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# Examination of Critical Greek Texts of the New Testament Through Word Study of Therapeuo

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Examination of Critical Greek Texts of the New Testament  
Through Word Study of Therapeuo

Joe Gulick

A thesis submitted to the University Honors Program  
in partial fulfillment of the requirements for the  
Honors Degree

Southern Illinois University

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### Introduction

This project will seek to examine the idea of healthcare within the New Testament of the Bible. The significance that this could potentially hold is to create connections between a different type of healing, one that mostly relies upon faith and spiritual ideas, and a more modern convention of healing, which relies more upon scientific knowledge and research. A word study of the most prevalent Greek word for healing in the New Testament, *therapeuo*, will help to illuminate the meanings behind these scriptural examples of healing. Personally, this project will seek to combine two very different aspects of my academics here at SIU- my major in Physiology and future career as a physician assistant, and my minor in Ancient Greek. Moreover, it will seek to combine two aspects of my outlook on healing- my personal faith and belief in miraculous healing, and my scientific knowledge and understanding.

Five passages that included verses surrounding occurrences of *therapeuo* were selected to be translated. Four of these passages were from the book of Luke and the fifth was from Acts. These were chosen partly because of their variation, since they contain a variety of records of different healings in different places. They were also chosen for their similarities, as Luke was the author of each of these passages. Selecting one author eliminated the variable of different writing styles and word usage. Luke was chosen as the author not only because there were many occurrences of *therapeuo* in his works, but also because he was considered to be the

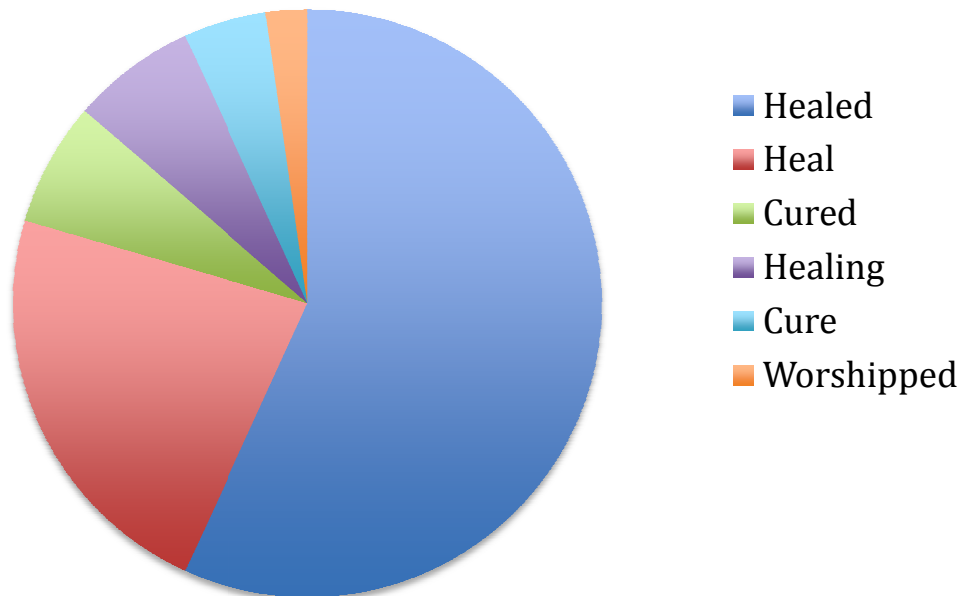
physician of the gospel authors. Therefore, there seemed to be a great deal of more attention and reference to these healings and others in texts he authored.

The following report consists of two parts. The first will discuss the word study conducted on *therapeuo* exclusively, and the second will expand on some of the portions of the translated passages that stood out regarding healing.

#### Part A- Therapeuo, the Most Common Greek Word for Healing

The main Greek word for “to heal” in the New Testament is *therapeuo*. The definition of this word is actually broader than this term, though. It can mean to heal, cure, and restore to health, or it can also mean to serve or worship. According to the Strong’s concordance, its Strong Number is 2323. This reference number was used to look up the different occurrences of *therapeuo*. *Therapeuo* is used a total of 42 times in the New Testament.

**Figure 1. Translations of Therapeuo in Greek New Testament**



As can be seen by Figure 1, it is translated 25 times as “healed,” 10 times as “heal,” 3 times as “cured,” 3 times as “healing,” 2 times as “cure,” and once as “worshipped.” Of these occurrences, most of them appear in Mark and Luke.

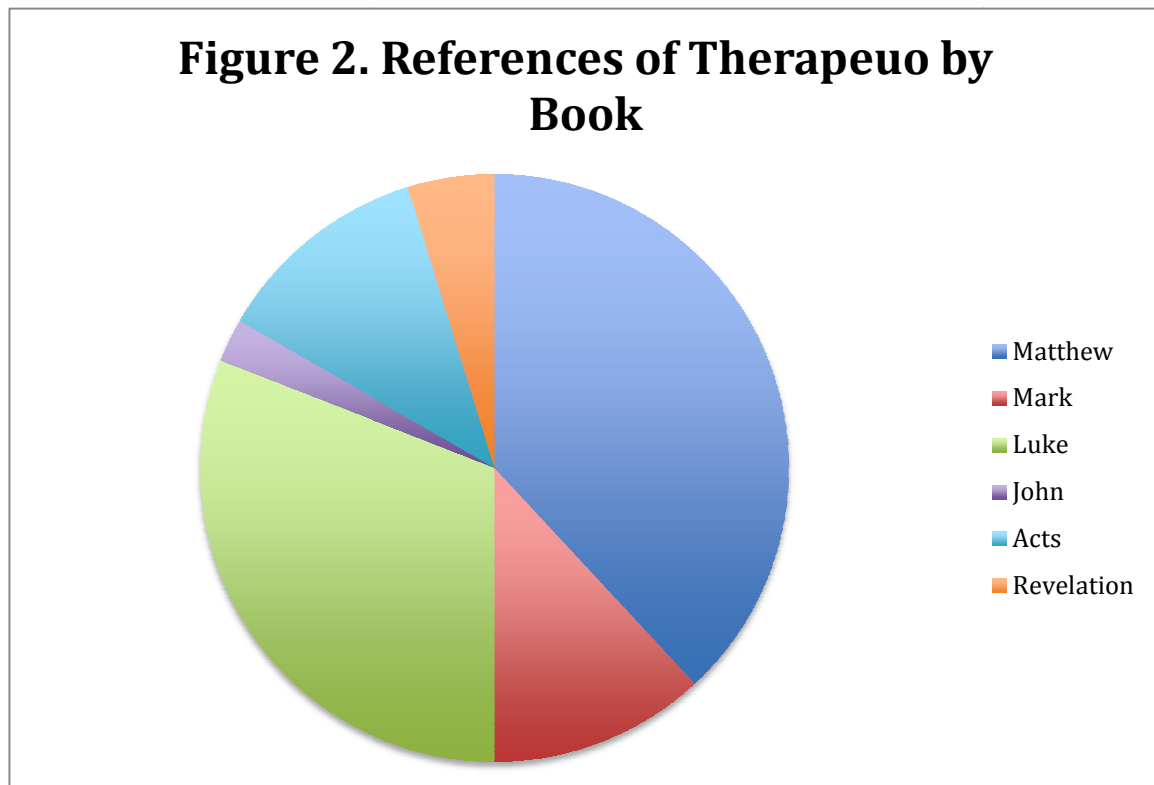
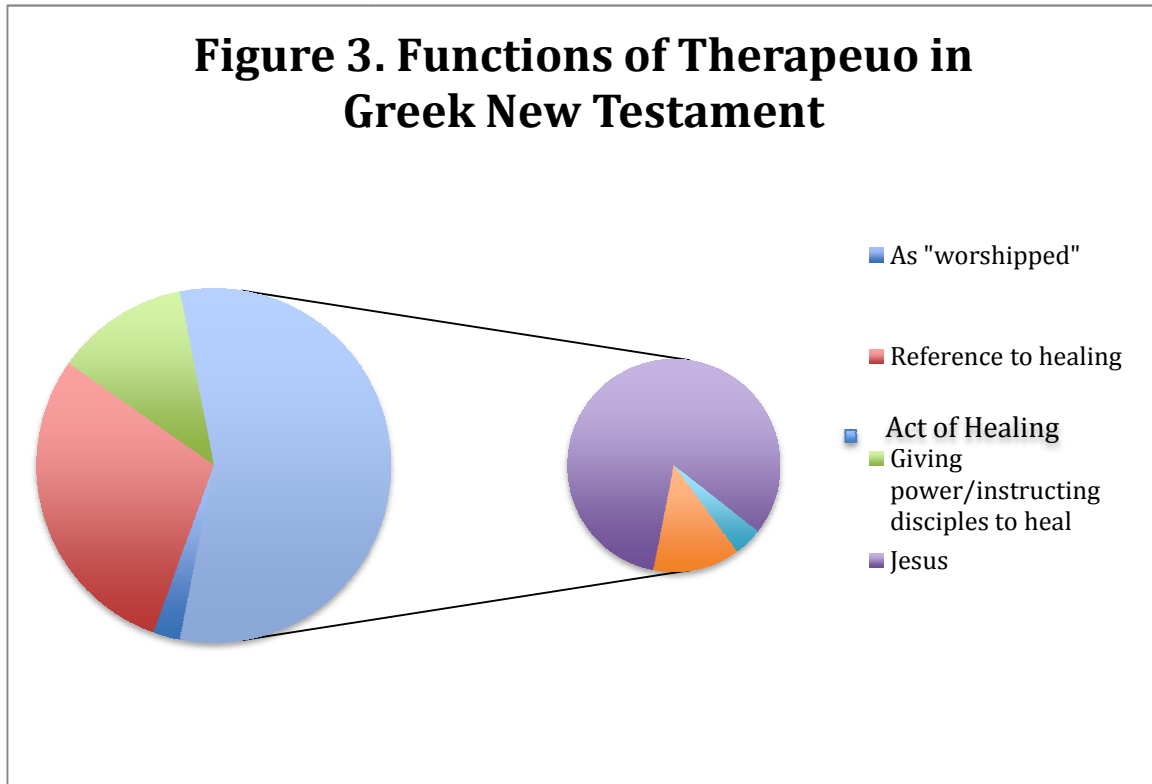


Figure 2 shows the frequency of *therapeuo* in each book in graph form. Only once is it mentioned in Paul, which seems peculiar since there are a lot more mentions of healings within the other gospels. This demonstrates, however, the great disparity between John and the other “synoptic” gospels. There are a great number of differences in the book of John compared to the other gospels, including language used, content both added and omitted, and even the writing voice<sup>1</sup>.

Appendix A contains a summary of each verse that contains *therapeuo* in the entire New Testament. These were categorized by the function of *therapeuo* in each

instance: either as an indirect reference to healing, as “worshipped,” as the power of healing being given or instruction to heal, or as an actual act of healing. This data was organized and is located in Figure 3.



The ‘references to healing’ category includes any mention of healing that was not actually being completed at the time, or one that did not fall under the other categories. For example, Mark 3:2 speaks about an instance (which is recounted in Luke as well) in which the religious leaders at the time were trying to see if Jesus had healed on the Sabbath in order to accuse him of breaking the law (as this was against the Jewish law at the time). This is not a direct healing, but merely a reference to healing. The manner of this category is somewhat over-encompassing, though, so it contains a great variety of types of verses.

The alternative definition to “heal” of *therapeuo* only occurs once in the New Testament and is thus worth investigating. It appears in Acts 17:25-

*Neither is **worshipped** with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.*

In this context, Paul is speaking on Mars’ hill to the Athenians, saying that God, who made everything, does not need to be worshipped (*therapeuo*). Paul is also addressing a superstition that the Athenians had about other gods. It seems stark in contrast to every other single use of *therapeuo* in the New Testament; however, it is interesting to note that he says they are worshipping with their hands, since *therapeuo* appears with laying of hands and touching many times, as discussed later. Other than this small similarity, though, this usage is uncharacteristic compared to the others.

The power of healing and instruction to heal category was used to describe one particular account, which is repeated in multiple gospels, when Jesus is instructing and endowing his disciples with the power to heal. One place this is described is in Luke 9:1,2-

*And after assembling the twelve, he gave them power of ability and power of choice against every demon and to **heal** sicknesses, and he appointed them to herald the royal power of God and **heal** infirmities,*

As can be seen from these verses, *therapeuo* is used here not as an act of healing or really as a reference to healing, but just as a command to the disciples. Jesus gave them two types of power, which are distinguished later in this report, and instructed them to use this to heal people.

When used as an act of healing, the category was further divided to include the person or persons doing the act of healing. It can be seen that Jesus was the high majority, healing (*therapeuo*) 19 times, followed then by the apostles with an occurrence of three times, and finally one instance of Paul healing. Although Jesus does the most healing, it must be remembered that the subject matter of the gospels is based upon him and his life. Therefore, we would expect to see more instances about him in general, including healings performed by him. The fact that other people are cited as healing, however, shows us that it was not just Jesus who was capable of healing, and that *therapeuo* could be used to define these healings as well.

The *therapeuo* acts of healing have several things in common. First, they are usually miraculous and instantaneous. There are not any instances of a prolonged healing, or any language that indicates so. Second, the healings happen to a variety of people, from a variety of healers. Both Jesus and his disciples are healing many people from all over the area. In fact, many of the healings associated with *therapeuo* are referencing the treatment of great masses of people. Finally, *therapeuo* references the correction of a variety of sicknesses and infirmities. Some of these are generalized, while some are more specified. Many of these afflictions are physical ailments like blindness, leprosy, and even hemorrhage; but there is also an abundance of healings that involve casting out unclean spirits, as well as problems of the mind. There seems to be then, a sense of generalized healing associated with *therapeuo*. Since there are no major trends or blatant discriminations for the types of healing this word is associated with, it can be determined from this word study that *therapeuo* is a broad term that can apply to many different cases of healing.



### Part B- Beyond Therapeuo

Although this project started as just a word study, more than just *therapeuo* stood out in the passages that were translated thoroughly. Thus, I will expand not only upon the word study of *therapeuo*, but also upon some of the unique language discovered from the more intensive translations from the chosen passages.

Appendix B contains these passages in full translation, as well as summaries of each passage beforehand.

#### Therapeuo vs. Iaomai

The other main word used for “heal” is *iaomai* (Strong’s Number 2390). *Iaomai* is used only 26 times, and is translated 16 times as “healed,” 2 times as “healing,” 2 times as “perform healing,” 4 times as “heal,” and once as “curing.”

The apparent distinction, without having examined *iaomai* as thoroughly as *therapeuo*, seems to be subtle. The definition of *iaomai* does not contain another meaning of “service” or “worship,” but can mean “to free from errors and sins or bring about salvation.” The passages within the New Testament, however, do not show any immediate distinctions between these words for healing. Within the text that was translated thoroughly, *iaomai* can be seen several times, one such example being in Luke 8:47-

*And the woman, seeing that she did not escape his notice, trembling, came and fell forward to him, and she proclaimed in front of all of the people for what reason and through which cause she fastened to him that she was **cured** immediately.*

Here, we see no major distinction from the type of healing that occurs in the instances of *therapeuo*. Most of the cases are exactly like this excerpt, indicating that there probably is not a large difference between *therapeuo* and *iaomai* in the New Testament Greek.

Although many of these instances show no large distinction between the two different words for “heal,” Acts 9:34 contains the alternate use of *iaomai*-

*And Peter said unto him, Aeneas, Jesus Christ **maketh** thee **whole**: arise, and make thy bed. And he arose immediately.*

Here, *iaomai* is translated as “to make whole,” explaining a possible distinction between this word and *therapeuo*. While it seems to still be referring to a healing, it indicates that this type of healing involves repairing or returning someone to a more complete state. If we examine this definition in light of the less common definition for *therapeuo* (to serve or worship), which is also only found once in the New Testament, there seems to be a faint, yet recognizable, difference between the two words. Perhaps *iaomai* refers to a type of healing that is more restorative, while *therapeuo* refers to healings done out of service to God. Nonetheless, the majority of translations seems to show the same basic idea of healing, used in a variety of contexts. Further research into the uses of *iaomai* could elucidate a greater distinction and meaning of the uses of each word for healing.

### Other Words for Healing

While the two main words for healing can be studied and analyzed, there are a vast amount of other types of healings in the New Testament that do not contain such a word at all. For instance, many times lepers are described as being “cleansed”

of their disease, a completely different word. Furthermore, there are instances that are less literal and more metaphorical in their references to healing. For example, Jesus was said to have “rebuked” the fever of Simon’s mother-in-law in the passage from Luke 4:31-43. This indicates that she was healed of the fever, but not in a concrete way as with *therapeuo* or *iaomai*.

More abstract language such as this must be taken into account for the full picture of healing in the New Testament. While the word study of *therapeuo* and even the possible study of *iaomai* can show significance in the types of healings in the cases in which they are present, these more figurative instances of healing should also be identified and analyzed in order to achieve a better idea of all of the healings in the New Testament.

### The Power to Heal

In some of the passages translated, the power to heal was described in different ways. In these verses, and in others not directly translated in this study, there is a distinction placed upon different types of power. Luke 4:36 is one of the verses in the translation that shows this clearly.

*And it was a wonder to all, and they talked to one another, saying, “What doctrine is this, that in the **power of choice** and the **power of ability** commands the unclean spirits and they go away?”*

I decided to translate the phrases as “power of choice” and “power of ability” here, although they correspond to only one word each. This was because they both mean the same thing in English- “power.” Since both words are used, however, there is a special emphasis on the subtle differences of their meanings. If it was important

enough for the author to take the time to say “power” twice, there must be some extra meaning in each that would clarify the power being discussed for the reader.

The first word used here for power is *exousia*. This is defined as the power of authority. It has been translated also as authority, charge, control, domain, liberty, rights, and more still. Another helpful definition that provides some distinction is “the ability or strength with which one is endued, which he either possesses or exercises.”

The second word for power is *dunamis*. This is the power of ability. It has been translated as ability, mighty, miracle, miraculous power, power, and strength. It indicates a certain amount of inherent power, or power residing in a thing by virtue of its nature.

These definitions provide a better idea for separation of the two types of power that was discussed in these verses. *Exousia* is the power of authority over something else, that can be exercised and used. *Dunamis*, on the other hand, is the strength or ability to do something. So Jesus both had the ability to heal (*dunamis*), as well as the authority to use it (*exousia*).

This concept is considered again when Jesus gives the apostles both types of power to heal in Luke 9:1-

*And after assembling the 12, he gave them **power of ability** and **power of choice** against every demon and to heal sicknesses,*

He is not only giving them the ability (*dunamis*) to heal every demon and sickness, but also the authority (*exousia*) to use that ability. This distinction here is to help the reader understand that both types of power were necessary to perform these types of healings in New Testament times.

### Laying Hands- The Presence of Human Contact

A common theme in the translated sections is the transferring of healing through touch. Luke 5:13 demonstrates this idea-

*And stretching forth his hand, **he fastened to him**, saying, "I wish to, be cleansed." And immediately the leprosy departed from him.*

The word for "fastened" here is *haptomai*. It means "to fasten oneself to, to adhere to." This word appears in many times in the New Testament, but is always translated as "to touch." For example, Luke 22:51 says-

*And Jesus answered and said, Suffer ye thus far. And he **touched** his ear and healed him.*

This verse and many other similar ones show a strong connection between touching and healing.

The healer does not have to be the one touching, though. In the case of the passage from Luke 8:43-48, the woman with the blood disorder touches (*haptomai*) the edge of Jesus' garment and is healed. This shows that the presence of touch can be significant regardless of the person initiating the contact.

The importance of human contact in these passages can be compared to our practices of modern medicine. Palpating (a broad term for feeling the patient for an exam) is used constantly in medicine today. Although this does not carry the same implication of transferring healing, it is still worth noting. Touch is essential to perform many of the exams we have today, and diagnosis in modern medicine could be near impossible without the use of feeling.

### The Necessity of Belief

After translating the five passages and looking at numerous examples of healing in the New Testament, there seems to be one common necessity- belief. In each of the circumstances that were described, at least one of the people in the situation demonstrates belief in the healing before it happens.

In the first passage, Jesus commands a spirit to leave a man, and this happens immediately. After this, the people watching were filled with wonder and belief in his healing abilities. This is a common trend in the passages that were translated- Jesus creates a reputation for healing, it spreads to the surrounding area, and they come to him to be healed in multitudes. Thus, the belief begins with his acts of healing, spreads from witnesses to those that were not even present, and then more healings occur from this new belief on the patients' behalf. This occurs later in this same section when he heals many people and they declare him as the Son of God. Belief is present, starting with Jesus and continuing with healed patients and other observers. This can be seen in other passages as well, when other multitudes are coming to be healed by not just Jesus, but also the apostles. Acts 5:11-16 states that as more people believed in the Lord, people carried out their sick into the streets for even the chance to be near Peter and the others. This shows a great deal of faith and believing that the apostles, not just Jesus, could heal them, and that this faith was necessary for them to be healed in these miraculous ways.

Luke 5:12-15, details how Jesus heals a leper. The leper asks Jesus if he intends to heal him, and if he has the ability to heal him. Jesus replies in a parallel manner, indicating that he not only has the ability (*dunamis*) but also that he wishes

to do so. This wish indicates that Jesus has faith in the healing, as does the manner of the question. The word for wishing here is *thelo*, which means to intend or want to do something. Thus, Jesus must believe he wants to heal this man, as the leper acknowledges before the healing occurs, if the healing should take place. As Jesus intends to heal, it illustrates the belief can be on the part of the healer, not just the person being healed. It is Jesus' intent in this case that allows the leper to be cleansed. In addition, this healing and many others occur with a patient that has humbled himself before the healer. The leper falls to his feet in respect for Jesus. In a later passage, a woman does the same. This shows a level of respect, and also, to some extent, a degree of believing. They have such reverence for Jesus and the healing power they seek from him, that they are willing to humble themselves in front of him.

Luke 8:43-48 is probably the clearest example of the necessity of faith for healing to occur. A woman who had a blood issue for many years and could not be healed by doctors touches Jesus' garment. Immediately she is healed, and Jesus knows that it happened. He announces for her to come forth, and she does so, proclaiming that she was healed by Jesus. Finally, Jesus clarifies that it was her belief that saved her. This clearly illustrates that it was not the touching of the garment, or Jesus himself that did the healing. It was because she believed she would be healed that this happened.

This interesting facet from these passages could also be applied to the modern world of medicine. How much does faith and, more generally, a positive attitude affect the healing process? What are the protocols, if any, to increase the

belief of the patient and his or her family by the medical care team? More specifically, is religion or faith in God helpful in the treatment of a patient?

We have found that faith can be influential in terms of healing, as described by the placebo effect. In this theory, patients that are given false treatment may still see improvements due to their belief that they are receiving the treatment. Although this concept is not new, it certainly illustrates a great deal of the power of believing one will be healed regardless of the actual treatment given. These ideas should be further investigated to draw conclusions between the New Testament ideas and practices of healing and the modern methods of practicing medicine.

### Conclusions

The original goal of this project was to do a word study on *therapeuo*. Once this was completed, it was analyzed and broken down into its many occurrences and functions in the New Testament. Although this provided some important information about this word for healing, more of the significance of this project probably came from the language trends that were found from the thoroughly translated passages as a whole, rather than from just the word study. These main ideas were expanded, and allowed for a greater understanding of the common factors involved in many healings in the New Testament.

While some of these ideas (casting out spirits, rebuking sickness, miraculous healing) are not very prevalent in modern scientific medicine, there are still aspects that remain integrated today. Touching is a very promoted and valuable part of modern healin, and personal faith and positive attitude have also shown to be helpful in modern healing.



Although a lot of information about New Testament healing was revealed by this study, it is difficult to achieve an entire perspective about healing in the New Testament by studying just *therapeuo* and five passages. Future studies could expand on this one by further examining *iaomai*, as well as the many instances of healing that do not contain any explicit word for healing within them. This, coupled with further research and examination of modern medical practices could allow for a more complete vision of healing in the New Testament Greek and how it is or is not applicable today.

Appendix A. Summary of Each Usage of Therapeuo in the Greek New Testament

## Matthew

- 1 4:23- Healed all manner of sickness and disease in Galilee.
- 2 4:24- Healed those with palsy, unclean spirits, lunatic, divers diseases and torments in Syria.
- 3 8:7- Intends to heal centurion's servant who has palsy (belief healing)
- 4 8:16- Many came to him, cast out spirits with his word, healing all that were sick.
- 5 9:35- Went all about in synagogues, teaching and healing all that were sick.
- 6 10:1- Called the 12 apostles and gives them power to heal all manner of diseases (nosos) and sickness (asthenia).
- 7 10:8- Commands the apostles to heal the sick, cleanse lepers, and cast out devils.
- 8 12:10- Pharisees ask Jesus if it was lawful to heal a man with withered hands on the Sabbath (hoping to accuse Jesus).
- 9 12:15- Multitudes followed him, he healed them all.
- 10 12:22- Heals blind and dumb man with a devil spirit.
- 11 14:14- Finds multitude and is moved with compassion; heals their sick.
- 12 15:30- Multitudes came to him- blind, lame, dumb, maimed, and cast them down at his feet, and he healed them.
- 13 17:16- Disciples could not heal man's son who was lunatic.
- 14 17:18- Rebuked devil and it departed from the man's son. The child was healed that very hour.

18

15 19:2- Multitude followed him and he healed them, along the coasts of Jordan.

### Mark

16 1:34- Healed many sick of divers diseases and cast out many devils; suffered the devils not to speak because they knew him.

17 3:2- Pharisees watching to see if Jesus would heal man with withered hand.

18 3:10- Healed so many that those with diseases pressed upon him to touch him

19 3:15- Ordaining the twelve to have the power to heal and cast out devils.

20 6:5- Jesus could do no “mighty work here” except a few he laid hands upon and healed. (next verse indicates he “marveled at their unbelief” in his own country with his disciples)

21 6:13- Disciples went out, cast out many devils, anointed the sick with oil and healed them.

### Luke

22 4:23- Jesus is offering a proverb to his home synagogue about a physician healing himself.

23 5:15- Multitude came to hear and be healed by him of their weaknesses.

24 6:7- Pharisees watching to see if he would heal on Sabbath and could accuse him.

25 6:18- Multitude from Judaea and Jerusalem, Tyre and Sidon, came to hear and were vexed with unclean spirits and they were healed.

19

26 7:21- Cured many of weaknesses and diseases and of evil spirits; gave sight to many blind.

27 8:2- Certain women were healed of evil spirits and weaknesses.

28 8:43- Woman with blood issues could not be healed by other physicians

29 9:1- Gave disciples power and authority over all devils and to cure diseases

30 9:6- Disciples went through preaching and healing everywhere.

31 10:9- Instructing disciples to heal the sick in the cities they are in.

32 13:14- Ruler of synagogue is yelling at Jesus for healing on the Sabbath day, after laying hands on a woman with a spirit of infirmity who was bowed together.

33 14:3- Jesus speaking with Pharisees about healing on the Sabbath.

#### John

34 5:10- Referred to a man as “he who was cured,” a man that Jesus cured of his 38 year affliction just before this verse.

#### Acts

35 4:14- Reference to a man healed, that the religious leaders were beholding as a miracle.

36 5:16- Multitude from cities around Jerusalem vexed with unclean spirits and sick, and every one of them was healed.

37 8:7- Unclean spirits cried with a loud voice and came out of many, people with palsy and leprosy were healed.

- 38 17:25- Therapeuo is used as worshipped in this verse (one and only). This is Paul speaking on Mars' hill to the Athenians. He is saying that God, who made everything, does not need to be worshipped by the hands of men to exist, and is clarifying a superstition about an "unknown god" to whom the Athenians built a temple.
- 39 28:9- On the island of Melita, Paul was healing people with diseases who came after he healed a man with a fever and bloody flux.

#### Revelations

- 40 13:3- Refers to a deadly wound being healed.
- 41 13:12- Refers to the same deadly wound being healed as verse 3.

#### Appendix B. Clean English Translations of Five Passages Containing Therapeuo

##### Luke 4:31-43-

Jesus expels an unclean spirit by commanding it to leave, heals Simon's mother-in-law of her fever by standing above her and rebuking it, and letting her go. He then lays hands upon each one of a multitude of sick people and heals them, and many demons came forth.

31 And he went down into Capernaum, a city of Galilee. And he was teaching them on the Sabbath:

32 And they were amazed by his teaching, since his logic/argument was in power.

33 And in the gathering was a man having the spirit of an unclean demon, and he cried out with a great sound,

34 “What is there for us and for you (What do you want with us), Jesus of Nazareth? Did you come to destroy us? I know who you are, holy one of God.

35 And Jesus reprimanded him, saying, “Be muzzled! (Close your mouth) and come out of him.” And the demon, being thrown into the middle, came out of him, and did not harm him at all.

36 And it was a wonder to all, and they talked to one another, saying, “What doctrine is this, that in the power of choice and the power of ability commands the unclean spirits and they go away?”

37 And the news about him went about into every place in the surrounding area.

38 And after standing up from the gathering, he entered into the house of Simon. And Simon’s mother-in-law was being held by a great fiery heat (fever), and they asked him about her.

39 And having stood above her, he rebuked the fever, and let her go: and instantly standing up, she served them.

40 And while the sun was setting, all of them, however many they had, being weak with sicknesses of various sorts, they led them (the sick ones) to him: and he, laying his hands upon each one of them, healed them.

41 And also demons came forth from many, and they were crying out and saying that “You are the son of God.” And while reproving them he did not allow them to speak, since they knew him to be the Christ.

42 And after it became day, coming out, he was led over into a deserted placed: and the crowds sought him, and they came to him, and they restrained him, so as not to let him travel away from them.

43 And he said to them that, "It is necessary that I, as the royal power of God, bring good news to the other cities, because I was sent for this."

#### Luke 5:12-15

A leper falls upon in face and was in need of Jesus, asking him if he intends and is able, to cleanse him. Jesus says he will, commands him to be cleansed, in a parallel manner as it was asked of him, and touches (fastens to) him. The leprosy departs immediately and he is told to share the news with nobody until he shows himself to a priest and tells him about the cleansing according to the way Moses ascribed into testimony among them.

12 And it happened that he was in existence in one of the cities and behold(!), (there was) a man full of leprosy: and seeing Jesus, and falling upon his face, he was in need of him, saying, "Master, if you intend and are able to cleanse me."

13 And stretching forth his hand, he fastened to him, saying, "I wish to, be cleansed." And immediately the leprosy departed from him.

14 And he transmitted a message to him to tell to nobody, but departing, show yourself to a priest, and convey about your cleansing according as Moses ascribed into testimony among them.

15 And the word about it spread more, and many crowds came together to hear, and to become healed from their weaknesses.

Luke 8:43-48

A woman has had a blood problem for 12 years and could not be healed, even though she spent her whole life around doctors. She approaches Jesus from behind and fastens herself to his garment and that causes her blood problem to stop. Jesus asks who did it, and realized that power came from him. The woman admits and falls forward to him, and the cause of the healing was her touching him. Jesus says it was her belief that saved her.

43 And a woman, being in a flowing of blood (hemorrhage) for 12 years, who (spending her whole life with physicians) did not have the power to be healed by anyone.

44 After approaching from behind, fastened herself to the edge of his garment, and immediately it caused her flowing of blood to stop/stand.

45 And Jesus said, "Who has grabbed me?" And with everyone denying, Peter said, "Sir, the crowds embrace you and press on all sides."

46 And Jesus said, "A certain person fastened to me, for I realized power had come out of me.

47 And the woman, seeing that she did not escape his notice, trembling, came and fell forward to him, and she proclaimed in front of all of the people for what reason and through which cause she fastened to him that she was cured immediately.



48 And he said to her, "Daughter, your belief has saved you: go in peace."

#### Luke 9:1-6

Jesus gives the power of ability and choice to his disciples against demons and to heal sicknesses, and to herald the royal power of God and heal weaknesses. He instructs them to be humble in their possessions. They then left, bringing news through villages and healing everywhere. Therapeuo is in this twice, and appears plural for the first time. (Not just Jesus, but the twelve were all healing people)

1 And after assembling the twelve, he gave them power of ability and power of choice against every demon and to heal sicknesses,

2 And he appointed them to herald the royal power of God and heal infirmities,

3 And he said to them, "You all, take nothing on the journey, and not rod, nor purse, nor bread, nor silver, nor to have 2 tunics.

4 And into whatever home you all come into, there wait and thence come from.

5 And however many would not receive you, after leaving this city, shake off the flying dust from your feet in testimony against them.

6 And leaving, they went bringing good news through villages and healing everywhere.

#### Acts 5:11-16

Through the hands of the apostles signs and miracles happened. More believed in the Lord, so many that the weak and those with unclean spirits were hoping to be

caught by Peter's shadow. He assembled a group of people, and all the weak and possessed were healed.

11 And there became a great fear upon the whole gathering and upon everyone hearing these things.

12 And through the hands of the apostles there happened many signs and miracles in the people: and they were with one passion, all together on Solomon's Porch.

13 And of the remainder, nobody dared to cleave to them, but the people made them large:

14 And more were added, believing in the Lord, a multitude of men and also of women,

15 so that even in the streets they carried out the weak and placed them in beds and couches, so that as Peter came his shadow might enshadow some of them.

16 And he assembled a multitude from cities neighboring Jerusalem, carrying the weak and those being disturbed by unclean spirits, they all were healed, whoever they were.

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