

Sickness and Disease: A Word Study on Mathew 4:23-24



by Marie Barnes

During a recent study in Matthew chapter 4 my attention was drawn to the definition of the word's *sickness* and *disease*.

Matt 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and **healing all manner of sickness and all manner of disease** among the people.

The Greek definitions of these words, “sickness” and “disease,” which we’ll examine throughout this study, led to a word study where I found a significant difference in what I had always *thought* Jesus healed, and what He *actually* healed.

I think you’ll be as surprised as I was at the outcome of this word study in Matthew chapter 4.

What You'll Learn

In this study, you'll learn the difference between the words *sickness* and *disease* as utilized in Matthew 4:23, as well as the words *sick* and *diseases* (plural) as utilized in Matthew 4:24, and *why we should understand their differences*.

You'll discover which ones have similar meanings consistent with physical ailments in need of healing, and which one has *nothing at all* to do with a physical ailment, yet is none-the-less also in need of healing.

By the time we're finished, you'll discover the exact nature of the unusual condition Jesus healed in these people, at the very beginning of His ministry.

The following reference tools were utilized throughout the study to ensure it fell in line with God's Word:

The Strong's Exhaustive Concordance, The Blue Letter Bible, The Noah Webster 1828 Dictionary, The Interlinear Bible (Green), A Critical Lexicon and Concordance to the English and Greek New Testament (Bullinger), Vine's Expository Dictionary of Old and New Testament Words, and The Companion Bible.

Throughout this study, the Greek and English words being focused on will be in bold-faced type, so you can easily pick them out of the verses.

But before we start, let's ask for a Word of wisdom and understanding from our Heavenly Father, in Jesus' name. Amen.

Understanding the Difference Between the Words "Sickness" and "Disease" in Matt 4:23, and Between the Words "Sick" and "Diseases" in Matthew 4:24

In Matthew 4:17-22 Jesus began his ministry and started calling his disciples into service.

In the first part of Matthew 4:23 we see Jesus went about all of Galilee teaching in their synagogues and preaching the gospel of the kingdom. Then in the second part of the same verse, and into the twenty-fourth verse, we're told He healed people, and we see the different types of healing works He performed.

Turn your Bibles to Matthew 4:23.

Matt 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and **healing all manner of sickness** and **all manner of disease** among the people.

Note carefully here that Jesus healed “**all manner of sickness**” and “**all manner of disease**” among the people.

Why would “all manner of sickness” and “all manner of disease” be stated here, by Matthew? Aren’t *sickness* and *disease* the same thing? Is Matthew just being repetitive? Or is there something *more* to this?

If you feel there’s a bit more to this than meets the eye, your instincts are correct. So, let’s break out the old *Strong’s Concordance* and examine the words used in those verses:

“Healing”

The word “healing” is translated from Strong’s G-2323 *therapeuo* (ther-ap-yoo'-o); from the same as G-2324; to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease): KJV - cure, heal, worship.

Healing in this context means to cure, to heal, to be relieved of disease. We get the English words “therapy” and “therapeutic” from it, which mean to nurse, serve, or cure.

“All manner”

“All manner” is translated from Strong’s G-3956 *pas* (pas); including all the forms of declension; apparently a primary word; all, any, every, the whole.

All manner means, in the context of this verse, *any* and *all* forms of sicknesses and *any* and *all* forms of disease.

“Sickness”

The word “sickness” is translated from Strong’s G-3554 **nosos** (nos'-os); of uncertain affinity; a **malady** (rarely figuratively, of moral disability): KJV - disease, infirmity, sickness.

Nosos means a *malady*, and is translated twelve different times into one of the following English words: disease (s), infirmities, and sickness. According to *The Noah Webster 1828 Dictionary* a **malady** is defined as any sickness or disease of the human body.

So, the Greek word **nosos**, as used in this verse, along with the term **all manner**, means any, and all, physical illnesses (**maladies**) of the human body. It can range from a minor illness, to a far more serious disease. The term represents *nonspecific* illnesses, however, because it simply means to be sick.

So, with this in mind we can see the word **sickness (nosos)**, alone, describes what we might think of when we read of “**sickness and disease.**” After all, the term “**all manner of sickness (nosos)**” means **any and all sickness, disease, or infirmity** of the human body.

This being the case, since the Greek word **nosos** translates into the English to mean **sickness as well as disease**, I had to ask myself, “What, then, was the **disease** Jesus had healed people of when He healed them in verse 23 of “all manner of sickness” and “all manner of disease.”?

After all, aren't sickness and disease the *same* thing?

I think you'll be quite surprised by the answer to that question. But I'm going to hold off on the answer for just a minute, so we can examine verse 24, briefly, before we focus more strongly on the word **disease** and its hidden or otherwise overlooked meaning:

Matt 4:24 And his fame went throughout all Syria: and they brought unto him **all sick** people that were taken with **divers diseases** and **torments**, and those which were **possessed with devils**, and those which were **lunatick**, and those that had the **palsy**; **and he healed them.**

Let's look at the bolded words from this verse.

All is the same word found in verse 23 for **All Manner** (Strong's: G-3956 pas); in the context of this verse, it means any and all forms of sick people.

Sick is translated from Strong's G-2560 **kakos** (kak-oc'e'); which is from G-2556; badly (phys. or morally): KJV - amiss, diseased, evil, grievously, miserably, sick, sore.

In short, **kakos** means to be miserably sick. It can be utilized to describe either a physical *or* moral depravity. We might say of a sick person today, “That flu is making him miserable.” Or, in the case of wickedness, we might say, “What that guy did was sick.” It's not the same word as **sickness (nosos)** in verse 23, but much like **nosos** it's put for the *effect* a physical (or even moral) sickness can have on a person.

Divers is Strong's G-4164 **poikilos** (poy-kee'-los); of uncertain derivation; motley, i.e., various in character: divers, manifold. In other words, **Divers** simply means *different*.

Diseases (plural) is Strong's G-3554 **nosos** (nos'-os); of uncertain affinity; a malady (rarely figuratively, of moral disability): KJV - disease, infirmity, sickness. The word **Diseases** (plural) in verse 24 is translated from the exact same word as **sickness (nosos)** from verse 23. It means a malady, and is put for any, and all, physical illness of the human body.

We see then, at this point, that Jesus went about all Galilee (vs 23) and healed all manner of **sickness (nosos)** and his fame went throughout all Syria (vs 24) and they brought Him all their **sick (kakos)** people taken with different **diseases (nosos)**.

Let's continue with the word "torments."

Torments is Strong's G-931 *basanos* (bas'-an-os); perhaps remotely from the same as Strong's G-939 (through the notion of going to the bottom); a **touch-stone**, i.e. (by analogy) torture: KJV - torment.

According to *The Blue Letter Bible* the term **touch-stone** describes a stone used to test the purity of gold or silver. It is also a rack or instrument of torture, and can be used to describe the pains of disease. You might think of it as some people being so physically ill, they are racked in torment by the pain of it.

In verse 23 Jesus went about all of Galilee healing people. Then in verse 24 we see the fame (meaning the report, or rumor) of His healings had spread all of the way to Syria, and the Syrians had brought to Him all of their miserably sick (**kakos**) people taken with different physical maladies (**nosos**), including those in great physical torturous pain (**basanos**).

Syria occupies the area northeast of Galilee and is about 235 miles from the Sea of Galilee. By foot, or donkey, or rolling cart, that had to be a very difficult trip for some of these sick and debilitated people. But their loved ones knew they were in such a bad way that it was worth the trip to get them help, hoping, I'm sure, the "rumors" of Jesus' miraculous healings were real.

Continuing in verse 24...

The other healings Jesus performed are unlike the word **nosos**. Remember **nosos** is a *non-specific* illness. It simply means to be sick. But it is not a term that indicates a *specific* illness. These other healings performed by Christ are quite specific, and included:

Palsy which weakened and often paralyzed the body.

Lunacy which weakened their minds.

Possessed by devils which weakened both their minds and their bodies.

And what did Jesus do?

According to verse 24 above, "... ***He healed them.***"

Yes, He healed every single one of them.

A Quick Re-Cap

To briefly review, the focus of this study is to help readers better understand what the differences between "**all manner of sickness**" and "**all manner of disease**" is, in Matthew 4:23.

Thus far, we've learned that Jesus healed the people of everything from mild maladies that may have kept them home sick, to physical illnesses that may have caused them to be debilitated or even wracked in severe pain. Plus, there were healings of some very specific conditions such as palsy, lunacy, and devil possession.

From verse 23 we looked up the word **sickness (nosos)** as well as the words from verse 24: **sick (kakos)**, **diseases (nosos)**, and **torments (basanos)**. We found these words were not put for specific illnesses, but are, instead, put for *a broad range of physical illnesses with varying degrees of symptoms*.

The Remaining Word: Disease

The remaining word to review from verse 23 is **disease**. Remember, I told you we'd be coming back to this word?

Yes, Jesus healed "all manner of sickness," in John 4:23. But the verse states He also healed "all manner of disease."

So, what was it, exactly, that Jesus healed in that very same verse, when He healed the people of "all manner of disease"?

Surprisingly, it's *not* related to the plural word **diseases**, which we examined in verse 24, which was translated from the Greek word **nosos**. It's a completely different Greek word, and it's unrelated to any of the words used to describe sicknesses and diseases in those two verses.

Let's take a quick look at the *Strong's* definition:

Disease is Strong's G-3119 **malakia** (mal-ak-ee'-ah); from Strong's G-3120; **softness, i.e., enervation** (debility): KJV - disease.

Initially, as I studied this word, I was trying to make it fall in line with some type of physical debility, by relating **softness i.e., enervation** to some kind of *soft tissue* disease that can cause physical weakness or debility.

Today we call soft tissue diseases “connective tissue diseases,” and include, but are not limited to, autoimmune diseases like rheumatoid arthritis, lupus, multiple sclerosis, and celiac disease -- all known for their debilitating and weakening effect on the body.

It also occurred to me that the word malakia/softness could be related to a tumor or growth of some kind. But as we just learned, all these types of physical illnesses are covered under the Greek word **nosos**, which is any and all forms of physical illness.

But *The Strong's Concordance* defines **malakia** as “**softness i.e., enervation.**”

Not yet being satisfied with this as an answer to which specific disease Jesus healed, I continued my search and looked up **enervation**.

The word **enervation** is where it started to get interesting. *The Noah Webster 1828 Dictionary* defines it as this:

Enervation The act of weakening or reducing strength. 1. The state of being weakened; *effeminacy*.

It appears that the use of the word **malakia** (meaning “**softness i.e., enervation**”) in those verses might not have anything at all to do with a physical illness, much like lunacy and demonic possession didn't have anything to do with a physical illness. They were very specific issues in need of healing. But they weren't a *physical* illness.

So, again I found myself asking, “**What kind of disease in Matthew 4:23, that had to do with the state of being weakened, as in effeminacy, did Jesus find necessary to heal?**”

Before I could answer this, I wanted to see if there were other Greek words in the Bible that could mean a physical weakening, or reduced strength.

Because, physically, a person could suffer from exhaustion, or chronic fatigue, or a vitamin or mineral deficiency, or any number of things that could cause them to be weak and have reduced strength. (But again, I think that would be covered under the word **nosos**; still I wanted to check).

So, utilizing *The Vine's Expository Dictionary of Old and New Testament Words* and *The Strong's Exhaustive Concordance*, I did a reverse look up of Greek words translated into English in the

New Testament that could mean a physical lack of strength or weakness and found the following three:

1.) ASTHENEIA (Strong's G-769), lit., "lacking strength" (a, negative, asthenos, "strength"), "weakness, infirmity.

- Strong's G-769 astheneia (as-then'-i-ah); from Strong's G-772; feebleness (of mind or body); by implication, malady; morally, frailty: KJV - disease, infirmity, sickness, weakness.

2.) ASTHENEIO (Strong's G-770), lit., "to be weak, feeble" (a, negative, STHENOS, "strength"), is translated diseased, impotent, and especially weak.

- Strong's G-770 astheneio (as-then-eh'-o); from Strong's G-772; to be feeble (in any sense): KJV - be diseased, impotent folk (man), (be) sick, (be, be made) weak.

3.) ASTHENES (Strong's G- 772), lit., "without strength," hence, "feeble, weak," is used of "bodily debility," rendered "impotent. See feeble, impotent, weak.

- Strong's G-772 asthenes (as-then-ace'); from G-1 (as a negative particle) and the base of G-4599; strengthless (in various applications, literal, figurative and moral): KJV - more feeble, impotent, sick, without strength, weak (-er, -ness, thing).

These three Greek words were utilized a total of 85 times throughout the New Testament to describe a lack of strength, feebleness, weakness, sick, and impotent, as well as disease.

Although they can be taken in a literal, figurative or moral sense ***none of them mean softness, enervation, or effeminacy.***

I can't help but think if the writer wanted the word disease (**malakia**) in Matt 4:23 to mean a literal *physical* weakness, or a *physical* lack of strength, *any of the above three words would make more sense.*

But since none of the above Greek words cross-referenced to the English word **disease** in Matt 4:23, I once again had to ask myself what kind of disease (**malakia**) did Jesus heal in this verse?

Let's go back to the Strong's and look at **malakia** again. If you recall it comes from another Greek word **malakos** (Strong's G-3120), so I looked it up hoping for further clarification.

Strong's G-3120 is **malakos** (mal-ak-os'); of uncertain affinity; soft, i.e., fine (clothing); figuratively, a **catamite**: KJV - **effeminate**, soft.

So, we can now see that **malakos**, the word translated “disease” in Matthew 4:23, does indeed mean “soft (as in fine clothing).” But this is where it *really* started grabbing my attention: According to the *Strong’s Concordance*, the term **malakos** can also be put figuratively for a **catamite** (i.e., a boy prostitute). What’s more, elsewhere in the New Testament (I Cor. 6:9-11) the same word **malakos** is translated to the English word **effeminate**.

- In *Dr. E.W. Bullinger’s* work titled, *How to Enjoy the Bible*, under the heading “**Figures of Speech**,” he explains that a word put “figuratively” is a word used out of its ordinary sense, and expresses a thing in an unusual manner. **It’s set purpose is by design and is meant to call attention to what is being said to emphasize it.**
- Further *The Noah Webster 1828 Dictionary* defines “figuratively” as words used differently from their usual meaning.

So, **malakos** when used *differently from its usual meaning* (i.e., soft, as in fine clothing) means a **catamite**, or **effeminate**. Which is precisely the case here in Matthew 4:23. Otherwise, if we defined the word *literally*, which is soft, as in fine clothing, *we would have to believe Jesus healed people of their soft and fine clothing!*

So, let’s use *The Noah Webster 1828 Dictionary* and look up those two words that can be put figuratively for **malakos**.

Catamite: a boy kept for *unnatural* purposes.

Effeminate: to grow or make womanish. Having the qualities of the female sex; soft or delicate to an unmanly degree... To make womanish; to unman

The Blue Letter Bible reference tools gives the following definition for **effeminate**

1. of a catamite
2. of a boy kept for homosexual relations with a man
3. of a male who submits his body to unnatural lewdness
4. of a male prostitute

To take it one step further, I used the *The Noah Webster 1828 Dictionary* to look up **effeminacy**, which comes from the word **effeminate**, and found:

Effeminacy: The softness, delicacy and weakness in men, which are characteristic of female sex, but which in males are deemed a reproach; unmanly delicacy; womanish softness or weakness. Voluptuousness; indulgence in unmanly pleasures; **lasciviousness**.

Lasciviousness: Looseness; irregular indulgence of animal desires. It is the tendency to excite lust and promote irregular indulgences.

At this point the answer to my question, “What did Jesus heal in Matthew 4:23 when he healed people of **disease (malakia)**?” began to take much clearer shape.

If you recall, this word study began in Matt 4:23 by asking the following question: If the term “**all manner of sickness**” included, by definition, any, and all, physical sickness, infirmity, and disease, then what was it that Jesus healed when he also healed “**all manner of disease**” in that same verse?

It’s time to briefly review what we’ve learned about the word **disease (malakia)** from verse 23:

1. **Malakia** means **softness as in enervation**, and comes from the word **malakos**.
2. **Enervation** is the act of weakening or reducing strength, it is the state of being weakened as in **effeminacy**.
3. **Malakos** in the *literal* sense does mean soft as in fine clothing (I’ll show you where it’s utilized in the bible in this way a little later), but when used in a *figurative* sense, it means **catamite** and **effeminate**. We found that if we took **malakos** in its literal sense, then the word **disease** in Matt 4:23 would mean “soft as in fine clothing” and, as stated above, we would be left wondering why Jesus healed people of their soft fine clothing.
4. **Effeminate** is to unman or make womanish. It is used to describe a **catamite**, a boy kept for homosexual relations with a man, a male who submits his body to unnatural lewdness, and is put for male prostitutes. It does not describe a man with mere feminine traits. It describes men that indulge in unmanly pleasures characteristic of the female sex.
5. **Effeminacy** are traits found in men characteristic of the female sex, but in men are deemed a reproach. It also means voluptuousness; indulgence in unmanly pleasures; **lasciviousness**.
6. **Lasciviousness** is to be filled with lewd sexual desire and includes irregular indulgence of animal desires.

The above definitions immediately brought to mind a couple of different acts, or, as they are called today, “lifestyles,” including: homosexuality, pedophilia, male prostitution, and bestiality.

I had to take a step back at this point and give some thought and prayer to all this. I was mentally processing what these acts are, and their need of healing.

Of course, we’re warned repeatedly throughout the Bible against participating in homosexual acts, because they go against our heavenly Father’s natural order, and He therefore considers them to be an abomination that prevents one’s entry into the eternal Kingdom.

In the Old Testament we’re told that those who did participate in acts of homosexuality were to be put to death (Lev. 18:22; Lev. 20:13; Deut 22:5).

In the New Testament we’re told there’s no place in Father’s Eternal Kingdom for those that continue in such acts (1 Cor 6:9-11), instead of repenting and turning to Christ for His mercy, grace and guidance.

The following thought then occurred to me: “Wouldn’t it be likely that since Jesus has the power to heal any and all sicknesses, as well as debilitating physical diseases, palsy, lunacy, and devil possession, that He would also have the power to heal *homosexuality*?”

Well, according to the final words in Matt 4:23-24 that’s exactly what He did. Do you remember? The verse says, “**and He healed them.**”

Let’s take another quick look at those two verses:

Matt 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and **healing all manner of sickness and all manner of disease** among the people.

Matt 4:24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; **and he healed them.**

Yes, Jesus healed the sick. He healed those with devils. He healed those who were lunatic. **And He also healed the *malakos*...**the soft ones...the homosexuals.

**How Do You Know When to Apply
the *Literal vs Figurative* Definitions?**

In any Bible verse that uses the Greek word **malakos** (which the word **malakia** comes from), you can determine whether or not to apply the *literal* definition, or the *figurative* definition, simply by plugging both definitions into the verse, one at a time, and determining which one makes more sense within the *context* of the verse.

Let's take a quick look at the following examples of the literal and figurative translations, and see which makes more sense in Matthew 4:23:

If translated literally:

Matt 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of **sicknesses** and all manner of **soft fine clothing** among the people.

If translated figuratively:

Matt 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of **sicknesses** and all manner of **homosexuality, pedophilia, male prostitution, and bestiality** among the people.

I cannot think of any reason why something “soft as in fine clothing” would ever need healing. But, as we'll see in the remainder of this study, acts of homosexuality *do*. At this point the answer to the question, “What disease did Jesus heal in Matthew 4:23?” was clear. But still, I wanted to take an even further look at the Greek words **malakia** and **malakos**.

Where and How Else are *Malakia* and *Malakos* Utilized in The Bible?

Malakia is utilized only three times in the New Testament. The first being Matt 4:23 (the verse we are studying now), and additionally in Matt 9:35 and Matt 10:1.

In Matt 9:35 we are given an account of Jesus healing people of all manner of **nosos** and all manner of **malakia**, very similar to the account in Matthew 4:23. Then, in Matt 10:1, we're given an account of Jesus giving his twelve *disciples* the power to heal all manner of **nosos** and all manner of **malakia**. Let's examine both verses:

Matt 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every **sickness (nosos)** and every **disease (malakia)** among the people.

Matt 10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of **sickness (nosos)** and all manner of **disease (malakia)**.

According to the *Strong's Concordance*, in each verse **sickness** is translated from the Greek word **nosos**, and means physical illnesses.

And the word **disease** is translated from **malakia**, which means softness, and comes from the word **malakos** which *literally* means “soft, as in fine clothing,” but when taken in its *figurative* sense means “a catamite” and “effeminate” – referring to acts of homosexuality, pedophilia, male prostitution, and even bestiality.

Let's continue, then, with **malakos** and learn more about this most interesting word:

Malakos (the word **malakia** comes from) is utilized a total of four times in the New Testament. Jesus uses **malakos** in its *literal* sense two times in Matt 11:8 and once in Luke 7:25. The fourth time it is utilized is in 1 Cor 6:9 by Paul, in its *figurative* sense.

In the instances in which Jesus Himself uses the word **malakos**, the context of those verses shows us that it's translated *literally* into the English to mean **soft, as in fine clothing** (in reference to the splendid robes, gowns, scarves, shawls, mantles, etc., worn by the upper class and royalty of that time).

But when Paul uses **malakos** in context with the subject he's speaking of in 1 Corinthians 6:9, it's translated *figuratively* into the English word **effeminate**.

Let's first look at Paul's usage of the word **malakos**:

Paul's Usage of the Word *Malakos*: Literal or Figurative?

In first Corinthians chapter 6, Paul gives us a list of various types of people who simply will not make it into the Kingdom of God, due to their unrighteousness. Let's take a quick look:

1 Cor 6:9-11 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor **effeminate (malakos)**, nor abusers of themselves with mankind, (10) Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

The word **effeminate** here is translated from the Greek word **malakos**, which is Strong's G-3120. You should remember this as the Greek word that **malakia** (the word translated "**disease**" in Matthew 4:23) is derived from.

As you can see, Paul expands on these damnable acts to include **fornicators**, and **abusers of themselves with mankind**.

Here's what those words mean:

Fornicators, translated from Strong's G-4205, *pornos*, it means a **(male) prostitute**, a fornicator, a whoremonger. We get our word "porno" from it.

The term **Abusers of themselves with mankind** is translated from arsenokoites (ar-sen-ok-oy'-tace), which is Strong's G-733. It means "a **sodomite: - abuser of (those that defile self) with mankind.**"

In addition, *The Green's Interlineal Bible* literally translates arsenokoites, **(abusers of themselves with mankind)** into the English word "**homosexuals.**"

Paul didn't leave anything to the imagination. There will be no place in God's Eternal Kingdom for those who participate in unrighteous acts of homosexuality, short of sincere repentance and a morally positive change in lifestyle, of course.

So, out of all the sickness (**nosos**) and disease (**malakia**) Jesus healed, one of them turns out to be an abomination to our Father, and, if not sincerely repented of, carries with it the death penalty, as we are warned in the following three verses:

Lev 18:22 Thou shalt not lie with mankind, as with womankind: it is abomination.

Lev 20:13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

Deut 22:5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

The word abomination means something morally disgusting; it's an abhorrence. Which is to say, it's something that God feels extreme disgust and aversion to. His abhorrence to it is so much so that He called for the physical death of those who participate in it.

Ultimately, short of sincere repentance, these acts carry an eternal death penalty, as we just read in **1 Cor 6:9-10**.

But let's continue with one more verse from Paul's writing to the Corinthians to see if God's Word supports the *healing* of these abominations.

1 Cor 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

The phrase "**and such were some of you**" tells us that some of the Corinthians Paul was speaking to had participated, at some point in their lives, in the unrighteous acts listed in verses 9-10, which included acts of homosexuality, male prostitution, pedophilia and sodomy.

This verse tells us that, upon repentance of such sins, and acceptance of Jesus Christ as Lord and Savior, the Holy Spirit of Christ washes clean and sanctifies *even those who were formerly homosexuals* (i.e., "effeminate" and "abusers of themselves with mankind.").

So, you see, if we were to take the word **malakos** in its *literal* sense in 1 Cor 6:9-10, above, then Paul would be warning us that wearing soft, fine clothing can derail your inheritance in the Kingdom of God. And that just doesn't make sense. Right?

But if we take it in its *figurative* sense, then Paul is warning us that homosexuals (i.e., malakos/effeminate) are among those who will not inherit the Kingdom of God, short of sincere repentance, of course.

How Jesus Used the Greek Word *Malakos*

Now let's look at the Bible verses in which Jesus Himself utilized the word **malakos**:

Matt 11:7-9 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8. But what went ye out for to see? A man clothed in **soft** raiment? behold, they that wear **soft** clothing are in kings' houses. 9. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

The word **soft**, used *twice* in the above verse, is translated both times from the same Greek word. As you may have guessed, that word is **malakos** (Strong's G-3120), which we've seen is defined by *Strong's* as "**soft**, i.e., fine (clothing); figuratively, a **catamite**: **effeminate, soft**."

In both cases, Jesus' use of the word "soft" *specifically refers to clothing*. You can tell by the context of the verse. "Soft raiment" and "soft clothing" are both specifically stated. What's more, John's rough, camel-skin clothing was being contrasted with the soft, splendid gowns and robes of the upper class.

So, the *literal* sense of the translation works, here. But if you apply the *figurative* sense to the translation, you'd have the Lord asking people if they went out to see "a man clothed in homosexual raiment" or "they that wear homosexual clothing."

No. In this particular use of the word **malakos**, the meaning is clearly literal, and *not* figurative, when you look at the context.

In Matthew 11:7-9 Jesus is telling the multitudes that John the Baptist was not like some stylish fancy-Dan who gets all gussied up in his best finery to go see the king. Nor was he like a reed shaking back-and-forth in the wind with each passing shift in doctrine. John was a straightforward, camel-skin wearing, truth-loving, rubber-meets-the-road kind of guy, not shaken by whatever conflicting religious doctrines and traditions the false priests were spewing at the time.

Did Jesus Teach Against Homosexuality?

I think we've all read articles that state since Jesus didn't outright speak against homosexuality in the New Testament, then He couldn't be against it.

But I'd have to ask, in light of this study, then why did He bother to *heal* it?

Remember Jesus is the Word of God, and He is God:

- **John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.
- **John 1:14** And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
- **Matt 1:23** Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Further, Paul tells us in **Heb 13:8**, "**Jesus Christ is the same yesterday, and today, and forever**". He is virtually saying the same thing God told us when speaking about Himself in **Malachi 3:6** "***I change not.***"

In other words, since we know that Jesus is The Word, and The Word is God, then we know that the wicked sins God was against in the Old Testament, are sins that Jesus, too, being God incarnate, would be equally against in New Testament times.

The bottom line is that Christ didn't have to "teach against" homosexuality in the New Testament, because He, as God, *already did so* in the Old Testament.

In the New Testament, rather than teaching against homosexuality, he taught what a God-ordained marriage actually *is* -- a union between a **man** and a **woman**. He taught it clearly and unequivocally, in Matthew 19:1-6. As it's written:

Mat 19:4 And he answered and said unto them, Have ye not read, that He which made them at the beginning **made them male and female,**

Mat 19:5 And said, For this cause shall a man leave father and mother, **and shall cleave to his wife: and they twain shall be one flesh?**

Mat 19:6 Wherefore they are no more twain, **but one flesh. What therefore God hath joined together, let not man put asunder.**

"Man...shall leave father and mother, and shall cleave to his wife: and they twain shall be one flesh." The Word of God does not change just to suit unnatural sexual desires. The Word of God is the same today as it was in the Old Testament, and as it will be tomorrow, regardless of how man considers it.

A Quick Re-Cap

With that thought in mind, let's review and finish-up this study.

We should be able to see, by now, that the word **sickness** and the word **disease** in Matt 4:23 are very different words.

Sickness refers to a number of bodily illnesses being healed by Jesus, and **disease** is put for various acts of homosexuality being healed by Jesus.

We saw the Greek word used for sickness is **nosos**, and the Greek word used for disease is **malakia**.

Further we saw the word **malakia** comes from another Greek word **malakos**, and found prominently within its meaning are the words **calamite** and **effeminate**, which, by definition, are forms of homosexuality.

We also learned that, short of repentance, the act of homosexuality carries an eternal death penalty, as stipulated in Leviticus 20:13 as well as in 1 Cor 6:9-11.

What did we learn about the *difference* between **sicknesses** and **disease** as written in Matthew 4:23-24?

We learned that Jesus healed any, and all, forms of **sickness (nosos)**, which can mean anything from the common cold to the most debilitating of physical diseases.

And we learned Jesus healed any, and all, forms of **disease (malakia)**, which, when understood in the proper context, refers to homosexuality, including males acting like women (transgenderism), men that keep boys for homosexual relations (pedophilia and catamites), male prostitution, and those filled with lascivious lewd sexual desires which include bestiality.

All these things are considered to be unrighteous, reproachable, and an abomination to our Lord that, unrepented of, ultimately carries an eternal death penalty.

So, the next time someone tells you acts of homosexuality are an acceptable lifestyle because Jesus never taught against it, we can show them where it's written that the Good Lord did indeed *heal* the inclination, thus freeing the sinner from the death penalty. All it takes is a true heartfelt repentance as Peter tells us:

2 Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, **not willing that any should perish, but that all should come to repentance.**

Heartfelt repentance is a beautiful thing. Without it, many will end up with those described in Revelation 21:

Revelation 21:8 -- But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, **shall have their part in the lake which burneth with fire and brimstone: which is the second death.**

But that is *not* what Jesus wants for us.

Jesus wanted us to know He *can*, and *does*, cure all things...*if* we'll just let him.

He wants to cure us of the things that affect us not just physically, but mentally, emotionally and spiritually, as well. He wants us to know how to have a righteous relationship with Him. He doesn't want His children to participate in acts that will affect their eternal life to the point they would have no place left in the Eternal Kingdom of God.

Look, in Romans chapter 1, Paul tells us that God often turns the ungodly, wicked and unrighteous over to their own filthy lusts so they can stew in them for awhile. Indeed, Paul states:

Romans 1:24 Wherefore **God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:**

Romans 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Romans 1:26 For this cause **God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:**

Romans 1:27 And likewise **also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly**, and receiving in themselves that recompence of their error which was meet.

Since God "gave them up" to these homosexual acts, it means *they lost their free will to simply stop on their own*. In other words, God allowed the homosexual acts they committed to become emotionally, mentally and physically *obsessive*...to become the driving force of their lives.

But here's the good news:

All a sinner needs to do in order to escape this obsession with homosexual sex is call on the Lord Jesus, in sincere repentance, commit their lives to Him, and ask Him to remove the obsession, and God will do so. In other words, simply reverse course, come back to Jesus, and be well. As it's written:

1Jn 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jn 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Therefore, when the Lord is asked by a repentant sinner to remove the homosexual inclinations he or she has confessed to, He will do so, as long as the repentance is heartfelt, and counsel is being taken, through His Word, to learn how to live a Godly life.

The Lord will simply heal the condition, just like He did “all manner of sickness” (generalized illnesses) and “all manner of disease” (homosexual inclinations) in Matthew 4:23-24.

As it’s written in so very many Bible verses, the Lord came to *forgive* us of our sins, not rub them in our faces or destroy us:

Isa 1:18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Isa 43:25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Isa 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

1Jn 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

And it’s the forgiveness of our sins that leads to the healing of our ills.

Yes, Jesus shed His blood on that cross at Calvary so *He* could take the punishment *we* deserve for our own sins, and grant us the forgiveness *He* deserved. And with that Divine forgiveness, comes Divine healing.

Yes, Jesus heals homosexuality, too. Never forget: “*And He healed them...*” (Matt 4:23-24)

And that’s the end of this word study. I hope you enjoyed it, and were edified by it.

A Sidenote for the Reader

This quick sidenote regards a discrepancy found in Dr. Bullinger's *The Companion Bible* in regards to the use of the words sickness (nosos) and disease (malakai) in Matthew 10:1, Matthew 9:35, and Matthew 4:23. I'll list those verses here, for the sake of memory:

Mat 10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal **all manner of sickness and all manner of disease**.

Mat 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, **and healing every sickness and every disease among the people**.

Mat 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing **all manner of sickness and all manner of disease** among the people.

This word study has been based on definitions found in *The Strong's Concordance* and *Green's Interlinear Bible*, where both translate the English word **sickness** from the Greek word **nosos**, and the English word **disease** from the Greek word **malakia**, in all three above verses.

Dr. Bullinger's side notes in *The Companion Bible* differ from them.

In Matthew 10:1 regarding the word **sickness**, Dr. Bullinger directs the reader to Matthew 9:35. There he writes that the word **sickness** is the Greek word **malakia** [not nosos], and is only found in Matthew 4:23 and Matthew 10:1. Yet when you go to Matthew 4:23 there is no side note listed for **sickness** as he indicated there would be. There is however, one for the word **disease** and he renders it **malakia**, as we have studied here.

Oddly, Dr. Bullinger has a work titled, "*A Critical Lexicon and Concordance to the English and Greek New Testament*." In it he translates the English words **sickness** and **disease** exactly as *The Strong's Concordance* and *Green's Interlinear Bible* have it in all three verses.

In essence his work in *The Companion Bible* seems to differ (in this instance) from his work in, "*A Critical Lexicon and Concordance to the English and Greek New Testament*."

It would be presumptuous of me to decipher his reasoning of it. It may simply be an editorial mistake, or a misprint. I'm placing it here to make the reader aware.

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