

Appendix

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Old Testament Lexicon¹

Information taken from Power Bible CD software available through
Phil Lindner 1-800-243-7124 or
www.powerbible.com

0127. 'adamah

from 119; soil (from its general redness):--country, earth, ground, husband(-man) (-ry), land.

0119. 'adam

to show blood (in the face), i.e. flush or turn rosy:--be (dyed, made) red (ruddy).

0776. 'erets

from an unused root probably meaning to be firm; the earth (at large, or partitively a land):--X common, country, earth, field, ground, land, X nations, way, + wilderness, world.

0974. bachan

a primitive root; to test (especially metals); generally and figuratively, to investigate:--examine, prove, tempt, try (trial).

01254. bara'

a primitive root; (absolutely) to create; (qualified) to cut down (a wood), select, feed (as formative processes):--choose, create (creator), cut down, dispatch, do, make (fat).

01870. derek

from 1869; a road (as trodden); figuratively, a course of life or mode of action, often adverb:--along, away, because of, + by, conversation, custom, (east-)ward, journey, manner, passenger, through, toward, (high-) (path-)way(-side), whither(-soever).

01869. darak

a primitive root; to tread; by implication, to walk; also to string a bow (by treading on it in bending):--archer, bend, come, draw, go (over), guide, lead (forth), thresh, tread (down), walk.

02706. choq

from 2710; an enactment; hence, an appointment (of time, space, quantity, labor or usage):--appointed, bound, commandment, convenient, custom, decree(-d), due, law, measure, X necessary, ordinance(-nary), portion, set time, statute, task.

¹ It must be noted that the definitions we read of the Greek and Hebrew words are *man-made* definitions, and thus subject to error. The Strong's definitions are extremely useful tools in the study of Scripture, but should never be used in substitution of God's Word. It is always necessary to study the context of each word within God's Word, and study its usage throughout the Scriptures to get its actual meaning.

02710. chaqaq

a primitive root; properly, to hack, i.e. engrave (Judges 5:14, to be a scribe simply); by implication, to enact (laws being cut in stone or metal tablets in primitive times) or (gen.) prescribe:--appoint, decree, governor, grave, lawgiver, note, pourtray, print, set.

03742. karuwb

of uncertain derivation; a cherub or imaginary figure:--cherub, (plural) cherubims

04428. melek

from 4427; a king:--king, royal.

04427. malak

a primitive root; to reign; inceptively, to ascend the throne; causatively, to induct into royalty; hence (by implication) to take counsel:--consult, X indeed, be (make, set a, set up) king, be (make) queen, (begin to, make to) reign(-ing), rule, X surely.

04473. mimshach

from 4886, in the sense of expansion; outspread (i.e. with outstretched wings):--anointed.

04886. mashach

a primitive root; to rub with oil, i.e. to anoint; by implication, to consecrate; also to paint:--anoint, paint.

04687. mitsvah

from 6680; a command, whether human or divine (collectively, the Law):--(which was) commanded(-ment), law, ordinance, precept.

06680. tsavah

a primitive root; (intensively) to constitute, enjoin:--appoint, (for-)bid, (give a) charge, (give a, give in, send with) command(-er, -ment), send a messenger, put, (set) in order.

04941. mishpat

from 8199; properly, a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or (participant's) divine law, individual or collective), including the act, the place, the suit, the crime, and the penalty; abstractly, justice, including a participant's right or privilege (statutory or customary), or even a style:--+ adversary, ceremony, charge, X crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just(-ice, -ly), (manner of) law(-ful), manner, measure, (due) order, ordinance, right, sentence, usest, X worthy, + wrong.

08199. shaphat

a primitive root; to judge, i.e. pronounce sentence (for or against); by implication, to vindicate or punish; by extension, to govern; passively, to litigate (literally or figuratively):--+ avenge, X that condemn, contend, defend, execute (judgment), (be a) judge(-ment), X needs, plead, reason, rule.

05254. nacah

a primitive root; to test; by implication, to attempt:--adventure, assay, prove, tempt, try.

05377. nasha'

a primitive root; to lead astray, i.e. (mentally) to delude, or (morally) to seduce:--beguile, deceive, X greatly, X utterly.

05713. `edah

feminine of 5707 in its techn. sense; testimony:-- testimony, witness.

05707. `ed

contracted from 5749 ; concretely, a witness; abstractly, testimony; specifically, a recorder, i.e. prince:--witness.

05749. `uwd

a primitive root; to duplicate or repeat; by implication, to protest, testify (as by reiteration); intensively, to encompass, restore (as a sort of reduplication):--admonish, charge, earnestly, lift up, protest, call (take) to record, relieve, rob, solemnly, stand upright, testify, give warning, (bear, call to, give, take to) witness.

05769. owlam

or lolam {o-lawm'}; from 5956; properly, concealed, i.e. the vanishing point; generally, time out of mind (past or future), i.e. (practically) eternity; frequently, adverbial (especially with prepositional prefix) always:--alway(-s), ancient (time), any more, continuance, eternal, (for, (n-))ever(-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end).

05956. alam

a primitive root; to veil from sight, i.e. conceal (literally or figuratively):--X any ways, blind, dissembler, hide (self), secret (thing).

06231. `ashaq

a primitive root; to press upon, i.e. oppress, defraud, violate, overflow:--get deceitfully, deceive, defraud, drink up, (use) oppress((-ion)), -or), do violence (wrong).

06490. piquwd

or piqud {pik-kood'}; from 6485; properly, appointed, i.e. a mandate (of God; plural only, collectively, for the Law):--commandment, precept, statute.

06485. paqad

a primitive root; to visit (with friendly or hostile intent); by analogy, to oversee, muster, charge, care for, miss, deposit, etc.:--appoint, X at all, avenge, bestow, (appoint to have the, give a) charge, commit, count, deliver to keep, be empty, enjoin, go see, hurt, do judgment, lack, lay up, look, make, X by any means, miss, number, officer, (make) overseer, have (the) oversight, punish, reckon, (call to) remember(-brance), set (over), sum, X surely, visit, want.

06601. pathah

a primitive root; to open, i.e. be (causatively, make) roomy; usually figuratively (in a mental or moral sense) to be (causatively, make) simple or (in a sinister way) delude:--allure, deceive, enlarge, entice, flatter, persuade, silly (one).

06666. tsadaqah

From 6663; rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity):--justice, moderately, right(-eous) (act, -ly, -ness).

06663. tsadaq

a primitive root; to be (causatively, make) right (in a moral or forensic sense):--cleanse, clear self, (be, do) just(-ice, -ify, -ify self), (be turn to) righteous(-ness).

06884. tsaraph

a primitive root; to fuse (metal), i.e. refine (literally or figuratively):--cast, (re-)fine(-er), founder, goldsmith, melt, pure, purge away, try.

06924. qedem

or qedmah {kayd'-maw}; from 6923; the front, of place (absolutely, the fore part, relatively the East) or time (antiquity); often used adverbially (before, anciently, eastward):--aforetime, ancient (time), before, east (end, part, side, -ward), eternal, X ever(-lasting), forward, old, past.

06923. qadam

a primitive root; to project (one self), i.e. precede; hence, to anticipate, hasten, meet (usually for help):--come (go, (flee)) before, + disappoint, meet, prevent.

07307. ruwach

from 7306; wind; by resemblance breath, i.e. a sensible (or even violent) exhalation; figuratively, life, anger, unsubstantiality; by extension, a region of the sky; by resemblance spirit, but only of a rational being (including its expression and functions):--air, anger, blast, breath, X cool, courage, mind, X quarter, X side, spirit((-ual)), tempest, X vain, ((whirl-))wind(-y).

07306. ruwach

a primitive root; properly, to blow, i.e. breathe; only (literally) to smell or (by implication, perceive (figuratively, to anticipate, enjoy):--accept, smell, X touch, make of quick understanding.

07411. ramah

a primitive root; to hurl; specifically, to shoot; figuratively, to delude or betray (as if causing to fall):--beguile, betray, (bow-)man, carry, deceive, throw.

07686. shagah

a primitive root; to stray (causatively, mislead), usually (figuratively) to mistake, especially (morally) to transgress; by extension (through the idea of intoxication) to reel, (figuratively) be enraptured:--(cause to) go astray, deceive, err, be ravished, sin through ignorance, (let, make to) wander.

08199. shaphat

a primitive root; to judge, i.e. pronounce sentence (for or against); by implication, to vindicate or punish; by extension, to govern; passively, to litigate (literally or figuratively):--+ avenge, X that condemn, contend, defend, execute (judgment), (be a) judge(-ment), X needs, plead, reason, rule.

08269.

from 8323; a head person (of any rank or class):--captain (that had rule), chief (captain), general, governor, keeper, lord, ((-task-))master, prince(-ipal), ruler, steward.

08323. sarar

a primitive root; to have (transitively, exercise; reflexively, get) dominion:--X altogether, make self a prince, (bear) rule.

08398. tebel

from 2986; the earth (as moist and therefore inhabited); by extension, the globe; by implication, its inhabitants; specifically, a partic. land, as Babylonia, Palestine:--habitable part, world.

02986. yabal

a primitive root; properly, to flow; causatively, to bring (especially with pomp):--bring (forth), carry, lead (forth).

08451. towrah

or torah {to-raw'}; from 3384; a precept or statute, especially the Decalogue or Pentateuch:--law.

03384. yarah,

or (2 Chr. 26:15) yara; {yaw-raw'}; a primitive root; properly, to flow as water (i.e. to rain); transitively, to lay or throw (especially an arrow, i.e. to shoot); figuratively, to point out (as if by aiming the finger), to teach:--(+) archer, cast, direct, inform, instruct, lay, shew, shoot, teach(-er,-ing), through.

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96. **adokimos**

from 1 (as a negative particle) and 1384; unapproved, i.e. rejected; by implication, worthless (literally or morally):--castaway, rejected, reprobate.

1384. **dokimos**

from 1380; properly, acceptable (current after assayal), i.e. approved:--approved, tried.

1380. **dokeo**

a prolonged form of a primary verb, doko (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly):--be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

1166. **deiknuo**

a prolonged form of an obsolete primary of the same meaning; to show (literally or figuratively):--shew.

165³ aion (This is the noun form of the word; the adjective form of the word is <166> aionios.)

1. Forever, an unbroken age, perpetuity of time, eternity
2. The worlds, universe
3. Period of time, age

The English word “age” is from the Greek word “aion” which means:

1. A lifetime: the period of an individual’s existence on earth
2. A segment of time: such as this present age or the age to come (singular)
3. A very long time: such as the age of mankind
4. Perpetuity of time: eternity (especially if used in plural form)
5. Occasionally “aion” is translated “world” or “universe”

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³ There is an Appendix article titled “Eternity—Is it Eternal or Age-lasting” which may be helpful to you in understanding the uses of this word in Scripture. The context is necessary in understanding which definition this word denotes—whether it is used in the sense of eternal or age-lasting.

166⁴ aionios (See the noun form of the word <165> aion.)

1. Without beginning and end, that which always has been and always will be
2. Without beginning
3. Without end, never to cease, everlasting

Vines describes this word as meaning a duration, either a) undefined, but not endless or b) undefined because it is endless. This word often is used in the singular form in the NT and would have to do with *an age (age-lasting)*, and would **not** mean eternal.

225. aletheia

from 227; truth:--true, X truly, truth, verity.

227. alethes

from 1 (as a negative particle) and 2990; true (as not concealing):--true, truly, truth.

2990. lanthano

a prolonged form of a primary verb, which is used only as an alternate in certain tenses; to lie hid (literally or figuratively); often used adverbially, unwittingly:--be hid, be ignorant of, unawares.

436. anthistemi

from 473 and 2476; to stand against, i.e. oppose:--resist, withstand.

473. anti

a primary particle; opposite, i.e. instead or because of (rarely in addition to):--for, in the room of. Often used in composition to denote contrast, requital, substitution, correspondence, etc.

2476. histemi

a prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively):--abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

570. apistia

from 571; faithlessness, i.e. (negatively) disbelief (lack of Christian faith), or (positively) unfaithfulness (disobedience):--unbelief.

571. apistos

from 1 (as a negative particle) and 4103; (actively) disbelieving; (passively) untrustworthy (person), or incredible (thing):--that believeth not, faithless, incredible thing, infidel, unbeliever(-ing).

4103. pistos

from 3982; objectively, trustworthy; subjectively, trustful:--believe(-ing, -r), faithful(-ly), sure, true.

3982. peitho

a primary verb; to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence

⁴ There is an Appendix article titled "Eternity—Is it Eternal or Age-lasting" which may be helpful to you in understanding the uses of this word in Scripture. The context is necessary in understanding which definition this word denotes—whether it is used in the sense of eternal or age-lasting.

or authority), to rely (by inward certainty):--agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

684. apoleia

from a presumed derivative of 622; ruin or loss (physical, spiritual or eternal):--damnable(-nation), destruction, die, perdition, X perish, pernicious ways, waste.

622. apollumi

from 575 and the base of 3639; to destroy fully (reflexively, to perish, or lose), literally or figuratively:--destroy, die, lose, mar, perish.

575. apo

a primary particle; "off," i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative):--(X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

3639. olethros

from a primary ollumi (to destroy; a prolonged form); ruin, i.e. death, punishment:--destruction.

863. aphiemi

from 575 and hiemi (to send; an intensive form of eimi, to go); to send forth, in various applications (as follow):--cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

575. apo

a primary particle; "off," i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative):--(X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

906. ballo

a primary verb; to throw (in various applications, more or less violent or intense):--arise, cast (out), X dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

1093. ge

contracted from a primary word; soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application):--country, earth(-ly), ground, land, world.

1108. gnosis,

from 1097; knowing (the act), i.e. (by implication) knowledge:--knowledge, science.

1097. ginosko

a prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed):--allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.

1343. dikaiosune

from 1342; equity (of character or act); specially (Christian) justification:--righteousness.

342. dikaios

from 1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively):--just, meet, right(-eous).

1349. dike

right (as self-evident), i.e. justice (the principle, a decision, or its execution):--judgment, punish, vengeance.

1347. dikaiosios

from 1344; acquittal (for Christ's sake):--justification.

1344. dikaios

from 1342; to render (i.e. show or regard as) just or innocent:--free, justify(-ier), be righteous.

1342. dikaios

from 1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively):--just, meet, right(-eous).

1349. dike

right (as self-evident), i.e. justice (the principle, a decision, or its execution):--judgment, punish, vengeance.

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1384. dokimos

from 1380; properly, acceptable (current after assay), i.e. approved:--approved, tried.

1380. dokeo

a prolonged form of a primary verb, doko of the same meaning; to think; by implication, to seem (truthfully or uncertainly):--be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

1492. eido

a primary verb; used only in certain past tenses, the others being borrowed from the equivalent 3700 and 3708; properly, to see (literally or figuratively); by implication, (in the perfect tense only) to know:--be aware, behold, X can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot. Compare 3700.

1515. eirene

probably from a primary verb eiro (to join); peace (literally or figuratively); by implication, prosperity:--one, peace, quietness, rest, + set at one again.

1818. exapatao

from 1537 and 538; to seduce wholly;--beguile, deceive.

1537. ek

a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote);--after, among, X are, at, betwixt(-yond), by (the means of), exceedingly, (+ abundantly above), for(- th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, X thenceforth, through, X unto, X vehemently, with(-out). Often used in composition, with the same general import; often of completion.

538. apatao

of uncertain derivation; to cheat, i.e. delude;--deceive.

1922. epignosis

from 1921; recognition, i.e. (by implication) full discernment, acknowledgement;--(ac-)knowledge(-ing, -ment).

1921. epiginosko

from 1909 and 1097; to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge;--(ac-, have, take)know(-ledge, well), perceive.

1909. epi

a primary preposition; properly, meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.;--about (the times), above, after, against, among, as long as (touching), at, beside, X have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with. **In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).**

1097. ginosko

a prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed);--allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.

2091. hetoimasia

from 2090; preparation;--preparation.

2090. hetoimazo

from 2092; to prepare;--prepare, provide, make ready.

2092. hetoimos

from an old noun heteos (fitness); adjusted, i.e. ready;--prepared, (made) ready(-iness, to our hand).

2098. euaggelion

from the same as 2097; a good message, i.e. the gospel;--gospel.

2097. euaggelizo

from 2095 and 32; to announce good news ("evangelize") especially the gospel:--declare, bring (declare, show) glad (good) tidings, preach (the gospel).

2095. eu

neuter of a primary eus (good); (adverbially) well:--good, well (done).

32. aggelos

from aggelos (to bring tidings); a messenger; especially an "angel"; by implication, a pastor:--angel, messenger.

2315. theopneustos

from 2316 and a presumed derivative of 4154; divinely breathed in:--given by inspiration of God.

2316. theos

of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very:--X exceeding, God, god(-ly, -ward).

4154. pneo

a primary word; to breathe hard, i.e. breeze:--blow. Compare 5594.

2518. katheudo

from 2596 and heudo (to sleep); to lie down to rest, i.e. (by implication) to fall asleep (literally or figuratively):--(be a-)sleep.

2596. kata

a primary particle; (prepositionally) down (in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined):--about, according as (to), after, against, (when they were) X alone, among, and, X apart, (even, like) as (concerning, pertaining to touching), X aside, at, before, beyond, by, to the charge of, (charita-)bly, concerning, + covered, (dai-)ly, down, every, (+ far more) exceeding, X more excellent, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, + by any means, beyond (out of measure, X mightily, more, X natural, of (up-)on (X part), out (of every), over against, (+ your) X own, + particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), X uttermost, where(-by), with. In composition it retains many of these applications, and frequently denotes opposition, distribution, or intensity.

2837. koimao

from 2749; to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease:--(be a-, fall a-, fall on) sleep, be dead.

2749. keimai

of a primary verb; to lie outstretched (literally or figuratively):--be (appointed, laid up, made, set), lay, lie.

2889. kosmos

orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally)):--adorning, world.

3063. loipon

something remaining (adverbially):--besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

3809. paideia

tutorage, i.e. education or training; by implication, disciplinary correction:--chastening, chastisement, instruction, nurture.

3811. paideuo

from 3816; to train up a child, i.e. educate, or (by implication), discipline (by punishment):--chasten(-ise), instruct, learn, teach.

3816. pais

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

3844. para

a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local (especially beyond or opposed to) or causal (on account of):--above, against, among, at, before, by, contrary to, X friend, from, + give (such things as they), + that (she) had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, (there-)fore, with. In compounds it retains the same variety of application.

3850. parabole

from 3846; a similitude ("parable"), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage:--comparison, figure, parable, proverb.

3846. parabollo

from 3844 and 906; to throw alongside, i.e. (reflexively) to reach a place, or (figuratively) to liken:--arrive, compare.

3844. para

a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local (especially beyond or opposed to) or causal (on account of):--above, against, among, at, before, by, contrary to, X friend, from, + give (such things as they), + that (she) had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, (there-)fore, with. In compounds it retains the same variety of application.

906. ballo

a primary verb; to throw (in various applications, more or less violent or intense):--arise, cast (out), X dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

4024. perizonnumi

from 4012 and 2224; to gird all around, i.e. (middle voice or passive) to fasten on one's belt (literally or figuratively):--gird (about, self).

4012. peri

properly, through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period):--(there-)about, above, against, at, on behalf of, X and his company, which concern, (as) concerning, for, X how it will go with, ((there-, where-)) of, on, over, pertaining (to), for sake, X (e-)state, (as)

touching, (where-)by (in), with. In comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through).

2224. zonnumi

to bind about (especially with a belt):--gird.

4100. pisteuo

from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):--believe(-r), commit (to trust), put in trust with.

4102. pistis

from 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:--assurance, belief, believe, faith, fidelity.

3982. peitho

a primary verb; to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty):--agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

4105. planao

from 4106; to (properly, cause to) roam (from safety, truth, or virtue):--go astray, deceive, err, seduce, wander, be out of the way.

4106. plane

objectively, fraudulence; subjectively, a straying from orthodoxy or piety:--deceit, to deceive, delusion, error.

4151. pneuma

from 4154; a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:--ghost, life, spirit(-ual, -ually), mind.

4154. pneo

a primary word; to breathe hard, i.e. breeze:--blow.

4415. prototokia

from 4416; primogeniture (as a privilege):--birthright.

4416. prototokos

from 4413 and the alternate of 5088; first-born (usually as noun, literally or figuratively):--firstbegotten(-born).

4413. protos

foremost (in time, place, order or importance):--before, beginning, best, chief(-est), first (of all), former.

5088. tikto

a strengthened form of a primary teko tek'-o (which is used only as alternate in certain tenses); to produce (from seed, as a mother, a plant, the earth, etc.), literally or figuratively:--bear, be born, bring forth, be delivered, be in travail.

5043. teknon

a child (as produced):--child, daughter, son.

5046. teleios

complete (in various applications of labor, growth, mental and moral character, etc.); neuter (as noun, with 3588) completeness:--of full age, man, perfect.

5047. teleiotes

from 5046; (the state) completeness (mentally or morally):--perfection(-ness).

5048. teleioo

from 5046; to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character):--consecrate, finish, fulfil, make) perfect.

5056. telos

from a primary tello (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination (literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose); specially, an impost or levy (as paid):--+ continual, custom, end(-ing), finally, uttermost.

5265. hupodeo

from 5259 and 1210; to bind under one's feet, i.e. put on shoes or sandals:--bind on, (be) shod.

5259. hupo

a primary preposition; under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at))):--among, by, from, in, of, under, with. In the comparative, it retains the same general applications, especially of inferior position or condition, and specially, covertly or moderately.

1210. deo

a primary verb; to bind (in various applications, literally or figuratively):--bind, be in bonds, knit, tie, wind.

5287. hupostasis

from a compound of 5259 and 2476; a setting under (support), i.e. (figuratively) concretely, essence, or abstractly, assurance (objectively or subjectively):--confidence, confident, person, substance.

5259. hupo

a primary preposition; under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at))):--among, by, from, in, of, under, with. In the comparative, it retains the same general applications, especially of inferior position or condition, and specially, covertly or moderately.

2476. histemi

a prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively):--abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

5463. chairō

a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well!--farewell, be glad, God speed, greeting, hall, joy(- fully), rejoice.

5546. Christianos

from 5547; a Christian, i.e. follower of Christ!--Christian.

5547. Christos

from 5548; anointed, i.e. the Messiah, an epithet of Jesus!--Christ.

5548. chrīo

probably akin to 5530 through the idea of contact; to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service!--anoint.

5590. psuche

from 5594; breath, i.e. (by implication) spirit, abstractly or concretely (the animal sentient principle only; thus distinguished on the one hand from 4151, which is the rational and immortal soul; and on the other from 2222, which is mere vitality, even of plants: these terms thus exactly correspond respectively to the Hebrew 5315, 7307 and 2416):--heart (+ -ily), life, mind, soul, + us, + you.

5594. psucho

a primary verb; to breathe (voluntarily but gently, thus differing on the one hand from 4154, which denotes properly a forcible respiration; and on the other from the base of 109, which refers properly to an inanimate breeze), i.e. (by implication, of reduction of temperature by evaporation) to chill (figuratively):--wax cold.

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

By Cindy Zeigler

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 I Peter 4:11.

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

I Peter 4:11 “Whoever speaks, let him speak, as it were, the utterances of God; whoeverserves, 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.

The Book of Ephesians

Chapter 1

1 Paul, an apostle of Christ Jesus by the will of God, to the saints who are at Ephesus, and who are faithful in Christ Jesus:

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,

4 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love

5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,

6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace,

8 which He lavished upon us. In all wisdom and insight

9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him

10 with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things upon the earth. In Him

11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,

12 to the end that we who were the first to hope in Christ should be to the praise of His glory.

13 In Him, you also, after listening to the message of truth, the gospel of yoursalvation—having also believed, you were sealed in Him with the Holy Spirit of promise,

14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

15 For this reason I too, having heard of the faith in the Lord Jesus which exists among you, and your love for all the saints,

16 do not cease giving thanks for you, while making mention of you in my prayers;

17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him.

18 I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

19 and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might

20 which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly places,

21 far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come.

22 And He put all things in subjection under His feet, and gave Him as head over all things to the church,

23 which is His body, the fulness of Him who fills all in all.

Chapter 2

1 And you were dead in your trespasses and sins,

2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.

3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

4 But God, being rich in mercy, because of His great love with which He loved us,

5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),

6 and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus,

7 in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.

8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;

9 not as a result of works, that no one should boast.

10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

11 Therefore remember, that formerly you, the Gentiles in the flesh, who are called “Uncircumcision” by the so-called “Circumcision,” which is performed in the flesh by human hands—

12 remember that you were at that time separated from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.

13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.

14 For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall,

15 by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace,

16 and might reconcile them both in one body to God through the cross, by it having put to death the enmity.

17 AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR;

18 for through Him we both have our access in one Spirit to the Father.

19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household,

20 having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone,

21 in whom the whole building, being fitted together is growing into a holy temple in the Lord;

22 in whom you also are being built together into a dwelling of God in the Spirit.

Chapter 3

- 1 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles—
- 2 if indeed you have heard of the stewardship of God's grace which was given to me for you;
- 3 that by revelation there was made known to me the mystery, as I wrote before in brief.
- 4 And by referring to this, when you read you can understand my insight into the mystery of Christ,
- 5 which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit;
- 6 to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,
- 7 of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power.
- 8 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ,
- 9 and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things;
- 10 in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.
- 11 This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord,
- 12 in whom we have boldness and confident access through faith in Him.
- 13 Therefore I ask you not to lose heart at my tribulations on your behalf, for they are your glory.
- 14 For this reason, I bow my knees before the Father,
- 15 from whom every family in heaven and on earth derives its name,
- 16 that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man;
- 17 so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love,
- 18 may be able to comprehend with all the saints what is the breadth and length and height and depth,
- 19 and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.
- 20 Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us,
- 21 to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

Chapter 4

1 I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called,

2 with all humility and gentleness, with patience, showing forbearance to one another in love,

3 being diligent to preserve the unity of the Spirit in the bond of peace.

4 There is one body and one Spirit, just as also you were called in one hope of your calling;

5 one Lord, one faith, one baptism,

6 one God and Father of all who is over all and through all and in all.

7 But to each one of us grace was given according to the measure of Christ's gift.

8 Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN."

9 (Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth?

10 He who descended is Himself also He who ascended far above all the heavens, that He might fill all things.)

11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,

12 for the equipping of the saints for the work of service, to the building up of the body of Christ;

13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

14 As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;

15 but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ,

16 from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

17 This I say therefore, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind,

18 being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them because of the hardness of their heart;

19 and they, having become callous, have given themselves over to sensuality, for the practice of every kind of impurity with greediness.

20 But you did not learn Christ in this way,

21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus,

22 that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit,

23 and that you be renewed in the spirit of your mind,

24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

25 Therefore, laying aside falsehood, SPEAK TRUTH, EACH ONE of you, WITH HIS NEIGHBOR, for we are members of one another.

26 BE ANGRY, AND yet DO NOT SIN; do not let the sun go down on your anger,

27 and do not give the devil an opportunity.

28 Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need.

29 Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear.

30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

32 And be kind to one another, tenderhearted, forgiving each other, just as God in Christ also has forgiven you.

Chapter 5

- 1 Therefore be imitators of God, as beloved children;
- 2 and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.
- 3 But do not let immorality or any impurity or greed even be named among you, as is proper among saints;
- 4 and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks.
- 5 For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.
- 6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon those who are sons of disobedience.
- 7 Therefore do not be partakers with them;
- 8 for you were formerly darkness, but now you are light in the Lord; walk as children of light
- 9 (for the fruit of the light consists in all goodness and righteousness and truth),
- 10 trying to learn what is pleasing to the Lord.
- 11 And do not participate in the unfruitful deeds of darkness, but instead even expose them;
- 12 for it is disgraceful even to speak of the things which are done by them in secret.
- 13 But all things become visible when they are exposed by the light, for everything that becomes visible is light.
- 14 For this reason it says, “Awake, sleeper, and arise from the dead, and Christ will shine on you.”
- 15 Therefore be careful how you walk, not as unwise men, but as wise,
- 16 making the most of your time, because the days are evil.
- 17 So then do not be foolish, but understand what the will of the Lord is.
- 18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,
- 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;
- 20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;
- 21 and be subject to one another in the fear of Christ.
- 22 wives, be subject to your own husbands, as to the Lord.

23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.

24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her;

26 that He might sanctify her, having cleansed her by the washing of water with the word,

27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless.

28 So husbands ought also to love their own wives as their bodies. He who loves his own wife loves himself;

29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church,

30 because we are members of His body.

31 FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE; AND THE TWO SHALL BECOME ONE FLESH.

32 This mystery is great; but I am speaking with reference to Christ and the church.

33 Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respects her husband.

Chapter 6

1 Children, obey your parents in the Lord, for this is right.

2 HONOR YOUR FATHER AND MOTHER (which is the first commandment with a promise),

3 THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH.

4 And, fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord.

5 Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ;

6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart.

7 With good will render service, as to the Lord, and not to men,

8 knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.

9 And, masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.

10 Finally, be strong in the Lord, and in the strength of His might.

11 Put on the full armor of God, that you may be able to stand firm against the schemes of the devil.

12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

13 Therefore, take up the full armor of God, that you may be able to resist in the evil day, and having done everything, to stand firm.

14 Stand firm therefore, HAVING GIRDED YOUR LOINS WITH TRUTH, and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS,

15 and having shod YOUR FEET WITH THE PREPARATION OF THE GOSPEL OF PEACE;

16 in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one.

17 And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.

18 With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,

19 and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel,

20 for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak.

21 But that you also may know about my circumstances, how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make everything known to you.

22 And I have sent him to you for this very purpose, so that you may know about us, and that he may comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all those who love our Lord Jesus Christ with a love incorruptible.



