

Appendix

How to Mark Forms of Expression

Step 1: Read through the chapter, looking for *comparisons*, words such as **like**, **as**, **even as**, **just as**, and the like. Using the brown pencil, circle the word of comparison and underline the two things beings compared.

Example: ...the one who doubts is like the surf of the sea driven...

Step 2: Read through the chapter looking for *contrasts*. Contrasts are easily identified by words such as **but**, **however**, **yet**, **rather than**, and **nevertheless**. Use the red pencil to mark these. Draw a line above one item and drop the line to below the other item being contrasted, (much like the editing mark for reversing the order of something typed).

Example: ...become a forgetful hearer | but an effectual doer...

Step 3: Read through the chapter looking for and marking any *cause and effect statements*. This is not a summary statement, rather the author may use this form of expression to denote a result of an action. Words such as **therefore**, **so that**, **for**, **because**, **if so**, and **if** are often words which denote results. You may want to use a colored pencil to circle the specific word(s) which shows contrast and draw an arrow pointing to cause, then underline the effect or result.

Example: ...**But if you show partiality**, → you are committing sin...

Step 4: Read through the chapter looking for summary statements. The author will often use a summary statement in order to summarize points that he has stated. This statement will be a brief concise re-statement of what he had previously said. You may not always find summary statements in every chapter, but look carefully for them and draw a box around the summary.

Example:

Therefore, to one who knows the right thing to do, and does not do it, to him it is sin.
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Step 5: Finally look for statements of time. Words such as **when**, **now**, **then**, etc., can be statements of time. Draw a black circle around these words with the hands of a clock inside the circle.

Example: Was not Abraham justified by works when he offered up Isaac...

Eternity — Is it Eternal or is it Age-Lasting?

There is no single word in the Greek language that expresses the idea of eternity. The writers of the New Testament, however, had several different ways they could indicate the thought of *eternity* in the Greek language. The Greek mind thought in terms of “ages” —

- the past ages (**plural** [eternity past]),
- the present age (**singular** [Man's Day]),
- the age to come (**singular** [the Messianic Era]), or
- the ages of the ages (**plural** [eternity future]).

Eternal

The idea of “eternity” (a noun) or “eternal” (an adjective form of the noun) can be expressed in one of three different ways in the Greek text of the New Testament:

1) One way in which the Greek writers could express “eternity” or the idea of “eternal” was through a double use of the Greek noun *aion*, with the noun used in a **plural form** both times (each use of the noun preceded by the definite article “the” and introduced by the preposition *eis* [meaning “into,” “unto,” or “with respect to”]). Thus, the Greek phrase *eis tous aionas ton aionion* would be literally translated “unto [or, ‘with respect to’] the ages of the ages,” and is often translated in English texts “forever and ever.” The use of a plural form of the noun *aion* (i.e., *aionas*) duplicated in this manner would indicate “endless ages,” or “eternity.” Two of the passages which use this phrase are Hebrews 13:21 and 1 Peter 4:11.

Hebrews 13:21 “...equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen.”

1 Peter 4:11 “Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.”

2) Another way in which the writers of the New Testament expressed the idea of “eternity” (noun) or “eternal” (the adjective form of the noun) was through simply using the plural form of the noun, *aionas*. In this form of usage, the plural noun would be preceded by the preposition *eis* “with respect to” and the definite article *tous* “the” — *eis tous aionas*, literally meaning *with respect to the ages*, and translated “forever.” This would be a somewhat shortened form of the preceding double use of the plural noun *aionas* and would express, essentially, the same thing as above.

Two examples are found in Romans 9:5 and Romans 11:36:

Romans 9:5 “whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.”

Romans 11:36 “For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.”

3) And yet another way in which the New Testament expressed the idea of “eternity” or “eternal” is through *the context of the passage* wherein the idea of eternity is expressed. Although *the singular form of the noun or adjective is used*, the context itself must be relied upon to reveal that the idea of plural ages (eternity) was intended in the text. Examples of this are found in the following passages:

I Peter 1:24 For, "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF, 25 BUT THE WORD OF THE LORD ABIDES FOREVER [singular form]." And this is the word which was preached to you.

Romans 16:25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, 26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal [singular form] God, has been made known to all the nations, leading to obedience of faith; 27 to the only wise God, through Jesus Christ, be the glory forever [plural form]. Amen.

In these instances, the use of the word *aion* or a form thereof, is singular; yet it is obvious that the intention of the use of the word is eternal — it is the context which makes it obvious. In the first example of the use of the singular form, “but the Word of the Lord abides forever” is juxtaposed to things in nature which obviously do not abide forever. And in the second example of the use of the singular form, “eternal God” is self-evident — God is eternal.

Age-Lasting

However, in many instances in the New Testament the *singular form* of the word *aion* was intended to indicate the idea of a *singular age*, or *age-lasting*, as opposed to the idea of a *plurality of ages* or *eternity*.

One way in which the idea of a singular age can be seen, again, is through the *context of the passage*. The context of the passage itself can indicate that “age-lasting” was the idea intended when the Greek writers used the singular form of the word *aion* (even though the English translators have mis-translated the word, thereby indicating plural ages). Some good examples of this problem with the English translation can be seen in the following passages.

Hebrews 5:5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, “THOU ART MY SON, TODAY I HAVE BEGOTTEN THEE”; 6 just as He says also in another passage, “THOU ART A PRIEST FOREVER [*aion*] ACCORDING TO THE ORDER OF MELCHIZEDEK.”

Mark 10:17 And as He was setting out on a journey, a man ran up to Him and knelt before Him, and began asking Him, “Good Teacher, what shall I do to inherit eternal [*aionios*] life?”

The context of both of these passages would reveal that the subject matter at hand would be dealing with *the age to come*, not with *eternal ages*. In the first passage, Jesus will be a King/priest after the order of Melchizedek, during the coming age. The passages, which deal with Christ as a King/Priest, deal with the age to come — or the Millennial Era — not with the eternal ages. This is true throughout all of Scripture.

In the next passage, Mark chapter ten, a man asks Jesus about how to receive his inheritance in the age (*aion*, singular) to come. The fact that the inheritance — not the free gift — being the issue at hand is one of the indicating factors that the passage is dealing with the singular age to come, not with eternal life. The man asked what *he must do*; and Jesus spoke of obedience. Jesus' answer had to do with things beyond simple faith, relative to eternal salvation. His answer had to do with things concerning the man's work performed through faithful obedience. Note that "faith" is involved throughout, though connected with works (*cf.* Heb. 11:6). The inheritance in the coming age (singular age) has to do with a reward for obediently serving the Lord (*cf.* Col. 3:23-25). Keep the man's question within the context of Jesus' answer and it becomes easy to see that the free gift of *eternal* life is **not** the issue at hand, but rather life in the age to come. The conclusion of the passage leaves nothing to question.

Mark 10:29 Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake, 30 but that he shall receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age [aion] to come, eternal [aionios] life.

Here the translators correctly translated the singular noun, "and in the age to come"; but when it came to the exact use of the same singular noun forming an adjective, for unknown reasons, they indicated a plural use, "eternal life." Obviously the noun and its adjective form hold exactly the same intent. It should read, "and in the age to come, age-lasting life."

Salvation — Eternal or Age-Lasting

As pertaining to salvation, the Greek New Testament writers dealt with different aspects of salvation. Sometimes they dealt with salvation with respect to eternity, and other times they dealt with salvation with respect to the coming age.

- The former (salvation with respect to eternity) would deal with the free gift of eternal life; the latter (salvation with respect to the age to come) would have to do with the prize, or the inheritance, in the coming age.
- The former necessitates faith based on the finished work of Jesus Christ, with no works involved; the latter necessitates faithfully *working out* one's own salvation with fear and trembling.
- The former has to do with the present age extending into the ages (plural) to come; the latter has all to do with our actions during the present age (singular), with the result of these actions having to do with the age to come (the Messianic Era).

The key to properly interpreting which aspect of salvation any given passage is dealing with is determining if the passage is dealing with faith alone based on the finished work of Jesus Christ (pertaining to the free gift), or if the passage is dealing with an individual's works, emanating out of faithfulness, connected with the reward of the inheritance. If the passage deals with faith in the finished work of Jesus Christ and the gift of eternal life, then the passage is dealing with the salvation which we presently possess and the ages (plural) to come — the free gift. But if the passage is dealing with an individual's actions, connected with

loss or gain, then it is dealing with a salvation which is yet to be revealed and the reward in the age (singular) to come. One is eternal; the other is age-lasting.

The most concise example of a passage which deals with faith and the gift (of eternal life) is found in Acts chapter sixteen.

Acts 16:30 “...Sirs, what must I do to be saved?” 31 And they said, “Believe in the Lord Jesus, and you shall be saved...”

Due to the fact that this passage has to do with faith in Jesus Christ and nothing additional, it has to do with *eternal* salvation — life which begins at the moment of faith and extends into the ages (plural) to come.

But there are many passages in the New Testament, which deal with the future salvation, the salvation which is to be inherited (Heb. 1:14); this is the salvation which, has to do with the coming age, and the kingdom of Jesus Christ (*cf.* I Pet. 1:1-10). Along with the noted cross references, Matthew 19:29, Galatians 6:8, and I Timothy 6:12 are a few of the passages dealing with life in the age (singular) to come. Yet, woefully, the translators translated the singular form of the Greek word into the English as “eternal” in these passages, which has contributed to confusion among Christians concerning salvation.

Notice *works* connected with *aionios* life in these passages.

Matthew 19:29 “And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name’s sake, shall receive many times as much, and shall inherit eternal [*aionios* (lit., age-lasting)] life.”

Galatians 6:8 “For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal [*aionios* (lit., age-lasting)] life.”

I Timothy 6:12 “Fight the good fight of faith; take hold of the eternal [*aionios* (lit., age-lasting)] life to which you were called, and you made the good confession in the presence of many witnesses.”

These passages are dealing with works, not faith alone.

In conclusion, there are two aspects of salvation that must be understood:

- 1) There is an aspect of salvation which we presently possess through faith alone — the free gift for all of eternity, and
- 2) There is an aspect of salvation towards which we are to strive — the potential profit or loss connected with the coming age.

This confusion must be set straight if we are to properly understand the intent of the inspired New Testament writers concerning our salvation.

James Chapter 1

1 James, a bond-servant of God and of the Lord Jesus Christ, to the twelve tribes who are dispersed abroad, greetings.

2 Consider it all joy, my brethren, when you encounter various trials,

3 knowing that the testing of your faith produces endurance.

4 And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing.

5 But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him.

6 But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind.

7 For let not that man expect that he will receive anything from the Lord,

8 being a double-minded man, unstable in all his ways.

9 But let the brother of humble circumstances glory in his high position;

10 and let the rich man glory in his humiliation, because like flowering grass he will pass away.

James Chapter 1

11 For the sun rises with a scorching wind, and withers the grass; and its flower falls off, and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away.

12 Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life, which the Lord has promised to those who love Him.

13 Let no one say when he is tempted, “I am being tempted by God”; for God cannot be tempted by evil, and He Himself does not tempt anyone.

14 But each one is tempted when he is carried away and enticed by his own lust.

15 Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

16 Do not be deceived, my beloved brethren.

17 Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow.

18 In the exercise of His will He brought us forth by the word of truth, so that we might be, as it were, the first fruits among His creatures.

James Chapter 1

19 This you know, my beloved brethren. But let everyone be quick to hear, slow to speak and slow to anger;

20 for the anger of man does not achieve the righteousness of God.

21 Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.

22 But prove yourselves doers of the word, and not merely hearers who delude themselves.

23 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror;

24 for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was.

25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does.

26 If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless.

27 This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to keep oneself unstained by the world.

James Chapter 2

1 My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism.

2 For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes,

3 and you pay special attention to the one who is wearing the fine clothes, and say, “You sit here in a good place,” and you say to the poor man, “You stand over there, or sit down by my footstool,”

4 have you not made distinctions among yourselves, and become judges with evil motives?

5 Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?

6 But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court?

7 Do they not blaspheme the fair name by which you have been called?

8 If, however, you are fulfilling the royal law, according to the

James Chapter 2

Scripture, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF,” you are doing well.

9 But if you show partiality, you are committing sin and are convicted by the law as transgressors.

10 For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.

11 For He who said, “DO NOT COMMIT ADULTERY,” also said, “DO NOT COMMIT MURDER.” Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law.

12 So speak and so act, as those who are to be judged by the law of liberty.

13 For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.

14 What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him?

15 If a brother or sister is without clothing and in need of daily food,

16 and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not give them what is necessary for their body, what use is that?

James Chapter 2

17 Even so faith, if it has no works, is dead, being by itself.

18 But someone may well say, “You have faith, and I have works; show me your faith without the works, and I will show you my faith by my works.”

19 You believe that God is one. You do well; the demons also believe, and shudder.

20 But are you willing to recognize, you foolish fellow, that faith without works is useless?

21 Was not Abraham our father justified by works, when he offered up Isaac his son on the altar?

22 You see that faith was working with his works, and as a result of the works, faith was perfected;

23 and the Scripture was fulfilled which says, “AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS,” and he was called the friend of God.

24 You see that a man is justified by works, and not by faith alone.

25 And in the same way was not Rahab the harlot also justified by works, when she received the messengers and sent them out by another way?

26 For just as the body without the spirit is dead, so also faith without works is dead.

James Chapter 3

1 Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment.

2 For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.

3 Now if we put the bits into the horses' mouths so that they may obey us, we direct their entire body as well.

4 Behold, the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder, wherever the inclination of the pilot desires.

5 So also the tongue is a small part of the body, and yet it boasts of great things. Behold, how great a forest is set aflame by such a small fire!

6 And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell.

7 For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race.

James Chapter 3

8 But no one can tame the tongue; it is a restless evil and full of deadly poison.

9 With it we bless our Lord and Father; and with it we curse men, who have been made in the likeness of God;

10 from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way.

11 Does a fountain send out from the same opening both fresh and bitter water?

12 Can a fig tree, my brethren, produce olives, or a vine produce figs? Neither can salt water produce fresh.

13 Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom.

14 But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth.

15 This wisdom is not that which comes down from above, but is earthly, natural, demonic.

16 For where jealousy and selfish ambition exist, there is disorder and every evil thing.

17 But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.

18 And the seed whose fruit is righteousness is sown in peace by those who make peace.

James Chapter 4

1 What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members?

2 You lust and do not have; so you commit murder. And you are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask.

3 You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.

4 You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

5 Or do you think that the Scripture speaks to no purpose: “He jealously desires the Spirit which He has made to dwell in us”?

6 But He gives a greater grace. Therefore it says, “GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.”

7 Submit therefore to God. Resist the devil and he will flee from you.

8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

James Chapter 4

9 Be miserable and mourn and weep; let your laughter be turned into mourning, and your joy to gloom.

10 Humble yourselves in the presence of the Lord, and He will exalt you.

11 Do not speak against one another, brethren. He who speaks against a brother, or judges his brother, speaks against the law, and judges the law; but if you judge the law, you are not a doer of the law, but a judge of it.

12 There is only one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?

13 Come now, you who say, “Today or tomorrow, we shall go to such and such a city, and spend a year there and engage in business and make a profit.”

14 Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away.

15 Instead, you ought to say, “If the Lord wills, we shall live and also do this or that.”

16 But as it is, you boast in your arrogance; all such boasting is evil.

17 Therefore, to one who knows the right thing to do, and does not do it, to him it is sin.

James Chapter 5

1 Come now, you rich, weep and howl for your miseries which are coming upon you.

2 Your riches have rotted and your garments have become moth-eaten.

3 Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure!

4 Behold, the pay of the laborers who mowed your fields, and which has been withheld by you, cries out against you; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth.

5 You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter.

6 You have condemned and put to death the righteous man; he does not resist you.

7 Be patient, therefore, brethren, until the coming of the Lord. Behold, the farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains.

8 You too be patient; strengthen your hearts, for the coming of the Lord is at hand.

9 Do not complain, brethren, against one another, that you yourselves may not be judged; behold, the Judge is standing right at the door.

James Chapter 5

10 As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord.

11 Behold, we count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.

12 But above all, my brethren, do not swear, either by heaven or by earth or with any other oath; but let your yes be yes, and your no, no; so that you may not fall under judgment.

13 Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praises.

14 Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord;

15 and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.

16 Therefore, confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous man can accomplish much.

17 Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain; and it did not rain on the earth for three years and six months.

18 And he prayed again, and the sky poured rain, and the earth produced its fruit.

James Chapter 5

19 My brethren, if any among you strays from the truth, and one turns him back,

20 let him know that he who turns a sinner from the error of his way will save his soul from death, and will cover a multitude of sins.

Greek Lexicon

Strong's Numbers for Greek Words with Definitions

For your information, please note: The numbers below are the numbers found in Strong's Exhaustive Concordance. The word after the number is the transliteration, or the Greek word spelled with the English alphabet. The word in the parentheses is the Greek pronunciation.

The next line gives the derivation information, Kittel's page number, and the part of speech. Following the first semi-colon is the key to Kittel. The number after the semi-colon indicates the volume and page number where this word is found in Kittel's. TDNT stands for "The Theological Dictionary of the New Testament". Most, but not all, of the lexicon entries are found in Kittel. Following the second semi-colon is the part of speech. The next line indicates how many times in the Authorized Version (or KJV) that particular Greek word was translated using that particular English word. The total number of occurrences is lastly typed. Then the definitions are written. Often the context indicates which is the best definition to use. Sometimes other passages on the topic may help in choosing the best definition. If the word is a verb, checking the TENSE, MOOD, and VOICE is very helpful in having a clearer understanding of the passage in which the word is used.

The Greek lexicon used in this study was taken from the On-Line Bible software program and is based on Thayers Lexicon and Smith's Bible Dictionary.

It is important to remember that using a lexicon is like reading a commentary. It is man's attempt to get a better understanding of God's Word and is not infallible, or Spirit-breathed. As with any part of studying God's Word, it should be done only in conjunction with praying to the Holy Spirit, asking Him to fill you with His wisdom and understanding.

165 aion {ahee-ohn'}

from the same as 104; TDNT - 1:197,31; n m

AV - ever 71, world 38, never + 3364 + 1519 + 3588 6, evermore 4, age 2, eternal 2, misc 5;

- 1) for ever, an unbroken age, perpetuity of time, eternity
- 2) the worlds, universe
- 3) period of time, age

The English word "age" comes from this Greek word "aion" which can also mean:

- a) a lifetime; a period of an individual's existence on earth
- b) a segment of time: i.e. the present age, or the age to come
- c) a very long time: i.e. the age of mankind
- d) perpetuity of time: eternity (especially if used in the plural or duplicate form)
- e) occasionally it is translated: the world or universe

For help in understanding the "AION" see the sheet in the Appendix: "Eternity — is it Eternal or Age-Lasting?"

166 aionios {ahee-o'-nee-os}

This is the adjective form of 165 aion. In order to properly understand the adjective, see the definition for the noun <165>.

from 165; TDNT - 1:208,31; adj

AV - eternal 42, everlasting 25, the world began + 5550 2, since the world began + 5550 1, for ever 1

- 1) without beginning and end, that which always has been and always will be
- 2) without beginning
- 3) without end, never to cease, everlasting

264 hamartano ham-ar-tan'-o

perhaps from 1 (as a negative particle) and the base of 3313; TDNT - 1:267,44; v

AV - sin 38, trespass 3, offend 1, for your faults 1; 43

- 1) to be without a share in
- 2) to miss the mark
- 3) to err, be mistaken
- 4) to miss or wander from the path of uprightness and honour, to do or go wrong
- 5) to wander from the law of God, violate God's law, sin

182 akatastatos {ak-at-as'-tat-os}

from 1 (as a negative particle) and a derivative of 2525; TDNT - 3:447,387; adj

AV - unstable 1; 1

- 1) unstable, inconstant, restless

266 hamartia {ham-ar-tee'-ah}

from 264; TDNT - 1:267,44; n f

AV - sin 172, sinful 1, offense 1; 174

- 1) equivalent to 264
 - 1a) to be without a share in
 - 1b) to miss the mark
 - 1c) to err, be mistaken
 - 1d) to miss or wander from the path of uprightness and honour, to do or go wrong
 - 1e) to wander from the law of God, violate God's law, sin
- 2) that which is done wrong, sin, an offence, a violation of the divine law in thought or in act
- 3) collectively, the complex or aggregate of sins committed either by a single person or by many

436 anthistemi {anth-is'-tay-mee}

from 473 and 2476;; v

AV - resist 9, withstand 5; 14

- 1) to set one's self against, to withstand, resist, oppose
- 2) to set against

536 aparche {ap-ar-khay'}

from a compound of 575 and 756; TDNT - 1:484,81; n f

AV - firstfruits 8; 8

- 1) to offer firstlings or firstfruits
- 2) to take away the firstfruits of the productions of the earth which was offered to God. The first portion of the dough, from which sacred loaves were to be prepared. Hence term used of persons consecrated to God for all time.
- 3) persons superior in excellence to others of the same class

572 haplotes {hap-lot'-ace}

from 573; TDNT - 1:386,65; n f

AV - simplicity 3, singleness 2, liberality 1, bountifulness 1, liberty 1; 8

- 1) singleness, simplicity, sincerity, mental honesty
 - 1a) the virtue of one who is free from pretense and hypocrisy
- 2) not self seeking, openness of heart manifesting itself by generosity

575 apo {apo'}

a primary particle;; preposition

AV - from 393, of 129, out of 48, for 10, off 10, by 9, at 9, in 6, since + 3739 5, on 5, not tr. 16, misc. 31; 671

- 1) of separation
 - 1a) of local separation, after verbs of motion from a place i.e. of departing, of fleeing,
 - 1b) of separation of a part from the whole
 - 1b1) where of a whole some part is taken
 - 1c) of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed
 - 1d) of a state of separation, that is of distance
 - 1d1) physical, of distance of place
 - 1d2) temporal, of distance of time
- 2) of origin
 - 2a) of the place whence anything is, comes, befalls, is taken
 - 2b) of origin of a cause

616 apokueo {ap-ok-oo-eh'-o}

from 575 and the base of 2949;; v

AV - bring forth 1, begat 1; 2

- 1) to bring forth
 - 1a) from the womb
 - 1b) give birth to
- 2) produce

658 apoteleo {ap-ot-el-eh'-o}

from 575 and 5055;; v

AV - finish 1; 1

1) to perfect, to bring quite to an end

2) accomplish

659 apotithemi {ap-ot-eeth'-ay-mee}

from 575 and 5087;; v

AV - put off 2, lay aside 2, lay down 1,

cast off 1, put away 1, lay apart 1; 8

1) to put off or aside or away

672 apocwrew apochoreo ap-okh-o-reh'-o

from 575 and 5562;; v

AV - depart 3; 3

1) to go away, depart

1185 deleazo {del-eh-ad'-zo}

from the base of 1388;; v

AV - entice 1, beguile 1, allure 1; 3

1) to bait, catch by a bait

2) metaph. to beguile by blishments, allure, entice, deceive

1209 dechomai {dekh'-om-ahee}

middle voice of a primary verb; TDNT - 2:50,146; v

AV - receive 52, take 4, accept 2, take up 1; 59

1) to take with the hand

1a) to take hold of, take up

2) to take up, receive

2a) used of a place receiving one

2b) to receive or grant access to, a visitor, not to refuse intercourse or friendship

2b1) to receive hospitality

2b2) to receive into one's family to bring up or educate

2c) of the thing offered in speaking, teaching, instructing

2c1) to receive favourably, give ear to, embrace, make one's own, approve, not to reject

2d) to receive. i.e. to take upon one's self, sustain, bear, endure

3) to receive, get

3a) to learn

For Synonyms see entry 5877

1238 diadema {dee-ad'-ay-mah}

from a compound of 1223 and 1210;; n n

AV - crown 3; 3

1) a diadem

1a) a blue band marked with white which Persian kings used to bind on the turban or tiara

1b) the kingly ornament for the head, the crown

For Synonyms see entry 5833

1252 diakrino {dee-ak-ree'-no}

from 1223 and 2919; TDNT - 3:946,469;v

AV - doubt 5, judge 3, discern 2, contend 2, waver 2, misc 5; 19

- 1) to separate, make a distinction, discriminate, to prefer
- 2) to learn by discrimination, to try, decide
 - 2a) to determine, give judgment, decide a dispute
- 3) to withdraw from one, desert
- 4) to separate one's self in a hostile spirit, to oppose, strive with dispute, contend
- 5) to be at variance with one's self, hesitate, doubt

1349 dike {dee'-kay}

probably from 1166; TDNT - 2:178,168; n f

AV - vengeance 2, judgment 1, punish + 5099 1; 4

- 1) custom, usage
- 2) right, just
- 3) a suit at law
- 4) a judicial hearing, judicial decision, esp. sentence of condemnation
- 5) execution of a sentence, punishment
 - 5a) to suffer punishment
- 6) the goddess Justice, avenging justice

1364 dis {dece}

from 1417;; adv

AV - twice 4, again 2; 6

- 1) twice

1374 dipsuchos {dip'-soo-khos}

from 1364 and 5590; TDNT - 9:665,1342; adj

AV - double minded 2; 2

- 1) double minded
 - 1a) wavering, uncertain, doubting
 - 1b) divided in interest

This word, like many Greek words, is made up of two words: di <1364> and psuchos <5590>. Be sure to look up both words for a more complete understanding.

1382 dokime dok-ee-may'

from the same as 1384; TDNT - 2:255,181; n f

AV - proof 3, experience 2, trial 1, experiment 1; 7

- 1) proving, trial
- 2) approved, tried character
- 3) a proof, a specimen of tried worth

1383 dokimion {dok-im'-ee-on}

a presumed derivative of 1382; TDNT - 2:255,181; n n

AV - trying 1, trial 1; 2

- 1) the proving
- 2) that by which something is tried or proved, a test

1384 dokimos {dok'-ee-mos}

from 1380; TDNT - 2:255,183; adj

AV - approved 6, tried 1; 7

1) accepted, particularly of coins and money.

2) accepted, pleasing, acceptable

In the ancient world there was no banking system as we know it today, and no paper money.

All money was made from metal, heated until liquid, poured into moulds and allowed to cool.

When the coins were cooled, it was necessary to smooth off the uneven edges. The coins were comparatively soft and of course many people shaved them closely. In one century, more than eighty laws were passed in Athens, to stop the practice of shaving down the coins then in circulation. But some money changers were men of integrity, who would accept no counterfeit money. They were men of honour who put only genuine full weighted money into circulation.

Such men were called "dokimos" or approved". Donald Barnhouse

1391 doxa {dox'-ah}

from the base of 1380; TDNT - 2:233,178; n f

AV - glory 145, glorious 10, honour 6, praise 4, dignity 2, worship 1; 168

1) opinion, judgment, view

2) opinion, estimate, whether good or bad concerning someone

2a) in the NT always a good opinion concerning one, resulting in praise, honour, and glory

3) splendour, brightness

3a) of the moon, sun, stars

3b) magnificence, excellence, preeminence, dignity, grace

3c) majesty

3c1) a thing belonging to God

3c1) the kingly majesty which belongs to him as supreme ruler, majesty in the sense of the absolute perfection of the deity

3c2) a thing belonging to Christ

3c2a) the kingly majesty of the Messiah

3c2b) the absolutely perfect inward or personal excellency of Christ; the majesty

3c3) of the angels

3c3a) as apparent in their exterior brightness

4) a most glorious condition, most exalted state

4a) of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth

4b) the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saviour's return from heaven

1410 dunamai {doo'-nam-ah-ee}

of uncertain affinity; TDNT - 2:284,186; v

AV - can (could) 100, cannot + 3756 45, be able 37, may (might) 18,

able 3, misc 7; 210

1) to be able, have power whether by virtue of one's own ability and resources, or of a state of mind, or through favourable circumstances, or by permission of law or custom

2) to be able to do something

3) to be capable, strong and powerful

1448 eggizo {eng-id'-zo}

from 1451; TDNT - 2:330,194; v

AV - draw nigh 12, be at hand 9, come nigh 8, come near 5, draw near 4, misc 5; 43

1) to bring near, to join one thing to another

2) to draw or come near to, to approach

1492 eido {i'-do} or oida {oy'-da}

a root word; TDNT - 5:116, 673; v

AV - know 282, cannot tell + 3756 8, know how 7, wist 6, misc 19, see 314, behold 16, look 5, perceive 5, vr see 3, vr know 1; 666

1) to see

1a) to perceive with the eyes

1b) to perceive by any of the senses

1c) to perceive, notice, discern, discover

1d) to see

1d1) i.e. to turn the eyes, the mind, the attention to anything

1d2) to pay attention, observe

1d3) to see about something

1d31) i.e. to ascertain what must be done about it

1d4) to inspect, examine

1d5) to look at, behold

1e) to experience any state or condition

1f) to see i.e. have an interview with, to visit

2) to know

2a) to know of anything

2b) to know, i.e. get knowledge of, understand, perceive

2b1) of any fact

2b2) the force and meaning of something which has definite meaning

2b3) to know how, to be skilled in

2c) to have regard for one, cherish, pay attention to (1Th. 5:12)

For Synonyms see entry 5825

1721 emphutos {em'-foo-tos}

from 1722 and a derivative of 5453;; adj

AV - engrafted 1; 1

1) inborn, implanted by nature, implanted by others instruction

1828 exelko {ex-el'-ko}

from 1537 and 1670;; v

AV - draw away 1; 1

1) to draw out

2) metaph. lure forth: in hunting and fishing as game is lured from its hiding place, so man is allured from the safety of self-restraint to sin.

In Jas 1:14, the language of the hunting is transferred to the seduction of a harlot.

1939 epithumia {ep-ee-thoo-mee'-ah}

from 1937; TDNT - 3:168,339; n f

AV - lust 31, concupiscence 3, desire 3, lust after 1; 38

1) desire, craving, longing, desire for what is forbidden, lust

1971 epipotheo {ep-ee-poth-eh'-o}

from 1909 and potheo (to yearn);; v

AV - greatly desire 2, long 1, earnestly desire 1, long after 1, greatly long after 1, lust 1, desire 1, longed after + 2258 1; 9

1) to long for, desire

2) to pursue with love, to long after

3) to lust, harbour forbidden desire

2064 erchomai er'-khom-ahee

middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred [middle voice] eleuqomai eleuthomai el-yoo'-thom-ahee, or [active] elqw eltho el'-tho, which do not otherwise occur); TDNT - 2:666,257; v

AV - come 616, go 13, misc 13, vr come 1; 643

1) to come

1a) of persons

1a1) to come from one place to another, and used both of persons arriving and of those returning

1a2) to appear, make one's appearance, come before the public

2) metaph.

2a) to come into being, arise, come forth, show itself, find place or influence

2b) be established, become known, to come (fall) into or unto

3) to go, to follow one

2098 euaggelion {yoo-ang-ghel'-ee-on}

from the same as 2097; TDNT - 2:721,267; n n

AV - gospel 46, gospel of Christ 11, gospel of God 7, gospel of the Kingdom 3, misc 10; 77

1) a reward for good tidings

2) good tidings

2a) the glad tidings of the kingdom of God soon to be set up, and subsequently also of Jesus the Messiah, the founder of this kingdom. After the death of Christ, the term comprises also the preaching of (concerning) Jesus Christ as having suffered death on the cross to procure eternal salvation for the men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God

2b) the glad tidings of salvation through Christ

2c) the proclamation of the grace of God manifest and pledged in Christ

2d) the gospel

2e) as the messianic rank of Jesus was proved by his words, his deeds, and his death, the narrative of the sayings, deeds, and death of Jesus Christ came to be called the gospel or glad tidings

2222 zoe {dzo-ay'}

from 2198; TDNT - 2:832,290; n f

AV - life 133, lifetime 1; 134

1) life

1a) the state of one who is possessed of vitality or is animate

1b) every living soul

2) life

2a) of the absolute fulness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic "logos" and to Christ in whom the "logos" put on human nature

2b) life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last for ever.

2233 hegeomai {hayg-eh'-om-ahee}

middle voice of a (presumed) strengthened form of 71; TDNT - 2:907,303; v

AV - count 10, think 4, esteem 3, have rule over 3, be governor 2,

misc 6; 28

1) to lead

1a) to go before

1b) to be a leader

1b1) to rule, command

1b2) to have authority over

1b3) a prince, of regal power, governor, viceroy, chief, leading as respects influence, controlling in counsel, overseers or leaders of the churches

1b4) used of any kind of leader, chief, commander

1b5) the leader in speech, chief, spokesman

2) to consider, deem, account, think

2288 thanatos {than'-at-os}

from 2348; TDNT - 3:7,312; n m

AV - death 117, deadly 2; 119

1) the death of the body

1a) that separation (whether natural or violent) of the soul and the body by which the life on earth is ended

1b) with the implied idea of future misery in gehenna

1b1) the power of death

1c) since the nether world, the abode of the dead, was conceived as being very dark, it is equivalent to the region of thickest darkness i.e. figuratively, a region enveloped in the darkness of ignorance and sin

2) metaph., the loss of that life which alone is worthy of the name,

2a) the misery of the soul arising from sin, which begins on earth but lasts and increases after the death of the body in gehenna

3) the miserable state of the wicked dead in gehenna

4) in the widest sense, death comprising all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth, to be followed by wretchedness in gehenna

2479 ischus {is-khoos'}

from a derivative of is (force, cf eschon, a form of 2192); TDNT - 3:397,378; n f
AV - strength 4, power 2, might 2, ability 1, mightily + 1722 1, mighty 1; 11
1) ability, force, strength, might
For Synonyms see entry 5820

2549 kakia {kak-ee'-ah}

from 2556; TDNT - 3:482,391; n f
AV - malice 6, maliciousness 2, evil 1, wickedness 1, naughtiness 1; 11
1) malignity, malice, ill-will, desire to injure
2) wickedness, depravity
2a) wickedness that is not ashamed to break laws
3) evil, trouble

2726 katepheia {kat-ay'-fi-ah}

from a compound of 2596 and perhaps a derivative of the base of 5316 (meaning downcast in look); n
AV - heaviness 1; 1
1) a downcast look expressive of sorrow
2) shame, dejection, gloom

2744 kauchaomai {kow-khah'-om-ahee}

from some (obsolete) base akin to that of aucheo (to boast) and 2172; TDNT - 3:645,423; v
AV - glory 23, boast 8, rejoice 4, make boast 2, joy 1; 38
1) to glory (whether with reason or without)
2) to glory on account of a thing
3) to glory in a thing

2799 klaio {klah'-yo}

of uncertain affinity; TDNT - 3:722,436; v AV - weep 39, bewail 1; 40
1) to mourn, weep, lament
1a) weeping as the sign of pain and grief for the thing signified (i.e. for the pain and grief)
1b) of those who mourn for the dead
2) to weep for, mourn for, bewail, one
For Synonyms see entry 5804

2983 lambano lam-ban'-o

a prolonged form of a primary verb, which is use only as an alternate in certain tenses; TDNT - 4:5,495;v
AV - receive 133, take 106, have 3, catch 3, not tr 1, misc 17; 263

1) to take

1a) to take with the hand, lay hold of, any person or thing in order to use it

1a1) to take up a thing to be carried

1a2) to take upon one's self

1b) to take in order to carry away

1b1) without the notion of violence, i.e to remove, take away

1c) to take what is one's own, to take to one's self, to make one's own

1c1) to claim, procure, for one's self

1c1a) to associate with one's self as companion, attendant

1c2) of that which when taken is not let go, to seize, to lay hold of, apprehend

1c3) to take by craft (our catch, used of hunters, fisherman, etc.), to circumvent one by fraud

1c4) to take to one's self, lay hold upon, take possession of, i.e. to appropriate to one's self

1c5) catch at, reach after, strive to obtain

1c6) to take a thing due, to collect, gather (tribute)

1d) to take

1d1) to admit, receive

1d2) to receive what is offered

1d3) not to refuse or reject

1d4) to receive a person, give him access to one's self,

1d41) to regard any one's power, rank, external circumstances, and on that account to do some injustice or neglect something

1e) to take, to choose, select

1f) to take beginning, to prove anything, to make a trial of, to experience

2) to receive (what is given), to gain, get, obtain, to get back

3133 maraino {mar-ah'-ee-no}

of uncertain affinity;; v

AV - fade away 1; 1

1) to extinguish (a flame, fire, light, etc.)

2) to render arid, make to waste away, consume away, perish

3) to have a miserable end

3173 megas {meg'-as}

[including the prolonged forms, feminine megale, plural megaloi, etc., cf also 3176, 3187]; TDNT - 4:529,573; adj

AV - great 150, loud 33, misc 12; 195

1) great

1a) of the external form or sensible appearance of things (or of persons)

1a1) in particular, of space and its dimensions, as respects

1a1a) mass and weight: great

1a1b) compass and extent: large, spacious

1a1c) measure and height: long

1a1d) stature and age: great, old

1b) of number and quantity: numerous, large, abundant

1c) of age: the elder

1d) used of intensity and its degrees: with great effort, of the affections and emotions of the mind, of natural events powerfully affecting the senses: violent, mighty, strong

2) predicated of rank, as belonging to

2a) persons, eminent for ability, virtue, authority, power

2b) things esteemed highly for their importance: of great moment, of great weight, importance

2c) a thing to be highly esteemed for its excellence: excellent

3) splendid, prepared on a grand scale, stately

4) great things

4a) of God's preeminent blessings

4b) of things which overstep the province of a created being, proud (presumptuous) things, full of arrogance, derogatory to the majesty of God

3187 meizon {mide'-zone}

irregular comparative of 3173;; adj comparative

AV - greater 34, greatest 9, elder 1, more 1; 45

1) greater, larger, elder, stronger

3428 moichalis {moy-khal-is'}

a prolonged form of the feminine of 3432; TDNT - 4:729,605; n f

AV - adulterous 3, adulteress 3, adultery 1; 7

1) an adulteress

2) as the intimate alliance of God with the people of Israel was likened to a marriage, those who relapse into idolatry are said to commit adultery or play the harlot

2a) fig. equiv. to faithless to God, unclean, apostate

3498 nekros nek-ros'

from an apparently primary nekus (a corpse); TDNT - 4:892,627; adj

AV - dead 132; 132

1) properly

1a) one that has breathed his last, lifeless

1b) deceased, departed, one whose soul is in heaven or hell

1c) destitute of life, without life, inanimate

2) metaph.

2a) spiritually dead

2a1) destitute of a life that recognises and is devoted to God, because given up to trespasses and sins

2a2) inactive as respects doing right

2b) destitute of force or power, inactive, inoperative

3639 olethros {ol'-eth-ros}

from a primary ollumi (to destroy, a prolonged form); TDNT - 5:168,681; n m

AV - destruction 4; 4

1) ruin, destroy, death

1a) for the destruction of the flesh, said of the external ills and troubles by which the lusts of the flesh are subdued and destroyed

3648 holokleros {hol'-ok'-lay-ros}

from 3650 and 2819; TDNT - 3:766,442; adj

AV - whole 1, entire 1; 2

1) complete in all its parts, in no part wanting or unsound, complete, entire, whole

1a) of a body without blemish or defect, whether of a priest or of a victim

1b) free from sin, faultless

1c) complete in all respects, consummate

3786 ophelos {of-el-os}

from ophello (to heap up, i.e. accumulate or benefit);; n n

AV - it profiteth 2, it advantageth 1; 3

1) advantage, profit

3985 peirazo {pi-rad'-zo}

from 3984; TDNT - 6:23,822; v

AV - tempt 29, try 4, tempter 2, prove 1, assay 1, examine 1, go about 1; 39

1) to try whether a thing can be done

1a) to attempt, endeavour

2) to try, make trial of, test: for the purpose of ascertaining his quantity, or what he thinks, or how he will behave himself

2a) in a good sense

2b) in a bad sense, to test one maliciously, craftily to put to the proof his feelings or judgments

2c) to try or test one's faith, virtue, character, by enticement to sin

2c1) to solicit to sin, to tempt

1c1a) of the temptations of the devil

2d) after the OT usage

2d1) of God: to inflict evils upon one in order to prove his character and the steadfastness of his faith

2d2) men are said to tempt God by exhibitions of distrust, as though they wished to try whether he is not justly distrusted

2d3) by impious or wicked conduct to test God's justice and patience, and to challenge him, as it were to give proof of his perfections.

3986 peirasmos {pi-ras-mos'}

from 3985; TDNT - 6:23,822; n m

AV - temptation 19, temptations 1, try 1; 21

1) an experiment, attempt, trial, proving

1a) trial, proving: the trial made of you by my bodily condition, since condition served as to test the love of the Galatians toward Paul (Gal. 4:14)

1b) the trial of man's fidelity, integrity, virtue, constancy

1b1) an enticement to sin, temptation, whether arising from the desires or from the outward circumstances

1b2) an internal temptation to sin

1b2a) of the temptation by which the devil sought to divert Jesus the Messiah from his divine errand

1b3) of the condition of things, or a mental state, by which we are enticed to sin, or to a lapse from the faith and holiness

1b4) adversity, affliction, trouble: sent by God and serving to test or prove one's character, faith, holiness

1c) temptation (i.e. trial) of God by men

1c1) rebellion against God, by which his power and justice are, as it were, put to the proof and challenged to show themselves

4050 perisseia {per-is-si'-ah}

from 4052; TDNT - 6:63,828; n f

AV - abundance 2, abundantly 1, superfluity 1; 4

1) abundance, superabundantly, superfluously

2) superiority, preference, pre-eminence

3) gain, profit

4) residue, remains: the wickedness remaining over in a Christian from his state prior to conversion

Note: Used by the Greeks to describe the excess wax in their ears.

4102 pistis {pis'-tis}

from 3982; TDNT - 6:174,849; n f

AV - faith 239, assurance 1, believe + 1537 1, belief 1, them that believe 1, fidelity 1; 244

1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it

1a) relating to God

1a1) the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ

1b) relating to Christ

1b1) a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain salvation in the kingdom of God

1c) the religious beliefs of Christians

1d) belief with the predominate idea of trust (or confidence) whether in God or in Christ, bringing from faith in the same

2) fidelity, faithfulness

2a) the character of one who can be relied on

4383 prosopon {pros'-o-pon}

from 4314 and ops (the visage, from 3700); TDNT - 6:768,950; n n

AV - face 55, person 7, presence 7, countenance 3, not tr 1, misc 5; 78

1) the face

1a) the front of the human head

1b) countenance, look

1b1) the face so far forth as it is the organ of sight, and by it various movements and changes) the index of the inward thoughts and feelings

1c) the appearance one presents by his wealth or property, his rank or low condition

1c1) outward circumstances, external condition

1c2) used in expressions which denote to regard the person in one's judgment and treatment of men

2) the outward appearance of inanimate things

4507 rhuparia {hroo-par-ee'-ah}

from 4508;; n f

AV - filthiness 1; 1

1) to make filthy, befoul

2) to defile, dishonour

3) to make filthy

4678 sophia {sof-ee'-ah}

from 4680; TDNT - 7:465,1056; n f

AV - wisdom 51; 51

1) wisdom, broad and full of intelligence; used of the knowledge of very diverse matters

1a) the wisdom which belongs to men

1a1) spec. the varied knowledge of things human and divine, acquired by acuteness and experience, and summed up in maxims and proverbs

1a2) the science and learning

1a3) the act of interpreting dreams and always giving the sagest advice

1a4) the intelligence evinced in discovering the meaning of some mysterious number or vision

1a5) skill in the management of affairs

1a6) devout and proper prudence in intercourse with men not disciples of Christ, skill and discretion in imparting Christian truth

1a7) the knowledge and practice of the requisites for godly and upright living

1b) supreme intelligence, such as belongs to God

1b1) to Christ

1b2) the wisdom of God as evinced in forming and executing counsels in the formation and government of the world and the scriptures

4680 sophos sof-os'

akin to saphes (clear); TDNT - 7:465,1056; adj

AV - wise 22; 22

1) wise

1a) skilled, expert: of artificers

1b) wise, skilled in letters, cultivated, learned

1b1) of the Greek philosophers and orators

1b2) of Jewish theologians

1b3) of Christian teachers

1c) forming the best plans and using the best means for their execution

4735 stephanos {stef'-an-os}

from an apparently primary stepho (to twine or wreath); TDNT - 7:615,1078; n m

AV - crown 18; 18

1) a crown

1a) a mark of royal or (in general) exalted rank

1a1) the wreath or garland which was given as a prize to victors in public games

1b) metaph. the eternal blessedness which will be given as a prize to the genuine servants of God and Christ: the crown (wreath) which is the reward of the righteousness

1c) that which is an ornament and honour to one

4815 sullambano {sool-lam-ban'-o}

from 4862 and 2983; TDNT - 7:759,1101; v

AV - take 8, conceive 5, help 2, catch 1; 16

1) to seize, take: one as prisoner

2) to conceive, of a woman

2a) metaph. of lust whose impulses a man indulges

3) to seize for one's self

3a) in a hostile sense, to make (one a permanent) prisoner

4) to take hold together with one, to assist, help, to succour

4862 sun soon

a primary preposition denoting union; TDNT - 7:766,1102; prep

AV - with 123, beside 1, accompany + **2064** 1; 125

1) with

See the root for this word <2064>

4982 sozo {sode'-zo}

from a primary sos (contraction for obsolete saoz, "safe"); TDNT - 7:965,1132; v

AV - save 93, make whole 9, heal 3, be whole 2, misc 3; 110

1) to save, keep safe and sound, to rescue from danger or destruction

1a) one (from injury or peril)

1a1) to save a suffering one (from perishing), i.e. one suffering from disease, to make well, heal, restore to health

1b1) to preserve one who is in danger of destruction, to save or rescue

1b) to save in the technical biblical sense

1b1) negatively

1b1a) to deliver from the penalties of the Messianic judgment

1b1b) to save from the evils which obstruct the reception of the Messianic deliverance

5003 talaiporeo {tal-ahee-po-reh'-o}

from 5005;; v

AV - be afflicted 1; 1

- 1) to toil heavily, to endure labours and hardships
- 2) to be afflicted
- 3) to feel afflicted and miserable
- 4) to afflict

5014 tapeinosis {tap-i'-no-sis}

from 5013; TDNT - 8:1,1152; n f

AV - low estate 1, humiliation 1, vile 1, be made low 1; 4

- 1) lowness, low estate
- 2) metaph.
 - 2a) spiritual abasement, leading one to perceive and lament his (moral) littleness and guilt

5046 teleios {tel'-i-os}

from 5056; TDNT - 8:67,1161; adj

AV - perfect 17, man 1, of full age 1; 19

- 1) brought to its end, finished
- 2) wanting nothing necessary to completeness
- 3) perfect
- 4) that which is perfect
 - 4a) consummate human integrity and virtue
 - 4b) of men
 - 4b1) full grown, adult, of full age, mature

5048 teleioo {tel-i-o'-o}

from 5046; TDNT - 8:79,1161; v

AV - make perfect 12, perfect 4, finish 4, fulfil 2, be perfect 1, consecrate 1; 24

- 1) to make perfect, complete
 - 1a) to carry through completely, to accomplish, finish, bring to an end
- 2) to complete (perfect)
 - 2a) add what is yet wanting in order to render a thing full
 - 2b) to be found perfect
- 3) to bring to the end (goal) proposed
- 4) to accomplish
 - 4a) bring to a close or fulfilment by event
 - 4a1) of the prophecies of the scriptures

5056 telos {tel'-os}

from a primary tello (to set out for a definite point or goal); TDNT - 8:49,1161; n n

AV - end 35, custom 3, uttermost 1, finally 1, ending 1, by (one's) continual + 1519 1; 42

1) end

1a) termination, the limit at which a thing ceases to be (always of the end of some act or state, but not of the end of a period of time)

1b) the end

1b1) the last in any succession or series

1b2) eternal

1c) that by which a thing is finished, its close, issue

1d) the end to which all things relate, the aim, purpose

2) toll, custom (i.e. indirect tax on goods)

5087 tithemi {tith'-ay-mee}

a prolonged form of a primary theo {theh'-o} (which is used only as alternate in certain tenses); TDNT - 8:152,1176; v

AV - lay 28, put 18, lay down 12, make 10, appoint 6, kneel down + 1119 + 3588 5, misc 17; 96

1) to set, put, place

1a) to place or lay

1b) to put down, lay down

1b1) to bend down

1b2) to lay off or aside, to wear or carry no longer

(Continued on next page)

1b3) to lay by, lay aside money

1c) to set on (serve) something to eat or drink

1d) to set forth, something to be explained by discourse

2) to make

2a) to make (or set) for one's self or for one's use

3) to set, fix establish

3a) to set forth

3b) to establish, ordain

5099 tino {tee'-no}

strengthened for a primary tio {tee'-o} (which is only used as an alternate in certain tenses); v

AV - be punished + 1349 1; 1

1) to pay, to recompense

2) to pay penalty, suffer punishment

5219 hupakouo {hoop-ak-oo'-o}

from 5259 and 191; TDNT - 1:223,34; v

AV - obey 18, be obedient to 2, hearken 1; 21

1) to listen, to harken

1a) of one who on the knock at the door comes to listen who it is, (the duty of a porter)

2) to harken to a command

2a) to obey, be obedient to, submit to

5281 hupomone {hoop-om-on-ay'}

from 5278; TDNT - 4:581,581; n f

AV - patience 29, enduring 1, patient continuance 1, patient waiting 1; 32

1) steadfastness, constancy, endurance

1a) in the NT the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety even the greatest trials and sufferings

1b) patiently, and steadfastly

2) a patient, steadfast waiting for

3) a patient enduring, sustaining, perseverance

5288 hupostello {hoop-os-tel'-lo}

from 5259 and 4724; TDNT - 7:597,1074; v

AV - keep back 1, shun 1, withdraw 1, draw back 1; 4

1) to draw back, let down, lower

1a) to withdraw: of a timid person

2) to withdraw one's self, i.e. to be timid, to cover, shrink

2a) of those who from timidity hesitate to avow what they believe

2b) to be unwilling to utter from fear

2c) to shrink from declaring, to conceal, dissemble

5293 hupotasso {hoop-ot-as'-so}

from 5259 and 5021; TDNT - 8:39,1156; v

AV - put under 6, be subject unto 6, be subject to 5, submit (one's) self unto 5, submit (one's) self to 3, be in subjection unto 2, put in subjection under 1, misc 12; 40

1) to arrange under, to subordinate

2) to subject, put in subjection

3) to subject ones self, obey

4) to submit to ones control

5) to yield to ones admonition or advice

6) to obey, be subject

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A Greek military term meaning "to arrange troop divisions in a military fashion under the command of a leader". In non-military use, it was "a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden".

5312 hupsoo {hoop-so'-o}

from 5311; TDNT - 8:606,1241; v

AV - exalt 14, lift up 6; 20

1) to lift up on high, to exalt

2) metaph.

2a) to raise to the very summit of opulence and prosperity

2b) to exalt, to raise to dignity, honour and happiness

5343 pheugo {fyoo'-go}

apparently a primary verb;; v

AV - flee 26, escape 3, flee away 2; 31

- 1) to flee away, seek safety by flight
- 2) metaph. to flee (to shun or avoid by flight) something abhorrent, esp. vices
- 3) to be saved by flight, to escape safely out of danger
- 4) poetically, to flee away, vanish

5356 phthora {fthor-ah'}

from 5351; TDNT - 9:93,1259; n f

AV - corruption 7, to perish + 1519 1, destroy 1; 9

- 1) corruption, destruction, perishing
 - 1a) that which is subject to corruption, what is perishable
 - 1b) sometimes used in the Christian sense, eternal misery in hell
- 2) sometimes us in the NT, in an ethical sense, corruption i.e. moral decay

479 chara {khar-ah'}

from 5463; TDNT - 9:359,1298; n f

AV - joy 51, gladness 3, joyful 1, joyous 1, joyfulness 1, joyfully + 3326 1, greatly 1; 59

- 1) joy, gladness
 - 1a) the joy received from you
 - 1b) the cause or occasion of joy
 - 1b1) of persons who are one's joy

5562 choreo {kho-reh'-o}

from 5561;; v

AV - receive 3, contain 2, come 1, go 1, have place 1, cannot receive + 3756 1, be room to receive 1; 10

- 1) to leave space (which may be filled or occupied by another),
to make room, give place, yield
 - 1a) to retire
 - 1b) metaph. to betake one's self, turn one's self
- 2) to go forward, advance, proceed, succeed
- 3) to have space or room for receiving or holding something

5590 psuche {psoo-khay'}

from 5594; TDNT - 9:608,1342; n f

AV - soul 58, life 40, mind 3, heart 1, heartily + 1537 1, not tr 2; 105

1) breath

1a) the breath of life

1a1) the vital force which animates the body and shows itself in breathing

1a1a) of animals

1a12) of men

1b) life

1c) that in which there is life

1c1) a living being, a living soul

2) the soul

2a) the seat of the feelings, desires, affections, aversions (our heart, soul etc.)

2b) the (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life

2c) the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body)