

“My Miracles, Messiah, & Mission”

Matthew 8:1-13

November 16, 2025

INTRO:

Have you ever asked...

What is the lesson the LORD wants me/you/us to
learn, love, & live in this time & place?

May we prayerfully ask that question more each day!

PRAYER

CONTEXT:

- We are in the Bible... God's Word for His people...
- Matthew's Gospel account of Christ's true Gospel
- Post Sermon On The Mount... crowds responding
- 2nd of 5 major teachings; *His power & His people*

Matthew 8 begins where chapter 4 leaves off, with the Sermon on the Mount as a sort of parenthesis in between. At the end of chapter 4, 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/crowds followed Him...”* (vv. 23–25). Jesus then *“went up on the mountain”* (5:1), where He preached His great sermon, and then *came down from the mountain, still followed by “great multitudes”* (8:1).

In the Sermon on the Mount Jesus turned the religious beliefs and practices of popular Judaism, especially those of the scribes and Pharisees, topsy-turvy. He had told them, in effect, that their teaching

was wrong, their living was wrong, and their attitude was wrong. Virtually everything they believed in, stood for, and hoped in was unbiblical and ungodly. (See the prophets before Him, the early Church after Him, the Reformers next, and the persecuted Church now.) The Lord overturned their entire religious system and exposed them as religious hypocrites and spiritual phonies.

BIG IDEA: The BIBLICAL Jesus is LORD/MESSIAH! His ETERNAL family is/are His miraculously FAITHFUL and MISSIONAL followers.

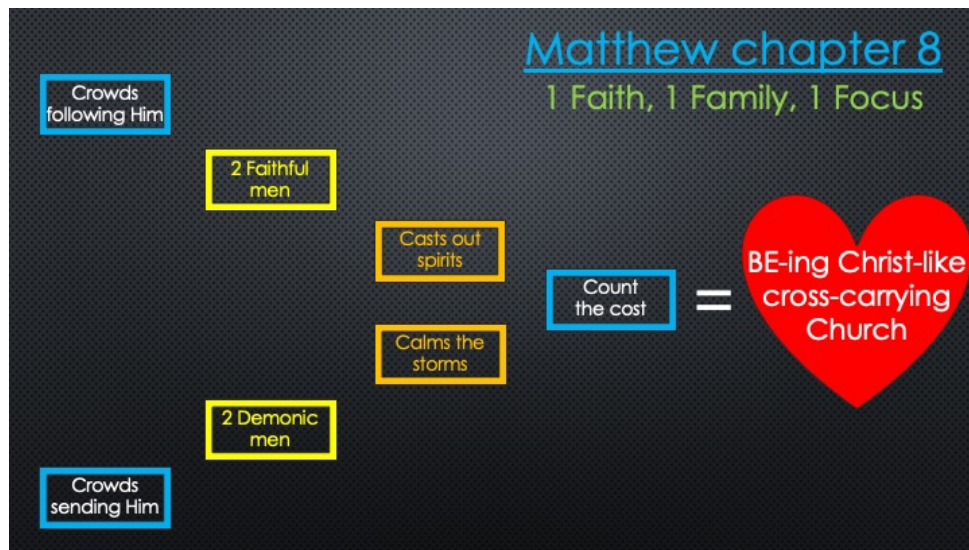
In establishing Jesus' messiahship Matthew demonstrated His legal qualification thru His genealogy, His prophetic qualification thru the fulfillment of prophecy by His birth & infancy, His divine qualification by the Father's own attestation at His baptism, His spiritual qualification by His perfect resistance to Satan's temptations, and His theological qualification through the teaching of the Sermon on the Mount...

In chapters 8 and 9 Matthew dramatically sets forth still another qualification: Jesus' divine power. Through the miracles of these two chapters, Matthew shows beyond doubt that Jesus is, in fact, the very Son of God, because only God could perform such supernatural feats... These two chapters are particularly critical to understanding the life and ministry of Christ.

PREVIEW:

1. The LOVE of God
2. The LORD is God
3. The LESSON from God

TEXT:



Matthew 8:1-13

1When *he came down* from the mountain, great crowds followed him. 2And behold, a *leper came to him* and *kneled before him*, saying, “Lord, *if you will*, you can make me clean.” 3And Jesus stretched out his hand and touched him, saying, “*I will; be clean.*” And *immediately his leprosy was cleansed.* 4And Jesus said to him, “*See that you say nothing to anyone, but go, show yourself to the priest and offer the gift that Moses commanded, for a proof to them.*”

TAKE NOTE...

- A. Christ’s mountain sermon was NOT The Mission!
 - a. It was the Messiah *announcing* the mission...
 - b. It was the Method of *proclaiming* mission.
 - c. It was the Message *contextualizing* mission.
 - d. It was the Means of *explaining* the mission.
 - e. It was the Miraculous God *BE-ing* on mission.

B. Followers can be merely crowds or true Church...

C. A biblical *"BEHOLD"* is God saying: *"Look here!"*

- a. God is saying: **HEY! YOU! PAY ATTENTION!**
- b. Christ is again being **emphatically urgent!**

D. Lepers were sick, unclean & untouchable people.

- a. They were to stay away from others...
- b. They were to **proclaim** their uncleanness.
- c. They were unacceptable people in culture...

E. *Unacceptable people were/are accepted by Christ!*

F. Compare & contrast this leper w/ the rich ruler.

- a. *At first glance they look like opposites, AND*
- b. From the outside they looked 99% the same.
- c. On the inside, they were eternally different!
- d. **Their 1% difference was 100% defining.**

G. Unpack: *"Lord, if you will, you can make me clean"*

- a. This lost leper seems to recognize the LORD.
- b. This lost leper seems to revere the LORD.
- c. This lost leper seems to respect the LORD.
- d. This lost leper seems to respond to the LORD.
- e. This lost leper seems redeemed by the LORD.
- f. This sick man seems to recognize the Savior.
- g. This sick man seems to revere the Savior.
- h. This sick man seems to respect the Savior.
- i. This sick man seems to respond to the Savior.
- j. This sick man seems redeemed by the Savior.

- H. Unpack: *Jesus “stretched out... & touched him...”*
- a. Note that Jesus advances & initiates touch...
 - b. Note that Jesus “stretched” to bless!
 - c. Note that Jesus “touched” beyond talking...
 - d. Note that Jesus did not fear the disease...
 - i. *Fear not is God’s #1 repeated command.*
 - ii. Fear not the things of this world...
 - iii. *Take Joshua 1:9 home into your heart.*
 - e. Note Jesus did not condemn or compromise.
 - f. Note the selfless, serving, & sacrificial love!
- I. Unpack: *Jesus said: “I will; be clean.” = God talk!*
- J. Unpack: *“IMMEDIATELY his leprosy was cleansed.”*
- K. Unpack: *“say nothing to any but go show... proof”*

5When he had entered Capernaum, a centurion came forward to him, appealing to him, 6“Lord, my servant is lying paralyzed at home, suffering terribly.” 7And he said to him, “I will come and heal him.” 8But the centurion replied, “Lord, I am not worthy to have you come under my roof, but only say the word, and my servant will be healed. 9For I too am a man under authority, with soldiers under me. And I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my servant,^s ‘Do this,’ and he does it.” 10When Jesus heard this, he marveled and said to those who followed him, “Truly, I tell you, with no one in Israel^d have I found such faith. 11I tell you, many will come from east and west and recline at

table with Abraham, Isaac, and Jacob in the kingdom of heaven, **12**while the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth." **13**And to the centurion Jesus said, "Go; let it be done for you as you have believed." And the servant was healed at that very moment.

TAKE NOTE...

- Again, the sermon was NOT the mission...
- *At the center & core of Christ's coming... is going!*
- **Don't miss the mission's "unexpecteds"**
 - Timing, truthing, & trouble-making...
 - Real-realities, rejecting, & repeating...
 - People, places, purposes, & priorities
- ***The leper knelt & the centurion "appealed"***
 - More in common than English reveals...
 - Both expressions = faith & submission...
 - Both receive God's blessing...
 - One is the blessing of "**cleansing**"
 - One is the blessing of "**healing**"
 - They may be the same... or NOT.
 - Healing includes cleansing.
 - Cleansing may not include healing.
- The compassionate centurion sent his request to the compassionate Creator, King, & Christ.
- **DON'T MISS CHRIST'S RESPONSE TO INTERCESSORY FAITH AND PETITIONING...**
- Christ accepts the request & implied assumption that He has divine, supernatural power to heal...
- *"He is either a liar, a lunatic, or the LORD!" - C.S. Lewis*

- See the deep vs. shallow humility of both men!
 - Jesus is willing to go to where the need is...
 - The centurion knows he's not worthy of it...
- Authority, responsibility, & accountability are all affirmed & applied in the context of the exchange
- **HIS FAITH MADE THE MESSIAH MARVEL!**
- *The centurion's faith is a timeless inspiration!*
- One's heart is not evaluated based upon their heritage, but on their holiness & righteousness.
- The centurion's faith was a contrasting witness.
- The centurion's faith was a convicting witness.
- The centurion's faith was a correcting witness.
- The centurion's faith was a clarifying witness.
 - Biblical faith/believing is more than words.
 - Biblical faith/believing is pleasing to God!
 - Biblical faith/believing is a Gospel essential.
 - Biblical faith/believing is truthing in loving.
 - Biblical faith/believing is blood-bought.
 - Biblical faith/believing is others-oriented.
 - Biblical faith/believing is sacrificial-service.
 - Biblical faith/believing is growing & going.
 - Biblical faith/believing is truly trusting God.
 - Biblical faith/believing is cross-carrying.
 - Biblical faith/believing is obedience-tested.
 - Biblical faith/believing is fruit-producing.
 - Biblical faith/believing is grace-based.
 - Biblical faith/believing is Gospel-grounded.
 - Biblical faith/believing is God-glorifying.
- Jesus unites faith with His global family!!!
 - Christ unites His Great Commandments...

- Christ unites His 5 Great C's
 - Great Commandments
 - Great Commission
 - Great Combat
 - Great Christian
 - Great Church
- Christ contrasts kingdom citizens/criminals.
 - Fickle followers are NOT family!
 - Faithful followers are God's true family.
 - **YOUR FAITH DEFINES YOUR FAMILY!**
 - **YOUR FAMILY REVEALS YOUR FAITH!**
- The holy Healer heralds the realities of hell!
 - Religious self-righteous will be **thrown!**
 - *"outer darkness"* is an image of hell...
 - *"weeping & gnashing"* = agony & torture
 - Jesus is repeating His sermon message.
- **THE SERVANT WAS HEALED AS THE CENTURION WAS FAITHFULLY OBEYING...**
- Grace always initiates blessings!
- *Obedience often opens God's gifts of grace.*

I. The LOVE of God

A. The LEPER

THE LOVE OF GOD...

1. CAME down

2. WELCOMES lepers
3. is MERCIFUL
4. is SOVEREIGN
5. POWERFULLY PURIFIES
6. REACHES/STRETCHES out
7. TOUCHES the “untouchables”
8. is GRACIOUS
9. is MIRACULOUSLY transforming
10. is IMMEDIATELY glorifying
11. is a WITNESS to the world.
12. is both FRUIT and PROOF

B. The **CENTURION**

THE LOVE OF GOD...

1. MISSIONALLY Moves & Multiplies
2. TAKES-in unexpected people's APPEALS
3. is COMMPASSIONATE
4. GOES to HELP and HEAL
5. is MEEK and HUMBLE
6. is SUPERNATURALLY POWERFUL
7. is RESPECTFUL of God-given AUTHORITY
8. is SUBMISSIVE-to God
9. SERVES Almighty God

10. OBEDIENT
11. MISSIONALLY MARVELS & MULTIPLIES
12. CONFRONTS, CONVICTS, & CLARIFIES!
 - a. *"I tell you... I tell you... will be thrown..."*
 - b. *"children of Abe" vs. "children of Abe"*
 - c. *"recline at table" vs. "weep & gnash teeth"*

II. The LORD is God

A. The LEPER

1. *Knelt before Him*
2. *Saying: Lord*
3. *I will*
4. *Be clean* (...like 9 of 10 other lepers...)
5. *Immediately*
6. *Show yourself*
7. *Proof*

B. The CENTURION

1. *"Appealing/BEGGING Him"*
2. *"Lord"*
3. *"I am NOT worthy"* (vs. utmost WORTH)
4. *"I will (come and) HEAL"*
5. *"only SAY the word"*
6. *"I tell you"*

7. *“many will rest at (MY) table”*
8. *“from east & west”* (gentiles)
 - a. Great Commandments
 - b. Great Commission
 - c. Great Contrast...
9. *“kingdom sons will be thrown”* (hell)
10. *“Go... let it be done...”*
11. *“as you believe...”*
12. *“HEALED”*
13. *“at that very hour.”*

III. The LESSON from God

A. The CROWD

The ABC's of biblical & cultural crowds...

- Always Assume
- Beneficial Blessings
- Corrupted-Cleansings

MUCH MODERN EVANGELISM AND PERSONAL WITNESS IS WEAKENED BY FAILURE TO CONFRONT MEN WITH THE TERRIBLENESS AND DANGER OF THEIR SIN. COMING TO CHRIST IS NOT GETTING ON A POPULAR BANDWAGON OF RELIGIOUS SENTIMENTALITY. IT IS FACING AND CONFESSING ONE'S SIN AND BRINGING IT TO THE LORD FOR CLEANSING. TRUE CONVERSION TAKES PLACE WHEN, LIKE THE LEPER, DESPERATE PEOPLE COME TO CHRIST HUMBLY CONFESSING THEIR NEED AND REVERENTLY SEEKING HIS RESTORATION.

THE TRULY REPENTANT PERSON, LIKE THIS LEPER, COMES WITH NO PRIDE, NO SELF-WILL, NO RIGHTS, AND NO CLAIM TO WORTHINESS. HE SEES HIMSELF AS A REPULSIVE SINNER WHO HAS ABSOLUTELY NO CLAIM TO SALVATION APART FROM THE ABUNDANT GRACE OF GOD. HE COMES BELIEVING THAT GOD CAN AND WILL SAVE HIM ONLY AS HE PLACES HIS TRUST IN JESUS CHRIST.

AFTER A PERSON IS SAVED FROM SIN, JESUS' FIRST REQUIREMENT IS THAT HE HENCEFORTH OBEY THE WORD OF GOD. ONLY A LIFE-STYLE OF HOLY LIVING CAN GIVE PROPER TESTIMONY TO WHAT JESUS CHRIST HAS DONE IN SAVING US. - MAC

T/S: **The “centurion leper”**

- a. Read Luke 17:11-19
- b. All 10 lepers were “cleansed” clean...
- c. **Only 1 leper was “HEALED!”**
 - i. He was **Biblical & Faithful**
 - ii. He was **Thankful & Personal**
 - iii. He was **Humble & Missional**.
 - iv. He was an **Example/Witness!**

B. The **CHURCH**

i. **MY MIRACLES**

- I was a lost leper.
- I was an unworthy

ii. **MY MESSIAH**

1. My biblical Jesus is **LORD!**
2. My biblical Jesus is **LOVE!**
3. My biblical Jesus is **LIFE!**

iii. **MY MISSION(S)**

1. *Christ-like Christians are to be like Christ!*

a. **John 20:21**

b. **Matthew 28:18-20**

c. **Acts 1:8**

2. *Christ-like Christians are like the Centurion*

“The Centurion Principles” By Colonel Jeff O’Leary (ret.)

*Great leaders (Christians) don’t think outside the (cultural) box—they **bury the box**. And then they make darn sure none of their followers (family &/or friends) are tempted to dig it up again.... Very few leaders (Christians) are willing or able to become Centurions (Christian “Lifers”). The weight of the leader’s (Christian’s) mantle weighs too heavily on most shoulders to be born aptly of for long. So, it is not uncommon then for many (“fickle followers”) to settle for (lukewarm) “managing” of situations rather than rising to leadership (BE-ing The true Church). It takes a courageous heart, an adventurous spirit, a quick mind, and a visionary soul to (BE) become a Centurion (“Lifer”). Begin by (grace,) deciding whether you want to be (a true biblical Christian) such a leader. You will discover that your toughest foe (sin) to overcome is not the enemy before you but rather the enemy within you. It is what people know (but refuse to confess & repent) about themselves that ultimately defeats them. It is also what makes them afraid.... That is why we begin with the box (cultural traditions... They are)... Defined. Confined. Safe. Comfortable. Approved.... Go outside the box (and BE the biblical Church)? (Culturally speaking) You’re on your own. Unlimited risk. Job security (popularity & acceptability?) — zero. It’s a place littered with (what the world calls) failure. You will be on your own and unapproved... with no known road maps (other than God’s Word, will, & ways).... Potential? Achieve what all before you thought was impossible... (Centurion Christians KNOW The Gospel’s Person, people, purpose, power & potential!)*

REVIEW:

The BIBLICAL Jesus is LORD & MESSIAH!
His ETERNAL family is/are His miraculously
FAITHFUL and MISSIONAL followers.

CLOSE: **What do you want?**

- The biblical or the cultural Jesus Christ?
- The miraculous gifts or the Almighty Giver?
- To be simply **cleansed or** eternally **healed**?
- Do you want to be a sample or an example?
- **To make Jesus mad or marvel?**
- Are you begging Jesus to come or go away?

Do you realize that there are eternal differences
between the biblical and cultural:

1. Christ... Christianity... Church
2. **Word of God... Will of God... Ways of God**
3. Message... Messes/Masses... Mission

Do you know what the biblical Jesus wants
for you & from you?

- **Do you care? If so, how much?**

HOW FAR DOES YOU “YES, LORD” GO?

Where do you draw the line with the LORD?

How much LORD is in your professed Savior?

**SOME BLESSINGS AND BATTLES ARE
TEMPORARY... WHILE OTHERS ARE ETERNAL.
YOU BETTER KNOW THE DIFFERENCE!**

**Don't be like the crowds who always assume that their
beneficial blessings can't be corrupted cleansings...**

Let us BE The Church... the faithful, forever family of God.

BE the healed-lepers & “centurion-Christians!”

- Cry out to Christ!
- Exemplify the Beatitudes.
- Walk by faith & not by sight...
- Believe & receive... abide & obey... Him.
- **BE His Christ-like worshipping warriors!**

PRAYER

WORSHIP:

Walk By Faith & Sunday's Comin'

STUDY NOTES:

2511. katharizó ►

Lexical Summary

katharizó: To cleanse, purify

Original Word: καθαρίζω

Part of Speech: Verb

Transliteration: katharizó

Pronunciation: kath-ar-id'-zo

Phonetic Spelling: (kath-ar-id'-zo)

KJV: (make) clean(-se), purge, purify

NASB: cleansed, cleanse, clean, make clean, cleanses, cleansing, declared clean

Word Origin: [from [G2513 \(καθαρός - clean\)](#)]

1. to cleanse

{literally or figuratively}

Strong's Exhaustive Concordance

cleanse, purge, purify.

From [katharos](#); to cleanse (literally or figuratively) -- (make) clean(-se), purge, purify.

see GREEK [katharos](#)

HELPS Word-studies

Cognate: 2511 *katharizō* – make pure ("clean"), removing all admixture (intermingling of filth). [See 2513](#) (*katharos*).

NAS Exhaustive Concordance

Word Origin

from [katharos](#)

Definition

to cleanse

NASB Translation

clean (3), cleanse (5), cleansed (16), cleanses (1), cleansing (1), declared...clean (1), make...clean (3), purify (1).

Thayer's Greek Lexicon

STRONGS NT 2511: καθαρίζω

καθαρίζω (Hellenistic for καθαίρω, which classic writings use); Attic future (cf. Buttman,

37 (32); Winer's Grammar, § 13, 1 c.; WH's Appendix, p. 163) καθαριῶ ([Hebrews 9:14](#)); 1 aorist ἐκαθάρισα (see below); present passive καθαρίζομαι; 1 aorist passive ἐκαθαρίσθην; perfect passive participle κεκαθαρισμένος ([Hebrews 10:2](#) T Tr WH; on the forms ἐκαθερισθη, T WH in [Matthew 8:3](#); [Mark 1:42](#) (ἐκαθερισεν, Tr in [Acts 10:15](#); [Acts 11:9](#)) and κεκαθερισμένος Lachmann in [Hebrews 10:2](#), cf. (Tdf. Proleg., p. 82; WH's Appendix, p. 150); Sturz, De dial. Maced. etc., p. 118; Delitzsch on [Hebrews 10:2](#); Krüger, Part ii. § 2, 2, 6, p. 4; (Buttmann, 29 (25f); Winer's Grammar, 43)); (καθαρός; the Sept. mostly for קָדוֹשׁ);

1. to make clean, to cleanse;

a. from physical stains and dirt: e. g. utensils, [Matthew 23:25](#) (figuratively, [Matthew 23:26](#)); [Luke 11:39](#); food, [Mark 7:19](#); **τινα**, a leper, **to cleanse by curing**, [Matthew 8:2](#); [Matthew 10:8](#); [Matthew 11:5](#); [Mark 1:40-42](#); [Luke 4:27](#); [Luke 5:12](#); [Luke 7:22](#); [Luke 17:14, 17](#) ([Leviticus 14:8](#)); **to remove by cleansing**: ἡ λέπρα ἐκαθαρίσθη, [Matthew 8:3](#) (καθαριεῖς τό αἷμα τό ἀνάτιον ἐξ Ἰσραήλ, [Deuteronomy 19:13](#); ἐκαθαριζε τὴν περί ταῦτα συνήθειαν, the custom of marrying heathen women, Josephus, Antiquities 11, 5, 4; **καθαριεῖν αἷμα**, Homer, Iliad 16, 667; cf. ἐκκαθαίρω).

b. in a moral sense; **α.** **to free from the defilement of sin and from faults; to purify from wickedness**: ἐαυτὸν ἀπὸ μολυσμοῦ σαρκός, [2 Corinthians 7:1](#); τῇ πίστει τὰς καρδίας, [Acts 15:9](#) (καρδίαν ἀπὸ ἁμαρτίας, Sir. 38:10); τὰς χειρᾶς, to abstain in future from wrong-doing, [James 4:8](#). **β.** **to free from the guilt of sin, to purify**: **τινα ἀπὸ πάσης ἁμαρτίας**, [1 John 1:7](#); (τινα ἀπὸ πάσης ἀδικίας, [1 John 1:9](#)); τὴν συνείδησιν ἀπὸ νεκρῶν ἔργων, [Hebrews 9:14](#); τὴν ἐκκλησίαν τῷ λουτρῷ τοῦ ὕδατος (instrumental dative), [Ephesians 5:26](#); λαὸν ἑαυτῷ, [Titus 2:14](#). **γ.** **to consecrate by cleansing or purifying**: τί ἐν τίνι, dative of instrumentality (Winer's Grammar, 388 (363)), [Hebrews 9:22](#); equivalent to **to consecrate, dedicate**, τί τίνι (dative of instrumentality), ibid. 23.

2. to pronounce clean in a levitical sense: [Acts 10:15](#); [Acts 11:9](#) ([Leviticus 13:13, 17, 23, 28](#)). (Compare: διακαθαρίζω.)

Topical Lexicon

Overview of the Verb's Range of Use

The verb signifies removal of defilement so that a person, object, or sphere becomes acceptable to God and fit for His presence. Its occurrences cluster in three broad arenas—physical healing, ritual purification, and moral or spiritual cleansing—yet the underlying idea is always the same: God restores what is polluted so that it may share communion with Him.

Physical Cleansing and Miraculous Healing

The Synoptic Gospels employ the verb chiefly in the healing of leprosy. When the leper pleads, “Lord, if You are willing, You can make me clean,” Jesus replies, “I am willing; be cleansed” ([Matthew 8:2-3](#); [Mark 1:40-42](#); [Luke 5:12-13](#)). The immediate healing testifies that the Savior’s authority eradicates bodily defilement as effortlessly as He forgives sin. [Luke 17:14-17](#) extends the theme: ten lepers are “cleansed,” yet only one returns to give thanks, underscoring the close link between bodily restoration and grateful faith.

Blindness, lameness, deafness, and leprosy together mark the Messianic age ([Matthew 11:5](#); [Luke 7:22](#)). The verb in these two texts appears in the present tense—“the lepers are cleansed”—presenting the ongoing ministry of Jesus as the fulfillment of Isaiah’s promises and the evidence that the kingdom of God has arrived.

Ceremonial and Ritual Purification

Under the Law, cleansing was prerequisite for temple worship. Jesus highlights this dimension in commands to the healed lepers: “show yourself to the priest and present the offering” ([Matthew 8:4](#); implied in [Mark 1:44](#); [Luke 5:14](#)). Even after miraculous healing, sacerdotal confirmation was required, indicating that divine and Levitical authority are harmonious, not antagonistic.

[Mark 7:19](#) introduces a decisive turn. Jesus declares all foods clean, not merely by abrogating dietary restrictions but by exposing the heart as the true source of defilement. The parenthetical participle “cleansing all foods” points to a redemptive trajectory that will culminate in [Acts 10:15](#); 11:9, where Peter is told, “What God has cleansed, you must not call common.” The vision of the sheet and its later affirmation in the Jerusalem Council ([Acts 15:9](#)) reveal God’s unilateral act of cleansing Gentiles—apart from Mosaic ritual—to incorporate them into the one new people of God.

Moral and Spiritual Cleansing

While bodily and ritual aspects are prominent in the Gospels and Acts, the Epistles focus on inner purification. James exhorts wavering believers, “Cleanse your hands, you sinners, and purify your hearts, you double-minded” ([James 4:8](#)). Paul urges, “Let us cleanse ourselves from every defilement of body and spirit” ([2 Corinthians 7:1](#)), showing that sanctification involves both divine grace and human responsibility.

John places cleansing squarely in the finished work of Christ: “The blood of Jesus His Son cleanses us from all sin” ([1 John 1:7](#)). The conditional promise that follows—“If we confess our

sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” ([1 John 1:9](#))—grounds assurance in God’s unchanging character and the sufficiency of the atonement.

Extension to the Gentiles

[Acts 15:9](#) encapsulates the apostolic consensus: God “made no distinction between us and them, having cleansed their hearts by faith.” Cleansing is neither ethnic nor ritual but Christ-centered and faith-received. The verb here signals a watershed moment in redemptive history, where Gentile believers are declared fully acceptable without circumcision, underscoring the gospel’s universality.

The Cross and the Heavenly Sanctuary

Hebrews draws on Old-Covenant imagery to show the superiority of Christ’s sacrifice. Animal blood achieved outward cleansing, “but how much more will the blood of Christ... cleanse our consciences from dead works to serve the living God” ([Hebrews 9:14](#)). Because “without the shedding of blood there is no forgiveness” (9:22), even “the copies of the heavenly things had to be cleansed” (9:23). By offering Himself once for all, Jesus provides permanent purification, so worshipers are “no longer conscious of sins” (10:2) because they have been “cleansed” in the deepest sense.

Sanctifying the Church

In [Ephesians 5:26](#), Christ’s love for the Church is expressed in purpose clauses: “to sanctify her, having cleansed her by the washing of water with the word.” The verb portrays an already-accomplished act that inaugurates an ongoing process, linking baptism, Scripture, and sanctification into a coherent whole. Likewise, [Titus 2:14](#) sees Christ’s redemptive aim as creating “a people for His own possession, zealous for good deeds,” accomplished by “purifying” them.

Pastoral and Practical Applications

The New Testament consistently moves from accomplished cleansing to ethical exhortation. Because Christ has purified His people, they must maintain purity in body ([1 Corinthians 6:18-20](#)), mind ([Philippians 4:8](#)), and fellowship ([1 Peter 1:22](#)). Self-examination and confession are the means by which believers appropriate the cleansing continually provided by the blood of Christ.

The Eschatological Horizon

The cleansing secured at Calvary anticipates a final, cosmic purification when “the dwelling of God is with men” ([Revelation 21:3](#)). Until that consummation, every occurrence of the verb bears witness to God’s unwavering intention to eradicate sin and restore creation. The Church’s proclamation and practice of the gospel serve as a present sign of the ultimate purification to come.

What is the story of the ten lepers in the Bible?

[Luke 17:11–19](#) records an account of ten men who had infectious skin diseases, commonly translated as “[leprosy](#).” In the Israelite community, when a person discovered a rash or skin disorder, he or she had to go to the priest for examination. The priest then determined whether this was a contagious disease and whether the person was to be declared ceremonially unclean ([Leviticus 13:1](#)). Jewish law prohibited anyone with such a disease from associating with the general community. They had to be isolated and many times lived as outcasts until they died ([Leviticus 13:45–46](#)). This was necessary in order to keep infectious diseases from becoming an epidemic. But, for those afflicted, it could be a life sentence.

Jesus had healed several individuals who had leprosy or some type of infectious skin disease ([Luke 5:12–14](#); [Mark 1:40–42](#); [Matthew 8:2–3](#); [11:5](#)). In [Luke 17](#) ten men who were part of a leper colony approached Him together, but they remained at a distance, as per the law. They called out to Him, “Jesus, Master, have pity on us!” Without seeming to do anything to heal them, Jesus merely gave the instruction to go show themselves to the priest.

At the moment of Jesus’ instruction, the men were still lepers. No physical change had yet taken place. But, in faith, the men obeyed. As they began to walk to the priest, they were healed. Jesus always required faith on the part of the person who asked for healing. Many times He asked those who wanted to be healed, “Do you believe that I can do this?” (e.g., [Matthew 9:28](#); [Mark 9:20–24](#)). He required a demonstration of faith on the part of the

lepers in asking them to walk away, even before He had healed them.

The Bible does not record how far they had walked before being healed. However, only one man returned to thank Jesus for the healing. Luke makes special mention of the fact that the one who returned was a [Samaritan](#), a person despised by the Jews ([Luke 17:15](#)). Jesus expressed disappointment that the other nine had not thought to give praise to God for their healing. From this we learn that God desires for us to express our thankfulness to Him for all He does in our lives.

Even though Jesus did not withhold healing from the nine who did not thank Him, He made a point of noting their lack of gratefulness ([Luke 17:18](#)). Because they had faith, all ten were physically healed. But Jesus' final words to the grateful Samaritan imply that this man received spiritual healing in addition to the cleansing of his skin. After the man was already healed of leprosy, Jesus said to him, "Rise and go; your faith has made you well" (verse 19). It could be that the man's return to fall at Jesus' feet gave him spiritual wholeness in addition to the physical wholeness he had received. When we take time to acknowledge the Giver and not just the gifts, we please the Lord as well as enjoy the spiritual healing that comes from gratefulness.

Luke 17:11-19 (Jesus & 10 Lepers)

Jesus Cleanses Ten Lepers

[11](#)On the way to Jerusalem he was passing along between Samaria and Galilee. [12](#)And as he entered a village, he was met by ten lepers,^f who stood at a distance [13](#)and lifted up their voices, saying, "Jesus, Master, have mercy on us." [14](#)When he saw them he said to them, "**Go and show yourselves to the priests.**" And as they went they were cleansed. [15](#)Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; [16](#)and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. [17](#)Then Jesus answered, "**Were not ten cleansed? Where are the nine? [18](#)Was no one found to return and give praise to God except this foreigner?" [19](#)**And he said to him, "**Rise and go your way; your faith has made you well.**"^g

Footnotes:

f 12 Leprosy was a term for several skin diseases; see Leviticus 13

g 19 Or *has saved you*

2390. iaomai ►

Lexical Summary

iaomai: To heal, cure, restore

Original Word: ἰάομαι

Part of Speech: Verb

Transliteration: iaomai

Pronunciation: ee-ah'-om-ahee

Phonetic Spelling: (ee-ah'-om-ahee)

KJV: heal, make whole

NASB: healed, heal, healing, perform healing, curing, heals

Word Origin: [middle voice of apparently a primary verb]

1. to cure

{literally or figuratively}

Strong's Exhaustive Concordance

heal, make whole.

Middle voice of apparently a primary verb; to cure (literally or figuratively) -- heal, make whole.

HELPS Word-studies

2390 *íáomai* (a primitive verb, *NAS* dictionary) – *healing*, particularly as *supernatural* and *bringing attention to the Lord Himself as the Great Physician* (cf. Is 53:4,5).

Example: Lk 17:15: "Now one of them [i.e. the ten lepers], when he saw that he had been *healed* ([2390](#) /*íáomai*), turned back, *glorifying* God with a *loud voice*."

[[2390](#) /*íáomai* ("to heal") draws the attention *to the Lord*, the supernatural Healer, i.e. beyond the physical healing itself and its benefits (as with [2323](#) /*therapeúō*).]

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to heal

NASB Translation

curing (1), heal (4), healed (16), healing (2), heals (1), perform healing (2).

Thayer's Greek Lexicon

STRONGS NT 2390: ἰάομαι

ἰάομαι, ἰάωμαι; (perhaps from **ἰός**, Lob. Technol., p. 157f; cf. Vanicek, p. 87); a deponent verb, whose present, imperfect **ἰάμην**, future **ἰάσομαι**, and 1 aorist middle **ἰασάμην** have an active significance, but whose perfect passive **ἴαμαι**, 1 aorist passive **ἴαθην**, and 1 future passive **ἰαθήσομαι** have a passive significance (cf. Krüger, § 40, under the word; (Veitch, under the word; Buttmann, 52 (46); Winers Grammar, § 38, 7 c.)); (from Homer down); the Sept. for **רָפָא**; **to heal, cure**: **τινα**, [Luke 4:18](#) R L brackets; (here T WH omit; Tr brackets the accusative), [Luke 9:11, 42](#); [Luke 14:4](#); [Luke 22:51](#); [John 4:47](#); [Acts 9:34](#); [Acts 10:38](#); [Acts 28:8](#); passive, [Matthew 8:8, 13](#); [Matthew 15:28](#); [Luke 7:7](#); [Luke 8:45](#); [Luke 17:15](#); [John 5:13](#) (Tdf. **ἄσθενῶν**); and [Acts 3:11](#) Rec.; **τινα ἀπό τίνος**, to cure (i. e. by curing to free) one of (literally, **from**; cf. Buttmann, 322 (277)) a disease: passive, [Mark 5:29](#); [Luke 6:18](#) (). tropically, **to make whole** i. e. to free from errors and sins, **to bring about (one's) salvation**: [Matthew 13:15](#); [John 12:40](#); [Acts 28:27](#) (from [Isaiah 6:10](#)); passive, [1 Peter 2:24](#); [James 5:16](#); in figurative discourse, in passive: [Hebrews 12:13](#).

Topical Lexicon

Definition and Scope of Healing

Ἰάομαι encompasses restoration of bodily health, deliverance from demonic oppression, mending of broken hearts, and the ultimate curing of sin's damage. It never appears as a mere medical term; healing is portrayed as God's gracious intervention that reaches both body and soul, reversing the curse introduced in [Genesis 3](#).

Old Testament Background

The Septuagint frequently employs ἰάομαι for Yahweh's covenant mercy (for example, [Exodus 15:26](#); [Psalm 103:3](#); [Isaiah 53:5](#)). This backdrop prepares the reader to see in Jesus the promised physician who would take up Israel's sicknesses and carry her pains.

Healing in the Ministry of Jesus

- Programmatic text ([Luke 4:18](#)) – At Nazareth Jesus announces that the Spirit has empowered Him “to heal the brokenhearted,” linking ἰάομαι with the year of Jubilee freedom.
- Representative miracles ([Luke 5:17](#); [Mark 5:29](#); [Luke 6:19](#); 7:7; 8:47; 9:42; 14:4; 17:15; 22:51) display effortless authority: a word, a touch, even the hem of His garment transmits life.
- Comprehensive compassion ([Luke 9:11](#)) – “He healed those who needed healing,” underscoring availability to all who come.
- Messianic authentication ([Matthew 8:13](#); 15:28) – Gentile and Jewish petitioners alike discover that distance, time, gender, or ethnicity impose no barrier.

Faith, Forgiveness, and Wholeness

Healing scenes intertwine with faith ([Matthew 8:8–13](#); 15:28) and forgiveness (compare [Mark 2:5–12](#) where σῶζω complements ἰάομαι). Wholeness is never reduced to symptom relief; it signifies reconciliation with God and reintegration into community worship ([Luke 17:11–19](#)).

Modes and Means

- Word of command ([Luke 7:7](#)).
- Physical contact ([Luke 22:51](#)).
- Mediated through disciples ([Luke 9:2](#); [Acts 9:34](#)).
- Accompanied by prayer and anointing ([James 5:14–16](#)).

The variety highlights divine sovereignty rather than technique.

Apostolic Continuation

Acts records the risen Christ healing through His servants:

- Peter in Lydda – “Aeneas... Jesus Christ heals you” ([Acts 9:34](#)).
- Paul on Malta – “Paul went in to see him and prayed, placed his hands on him, and healed him” ([Acts 28:8](#)).
- Programmatic summary ([Acts 10:38](#)) – Jesus “went around doing good and healing all who were oppressed by the devil.” Luke’s threefold Isaiah citation ([Matthew 13:15](#); [John 12:40](#); [Acts 28:27](#)) warns that hardness of heart blocks both hearing and healing.

Healing and the Cross

[1 Peter 2:24](#) applies [Isaiah 53:5](#) to the atonement: “By His stripes you were healed.” The verb points to a completed fact; spiritual cure is already secured for believers, awaiting full bodily manifestation ([Romans 8:23](#)).

Pastoral Application

[James 5:16](#) urges confession and intercession “so that you may be healed,” preserving healing within the ordinary life of the church. [Hebrews 12:13](#) exhorts disciplined perseverance lest crippling discouragement overcome believers: “rather, be healed.” Physical or spiritual, the remedy lies in drawing near to the throne of grace.

Eschatological Hope

Present healings are signs, not consummation. Revelation anticipates the tree whose leaves are “for the healing of the nations” ([Revelation 22:2](#), using a cognate term). Every temporal cure foreshadows resurrection bodies where ἰάομαι’s work is perfected and irreversible.

Related Concepts

σώζω (to save), θεραπεύω (to serve, cure), ὑγιαίνω (to be sound) converge with ἰάομαι to reveal salvation's holistic reach. Together they proclaim that in Christ the Creator is actively reclaiming His fallen creation.

1392. doxazó ►

Lexical Summary

doxazó: To glorify, to honor, to praise

Original Word: δοξάζω

Part of Speech: Verb

Transliteration: doxazó

Pronunciation: dok-SAD-zo

Phonetic Spelling: (dox-ad'-zo)

KJV: (make) glorify(-ious), full of (have) glory, honour, magnify

NASB: glorified, glorify, glorifying, honored, full of glory, glorifies, had glory

Word Origin: [from [G1391](#) (δόξα - glory)]

1. to render (or esteem) glorious (in a wide application)

Strong's Exhaustive Concordance

glorify, honor, magnify.

From [doxa](#); to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

see GREEK [doxa](#)

HELPS Word-studies

Cognate: 1392 *doksázō* (from [1391](#) /*dóksa*, "glory") – *glorify*; properly, to ascribe *weight* by recognizing real *substance* (*value*). [See 1391](#) (*doksa*).

"*Glorifying* ([1392](#) /*doksázō*) *God*" means valuing Him for who *He really is*. For example, "giving (ascribing) glory to God" *personally acknowledges* God in *His true character* (essence).

NAS Exhaustive Concordance

Word Origin

from [doxa](#)

Definition

to render or esteem glorious (in a wide application)

NASB Translation

full of glory (1), glorified (20), glorifies (1), glorify (19), glorifying (12), had glory (1), has...glory (1), honor (1), honored (2), magnify (1), praised (1), praising (1).

Thayer's Greek Lexicon

STRONGS NT 1392: δοξάζω

δοξάζω; (imperfect ἐδόξαζον); future δοξάσω; 1 aorist ἐδόξασα; passive (present δοξάζομαι); perfect δεδόξασμαι; 1 aorist ἐδοξάσθην; (δόξα); Vulg. honorifico, glorifico, clarifico; the Sept. chiefly for כָּבַד, several times for פָּאָר (in [Exodus 34:29f, 35](#) δοξάζεσθαι stands for קָרַן, to shine);

1. to think, suppose, be of

opinion, (Aeschylus, Sophocles, Xenophon, Plato, Thucydides, and following; nowhere in this sense in the sacred writings).

2. from Polybius (6, 53, 10 δεδοξασμένοι ἐπ' ἀρετή) on to praise, extol, magnify,

celebrate: [τινα](#), passive, [Matthew 6:2](#); [Luke 4:15](#); [ἐαυτόν](#), to glorify oneself, [John](#)

[8:54](#); [Revelation 18:7](#); [τόν λόγον τοῦ κυρίου](#), [Acts](#)

[13:48](#); [τό ὄνομα τοῦ κυρίου](#), [Revelation 15:4](#); [τόν Θεόν](#), [Matthew 5:16](#); [Matthew](#)

[9:8](#); [Matthew 15:31](#); [Mark 2:12](#); [Luke 5:25](#); [Luke 7:16](#); [Luke 13:13](#); [Luke 17:15](#); [Luke](#)

[18:43](#); [Luke 23:47](#); [Acts 11:18](#); [Acts 21:20](#) (Rec. κύριον); [Romans 15:6, 9](#) (Winer's

Grammar, § 44, 3 b.; 332 (311)); [1 Peter 2:12](#); [1 Peter 4:14](#) Rec.; with the addition

of [ἐπί τίνι](#), for something, [Luke 2:20](#); [Acts 4:21](#); [2 Corinthians 9:13](#); [ἐν ἐμοί](#), on account of me (properly, finding in me matter for giving praise (cf. Winer's Grammar, 387f (362f))), [Galatians 1:24](#); [ἐν τῷ ὀνόματι τούτῳ](#), [1 Peter 4:16](#) L T Tr WH.

3. to honor, do honor to, hold in honor: [τήν διακονίαν μου](#), by the most devoted

administration of it endeavoring to convert as many Gentiles as possible to

Christ, [Romans 11:13](#); a member of the body, [1 Corinthians 12:26](#); [Θεόν](#), to

worship, [Romans 1:21](#); with the adjunct [ἐν τῷ σώματι](#), by keeping the body pure and

sound, [1 Corinthians 6:20](#); [τῷ θανάτῳ](#), to undergo death for the honor of God, [John](#)
[21:19](#).

4. By a use not found in secular writings to make glorious, adorn with lustre, clothe with splendor;

a. to impart glory to something, **render** it **excellent**: perfect passive [δεδόξασμαι](#), to excel, be preeminent; [δεδοξασμένος](#), excelling, eminent, glorious, [2 Corinthians](#)

[3:10](#); δεδοξασμένη χαρά, surpassing i. e. heavenly, joy (A. V. **full of glory**), [1 Peter 1:8](#).

b. to make renowned, render illustrious, i. e. to cause the dignity and worth of some person or thing to become manifest and acknowledged: τὸν λόγον τοῦ Θεοῦ, [2 Thessalonians 3:1](#) Christ, the Son of God, [John 8:54](#); [John 11:4](#); [John 16:14](#); [John 17:10](#); God the Father, [John 13:31](#); [John 14:13](#); [John 15:8](#); [John 17:1, 4](#); [1 Peter 4:11](#); τό ὄνομα τοῦ Θεοῦ, [John 12:28](#).

c. to exalt to a glorious rank or condition ([Isaiah 44:23](#); [Isaiah 55:5](#), etc.; joined to ὑψοῦν, [Isaiah 4:2](#); [Esther 3:1](#)): οὐχ ἑαυτὸν ἐδόξασε did not assume to himself the dignity (equivalent to οὐχ ἑαυτῷ τὴν τιμὴν ἔλαβε, [Esther 3:4](#)), the words γεννηθῆναι ἀρχιερέα being added epexegetically (Winer's Grammar, § 44, 1), [Hebrews 5:5](#): of God exalting, or rather restoring, Christ his Son to a state of glory in heaven: [John 7:39](#); [John 12:16](#) (); ; [Acts 3:13](#); (see δόξα, III. 4 a.); of God bringing Christians to a heavenly dignity and condition (see δόξα, III. 4 b.): [Romans 8:30](#). (Compare: ἐνδοξάζω, συνδοξάζω.)

Topical Lexicon

Overview

Strong's Greek number 1392 describes the active ascription of glory, honor and praise to God and, by extension, the sharing of that glory with the Son, the Spirit and redeemed humanity. Across sixty-two New Testament occurrences the verb sketches a unified theology: God is glorified in His saving works, Christ is glorified in His obedience and exaltation, the Spirit glorifies Christ, and believers glorify God both now and in their final transformation.

God Glorified in His Works

From the opening pages of the Gospels the mighty deeds of God naturally draw praise. After the paralytic walks, "they were all astounded and glorified God" ([Mark 2:12](#)). Similar scenes appear in [Luke 5:26](#); 7:16; 13:13; 18:43 and [Acts 4:21](#). The pattern is clear: wherever the Lord acts, His people respond with visible, verbal glory. This connection between divine initiative and human exaltation mirrors the Old Testament refrain, "Not to us, O LORD, but to Your name be the glory" ([Psalm 115:1](#)).

Glory Revealed in Jesus Christ

In John the verb reaches its highest concentration. The Father glorifies the Son and the Son glorifies the Father ([John 13:31-32](#); 17:1-5, 10). Jesus petitions, "Father, glorify Your

name!” and the heavenly voice replies, “I have glorified it, and I will glorify it again” ([John 12:28](#)). The mutual glorification underscores the deity of Christ and the unity of the Godhead.

The Cross and Resurrection as Climactic Glory

Paradoxically, the hour of suffering is the hour of glory: “The hour has come for the Son of Man to be glorified” ([John 12:23](#)). [John 13:31-32](#) repeats the thought immediately after Judas departs to betray Christ, showing that the cross, not merely the resurrection, is the center of divine honor. [Acts 3:13](#) confirms the pattern: “The God of Abraham... has glorified His servant Jesus.” The resurrection vindicates and magnifies what the crucifixion accomplished.

The Holy Spirit’s Ministry of Glory

Jesus promises, “He will glorify Me, for He will take from what is Mine and disclose it to you” ([John 16:14](#)). The Spirit’s illuminating, gift-imparting, mission-propelling work continually turns the spotlight toward Christ, never toward Himself.

The Church’s Call to Glorify God

Believers are urged, “You were bought at a price; therefore glorify God in your body” ([1 Corinthians 6:20](#)). Everyday conduct ([Matthew 5:16](#)), unified worship ([Romans 15:6](#)), faithful stewardship of gifts ([1 Peter 4:11](#)) and practical generosity ([2 Corinthians 9:13](#)) all serve the same end. The imperative [1 Peter 4:16](#) captures the charge amid persecution: “If anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this name.”

Glorifying God through Suffering and Witness

Suffering for righteousness provides a unique arena for glory. Jesus foretold Peter’s martyrdom: “By what kind of death he would glorify God” ([John 21:19](#)). Paul magnifies his Gentile ministry so that he “may somehow make my fellow Jews jealous and save some of them” ([Romans 11:13-14](#)), thus increasing God’s renown among Israel and the nations ([Romans 15:9](#)).

Glorification of Believers

The verb broadens from giving glory to receiving it. [Romans 8:30](#) places “glorified” among the unbreakable links of salvation. In [2 Corinthians 3:10-11](#) the surpassing glory of the new covenant outshines the old, progressively transforming believers “from glory to glory” (3:18). Peter looks ahead to “inexpressible and glorious joy” ([1 Peter 1:8](#)) when faith becomes sight.

Failure to Glorify God: Sin and Judgment

Refusal to honor God is the core of rebellion: “Although they knew God, they neither glorified Him as God nor gave thanks” ([Romans 1:21](#)). The self-exalting spirit of Babylon laments, “In her heart she says, ‘I sit as queen...’ and she glorified herself” ([Revelation 18:7](#)), drawing swift ruin. Hypocrites who trumpet charity “so that they may be honored by men” ([Matthew 6:2](#)) receive only fleeting applause.

Eschatological Consummation of Glory

Mission and doxology converge when every nation joins the song: “All the nations will come and worship before You, for Your righteous acts have been revealed” ([Revelation 15:4](#)). At Christ’s return He will “be glorified in His saints and marveled at by all who have believed” ([2 Thessalonians 1:10](#)).

Historical Worship and Ministry Implications

The early church’s spontaneous praise ([Acts 11:18](#); 21:20; [Galatians 1:24](#)) flowered into formal doxologies and hymnody. The verb lies behind the English “doxology,” shaping liturgies from the Gloria Patri to the modern praise chorus. Mission boards, hospitals and schools often inscribe [1 Corinthians 10:31](#) as their charter.

Practical and Pastoral Observations

- Glorifying God is comprehensive: motives, words, deeds and even death.
- Every act of divine grace invites public acknowledgment.
- Christians honor God most when they point away from self to the saving work of Father, Son and Spirit.
- Suffering, properly embraced, can amplify God’s reputation more than comfort ever could.
- Final glorification is as certain as justification; therefore present faithfulness is both possible and required.

Thus the verb behind Strong’s 1392 not only records ancient praise but calls every generation to live for the fame of God’s name until “the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea” ([Habakkuk 2:14](#)).

2168. eucharisteó

Lexical Summary

eucharisteó: To give thanks, to be thankful

Original Word: εὐχαριστέω

Part of Speech: Verb

Transliteration: eucharisteó

Pronunciation: yoo-khar-is-TEH-o

Phonetic Spelling: (yoo-khar-is-teh'-o)

KJV: (give) thank(-ful, -s)

NASB: thank, give thanks, giving thanks, given thanks, gave thanks, gives thanks, give thanks

Word Origin: [from [G2170 \(εὐχάριστος - thankful\)](#)]

1. to be grateful
2. (actively) to express gratitude (towards)
3. (specially) to say grace at a meal

Strong's Exhaustive Concordance

give thanks.

From [eucharistos](#); to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

see GREEK [eucharistos](#)

HELPS Word-studies

2168 *euxaristéō* (from [2095](#) /*eú*, "good" and 5485/*xaris*, "grace") – properly, acknowledging that "God's *grace* works well," i.e. for our *eternal* gain and His glory; *to give thanks* – literally, "thankful for God's *good grace*."

NAS Exhaustive Concordance

Word Origin

from [eucharistos](#)

Definition

to be thankful

NASB Translation

gave thanks (2), give...thanks (1), give thanks (8), given thanks (6), gives thanks (2), giving thanks (7), thank (9), thanked (1), thanks (1), thanks may be given (1).

Thayer's Greek Lexicon

STRONGS NT 2168: εὐχαριστέω

εὐχαριστέω, εὐχαριστῶ; 1 aorist εὐχαρίστησα ([Acts 27:35](#))

and ἡυχαρίστησα ([Romans 1:21](#) G L T Tr WH; see references in εὐδοκέω, at the beginning); 1 aorist passive subjunctive 3 person singular εὐχαρισθηῇ ([2 Corinthians 1:11](#)); (εὐχάριστος, which see);

1. to be grateful, feel thankful; so in the decree of the Byzantines in Demosthenes pro cor., p. 257, 2.

2. to give thanks (so Posid. quoted in Athen. 5, p. 213

e.; Polybius, Diodorus, Philo, Josephus, Plutarch, Epictetus, others; cf. Lob. ad Phryn., p. 18

(Winer's Grammar, 23 (22))) : **τίνι**, especially **τῷ Θεῷ**, [Luke 17:16](#); [Acts 27:35](#); [Acts 28:15](#); [Romans 14:6](#); [Romans 16:4](#); [1 Corinthians 14:18](#) (see below); [Philippians 1:3](#); [Colossians 1:3, 12](#); [Philemon 1:4](#); (with the accusative (hence, as the nominative) in the

passive, **ἵνα ... ὑπὲρ τῶν ἀγαθῶν ὁ Θεός εὐχαριστῆται**, Philo, quis rer. div. her. §

36). simply, so that **τῷ Θεῷ** must be added mentally: [Romans 1:21](#); ([1 Corinthians 14:17](#)); [1 Thessalonians 5:18](#); especially where the giving of thanks customary at the beginning of a feast, or in general before eating, is spoken of: [Matthew 15:30](#); [Matthew 26:27](#); [Mark 8:6](#); [Mark 14:23](#); [Luke 22:17, 19](#); [John 6:11, 23](#); [1 Corinthians](#)

[11:24](#); **εὐχαριστεῖν τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ**, through Christ i. e. by Christ's help (because both the favors for which thanks are given and the gratitude which prompts the thanks are due to Christ (cf. Winer's Grammar, 378 (354) note)): [Romans 1:8](#); [Romans](#)

[7:2](#).) R WH marginal reading; [Colossians](#)

[3:17](#); **τῷ Θεῷ ἐν ὀνόματι Χριστοῦ** (see **ὄνομα**, 2 c.), [Ephesians 5:20](#). Of that for or on

account of which thanks are given to God, we find — **περὶ τίνος**, the genitive of person, concerning, with regard to one ([1 Thessalonians 1:2](#)); [2 Thessalonians 1:3](#) (cf. Ellicott, in the

place cited); with **ὅτι** added exegetically, [Romans 1:8](#) (where R G **ὑπέρ**); [2 Thessalonians 2:13](#); with addition of **ἐπί** and the dative of the thing for, on account of, which, [1 Corinthians](#)

[1:4](#); **ὑπέρ τίνος**, the genitive of person, [Ephesians 1:16](#); **ὑπέρ** with the genitive of the thing, **for, on account of**, [1 Corinthians 10:30](#); [Ephesians 5:20](#); the matter or ground of the

thanksgiving is expressed by a following **ὅτι**: [Luke 18:11](#); [John 11:41](#); [1 Corinthians 1:14](#); [1 Thessalonians 2:13](#); [Revelation 11:17](#); or is added asyndetically without **ὅτι**, [1 Corinthians](#)

[14:18](#) (**λαλῶ** L T Tr WH, for which R G **λαλῶν**, the participle declaring the cause which prompts to thanksgiving (Winers Grammar, 345f (324); Buttmann, 300 (258))).

Once **εὐχαριστεῖν τί**, **for a thing**, in the passage [2 Corinthians 1:11](#) (cf. Buttmann, 148

(130); Winer's Grammar, 222 (209)); in the Fathers **εὐχαριστεῖν τί** is "to consecrate a thing

by giving thanks, to 'bless': **ὁ εὐχαριστηθεὶς ἄρτος καὶ οἶνος**, Justin Martyr, Apology 1, 65 at the end; **εὐχαριστηθεῖσα τροφή**, *ibid*.

c. 66; **εἰσιν οἱ εὐχαριστοῦσι ψιλον ὕδωρ**, Clement of Alexandria, *strom. i.*, p. 317, Syllb. edition; (cf. Suicer, *Thesaurus i.*, 1269. "The

words **εὐχάριστος**, **εὐχαριστεῖν**, **εὐχαριστία**, occur in St. Paul's writings alone of the apostolic Epistles" (Lightfoot; cf. Ellicott on [Colossians 1:12](#))).

Topical Lexicon

Biblical Usage and Distribution

Strong's 2168 (eūcharisteō) appears thirty-eight times across ten New Testament books. The verb frames gratitude as an intentional, God-directed act. Nine occurrences are on the lips of Jesus, four occur in narrative descriptions of early Christian worship, and twenty-five are Pauline (including the Pastoral style verses in Ephesians and Colossians), showing the breadth of the theme from Gospel narrative to apostolic instruction.

Pattern in the Gospels

1. Jesus' mealtime thanksgivings ([Matthew 15:36](#); [Mark 8:6](#); [John 6:11, 23](#)) present gratitude as the gateway to divine provision. The disciples hand out bread only after the Lord "gave thanks."
2. At the Last Supper ([Matthew 26:27](#); [Mark 14:23](#); [Luke 22:17, 19](#)) Jesus "gave thanks" over the cup and bread, establishing the tone of the Eucharistic remembrance.
3. [Luke 17:16](#) underscores the moral gravity of thanksgiving when the healed Samaritan leper returns, "throwing himself at Jesus' feet and thanking Him."
4. [Luke 18:11](#) records a negative use: the Pharisee boasts, "God, I thank You that I am not like the other men," exposing false gratitude rooted in self-righteousness.
5. [John 11:41](#) links thanksgiving to faith in advance of the miracle: "Father, I thank You that You have heard Me."

Distinctive Pauline Emphasis

Paul opens or quickly follows the greeting of almost every letter with thanks to God ([Romans 1:8](#); [1 Corinthians 1:4](#); [Philippians 1:3](#); [Colossians 1:3](#); [1 Thessalonians 1:2](#); [2 Thessalonians 1:3](#); [Philemon 1:4](#)). Thanksgiving thus anchors his apostolic authority in worship rather than mere rhetoric.

In [Romans 1:21](#) he indicts unbelief because "although they knew God, they neither glorified Him as God nor gave thanks to Him." In [Romans 14:6](#) he argues for liberty of conscience: "He who eats, eats to the Lord, for he gives thanks to God," teaching that gratitude sanctifies varying practices.

[1 Corinthians 10:30](#) links thanksgiving with freedom: "If I partake in the meal with thankfulness, why am I denounced?" In the same letter Paul several times declares personal thanks that direct attention back to God's grace rather than human merit ([1 Corinthians 1:14](#); 14:18).

Thanksgiving as Worship

[Ephesians 5:20](#) commands believers to be "always giving thanks to God the Father for everything in the name of our Lord Jesus Christ." [Colossians 3:17](#) widens the scope: "Whatever you do in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father

through Him.” Thanksgiving is therefore the spiritual atmosphere in which all Christian conduct is to occur.

Connection with Old Testament Thanksgiving

The Septuagint uses *eucharisteō* to translate Hebrew *yadah* (“praise/thanks”), especially in the Psalms. This continuity situates New Testament gratitude within the covenantal pattern: acknowledging God’s steadfast love, rehearsing His mighty acts, and responding with loyal obedience ([Psalm 136](#); compare [Revelation 11:17](#)).

Christological Dimensions

Jesus models gratitude even while anticipating the cross. At the Supper He gives thanks over the symbols of His own poured-out blood ([Luke 22:17–19](#)), sealing the New Covenant. His thank-filled prayers disclose perfect filial trust and lay the pattern for believers’ priestly intercession.

Corporate Worship and the Lord’s Table

The early church adopted *eucharisteō*-prayers as the fixed center of its gathered worship. [Acts 27:35](#) shows Paul, aboard a storm-tossed ship, “took bread and, after giving thanks to God in front of them all, he broke it and began to eat,” turning crisis into worship and witness. [Acts 28:15](#) records Paul “thanked God” upon meeting Roman believers, highlighting fellowship as occasion for gratitude.

[1 Corinthians 11:24](#) recounts that the Lord “gave thanks” before breaking the bread, and the church’s ongoing celebration of the Supper comes to be called “the Eucharist,” directly from this verb. Thanksgiving is therefore not only an attitude but also a liturgical act that shapes Christian identity.

Thanksgiving and Faith

Faith recognizes gifts; thanksgiving articulates that recognition. [Romans 1:21](#) diagnoses ingratitude as the root of futile thinking, while [1 Thessalonians 5:18](#) gives the antidote: “Give thanks in every circumstance, for this is God’s will for you in Christ Jesus.” Gratitude thus proves genuine faith and guards against idolatry and anxiety ([Philippians 4:6](#)).

Eschatological Outlook

[Revelation 11:17](#) records the twenty-four elders: “We give thanks to You, Lord God Almighty,” showing that eternal worship is saturated with thanksgiving. Earthly gratitude anticipates heavenly liturgy, anchoring present endurance in future hope.

Historical and Liturgical Developments

By the second century “Eucharist” becomes the technical term for the Lord’s Supper, revealing how central thanksgiving was to early Christian self-understanding. The Didache prescribes

prayers that begin, “We thank You, our Father.” Patristic writers maintain the link between grateful remembrance and sacramental participation, reinforcing the apostolic pattern.

Pastoral and Discipleship Implications

- Cultivate daily patterns of expressed thanks, grounding them in the character and works of God rather than circumstances.
- Shape congregational prayers with explicit gratitude before petitions, following [Philippians 4:6](#).
- Teach that thanksgiving sanctifies ordinary activities ([Romans 14:6](#); [Colossians 3:17](#)) and guards against spiritual pride ([Luke 18:11](#)).
- Anchor pastoral counseling in the diagnostic question: “Where is gratitude absent?” because ingratitude often signals deeper unbelief or bitterness.
- Use the Lord’s Table to rehearse the gospel through thanksgiving, reminding believers that grace received must overflow in praise.

Key Verses

“Jesus then took the loaves, and after giving thanks He distributed them to those who were seated.” [John 6:11](#)

“Do this in remembrance of Me.” [1 Corinthians 11:24](#)

“In everything give thanks, for this is God’s will for you in Christ Jesus.” [1 Thessalonians 5:18](#)

“We give thanks to You, Lord God Almighty, the One who is and who was, because You have taken Your great power and begun to reign.” [Revelation 11:17](#)

Thanksgiving, expressed through eūcharisteō, is the distinctive language of redeemed humanity—rooted in Christ’s own prayers, expanded by apostolic teaching, practiced in the gathered church, and destined to resonate through eternity.

4982. sózó

Lexical Summary

sózó: To save, to rescue, to deliver, to heal, to preserve

Original Word: σῶζω

Part of Speech: Verb

Transliteration: sózó

Pronunciation: so'-zo

Phonetic Spelling: (sode'-zo)

KJV: heal, preserve, save (self), do well, be (make) whole

NASB: saved, save, made well, made well, get well, bring safely, cured

Word Origin: [from a primary sos (contraction for obsolete saos, "safe")]

1. to save, i.e. deliver or protect
{literally or figuratively}

Strong's Exhaustive Concordance

heal, be made whole.

From a primary sos (contraction for obsolete saos, "safe"); to save, i.e. Deliver or protect (literally or figuratively) -- heal, preserve, save (self), do well, be (make) whole.

HELPS Word-studies

4982 *sōzō* (from *sōs*, "safe, rescued") – properly, *deliver* out of danger and *into safety*; used principally of God *rescuing* believers *from* the penalty and power of sin – *and into His provisions (safety)*.

[**4982** (*sōzō*) is the root of: **4990** /*sōtēr* ("Savior"), **4991** /*sōtēria* ("salvation") and the adjectival form, **4992** /*sōtērion* (what is "saved/rescued from destruction and brought into divine safety").]

NAS Exhaustive Concordance

Word Origin

from sós (safe, well)

Definition

to save

NASB Translation

bring...safely (1), cured (1), ensure salvation (1), get (1), get well (2), made...well (6), made well (5), preserved (1), recover (1), restore (1), save (36), saved (50), saves (1), saving (1).

Thayer's Greek Lexicon

STRONGS NT 4982: σωζω

σωζω (others, **σώζω** (cf. WH. Introductory § 410; Meisterhans, p. 87)); future **σώσω**; 1 aorist **ἔσωσα**; perfect **σέσωκα**; passive, present **σώζομαι**; imperfect **ἔσωζομην**; perfect 3 person singular (**Acts 4:9**) **σέσωσται** and (according to Tdf.) **σέσωται** (cf. Kühner, 1:912; (Photius, under the word; Rutherford, New Phryn., p. 99; Veitch, under the word)); 1 aorist **ἔσώθην**; 1 future **σωθήσομαι**; (**σῶς** 'safe and sound' (cf. Latinsanus; Curtius, § 570; Vanicek, p. 1038)); from Homer down; the Sept. very often for הוֹשִׁיעַ, also for מָלַט, נָצַל, and הִצִּיל, sometimes for עָזַר; **to save, to keep safe and sound, to rescue from danger or destruction** (opposed to ἀπόλλυμι, which see); Vulg. salvumfacio (oratio), salvo (salvifico, libero, etc.);

a. universally, **τινα**, one (from injury or peril); to save a suffering one (from perishing), e. g. one suffering from disease, **to make well, heal, restore to health**: [Matthew 9:22](#); [Mark 5:34](#); [Mark 10:52](#); [Luke 7:50](#) (others understand this as including spiritual healing (see b. below)); [Luke 8:48](#); [Luke 17:19](#); [Luke 18:42](#); [James 5:15](#); passive, [Matthew 9:21](#); [Mark 5:23, 28](#); [Mark 6:56](#); [Luke 8:36, 50](#); [John 11:12](#); [Acts 4:9](#) (cf. Buttman, § 144, 25); . to preserve one who is in danger of destruction, **to save** (i. e. rescue): [Matthew 8:25](#); [Matthew 14:30](#); [Matthew 24:22](#); [Matthew 27:40, 42, 49](#); [Mark 13:20](#); [Mark 15:30](#); [Luke 23:35, 37, 39](#); passive, [Acts 27:20, 31](#); [1 Peter 4:18](#); **τὴν ψυχὴν**, (physical) life, [Matthew 16:25](#); [Mark 3:4](#); [Mark 8:35](#); [Luke 6:9](#); [Luke 9:24](#) and R G L in ; **σώζειν τινα ἐκ** with the genitive of the place, **to bring safe forth from**, [Jude 1:5](#); **ἐκ τῆς ὥρας ταύτης**, from the peril of this hour, [John 12:27](#); with the genitive of the state, **ἐκ θανάτου**, [Hebrews 5:7](#); cf. Bleek, Brief an d. [Hebrews 2:2](#), p. 70f; (Winers Grammar, § 30, 6 a.; see **ἐκ**, I. 5).

b. **to save** in the technical biblical sense; — negatively, **to deliver from the penalties of the Messianic judgment**, [Joel 2:32](#) (); **to save from the evils which obstruct the reception of the Messianic deliverance**: **ἀπὸ τῶν ἁμαρτιῶν**, [Matthew 1:21](#); **ἀπὸ τῆς ὀργῆς** namely, **τοῦ Θεοῦ**, from the punitive wrath of God at the judgment of the last day, [Romans 5:9](#); **ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης**, [Acts 2:40](#); **ψυχὴν ἐκ θανάτου** (see **θάνατος**, 2), [James 5:20](#); (**ἐκ πυρός ἀρπάζοντες**, [Jude 1:23](#)) — positively, **to make one a partaker of the salvation by Christ** (opposed to **ἀπόλλυμι**, which see):

hence, **σώζεσθαι** and **εἰσερχεσθαι εἰς τὴν βασιλείαν τοῦ Θεοῦ** are interchanged, [Matthew 19:25](#), cf. [Matthew 19:24](#); [Mark 10:26](#), cf. [Mark 10:25](#); [Luke 18:26](#), cf. [Luke 18:25](#); so **σώζεσθαι** and **ζωὴν αἰώνιον ἔχειν**, [John 3:17](#), cf. [John 3:16](#). Since salvation begins in this life (in deliverance from error and corrupt notions, in moral purity, in pardon of sin, and in the blessed peace of a soul reconciled to God), but on the visible return of Christ from heaven will be perfected in the consummate blessings of **ὁ αἰὼν ὁ μέλλων**, we can understand why **τό σώζεσθαι** is spoken of in some passages as a present possession, in others as a good yet future: — as a blessing beginning (or begun) on earth, [Matthew 18:11](#) Rec.; [Luke 8:12](#); [Luke 19:10](#); [John 5:34](#); [John 10:9](#); [John 12:47](#); [Romans 11:14](#); [1 Corinthians 1:21](#); [1 Corinthians 7:16](#); [1 Corinthians 9:22](#); [1 Corinthians 10:33](#); [1 Corinthians 15:2](#); [1 Thessalonians 2:16](#); [2 Thessalonians 2:10](#); [2 Timothy 1:9](#); [Titus 3:5](#); [1 Peter 3:21](#); **τῇ ἐλπίδι** (dative of the instrument) **ἐσώθημεν** (aorist of the time when they turned to Christ), [Romans 8:24](#); **χάριτι ἐστε σεσωσμένοι διὰ τῆς πίστεως**, [Ephesians 2:5](#) (cf. Buttman, § 144, 25), 8; — as a thing still future, [Matthew 10:22](#); [Matthew 24:13](#); ([Mark 13:13](#)); [Romans 5:10](#); [1 Corinthians 3:15](#); [1 Timothy 2:15](#); [James 4:12](#); **τὴν ψυχὴν**, [Mark 8:35](#); [Luke 9:24](#); **ψυχάς**, [Luke 9:56](#) Rec.; **τό πνεῦμα**, passive, [1 Corinthians 5:5](#); by a pregnant construction (see **εἰς**, C. 1, p. 185b

bottom), **τινα εἰς τὴν βασιλείαν τοῦ κυρίου αἰώνιον**, **to save and transport into** etc. [2 Timothy 4:18](#) (ἡ εὐσέβεια ἡ σωζουσα εἰς τὴν ζωὴν αἰώνιον, 4 Macc. 15:2; many examples of this construction are given in Passow, vol. ii., p. 1802 {a}; (cf. Liddell and Scott, under the word II. 2)). universally: ([Mark 16:16](#)); [Acts 2:21](#); [Acts 4:12](#); [Acts 11:14](#); [Acts 14:9](#); [Acts 15:1](#),(); f; [Romans 9:27](#); [Romans 10:9, 13](#); [Romans 11:26](#); [1 Timothy 2:4](#); [1 Timothy 4:16](#); [Hebrews 7:25](#); [James 2:14](#); **ἀμαρτωλούς**, [1 Timothy 1:15](#); **τάς ψυχάς**, [James 1:21](#); **οἱ σωζόμενοι**, [Revelation 21:24](#) Rec.; [Luke 13:23](#); [Acts 2:47](#); opposed to **οἱ ἀπολλύμενοι**, [1 Corinthians 1:18](#); [2 Corinthians 2:15](#) (see **ἀπόλλυμι**, 1 a. β').). (Compare: **διασώζω**, **ἐκσώζω**.)

Topical Lexicon

Overview

Strong's Greek 4982 saturates the New Testament with the theme of divine deliverance. From urgent cries on Galilee's storm-tossed waters ([Matthew 8:25](#)) to the cosmic promise that "all Israel will be saved" ([Romans 11:26](#)), the verb gathers every facet of God's rescuing purpose into one word. Of its 108 occurrences, none contradicts another; together they unfold one seamless testimony to the Lord who "came to seek and to save the lost" ([Luke 19:10](#)).

Dimensions of Salvation

1. Physical Rescue

- "Lord, save us! We are perishing!" ([Matthew 8:25](#)).
- Prisoners spared shipwreck when they heed Paul's warning ([Acts 27:31](#)).

Here σώζω meets tangible danger with immediate deliverance, showcasing God's sovereignty over nature, illness, and calamity.

2. Bodily Healing

- "Daughter, your faith has healed you" ([Mark 5:34](#)).
- Blind Bartimaeus: "Receive your sight; your faith has healed you" ([Luke 18:42](#)).

Restoration of health foreshadows the wholeness God intends for those redeemed in Christ.

3. Social Restoration

The healed demoniac "was delivered" ([Luke 8:36](#)) and then commissioned as a witness ([Luke 8:39](#)). σώζω not only mends bodies but reinstates persons into community and vocation.

4. Spiritual Regeneration

- "He saved us, not by works of righteousness that we had done, but according to His mercy"

([Titus 3:5](#)).

- “By grace you have been saved” ([Ephesians 2:5, 8](#)).

The verb embraces the past act of new birth, the present life of faith, and the future inheritance.

5. Eschatological Deliverance

- “He will save His people from their sins” ([Matthew 1:21](#)).
- “The one who perseveres to the end will be saved” ([Matthew 24:13](#)).

The consummation of salvation awaits the Day when believers are “saved from wrath” ([Romans 5:9](#)).

Christ-Centered Focus

Every strand of meaning converges on Jesus Christ. Mockers at Calvary scorned, “He saved others, but He cannot save Himself” ([Matthew 27:42](#)). Unwittingly they declared the gospel: by refusing self-rescue, He accomplished eternal rescue for “whoever believes in Him” ([John 3:17](#)).

Faith as the Ordained Instrument

Repeatedly σώζω is linked with πιστεύω and πίστις:

“Your faith has saved you; go in peace” ([Luke 7:50](#)).

“Believe in the Lord Jesus, and you will be saved” ([Acts 16:31](#)).

Faith is never meritorious; it is the God-given means whereby grace is received.

Grace Precludes Human Boasting

Passages such as [Ephesians 2:8-9](#) and [2 Timothy 1:9](#) press the truth that salvation is “not of yourselves.” Even where human agency features—“by so doing I may save some” ([1 Corinthians 9:22](#))—the apostle’s ministry is but the conduit of divine initiative.

Holiness and Perseverance

James warns that a futile faith “cannot save” ([James 2:14](#)). While justification is instantaneous, the verb’s future tenses remind believers that authentic faith perseveres ([Mark 13:13](#)) and bears fruit, yet this perseverance is itself upheld by the Savior who “is able to save to the uttermost” ([Hebrews 7:25](#)).

Judgment Contexts

[John 12:47](#) records Jesus' first-advent purpose "to save the world," but the same context reveals inevitable judgment for unbelief ([John 12:48](#)). [Acts 4:12](#) tightens the exclusivity: "There is no other name under heaven given to men by which we must be saved."

Corporate and Missional Implications

[Acts 2:47](#) depicts the Lord "adding to their number daily those who were being saved," demonstrating that $\sigma\omega\zeta\omega$ establishes the Church's very existence. Consequently, every ministry—evangelistic, pastoral, or diaconal—finds its mandate in God's saving agenda.

Historical Reception

Early Christian writers echoed the apostolic pattern, using $\sigma\omega\zeta\omega$ to describe martyr deliverance into glory, baptismal symbolism ([1 Peter 3:21](#)), and the Church's mission. Councils never questioned its scope: salvation is Trinitarian in source, Christological in accomplishment, Spirit-applied, and Scripture-normed.

Pastoral Encouragement

1. Assurance: Because salvation rests on God's covenant promise, believers may echo Paul, "He will rescue me from every evil deed and will bring me safely into His heavenly kingdom" ([2 Timothy 4:18](#)).
2. Urgency: Those outside Christ remain in peril; hence the plea, "Save yourselves from this corrupt generation" ([Acts 2:40](#)).
3. Compassion: Ministry to body and soul mirrors the comprehensive reach of $\sigma\omega\zeta\omega$.

Conclusion

Strong's 4982 threads through the New Testament as the melody of redemption: God delivers, heals, restores, and preserves all who trust in His Son. It is a verb of hope, calling the lost, assuring the rescued, and glorifying the One who "is Savior of all, and especially of those who believe" ([1 Timothy 4:10](#)).

"IMPLORING"

3870. parakaleó 

Lexical Summary

parakaleó: To call to one's side, to exhort, to encourage, to comfort, to urge

Original Word: παρακαλέω

Part of Speech: Verb

Transliteration: parakaleó

Pronunciation: pah-rah-kah-LEH-oh

Phonetic Spelling: (par-ak-al-eh'-o)

KJV: beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray

NASB: urge, comforted, implored, exhort, encourage, comfort, imploring

Word Origin: [from [G3844 \(παρά - than\)](#) and [G2564 \(καλέω - called\)](#)]

1. (properly) to call near (as to receive or give help)
2. to implore, entreat (to urgently ask (for mercy or help))
3. to exhort (to urgently counsel, encourage or admonish)
4. to comfort

Strong's Exhaustive Concordance

beseech, call for, urge

From [para](#) and [kaleo](#); to call near, i.e. Invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

see GREEK [para](#)

see GREEK [kaleo](#)

HELPS Word-studies

3870 *parakaléō* (from [3844](#) /*pará*, "from close-beside" and [2564](#) /*kaléō*, "to call") – properly, "make a call" from being "close-up and personal." [3870](#) /*parakaléō* ("personally make a call") refers to believers *offering up evidence that stands up in God's court*.

[[3870](#) (*parakaléō*), the root of [3875](#) /*paráklētos* ("legal advocate"), likewise has *legal* overtones.]

NAS Exhaustive Concordance

Word Origin

from [para](#) and [kaleó](#)

Definition

to call to or for, to exhort, to encourage

NASB Translation

appeal (4), appealed (1), appealing (2), beg (1), begging (2), beseeching (1), comfort (5), comforted (11), comforts (2), conciliate (1), encourage (6), encouraged (4), encouraging (3), entreat (1), exhort (8), exhortation* (1), exhortations (1), exhorted (2), exhorting (3), exhorts (1), given (1), implore (4), implored (9), imploring (5), invited (2), making an appeal (1), plead (1), pleaded (1), pleading (1), preach (1), requested (1), urge (17), urged (5), urging (1).

Thayer's Greek Lexicon

STRONGS NT 3870: παρακαλέω

παρακαλέω, **παρακαλῶ**; imperfect 3 person singular **παρεκάλει**, 1 and 3 person plural **παρεκάλουν**; 1 aorist **παρεκάλεσα**; passive, present **παρακαλούμαι**; perfect **παρακέκλημαι**; 1 aorist **παρεκλήθην**; 1 future **παρακληθήσομαι**; from Aeschylus and Herodotus down;

I. as in Greek writings **to call to one's side, call for, summon**: **τινα**, with an infinitive indicating the purpose, [Acts 28:20](#) (others (less naturally) refer this to II. 2, making the accusative the subjunctive of the infinitive).

II. to address, speak to (call to, call on), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.; hence, result a variety of senses, on which see Knapp, *Scripto varii arg.* edition 2, p. 117ff; cf. Fritzsche, *Ep. ad Romans*, i., p. 32f.

1. as in Greek authors, **to admonish, exhort**: absolutely, [Luke 3:18](#); ([Acts 20:1](#) (R G omit)); [Romans 12:8](#); [2 Timothy 4:2](#); [Hebrews 10:25](#); [1 Peter 5:12](#); followed by direct discourse, [2 Corinthians 5:20](#); followed by **λέγων** with direct discourse, [Acts 2:40](#); followed by an infinitive where in Latinut, [1 Timothy 2:1](#); **τινα**, [Acts 15:32](#); [Acts 16:40](#); [2 Corinthians 10:1](#); [1 Thessalonians 2:12](#) (); ; [1 Timothy 5:1](#); [Hebrews 3:13](#); **τινα λόγῳ πολλῷ**, [Acts 20:2](#); **ὅντα** followed by direct discourse, [1 Corinthians 4:16](#); [1 Thessalonians 5:14](#); [Hebrews 13:22](#) (here L WH marginal reading infinitive); [1 Peter 5:1f](#); **τινα** followed by an infinitive where in Latinut (cf. Buttman, §§ 140, 1; 141, 2; Winer's Grammar, 332 (311); 335 (315) n.): infinitive present, [Acts 11:23](#); [Acts 14:22](#); [Philippians 4:2](#); [1 Thessalonians 4:10](#); [Titus 2:6](#); [1 Peter 2:11](#) (here Lachmann adds **ὕμῃς** to the infinitive, and WH meg. with manuscripts A C L etc. read **ἀπέχεσθε**); [Jude 1:3](#); infinitive aorist, [Acts 27:33](#); [Romans 12:1](#); [Romans 15:30](#); [2 Corinthians 2:8](#); [2 Corinthians 6:1](#); [Ephesians 4:1](#); [1 Timothy 1:3](#); [Hebrews 13:19](#); **τινα** followed by **ἵνα** with subjunctive (cf. Buttman, § 139, 42; Winer's Grammar, 335 as above), [1 Corinthians 1:10](#); [1 Corinthians 16:15](#); [2 Corinthians 8:6](#); [1 Thessalonians 4:1](#); [2 Thessalonians 3:12](#); to enjoin a thing by exhortation (cf. Buttman, § 141, 2), [1 Timothy 6:2](#); [Titus 2:15](#).

2. to beg, entreat, beseech (Josephus, *Antiquities* 6, 7, 4; (11, 8, 5); often in Epictetus cf. Schweighäuser, *Index graecit.* Epictetus, p. 411; Plutarch, *apophth. regum*, Mor. ii, p. 30, Tauchn. edition (vi. 695 edition Reiske; examples from Polybius, Diodorus, Philo, others, in Sophocles' *Lexicon*, under the word); not thus in the earlier Greek authors except where the gods are called on for aid, in the expressions, **παρακαλεῖν Θεούς**, so **Θεόν** in Josephus, *Antiquities* 6, 2, 2 and 7, 4; (cf. Winer's Grammar, 22)): (absolutely, [Philemon 1:9](#) (yet see the commentaries at the passage)); **τινα**, [Matthew 8:5](#); [Matthew 18:32](#); [Matthew 26:53](#); [Mark 1:40](#); [Acts 16:9](#); [2 Corinthians 12:18](#); **πολλά**, **much**, [Mark 5:23](#); **τινα περί τίνος**, [Philemon](#)

1:10; followed by direct discourse, [Acts 9:38](#) L T Tr WH with λέγων added and direct discourse, [Matthew 18:29](#); [Mark 5:12](#); ([Luke 7:4](#) (Tdf. ἠρώτων)); without the accusative. [Acts 16:15](#); [τινα](#) followed by an infinitive (Winers Grammar, and Buttmann's Grammar, as above), [Mark 5:17](#); [Luke 8:41](#); [Acts 8:31](#); [Acts 19:31](#); [Acts 28:14](#) (1 Macc. 9:35); [τινα](#) followed by ὅπως, [Matthew 8:34](#) (here Lachmann ἵνα (see above)); [Acts 25:2](#) (4 Macc. 4:11; Plutarch, Demetr c. 38); [τινα](#) followed by ἵνα (Winers Grammar, § 44, 8 a.; Buttmann, § 139, 42), [Matthew 14:36](#); [Mark 5:18](#); [Mark 6:56](#); [Mark 7:32](#); [Mark 8:22](#); [Luke 8:31f](#); ([2 Corinthians 9:5](#)); [τινα ὑπέρ τίνος](#), ἵνα, [2 Corinthians 12:8](#); [πολλά \(much\) τινα](#), ἵνα, [Mark 5:10](#); [1 Corinthians 16:12](#); followed by [τοῦ μή](#) with an infinitive (Buttmann, § 140, 16 δ.; Winer's Grammar, 325 (305)), [Acts 21:12](#); by an infinitive [Acts 9:38](#) R G; by an accusative with an infinitive, [Acts 13:42](#); [Acts 24:4](#); ([Romans 16:17](#)). **to strive to appease by entreaty:** absolutely, [1 Corinthians 4:13](#); [τινα](#), [Luke 15:28](#); [Acts 16:39](#) (2 Macc. 13:23).

3. to console, to encourage and strengthen by consolation, to comfort, (the Sept. for [נָחַם](#); very rarely so in Greek authors, as Plutarch, Oth. 16): absolutely, [2 Corinthians 2:7](#); [τινα](#), [2 Corinthians 1:6](#); [2 Corinthians 7:6f](#); [ἐν](#) with a dative of the thing with which one comforts another, [1 Thessalonians 4:18](#); [τινα διά παρακλήσεως](#), [2 Corinthians 1:4](#); with an accusative of the contents, [διά τῆς παρακληθῆναι ἥς](#) (for ἥν, see ὅς, ἡ, ὁ, II. 2 c. α.) [παρακαλούμεθα](#), *ibid.*; in the passive, **to receive consolation, be comforted**, [Matthew 2:18](#); [2 Corinthians 13:11](#); [ἐπί τίνι](#) over (in) a thing (see [ἐπί](#), B. 2 a. δ.), [2 Corinthians 1:4](#); of the consolation (comfort) given not in words but by the experience of a happier lot or by a happy issue, equivalent to **to refresh, cheer**: passive, [Matthew 5:4](#) (5); [Luke 16:25](#); [Acts 20:12](#); [2 Corinthians 7:13](#) (where a full stop must be put after [παρακεκλήμεθα](#); [ἐν τίνι](#), by the help of a thing, [2 Corinthians 7:6f](#); [ἐπί τίνι](#), [1 Thessalonians 3:7](#); with ([ἐν](#)) [παρακλησει](#) added, [2 Corinthians 7:7](#).

4. to encourage, strengthen (i. e. in the language of A. V. **comfort** (see Wright, Bible Word-Book, 2nd edition, under the word)) (in faith, piety, hope): [τάς καρδίας](#), your hearts, [Ephesians 6:22](#); [Colossians 2:2](#); [Colossians 4:8](#); [2 Thessalonians 2:17](#), (also [χεῖρας ἀσθενεῖς](#), [Job 4:3](#) for [רַחֵם](#); [γόνατα παραλελυμένα](#), [Isaiah 35:3f](#) (see the Hebrew) for [רָחַם](#)).

5. it combines the ideas of exhorting and comforting and encouraging in [Romans 12:8](#); [1 Corinthians 14:31](#); [1 Thessalonians 3:2](#).

6. to instruct, teach: [ἐν τῇ διδασκαλίᾳ](#), [Titus 1:9](#). (Compare: [συμπαράκαλέω](#).)

Topical Lexicon

Overview of Usage

The verb rendered “urge, exhort, comfort, appeal” appears 109 times across the New Testament narrative, letters, and Apocalypse. Its range stretches from the desperate pleas of a synagogue leader for his dying daughter ([Mark 5:23](#)) to the lofty pastoral summons of an apostle:

“Therefore I exhort you, brothers, by the mercies of God, to present your bodies as a living sacrifice” ([Romans 12:1](#)). Whether voiced by Christ, His followers, or even demons begging to enter swine ([Mark 5:12](#)), the word consistently carries the idea of bringing one person alongside another for an earnest, purposeful exchange.

Encouragement to Believe and Obey

Exhortation is the dominant shade of meaning in the Epistles. Paul “urges” the Corinthians “that all of you agree together” ([1 Corinthians 1:10](#)). He “encourages” the Thessalonians to “excel still more” in sanctification ([1 Thessalonians 4:1,10](#)) and “pleads” with Euodia and Syntyche “to agree in the Lord” ([Philippians 4:2](#)). Titus is told, “Likewise, urge the younger men to be self-controlled” ([Titus 2:6](#)). The repeated imperative communicates that Christian obedience is not coerced but earnestly invited.

Comfort in Affliction

The same verb carries a warm, consoling tone. “He comforts us in all our troubles, so that we can comfort those in any trouble” ([2 Corinthians 1:4](#)). After Eutychus is raised, “they were greatly comforted” ([Acts 20:12](#)). The disciples at Rome “came as far as the Forum of Appius and Three Taverns to meet Paul. When he saw them, he thanked God and was encouraged” ([Acts 28:15](#)). Scripture shows the fellowship of believers offering solace that mirrors the Father’s own heart.

Urgent Appeals and Pleas

At times the term marks urgent petition. The demoniacs “begged” Jesus to send them into the pigs ([Matthew 8:31](#)). The sailors in the storm “began to urge Paul to take food” ([Acts 27:33-34](#)). Such usage underscores how intense human need often drives people to seek intervention.

Pastoral Ministry and Teaching

Timothy and Titus receive a cascade of mandates: “Encourage and rebuke with all authority” ([Titus 2:15](#)); “Urge bondservants to be subject to their masters” ([Titus 2:9](#)); “Do not rebuke an older man harshly, but appeal to him as to a father” ([1 Timothy 5:1](#)). Biblical shepherding is neither cold command nor soft suggestion; it is a persuasive summons shaped by truth and love.

Missionary and Apostolic Strategy

Luke records Paul’s pattern: “After the uproar had ceased, Paul sent for the disciples and, after encouraging them... departed” ([Acts 20:1-2](#)). Barnabas “was glad and encouraged them all to

remain true to the Lord” ([Acts 11:23](#)). Exhortation is thus integral to disciple-making and church planting.

Corporate Life of the Church

Hebrews enjoins, “Encourage one another daily... so that none of you may be hardened by sin’s deceitfulness” ([Hebrews 3:13](#)) and again, “Encouraging one another, and all the more as you see the Day approaching” ([Hebrews 10:25](#)). Mutual exhortation functions as spiritual oxygen for the gathered body.

Relationship to the Holy Spirit and Christ

The cognate noun “Paraclete” identifies the Holy Spirit ([John 14:16](#)). The verb’s repeated appearance in Christ’s ministry ([Matthew 5:4](#); [Mark 1:40](#)) anticipates the Spirit’s ongoing work of drawing near to counsel and strengthen believers.

Eschatological Consolation

“Blessed are those who mourn, for they will be comforted” ([Matthew 5:4](#)). Paul closes the teaching on the Lord’s return with, “Therefore comfort one another with these words” ([1 Thessalonians 4:18](#)). Gospel hope reaches its climax in final consolation.

Implications for Prayer and Intercession

[Romans 15:30](#) weds appeal and prayer: “Now I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me.” Supplication is framed as coming alongside in the presence of God.

Historical-Theological Significance

In Greco-Roman society, appeals were central to legal and civic life. The New Testament baptizes this cultural practice, redirecting it toward kingdom purposes. Exhortation becomes a Spirit-empowered literary form that unites doctrine and discipleship.

Practical Ministry Application Today

1. Preaching: Biblical proclamation blends explanation with earnest appeal.
2. Counseling: True comfort arises from Scripture-saturated presence.
3. Discipleship: Regular, mutual exhortation guards against drift and fuels perseverance.
4. Mission: Evangelistic invitation mirrors Paul’s “We implore you on Christ’s behalf: Be reconciled to God” ([2 Corinthians 5:20](#)).

The recurring pulse of Strong’s 3870 across the New Testament testifies that God draws near, speaks into the human condition, and calls His people to do the same.

2323. therapeuó

Lexical Summary

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)

KJV: cure, heal, worship

NASB: healed, heal, healing, cured, cure, get healed, getting cured

Word Origin: [apparently from an obsolete derivative of the base of [G2330 \(θέρος - summer\)](#)]

1. to wait upon menially
2. (figuratively) to adore (God)
3. (specially) to relieve (of disease)

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](#)

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](#).

Topical Lexicon

Basic Sense within Scripture

While the classical root of θεραπεύω is “to serve,” the New Testament consistently uses it for the act of curing bodily disease or demon-induced affliction. Healing is presented as an act of compassionate service that restores created wholeness and thereby foreshadows the complete redemption promised in the gospel.

Occurrences in the Earthly Ministry of Jesus Christ

From His inaugural Galilean circuit ([Matthew 4:23](#)) to the final week in Jerusalem ([Matthew 21:14](#)), Jesus “healed every disease and sickness among the people.” Mass healings ([Matthew 12:15](#); [Luke 4:40](#)) emphasize the breadth of His authority, while individual encounters—such as the man with the withered hand ([Matthew 12:10](#)), the demon-possessed mute and blind ([Matthew 12:22](#)), and the woman long bound by the spirit of infirmity ([Luke 13:14](#))—highlight His compassionate attention to each sufferer. In every case healing accompanies proclamation: “The kingdom of God has come near to you” ([Luke 10:9](#)).

Authority and Compassion Revealed

Therapeuō underscores that Christ’s miracles are never mere displays of power; they are tangible expressions of covenant mercy. [Mark 6:5](#) notes that unbelief constrains reception of this mercy,

yet even there “He laid His hands on a few sick and healed them,” showing that divine compassion persists even amidst rejection.

Healing and the Sabbath Controversies

The verb surfaces repeatedly in Sabbath settings ([Matthew 12:10-15](#); [Luke 13:14](#); 14:3), sharpening the conflict with religious leaders. Jesus’ question in [Luke 14:3](#)—“Is it lawful to heal on the Sabbath or not?”—reveals that true Sabbath rest consists in liberation from the crippling effects of the Fall. By healing on that day, He fulfills rather than violates the Sabbath.

Commissioning of Disciples

[Matthew 10:1](#) records that Jesus “gave them authority over unclean spirits and to heal every disease and sickness.” [Luke 9:6](#) testifies, “So they set out and went from village to village, preaching the gospel and healing people everywhere.” The verb thus marks apostolic ministry as a continuation of Christ’s own work, confirming the preached word with signs following ([Mark 16:20](#)).

The Early Church

Acts extends the pattern. Multitudes in Jerusalem were healed ([Acts 5:16](#)); the bedridden father of Publius on Malta was healed, leading to an island-wide outbreak of ministry ([Acts 28:9](#)). Healing remains God’s prerogative, mediated through Spirit-empowered servants for the advancement of the gospel.

Faith, Repentance, and Restoration

Although *θεραπεύω* emphasizes physical cure, the narratives intertwine healing with forgiveness and faith. The healed demoniac Mary Magdalene follows Jesus ([Luke 8:2](#)); the formerly lame man stands beside Peter and John as living testimony ([Acts 4:14](#)). Bodily restoration becomes a signpost toward spiritual renewal.

Counterfeit Healing in Revelation

[Revelation 13:3, 12](#) uses the passive form (“was healed”) to describe the Beast’s deadly wound. Satanic mimicry of Christ’s resurrection aims to deceive “those who dwell on the earth,” underscoring that not all apparent healings are divine. Discernment is required lest signs without truth lead to apostasy.

Eschatological Fulfillment

All biblical healings anticipate the consummation where “there will be no more death or mourning or crying or pain” ([Revelation 21:4](#)). Until then, the church prays for the sick ([James 5:14-16](#)) and trusts God’s sovereign will, knowing that every genuine *θεραπεύω* in time is a preview of the ultimate restoration.

Pastoral and Missional Implications

1. Ministry is service: The root idea of “attending” reminds believers that healing gifts are exercised in humble service, not self-exaltation.
2. Word and deed converge: Preaching and healing operate together in Jesus’ model; compassion authenticates proclamation.
3. Hope for the whole person: Christ’s redemptive work addresses both sin and its bodily consequences, encouraging holistic pastoral care.
4. Vigilance against counterfeit signs: Revelation’s warning guards the church against chasing wonders detached from scriptural truth.

Therapeuō thus threads through the New Testament as a sign of the inaugurated Kingdom, an instrument of mercy, a validation of apostolic authority, and a pledge of the age to come when the Great Physician completes His saving work.

AUTHORITY

1849. exousia ►

Lexical Summary

exousia: Authority, power, right, jurisdiction

Original Word: ἐξουσία

Part of Speech: Noun, Feminine

Transliteration: exousia

Pronunciation: ex-oo-see'-ah

Phonetic Spelling: (ex-oo-see'-ah)

KJV: authority, jurisdiction, liberty, power, right, strength

NASB: authority, power, right, authorities, domain, charge, control

Word Origin: [from [G1832 \(ἐξέσται - lawful\)](#) (in the sense of ability)]

1. privilege
2. (subjectively) force, capacity, competency, freedom
3. (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence

Strong's Exhaustive Concordance

authority, jurisdiction, liberty, power

From [exesti](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence -- authority, jurisdiction, liberty, power, right, strength.

see GREEK [exesti](#)

HELPS Word-studies

1849 *eksousía* (from [1537](#) /ek, "out from," which intensifies [1510](#) /eimi, "to be, being as a right or privilege") – authority, *conferred power*; *delegated empowerment* ("authorization"), operating in a *designated jurisdiction*.

In the NT, [1849](#) /*eksousía* ("delegated power") refers to the *authority* God gives to His saints – *authorizing them to act to the extent they are guided by faith* (His revealed word).

NAS Exhaustive Concordance

Word Origin

from [exesti](#)

Definition

power to act, authority

NASB Translation

authorities (7), authority (65), charge (1), control (1), domain (2), dominion (1), jurisdiction (1), liberty (1), power (11), powers (1), right (11).

Thayer's Greek Lexicon

STRONGS NT 1849: ἐξουσία

ἐξουσία, ἐξουσίας, ἡ (from ἐξεστι, ἐξόν, which see),

from Euripides, Xenophon, Plato down; the Sept. for מְלָכָה and Chaldean מְלָכָה; **power**.

1. power of choice, liberty of doing as one pleases; leave or permission: [1 Corinthians 9:12](#), [18](#); ἔχειν ἐξουσίαν, [2 Thessalonians 3:9](#); with an infinitive added indicating the thing to be done, [John 10:18](#); [1 Corinthians 9:4](#); [Hebrews 13:10](#) (WH brackets ἐξουσία); followed by an infinitive with τοῦ, [1 Corinthians 9:6](#) (L T Tr WH omit τοῦ); with a genitive of the thing or the person with regard to which one has the power to decide: [Romans 9:21](#) (where an explanatory infinitive is added (Buttmann, 260 (224))); [1 Corinthians 9:12](#); ἐπὶ τό ξύλον τῆς ζωῆς, permission to use the tree of life, [Revelation 22:14](#) (see ἐπί, C. I. 2 e.); ἐξουσίαν ἔχειν περὶ τοῦ ἰδίου θελήματος (opposed to ἀνάγκην ἔχειν (cf. Winer's Grammar, § 30, 3 N. 5)), [1 Corinthians 7:37](#); ἐν τῇ ἰδίᾳ ἐξουσίᾳ (appointed, see τίθημι, 1 a. sub at the end) according to his own

choice, [Acts 1:7](#); ἐν τῇ σῇ ἐξουσία ὑπῆρχεν, i. e. at thy free disposal, [Acts 5:4](#); used of liberty under the gospel, as opposed to the yoke of the Mosaic law, [1 Corinthians 8:9](#).

2. "physical and mental power; the ability or strength with which one is endued, which he either possesses or exercises": [Matthew 9:8](#); [Acts 8:19](#); [Revelation 9:3, 19](#); [Revelation 13:2, 4](#); [Revelation 18:1](#); followed by an infinitive of the thing to be done, [Mark 3:15](#); [Luke 12:5](#); [John 1:12](#); [Revelation 9:10](#); [Revelation 11:6](#); [Revelation 13:5](#); followed by τοῦ with the infinitive [Luke 10:19](#); αὕτη ἐστὶν ἡ ἐξουσία τοῦ σκότους, this is the power that darkness exerts, [Luke 22:53](#); ποιεῖν ἐξουσίαν to exert power, give exhibitions of power, [Revelation 13:12](#); ἐν ἐξουσίᾳ εἶναι, to be possessed of power and influence, [Luke 4:32](#); also ἐξουσίαν ἔχειν (both expressions refer to the ability and weight which Jesus exhibited in his teaching) [Matthew 7:29](#); ([Mark 1:22](#)); κατ' ἐξουσίαν powerfully, [Mark 1:27](#); also ἐν ἐξουσίᾳ, [Luke 4:36](#).

3. the power of authority (influence) and of right: [Matthew 21:23](#); [Mark 11:28](#); [Luke 20:2](#); spoken of the authority of an apostle, [2 Corinthians 10:8](#); [2 Corinthians 13:10](#); of the divine authority granted to Jesus as Messiah, with the infinitive of the thing to be done, [Matthew 9:6](#); [Mark 2:10](#); [Luke 5:24](#); [John 5:27](#); ἐν ποίᾳ ἐξουσίᾳ; clothed in what authority (i. e. thine own or God's?), [Matthew 21:23, 24, 27](#); [Mark 11:28, 29, 33](#); [Luke 20:2, 8](#); **delegated authority** (German Vollmacht, authorization): παρὰ τίνος, with the genitive of the person by whom the authority is given, or received, [Acts 9:14](#); [Acts 26:10, 12](#) (R G).

4. the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed (generally translated **authority**));

a. universally: [Matthew 28:18](#); [Jude 1:25](#); [Revelation 12:10](#); [Revelation 17:13](#); λαμβάνειν, ἐξουσίαν ὡς βασιλεύς, [Revelation 17:12](#); εἰμι ὑπὸ ἐξουσίαν, I am under authority, [Matthew 8:9](#); with τασσόμενος added, ([Matthew 8:9](#) L WH brackets); [Luke 7:8](#); ἐξουσία τίνος, the genitive of the object, **authority** (to be exercised) **over**, as τῶν πνευμάτων τῶν ἀκαθάρτων, [Mark 6:7](#); with ὥστε ἐκβάλλειν αὐτά added, [Matthew 10:1](#); ἐξουσίαν πάσης σαρκός, authority over all mankind, [John 17:2](#) (πάσης σαρκός κυρείαν, Bel and the Dragon, verse 5); (the genitive of the subject, τοῦ Σατανᾶ, [Acts 26:18](#)); ἐπὶ τινα, power over one, so as to be able to subdue, drive out, destroy, [Revelation 6:8](#); ἐπὶ τὰ δαιμόνια, [Luke 9:1](#); or to hold submissive to one's will, [Revelation 13:7](#); ἐπὶ τὰς πληγὰς, the power to inflict plagues and to put an end to them, [Revelation 16:9](#); ἐπὶ τῶν ἐθνῶν, over the heathen nations, [Revelation 2:26](#); ἐπὶ τίνος, to destroy one, [Revelation 20:6](#); ἔχειν ἐξουσίαν ἐπὶ τοῦ πυρός, to preside, have control, over fire, to hold it subject to his will, [Revelation](#)

14:18; ἐπὶ τῶν ὑδάτων, [Revelation 11:6](#); ἐπάνω τίνος ἐξουσίαν ἔχειν, to be ruler over a thing, [Luke 19:17](#).

b. specifically, **α.** of the power of judicial decision; ἐξουσίαν ἔχειν with an infinitive of the thing decided: σταυρῶσαι and ἀπολῦσαι τινα, [John 19:10](#); followed by κατὰ τίνος, the power of deciding against one, [John 19:11](#); παραδοῦναι τινα ... τῇ ἐξουσίᾳ τοῦ ἡγεμόνος, [Luke 20:20](#). **β.** of authority to manage domestic affairs: [Mark 13:34](#).

c. metonymically, **α.** a thing subject to authority or rule: [Luke 4:6](#); jurisdiction: ἐκ τῆς ἐξουσίας ἡδωρου ἐστιν, [Luke 23:7](#) (1 Macc. 6:11 (cf. [Psalm 113:2](#) (); [Isaiah 39:2](#))). **β.** one who possesses authority; (cf. the Latin use of *offhonestates, dignitates, auctoritates* (so the English **authorities, dignities**, etc.) in reference to persons); **αα.** a ruler, human magistrate (Dionysius Halicarnassus 8, 44; 11, 32): [Romans 13:1-3](#); plural: [Luke 12:11](#); [Romans 13:1](#); [Titus 3:1](#). **ββ.** the leading and more powerful among created beings superior to man, spiritual potentates; used in the plural of a certain class of angels (see ἀρχή, δύναμις, θρόνος, κυριότης): [Colossians 1:16](#); [1 Peter 3:22](#) (cf. Fritzsche on Romans, vol. ii., p. 226f; (Lightfoot on Colossians, the passage cited)); with ἐν τοῖς ἐπουρανίοις added, [Ephesians 3:10](#); πᾶσα ἐξουσία, [1 Corinthians 15:24](#); [Ephesians 1:21](#); [Colossians 2:10](#); used also of demons: in the plural, [Ephesians 6:12](#); [Colossians 2:15](#); collectively (cf. Lob. ad Phryn., p. 469), ἡ ἐξουσία τοῦ ἀέρος (see ἀήρ), [Ephesians 2:2](#); τοῦ σκότους, [Colossians 1:13](#) (others refer this to 4 a. (or c. α.) above (cf. [Luke 22:53](#) in 2), and regard σκότος as personified; see σκότος, b.).

d. a sign of the husband's authority over his wife, i. e. the veil with which propriety required a woman to cover herself, [1 Corinthians 11:10](#) (as βασιλεία is used by Diodorus 1, 47 for the sign of regal power, i. e. a crown). (Synonym: see δύναμις, at the end. On the infinitive after ἐξουσία, and ἐξουσία ἔχειν cf. Buttmann, 260 (223f).)

Topical Lexicon

Overview

Used 102 times in the Greek New Testament, ἐξουσία describes the right, privilege, or jurisdiction to act. It traces every exercise of legitimate power back to God, who alone possesses it inherently and who delegates it according to His redemptive purposes.

The Absolute Authority of God

“Now to the only God our Savior be glory, majesty, power, and authority, through Jesus Christ our Lord, before all time and now and for all eternity. Amen.” ([Jude 1:25](#)). ἐξουσία is never autonomous; it is rooted in the eternal sovereignty of the Creator. [Revelation 12:10](#) announces, “Now have come the salvation and the power and the kingdom of our God, and the authority of His Christ,” locating every subsequent display of authority within the reign of God Himself.

Christ’s Messianic Authority

After His resurrection Jesus declared, “All authority in heaven and on earth has been given to Me.” ([Matthew 28:18](#)). The incarnate Son receives and embodies divine authority ([John 17:2](#)), exercises it over life and death ([John 10:18](#)), and will consummate it in final judgment ([John 5:27](#)). The Synoptic Gospels record repeated challenges to this claim ([Matthew 21:23–27](#); [Mark 11:28–33](#); [Luke 20:2–8](#)), yet every attempt to deny it collapses under the weight of His resurrection.

Authority in Teaching and Miraculous Works

The crowds “were astonished at His teaching, because He taught as one who had authority” ([Matthew 7:29](#)). His authoritative word expelled demons ([Mark 1:27](#); [Luke 4:36](#)) and stilled creation. [Luke 4:32](#) records that “His message was spoken with authority.” Every healing and exorcism validated His claim.

Authority to Forgive Sins and Grant Life

“So that you may know that the Son of Man has authority on earth to forgive sins...” ([Matthew 9:6](#); [Mark 2:10](#); [Luke 5:24](#)). To forgive is uniquely divine; Christ’s exercise of it displays His equality with the Father and foreshadows the cross. [John 1:12](#) extends this liberating authority to sinners: “To all who received Him...He gave the right to become children of God.”

Delegated Authority to the Apostles and the Church

Jesus “gave them authority over unclean spirits, to drive them out and to heal every disease” ([Matthew 10:1](#); [Luke 9:1](#)). [Luke 10:19](#) enlarges the promise: “I have given you authority to tread on serpents and scorpions, and over all the power of the enemy.” Paul defends apostolic authority “for building you up and not for tearing you down” ([2 Corinthians 13:10](#); see also [2 Corinthians 10:8](#)). Ministry authority is derivative, pastoral, and accountable.

Civil Authorities as Servants of God

“Everyone must be subject to the governing authorities, for there is no authority except from God” ([Romans 13:1](#)). Civil rulers are “God’s servant for your good” ([Romans 13:4](#)) and to be honored ([Titus 3:1](#)). Submission is not blind allegiance to men but conscious submission to God’s ordering of society, limited by obedience to His higher commands ([Acts 5:29](#)).

Heavenly and Demonic Authorities

Christ is “far above every rule and authority” ([Ephesians 1:21](#)). “By Him all things were created...whether thrones or dominions or rulers or authorities” ([Colossians 1:16](#)). Believers wrestle “against the rulers, against the authorities...against the spiritual forces of evil in the heavenly realms” ([Ephesians 6:12](#)). Though formidable, these powers are created, limited, and already disarmed at the cross ([Colossians 2:15](#)).

Authority and Christian Liberty

“Be careful that this right of yours does not become a stumbling block to the weak” ([1 Corinthians 8:9](#)). Paul surrenders legitimate rights ([1 Corinthians 9:12, 18](#)) for the sake of the gospel. True authority is expressed in self-giving love, not selfish assertion.

Authority, Order, and Headship

“Because of the angels, the woman ought to have a symbol of authority on her head” ([1 Corinthians 11:10](#)). ἐξουσία appears within Paul’s teaching on orderly worship and gender distinction, reflecting creation order and angelic observation.

Misuse and Counterfeit Authority

Revelation depicts satanic parody: “The beast was given a mouth to speak arrogant and blasphemous words, and authority to act for forty-two months” ([Revelation 13:5](#)). Earthly powers may be permitted for a season, yet their borrowed authority serves God’s larger plan and will be judged ([Revelation 18:1](#); 19:20).

Eschatological Triumph over All Authorities

“Then comes the end, when He hands over the kingdom to God the Father, after He has destroyed every rule and every authority and power” ([1 Corinthians 15:24](#)). The resurrection guarantees the final subjection of every opposing force. “They will reign with Him for a thousand years” ([Revelation 20:6](#)), and, in the eternal state, redeemed humanity exercises restored authority: “Blessed are those who wash their robes, so that they may have the right to the tree of life” ([Revelation 22:14](#)).

Implications for Ministry and Discipleship

1. Authority is always entrusted, never owned, and must be exercised under Christ’s lordship.
2. The church ministers in delegated power, proclaiming the gospel with confidence yet with servant hearts.
3. Spiritual warfare requires recognition that Christ’s authority already secures victory, calling believers to stand firm.
4. Civil obedience and prophetic witness coexist, guided by higher allegiance to God.
5. True greatness in the kingdom is measured by faithful stewardship of the authority God gives.

Every occurrence of ἐξουσία ultimately points to the One who “is before all things, and in Him all things hold together.”

Jesus MARVELED

2296. thaumazó

Lexical Summary

thaumazó: To marvel, to wonder, to be amazed

Original Word: θαυμάζω

Part of Speech: Verb

Transliteration: thaumazó

Pronunciation: thou-mad'-zo

Phonetic Spelling: (thou-mad'-zo)

KJV: admire, have in admiration, marvel, wonder

NASB: amazed, marveled, marvel, wondered, astonished, marveling, surprised

Word Origin: [from [G2295 \(θαῦμα - wonder\)](#)]

1. to wonder
2. (by implication) to admire

Strong's Exhaustive Concordance

admire, marvel, wonder.

From [thauma](#); to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

see GREEK [thauma](#)

HELPS Word-studies

2296 *thaumázō* (from [2295](#) /*thaúma*, "a wonder, marvel") – properly, wonder at, be amazed (marvel), i.e. astonished *out of one's senses*; *awestruck*, "wondering very greatly" (Souter); to cause "wonder; . . . to *regard* with amazement, and with a suggestion of *beginning to speculate* on the matter" (*WS*, 225).

NAS Exhaustive Concordance

Word Origin

from [thauma](#)

Definition

to marvel, wonder

NASB Translation

am amazed (1), amazed (15), amazement (1), astonished (3), being amazed (1), flattering (1), marvel (4), marveled (5), marveling (2), surprised (2), wonder (2), wondered (4), wondering (2).

Thayer's Greek Lexicon

STRONGS NT 2296: θαυμάζω

θαυμάζω; imperfect **ἐθαύμαζον**; future **θαυμάσομαι** ([Revelation 17:8](#) R G T Tr, a form far more common in the best Greek writings also than **θαυμάσω**; cf. Krüger, § 40, under the word; Kühner, § 343, under the word; (Veitch, under the word)); 1 aorist **ἐθαύμασα**; 1 aorist passive **ἐθαυμάσθην** in a middle sense ([Revelation 13:3](#) Rst L Tr text); also 1 future passive, in the sense of the middle, **θαυμάσθήσομαι** ([Revelation 17:8](#) L WH; but the very few examples of the middle use in secular authors are doubtful; cf. Stephanus, Thesaurus iv., p. 259f; (yet see Veitch, under the word)); **to wonder, wonder at, marvel**: absolutely, [Matthew 8:10](#), [27](#); [Matthew 9:8](#) Rec., ; ; [Mark 5:20](#); [Mark 6:51](#) (Rec.; L brackets Tr marginal reading brackets); [Mark 15:5](#); [Luke 1:21](#) (see below), ; ; [John 5:20](#); [John 7:15](#); [Acts 2:7](#); [Acts 4:13](#); [Acts 13:41](#); [Revelation 17:7f](#); with the accusative of the person [Luke 7:9](#); with the accusative of the thing, [Luke 24:12](#) (T omits; L Tr brackets; WH reject the verse (see **πρός**, I. 1 a. at the beginning and 2 b.)); [John 5:28](#); [Acts 7:31](#); **θαῦμα μέγα** (see **θαῦμα**, 2), [Revelation 17:6](#); **πρόσωπον**, to admire, pay regard to, one's external appearance, i. e. to be influenced by partiality, [Jude 1:16](#) (the Sept. for אֲנִי מִן הַנְּבִיאִים, [Deuteronomy 10:17](#); [Job 13:10](#); [Proverbs 18:5](#); [Isaiah 9:14](#), etc.); followed by **διὰ τί**, [Mark 6:6](#); [John 7:21](#) where **διὰ τοῦτο** (omitted by Tdf.) is to be joined to [Mark 7:21](#) (so G L Tr marginal reading; cf. Meyer (edited by Weiss) at the passage; Winers Grammar, § 7, 3) (Isocrates, p. 52 d.; Aelian v. h. 12, 6; 14, 36); (followed by **ἐν** with the dative of object, according to the construction adopted by some in [Luke 1:21](#), **ἐθαύμαζον ἐν τῷ χρονίζειν ... αὐτόν**, at his tarrying; cf. Winers Grammar, § 33, b.; Buttmann, 264 (227); 185 (160f); Sir. 11:19 (21); evang. Thom. 15, 2; but see above); followed by **ἐπί** with the dative of person [Mark 12:17](#) (R G L Tr); by **ἐπί** with the dative of the thing, [Luke 2:33](#); [Luke 4:22](#); [Luke 9:43](#); [Luke 20:26](#); ([Acts 3:12](#)) (Xenophon, Plato, Thucydides, others; the Sept.); **περί τίνος**, [Luke 2:18](#); by a pregnant construction (cf. Buttmann, 185 (161)) **ἐθαύμασεν ἡ γῆ ὀπίσω τοῦ θηρίου**, followed the beast in wonder, [Revelation 13:3](#) (cf. Buttmann, 59 (52)); followed by **ὅτι**, to marvel that, etc., [Luke 11:38](#); [John 3:7](#); [John 4:27](#); [Galatians 1:6](#); by **εἰ** (see **εἰ**, I. 4), [Mark 15:44](#); [1 John 3:13](#). Passive **to be wondered at, to be had in admiration** (Sir. 38:3; Wis. 8:11; 4 Macc. 18:3), followed by **ἐν** with the dative of the person whose lot and condition gives matter for wondering at another, [2 Thessalonians 1:10](#); **ἐν** with the dative of the thing, [Isaiah 61:6](#). (Compare: **ἐκθαυμάζω**.)

Topical Lexicon

Overview of Biblical Wonder

The verb translated “marvel,” “amaze,” or “wonder” appears forty-four times in the New Testament and consistently marks moments when human perception encounters divine or extraordinary realities. Whether springing from faith, disbelief, or curiosity, the response underscores the gap between the natural and the supernatural.

Occurrences in the Gospel Narratives

1. Matthew, Mark, Luke, and John use the term to frame pivotal scenes in Jesus’ ministry. Crowds marvel at His authority over storms ([Matthew 8:27](#)), demons ([Luke 11:14](#)), sickness ([Matthew 9:33](#)), and death ([Luke 7:15-16](#)).
2. The disciples themselves are repeatedly astonished, as when the fig tree withers ([Matthew 21:20](#)) or the wind and waves obey ([Luke 8:25](#)).
3. Religious leaders are struck by His silence before Pilate ([Matthew 27:14](#); [Mark 15:5](#)) and by His mastery of Scripture despite lack of formal training ([John 7:15](#)).
4. Jesus also “marveled”—positively at the centurion’s great faith ([Matthew 8:10](#); [Luke 7:9](#)) and negatively at Nazareth’s unbelief ([Mark 6:6](#)).

Marveling at Divine Authority over Creation

The calming of the sea ([Matthew 8:27](#); [Luke 8:25](#)) exemplifies wonder evoked by raw, divine authority. In each account the observers’ awe opens the door to deeper Christological confession: only the Creator commands creation.

Marveling at His Power over Disease and Demons

After a mute demon is expelled, “the crowds marveled” ([Matthew 9:33](#)). Such marveling is evangelistic; news spreads, leading others to seek Jesus. [Luke 8:26-39](#) reports the healed demoniac proclaiming “how much Jesus had done for him,” and “all the people marveled” ([Mark 5:20](#)).

Marveling at His Teaching and Wisdom

[John 7:15](#) records, “The Jews were astonished and asked, ‘How did this man attain such learning without having studied?’” The wonder here exposes both the limitation of human tradition and the heavenly origin of Jesus’ doctrine.

Marveling at Faith and Unbelief

Jesus’ own amazement at faith ([Matthew 8:10](#)) and unbelief ([Mark 6:6](#)) sets a measure for discipleship. Faith that trusts His word, even from a Gentile centurion, is praised; hardened hearts in His hometown evoke His lament.

Post-Resurrection Wonder

[Luke 24:12](#) depicts Peter departing the empty tomb “wondering to himself what had happened,” while [Luke 24:41](#) shows the gathered disciples “still disbelieving for joy and marveling” as the risen Lord eats before them. Wonder here bridges confusion and conviction, leading to worship and witness.

Evangelistic Impact of Astonishment

Acts records crowds marveling at Pentecost tongues ([Acts 2:7](#)) and at the healed lame man ([Acts 3:12](#)). Peter redirects their wonder from the apostles to the risen Christ, turning astonishment into repentance and faith.

Eschatological Marveling: The Beast and the Lamb

Revelation shifts the focus. The world “marveled and followed the beast” ([Revelation 13:3](#)), and John himself “marveled greatly” at Babylon’s mystery ([Revelation 17:6](#)). An angel rebukes the misplaced wonder ([Revelation 17:7](#)), contrasting it with the day when Christ “is to be marveled at among all who have believed” ([2 Thessalonians 1:10](#)). Scripture thus distinguishes holy awe from idolatrous fascination.

Apostolic Warnings Against Misplaced Wonder

Paul writes, “I am astonished that you are so quickly deserting Him” ([Galatians 1:6](#)), and John cautions, “Do not be surprised, brothers, that the world hates you” ([1 John 3:13](#)). Marveling can signify spiritual danger when directed toward false teaching, worldly acclaim, or persecution’s mystery.

Devotional and Ministry Applications

- Cultivate holy awe: regular reflection on Christ’s works renews worship.
- Redirect curiosity: like Peter in [Acts 3:12](#), pastors should point amazed audiences to Christ, not to personalities or methods.
- Guard against sensationalism: Revelation warns that end-time deception trades on unguarded wonder.
- Encourage testimony: the healed Gerasene’s proclamation ([Mark 5:20](#)) shows that shared experience of grace evokes marvel leading to faith.

Historical Theology

Early patristic writers employed these passages to defend Christ’s deity, stressing that the crowds marveled because divine power was visibly present. Reformers highlighted the contrast between marveling at gospel grace and at ecclesiastical pomp, urging believers to be captivated by Scripture alone.

Summary

Throughout the New Testament, marveling serves as a theological barometer. When centered on God's revelation in Christ, it blossoms into faith, worship, and mission. When fixed on human power or counterfeit signs, it accelerates apostasy. Believers are therefore called to sustain a sanctified wonder that magnifies the Lord and resists the lure of deceptive amazement.

190. akoloutheó ►

Lexical Summary

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)

KJV: follow, reach

NASB: followed, follow, following, follows

Word Origin: [from [G1 \(α - Alpha\)](#) (as a particle of union) and keleuthos "a road"]

1. (properly) to be in the same way with, i.e. to accompany
2. (specially) to accompany as a disciple

Strong's Exhaustive Concordance

follow, reach.

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

see GREEK [α](#)

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, (ῶ; 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 θεῶ, and Gataker at the passage), ἀκολουθέω denotes

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

Topical Lexicon

Essential Idea

Strong's Greek 190 (akoloutheō) pictures more than walking behind someone; it denotes a deliberate, whole-person response of attachment, obedience, and ongoing companionship. In the New Testament it serves as the primary verb for discipleship, encapsulating the life of one who hears Christ's call, abandons competing allegiances, and continues in loyal fellowship with Him.

Old Testament and Jewish Background

The Septuagint often renders Hebrew expressions such as “walk after” (halak achar) with akoloutheō (for example, [Numbers 32:15](#); [1 Kings 14:8](#)). Israel was repeatedly commanded to “walk after the LORD your God” ([Deuteronomy 13:4](#)), an injunction that combined devotion, obedience, and covenant faithfulness. The New Testament writers build directly upon this heritage, presenting Jesus as the divine object to be followed with the same undivided allegiance formerly reserved for YHWH.

Distribution in the New Testament

Akoloutheō appears ninety times, concentrated in the Synoptic Gospels (particularly Matthew) and the Gospel of John, then less frequently in Acts, Pauline correspondence (once), and Revelation. The pattern mirrors salvation history: Jesus summons disciples during His earthly ministry; the church answers that summons in Acts; Revelation portrays consummate faithfulness in the face of final opposition.

In Matthew: Immediate, Costly Obedience

Matthew introduces the verb in the call narratives of the fishermen: “At once they left their nets and followed Him” ([Matthew 4:20](#)). Twelve further crowd-scenes show multitudes following, yet Matthew stresses that true following is costly: “Whoever does not take his cross and follow Me is not worthy of Me” ([Matthew 10:38](#)); “If you want to be perfect, go, sell your possessions... then come, follow Me” ([Matthew 19:21](#)). The promise matches the cost: “When the Son of Man sits on His glorious throne, you who have followed Me will also sit on twelve thrones” ([Matthew 19:28](#)).

In Mark: The Way of the Servant

Mark's fast-moving narrative uses akoloutheō to frame “the way” theology ([Mark 10:52](#); 15:41). The hinge verse, [Mark 8:34](#), invites “anyone” to deny self, take up the cross, and follow. In [Mark 14:54](#) Peter “followed at a distance,” highlighting the peril of half-hearted discipleship.

In Luke: Unconditional Kingdom Allegiance

Luke's travel narrative intensifies the demands: “Let the dead bury their own dead, but you go and proclaim the kingdom of God” ([Luke 9:60](#)). Three prospective disciples each say “I will follow,” yet only the one who acts immediately meets the standard ([Luke 9:57-62](#)). Luke also

records social outcasts who follow joyfully, such as the once-blind beggar: “Immediately he received his sight and followed Him, glorifying God” ([Luke 18:43](#)).

In John: Relational Knowledge and Life

John embeds *akoloutheō* in shepherd imagery: “The sheep follow Him because they know His voice” ([John 10:4](#)); “My sheep hear My voice; I know them, and they follow Me” ([John 10:27](#)). Early disciples inquire, “Rabbi, where are You staying?”—His reply, “Come, and you will see” ([John 1:39](#)), models personal, receptive following. Post-resurrection, Jesus restores Peter with the repeated injunction “Follow Me” ([John 21:19, 22](#)), uniting love, service, and martyrdom.

Acts and the Early Church

Though appearing only three times, *akoloutheō* in Acts illustrates that discipleship continues beyond the Ascension. Peter obeys the angel, “Wrap your cloak around you and follow me” ([Acts 12:8](#)). In Antioch Pisidia “many of the Jews and devout converts to Judaism followed Paul and Barnabas” ([Acts 13:43](#)), transferring the pattern of following Jesus to following His authorized messengers.

Pauline Literature

The lone occurrence outside Acts and the Gospels is [1 Corinthians 10:4](#), where Israel’s wilderness community “drank from a spiritual rock that followed them, and that rock was Christ.” Paul thus portrays Christ as the continuous divine companion of His people across redemptive history.

Revelation: Eschatological Fidelity

Akoloutheō frames ultimate loyalties. The 144,000 “follow the Lamb wherever He goes” ([Revelation 14:4](#)), while Death, Hades, and demonic hordes likewise “follow” agents of judgment ([Revelation 6:8](#); 14:8-9). Works “follow” the saints into eternity ([Revelation 14:13](#)), underscoring that genuine discipleship bears fruit that survives final evaluation.

Theological Themes

1. Discipleship as Total Commitment

To follow Jesus is to embrace Him as supreme authority, forsaking competing claims (family, wealth, self-preservation).

2. Obedience and Imitation

Following implies walking the same path—sharing His sufferings, serving as He served, and obeying His commands.

3. Perseverance and Presence

Present tense forms (“keep on following”) stress ongoing allegiance. Jesus’ promise “whoever follows Me will never walk in the darkness” ([John 8:12](#)) guarantees guiding presence.

4. Mission and Multiplication

Those who follow become fishers of others ([Matthew 4:19](#)). In [Acts 13:43](#) new believers attach themselves to gospel proclaimers, extending the chain of discipleship.

5. Eschatological Reward

Thrones ([Matthew 19:28](#)), eternal life ([Mark 10:30](#)), and rest ([Revelation 14:13](#)) await the followers who endure.

Pastoral and Practical Implications

- Preaching and teaching must present the call to follow Christ as decisive and comprehensive, not merely optional or partial.
- Leaders model authentic following; congregations are urged to imitate their example insofar as it mirrors Christ (compare [1 Corinthians 11:1](#)).
- Discipleship programs should emphasize continual obedience, cross-bearing, and mission, reflecting the verb’s durative force.
- Comfort for suffering believers: the Lamb who was followed in life will be followed into glory—“where I am, there My servant will be also” ([John 12:26](#)).

Summary

Strong’s 190 encapsulates the heartbeat of New Testament discipleship: hearing Christ’s summons, relinquishing former loyalties, staying in step with the Master, and arriving with Him in glory. The verb traces a line from Galilean shores to the New Jerusalem, inviting every generation to take its place in the long procession after the Lamb.

“GREAT” (faith of the Centurion)

5118. **tosoutos**

Lexical Summary

tosoutos: so great, so much, so many, such

Original Word: ΤΟΣΟΥΤΟΣ

Part of Speech: Demonstrative Pronoun

Transliteration: tosoutos

Pronunciation: to-soo'-tos

Phonetic Spelling: (tos-oo'-tos)

KJV: as large, so great (long, many, much), these many

NASB: so many, such great, so, all, great many, much, price

Word Origin: [from tosos (so much)]

1. so vast as this, i.e. such (in quantity, amount, number of space)

Strong's Exhaustive Concordance

as large, so great, this many.

From tosos (so much; apparently from [ho](#) and [hos](#)) and [houtos](#) (including its variations); so vast as this, i.e. Such (in quantity, amount, number of space) -- as large, so great (long, many, much), these many.

see GREEK [ho](#)

see GREEK [hos](#)

see GREEK [houtos](#)

HELPS Word-studies

5118 *tosoútos* (from *totos*, "so much" and the demonstrative pronoun, [3778](#) /*hoútos*, "this, that") -- properly, *so much in this (that) case*.

NAS Exhaustive Concordance

Word Origin

from tosos (so much) and [houtos](#),

Definition

so great, so much, pl. so many

NASB Translation

all (1), great many (1), long* (1), much (1), price (1), same degree (1), so (2), so great (1), so long (1), so many (4), so many people (1), so many things (1), so much (1), such (1), such and such a price (1), such great (3).

Thayer's Greek Lexicon

STRONGS NT 5118: τοςοῦτος

ΤΟΣΟΥΤΟΣ, ΤΟΣΟΥΤΗ, ΤΟΣΟΥΤΟ ([Hebrews 7:22](#) L T Tr WH)

and ΤΟΣΟΥΤΟΝ (from ΤÓΣΟΣ and ΟΥΤΟΣ; (others say lengthened from ΤÓΣΟΣ:

cf. [τηλικούτος](#), at the beginning)), **so great**; with nouns: of quantity, [τοσοῦτος πλουῦτος](#), [Revelation 18:17](#) (16); of internal amount, [πίστις](#), [Matthew 8:16](#); [Luke 7:9](#); (ὅσα ἐδόξασεν ἑαυτήν, [τοσοῦτον δότε βασανισμόν](#), [Revelation 18:7](#)); of size, [νέφος](#), [Hebrews 12:1](#); plural **so many**: [ἰχθύες](#), [John 21:11](#); [σημεῖα](#), [John 12:37](#); [γέννη φωνῶν](#), [1 Corinthians 14:10](#); [ἔτη](#), [Luke 15:29](#) ((here A. V. "these many")) (in secular writings, especially the Attic, we often find [τοσοῦτος καί τοιοῦτος](#) and the reverse; see Heindorf on Plato, Gorgias, p. 34; Passow, p. 1923b; (Liddell and Scott, see under the words)); followed by [ὥστε](#), **so many as to be able**, etc. (Buttmann, 244 (210)), [Matthew 15:33](#); of time: "so long, [χρόνος](#) ([John 14:9](#)); [Hebrews 4:7](#); of length of space, [τό μῆκος τοσοῦτον ἐστίν ὅσον](#), etc. [Revelation 21:16](#) Rec.; absolutely, plural **so many**, [John 6:9](#); neuter plural (**so many things**), [Galatians 3:4](#); [τοσοῦτου](#), **for so much** (of price), [Acts 5:8](#)(9); dative [τοσουτώ](#), preceded or followed by [ὅσῳ](#) (as often in the Greek writings from Herodotus down (Winers Grammar, § 35, 4 N. 2)), **by so much**: [τοσούτῳ κρείττων](#), by so much better, [Hebrews 1:4](#); [τοσούτῳ μᾶλλον ὅσῳ](#) etc. [Hebrews 10:25](#); [καθ' ὅσον ... κατὰ τοσοῦτον](#), **by how much ... by so much**, [Hebrews 7:22](#).

Topical Lexicon

Overview of the Term

Strong's 5118 expresses intensity or magnitude—"so great," "so many," "so much." It can accent quantity ([Acts 5:8](#)), duration ([John 14:9](#)), degree ([Hebrews 1:4](#)), or quality ([Matthew 8:10](#)). Its primary function is to draw attention to something unusually large, long, or important, thereby heightening the reader's sense of wonder, urgency, or responsibility.

Old Testament Backdrop

In the Septuagint the same word often renders Hebrew expressions of vastness (for example, [Genesis 15:5](#); [Isaiah 40:26](#)). That backdrop prepares the New Testament reader to recognize the word as a pointer to God-sized realities—innumerable descendants, incalculable stars, overwhelming mercy, or incomparable divine judgment.

Emphasizing Unbelief Despite Overwhelming Evidence

[John 12:37](#) sets the tone: "Although Jesus had performed so many signs in their presence, they still did not believe in Him." Here 5118 highlights the tragedy of hardened hearts; the quantity of miracles only intensifies human accountability. Similarly, [Luke 15:29](#) records the elder brother's complaint about "so many years" of obedience, revealing self-righteousness that blinds him to grace.

Accentuating Extraordinary Faith

The word appears twice at the climax of the centurion narrative: “I have not found anyone in Israel with such great faith” ([Matthew 8:10](#); [Luke 7:9](#)). The term magnifies the centurion’s trust and shames the unbelief of the covenant people. [John 6:9](#) echoes that contrast when Andrew doubts whether a boy’s lunch can feed “so many,” immediately before Christ multiplies it. In each case, the word underlines the gulf between human limitation and divine sufficiency.

Highlighting Christ’s Superiority

Hebrews employs 5118 to trumpet the exalted status of Jesus:

- “So He became as much superior to the angels as the name He has inherited is excellent beyond theirs” ([Hebrews 1:4](#)).
- “Because of this oath, Jesus has become the guarantee of a better covenant” ([Hebrews 7:22](#)).

By attaching the word to Christ, the writer reinforces the theme that Jesus is immeasurably greater than angels, priests, or previous covenants.

Calls to Perseverance and Community

Hebrews again uses 5118 to motivate believers:

- “Let us not neglect meeting together... but let us encourage one another, and all the more as you see the Day approaching” ([Hebrews 10:25](#)).
- “Therefore, since we are surrounded by such a great cloud of witnesses, let us run with endurance” ([Hebrews 12:1](#)).

The immense “cloud” of past saints and the increasing urgency as “the Day” nears combine to stir steadfast commitment.

Apostolic Pastoral Concerns

Paul relies on the term for pastoral force:

- [Galatians 3:4](#): “Have you suffered so much for nothing—if it really was for nothing?”
- [1 Corinthians 14:10](#): “There are, it may be, so many kinds of voices in the world.”

In both cases the magnitude—of suffering or of voices—demands careful spiritual evaluation so that experience or diversity does not eclipse gospel truth.

Practical Ministry Illustrations

[Acts 5:8](#) shows Peter confronting Sapphira: “Tell me... is this the price...?” Her reply “Yes, for so much” exposes deceit. The magnitude of the amount may have fueled the couple’s covetousness, warning the church against hypocrisy.

[John 21:11](#) marvels at the post-resurrection catch: “But even with so many, the net was not torn.” The word underscores resurrection abundance that equips apostles for their evangelistic mission.

Eschatological and Prophetic Warnings

[Revelation 18:7](#) and [Revelation 18:17](#) twice stress Babylon’s “such great” luxury and wealth—now dismantled “in a single hour.” The term turns Babylon’s former glory into an indictment, assuring believers that God’s judgment perfectly matches human arrogance.

Theological Themes

1. Magnitude of Grace and Judgment – The same word describes both the greatness of Christ’s covenant ([Hebrews 7:22](#)) and the greatness of Babylon’s downfall ([Revelation 18:17](#)), displaying the full range of divine activity.
2. Human Responsibility – Repeated emphasis on “so many” signs or sufferings intensifies accountability ([John 12:37](#); [Galatians 3:4](#)).
3. Faith versus Sight – Disciples question “so many” loaves ([Matthew 15:33](#)) while Christ provides; faith sees past the apparent shortage.

Ministry Implications

- Preaching: Use the term’s occurrences to underline the surpassing greatness of Christ and the seriousness of unbelief.
- Discipleship: [Hebrews 10:25–12:1](#) encourages regular fellowship and endurance, especially as prophetic fulfillment draws nearer.
- Evangelism: John’s scenes ([John 12:37](#); 21:11) remind workers that despite overwhelming evidence or overwhelming need, fruit depends on divine initiative.
- Stewardship: [Acts 5:8](#) warns against misrepresenting “so much” material gain; integrity remains essential.

Summary

Strong’s 5118 consistently magnifies whatever it touches—faith, unbelief, blessing, judgment, or responsibility. By tracking its twenty New Testament occurrences, believers are reminded that God’s works and Christ’s person are immeasurably great, calling for correspondingly great faith, obedience, and worship.

“WILL BE CAST OUT”

1544. ekballo ►

Lexical Summary

ekballo: To cast out, to drive out, to send out, to expel

Original Word: ἐκβάλλω

Part of Speech: Verb

Transliteration: ekballo

Pronunciation: ek-bal'-lo

Phonetic Spelling: (ek-bal'-lo)

KJV: bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out)

Word Origin: [from [G1537](#) (ἐκ - among) and [G906](#) (βάλλω - thrown)]

1. to eject

{literally or figuratively}

Strong's Exhaustive Concordance

bring forth, cast forth, drive out, expel.

From [ek](#) and [ballo](#); to eject (literally or figuratively) -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

see GREEK [ek](#)

see GREEK [ballo](#)

Thayer's Greek Lexicon

STRONGS NT 1544: ἐκβάλλω

ἐκβάλλω; imperfect 3 person plural ἐξεβάλλον ([Mark 6:13](#) (Tr marginal reading aorist)); future ἐκβάλω; pluperfect ἐκβεβλήκειν (without augment, [Mark 16:9](#); cf. Winers Grammar, § 12, 9; Buttmann, 33 (29)); 2 aorist ἐξεβάλον; (passive and middle present ἐκβάλλομαι); 1 aorist passive ἐξεβλήθην; future passive ἐκβληθήσομαι; (from Homer down); the Sept. generally for הִצִּיט, occasionally for הִשְׁלִיךְ, הוֹרִישׁ, הוֹצִיא; **to cast out; to drive out; to send out;**

1. with the included notion of more or less violence;

a. to drive out, (cast out): a person, [Matthew 21:12](#); [Mark 9:15](#); [John 2:15](#) (ἐκ); [Luke 20:12](#), etc.; passive [Matthew 8:12](#) (T WH (rejected) marginal reading ἐξελεύσονται); δαιμόνια, [Matthew 7:22](#); [Matthew 8:16, 31](#); [Matthew 9:33](#); [Mark](#)

1:34, 39; [Luke 11:20](#); [Luke 13:32](#), etc.; [ἐκ τίνος](#), [Mark 7:26](#); [ἀπό](#), [Mark 16:9](#) (L WH Tr text [παρά](#)); [ἐν τίνι](#), **by, through** (Winer's Grammar, 389 (364)), [Matthew 9:34](#); [Matthew 12:24, 27](#); [Mark 3:22](#); [Luke 11:15, 19f](#); [τῷ ὀνόματι τίνος](#), [Matthew 7:22](#); ([Mark 9:38](#) Rst G); [ἐπὶ τῷ ὀνόματι τίνος](#), [Luke 9:49](#) (WH Tr marginal reading [ἐν](#); [ἐν τῷ ὀνόματι](#) [Mark 9:38](#) Relz L T Tr WH); [λόγῳ](#), [Matthew 8:16](#); [τινα ἔξω τῆς πόλεως](#), [Luke 4:29](#); [Acts 7:58](#).

b. to cast out: [τινα](#) followed by [ἔξω](#), [John 6:37](#); [John 9:34](#); [John 12:31](#) (namely, out of the world, i. e. be deprived of the power and influence he exercises in the world); [Luke 13:28](#); [ἔξω](#) with the genitive, [Matthew 21:39](#); [Mark 12:8](#); [Luke 20:15](#). a thing: excrement from the belly into the sink, [Matthew 15:17](#); middle [ἐκβαλλόμενοι](#) (i. e. **for themselves**, that they might the more easily save the ship and thereby their lives) [τόν σῖτον εἰς τὴν θάλασσαν](#), [Acts 27:38](#).

c. to expel a person from a society: to banish from a family, [Galatians 4:30](#) ([Genesis 21:10](#)); [ἐκ](#) (Tdf. omits [ἐκ](#)) [τῆς ἐκκλησίας](#), [3 John 1:10](#).

d. to compel one to depart: [ἀπό τῶν ὁρίων](#), [Acts 13:50](#); **to bid one depart**, in stern though not violent language, [Matthew 9:25](#); [Mark 5:40](#); [Acts 9:40](#); [Acts 16:37](#) (where distinguished from [ἐξάγειν](#)); to bid one go forth to do some business, [Matthew 9:38](#); [Luke 10:2](#).

e. so employed that the rapid motion of the one going is transferred to the one sending forth; **to command or cause one to depart in haste:** [Mark 1:43](#); [James 2:25](#); [τά πάντα](#) (namely, [πρόβατα](#)), to let them out of the fold so that they rush forth (others, to thrust them forth by laying hold of them), [John 10:4](#).

f. to draw out with force, tear out: [τί](#), [Mark 9:47](#).

g. with the implication of force overcoming opposing force; **to cause a thing to move straight on to its intended goal:** [τὴν κρίσιν εἰς νίκος](#), [Matthew 12:20](#). **h. to reject with contempt; to cast off or away:** [τό ὄνομα τίνος ὡς πονηρόν](#), [Luke 6:22](#) (Plato, Crito, p. 46 b.; de rep. 2, p. 377 c.; Sophocles O. C. 636,646; of actors driven from the stage, hissed and hooted off, Demosthenes, p. 449, 19).

2. without the notion of violence;

a. to draw out, extract, one thing inserted in another: [τό κάρφος τό ἐν τῷ ὀφθαλμῷ](#), [Luke 6:42](#); [ἐκ τοῦ ὀφθαλμοῦ](#), *ibid.* and [Matthew 7:5](#); [ἀπό τοῦ ὀφθαλμοῦ](#) 4 (where L T Tr WH [ἐκ](#)).

b. to bring out of, to draw or bring forth: τί ἐκ τοῦ θησαυροῦ, [Matthew 12:35](#); [Matthew 13:52](#); money from a purse, [Luke 10:35](#).

e. to except, to leave out, i. e. not receive: τί, followed by ἔξω (or ἔξωθεν), [Revelation 11:2](#) (leave out from the things to be measured, equivalent to μή αὐτήν μετρήσης).

d. followed by εἰς with the accusative of place, to lead one forth or away somewhere with a force which he cannot resist: [Mark 1:12](#). (On the pleonastic phrase ἐκβάλλειν ἔξω (or ἔξωθεν) cf. Winers Grammar, § 65, 2.)

Topical Lexicon

Overview

Strong's Greek 1544 occurs eighty-one times in the Greek New Testament and portrays a forceful removal or an authoritative sending. Whether driving out demons, expelling merchants, ejecting the faithless, or thrusting laborers into the harvest, the verb consistently highlights decisive action that reveals divine sovereignty.

Key Thematic Domains

1. Supernatural Deliverance: Casting out Demons

- Jesus' inaugural ministry is marked by continual expulsions of unclean spirits ([Matthew 8:16](#); [Mark 1:34](#); [Luke 11:14](#)). Each act authenticates His identity and foreshadows the overthrow of Satan's domain.
- The verb defines the authority granted to the Twelve and the Seventy-Two ([Matthew 10:1](#); [Mark 3:15](#); [Luke 10:17](#)). Deliverance is not peripheral but central to apostolic proclamation.
- Jesus roots His kingdom message in this power: "But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you" ([Matthew 12:28](#)).
- The early church continues the pattern ([Acts 16:18](#); [Acts 19:12–16](#)), treating demonic eviction as evidence that the risen Christ reigns.

2. Driving Out or Expelling People or Objects

- Temple cleansing: "Jesus entered the temple courts and began to drive out those who were buying and selling there" ([Mark 11:15](#)). Here ekballō defends pure worship and prefigures eschatological judgment.
- Removing hindrances to faith: the mourners are put outside before Jairus' daughter is raised ([Mark 5:40](#)), and Peter clears the room before Dorcas is restored ([Acts 9:40](#)). Faith thrives when unbelief is expelled.

- Civil or social expulsion: Paul and Silas are unjustly “thrown out” of Philippi ([Acts 16:37](#)), and the healed blind man is “cast out” of the synagogue ([John 9:34](#)). The verb underscores the cost of fidelity.
- Jettisoning cargo in crisis ([Acts 27:38](#)) shows the literal force of the action and becomes a vivid picture of surrendering all to survive.

3. Sending Forth With Purpose

- Mission prayer: “Ask the Lord of the harvest to send out workers into His harvest” ([Matthew 9:38](#)). The petition envisions God thrusting gospel laborers into ripe fields with the same vigor that expels demons.
- Shepherd imagery: “When He has brought out all His own, He goes on ahead of them” ([John 10:4](#)). The Good Shepherd’s purposeful leading contrasts sharply with coercive expulsion, yet the verb stresses His decisive initiative.
- The Spirit’s compelling of Jesus into the wilderness ([Mark 1:12](#)) reveals divine guidance that may feel abrupt but is always purposeful.

4. Eschatological Separation

- Final judgment scenes employ the verb for the fate of the unrepentant: “Bind him hand and foot, and throw him into the outer darkness” ([Matthew 22:13](#); cf. [Matthew 8:12](#); 25:30).
- Cosmic victory: “Now judgment is upon this world; now the prince of this world will be cast out” ([John 12:31](#)). The decisive overthrow of Satan assures believers of ultimate triumph.
- [Revelation 11:2](#) anticipates the trampling of the holy city after the court is “cast out,” indicating measured judgment within God’s plan.

5. Personal Transformation and Self-Purging

- The metaphor of removing the plank from one’s eye ([Matthew 7:5](#); [Luke 6:42](#)) applies ekballō to self-examination. True discipleship demands forceful elimination of personal sin before ministering to others.
- “Every good man brings good things out of the good treasure of his heart” ([Matthew 12:35](#)) contrasts righteous overflow with evil overflow that must be driven out through regeneration and sanctification.

Historical Background

Jewish exorcistic traditions existed, yet the frequency and ease with which Jesus casts out demons reveal an unparalleled authority. Early Christian writers highlight exorcism in apologetics (e.g., Justin Martyr, Tertullian), reflecting the New Testament witness. Temple cleansing echoes prophetic actions against corrupt worship ([Jeremiah 7](#)), situating Jesus within Israel’s prophetic history. The church’s missionary expansion mirrors the harvest imagery, and persecution-induced expulsions fulfill Jesus’ prediction in [Luke 6:22](#).

Theological Significance

1. Christological: Ekballō spotlights Jesus as the promised stronger One who disarms Satan ([Mark 3:27](#)).
2. Pneumatological: The Spirit empowers both Jesus ([Matthew 12:28](#)) and believers ([Mark 16:17](#)) to continue deliverance ministry.
3. Soteriological: Judgment passages warn that refusal of grace results in eternal expulsion, while [John 6:37](#) promises, “Whoever comes to Me I will never cast out”, securing believers’ assurance.
4. Missiological: The same verb energizes the sending of missionaries, reminding the church that evangelism is Spirit-driven, not merely volunteerism.

Practical Ministry Implications

- Deliverance remains a legitimate, Scripture-anchored aspect of pastoral care, always exercised under Christ’s authority and the Spirit’s guidance.
- Churches must guard worship purity, confronting practices that profane God’s house.
- Missions strategy should flow from earnest prayer that God would thrust workers into strategic fields.
- Disciplinary expulsions ([Matthew 18](#); [1 Corinthians 5](#)) serve redemptive ends, echoing the verb’s judicial overtones.
- Believers pursue holiness by ruthlessly ejecting sin, trusting the Spirit who drove Jesus yet upheld Him.

Representative References

[Matthew 8:12](#); [Matthew 9:38](#); [Matthew 22:13](#); [Mark 1:12](#); [Mark 5:40](#); [Mark 11:15](#); [Luke 11:20](#); [John 6:37](#); [John 10:4](#); [John 12:31](#); [Acts 16:37](#); [Acts 27:38](#); [Galatians 4:30](#); [Revelation 11:2](#).

In every context Strong’s 1544 displays the unstoppable energy of God’s kingdom—liberating the bound, purifying the sanctified, propelling the sent, and separating the wicked—until the day when the evil one is finally and forever “cast out.”

“Servant”

3816. pais ►

Lexical Summary

pais: Child, servant, boy, girl

Original Word: παῖς

Part of Speech: Noun, Feminine; Noun, Masculine

Transliteration: pais

Pronunciation: pah-ece

Phonetic Spelling: (paheece)

KJV: child, maid(-en), (man) servant, son, young man

NASB: servant, boy, servants, child, children, girl's, male children

Word Origin: [perhaps from [G3817 \(παῖω - hit\)](#)]

1. a boy (of an age as one spanked with impunity)
2. (by analogy) a girl
3. (genitive case) a child
4. (specially) a slave or servant
5. (especially) a servant to a king
6. (by eminence) a servant to God

Strong's Exhaustive Concordance

child, maiden, servant, young man.

Perhaps from [paio](#); a boy (as often beaten with impunity), or (by analogy), a girl, and (genitive case) a child; specially, a slave or servant (especially a minister to a king; and by eminence to God) -- child, maid(-en), (man) servant, son, young man.

see GREEK [paio](#)

HELPS Word-studies

Cognate: 3816 *pais* – a child *under training* (strict oversight), emphasizing their *ongoing development* necessary to reach their *highest (eternal) destiny*. [See 3813](#) (paidon).

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

a child, boy, youth

NASB Translation

boy (4), child (1), children (1), girl's (1), male children (1), men (1), servant (12), servants (2), slaves* (1), son (1).

Thayer's Greek Lexicon

STRONGS NT 3816: παῖς

παῖς, genitive παιδός, ὁ, ἡ, from Homer down; in the N. T. only in the Gospels and Acts;

1. a child, boy or girl; the Sept. for נַעַר and נַעֲרָה ([Genesis 24:28](#); [Deuteronomy 22:15](#), etc.): ὁ παῖς, [Matthew 17:18](#); [Luke 2:43](#); [Luke 9:42](#); [Acts 20:12](#); ἡ παῖς, [Luke 8:51, 54](#);

plural **infants, children**, [Matthew 2:16](#); [Matthew 21:15](#); [ὁ παῖς τίνος](#), the son of one, [John 4:51](#).

2. (Like the Latin *puer*, equivalent to) **servant, slave** (Aeschylus *choëph.* 652; Aristophanes *nub.* 18, 132; Xenophon, *mem.* 3, 13, 6; *symp.* 1, 11; 2, 23; Plato, *Charm.*, p. 155 a.; Protag., p. 310 {c}. and often; Diodorus 17, 76; others; so the Sept. times without number for [עֶבֶד](#) (cf. Winers Grammar, p. 30, no. 3); cf. the similar use of German *Bursch* (Frenchgarcon, English **boy**)): [Matthew 8:6, 8, 13](#); [Luke 7:7](#) cf. [Luke 7:10](#); [Luke 12:45](#); [Luke 15:26](#). **an attendant, servant**, specifically, **a king's attendant, minister**: [Matthew 14:2](#) (Diodorus 17:36; hardly so in the earlier Greek writings; [Genesis 41:37](#); [1 Samuel 16:15-17](#); [1 Samuel 18:22, 26](#); [Daniel 2:7](#); 1 Macc. 1:6, 8; 1 Esdr. 2:16 1 Esdr. 5:33, 35); hence, in imitation of the Hebrew [עֶבֶד הָיְהוָה](#), [παῖς τοῦ Θεοῦ](#) is used of a devout worshipper of God, one who fulfils God's will ([Psalm 68:18](#) (); [Psalm 112:1](#) (); Wis. 2:13, etc.) thus, the people of Israel, [Luke 1:54](#) ([Isaiah 41:8](#); [Isaiah 42:19](#); [Isaiah 44:1f, 21](#), etc.); David, [Luke 1:69](#); [Acts 4:25](#) ([Psalm 17:1](#) (); () (Ald., Complutensian), etc.); likewise any upright and godly man whose agency God employs in executing his purposes; thus in the N. T. **Jesus the Messiah**: [Matthew 12:18](#) (from [Isaiah 42:1](#)); [Acts 3:13, 26](#); [Acts 4:27, 30](#) (cf. Harnack on the Epistle of Barnabas 6, 1 [ET] and Clement of Rome, 1 Cor. 59, 2 [ET]); in the O. T. also Moses, [Nehemiah 1:7f](#); the prophets, 1 Esdr. 8:79(81); Baruch 2:20, 24; and others. [SYNONYMS: [παῖς](#), [παιδάριον](#), [παιδον](#), [παιδίσκη](#), [τέκνον](#): The grammarian Aristophanes is quoted by Ammonius (under the word, [γέρον](#)) as defining thus: [παιδίον](#), τό τρεφόμενον ὑπὸ τιθηνου. [παιδάριον](#) δέ, τό ἤδη περιπατοῦν καὶ τῆς λέξεως ἀντεχόμενον. [παιδίσκος](#) δ', ὁ ἐν τῇ ἐχομένῃ ἡλικίᾳ. [παῖς](#) δ' ὁ διὰ τῶν ἐγκυκλιῶν μαθημάτων δυνάμενος ἰέναι. Philo (*de mund. opif.* § 36) quotes the physician Hippocrates as follows: [ἐν ἀνθρώπου φύσει ἑπτὰ εἰσιν ὥραι κτλ.. \[παιδίον\]\(#\) μὲν ἐστὶν ἄχρις ἐπὶ τὰ ἐτῶν, ὀδόντων ἐκβολῆς. \[παῖς\]\(#\) δέ ἄχρι γονῆς ἐκφυσεως, τὰ δὲ εἰς ἑπτὰ. \[μειῶν\]\(#\) ἀκίον δέ ἄχρι γενείου λαχνωσεως, ἐς τὰ τρεῖς ἑπτὰ](#), etc. According to Schmidt, [παιδίον](#) denotes exclusively a little child; [παιδάριον](#) child up to its first school years; [παῖς](#) a child of any age; ([παιδίσκος](#) and) [παιδίσκη](#), in which reference to descent quite disappears, cover the years of late childhood and early youth. But usage is untrammelled **from a child** is expressed either by [ἐκ παιδός](#) (most frequently), or [ἐκ παιδίου](#), or [ἐκ \(ἀπό\) παιδαρίου](#). [παῖς](#) and [τέκνον](#) denote a child alike as respects descent and age, reference to the latter being more prominent in the former word, to descent in [τέκνον](#); but the period [παῖς](#) covers is not sharply defined; and, in classic usage as in modern, youthful designations cleave to the female sex longer than to the male. See Schmidt, chapter 69; Höhne in Luthardt's Zeitschrift as above with for 1882, p. 57ff.]

Topical Lexicon

Overview of Usage

The word translated variously as “child,” “boy,” “girl,” or “servant” occurs twenty-four times in the Greek New Testament. It always signals humble dependence under an acknowledged authority—whether that authority is parental, social, or divine. The same term can describe a household slave, a covenant nation, or the Messiah Himself, revealing a unifying biblical motif of service grounded in sonship.

Literal Children in the Gospel Narratives

- Birth and infancy: Herod’s slaughter of the Bethlehem boys ([Matthew 2:16](#)) and the twelve-year-old Jesus remaining in the temple ([Luke 2:43](#)) highlight both earthly peril and heavenly purpose surrounding children.
- Compassionate healings: Jesus restores the centurion’s servant ([Matthew 8:6-13](#); [Luke 7:7](#)), Jairus’s daughter (“Child, get up!” [Luke 8:54](#)), the epileptic boy ([Matthew 17:18](#); [Luke 9:42](#)), and the royal official’s son ([John 4:51](#)). Such miracles show the kingdom’s power attending the helpless.
- Worship and joy: “Hosanna to the Son of David!” cry the temple children ([Matthew 21:15](#)), confirming [Psalm 8:2](#) and demonstrating that youthful praise pleases God.

Servants in Households and Parables

The term identifies domestic servants in Herod’s court ([Matthew 14:2](#)), in the parable of the steward ([Luke 12:45](#)), and in the account of the prodigal son ([Luke 15:26](#)). These passages underscore accountability. Earthly masters expect faithfulness; the heavenly Master expects the same of His stewards.

Israel as God’s Servant

In the Magnificat, Mary testifies, “He has helped His servant Israel” ([Luke 1:54](#); cf. 1:69). Luke thereby links Israel’s historical vocation with the coming of the Messiah—both are called “servant,” showing continuity within the covenant narrative.

The Messianic Servant

[Matthew 12:18](#) quotes [Isaiah 42:1](#): “Here is My Servant, whom I have chosen.” Acts amplifies the theme: “The God of Abraham, Isaac, and Jacob... has glorified His Servant Jesus” ([Acts 3:13](#)), and the church prays “through the name of Your holy Servant Jesus” ([Acts 4:30](#)). The Isaianic Servant songs converge on Jesus, whose obedient suffering and exaltation secure redemption.

Servant-Son Tension Resolved in Christ

By bearing the twin titles Son and Servant, Jesus embodies perfect filial obedience. He models the servant's humility without forfeiting the Son's dignity, revealing that true greatness lies in willing submission to the Father's will (cf. [Philippians 2:6-11](#), though a different vocabulary).

Historical Background

In first-century culture the same term could denote a child of the household or a slave of any age. The New Testament writers adopt the familiar vocabulary yet subvert prevailing honor-shame hierarchies. By labeling the crucified and risen Christ as "Servant," they elevate humility to the highest rank.

Ministry Implications

1. Valuing the young: Jesus' healings and acceptance of children require the church to champion and protect them.
2. Servant leadership: Elders imitate "the Chief Shepherd" by leading as servants, not overlords ([1 Peter 5:1-4](#)).
3. Prayer and mission: Early believers invoked "Your holy Servant Jesus" ([Acts 4:27-30](#)) while seeking boldness and miraculous confirmation, presenting a template for Spirit-empowered ministry.
4. Resurrection hope: The raising of Jairus's daughter and Eutychus ([Acts 20:12](#)) prefigure the final victory over death promised to all who belong to Christ.

Key Passages for Further Study

[Matthew 8:6-13](#); [Matthew 12:18](#); [Luke 1:54-69](#); [Luke 8:54](#); [Acts 3:13](#); [Acts 4:27-30](#).

Summary

The same Greek word portrays a vulnerable child, a household servant, the covenant people, and the Messiah. In every case it points to dependence allied with duty. Believers are therefore called to live as beloved children and devoted servants, trusting the Father who "glorified His Servant Jesus" ([Acts 3:13](#)) and who will glorify all who share His obedient faith.

DARKNESS

4655. skotos 

Lexical Summary

skotos: Darkness

Original Word: ΣΚΟΤΟΣ

Part of Speech: Noun, Masculine; Noun, Neuter

Transliteration: skotos

Pronunciation: SKO-tos

Phonetic Spelling: (skot'-os)

KJV: darkness

NASB: darkness

Word Origin: [from the base of [G4639 \(σκία - shadow\)](#)]

1. shadiness, i.e. obscurity
{literally or figuratively}

Strong's Exhaustive Concordance

darkness.

From the base of [skia](#); shadiness, i.e. Obscurity (literally or figuratively) -- darkness.

see GREEK [skia](#)

HELPS Word-studies

4655 *skótos* (a *neuter* noun) – properly, darkness (obscurity); (figuratively) the *principle* of *sin* with its *certain results*.

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

darkness

NASB Translation

darkness (30).

Thayer's Greek Lexicon

STRONGS NT 4655: σκότος, σκότου

σκότος, σκότου, σκοτου, ό (cf. σκοτία, at the beginning),

from Homer down, **darkness:** [Hebrews 12:18](#) Rec. (cf. WHs Appendix, p. 158; Winer's Grammar, 66 (64); B 22 (20)).

STRONGS NT 4655: σκότοςσκότος, σκότους, τό, from Pindar down (see the preceding word, and σκοτία, at the beginning), the Sept. chiefly for ἡσυχία, **darkness;**

a. properly: [Matthew 27:45](#); [Mark 15:33](#); [Luke 23:44](#); [Acts 2:20](#); [2 Corinthians](#)

[4:6](#); αὕτη ἐστὶν ἡ ἐξουσία τοῦ σκότους, this is the power of (night's) darkness, i. e. it

has the power of rendering men bold to commit crimes, [Luke 22:53](#); [τά κρυπτά τοῦ σκότους](#) (see [κρυπτός](#)), [1 Corinthians 4:5](#); of darkened eyesight or blindness: [σκότος ἐπιπίπτει ἐπὶ τινά](#) i. e. on one deprived of sight, [Acts 13:11](#); in figurative discourse, [εἰ οὖν ...](#), [τό σκότος πόσον](#); if the light that is in thee is darkness, darkened (i. e. if the soul has lost its perceptive power), how great is the darkness (how much more deplorable than bodily blindness), [Matthew 6:23](#), cf. [Luke 11:35](#). by metonymy, put for a dark place: [Matthew 8:12](#); [Matthew 22:13](#); [Matthew 25:30](#) (see [ἐξώτερος](#)); [ζόφος τοῦ σκότους](#) (see [ζόφος](#)), [2 Peter 2:17](#); [Jude 1:13](#).

b. metaphorically, of ignorance respecting divine things and human duties, and the accompanying ungodliness and immorality, together with their consequent misery (see [σκοτία](#)): [John 3:19](#); [Acts 26:18](#); [2 Corinthians 6:14](#); [Ephesians 6:12](#); [Colossians 1:13](#); [1 Peter 2:9](#); (abstract for the concrete) persons in whom darkness becomes visible and holds sway, [Ephesians 5:8](#); [τά ἔργα τοῦ σκότους](#), deeds done in darkness, harmonizing with it, [Romans 13:12](#); [Ephesians 5:11](#); [σκότους εἶναι](#), to be given up to the power of darkness (cf. Winer's Grammar, § 30, 5 a.), [1 Thessalonians 5:5](#); [ἐν σκότει εἶναι](#), [1 Thessalonians 5:4](#); [οἱ ἐν σκότει](#), [Luke 1:79](#); [Romans 2:19](#); [ὁ λαός ὁ καθήμενος ἐν ἐκоте](#), [Matthew 4:16](#) R G T; [ἐν σκότει περιπατεῖν](#), [1 John 1:6](#).

Topical Lexicon

The Motif of Darkness in Scripture

Strong's Greek 4655 gathers every occurrence of σκότος in its various forms. Throughout the New Testament, the word depicts both literal absence of light and, more often, the moral, intellectual, and spiritual condition opposed to God's self-revelation. Every context accents the absolute contrast between darkness and the true Light that has come in Jesus Christ.

Old Testament Background

Greek-speaking Jews already used σκότος when translating Hebrew choshek ("darkness") in [Genesis 1:2](#), [Exodus 10:21-23](#), and [Isaiah 9:2](#). The Septuagint prepares readers to recognize darkness as the condition of chaos, judgment, or ignorance awaiting divine intervention. New Testament writers inherit this conceptual world and apply it christologically.

Literal Dark Phenomena

1. Cosmic portents: "The sun will be turned to darkness" ([Acts 2:20](#); [Joel 2:31](#)) anticipates the Day of the Lord.
2. Miraculous judgment: Elymas is "enveloped in darkness" ([Acts 13:11](#)), a sign of God's displeasure.

3. The Crucifixion: “From the sixth hour until the ninth hour darkness came over all the land” ([Matthew 27:45](#); [Mark 15:33](#); [Luke 23:44](#)), underlining the redemptive gravity of Calvary.

Figurative and Ethical Darkness

Darkness signifies the realm of sin, falsehood, and Satanic deception. “Men loved darkness rather than light because their deeds were evil” ([John 3:19](#)). [Romans 13:12](#) urges believers to “lay aside the deeds of darkness,” while [Ephesians 5:8](#) reminds them they “were once darkness, but now” are “light in the Lord.”

Kingdom Transfer: From Darkness to Light

Conversion is repeatedly framed as a rescue mission. “He has rescued us from the dominion of darkness and brought us into the kingdom of His beloved Son” ([Colossians 1:13](#)). Paul’s commission in [Acts 26:18](#) is “to open their eyes so they may turn from darkness to light and from the power of Satan to God,” defining evangelism as liberation from a tyrannical realm.

Outer Darkness and Final Judgment

Three Matthean parables end with offenders being cast “into the outer darkness, where there will be weeping and gnashing of teeth” ([Matthew 8:12](#); 22:13; 25:30). The phrase combines physical exclusion from the Messianic banquet with eternal anguish. [2 Peter 2:17](#) and [Jude 1:13](#) intensify the image: “blackest darkness has been reserved forever” for false teachers, showing that judgment is both punitive and irreversible.

The Passion Darkness

The three-hour shroud at Golgotha recalls the ninth plague on Egypt and announces that the sin-bearer endures covenant curse. Darkness at midday underscores substitutionary atonement; nature itself testifies that the Light of the world is momentarily forsaken so that sinners may walk in light.

Apostolic Ministry and Missionary Mandate

Paul addresses the Corinthian believers: “God... made His light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ” ([2 Corinthians 4:6](#)). Apostolic preaching dispels darkness intellectually and morally. Accordingly, “what fellowship can light have with darkness?” ([2 Corinthians 6:14](#)) lays down separation from idolatry without retreat from evangelistic engagement.

Spiritual Warfare and Armor Imagery

[Ephesians 6:12](#) locates the battle “against the rulers... the powers of this world’s darkness.” The Christian’s armor ([Romans 13:12](#)) is essentially defensive light; ethical integrity and gospel proclamation are the means by which darkness is pushed back.

Pastoral Warnings to Believers

John confronts self-deception: “If we say we have fellowship with Him yet walk in darkness, we lie” ([1 John 1:6](#)). Likewise, [1 Thessalonians 5:4-5](#) comforts and cautions: “You, brothers, are not in darkness... you are all sons of the light.” Believers must remain vigilant lest darkness encroach through moral compromise or doctrinal error.

Eschatological Darkness

The Day of the Lord arrives suddenly for the unprepared ([1 Thessalonians 5:2-4](#)). Cosmic darkening signs ([Acts 2:20](#)) presage the King’s return. Final darkness is reserved for the reprobate, while the redeemed inherit “an inheritance among those sanctified” ([Acts 26:18](#)).

Doctrinal Synthesis

1. Ontological contrast: God is light; darkness defines everything contrary to His nature.
2. Redemptive reversal: Through Christ, people move from darkness to light.
3. Ethical imperative: Walking in light proves genuine conversion.
4. Missional calling: Gospel ministry confronts and dispels darkness.
5. Judicial certainty: Unrepentant darkness ends in everlasting darkness.

Practical Ministry Applications

- Preaching must expose sin’s darkness and direct hearers to the Light.
- Discipleship emphasizes identity: former darkness, present light.
- Corporate worship rehearses deliverance from darkness ([1 Peter 2:9](#)).
- Counseling and pastoral care apply the promise of [Colossians 1:13](#) to those enslaved by habitual sin or occult bondage.
- Social engagement resists partnership with deeds of darkness yet compassionately seeks to open blind eyes.

σκότος therefore functions as a unifying thread, highlighting humanity’s need, Christ’s accomplishment, and the Church’s vocation until the everlasting kingdom of light fully dawns.

MacArthur:

Jesus’ Power over Disease (8:1–15)

And when He had come down from the mountain, great multitudes followed Him. And behold, a leper came to Him, and bowed down to Him, saying, "Lord, if You are willing, You can make me clean." And He stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately his leprosy was cleansed. And Jesus said to him, "See that you tell no one; but go, show yourself to the priest, and present the offering that Moses commanded, for a testimony to them."

And when He had entered Capernaum, a centurion came to Him, entreating Him, and saying, "Lord, my servant is lying paralyzed at home, suffering great pain." And He said to him, "I will come and heal him." But the centurion answered and said, "Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed. For I, too, am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it." Now when Jesus heard this, He marveled, and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel. And I say to you, that many shall come from east and west, and recline at the table with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the sons of the kingdom shall be cast out into the outer darkness; in that place there shall be weeping and gnashing of teeth." And Jesus said to the centurion, "Go your way; let it be done to you as you have believed." And the servant was healed that very hour.

And when Jesus had come to Peter's home, He saw his mother-in-law lying sick in bed with a fever. And He touched her hand, and the fever left her; and she arose, and waited on Him. (8:1–15)

Matthew 8 begins where chapter 4 leaves off, with the Sermon on the Mount as a sort of parenthesis in between. At the end of chapter 4, 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" (vv. 23–25). Jesus then "went up on the mountain" (5:1), where He preached His great sermon, and then came down from the mountain, still followed by "great multitudes" (8:1).

In the Sermon on the Mount Jesus turned the religious beliefs and practices of popular Judaism, especially those of the scribes

and Pharisees, topsy-turvy. He had told them, in effect, that their teaching was wrong, their living was wrong, and their attitude was wrong. Virtually everything they believed in, stood for, and hoped in was unbiblical and ungodly. The Lord overturned their entire religious system and exposed them as religious hypocrites and spiritual phonies.

Unlike other Jewish teachers of that day, Jesus did not quote the Talmud, the Midrash, the Mishnah, or other rabbis. He recognized no written authority but the Old Testament Scripture and even put His own words on a par with Scripture. “The result was,” Matthew explains, “that when Jesus had finished these words [the Sermon on the Mount], the multitudes were amazed at His teaching; for He was teaching them as one with authority, and not as their scribes” (Matt. 7:28–29).

In establishing Jesus’ messiahship Matthew demonstrated His legal qualification through His genealogy, His prophetic qualification through the fulfillment of prophecy by His birth and infancy, His divine qualification by the Father’s own attestation at His baptism, His spiritual qualification by His perfect resistance to Satan’s temptations, and His theological qualification through the teaching of the Sermon on the Mount.

In chapters 8 and 9 Matthew dramatically sets forth still another qualification: Jesus’ divine power. Through the miracles of these two chapters, Matthew shows beyond doubt that Jesus is, in fact, the very Son of God, because only God could perform such supernatural feats. In an astounding display of power, Jesus cleansed a leper, healed two paralytics, cooled a fever, calmed a storm at sea, cast out demons, raised a girl from the dead, gave sight to two blind men, restored speech to a man made dumb by demons, and healed every other kind of disease and sickness.

These two chapters are particularly critical to understanding the life and ministry of Christ. In this section Matthew records a series of nine miracles performed by the Lord, each one selected out of the thousands He performed during His three-year ministry. The nine miracles of Matthew 8–9 are presented in three groups of three miracles each. In each group Matthew recounts the miracles and then reports the Jews' response.

Jesus' miracles were the supreme proof of His divinity and the irrefutable credentials of His messiahship. Matthew's purpose in recording the miracles, like **JESUS' PURPOSE IN PERFORMING THEM, WAS TO CONFIRM HIS DEITY AND HIS CLAIM TO BE THE MESSIAH OF ISRAEL AND THE SAVIOR OF THE WORLD. IN MANY WAYS THIS SECTION IS THE HEART OF MATTHEW'S MESSAGE.**

When Jesus first called His twelve disciples, He charged them not to go to Gentiles or Samaritans but "to the lost sheep of the house of Israel. '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' " (10:5–8).

Tragically, however—and inexplicably from a human point of view—many of the Jews who saw Jesus' miracles concluded that He performed them by demonic rather than by divine power (Matt. 12:24).

As more and more Jews rejected Him, Jesus turned His attention to the establishment of the Gentile church. He also began to speak more in parables, which the unbelieving Jews could not understand because of their spiritually hardened hearts (13:11–13).

It should be noted that the apostle John also recorded the miracles in his gospel as proof signs of Jesus' divinity and messiahship. When the Jewish leaders criticized Jesus for healing on the Sabbath, accused Him of blasphemy, and then sought to kill Him for claiming to be equal to God, "Jesus therefore answered and was saying to them, 'Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself is doing; and greater works than these will He show Him, that you may marvel. For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes' " (John 5:16–21). A short while later He further explained, "The works which

the Father has given Me to accomplish, the very works that I do, bear witness of Me, that the Father has sent Me" (v. 36).

Still later Jesus said to His Jewish listeners, "I told you, and you do not believe; the works that I do in My Father's name, these bear witness of Me.... I and the Father are one" (John 10:25, 30). When "the Jews took up stones again to stone Him," Jesus said, "I showed you many good works from the Father; for which of them are you stoning Me?... If I do not do the works of My Father, do not believe Me; but if I do them, though you do not believe Me, believe the works, that you may know and understand that the Father is in Me, and I in the Father" (vv. 31–32, 37–38).

To His troubled disciples, who even late in His ministry could not comprehend His relationship to the Father, Jesus had to explain again, "Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves" (John 14:10–11; 15:24).

In his stated purpose for writing this gospel, John says, "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" (20:30–31).

The first three miracles reported in detail by Matthew (cf. 4:23–24) all involve the healing of physical affliction. In New Testament times disease was rampant and medical science as we know it did not exist. If a person survived a serious disease it was usually because the malady had run its course. Whether or not it was fatal, most disease caused great pain and suffering, for which there was little remedy. Sufferers were often left scarred, deformed, crippled, or otherwise debilitated for the rest of their lives. Plagues would sometimes wipe out entire villages, cities, or even regions. The list of diseases was long, and life expectancy was short.

Many diseases are mentioned in Scripture. We read of various forms of paralysis and atrophy, which would encompass such things as muscular dystrophy and poliomyelitis. The Bible frequently speaks of blindness, which was rampant because it could be caused by countless forms of disease, infection, and injury. Deafness was almost as common and had almost as many causes. We are told of boils, infected glands, various forms of edema, dysentery, mutism and other speech disorders, epilepsy, intestinal disorders, and many unidentified diseases.

When Jesus healed, He did so with a word or a touch, without gimmicks, formulas, or fanfare. He healed instantaneously, with no drawn out period of waiting or of gradual restoration. He healed totally, not partially, no matter how serious the disease or deformity. He healed everyone who came to Him and even some who never saw Him. He healed organic as well as functional afflictions. Most dramatically and powerfully of all, He even raised the dead.

It is small wonder, therefore, that Jesus' healing miracles brought such immediate and widespread attention. For people who seldom had means to alleviate even the symptoms of disease, the prospect of complete cure was almost too astounding to be believed. Even the rumor of such a thing would bring a multitude of the curious and hopeful. For those of us who live in a society where basic good health is accepted largely as a matter of course, it is difficult to appreciate the impact Jesus' healing ministry had in Palestine. Jesus instructed the disciples not to take any money, because people would have paid them all they had for health, and that could easily have corrupted the disciples' motives and objectives (see 10:8–9). For a brief period of time disease and other physical afflictions were virtually eliminated as Jesus went through the land

healing thousands upon thousands (see Matt. 4:23–24; 8:16–17; 9:35; 14:14; 15:30; 19:2; 21:14; etc.). As Jesus Himself said on several occasions, His miraculous works alone should have been more than enough reason to believe in Him (John 10:38; 14:11). Such things had never happened before in the history of the world and could only have a divine cause. That is what made the rejection of the scribes, Pharisees, Sadducees, and others so self-condemnatory. No one could deny that Jesus performed the miracles, and only the most hard-hearted resistance to the truth could make a person reject His divinity in the face of such overpowering evidence. **Those who would not believe in Jesus were indicted by every miracle He performed.**

In the first three miracles of Matthew 8 the Lord healed a leper, a paralytic, and a woman with a fever. Beside the fact that each of them involved healing, these three miracles have four other common characteristics. First of all, in each of them Jesus dealt with the lowest level of human need, the physical. Although even earthly life involves much more than the physical, the physical part has its importance, and Jesus was lovingly sympathetic to those with physical needs. He thereby revealed the compassion of God toward those who suffer in this life.

Second, in each of the first three miracles Jesus responded to direct appeals, either by the afflicted person himself or by a friend or relative. In the first case the leper himself asked Jesus to make him clean (8:2); in the second the centurion asked in behalf of his servant (v. 6); and in the third (v. 14), several unnamed friends or relatives asked on behalf of Peter's mother-in-law, as we learn from the parallel account in Luke 4:38.

Third, in each of the first three miracles Jesus acted by His own will. Though He was sympathetic to the needs of those who were afflicted and was moved by the appeals for help, He nevertheless acted sovereignly by His own volition (vv. 3, 13, 15).

Fourth, in all three miracles Jesus ministered to the needs of someone who, especially in the eyes of the proud Jewish leaders, was on the lowest plane of human existence. The first person He helped was a leper, the second was a Gentile soldier and his slave, and the third was a woman.

We learn from John that Jesus first revealed His messiahship to a despised Samaritan adulteress in Sychar (John 4:25–26), and we learn from Matthew that these three miracles of His early ministry served the humblest members of society. Our Lord showed special compassion toward those for whom society had special disdain.

THE WRETCHED MAN: A LEPER

And when He had come down from the mountain, great multitudes followed Him. And behold, a leper came to Him, and bowed down to Him, saying, "Lord, if You are willing, You can make me clean." And He stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately his leprosy was cleansed. And Jesus said to him, "See that you tell no one; but go, show yourself to the priest, and present the offering that Moses commanded, for a testimony to them." (8:1–4)

The great multitudes that followed Jesus when He had come down from the mountain did not do so because they adored Him as their Messiah. Most of the crowd, no doubt, was simply curious, never before having seen anyone perform miracles or heard anyone speak with such authority (4:23–25; 7:28–29). They were uncommitted observers, amazed by what Jesus said and did but not convicted of their need of Him as Lord and Savior.

The root word behind *lepros* (**leper**) means "scaly," which describes one of the earliest and most obvious characteristics of leprosy. There continues to be much debate among scholars as to whether or not the disease commonly called Hansen's disease today is the same as biblical leprosy. Many biblical terms for diseases simply describe observable symptoms that could apply to several different physical afflictions. In addition to that, some diseases change over the course of years, as immunities develop and new strains of infectious microorganisms are formed.

Most medical historians believe that leprosy originated in Egypt, and the leprosy bacillus called *myobacterium leprae* has been found in at least one mummy that also showed the typical scaly evidence of the disease on its skin. The Old Testament scholar R. K. Harrison maintains that the symptoms described in Leviticus 13 "could presage clinical leprosy" (Colin Brown, ed. *The New International Dictionary of New Testament Theology* [Grand Rapids: Zondervan, 1975], 2:465). It seems safe to assume, therefore, that ancient leprosy was virtually the same as contemporary Hansen's disease.

This severe form of leprosy was the most feared disease of the ancient world, and even today it cannot be totally cured, though it can be kept in check by proper medication. Although some 90 percent of people in modern times are immune to such contagion of leprosy, it was much more communicable in ancient times. Spongy, tumorlike swellings would eventually grow on the face and body, and the bacillus would become systemic and affect internal organs, while the bones would begin to deteriorate. Untreated in ancient times, it produced a weakness which made the victim vulnerable to tuberculosis or other diseases.

In order to protect His chosen people, God gave strict and specific regulations to Moses regarding leprosy, the details of which are found in Leviticus 13. A person suspected of having the disease was taken to

a priest for examination. If he showed signs of having more than a superficial skin problem, he was isolated for seven days. If the symptoms became worse, the person was isolated for seven more days. If, at that time, the rash had not spread further, the person was pronounced clean. If, however, the rash had become worse, he was pronounced unclean. When leprosy was immediately evident from a person's hair turning white and his having raw, swollen flesh, he was pronounced unclean on the spot and no isolation period was involved.

A less serious type of disease caused the entire skin to turn white, in which case the affected person could be considered clean. That disease was probably a form of psoriasis, eczema, vitiligo, tuberculoid leprosy, or perhaps a condition which Herodotus and the great Greek physician Hippocrates called leukoderma.

**WHEN A PERSON WAS FOUND TO HAVE THE
SERIOUS FORM OF LEPROSY, HIS CLOTHES WERE TO
BE TORN, HIS HEAD UNCOVERED, HIS MOUTH
COVERED (TO PREVENT SPREAD OF THE DISEASE),
AND HE WAS TO CRY, "UNCLEAN! UNCLEAN!"
WHEREVER HE WENT TO WARN OTHERS TO STAY
CLEAR OF HIM.**

Lepers were legally ostracized and forbidden to live in any community with their fellow Israelites (Num. 5:2).

Among the sixty-one defilements of ancient Judaism, **leprosy was second only to a dead body in seriousness.**

THE TALMUD FORBADE A JEW FROM COMING CLOSER THAN SIX FEET TO A LEPER, AND IF THE WIND WAS BLOWING, THE LIMIT WAS ONE HUNDRED FIFTY FEET.

Recent medical studies confirm that Hansen's disease can be passed on to others when it is inhaled through the air—a good reason for a leper to cover his mouth, as the Leviticus regulations required. People have also contracted the disease from touching an object handled by a leper—again showing the value of the Leviticus standard, which required the burning of contaminated clothes.

In his book *Unclean! Unclean!* L. S. Huizenga describes some of the horrors of leprosy.

The disease which we today call leprosy generally begins with pain in certain areas of the body. Numbness follows. Soon the skin in such spots loses its original color. It gets to be thick, glossy, and scaly.... As the sickness progresses, the thickened spots become dirty sores and ulcers due to poor blood supply. The skin, especially around the eyes and ears, begins to bunch, with deep furrows between the swellings, so that the face of the afflicted individual begins to resemble that of a lion. Fingers drop off or are absorbed; toes are affected similarly. Eyebrows and eyelashes drop out. By this time one can see the person in this pitiable condition is a leper. By a touch of the finger one can also feel it. One can even smell it, for the leper emits a very unpleasant odor. Moreover, in view of the fact that the disease-producing agent frequently also attacks the larynx, the leper's voice acquires a grating quality. His throat becomes hoarse, and you can now not only see, feel, and smell the leper, but you can hear his rasping voice. And if you stay with him for some time, you can even imagine a peculiar taste in your mouth, probably due to the odor. (Grand Rapids: Eerdmans, 1927, p. 149; cited in William Hendriksen, *The Gospel of Matthew* [Grand Rapids: Baker, 1973], p. 388)

Although advanced leprosy is generally not painful, because of the nerve damage it is disfiguring, debilitating, and can be repulsive in the extreme, and has therefore for millennia been one of the most dreaded of diseases. One ancient rabbi said, "When I see lepers I throw stones at them lest they come near me." Another said, "I would not so much as eat an egg that was purchased on a street where a leper had walked."

An up-to-date look at modern leprosy reveals more of its character. Dr. Paul Brand, world-renowned expert on the treatment of Hansen's disease has provided much help in understanding the unique nature of this affliction.

Hansen's disease (HD) is cruel, but not at all the way other diseases are. It primarily acts as an anesthetic, numbing the pain cells of hands, feet, nose, ears, and eyes. Not so bad, really, one might think. Most diseases are feared *because* of their pain—what makes a painless disease so horrible?

Hansen's disease's numbing quality is precisely the reason such fabled destruction and decay of tissue occurs. For thousands of years people thought HD caused the ulcers on hands and feet and face which eventually led to rotting flesh and loss of limbs. Mainly through Dr. Brand's research, it has been established that in 99 percent of the cases, HD only numbs the extremities. The destruction follows solely because the warning system of pain is gone.

How does the decay happen? In villages of Africa and Asia, a person with HD has been known to reach directly into a charcoal fire to retrieve a dropped potato. Nothing in his body told him not to. Patients at Brand's hospital in India would work all day gripping a shovel with a protruding nail, or extinguish a burning wick with their bare hands, or walk on splintered glass. Watching them, Brand began formulating his radical theory that HD was chiefly anesthetic, and only indirectly a destroyer.

On one occasion, he tried to open the door of a little storeroom, but a rusty padlock would not yield. A patient—an undersized, malnourished ten-year-old—approached him smiling.

"Let me try, sahib, doctor," he offered and reached for the key. With a quick jerk of his hand he turned the key in the lock.

Brand was dumbfounded. How could this weak youngster out-exert him? His eyes caught a telltale clue. Was that a drop of blood on the floor?

Upon examining the boy's fingers, Brand discovered the act of turning the key had gashed a finger open to the bone; skin, fat, and joint were all exposed. Yet the boy was completely unaware of it! To him, the sensation of cutting his finger to the bone was no different from picking up a stone or turning a coin in his pocket.

The daily routines of life ground away at the HD patient's hands and feet, but no warning system alerted him. If an ankle turned, tearing tendon and muscle, he would adjust and walk crooked. If a rat chewed off a finger in the night, he would not discover it missing until the next morning....

... Stanley Stein (author of *Alone No Longer*) went blind because of another cruel quirk of HD. Each morning he would wash his face with a hot washcloth. But neither his hand nor his face was sensitive enough to temperature to warn him that he was using scalding water. Gradually he destroyed his eyes with his daily washing. (Philip Yancey, *Where Are You God When It Hurts?* [Grand Rapids: Zondervan, 1977, pp. 32–34])

Leprosy is a graphic illustration of sin.

Like leprosy, sin infects the whole person,
and it is ugly, loathsome, corrupting,
contaminating, alienating, and
incurable by man.

**LEPERS IN ANCIENT ISRAEL WERE VIVID
OBJECT LESSONS OF SIN.**

Yet a leper was the first to be healed by Jesus in this series of miracles in Matthew, and the fact that the **leper came to Him** was astounding in itself, because lepers were forbidden to come close to nonlepers.

FOUR THINGS ABOUT THIS PARTICULAR LEPER STAND OUT.

1. First of all **he came to Jesus with confidence**. He obviously sensed a love and tenderness in Jesus that allowed him to approach **Him** without fear of reprisal (such as being stoned) or even of reprimand. **He somehow knew that Jesus was neither afraid of him nor ashamed to associate with him.** He did not shout to Jesus from a distance, as he was supposed to do, but approached Him directly and without hesitation. Because he realized Jesus was not ashamed of him, he was less ashamed of himself. He thought of nothing but his great need and of Jesus' ability and willingness to meet that need.

2. Second, **the man came to Jesus with reverence**. His boldness did not come from presumption but from **humble adoration**. When he reached Jesus **he bowed down to Him**. *Proskuneō* (from which comes **bowed down**) literally means to prostrate oneself and is most **often translated "to worship"** (see Matt. 2:2; 4:9, 10; John 4:20–24; Acts 7:43; Rev 4:10; 19:10). From the reverential nature of his request it seems that **the leper addressed Jesus as Lord** not simply in the sense of "Sir," but as **an acknowledgment of deity**. He felt he was in the presence of God and that therefore Jesus could heal him of his terrible disease.

*It is both interesting and instructive to note that the scribes and Pharisees who were doubtlessly in the multitude that day were beautifully and richly attired, yet were inwardly corrupt, proud, and unbelieving. By contrast, the **leper** appeared loathsome and repulsive on the outside, but inwardly he was reverent and believing.*

3. Third, **the leper came to Jesus with humility**. He came expectantly but not demandingly saying, **Lord, if you are willing**. He asked to be healed only if it were the Lord's will. **He did not claim to be worthy or**

deserving, but left himself in the Lord's hands to do as He would.

The implication seems to be that the leper was quite willing to remain leprous if that were the Lord's will. Obviously he wanted to be healed, but he did not explicitly ask Jesus for healing, almost as if that were too much to presume. He simply acknowledged Jesus' ability to heal him. How far that humble spirit is from the demands of many Christians today who make claims on God's healing, blessing, and favor as if those were their inherent rights. This man claimed no rights, and his first concern was not his own welfare at all, but the Lord's will and glory.

4. Fourth, **the leper came with faith**, declaring, **You can make me clean**. He literally said, "You have the power to make me clean." That is faith at its highest—the absolute conviction that God is able, coupled with humble submission to His Sovereignty in the exercise of His power. The man knew that Jesus was not obligated to heal him, but he also knew that He was perfectly capable of doing it. **He had the faith of Shadrach, Meshach, and Abed-nego**, who declared to Nebuchadnezzar, *"If it be so, our God whom we serve is able to deliver us from the furnace of blazing fire; and He will deliver us out of your hand, O king. But even if He does not, let it be known to you, O king, that we are not going to serve your gods or worship the golden image that you have set up"* (Dan. 3:17–18).

The leper came with confidence because he believed Jesus was compassionate, with reverence because he believed Jesus was God, with humility because he believed Jesus was sovereign, and with faith because

he believed Jesus had the power to heal him.

In response to that faith, Jesus stretched out His hand and touched him, saying, “I am willing; be cleansed.” Jews were forbidden by the Mosaic law to touch a leper, because he was unclean (Lev 5:3). To do so was to expose themselves to both ceremonial and physical contamination. They could not help a leper by touching him, but only harm themselves. Yet it is certain that lepers yearned for the touch of another human being. In their isolation and social stigma they no doubt would have given anything for even brief intimate contact with someone besides other lepers.

JESUS COULD HAVE HEALED WITH ONLY A WORD, AS HE DID ON NUMEROUS OTHER OCCASIONS. BUT HE MADE AN OBVIOUS POINT OF TOUCHING THIS MAN. THAT SIMPLE ACT IN ITSELF WAS AMAZING, NOT IN THE SENSE OF BEING SENSATIONAL AND SPECTACULAR—AS ARE THE SUPPOSED MIRACLES OF MANY MODERN HEALERS—BUT SIMPLY IN THE FACT THAT THE SON OF GOD LOVINGLY CONDESCENDED TO TOUCH THE OUTCAST OF OUTCASTS WHOM NO OTHER MAN WOULD EVEN COME NEAR.

The healing was instantaneous: immediately his leprosy was cleansed. Jesus did not need to heal in stages, although at times He chose to do so (Mark 8:22–26; John 9:6–7). When He touched defilement it went away.

The scene on this occasion must have been startling—to see a deformed, shriveled, scaly, sore-covered, derelict suddenly stand upright, with perfect arms and legs, with his face smooth and unscarred, his hair restored, his voice normal, and his eyes bright. The marvels of modern medical science pale beside such miraculous restoration.

The first requirement of faith is obedience, and as soon as the leper was cleansed, **Jesus said to him, “See that you tell no one; but go, show**

yourself to the priest, and present the offering that Moses commanded, for a testimony to them.”

Before he celebrated his new lease on life, and even before he testified to others about his miraculous cleansing, the man was to fulfill the requirements of the Mosaic law by having the temple priests attest to his cure.

This process, described in Leviticus 14, involved taking two birds and killing one of them over running water. The live bird, along with cedar wood, a scarlet string, and some hyssop, was then dipped in the blood of the slain bird. The former leper was then sprinkled seven times and pronounced clean by the priest, and the live bird was set free. The cleansed person was then to wash his clothes, shave off all his hair, and bathe himself. He could then rejoin Israelite society, although he had to remain outside his tent for seven days. The final act on the eighth day was to bring the required guilt, sin, and grain offerings—according to what could be afforded—and to be anointed by the priest on various parts of the body.

Jesus may have told the man not to say anything about his healing in order not to increase the crowd’s adulation of Him simply as a miracle worker, or perhaps He wanted to discourage their looking to Him as a political deliverer. It may have been that the Lord was still in His period of humiliation and that His exaltation by the crowd at this time would have been premature in the divine plan.

All of those reasons could have been involved, but Jesus’ instruction to **go, show yourself to the priest, and present the offering that Moses commanded, was specifically given for a testimony to them**, that is, to the multitude and especially to the Jewish leaders.

Although Jesus devastated the hypocritical, superficial, and unbiblical standards and practices of the scribes and Pharisees, **HE DID NOT WANT THE PEOPLE TO**

THINK HE WAS VIOLATING THE REQUIREMENTS OF GOD'S LAW—WHICH HE HAD JUST DECLARED HE CAME TO FULFILL, NOT DESTROY (5:17).

In addition to that, **when the priest declared the man clean—as he would have to do because of the obvious healing—Jesus' miracle would be officially confirmed by the Jewish establishment.** It is likely also for this reason that Jesus told the man not to tell anyone else before he presented himself to the priest for examination. If word that his healing was done by Jesus reached Jerusalem ahead of the man, the priests would no doubt have been reluctant to verify the cleansing.

SADLY, THE MAN WHO HAD SHOWN SUCH CONFIDENT AND HUMBLE FAITH IN HIS JOYOUS EXUBERANCE DID NOT ALSO SHOW IMMEDIATE OBEDIENCE. We learn from Mark that he became so excited that ***“he went out and began to proclaim it freely and to spread the news about, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere”*** (Mark 1:45).

As Jesus remarked several times in various words, “Which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise and walk?’” (Matt. 9:5; cf. Mark 2:9; Luke 5:23).

**The Lord's greatest purpose
was to cleanse sin,
not sickness...**

...and even His physical cleansings became illustrations of the spiritual cleansing He offered. The healing of leprosy was especially powerful in that regard, because its great physical destructiveness, pervasiveness, ugliness, and incurableness represent the even greater destructiveness, pervasiveness, ugliness, and incurableness of sin.

Just as leprosy destroys physical health and makes a person an outcast with other men, so sin destroys spiritual health and makes a person an outcast with God.

But just as Christ can cure leprosy, He can also cure sin; and just as His cleansing from leprosy restored men to human fellowship, His cleansing from sin restores them to God's.

MUCH MODERN EVANGELISM AND PERSONAL WITNESS IS WEAKENED BY FAILURE TO CONFRONT MEN WITH THE TERRIBLENESS AND DANGER OF THEIR SIN. COMING TO CHRIST IS NOT GETTING ON A POPULAR BANDWAGON OF RELIGIOUS SENTIMENTALITY. IT IS FACING AND CONFESSING ONE'S SIN AND BRINGING IT TO THE LORD FOR CLEANSING. TRUE CONVERSION TAKES PLACE WHEN, LIKE THE LEPER, DESPERATE PEOPLE COME TO CHRIST HUMBLY CONFESSING THEIR NEED AND REVERENTLY SEEKING HIS RESTORATION. THE TRULY REPENTANT PERSON, LIKE THIS LEPER, COMES WITH NO PRIDE, NO SELF-WILL, NO RIGHTS, AND NO CLAIM TO WORTHINESS. HE SEES HIMSELF AS A REPULSIVE SINNER WHO HAS ABSOLUTELY NO CLAIM TO SALVATION APART FROM THE ABUNDANT GRACE OF GOD. HE COMES BELIEVING THAT GOD CAN AND WILL SAVE HIM ONLY AS HE PLACES HIS TRUST IN JESUS CHRIST.

AFTER A PERSON IS SAVED FROM SIN, JESUS' FIRST REQUIREMENT IS THAT HE HENCEFORTH OBEY THE WORD OF GOD. ONLY A LIFE-STYLE OF HOLY LIVING CAN GIVE

PROPER TESTIMONY TO WHAT JESUS CHRIST HAS DONE IN SAVING US. It is best to say nothing of our relationship to Jesus Christ unless our living reflects something of His holiness and will. When a Christian lives obediently, then both his actions and his words testify to Christ's goodness and power.

THE RESPECTED MAN: A GENTILE

And when He had entered Capernaum, a centurion came to Him, entreating Him, and saying, "Lord, my servant is lying paralyzed at home, suffering great pain." And He said to him, "I will come and heal him." But the centurion answered and said, "Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed. For I, too, am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it." Now when Jesus heard this, He marveled, and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel. And I say to you, that many shall come from east and west, and recline at the table with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the sons of the kingdom shall be cast out into the outer darkness; in that place there shall be weeping and gnashing of teeth." And Jesus said to the centurion, "Go your way; let it be done to you as you have believed." And the servant was healed that very hour. (8:5–13)

Many commentators believe that the first three miracles of Matthew 8 occurred on the same day. If so, Jesus entered **Capernaum** only a short while after healing the leper. Because Jesus pronounced a curse on it (Matt. 11:23), the ancient city no longer exists, except in the form of the ruins of a synagogue and of a few houses, including, according to tradition, that of Peter. It was a lovely town in Jesus' day and He spent considerable time there, much of it perhaps in Peter's home (see 8:14).

The **centurion** who came to Him not only was a Gentile but an officer in the Roman occupation army, a man who ordinarily would have been greatly hated by the Jews. Such soldiers were often hated still more because the Romans usually chose alien residents of a region to make up its occupation force—making those soldiers not only oppressors but traitors in the eyes of the populace.

We learn from Luke that this **centurion** actually came to Jesus through some Jewish intermediaries, because he felt spiritually unworthy of approaching Jesus personally and perhaps also because he thought he would be rebuffed because of his military position. He was probably in the troops of the wicked Antipas and was possibly even a Samaritan, a half-breed Jew who was traditionally hated even more than Gentiles by "pure" Jews. **Yet this man was held in great esteem by the Jews of Capernaum, because, as they told Jesus, "He is worthy for You to grant this to him; for he**

loves our nation, and it was he who built us our synagogue” (Luke 7:2–5).

Like Cornelius (Acts 10:2), this centurion was undoubtedly a God-fearing Gentile.

It is noteworthy that each of the Roman centurions mentioned in the New Testament are spoken of favorably. And from the biblical record it seems likely that each of them became a believer in Christ.

Pais, here translated **servant**, literally means a young child. Luke calls him a slave (*doulos*), indicating he was probably born into the slave household of the centurion. In any case, the boy “was highly regarded” by the centurion, who was now afraid that his servant would die (Luke 7:2). **Lord**, he said to Jesus through his emissaries, **my servant is lying paralyzed at home, suffering great pain**. Whatever the disease was, it was paralyzing, painful, and fatal. Like the leper, it seems the centurion was reluctant to ask Jesus specifically for a healing, since he simply states the young man’s terrible condition—although the request is clearly implied.

The fact that the centurion cared so much for his servant set him apart from the typical Roman soldier, who could be brutally heartless. The average slave owner of that day, whether military or civilian, had no more regard for his slave than for an animal. The great Greek philosopher Aristotle said there could be no friendship and no justice toward inanimate things, not even toward a horse, an ox, or a slave, because master and slave were considered to have nothing in common. “A slave,” he said, “is a living tool, just as a tool is an inanimate slave” (*Ethics*, 1161b). The Roman law expert Gaius wrote that it was universally accepted that the master possessed the power of life and death over his slave (*Institutes*, 1:52). Still another Roman writer, Varro, maintained that the only difference between a slave, a beast, and a cart was that the slave talked (*On Landed Estates*, 1:17.1). Cato the Elder advised those in economic difficulty to look over their livestock and hold a sale. They should sell their worn-out oxen, their blemished cattle, sheep, wool, and hides, their old wagons and tools, their old and sickly slaves, and whatever else was superfluous (*On Agriculture*, 2.7).

But the **centurion** from **Capernaum** had no such inhumane ideas. He was a seasoned and capable fighting man or he would not have been a centurion—who, as the title indicates, was responsible for a hundred men. **He was a man’s man, and a soldier’s soldier. Yet he had deep compassion for his dying slave boy and felt unworthy to approach Jesus personally.**

Jesus knew the man’s heart and did not need to hear a direct request, either from the centurion or from the Jews who came

in his behalf. He simply responded in love, saying, **I will come and heal him.**

When Jesus came near to his house, **the centurion** saw Him and sent some friends out to meet Him (Luke 7:3). In his behalf **they answered and said, “Lord, I am not worthy for You to come under my roof.”** He felt genuinely unworthy for Jesus to go to that much trouble for him, and no doubt also did not want Him to break the Jewish tradition of not entering the house of a Gentile in order to avoid ceremonial contamination.

The centurion’s twice addressing Jesus as **Lord** indicates much more than courtesy. Jesus testified of the man that He had not seen such great faith in all of Israel (v. 10).

The man here affirmed the divine lordship of Christ, believing that Jesus was indeed God and consequently had the power to heal his paralyzed servant. Because the servant was too ill to be carried out to Jesus and because he felt unworthy to have Jesus come into his house, the centurion said to Him, **Just say the word, and my servant will be healed.** From the many reports he had doubtlessly heard of Jesus’ healing power, and perhaps from having witnessed some of the healings himself, **he knew that distance presented no barrier.**

The centurion also understood delegation of power. **For I, too, am a man under authority, with soldiers under me,** he said. **And I say to this one, “Go!” and he goes, and to another, “Come!” and he comes, and to my slave, “Do this!” and he does it.**

He recognized authority when he saw it, even in a realm in which he had no experience or understanding. He knew that if he had the power to make his soldiers and slaves do his bidding by simply giving them orders, Jesus’ supernatural powers could even more easily allow Him simply to say the word and cause the servant [to] be healed.

Now when Jesus heard this, He marveled, and said to those who were following, “Truly I say to you, I have not found such great faith with anyone in Israel.”

ALTHOUGH, AS GOD, JESUS KNEW ALL MEN’S HEARTS, IN HIS HUMANNESS HE WAS AMAZED THAT THIS GENTILE SOLDIER SHOWED MORE GENUINE FAITH IN HIM THAN HE HAD FOUND WITH ANYONE IN ISRAEL.

Many Jews had believed in Jesus, but none had shown the sincerity, sensitivity, humility, love, and depth of faith of this Gentile soldier. Even to His disciples Jesus would say a short time later, “You men of little faith” (8:26). Still later in His ministry He would say to Philip, “Have I been so long with you, and yet you have not come to know Me?” (John 14:9).

This Gentile would not be alone in his belief. Jesus went on to say, **many shall come from east and west, and recline at the table with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the sons of the kingdom shall be cast out into the outer darkness; in that place there shall be weeping and gnashing of teeth.**

Those who had less spiritual advantage and less opportunity to know God’s truth—the Gentiles **from east and west**—would show greater response to the gospel than God’s own chosen

people, who considered themselves to be the
sons of the kingdom simply by virtue of racial
descent.

THE GOSPEL CAME THROUGH ABRAHAM'S SEED, AS MATTHEW HAS ALREADY ATTESTED THROUGH JESUS' GENEALOGY. BUT THE BENEFIT OF THE GOSPEL, WHICH IS SALVATION, IS APPROPRIATED BY FAITH, NOT BY GENEALOGICAL DESCENT. THE JEWS PLAYED AN INTEGRAL PART IN GOD'S BRINGING THE MESSIAH AND HIS GOSPEL, AND THEY ARE YET DESTINED TO PLAY AN IMPORTANT ROLE IN THE END TIMES.

It was integral to God's plan of salvation that His own Son be born, live, and die as a Jew. But the fact that **Abraham, Isaac, and Jacob**—or any other Jew—will be **in the kingdom of heaven** will not be because of their Jewishness but because of their saving faith.

Jesus' words to those Capernaum Jews was startling in the extreme.

What He said utterly contradicted
everything taught by their rabbis.

The twenty-ninth chapter of the apocryphal book of Second Baruch pictures what Jews believed would be the great heavenly feast at which all Jews were going to sit down and eat behemoth, the elephant, and leviathan, the giant sea monster, or whale—symbolic of an unlimited amount of food. In the eyes of many Jews, one of the most significant and appealing things about the feast was that it would be totally free of Gentiles.

But at that meal, Jesus said, many Gentiles would be present and many Jews absent. The presumed **sons of the kingdom shall be cast out into the outer darkness; in that place there shall be weeping and gnashing of teeth.**

To the Jews God had given the unique promises and privileges of His kingdom, but because they rejected the King when He came to them, they disqualified themselves from God's blessing of light and destined themselves for **outer darkness**, where, instead of feasting throughout eternity, they would suffer forever in the horror of **weeping and gnashing of teeth**.

Jewish tradition taught that sinners—a term synonymous with Gentiles in their thinking—would spend eternity in the outer darkness of gehenna.

Jesus concurred with them about the destiny of condemned sinners (see also Matt. 22:13; 24:51), but He declared them totally wrong about the identity of those condemned sinners.

Hell is a place both of darkness and of fire, a combination not found in our present world.
Part of the supernatural quality of hell is that it will be a place of fire, pain, and torment that will continue for all eternity in total darkness.

Being a physical descendant of Abraham was a great privilege and advantage (Rom. 3:1–2), but in spite of what most Jews believed, it did not guarantee salvation.

IT IS THE CHILDREN OF ABRAHAM'S SPIRITUAL FAITH, NOT THE CHILDREN OF HIS PHYSICAL BODY, WHOM GOD ADOPTS AS HIS OWN CHILDREN (Rom. 8:14–17; Gal. 3:7–9, 26–29; cf. Rom. 4:11, 16).

Those who reject Christ, even though they are physical descendants of Abraham, will have no place **at the table with Abraham, and Isaac, and Jacob, in the kingdom of heaven**. By their rejection of the Son of God—especially in light of the irrefutable evidence of His miracles—they prove they are really sons of Satan (John 8:42–44). Because they are false **sons of the kingdom**, they annul the divine promise, forfeit the divine blessing, and are forever barred from the divine **kingdom**. That was the substance of Jesus' brief but sobering message to the unbelieving Jews just before He pronounced the healing of the centurion's slave.

Jesus again reaffirmed the greatness of the centurion's faith as He said to him, **"Go your way; let it be done to you as you have believed."** And the servant was healed that very hour. That the **servant was healed** was Jesus' affirmation that **the centurion truly believed**, because otherwise his servant would have remained sick and probably soon died. The servant's healing was *according* to the centurion's faith (**as you have believed**), and because the healing was

complete so had to have been the faith. And if the centurion had such great faith before the miracle, how much greater must it have been when he saw his beloved young friend get up from his deathbed and go about his work in perfect health and without pain?

Jesus did not give the principle **as you have believed** as a universal promise to all believers. The principle of healing in proportion to faith was sovereignly applied as the Lord saw fit (see also, e.g., Matt. 9:29). Paul had absolute faith in God's ability to heal him, and he personally experienced, and was often used as the instrument of, God's miraculous healing. But when he prayed three times in great earnestness for his "thorn in the flesh" to be removed, the Lord's answer to him was, "My grace is sufficient for you, for power is perfected in weakness" (2 Cor. 12:7–9).