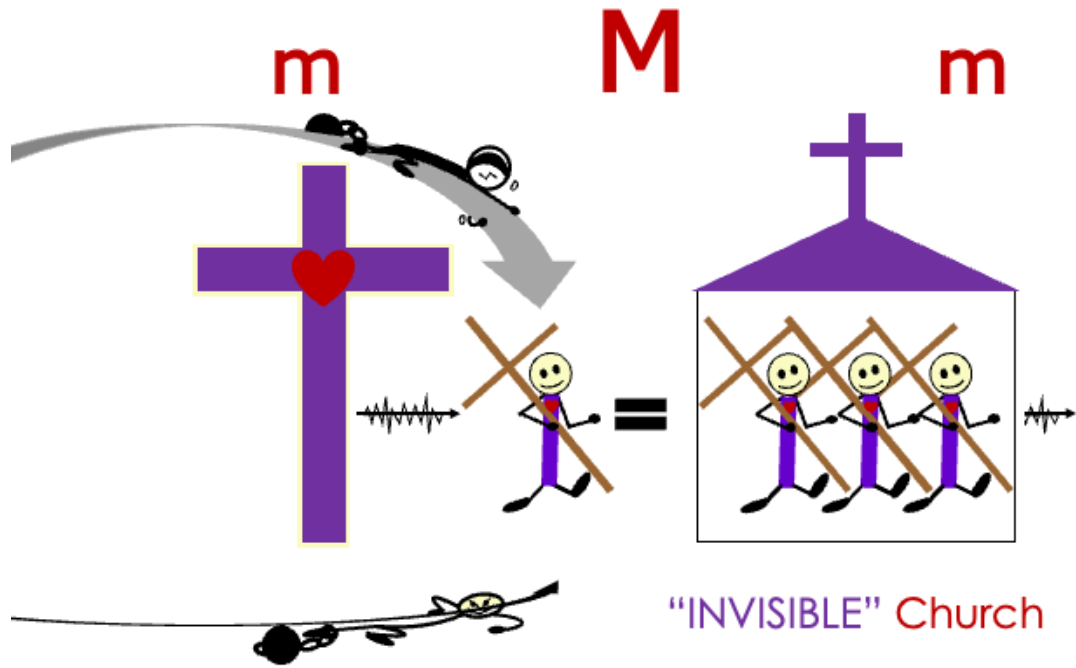
shepherds

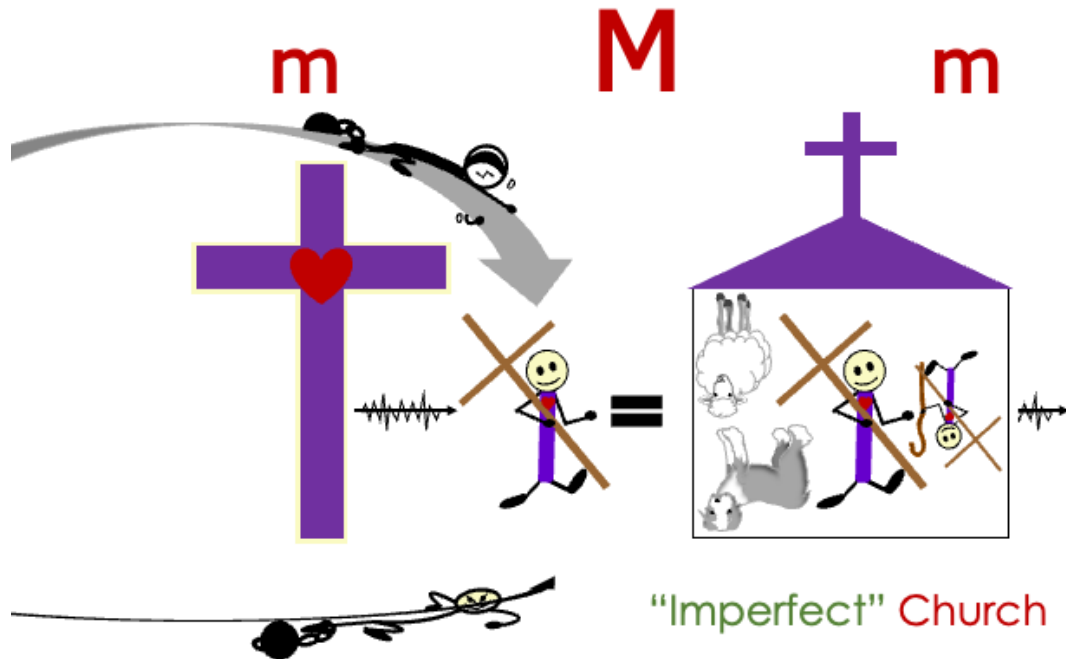




By **CONTRAST**...

God's "INVISIBLE Church"  
is a subset inside the  
culture's "Visible church"





## E. Missionally (see Message & Methods)

- a. John 3:36
- b. John 14:15
- c. John 15 & 20:21

### **APPLICATION:**

- Now go back to Mr. Potato Head...
- What if definitions don't matter?
- What if following isn't really following?
- What if all biblical standards go away?
- What if Christianity has no definition?
- What if JW's, Mormons, Muslims, Hindus, atheists, etc. all claim God's truth?
- **What if truth is defined without truth?**

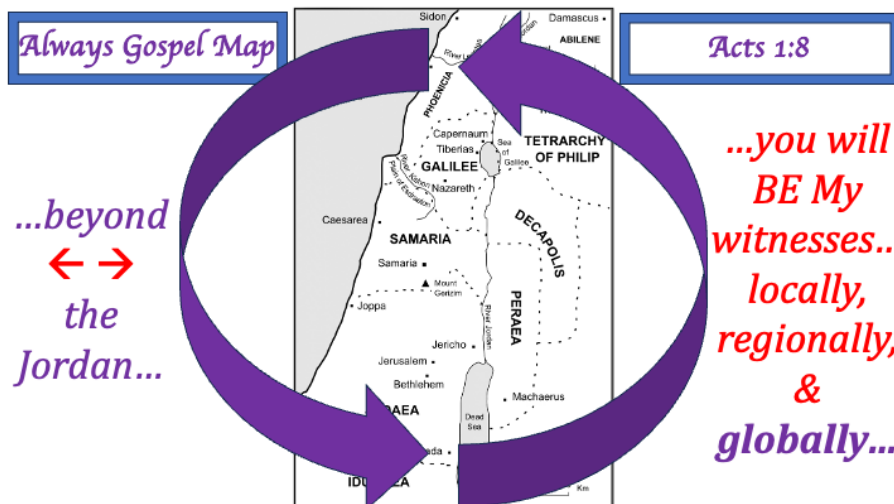
There's a lot more to BE-ing The Church than just going to church!

**T/S:** His fame went out... & His followers came in... some foes, some fickle, some fakes... AND... some foundational family.

## V. Biblical COMMISSIONING

This is where the "biblical BIG deal" goes from being eternally personal to eternally missional!

*And great crowds followed Him*  
**from Galilee and (from) the Decapolis, and**  
**from Jerusalem and (from) Judea, and**  
**from beyond the Jordan.**



**The Gospel's invitation is as wide as this world (John 3:16)  
AND as narrow as a miracle... as inclusive as the words  
"ALL" & "EVERY," while remaining as exclusive as  
"ONLY" and "NEVER."**

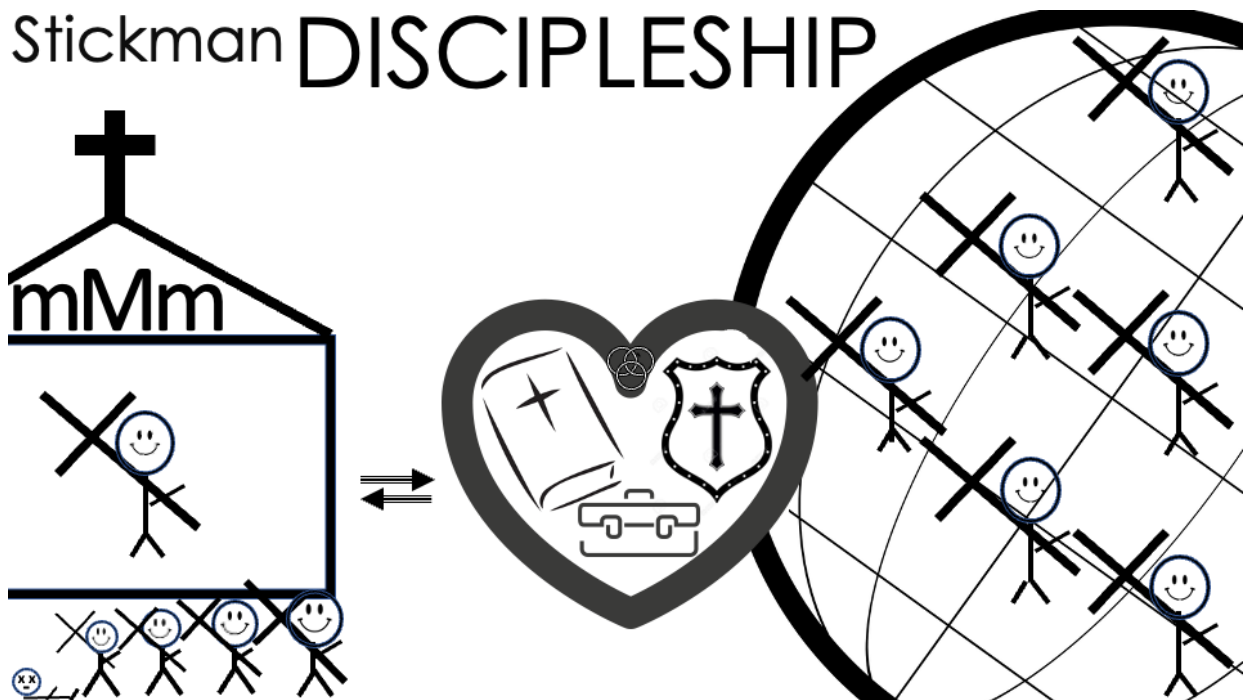
May we be like Christ and faithfully follow Him, fishing for men as His authentic, Spirit-empowered, witnessing and fruit producing family... BEing The Church... BEing biblical love & light... ALL by championing Christ's truth in love...

- Guarding our doctrine
- Guarding our doors
- Guarding our disciples!

**Ephesians 2:14**

*For He himself is our peace, who has made us both one and has broken down in His flesh the dividing wall of hostility*

Stickman DISCIPLESHIP



## REVIEW:

There is a lot more to following Christ  
than just following Christ!

**VIDEO:** *"Rack of Glory"* [6:01]  
*Irish Elk (Ludy)*

## CLOSE:

**There's a lot more to BE-ing The Church than just  
going to church!**

Believing is more than believing...

Loving is more than loving...

Worshipping is more than worshipping...

Teaching is more than teaching...

Obeying is more than obeying...

BE-ing is more than DO-ing.

There is a lot more to following Christ than just  
following Christ!

# PRAYER

**WORSHIP:** *Thank God For That & Gratitude*

## STUDY Notes:

### Matthew 4:25

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 And 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.

**25 And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.**

### ◀ Matthew 4:25 ▶

#### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">2532 [e]</a>	Καὶ <a href="#">kai</a>	And	<a href="#">Conj</a>
<a href="#">190 [e]</a>	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</a> [e]	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">2414</a> [e]	Ἱεροσολύμων <a href="#">Hierosolymōn</a>	Jerusalem,	<a href="#">N-GNP</a>
<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">2449</a> [e]	Ἰουδαίας <a href="#">Ioudaias</a>	Judea,	<a href="#">N-GFS</a>

<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">4008</a> [e]	πέραν <a href="#">peran</a>	beyond	<a href="#">Prep</a>
<a href="#">3588</a> [e]	τοῦ <a href="#">tou</a>	the	<a href="#">Art-GMS</a>
<a href="#">2446</a> [e]	Ἰορδάνου. <a href="#">Iordanou</a>	Jordan.	<a href="#">N-GMS</a>

## ◀ 190. akoloutheó ▶

### Strong's Lexicon

akoloutheó: To follow, to accompany

**Original Word:** ἀκολουθέω

**Part of Speech:** Verb

**Transliteration:** akoloutheó

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

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

**Definition:** To follow, to accompany

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

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

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

**Usage:** The verb ἀκολουθέω (akoloutheó) primarily means "to follow" or "to accompany."

**In the New Testament, it is often used in the context of**

discipleship, where it signifies following Jesus both physically and spiritually.

It implies a commitment to adhere to the teachings and lifestyle of Jesus, often involving sacrifice and a change of direction in life.

## Cultural and Historical Background:

IN THE FIRST-CENTURY JEWISH CONTEXT, FOLLOWING A RABBI OR TEACHER WAS A COMMON PRACTICE. DISCIPLES WOULD LEAVE THEIR HOMES AND OCCUPATIONS TO LEARN FROM AND EMULATE THEIR TEACHER. THIS CULTURAL BACKDROP HIGHLIGHTS THE RADICAL NATURE OF JESUS' CALL TO FOLLOW HIM, AS IT DEMANDED TOTAL ALLEGIANCE AND OFTEN COUNTER-CULTURAL DECISIONS. THE TERM ALSO CARRIED CONNOTATIONS OF LOYALTY AND DEDICATION, REFLECTING THE RELATIONSHIP BETWEEN A MASTER AND HIS DISCIPLES.

### NAS Exhaustive Concordance

#### Word Origin

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

#### Definition

to follow

#### NASB Translation

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

### Thayer's Greek Lexicon

STRONGS NT 190: ἀκολουθέω

ἀκολουθέω, (ᾱ̄; future ἀκολουθήσω; imperfect ἠκολούθουν; 1

aorist ἠκολούθησα; perfect ἠκολούθηκα ([Mark 10:28](#) L T Tr WH); (from ἀκόλουθος, and this from a copulative and κέλευθος road, properly, walking the same road);

## 1. to follow one who precedes, join him as his

**attendant, accompany him:** [Matthew 4:25](#); [Matthew 8:19](#); [Matthew 9:19](#); [Matthew 27:55](#); [Mark 3:7](#); [Mark 5:24](#) ( Lachmann); (R G); [Luke 22:39, 54](#); [Luke 23:27](#); [John 1:37f, 43](#) (); , etc.; [Acts 12:8](#); [Acts 13:43](#); [Acts 21:36](#); [1 Corinthians 10:4](#); distinguished from *προάγειν* in [Matthew 21:9](#); [Mark 11:9](#);

tropically, *τά ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν*, their good deeds will accompany them to the presence of God the judge to be rewarded by him, [Revelation 14:13](#); on the other hand, *ἠκολούθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ*, [Revelation 18:5](#), but here for *ἠκολούθησαν* G L T Tr WH have restored *ἐκολλήθησαν*;

(*σημεῖα τοῖς πιστεύουσιν ἀκολουθήσει ταῦτα*, [Mark 16:17](#) Tr WH text (where others *παρακολουθέω*, which see)). to follow one **in time, succeed one:** [Revelation 14:8f](#).

(Herodian, 1, 14, 12 (6) *τά γοῦν ἀκολουθήσαντα*, others). Since among the ancients disciples were accustomed to accompany their masters on their walks and journeys — (others derive the usage that follows from the figurative sense of the word directly; cf. e. g. 2 Macc. 8:36 *τό ἀκολουθεῖν τοῖς νόμοις*; M. Antoninus 1. vii. § 31 *ἀκολουθήσον θεῶν*, and Gataker at the passage), *ἀκολουθέω* denotes

## 2. to join one as a disciple, become or be his disciple; side with his party, (A.

V. follow him): [Matthew 4:20, 22](#); [Matthew 9:9](#); [Matthew 19:27](#); [Mark 1:18](#); [Mark 8:34](#); [Luke 5:11, 27](#), etc.; [John 8:12](#) (where Jesus likens himself to a torch which the disciple

follows); *οὐκ ἀκολουθεῖ ἡμῖν* he is not of our band of thy disciples, [Mark 9:38](#) **to cleave steadfastly to one, conform wholly to his example, in living and if need be in dying also:** [Matthew 10:38](#); [Matthew 16:24](#); [John 12:26](#); [John 21:22](#). This verb is not found in the Epistles except in [1 Corinthians 10:4](#). As in the classics, it is joined mostly with a dative of the object; sometimes with *μετά τίνος*, [Luke 9:49](#); [Revelation 6:8](#) (Treg. marginal reading dative); ; (so also in Greek writings; cf. Lob. ad Phryn., p. 353f; (Rutherford, New Phryn., p. 458f)); *ὀπίσω τίνος*, [Matthew 10:38](#); [Mark 8:34](#) (where R L WH Tr marginal

reading *ἐλθεῖν*), Hebrew *לָלֶךְ אַחֲרַי*, cf. [1 Kings 19:21](#); see Winers Grammar, 234 (219); (Buttmann, 172 (150), cf. *ἀκολουθέω κατόπιν τίνος*, Aristophanes Plutarch, 13.

Compare: *ἐξακολουθέω*, *ἐπακολουθέω*, *κατακολουθέω*, *παρακολουθέω*, *συνακολουθέω*).

## Strong's Exhaustive Concordance

follow, reach.

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

## ◀ 4183. polus ▶

### Strong's Lexicon

polus: many, much, great

**Original Word:** πολύς

**Part of Speech:** Adjective

**Transliteration:** polus

**Pronunciation:** po-LOOS

**Phonetic Spelling:** (pol-oos')

**Definition:** many, much, great

**Meaning:** much, many; often.

**Word Origin:** A primary word

**Corresponding Greek / Hebrew Entries:** - רַב (rab) - Strong's Hebrew 7227, meaning "many" or "great."

- מְאֹד (me'od) - Strong's Hebrew 3966, often used to express "much" or "very."

**Usage:** The Greek adjective "polus" is used to describe a large quantity or number.

It can refer to many people, much of something, or a great extent or degree.

In the New Testament, "polus" is often used to emphasize abundance or multitude, whether in terms of people, things, or abstract concepts like time or effort.

**Cultural and Historical Background:** In the Greco-Roman world, the concept of abundance was often associated with prosperity and blessing. The use of "polus" in the New Testament reflects a cultural understanding of abundance as a sign of God's provision and favor. The term is frequently used in

contexts that highlight the vastness of God's kingdom, the multitude of believers, or the extensive reach of Jesus' ministry.

## HELPS Word-studies

**4183** *polýs* – *many* (high in *number*); multitudinous, plenteous, "**much**"; "great" in *amount* (*extent*).

[4183](#) /*polýs* ("**much in number**") emphasizes the *quantity* involved. [4183](#) (*polýs*) "signifies 'many, numerous'; . . . with the article it is said of a multitude as being *numerous*" (Vine, Unger, White, *NT*, 113,114) – i.e. *great in amount*.

## NAS Exhaustive Concordance

### Word Origin

a prim. word

### Definition

much, many

### NASB Translation

all (3), better (1), deep (1), earnestly (3), enough (1), even more (1), few\* (1), freely (1), full (1), further (1), further\* (3), great (33), greater (4), greater numbers (1), greatly (5), hard (2), harshly (1), heartily (1), high price (1), large (30), large numbers (1), large sums (1), larger (1), late\* (2), lengthy (1), long (5), longer (1), loudly (1), majority (3), many (181), many more (1), many people (1), many subjects (1), many things (17), many...things (4), more (25), more numerous (1), most (8), most people's (1), much (50), often (1), plentiful (2), quite (2), several (1), some (1), something greater (2), strict (1), terrible (1), very (1), very large (1), very long (1), very much (1).

## Thayer's Greek Lexicon

### STRONGS NT 4183: πολύς

**πολύς**, **πολλή** (from an older form **πολλός**, found in Homer, Hesiod, Pindar), **πολύ**; ((cf. Curtius, § 375)); the Sept. chiefly for **כָּרַב**; **much**; used a. of multitude, number, etc., **many**, **numerous**, **great**: **ἀριθμός**, [Acts 11:21](#); **λάός**, [Acts 18:10](#); **ὄχλος**, [Mark 5:24](#); [Mark 6:34](#); (L T Tr WH); [Luke 7:11](#); [Luke 8:4](#); [John 6:2, 5](#); [Revelation 7:9](#); [Revelation 19:6](#), etc.; **πλήθος**, [Mark 3:7](#); [Luke 5:6](#); [Acts 14:1](#), etc.; equivalent to **abundant**, **plenteous** (A. V. often **much**), **καρπός**, [John 12:24](#); [John 15:5, 8](#); **θερισμός** (the harvest to be gathered), [Matthew 9:37](#); [Luke 10:2](#); **γῆ**, [Matthew 13:5](#); [Mark 4:5](#); **χόρτος**, [John](#)

6:10; οἶνος, [1 Timothy 3:8](#); plural πολλοί τελῶναι, [Matthew 9:10](#); [Mark 2:15](#); πολλοί προφῆται, [Matthew 13:17](#); [Luke 10:24](#); σοφοί, [1 Corinthians 1:26](#); πατέρες, [1 Corinthians 4:15](#); δυνάμεις, [Matthew 7:22](#); [Matthew 13:58](#), etc.; ὄχλοι, [Matthew 4:25](#); [Matthew 8:1](#); [Matthew 12:15](#) (but here L T WH omit; Tr brackets ὄχλοι); [Luke 5:15](#), etc.; δαιμόνια, [Mark 1:34](#); and in many other examples; with participles used substantively, [Matthew 8:16](#); [1 Corinthians 16:9](#), etc.; with the article prefixed: αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, her sins which are many, [Luke 7:47](#); τὰ πολλά γράμματα, the great learning with which I see that you are furnished, [Acts 26:24](#); ὁ πολὺς ὄχλος, the great multitude of common people present, [Mark 12:37](#) (cf. ὁ ὄχλος πολὺς, [John 12:9](#) T Tr marginal reading WH; see ὄχλος, 1). Plural masculine πολλοί, absolutely and without the article, **many, a large part of mankind**: πολλοί simply, [Matthew 7:13, 22](#); [Matthew 20:28](#); [Matthew 26:28](#); [Mark 2:2](#); [Mark 3:10](#); [Mark 10:45](#); [Mark 14:24](#); [Luke 1:1, 14](#); [Hebrews 9:28](#), and very often; opposed to ὀλίγοι, [Matthew 20:16](#) (T WH omit; Tr brackets the clause); ἕτεροι πολλοί, [Acts 15:35](#); ἄλλαι πολλαί, [Mark 15:41](#); ἕτεραι πολλαί, [Luke 8:3](#); πολλοί followed by a partitive genitive, as τῶν Φαρισαίων, [Matthew 3:7](#); add, [Luke 1:16](#); [John 12:11](#); [Acts 4:4](#); [Acts 13:43](#); [2 Corinthians 12:21](#); [Revelation 8:11](#), etc.; followed by ἐκ with a genitive of class, as πολλοί ἐκ τῶν μαθητῶν αὐτοῦ, [John 6:60](#); add, ; [Acts 17:12](#); πολλοί ἐκ τῆς πόλεως, [John 4:39](#). with the article prefixed, οἱ πολλοί, **the many** (cf. Winer's Grammar, 110 (105)): those contrasted with ὁ εἷς (i. e. both with Adam and with Christ), according to the context equivalent to the rest of mankind, [Romans 5:15, 19](#), cf. [Romans 5:12, 18](#); we the (i. e. who are) many, [Romans 12:5](#); [1 Corinthians 10:17](#); the many whom ye know, [2 Corinthians 2:17](#); **the many** i. e. the most part, the majority, [Matthew 24:12](#); [1 Corinthians 10:33](#).

**b.** with nouns denoting an action, an emotion, a state, which can be said to have as it were measure, weight, force, intensity, size, continuance, or repetition, **much** equivalent to **great, strong, intense, large**: ἀγάπη, [Ephesians 2:4](#); ὀδύνη, [1 Timothy 6:10](#); θρήνος, κλαυθμός, ὄδυρμός, [Matthew 2:18](#); χαρά (Rec.st χάρις), [Philemon 1:7](#); ἐπιθυμία, [1 Thessalonians 2:17](#); μακροθυμία, [Romans 9:22](#); ἔλεος, [1 Peter 1:3](#); γογγυσμός, [John 7:12](#); τρόμος, [1 Corinthians 2:3](#); πόνος (Rec. ζῆλος), [Colossians 4:13](#); ἀγών, [1 Thessalonians 2:2](#); ἄθλησις, [Hebrews 10:32](#); θλίψις, [2 Corinthians 2:4](#); [1 Thessalonians 1:6](#); καύχησις, [2 Corinthians 7:4](#); πεποιθήσις, [2 Corinthians 8:22](#); πληροφορία, [1 Thessalonians 1:5](#); παρηρησία, [2 Corinthians 3:12](#); [2 Corinthians 7:4](#); [1 Timothy 3:13](#); [Philemon 1:8](#); παράκλησις, [2 Corinthians 8:4](#); συζήτησις (T WH Tr text ζήτησις), [Acts 15:7](#); [Acts 28:29](#) (Rec.); στάσις, [Acts 23:10](#); ἀσιτία, [Acts 27:21](#); βία, [Acts 24:7](#) (Rec.); διακονία, [Luke 10:40](#); σιγή, deep

silence, [Acts 21:40](#) (Xenophon, Cyril 7, 1, 25); φαντασία, [Acts 25:23](#); δύναμις καί δόξα, [Matthew 24:30](#); [Luke 21:27](#); μισθός, [Matthew 5:12](#); [Luke 6:23, 35](#); εἰρήνη, [Acts 24:2](#) (3); περί οὗ πολὺς ἡμῖν ὁ λόγος, about which (but see λόγος, I. 3 a.) we have much (in readiness) to say, [Hebrews 5:11](#) (πολὺν λόγον ποιῆσθαι περί τίνος, Plato, Phaedo, p. 115 {d}; cf. Lex. Plato, iii., p. 148).

c. of time, **much, long**: πολὺν χρόνον, [John 5:6](#); μετὰ χρόνον πολὺν, [Matthew 25:19](#); ὥρα πολλή, much time (i. e. a large part of the day) is spent (see ὥρα, 2), [Mark 6:35](#); ὥρας πολλῆς γενομένης (Tdf. γινομένης), of a late hour of the day, *ibid.* (so πολλῆς ὥρας, Polybius 5, 8, 3; ἐπὶ πολλήν ὥραν, Josephus, Antiquities 8, 4, 4; Ἐμάχοντο ... ἄχρι πολλῆς ὥρας, Dionysius Halicarnassus, 2, 54); πολλοῖς χρόνοις, for a long time, [Luke 8:29](#) (οὐ πολλῶ χρόνῳ, Herodian, 1, 6, 24 (8 edition, Bekker); χρόνοις πολλοῖς ὕστερον, Plutarch, Thes. 6; (see χρόνος, under the end)); εἰς ἔτη πολλά, [Luke 12:19](#); (ἐκ or) ἀπὸ πολλῶν ἐτῶν, [Acts 24:10](#); [Romans 15:23](#) (here WH Tr text ἀπὸ ἰκανῶν ἐτῶν); ἐπὶ πολὺ, (for) a long time, [Acts 28:6](#); μετ' οὐ πολὺ, not long after (see μετὰ, II. 2 b.), [Acts 27:14](#).

d. Neuter singular πολὺ, **much**, substantively, equivalent to many things: [Luke 12:48](#); **much**, adverbially, of the mode and degree of an action: ἠγάπησε, [Luke 7:47](#); πλανᾶσθε, [Mark 12:27](#); namely, ὠφελεῖ, [Romans 3:2](#). πολλοῦ as a genitive of price (from Homer down; cf. Passow, under the word, IV.

b. vol. ii., p. 1013a; (cf. Winer's Grammar, 206 (194)): προαθῆναι, for much, [Matthew 26:9](#). ἐν πολλῶ, in (administering) much (i. e. many things), [Luke 16:10](#); with great labor, great effort, [Acts 26:29](#) (where L T Tr WH ἐν μεγάλῳ (see μέγας, 1 a. γ.)). with a comparative (cf. Winer's Grammar, § 35, 1): πολὺ σπουδαιότερον, [2 Corinthians 8:22](#) (in Greek writings from Homer down); πολλῶ πλείους, many more, [John 4:41](#); πολλῶ (or πολὺ) μᾶλλον, see μᾶλλον, 1 a. following with the article, τό πολὺ, German das Viele (opposed to τό ὀλίγον), [2 Corinthians 8:15](#) (cf. Buttman, 395 (338); Winer's Grammar, 589 (548)). Plural, πολλά α. **many things**; as, διδάσκειν, λαλεῖν, [Matthew 13:3](#); [Mark 4:2](#); [Mark 6:34](#); [John 8:26](#); [John 14:30](#); παθεῖν, [Matthew 16:21](#); [Mark 5:26](#); [Mark 9:12](#); [Luke 9:22](#), etc., and often in Greek writings from Pindar Ol. 13, 90 down; ποιεῖν, [Mark 6:20](#) (T Tr marginal reading WH ἀπόρειν); προᾶξαι, [Acts 26:9](#); add as other examples, [Matthew 25:21, 23](#); [Mark 12:41](#); [Mark 15:3](#); [John 16:12](#); [2 Corinthians 8:22](#); [2 John 1:12](#); [3 John 1:13](#); πολλά καὶ ἄλλά, [John 20:30](#). (On the Greek (and Latin) usage which treats the notion

of multitude not as something external to a thing and consisting merely in a comparison of it with other things, but as an attribute inhering in the thing itself, and hence, capable of being coordinated with another attributive word by means of **καί** (which see, I. 3), see Kühner, § 523, 1 (or on Xenophon, mem. 1, 2, 24); Bäumlein, Partikeln, p. 146; Krüger, § 69, 32, 3; Lob. Paral., p. 60; Herm. ad Vig., p. 835; Winers Grammar, § 59, 3 at the end; Buttmann, 362f (311).

Cf. Passow, under the word, I. 3 a.; Liddell and Scott, under II. 2.) **β.** adverbially (cf. Winers Grammar, 463 (432); Buttmann, § 128, 2), **much**: Mark ( T Tr marginal reading (?) WH (see **ἀπορέω**)); ; [Romans 16:6, 12](#) (L brackets the clause); **in many ways**, [James 3:2](#); **with many words** (R. V. **much**), with verbs of saying; as, **κηρύσσειν, παρακαλεῖν**, etc., [Mark 1:45](#); [Mark 3:12](#); [Mark 5:10, 23, 43](#); [1 Corinthians 16:12](#); **many times, often, repeatedly**: [Matthew 9:14](#) (R G Tr WH marginal reading) (and often in Greek writings from Homer down; cf. Passow, under the word, V. 1 a. vol. ii., p. 1013{b}); (Liddell and Scott, III. a.); Stallbaum on Plato, Phaedo, p. 61 c.); with the article **πολλά**, **for the most part** (R. V. **these many times**) (Vulg.plurimum), [Romans 15:22](#) (L Tr marginal reading **πολλάκις**) (examples from Greek writings are given by Passow, the passage cited (Liddell and Scott, the passage cited), and by Fritzsche, Ep. ad Romans, iii., p. 281).

## Strong's Exhaustive Concordance

### abundant, many, much

Including the forms from the alternate pollos; (singular) much (in any respect) or (plural) many; neuter (singular) as adverbial, largely; neuter (plural) as adverb or noun often, mostly, largely -- abundant, + altogether, common, + far (passed, spent), (+ be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times)), plenteous, sore, straitly. Compare [pleistos](#), [pleion](#).

see GREEK [pleistos](#)

see GREEK [pleion](#)

## ◀ 3793. ochlos ▶

### Strong's Lexicon

ochlos: Crowd, multitude, throng

**Original Word:** ὄχλος

**Part of Speech:** Noun, Masculine

**Transliteration:** ochlos

**Pronunciation:** OKH-los

**Phonetic Spelling:** (okh'los)

**Definition:** Crowd, multitude, throng

**Meaning:** a crowd, mob, the common people.

**Word Origin:** Derived from a primary word (meaning a vehicle); akin to ἔχω (echō, Strong's 2192), meaning "to have" or "to hold."

**Corresponding Greek / Hebrew Entries:** The Hebrew equivalent often used in the Old Testament for a similar concept is קָהָל (qahal, Strong's 6951), meaning assembly or congregation.

**Usage:** The Greek word "ochlos" is used in the New Testament to denote a large group of people, often gathered together in a public setting.

It can refer to a crowd that is either neutral or has a specific intent, such as following Jesus, seeking healing, or even opposing Him.

The term is frequently used in the Gospels to describe the masses that followed Jesus

during His ministry, highlighting both their curiosity and need, as well as their occasional misunderstanding of His mission.

**Cultural and Historical Background:** In the first-century Greco-Roman world, large crowds were common in public spaces such as marketplaces, synagogues, and during festivals. **The presence of a crowd often indicated significant events or public figures.**

**IN THE CONTEXT OF JESUS' MINISTRY, CROWDS GATHERED DUE TO HIS REPUTATION AS A HEALER AND TEACHER.**

The dynamics of these gatherings were complex, as they included a mix of genuine seekers, skeptics, and those with political or religious agendas.

### **HELPS Word-studies**

**3793** *óxlos* – a crowd (throng). The *singular* ("crowd"/*oxlos*) is used about three times more frequently than the *plural* ("crowds"/*oxloi*). The singular and plural *should* be distinguished in translation because they each express distinct nuances.

[Of the 174 NT examples of [3793](#) (*óxlos*), 118 are *singular* and 56 are plural. Of the 118, 63 are in an oblique case, 55 in nominative singular. Of these 55 there are 44 with singular verb and 11 with plural verb. When *oxlos* is subsequently referred to in narrative or by some speaker, the reference is always in the plural, whether verb or pronoun *autois*, etc., except Rev 7:9 where proximity is probably the cause of the singular. That also is the only passage where the relative is used" (R, 1390).]

## NAS Exhaustive Concordance

### Word Origin

a prim. word

### Definition

a crowd, multitude, the common people

### NASB Translation

crowd (87), crowds (47), gathering (1), many (1), mob (1), multitude (3), multitudes (1), number of people (1), numbers (2), people (27), riot\* (1).

## Thayer's Greek Lexicon

### STRONGS NT 3793: ὄχλος

ὄχλος, ὄχλου, ὄ, in the N. T. only in the historical books and five times in the book of Revelation; as in Greek writings from Pindar and Aeschylus down, a crowd, i. e.

## 1. a casual collection of people; a multitude of men who have flocked together in some place, a

**throng**: [Matthew 9:23, 25](#); [Matthew 15:10](#), etc.; [Mark 2:4](#); [Mark 3:9](#), and often; [Luke 5:1, 19](#); [Luke 7:9](#), etc.; [John 5:13](#); [John 6:22, 24](#); [John 7:20, 32, 49](#), etc.; [Acts 14:14](#); [Acts 17:8](#); [Acts 21:34](#); τίς ἐκ τοῦ ὄχλου, [Luke 11:27](#); [Luke 12:13](#); or ἀπό τοῦ ὄχλου, ; ἀπό (for i. e. on account of (cf. ἀπό, II. 2 b.)) τοῦ ὄχλου, [Luke 19:3](#); ἡ βία τοῦ ὄχλου, [Acts 21:35](#); πολὺς ὄχλος and much more often ὄχλος πολὺς, [Matthew 14:14](#); [Matthew 20:29](#); [Matthew 26:47](#); [Mark 5:21, 24](#); [Mark 6:34](#); [Mark 9:14](#); [Mark 14:43](#) (here T Tr WH omit; L Tr marginal reading brackets πολὺς); [Luke 7:11](#); [Luke 8:4](#); [Luke 9:37](#); [John 6:2, 5](#); [John 12:12](#) (but here Tr marginal reading brackets WH prefix ὄ; cf. Buttman, 91 (80)); [Revelation 19:1, 6](#); with the article ὁ πολὺς ὄχλος, the great multitude present, [Mark 12:37](#); (ὁ ὄχλος πολὺς (the noun forming with the adjective a single composite term, like our) the common people, [John 12:9](#) T WH Tr marginal reading; cf. Buttman, as above; some would give the phrase the same sense in Mark, the passage cited); [πάμπουλος](#), [Mark 8:1](#) (Rec.); [ἱκανός](#), [Mark 10:46](#); [Luke 7:12](#); [Acts 11:24, 26](#); [Acts 19:26](#); ὁ ... πλεῖστος ὄχλος (the most part of the multitude), [Matthew 21:8](#); [πᾶς ὁ ὄχλος](#), [Matthew 13:2](#); [Mark 2:13](#); [Mark 4:1](#); [Mark 7:14](#) (Rec.); ; [Luke 13:17](#); [Acts 21:27](#); ὄχλον τοσοῦτον, [Matthew 15:33](#); αἱ μυριάδες τοῦ ὄχλου [Luke](#)

[12:1](#); [οὐ μετὰ ὄχλου](#), not having a crowd with me, [Acts 24:18](#); [ἄτερο ὄχλου](#), in the absence of the multitude ((see [ἄτερο](#))), [Luke 22:6](#). plural [οἱ ὄχλοι](#), very often in Matt. and Luke, as [Matthew 5:1](#); [Matthew 7:28](#); [Matthew 9:8, 33, 36](#); [Matthew 11:7](#); [Matthew 12:46](#); [Matthew 13:34, 36](#), etc.; [Luke 3:7, 10](#); [Luke 4:42](#); [Luke 5:3](#); [Luke 8:42, 45](#); [Luke 9:11](#); [Luke 11:14](#), etc.; [Acts 8:6](#); [Acts 13:45](#); [Acts 14:11, 13, 18](#); [Acts 17:13](#); once in [John 7:12](#) (where Tdf. the singular); in Mark only Rec.; and without the article [Mark](#)

[10:1](#); [ὄχλοι πολλοί](#), [Matthew 4:25](#); [Matthew 8:1](#); [Matthew 12:15](#) (R G); ; [Luke 5:15](#); [Luke 14:25](#); [πάντες οἱ ὄχλοι](#), [Matthew 12:23](#).

**2. the multitude**, i. e. **the common people**, opposed to the rulers and leading men: [Matthew 14:5](#); [Matthew 21:26](#); [Mark 12:12](#); ([John 7:12b](#) (provided the plural is retained in the first part of the verse)); with contempt, "the ignorant multitude, the populace, [John 7:49](#); [ἐπισύστασις ὄχλου](#), a riot, a mob, [Acts 24:12](#) (L T Tr WH [ἐπίστασιν](#) (which see) [ὄχλου](#)).

**3. universally, a multitude**: with a genitive of the class, as [τελωνῶν](#), [Luke 5:29](#); [μαθητῶν](#), [Luke 6:17](#); [ὀνομάτων](#) (see [ὄνομα](#), 3), [Acts 1:15](#); [τῶν ἱερέων](#), [Acts 6:7](#); the plural [ὄχλοι](#), joined with [λαοί](#) and [ἔθνη](#), in [Revelation 17:15](#) seems to designate troops of men assembled together without order. (The Sept. chiefly for [יְהוָה](#).)

## Strong's Exhaustive Concordance

multitude, crowd

From a derivative of [echo](#) (meaning a vehicle); a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

see GREEK [echo](#)

◀ 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

**ΠΕΡΑΙΤΕΡΩ** (from **περαιτέρως**, 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 עָבַר; **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](#). τὸ 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.

## Ellicott's Commentary for English Readers

(25) **Decapolis.**—The district so named was formed by the Romans on their first conquest of Syria, B.C. 65, and, speaking roughly, included a tract of country east and south-east of the Sea of Galilee. The ten cities from which the region took its name are given by Pliny (v. 18)—though with the reservation that the list was given differently by others—as Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus, and Raphana. Of these Gadara ([Matthew 8:28](#); [Mark 5:1](#); [Luke 8:26](#)), and in some MSS. of the first named passage, Gerasa, are the only two that occur in the Gospels. Damascus is prominent in the Acts, but the statement of Josephus (*B. J.* iii. 9, § 7), that Scythopolis was the largest of the ten towns, makes it almost certain that he did not include Damascus in the list.

## Benson Commentary

[Matthew 4:25](#). *And there followed him great multitudes* — Affected with the sight, or fame of his miracles, which was now very great, *from Galilee* — Its many and populous towns and villages. See note on [Matthew 4:15](#). *From Decapolis* — A tract of land on the east side of the sea of Galilee, which had its name from δεκα, *ten*, and πολις, *a city*, because it contained only ten cities, which were situated near each other, and formed into a distinct district, the metropolis of which was Damascus.

### Matthew Henry's Concise Commentary

4:23-25 Wherever Christ went, he confirmed his Divine mission by miracles, which were emblems of the healing power of his doctrine, and the influences of the Spirit which accompanied it. We do not now find the Saviour's miraculous healing power in our bodies; but if we are cured by medicine, the praise is equally his. Three general words

are here used. **He healed every sickness or disease; none was too bad; none too hard, for Christ to heal with a**

**word.** Three diseases are named; the palsy, which is the greatest weakness of the body; lunacy, which is the greatest malady of the mind; and possession of the devil, which is the greatest misery and calamity of both; yet Christ healed all, and by thus curing bodily diseases, showed that his great errand into the world was to cure spiritual

maladies. **Sin is the sickness, disease, and torment of the soul: Christ came to take away sin, and so to heal the soul.**

### Barnes' Notes on the Bible

From Decapolis - Decapolis was the name of a region of country in the bounds of the half-tribe of Manasseh, mainly on the east of Jordan. It was so called because it included 10 cities - the meaning of the word Decapolis in Greek. Geographers generally agree that Scythopolis was the chief of these cities, and was the only one of them west of the Jordan; that Hippos (Hippus), Gadara, Dion (or Dios), Pelea (or Pella), Gerasa (or Gergesa), Philadelphia, and Raphana (or Raphanae), were seven of the remaining nine, and the other two were either Kanatha and Capitolias, or Damascus and Otopos. These cities were inhabited chiefly by foreigners (Greeks) in the days of our Saviour, and not by Jews. Hence, the keeping of swine by the Gergesenes [Matthew 8:30-33](#), which was forbidden by the Jewish law.

### Jamieson-Fausset-Brown Bible Commentary

25. And there followed him great multitudes of people from Galilee, and from Decapolis—a region lying to the east of the Jordan, so called as containing ten cities, founded and chiefly inhabited by Greek settlers.

and from Jerusalem, and from beyond Jordan—meaning from Perea. **Thus not only was all Palestine upheaved, but all the adjacent regions. But the more immediate object for which this is here mentioned is, to give the reader some idea both of the vast concourse and of the varied**

complexion of eager attendants upon the great Preacher, to whom the astonishing discourse of the next three chapters was addressed.

On the importance which our Lord Himself attached to this first preaching circuit, and the preparation which He made for it, see on [1223]Mr 1:35-39.

### Matthew Poole's Commentary

They followed for the loaves, for the benefit of the bodily cures, or out of curiosity, though some (probably) followed him out of love, and to learn of him.

**Decapolis** hath its name from ten cities comprehended in it. Here was a mixture both of Jews and Gentiles following Christ, who came to be a Saviour of them both, and to pull down the partition wall between both, to make them both one gospel church, [Ephesians 2:14](#).

### Gill's Exposition of the Entire Bible

And there followed him great multitudes of people,.... Some on one account, and some on another; some out of good will, others out of ill will; some for the healing of their bodies, others for the good of their souls; some to see his miracles, others to hear his doctrine; and what with one and another, the concourse of people that followed him was greater than that which followed John. The Greek word for "multitude" is adopted into the Talmudic language, and is often used by the doctors; who have a tradition to this purpose, that , "there is no multitude less than sixty myriads" (o); but we are not to imagine, that when here, and elsewhere, a multitude is said to follow, or attend on Christ, that he had such a number of people after him as this; only that the number was very large. The places from whence they came are particularly mentioned, as "from Galilee"; where he had called his disciples, had been preaching the Gospel, and healing all manner of diseases; and therefore it is not to be wondered at that he should have a large number of followers from hence. This country was divided into (p) three parts:

"There was upper Galilee, and nether Galilee, and the valley from Capharhananiah and upwards: all that part which did not bring forth sycamine trees was upper Galilee, and from Capharhananiah downwards: all that part which did bring forth sycamine trees was nether Galilee; and the coast of Tiberias was the valley."

Frequent mention is made in the Talmudic (q) writings of upper Galilee, as distinct from the other.

And from Decapolis; a tract of land so called, from the "ten cities" that were in it; and which, according to Pliny (r) were these following; Damascus, Opaton, Philadelphia, Raphana, Scythopolis, Gadara, Hippondion, Pella, Galasa, and Canatha; see [Mark 5:20](#) "And from Jerusalem"; the metropolis of the whole land; for his fame had reached that great city, and there were some there, curious and desirous to see him, and hear him; though he was got into those distant and obscure parts.

And from Judea; from the other parts of it:

and from beyond Jordan; which was a distinct country of itself, known by the name of Peraea; so called, perhaps, from the word here translated, "from beyond". It is to be observed, that here are three countries distinctly mentioned, Galilee, Judea, and "beyond Jordan"; which was the division of the land of Israel; of these three lands the Talmudists often speak.

"It is a tradition of the Rabbins (s), that in three countries they intercalate the year; Judea, and beyond Jordan, and Galilee."

Again (t),

"There are three lands, that are obliged to the removing of fruits; Judea, and beyond Jordan, and Galilee."

Once more (u),

"There are three countries for celebration of marriages, Judea, and "beyond Jordan", and Galilee."

The account which (w) Maimonides gives of these three countries is this;

"The land of Judea, all of it, the mountain, the plain, and the valley, are one country beyond Jordan, all of it, the plain of Lydda, and the mountain of the plain of Lydda, and from Betheron to the sea, are one country: Galilee, all of it, the upper and nether, and the coast of Tiberias, are one country."

The country beyond Jordan was not so much esteemed as what was properly the land of Canaan, or Israel; for the Jews (x) say,

continued...

[Matthew 4:25](#). Δεκαπόλεως] a strip of land with ten cities (Josephus, *Vit.* 9), chiefly inhabited by the heathen, on the other side of the Jordan, in the north-east of Palestine. As to the towns themselves, which were reckoned as included in it, and to which Scythopolis, Gadara, Hippo, and Pella certainly belonged, there was, so early as the time of Pliny (*H. N.* v. 16), no unanimity of opinion, Lightfoot, *Hor.* p. 563 ff.; Vaihinger in Herzog, III.; Holtzmann in Schenkel's *Bibellex.*

πέραν τοῦ Ἰορδάνου] as in [Matthew 5:15](#), [Matthew 19:1](#), [Mark 3:8](#), a geographical name: *Peraea* (Josephus, *Bell.* ix. 3. 3; Plin. v. 15), the land east of the Jordan, from Mount Hermon down to the river Arnon.

### Cambridge Bible for Schools and Colleges

25. *Decapolis*] Lit. a group of ten cities. The cities included in this group are variously named by different authors, they lay to the E. and S. of the Sea of Galilee; by some Damascus is mentioned as belonging to the group.

### Bengel's Gnomon

[Matthew 4:25](#). ὄχλοι, *multitudes*) The plural is used on account of the various places from which they came.—Δεκαπόκεως, from *Decapolis*][165] situated on both sides of the Jordan. Samaria is not mentioned in this enumeration.—πέραν, *beyond*) i.e., ἀπὸ τῆς πέραν—*from the country beyond*.

[165] The region called Decapolis comprehended the ten cities of Scythopolis: Hippos, Gadara, Dios, Pella, Philadelphia, Gerasa, Canatha, Capitolias, and Abila.—*W. Hughes*.—(I. B.)

### Pulpit Commentary

Verse 25. - The mention of the multitudes here serves as a transition to the sermon on the mount. The description of the constituent parts of the multitudes is very similar to that found in [Mark 3:7, 8](#), and is probably derived from the same source, Mark preserving in most respects the fuller form. *Great multitudes*; ὄχλοι πολλοί (not "many multitudes," but as plural of ὄχλος πολὺς, [Matthew 20:29](#)); almost ([Luke 5:15](#)) peculiar to this Gospel ([Matthew 8:1](#), where see note [18, Received Text; Matthew 12:15, Received Text]; Matthew 13:2; 15:30; 19:2). *Decapolis*. A kind of confederacy, originally of ten towns, the organization being apparently the work of Pompey. All were east of Jordan except Bethshan (Scythopolis). The names, as given in Pliny, are - Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippus, Dium, Pella, Galasa (read **Gerasa**), Kanatha. Schurer adds, Abila (not **Abila** of Lysanias) and Kanata (distinct from **Kanatha**). These towns, like the great maritime cities, e.g. Joppa, and Caesarea Stratonis, were

independent political communities, which - at least, after the time of Pompey - were never internally blended into an organic unity with the Jewish region, but were at most externally united with it under the same ruler" (Schurer, II. 1. p. 121). The population in them was chiefly heathen. **Across Jordan**; equivalent to Peraea, as in ver. 15 and [Matthew 19:1](#), i.e. from Mount Hermon to the river Arnon (Weiss-Meyer); but according to Josephus ('Bell. Jud.,' 3:03. 3), between the rivers Jabbok and Amen (Alford). "The country east of Jordan was known as **Peraea** (the country beyond) in the wider sense, but Peraea proper was the small district extending from the river Amen (**Mojib**) to the Zerka, and now called Belka" (Socin's 'Baedeker,' p. 54). To the places mentioned here as those whence people came, Mark adds Idumaea; Mark and Luke add Tyre and Sidon.

## READINGtheOLDtestament.com

### ***So...what does "beyond the Jordan" mean?***

January 30, 2021

**Q: I'm wrestling with the phrase "on the other side of the Jordan," which appears twice in Joshua 1:14-15. The way the expression **בְּעֵבֶר הַיַּרְדֵּן** gets used most often leads me to translate it as a fixed expression naming a place ("Beyond-the-Jordan"), similar to **בְּעֵבֶר נַחֲלֵה** ("Beyond-the-River") in Nehemiah and Ezra. As far as I can tell, when a geographic location is mentioned with this kind of expression, it is treated like a place name. Thus it wouldn't be odd for Joshua to call it "Beyond the Jordan" even before crossing the Jordan. Regardless of what side of the river they are on, it always seems to be called "Beyond the Jordan" as distinguished from the Land of Canaan (the Promised Land proper). What do you think?**

This is a difficult issue. I can see how it looks very much like the Hebrew phrase **עַבְרַת הַיַּרְדֵּן** appears to be a proper name, like the phrase **עַבְרַת נַחֲלֵה** common in the later OT literature. The question is, how do we know whether the phrase is a proper name or not? We have to look for

contextual clues in places where the phrase appears. Of course, the first clue that this phrase might be different is reasonably apparent in that the absolute noun “Jordan” carries the Hebrew definite article. This isn’t a foolproof indicator, because sometimes in Hebrew the definite article does appear on proper nouns. And, in fact, the proper name “Jordan” very often takes the definite article, although not always. So this contextual clue is extremely inconclusive.

To gain ground here, we want to look for the most relevant contextual clues pertaining to all the instances of the term in question throughout the OT. For the current case study, I’ll identify the following four factors:

- 1) *What preposition accompanies the Hebrew phrase (if any)?*
- 2) *What side of the river is being referred to? east, west, or ambiguous?*
- 3) *What accompanying geographical information is provided by the context?*
- 4) *Is the geographical area being referred to on the opposite side of the river from the author/speaker’s point of reference, or on the same side of the river from the author/speaker’s point of reference? Or is the point of reference unknown?*

Based on cognitive science, we know that cognitive categories (including semantic categories) are organized according to prototype structures. [See George Lakoff’s book *Women, Fire, and Dangerous Things* (1987) for more information on cognitive categories and prototype structures in linguistics.] So what we are really after is to see, based on contextual clues, what kind of prototypical structures we can observe regarding the data pertaining to the phrase in question. If we can identify the prototypical structure for the meaning of this phrase, we’ll probably make significant progress toward understanding what this term really means.

Here is the raw data from the survey:

Reference	Hebrew Preposition	Directional Referent	Geographical Information	Point of Reference
Gen 50:10	בָּ	west?	land of Canaanites	unknown point of reference
Gen 50:11	בָּ	west?	land of Canaanites	unknown point of reference
Num 32:19	מִן	east	east/rising	same side as point of reference
Deut 1:1	בָּ	east	wilderness	unknown point of reference
Deut 1:5	בָּ	east	land of Moab	unknown point of reference
Deut 3:8	בָּ	east	Arnon, Mt Hermon	same side as point of reference
Deut 3:20	בָּ	west	generally conclusive	opposite side from point of reference
Deut 3:25	בָּ	west	generally conclusive	opposite side from point of reference
Deut 4:41	בָּ	east	sunrise	unknown point of reference
Deut 4:46	בָּ	east	Beth-Peor, Sihon	unknown point of reference
Deut 4:47	בָּ	east	sunrise	unknown point of reference

Deut 4:49	none	east	east/rising	unknown point of reference
Deut 11:30	כָּבֹד	west	sunset	opposite side from point of reference
Josh 1:14	כָּבֹד	east	generally conclusive	same side as point of reference
Josh 1:15	כָּבֹד	east	sunrise	same side as point of reference
Josh 2:10	כָּבֹד	east	Sihon, Og	opposite side from point of reference
Josh 5:1	כָּבֹד	west	west/sea	unknown point of reference
Josh 7:7	כָּבֹד	east	generally conclusive	opposite side from point of reference
Josh 9:1	כָּבֹד	west	Great Sea, Lebanon	unknown point of reference
Josh 9:10	כָּבֹד	east	Sihon, Og, Bashan	opposite side from point of reference
Josh 12:1	כָּבֹד	east	east/rising	unknown point of reference
Josh 12:7	כָּבֹד	west	west/sea	unknown point of reference
Josh 13:8	כָּבֹד	east	east/rising	unknown point of reference

Josh 13:27	none	east	east/rising	unknown point of reference
Josh 22:4	בְּ	east	generally conclusive	unknown point of reference
Josh 22:7	מִן	west	west/sea	unknown point of reference
Josh 24:8	בְּ	east	Moab	opposite side from point of reference
Judg 5:17	בְּ	east	Gilead	opposite side from point of reference
Judg 10:8	בְּ	east	Gilead	unknown point of reference
1 Sam 31:7	בְּ	east?	???	unknown point of reference
Isa 8:23	none	west?	Way of the Sea, Galilee?	unknown point of reference

First of all, we should note that this phrase almost always occurs with the exact same Hebrew preposition בְּ (“in, at, by”), which is the preposition that one would expect. The preposition מִן (“from”) is used in two instances that specifically discuss from where a particular group will receive their inheritance, and it is not readily apparent why the preposition is omitted in three instances. The point is that there is probably not very much to be gained semantically from the selection of preposition for this particular term. So we can move on to the next column of data.

Secondly, we should note that the phrase clearly can refer to either the east side of the Jordan or the west side of the Jordan. Also, it is almost always conclusive which side is being referred to in any given instance. Out of the 31 attestations, only 4 are ambiguous, and two of those (in Gen 50) probably refer to the west side of the Jordan because of the mention of “Canaanites” in the immediate context. So even if we don’t necessarily know exactly what the specific phrase actually means, we almost always know what the phrase physically refers to. This is extremely helpful to our task.

Thirdly—in tandem with the above paragraph—we can see fairly plainly that the specific side of the Jordan being referred to is almost always either (a) explicitly specified by the narrative or (b) implicitly conclusive from the narrative context. The fact that several instances of the term are explicitly specified as either east (toward the “rising,” i.e. of the sun) or west (toward the sea) is a significant clue that this phrase by itself is probably not conclusive for a particular region (either west or east of the Jordan river). [As an aside, this is a huge clue that supports the conclusion that this phrase is NOT a proper name, like עבר נהרה, which always refers to the region on the west side of the Euphrates river.] In other words, if the naked phrase עבר הירדן was always conclusive to the reader regarding which side of the river was being described, then the author probably would not include modifiers to specify which side is being referred to in any given case.

Fourthly, we should note that most of time the specific point of reference of the author/speaker is unclear. However, in cases where we know the point of reference for the biblical speaker, the term more often refers to the **opposite** side of the river from where the speaker is standing. So the phrase has potential to mean either the “same side” or the “opposite side,” but it most often refers to the “opposite side.” So the “opposite side” sense of the term is probably **more prototypical** than the “same side” sense of the term.

Finally, we should notice that the vast majority of instances where the phrase occurs refers to the east side of the Jordan, that is, the **other side of the Jordan from the defined land of Canaan (i.e. on the west side of the Jordan)**. And now we can start to get a reasonable picture of what this phrase means and how it was probably used by the

OT authors. Most likely, the most basic and prototypical sense of the phrase probably is, “the other side of the Jordan.” For an ancient Israelite, most people would probably use this phrase while they themselves were on the *west* side of the Jordan as a way of referring to the *east* side of the Jordan. However, if an ancient Israelite were on the east side of the Jordan, they could also use the same phrase to refer to the west (i.e. opposite) side of the Jordan. It is not too difficult to imagine, then, how the phrase could also absorb an additional sense of “the same side of the Jordan,” especially if there wasn’t a good word readily available in Hebrew that meant “same side.”

So to bring this to a translational outcome, I think one is on safe ground to translate this phrase as either “the other side of the Jordan” or “this side of the Jordan” in places where the point of reference is known. The challenge comes in those places where the point of reference of the author is unknown. There are a few options, all of which are employed by modern translations in various places. One could specify either “eastward” or “westward” on a case-by case basis. One could make an educated guess at the point of reference depending on the narrative context and then translate accordingly. One could also apply some kind of standard default position: unless contextually specified, “this side” will refer to the west, and the “other side” will refer to the east. In many instances, modern translations do not specify and simply translate the phrase as “beyond the Jordan”—which is a safe translation, but it also leads one to ask the very question at the beginning of this post!

[GotQuestions.org](http://GotQuestions.org)

**What does “peace, peace, when there is no peace” mean in Jeremiah 8:11?**

Jeremiah was a prophet of God, proclaiming that judgment was coming upon Jerusalem. However, Jeremiah was opposed by the king and the priests who did not want to hear his message.

In their opinion, Jeremiah's message of surrendering to [Babylon](#) amounted to treason.

***False prophets, who claimed to speak for God, also contradicted Jeremiah's message.***

Jeremiah proclaimed bloodshed, destruction, and judgment when Babylon conquered Jerusalem.

**The false prophets, on the other hand, said that the future of Jerusalem looked bright—Jerusalem could look forward to peace, not war.**

The phrase *peace, peace, when there is no peace* is found in [Jeremiah 6:14](#) as well as [Jeremiah 8:11](#). It is also found in [Ezekiel 13:10](#) and [16](#). In all four places, it has the same meaning in the same historical context.

Jeremiah was like a doctor delivering bad news to his patient. His diagnosis was that, unless drastic measures were taken, the patient would die.

However,

**the false prophets gave a “second opinion.” “Don’t listen to Jeremiah,” they said; “you are going to be just fine.” Instead of radical surgery and a drastic change of lifestyle, the priests and false prophets said a light bandage was all that was needed.**

The following passage is found in [Jeremiah 6:13-14](#) and repeated exactly in [Jeremiah 8:10b-11](#):

“From the least to the greatest,  
all are greedy for gain;  
prophets and priests alike,  
all practice deceit.  
They dress the wound of my people  
as though it were not serious.  
‘Peace, peace,’ they say,  
when there is no peace.”

When the priests and false prophets said, “Peace, peace,” they were denying that judgment was on the way. They were giving the people **false assurances**. The explicit assumption is that Jerusalem and Judah had not committed grievous sins and that God was not displeased with them. In fact, **according to the false prophets, God was quite happy with His people and wanted to bless them. They promised “peace, peace!” Unfortunately, their promised peace would not come.** The book of Jeremiah bears this out, and, **in the end, Jerusalem was destroyed by Babylon, just as God had said.**

The [prophet Ezekiel](#) says something similar: “Because [the false prophets] lead my people astray, saying, ‘Peace,’ when there is no peace, and because, when a flimsy wall is built, they cover it with whitewash, therefore tell those who cover it with whitewash that it is going to fall. Rain will come in torrents, and I will send hailstones hurtling down, and violent winds will burst forth” ([Ezekiel 13:10-11](#)). In the same passage, God says, “So I will pour out my wrath against the wall and against those who covered it with whitewash. I

will say to you, “The wall is gone and so are those who whitewashed it, those prophets of Israel who prophesied to Jerusalem and saw visions of peace for her when there was no peace, declares the Sovereign Lord” (verses 15–17).

**THERE ARE STILL FALSE PROPHETS AND RELIGIOUS LEADERS TODAY WHO ISSUE FALSE PROMISES OF PEACE WHEN THERE IS NO PEACE. THE MESSAGE OF PEACE AND PROSPERITY “SELLS.” SOME PREACHERS AND TEACHERS TODAY SAY THAT THE CHRISTIAN LIFE IS ALL ABOUT PEACE AND PROSPERITY, BUT GOD DOES NOT PROMISE THAT. THERE ARE OTHERS WHO IGNORE OR DOWNPLAY THE SERIOUSNESS OF SIN AND TEACH THAT GOD IS NOT CONCERNED WITH THEIR BEHAVIOR. OTHERS DENY THAT ETERNAL JUDGMENT AWAITS THE UNREPENTANT SINNER, EVEN THOUGH GOD HAS PROMISED JUST THE OPPOSITE. THESE ARE MODERN EXAMPLES OF FALSE PROPHETS PROMISING PEACE WHEN THERE IS NO PEACE.**

**PAUL TELLS TIMOTHY TO “PREACH THE WORD; BE PREPARED IN SEASON AND OUT OF SEASON; CORRECT, REBUKE AND ENCOURAGE—WITH GREAT PATIENCE AND CAREFUL INSTRUCTION. FOR THE TIME WILL COME WHEN PEOPLE WILL NOT PUT UP WITH**

SOUND DOCTRINE. INSTEAD, TO SUIT THEIR OWN DESIRES, THEY WILL GATHER AROUND THEM A GREAT NUMBER OF TEACHERS TO SAY WHAT THEIR ITCHING EARS WANT TO HEAR. THEY WILL TURN THEIR EARS AWAY FROM THE TRUTH AND TURN ASIDE TO MYTHS” (2 TIMOTHY 4:2–4). PEOPLE LIKE TO HEAR GOOD NEWS, AND THEY DO NOT WANT TO HEAR THAT HARDSHIP MAY BE GOD’S WILL FOR THEM IN THIS LIFE OR THAT JUDGMENT IS CERTAIN AFTER DEATH. CHRISTIANS HAVE THE JOB OF DELIVERING BAD NEWS BECAUSE THE BAD NEWS MUST BE EMBRACED BEFORE THE GOOD NEWS CAN BE EFFECTIVE.

GOD BORE WITNESS AGAINST THE PEOPLE TO WHOM ISAIAH WAS SENT TO MINISTER, CALLING THEM “REBELLIOUS PEOPLE, DECEITFUL CHILDREN, CHILDREN UNWILLING TO LISTEN TO THE LORD’S INSTRUCTION” (ISAIAH 30:9). SUCH PEOPLE HAVE CLOSED THEIR EARS TO THE WORD OF THE LORD, AND DESIRE TO HEAR ONLY “PEACE” EVEN WHEN THERE IS NO PEACE. THEY SAY TO GOD’S PROPHETS, “GIVE US NO MORE VISIONS OF WHAT IS RIGHT! TELL US PLEASANT THINGS, PROPHECY ILLUSIONS. . . . STOP CONFRONTING US WITH THE HOLY ONE OF ISRAEL!” (VERSES 10–11).