

LMS 60.2—62.6

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Understanding the Bible *Biblical Survey*

A Survey of the Bible from Genesis to Revelation

Cornerstone Christian Fellowship

APPENDIX

Appendix

For

Understanding the Bible –

Biblical Survey

Appendix

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Appendix

Your Question and Answer Sheet

This sheet is for you to write down your questions that you have as you work through the study. Be sure to leave spaces for answers as you write out your questions. Then, when you get the answer to your questions as you continue your study, write them in the space you left. In the end, you will see that many (if not most) of your questions will be answered as you study diligently.

Appendix

Appendix

Psalms 119

- 1 ALEPH. Blessed are the undefiled in the way, Who walk in the law of the LORD!
2 Blessed are those who keep His testimonies, Who seek Him with the whole heart!
3 They also do no iniquity; They walk in His ways.
4 You have commanded us To keep Your precepts diligently.
5 Oh, that my ways were directed To keep Your statutes!
6 Then I would not be ashamed, When I look into all Your commandments.
7 I will praise You with uprightness of heart, When I learn Your righteous judgments.
8 I will keep Your statutes; Oh, do not forsake me utterly!
- 9 BETH. How can a young man cleanse his way? By taking heed according to Your word.
10 With my whole heart I have sought You; Oh, let me not wander from Your commandments!
11 Your word I have hidden in my heart, That I might not sin against You!
12 Blessed are You, O LORD! Teach me Your statutes!
13 With my lips I have declared All the judgments of Your mouth.
14 I have rejoiced in the way of Your testimonies, As much as in all riches.
15 I will meditate on Your precepts, And contemplate Your ways.
16 I will delight myself in Your statutes; I will not forget Your word.
- 17 GIMEL. Deal bountifully with Your servant, That I may live and keep Your word.
18 Open my eyes, that I may see Wondrous things from Your law.
19 I am a stranger in the earth; Do not hide Your commandments from me.
20 My soul breaks with longing For Your judgments at all times.
21 You rebuke the proud-the cursed, Who stray from Your commandments.
22 Remove from me reproach and contempt, For I have kept Your testimonies.
23 Princes also sit and speak against me, But Your servant meditates on Your statutes.
24 Your testimonies also are my delight And my counselors.
- 25 DALETH. My soul clings to the dust; Revive me according to Your word.
26 I have declared my ways, and You answered me; Teach me Your statutes.
27 Make me understand the way of Your precepts; So shall I meditate on Your wondrous works.
28 My soul melts from heaviness; Strengthen me according to Your word.
29 Remove from me the way of lying, And grant me Your law graciously.
30 I have chosen the way of truth; Your judgments I have laid before me.

31 I cling to Your testimonies; O LORD, do not put me to shame!

32 I will run the course of Your commandments, For You shall enlarge my heart.

33 HE. Teach me, O LORD, the way of Your statutes, And I shall keep it to the end.

34 Give me understanding, and I shall keep Your law; Indeed, I shall observe it with my whole heart.

35 Make me walk in the path of Your commandments, For I delight in it.

36 Incline my heart to Your testimonies, And not to covetousness.

37 Turn away my eyes from looking at worthless things, And revive me in Your way.

38 Establish Your word to Your servant, Who is devoted to fearing You.

39 Turn away my reproach which I dread, For Your judgments are good.

40 Behold, I long for Your precepts; Revive me in Your righteousness.

41 WAW. Let Your mercies come also to me, O LORD-Your salvation according to Your word.

42 So shall I have an answer for him who reproaches me, For I trust in Your word.

43 And take not the word of truth utterly out of my mouth, For I have hoped in Your ordinances.

44 So shall I keep Your law continually, Forever and ever.

45 And I will walk at liberty, For I seek Your precepts.

46 I will speak of Your testimonies also before kings, And will not be ashamed.

47 And I will delight myself in Your commandments, Which I love.

48 My hands also I will lift up to Your commandments, Which I love, And I will meditate on Your statutes.

49 ZAYIN. Remember the word to Your servant, Upon which You have caused me to hope.

50 This is my comfort in my affliction, For Your word has given me life.

51 The proud have me in great derision, Yet I do not turn aside from Your law.

52 I remembered Your judgments of old, O LORD, And have comforted myself.

53 Indignation has taken hold of me Because of the wicked, who forsake Your law.

54 Your statutes have been my songs In the house of my pilgrimage.

55 I remember Your name in the night, O LORD, And I keep Your law.

56 This has become mine, Because I kept Your precepts.

57 HETH. You are my portion, O LORD; I have said that I would keep Your words.

58 I entreated Your favor with my whole heart; Be merciful to me according to Your word.

59 I thought about my ways, And turned my feet to Your testimonies.

60 I made haste, and did not delay To keep Your commandments.

- 61 The cords of the wicked have bound me, But I have not forgotten Your law.
62 At midnight I will rise to give thanks to You, Because of Your righteous judgments.
63 I am a companion of all who fear You, And of those who keep Your precepts.
64 The earth, O LORD, is full of Your mercy; Teach me Your statutes.
- 65 TETH. You have dealt well with Your servant, O LORD, according to Your word.
66 Teach me good judgment and knowledge, For I believe Your commandments.
67 Before I was afflicted I went astray, But now I keep Your word.
68 You are good, and do good; Teach me Your statutes.
69 The proud have forged a lie against me, But I will keep Your precepts with my whole heart.
70 Their heart is as fat as grease, But I delight in Your law.
71 It is good for me that I have been afflicted, That I may learn Your statutes.
72 The law of Your mouth is better to me Than thousands of coins of gold and silver.
- 73 YOD. Your hands have made me and fashioned me; Give me understanding, that I may learn Your commandments.
74 Those who fear You will be glad when they see me, Because I have hoped in Your word.
75 I know, O LORD, that Your judgments are right, And that in faithfulness You have afflicted me.
76 Let, I pray, Your merciful kindness be for my comfort, According to Your word to Your servant.
77 Let Your tender mercies come to me, that I may live; For Your law is my delight.
78 Let the proud be ashamed, For they treated me wrongfully with falsehood; But I will meditate on Your precepts.
79 Let those who fear You turn to me, Those who know Your testimonies.
80 Let my heart be blameless regarding Your statutes, That I may not be ashamed.
- 81 KAPH. My soul faints for Your salvation, But I hope in Your word.
82 My eyes fail from searching Your word, Saying, "When will You comfort me?"
83 For I have become like a wineskin in smoke, Yet I do not forget Your statutes.
84 How many are the days of Your servant? When will You execute judgment on those who persecute me?
85 The proud have dug pits for me, Which is not according to Your law.
86 All Your commandments are faithful; They persecute me wrongfully; Help me!
87 They almost made an end of me on earth, But I did not forsake Your precepts.
88 Revive me according to Your lovingkindness, So that I may keep the testimony of Your mouth.
- 89 LAMED. Forever, O LORD, Your word is settled in heaven.
90 Your faithfulness endures to all generations; You established the earth, and it abides.

- 91 They continue this day according to Your ordinances, For all are Your servants.
92 Unless Your law had been my delight, I would then have perished in my affliction.
93 I will never forget Your precepts, For by them You have given me life.
94 I am Yours, save me; For I have sought Your precepts.
95 The wicked wait for me to destroy me, But I will consider Your testimonies.
96 I have seen the consummation of all perfection, But Your commandment is exceedingly broad.
- 97 MEM. Oh, how I love Your law! It is my meditation all the day.
98 You, through Your commandments, make me wiser than my enemies; For they are ever with me.
99 I have more understanding than all my teachers, For Your testimonies are my meditation.
100 I understand more than the ancients, Because I keep Your precepts.
101 I have restrained my feet from every evil way, That I may keep Your word.
102 I have not departed from Your judgments, For You Yourself have taught me.
103 How sweet are Your words to my taste, Sweeter than honey to my mouth!
104 Through Your precepts I get understanding; Therefore I hate every false way.
- 105 NUN. Your word is a lamp to my feet And a light to my path.
106 I have sworn and confirmed That I will keep Your righteous judgments.
107 I am afflicted very much; Revive me, O LORD, according to Your word.
108 Accept, I pray, the freewill offerings of my mouth, O LORD, And teach me Your judgments.
109 My life is continually in my hand, Yet I do not forget Your law.
110 The wicked have laid a snare for me, Yet I have not strayed from Your precepts.
111 Your testimonies I have taken as a heritage forever, For they are the rejoicing of my heart.
112 I have inclined my heart to perform Your statutes Forever, to the very end.
- 113 SAMEK. I hate the double-minded, But I love Your law.
114 You are my hiding place and my shield; I hope in Your word.
115 Depart from me, you evildoers, For I will keep the commandments of my God!
116 Uphold me according to Your word, that I may live; And do not let me be ashamed of my hope.
117 Hold me up, and I shall be safe, And I shall observe Your statutes continually.
118 You reject all those who stray from Your statutes, For their deceit is falsehood.
119 You put away all the wicked of the earth like dross; Therefore I love Your testimonies.
120 My flesh trembles for fear of You, And I am afraid of Your judgments.
- 121 AYIN. I have done justice and righteousness; Do not leave me to my oppressors.
122 Be surety for Your servant for good; Do not let the proud oppress me.

- 123 My eyes fail from seeking Your salvation And Your righteous word.
124 Deal with Your servant according to Your mercy, And teach me Your statutes.
125 I am Your servant; Give me understanding, That I may know Your testimonies.
126 It is time for You to act, O LORD, For they have regarded Your law as void.
127 Therefore I love Your commandments More than gold, yes, than fine gold!
128 Therefore all Your precepts concerning all things I consider to be right; I hate every false way.
- 129 PE. Your testimonies are wonderful; Therefore my soul keeps them.
130 The entrance of Your words gives light; It gives understanding to the simple.
131 I opened my mouth and panted, For I longed for Your commandments.
132 Look upon me and be merciful to me, As Your custom is toward those who love Your name.
133 Direct my steps by Your word, And let no iniquity have dominion over me.
134 Redeem me from the oppression of man, That I may keep Your precepts.
135 Make Your face shine upon Your servant, And teach me Your statutes.
136 Rivers of water run down from my eyes, Because men do not keep Your law.
- 137 TSADDE. Righteous are You, O LORD, And upright are Your judgments.
138 Your testimonies, which You have commanded, Are righteous and very faithful.
139 My zeal has consumed me, Because my enemies have forgotten Your words.
140 Your word is very pure; Therefore Your servant loves it.
141 I am small and despised, Yet I do not forget Your precepts.
142 Your righteousness is an everlasting righteousness, And Your law is truth.
143 Trouble and anguish have overtaken me, Yet Your commandments are my delights.
144 The righteousness of Your testimonies is everlasting; Give me understanding, and I shall live.
- 145 QOPH. I cry out with my whole heart; Hear me, O LORD! I will keep Your statutes.
146 I cry out to You; Save me, and I will keep Your testimonies.
147 I rise before the dawning of the morning, And cry for help; I hope in Your word.
148 My eyes are awake through the night watches, That I may meditate on Your word.
149 Hear my voice according to Your lovingkindness; O LORD, revive me according to Your justice.
150 They draw near who follow after wickedness; They are far from Your law.
151 You are near, O LORD, And all Your commandments are truth.
152 Concerning Your testimonies, I have known of old that You have founded them forever.
- 153 RESH. Consider my affliction and deliver me, For I do not forget Your law.
154 Plead my cause and redeem me; Revive me according to Your word.

- 155 Salvation is far from the wicked, For they do not seek Your statutes.
156 Great are Your tender mercies, O LORD; Revive me according to Your judgments.
157 Many are my persecutors and my enemies, Yet I do not turn from Your testimonies.
158 I see the treacherous, and am disgusted, Because they do not keep Your word.
159 Consider how I love Your precepts; Revive me, O LORD, according to Your lovingkindness.
160 The entirety of Your word is truth, And every one of Your righteous judgments endures forever.
- 161 SHIN. Princes persecute me without a cause, But my heart stands in awe of Your word.
162 I rejoice at Your word As one who finds great treasure.
163 I hate and abhor lying, But I love Your law.
164 Seven times a day I praise You, Because of Your righteous judgments.
165 Great peace have those who love Your law, And nothing causes them to stumble.
166 LORD, I hope for Your salvation, And I do Your commandments.
167 My soul keeps Your testimonies, And I love them exceedingly.
168 I keep Your precepts and Your testimonies, For all my ways are before You.
- 169 TAU. Let my cry come before You, O LORD; Give me understanding according to Your word.
170 Let my supplication come before You; Deliver me according to Your word.
171 My lips shall utter praise, For You teach me Your statutes.
172 My tongue shall speak of Your word, For all Your commandments are righteousness.
173 Let Your hand become my help, For I have chosen Your precepts.
174 I long for Your salvation, O LORD, And Your law is my delight.
175 Let my soul live, and it shall praise You; And let Your judgments help me.
176 I have gone astray like a lost sheep; Seek Your servant, For I do not forget Your commandments.

Appendix

Psalm 8

Psalms 8

1 To the Chief Musician. On the instrument of Gath. A Psalm of David.>> O LORD, our Lord, How excellent is Your name in all the earth, Who have set Your glory above the heavens!

2 Out of the mouth of babes and nursing infants You have ordained strength, Because of Your enemies, That You may silence the enemy and the avenger.

3 When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained,

4 What is man that You are mindful of him, And the son of man that You visit him?

5 For You have made him a little lower than the angels, And You have crowned him with glory and honor.

6 You have made him to have dominion over the works of Your hands; You have put all things under his feet,

7 All sheep and oxen-Even the beasts of the field,

8 The birds of the air, And the fish of the sea That pass through the paths of the seas.

9 O LORD, our Lord, How excellent is Your name in all the earth!

Appendix

Appendix

How to Do Thorough Observation

(These are only suggested techniques to use in your study.)

- I. Begin your study with prayer, asking God to give you insight, wisdom and understanding.
- II. Read through the passage several times.
- III. Read through the passage again. This time look for and mark *repeated* words and phrases. These KEY words and phrases can be marked in either of two ways:
 - 1) using a particular colored pencil for the different key words and phrases, being consistent in the use of the colors, or
 - 2) drawing a symbol around each key word or phrase.

For example, for these words...

God

Love

Sin

Judgment

...You might draw a: triangle

heart

circle with a
line through it

a streak of
lightening

- IV. Read the text again. This time mark in a unique way the following types of words—
 1. Words of Contrast — a contrast of two or more things (i.e., *but, rather than, etc.*). Be sure to note in the margin what is being contrasted.
 2. Words of Comparison — a comparison of two or more things (i.e., *like, as, as it were, etc.*). Be sure to note in the margin what is being compared.
 3. Words of Conclusion — mark it when a conclusion is being drawn (i.e., *therefore, wherefore, finally, etc.*). In the margin, show how the two parts are tied together.
 4. Word expressing time — mark these words with a time symbol such as a small clock (i.e., *then, after this, when, until, etc.*).

V. Next look for lists. There are three types of lists:

1. Simple lists—mark consecutive thoughts or items in a passage — i.e. “...glory, honor, and power...”

Appendix

2. Topical lists — in the margin, list all you learned about the key words or phrases which you have marked. (This is a wonderful learning tool).
3. Analytical lists — list all that learn about a particular subject in the passage, putting it into your own words.

VI. Go back through the passage asking and answering the questions WHO, WHAT, WHEN, WHERE, WHY, and HOW. Write what you learn in the margins. This exercise gives you insight into passages you may be very familiar with, but have never stopped to consider these questions.

VII. Finally, TITLE the passage. The title should be a three or four word summary of the passage which would be easy to memorize in order to help you recall the contents of that passage at a later date. Be creative! But ALWAYS remain true to the obvious meaning of the context in which the verse or passage is found.

Appendix

Israel

A Special Creation, Separate from the Nations

By Arlen L. Chitwood

Abraham was the father of the nation of Israel. He was the one called out of Ur of the Chaldees to realize an inheritance in another land, crossed the Euphrates, and was the first person to be called “an Hebrew” (thought to mean, “the one who crossed over,” *i.e.*, the one who crossed the Euphrates enroute to the land of Canaan [*cf.* Gen. 14:13; 40:15; Joshua 24:2, 3]).

Abraham and Isaac

Abraham though became a father of many nations after he entered the land of Canaan. He fathered a son by Hagar (Ishmael [Gen. 16:16]), through which, essentially, the present-day Arabic nations sprang. Then he fathered a son by Sarah (Isaac [Gen. 21:5]), through which the nation of Israel sprang. And, following the death of Sarah, he fathered six sons by Keturah (Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah [Gen. 25:1, 2]), through which other nations sprang (though later apparently, over time, assimilated into the Ishmaelite Arabic nations).

Then Abraham’s grandson, Esau, became the father of the Edomites (Gen. 36:9), a nation whose history can be traced up to but not beyond the first century A.D.

Abraham was the person whom God had called out of Ur to be the channel through which He would bring His plans and purposes surrounding man to pass — bring forth the Redeemer, give man the Word of God, and be the channel through which blessings would flow out to mankind. And these plans and purposes were to be realized through *one nation* emanating from the loins of Abraham.

But to complicate the matter somewhat, Abraham, as previously stated, became the father of *many nations*. Scripture though leaves no room to question which of the nations God recognized as “Abraham’s seed” insofar as His plans and purposes being brought to pass were concerned. God rejected Abraham’s firstborn, Ishmael, at the time Isaac’s birth was announced (Gen. 17:15-19); He again rejected Ishmael following Isaac’s birth, at the time Isaac was weaned (Gen. 21:5-12); the sons of Keturah are not dealt with in Scripture in this respect; and Esau, though the firstborn son of Isaac, was rejected even before he was born (Gen. 25:23).

From the birth of Isaac forward, the Old Testament centers around *one nation* — the nation descending from Abraham through Isaac, Jacob, and Jacob’s twelve sons. Nations descending from the other sons of Abraham, along with the Edomites, though Semitic nations, were looked upon as being among the Gentile nations (*i.e.*, nations comprised of people not having descended from Abraham through Isaac and Jacob). And these nations, as all the other Gentile nations, occupy a place in Scripture *only as they come in contact with and/or have dealings with the nation of Israel*.

(The preceding, for example, is why modern-day Russia is mentioned extensively throughout two chapters in Ezekiel [38, 39]; but the United States — a nation which has befriended Israel over the years — is really not mentioned in all of the Old Testament, except possibly one time in an indirect way in one verse in these chapters in Ezekiel [38:13].

Russia is the nation which will lead an invasion into the land of Israel during the Tribulation, but the United States will not be directly involved. The United States will apparently be among the nations voicing a protest; but before action can be taken, God will intervene and take care of the matter Himself, Personally. Thus, since the United States

will not be directly involved in this invasion, the United States is not mentioned except possibly for the one small part which the nation will likely play.

And today, since the fulfillment of Old Testament prophecy awaits that time when God begins dealing with Israel on a national basis once again — though the United States has had and continues to have a central part in the Gentile nations' dealings with Israel, prophecy does not cover the matter. Prophetic revelation of a nature which covers events in the Middle East today — allowing the United States to be mentioned — simply does not exist, contrary to the attempt by some to make Scripture say and mean things which it doesn't say and mean at all.)

The existence of the nation of Israel as an entity separate and distinct from all other nations involves *a special creation*; and the time when *a creation* of this nature could be brought to pass within mankind had to, of necessity, await that day when a Divine work could be wrought in *a particular person at a particular time*.

Such a creation could not have been brought to pass in the person of Abraham, for he was the father of many nations. And a special creative act at this point in the genealogy would have resulted in *all of the Semitic nations descending from Abraham* being looked upon as separate from the Gentile nations. That is, *all of Abraham's descendants* — through Ishmael, Isaac, and the sons of Keturah — would be part of a separate (single) creation, separate from all the other nations.

The same would hold true for Isaac relative to God's creative activity, for he had one son outside the correct lineage. Had God performed a special creative act in the person of Isaac, the descendants of Esau as well as the descendants of Jacob would have formed a separate (single) creation, separate from the remaining nations.

Jacob

Such a creative act, of necessity, awaited *Jacob*; and this special creative act, which occurred within *a physical sphere*, as Adam's creation, could then be passed on to Jacob's descendants.

“But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by my name; thou art mine” (Isa. 43:1).

Following the point in time referred to in Isa. 43:1, mankind found itself divided into two segments — those *in Adam* and those *in Jacob*. The special creation in Jacob (as the later special creation “in Christ,” forming a third creation within mankind) wrought no change in man's fallen spiritual makeup inherited from Adam (retention of the old sin nature, etc.). But in the case of Jacob it did form a separate and distinct creation within *the physical realm*, which could be passed on through procreation from one generation to the next. And by means of this special creation, *God could bring forth a nation through which His plans and purposes would be realized*.

That is, the nation emanating from Jacob would be *separate and distinct from all the other nations* (now looked upon as Gentile nations in the true sense of the word), and *God would bring His plans and purposes to pass through this nation*. Thus, though the nation of Israel looks back to Abraham as the father of the nation, the special creative act — *separating this nation from all the surrounding nations* — did not, it could not, occur until Abraham's grandson appeared.

From Jacob sprang twelve sons. And from these twelve sons sprang the twelve tribes of Israel (*cf.* Gen. 32:27, 28; 35:22-26), forming the nation through which *God gave man the Redeemer, the written Word of God, and through which all blessings for mankind have flowed and will continue to flow*.

Appendix

The Rich Young Ruler

A Key to Correctly Understanding Scripture

By Arlen L. Chitwood

The subject at hand in the account of the rich young ruler, as given in all three synoptic gospels, is *entrance into or exclusion from the kingdom of the heavens* (Matt. 19:23, 24; Mark 10:23-25; Luke 18:24, 25). Both the text and the context *clearly* deal with issues surrounding the coming kingdom, *not*, as is often taught, with issues surrounding the gospel of the grace of God.

The Question, The Response

The rich young ruler — a wealthy young Jew in a position of authority — asked a question within the framework of the message Christ had been proclaiming to the nation of Israel. The kingdom of the heavens was “at hand,” and this man asked what he must do *to possess, to inherit, life in this kingdom*. Christ responded to this man’s question within the same framework as it had been asked. It was a *personal response* having to do with the same thing He had previously told His disciples relative to the salvation of their souls (relative to entering into *life in the Coming Age*, the Messianic Era). Christ had previously stated that in order for a disciple to enter into *life*, he must “deny himself, and take up his cross, and follow me” (Matt. 16:24ff; cf. Matt. 19:17).

Christ dealt with two areas of the rich young ruler’s life: 1) *keeping the commandments given through Moses*, and 2) *personal material wealth*.

The law had nothing to do with providing a means of saving unregenerate man through his obedience. Such a thought is completely foreign to any Scriptural teaching on the law or eternal salvation. No one has ever been or ever will be saved through keeping the law. And the converse of that is equally true. No one has ever been or ever will be lost through failure to keep the law. The law, given to Israel, was given to a redeemed people and had to do with rules and regulations governing the people of God within the theocracy.

Although the theocracy had long since ceased to exist in the camp of Israel (the glory had departed over six hundred years prior to this time), the shadow of regality still remained in the Divine law. And the Scribes and Pharisees — the central religious leaders of the people, the keepers and legalistic teachers of this law — were recognized by Christ as the ones occupying “Moses’ seat” (a position relative to the law and the people which corresponded to Moses’ past position in this respect [Matt. 23:2]). Thus, the nonexistence of the theocracy did not nullify the Israelites’ obligation to keep the law. Such would have been antinomianism on their part.

Christ Himself had previously said, “...one jot [‘yod,’ smallest letter in the Hebrew alphabet] or one tittle [smallest part of a letter, distinguishing it from other letters] shall in no wise pass from the law, till all be fulfilled” (Matt. 5:18). Thus, Christ calling this Jewish man’s attention to keeping the law was a completely natural thing to do, for the offer of the kingdom of the heavens was open to a people still living under the Mosaic economy.

The rich young ruler claimed to have kept the law from his youth up and asked Christ what he yet lacked. Christ then called attention to his personal wealth, saying that if he would be “perfect [Gk. *teleios*, a word meaning “end” or “goal,” referring contextually to the attainment of a goal]” he would need to sell all that he had and give the proceeds to the poor. Divesting himself of his earthly wealth in this manner would result in a transference of where his wealth would lie. Rather than continuing to possess earthly wealth, he would,

because of that which had been done, *acquire heavenly wealth* — “treasure in heaven”; and the man was then to follow Christ.

The question which the rich young ruler asked as he approached Christ is worded slightly different in Mark’s and Luke’s accounts of this event (Mark 10:17; Luke 18:18). Rather than asking what he must do to “have eternal life,” as in Matthew’s account, both Mark and Luke call attention to the man using the word *inherit* — “...what shall I do to inherit eternal life.” And this would further clarify what is in view, for “eternal life,” the present possession of every believer, is *never* spoken of in Scripture as an inheritance (“inheritance” pertains to family members realizing certain rights because they are members of the family, not to individuals becoming members of the family).

Inheriting *Aionios* Life

Additional light along this same line is seen in both Mark’s and Luke’s accounts by how they record Christ’s response to Peter’s statement and question, which arises out of and immediately follows Christ’s dealings with and statement concerning the rich young ruler. In Mark 10:28-31 and Luke 18:28-30, Peter’s response to Christ’s previous dealings with and statement concerning the rich young ruler are given, along with Christ’s subsequent response to Peter. And in Christ’s response, rather than the expression, “inherit everlasting life,” as in Matt. 19:29, the expression, “in the world to come eternal life [Luke: ‘life everlasting’],” is used (Mark 10:30; Luke 18:30).

Aionios is the word from the Greek text translated “eternal” and “everlasting” in Matt. 19:16, 29. This is the adjective equivalent of the noun *aion*, from which we derive our English word “aeon,” or “eon.” And *aion* is usually understood throughout the Greek New Testament as “an age” (though often translated “world” [KJV], e.g., Matt. 11:32; 13:39, 40; Rom. 12:2; I Cor. 2:6; Eph. 1:21).

Aionios, the adjective form of *aion*, is used seventy-one times in the Greek New Testament and has been indiscriminately translated “eternal” or “everlasting” in almost every instance in the various English versions. This word though should be understood much more often than not in the sense of “age-lasting” rather than “eternal”; and the occurrences in Matt. 19:16, 29 form two cases in point (cf. Gal. 6:8; I Tim. 6:12; Titus 1:2; 3:7).

In both Mark 10:30 and Luke 18:30, the Lord used *aion* and *aionios* together in the same sense. The word “world” is a translation of the noun *aion*, and the words “eternal” (Mark) and “everlasting” (Luke) are translations of the adjective *aionios*. The literal rendering in both verses should be, “...and in the age to come life age-lasting [*i.e.* ‘life for the Coming Age’].” *Having/inheriting aionios life* in Matthew’s gospel is the same as *inheriting/receiving aionios life in the world (age) to come* in Mark’s and Luke’s gospels (cf. Matt. 19:16, 29; Mark 10:17, 30; Luke 18:18, 30).

Since *aionios* is a word used centrally in Scripture to imply “age-lasting,” though the word can be used in the sense of “eternal” (e.g., Rom. 16:26; Heb. 9:14), textual considerations must always be taken into account when properly translating and understanding this word. And textual considerations in Matt. 19:16, 29 leave no room to question exactly how *aionios* should be understood and translated in these two verses.

Keeping the Commandments

A Jew being told to “keep the commandments” of God in relation to required obedience for entrance into the kingdom during the past dispensation would find its parallel through a Christian being told to “keep the commandments” of Christ in relation to required obedience for entrance into the kingdom during the present dispensation. There were the commandments of God given through Moses to the people of Israel during the

past dispensation when God dealt with the Jewish people, and there are the commandments of Christ given to Christians during the present dispensation when God is dealing with “the new creation” *in Christ*.

Christ told His disciples, “If ye love me, keep my commandments” (John 14:15; *cf.* I John 2:3, 4; 3:22; 5:2, 3). Revelation 22:14 clearly associates keeping Christ’s commandments with being allowed access to the tree of life, an access which will be necessary for those ruling and reigning with Christ (required wisdom and knowledge for carrying out regal duties will be acquired through partaking of the tree of life [*cf.* Rev. 2:7; 3:25-27]).

Then Heb. 5:9 states that Christ “became the author of eternal salvation unto all them that obey him.” Obedience to Christ would simply be obedience to His commandments, something that only a saved person would be in a position to accomplish. (The word “eternal” in Heb. 5:9 is a translation of *aionios* from the Greek text, and this verse itself clearly shows that the word should be understood in the sense of “age-lasting” rather than “eternal.”)

Thus, when Christ told the rich young ruler to keep the commandments if he would enter into life, He meant *exactly* what He said; and when Christians are told the same thing, though the commandments of Christ rather than the commandments given through Moses are in view, the Word of God means *exactly* what it says.

Christ is the Author of the salvation to be revealed, the salvation of the soul, “*unto all them that obey him.*”

Riches

The man with whom Christ was dealing possessed great material wealth, and Christ told him essentially the same thing that He subsequently told the disciples in response to Peter’s statement and question. If a person would enter into life, realize an inheritance in the coming kingdom, he must forsake *everything* which would stand in the way of his following Christ and bringing forth fruit (*cf.* Matt. 19:21, 29).

From the rich young ruler’s response to Christ’s statement, it is evident that he could not both *retain his material wealth* and *follow Christ*. His wealth would prevent him from doing that which was necessary for entering into life, and Christ knew this. Christ had previously told His disciples that “the deceitfulness of riches” would “choke the word [the Word of the Kingdom],” preventing an individual from bringing forth fruit (Matt. 13:22; *cf.* v. 19). And the account of the rich young ruler is a case in point.

The rich young ruler had heard the message concerning the coming kingdom, he was interested enough in having a part in the kingdom that he went to Christ and inquired of Him personally concerning the matter, but he was unwilling to pay the required price. He wanted the best of both worlds, but a person cannot serve both “God and mammon” (Luke 16:13).

Because of his great possessions and being unwilling to part with them, the rich young ruler “went away sorrowful” after hearing the price he would have to pay for life in the Coming Age. *It would cost him everything which he possessed.*

“The deceitfulness of riches” — earthly treasure — prevented this man from placing himself in a position where he could, in the Coming Age, realize “treasure in heaven”

“The deceitfulness of riches,” which will choke the word of the kingdom and prevent a person from bringing forth fruit, is the reason Jesus said that it was very difficult for a rich man to enter into the kingdom of the heavens (v. 23). In fact, deceitfulness surrounding riches is so great that Jesus likened the matter to a seemingly impossible situation.

He said, “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God” (v. 24). Jesus however went on to explain that though something of this nature would be impossible for man, it would not be so with God, for “with God all things are possible” (vv. 25, 26).

Christ’s exact words to the rich young ruler concerning the disposition of his material wealth cannot be viewed as incumbent upon Christians today, for reasons stated elsewhere in Scripture. Christians with material wealth under the proclamation of the gospel of the glory of Christ, during the present dispensation, *are not commanded* to go and sell all that they have and give to the poor. Instead, *they are commanded* to do good with their riches.

Thus, in this respect, the overall teaching and principles in the account of the rich young ruler remain *exactly the same* for Christians today. Christians are to be “ready to distribute” and “willing to communicate” should any person have need. And conducting their lives after this fashion, as they follow Christ and keep His commandments, they lay up for themselves “treasures in heaven” (*cf.* Matt. 6:19-21). Such conduct results in storing up for themselves “a good foundation against the time to come, that they may lay hold on eternal life [*lit.* ‘...that which is really life’]” (I Tim. 6:17-19).

In the preceding respect, as in the case of the rich young ruler, the price for entrance into the kingdom is still exactly the same — *everything which one has*. Christ and His kingdom must be placed *first* (Matt. 6:33), and a person can no more serve both “God and mammon” today than he could two thousand years ago.

Appendix

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,” (our concept of “eternity”). Two of the passages which use this phrase are Hebrews 13:21 and 1 Peter 4:11.

Hebrews 13

21 make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

1 Peter 4

11 If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the 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 of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.

Romans 11

36 For of Him and through Him and to Him are all things, to whom be 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 was intended in the text. Examples of this are found in the following passages:

1 Peter 1

24 because "All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away, 25 But the word of the LORD endures forever." Now this is the word which by the gospel 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 kept secret since the world began 26 but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting [singular form] God, for obedience to the faith-- 27 to God, alone wise, be glory through Jesus Christ 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*. Context 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 *mistranslated* the word, and through the mistranslation have erroneously implied 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 to become High Priest, but it was He who said to Him: "You are My Son, Today I have begotten You." 6 As He also says in another place: "You are a priest forever [*aion*] According to the order of Melchizedek".

Mark 10

17 Now as He was going out on the road, one came running, knelt before Him, and asked Him,

"Good Teacher, what shall I do that I may inherit eternal [aionios] life?"

The context of both 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. Throughout all of Scripture, 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.

In the Mark 10 passage, a man asks Jesus how to receive his inheritance. Please note: The fact that the inheritance — not the free gift — is the issue at hand, and indicates that the passage is dealing with the singular age to come, not with eternal life. We can know this for 2 reasons:

- 1) Inheritance *always* has to do with Christ's kingdom, which takes place in the Coming Age, the Messianic Era, and lasts for 1,000 years. And,
- 2) 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, which is a free gift and we can do nothing to earn it! Jesus' 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).

If we keep the man's question within the context of Jesus' answer 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.

Then, the conclusion of the passage leaves nothing to question:

Mark 10

29 So Jesus answered and said, "Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel's, 30 "who shall not receive a hundredfold now in this time--houses and brothers and sisters and mothers and children and lands, 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, if the noun is singular, then its adjective form must 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 the full scope of our 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 deal 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 on our part; 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).

One key to properly understanding which aspect of salvation any given passage is dealing with is by determining whether 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** So they said, "Believe on the Lord Jesus Christ, and you will 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* with *aionios* life (age-lasting life) in these passages.

Matthew 19:29 "And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal [*aionios* (lit., age-lasting)] life.

Galatians 6:8 NKJV 8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting [*aionios* (lit., age-lasting)] life.

1 Timothy 6:12 NKJV 12 Fight the good fight of faith, lay hold on eternal [*aionios* (lit., age-lasting)] life, to which you were also called and have confessed 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.

Appendix

Old Testament Words

Strong's Numbers with **HEBREW WORDS** and Definitions

For your information, please note: In this Hebrew lexicon, the numbers below are the numbers found in Strong's Exhaustive Concordance. The word after each number is the transliteration, or the Hebrew word spelled with the English alphabet. The wording parenthesis is the Hebrew pronunciation.

This Hebrew lexicon is keyed to the "Theological Wordbook of the Old Testament" (TWOT). The number that comes after the letters TWOT is the entry number of that particular word in TWOT. The small letter indicates the part of speech.

The letters AV mean the Authorized Version, or King James Version, and the English words followed by numbers represent show many times the AV used that particular English word for that particular Hebrew word.

If it is a Hebrew VERB (represented by the letter "v," then the definitions show the meanings for each Hebrew tense used in the Bible, i.e. Qal; Niphal; Piel; Pual. These words are printed in italics and denote the tense of the Hebrew verb.

The words used in the Hebrew lexicon is based on Brown Driver and Brigg's lexicon with information from Smith's Bible Dictionary, and were taken from the On-Line Bible Program. This computer program is available by calling 1-800-243-7124 or writing to Rockware, PO Box 21, Bronson, MI 49028.

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.

Appendix

Old Testament Words from Strong's Concordance

0430 'elohiyim {el-o-heem'}

plural of 0433; TWOT - 93c; n m p
AV - God 2346, god 244, judge 5, GOD 1, goddess 2,
great 2, mighty 2, angels 1, exceeding 1, God-ward +
04136 1, godly 1; 2606

- 1) (plural)
 - 1a) rulers, judges
 - 1b) divine ones
 - 1c) angels
 - 1d) gods
- 2) (plural intensive - singular meaning)
 - 2a) god, goddess
 - 2b) godlike one
 - 2c) works or special possessions of God
 - 2d) the (true) God
 - 2e) God

0776 'erets {eh'-rets}

from an unused root probably meaning to be firm; TWOT
- 167; n f
AV - land 1543, earth 712, country 140, ground 98, world
4, way 3, common 1, field 1, nations 1, wilderness +
04057 1; 2504

- 1) land, earth
 - 1a) earth
 - 1a1) whole earth (as opposed to a part)
 - 1a2) earth (as opposed to heaven)
 - 1a3) earth (inhabitants)
 - 1b) land
 - 1b1) country, territory
 - 1b2) district, region
 - 1b3) tribal territory
 - 1b4) piece of ground
 - 1b5) land of Canaan, Israel
 - 1b6) inhabitants of land
 - 1b7) Sheol, land without return, (under) world
 - 1b8) city (-state)
 - 1c) ground, surface of the earth
 - 1c1) ground
 - 1c2) soil
 - 1d) (in phrases)
 - 1d1) people of the land
 - 1d2) space or distance of country (in measurements of
distance)
 - 1d3) level or plain country
 - 1d4) land of the living
 - 1d5) end(s) of the earth
 - 1e) (almost wholly late n usage)
 - 1e1) lands, countries
 - 1e1a) often in contrast to Canaan

0922 bohuw {bo'-hoo}

from an unused root (meaning to be empty); TWOT -
205a; n m
AV - void 2, emptiness 1; 3

- 1) emptiness, void, waste

01219 batsar {baw-tsar'}

a primitive root; TWOT - 270; v
AV - fenced 15, defenced 5, gather 4, grapegatherers 3,
fortify 2, cut off 1, restrained 1, strong 1, mighty things 1,
walled up 1, fenced up 1, walled 1, withholden 1, non-
translated variant 1; 38

- 1) to gather, restrain, fence, fortify, make inaccessible, enclose
 - 1a) (Qal)
 - 1a1) to cut off
 - 1a2) fortified, cut off, made inaccessible
 - 1a3) secrets, mysteries, inaccessible things
 - 1b) (Niphal) to be withheld
 - 1c) (Piel) to fortify

01245 baqash {baw-kash'}

a primitive root; TWOT - 276; v
AV - seek 189, require 14, request 4, seek out 4, enquired
3, besought 2, ask 2, sought for 2, begging 1, desire 1, get
1, inquisition 1, procureth 1; 225

- 1) to seek, require, desire, exact, request
 - 1a) (Piel)
 - 1a1) to seek to find
 - 1a2) to seek to secure
 - 1a3) to seek the face
 - 1a4) to desire, demand
 - 1a5) to require, exact
 - 1a6) to ask, request
 - 1b) (Pual) to be sought

01254 bara' {baw-raw'}

a primitive root; TWOT - 278; v
AV - create 42, creator 3, choose 2, make 2, cut down 2,
dispatch 1, done 1, make fat 1; 54

- 1) to create, shape, form
 - 1a) (Qal) to shape, fashion, create (always with God as
subject)
 - 1a1) of heaven and earth
 - 1a2) of individual man
 - 1a3) of new conditions and circumstances
 - 1a4) of transformations
 - 1b) (Niphal) to be created
 - 1b1) of heaven and earth
 - 1b2) of birth
 - 1b3) of something new (Continued...)
 - 1b4) of miracles
- 1c) (Piel)
 - 1c1) to cut down
 - 1c2) to cut out
- 2) to be fat
 - 2a) (Hiphil) to make yourselves fat

Appendix

Old Testament Words from Strong's Concordance

01350 ga'al {gaw-al'}

a primitive root; TWOT - 300; v
AV - redeem 50, redeemer 18, kinsman 13, revenger 7,
avenger 6, ransom 2, at all 2, deliver 1, kinsfolks 1,
kinsman's part 1, purchase 1, stain 1, wise 1; 104

- 1) to redeem, act as kinsman-redeemer, avenge,
revenge, ransom, do the part of a kinsman
- 1a) (Qal)
 - 1a1) to act as kinsman, do the part of next of kin,
1a1a) by marrying brother's widow to beget a
child for him, to redeem from slavery, to redeem
land, to exact vengeance
 - 1a2) to redeem (by payment)
 - 1a3) to redeem (with God as subject)
 - 1a3a) individuals from death
 - 1a3b) Israel from Egyptian bondage
 - 1a3c) Israel from exile
- 1b) (Niphal)
 - 1b1) to redeem oneself
 - 1b2) to be redeemed

01419 gadowl {gaw-dole'} or (shortened) gadol

{gaw-dole'} from 01431; TWOT - 315d;
AV - great 397, high 22, greater 19, loud 9, greatest 9,
elder 8, great man 8, mighty 7, eldest 6, misc. 44; 529 adj

- 1) great
 - 1a) large (in magnitude and extent)
 - 1b) in number
 - 1c) in intensity
 - 1d) loud (in sound)
 - 1e) older (in age)
 - 1f) in importance
 - 1f1) important things
 - 1f2) great, distinguished (of men)
 - 1f3) God Himself (of God)
 - 1g) great things
 - 1h) haughty things
 - 1i) greatness

01588 gan {gan}

from 01598; TWOT - 367a
AV - garden 42; 42 n m/f

- 1) garden, enclosure
 - 1a) enclosed garden
 - 1a1) (fig. of a bride)
 - 1b) garden (of plants)
 - 1c) Garden of Eden

01875 darash {daw-rash'}

a primitive root; TWOT - 455; v
AV - seek 84, inquire 43, require 12, search 7, misc. 18;
164

- 1) to resort to, seek, seek with care, inquire, require
 - 1a) (Qal)

1a1) to resort to, frequent (a place),(tread a place)
1a2) to consult, inquire of, seek

1a2a) of God
1a2b) of heathen gods, necromancers

1a3) to seek deity in prayer and worship

1a3a) God
1a3b) heathen deities

1a4) to seek (with a demand), demand, require

1a5) to investigate, inquire

1a6) to ask for, require, demand

1a7) to practice, study, follow, seek with
application

1a8) to seek with care, care for

1b) (Niphal)

1b1) to allow oneself to be inquired of, consulted
(only of God)

1b2) to be sought, be sought out

1b3) to be required (of blood)

01961 hayah {haw-yaw}

a primitive root [compare 01933]; TWOT - 491; v
V - was, come to pass, came, has been, were happened,
become, pertained, better for thee; 74

1) to be, become, come to pass, exist, happen, fall out

1a) (Qal)

1a1) — to happen, fall out, occur, take place, come
about, come to pass

1a1b) to come about, come to pass

1a2) to come into being, become

1a2a) to arise, appear, come

1a2b) to become

1a2b1) to become

1a2b2) to become like

1a2b3) to be instituted, be established

1a3) to be

1a3a) to exist, be in existence

1a3b) to abide, remain, continue (with word of
place or time)

1a3c) to stand, lie, be in, be at, be situated (with
word of locality)

1a3d) to accompany, be with

1b) (Niphal)

1b1) to occur, come to pass, be done, be brought
about

1b2) to be done, be finished, be gone

02451 chokmah {khok-maw'}

from 02449; TWOT - 647a; n f
AV - wisdom 145, wisely 2, skilful man 1, wits 1; 149

1) wisdom

1a) skill (in war)

1b) wisdom (in administration)

1c) shrewdness, wisdom

1d) wisdom, prudence (in religious affairs)

1e) wisdom (ethical and religious)

Appendix

Old Testament Words from Strong's Concordance

02490 **chalal** {khaw-lal'}

a primitive root [compare 02470]; TWOT - 660,661; v
AV - begin 52, profane 36, pollute 23, defile 9, break 4,
wounded 3, eat 2, slay 2, first 1, gather grapes 1,
inheritance 1, began men 1, piped 1, players 1, prostitute
1, sorrow 1, stain 1, eat as common things 1; 141

- 1) to profane, defile, pollute, desecrate, begin
 - 1a) (Niphal)
 - 1a1) to profane oneself, defile oneself, pollute oneself
 - 1a1a) ritually
 - 1a1b) sexually
 - 1a2) to be polluted, be defiled
 - 1b) (Piel)
 - 1b1) to profane, make common, defile, pollute
 - 1b2) to violate the honor of, dishonour
 - 1b3) to violate (a covenant)
 - 1b4) to treat as common
 - 1c) (Pual) to profane (name of God)
 - 1d) (Hiphil)
 - 1d1) to let be profaned
 - 1d2) to begin
 - 1e) (Hophal) to be begun
- 2) to wound (fatally), bore through, pierce, bore
 - 2a) (Qal) to pierce
 - 2b) (Pual) to be slain
 - 2c) (Poel) to wound, pierce
 - 2d) (Poal) to be wounded
 - 3) (Piel) to play the flute or pipe

02822 **choshek**,

from 2821; the dark; hence (literally) darkness; figuratively, misery, destruction, death, ignorance, sorrow, wickedness:-dark(-ness), night, obscurity.

03318 **yatsa'** {yaw-tsaw'}

a primitive root; TWOT - 893; v
AV - ...out 518, ...forth 411, bring 24, come 24,
proceed 16, go 13, depart 10, misc. 53; 1069

- 1) to go out, come out, exit, go forth
 - 1a) (Qal)
 - 1a1) to go or come out or forth, depart
 - 1a2) to go forth (to a place)
 - 1a3) to go forward, proceed to (to or toward something)
 - 1a4) to come or go forth (with purpose or for result)
 - 1a5) to come out of
 - 1b) (Hiphil)
 - 1b1) to cause to go or come out, bring out, lead out
 - 1b2) to bring out of
 - 1b3) to lead out
 - 1b4) to deliver
 - 1c) (Hophal) to be brought out or forth

03335 **yatsar** {yaw-tsar'}

probably identical with 03334 (through the squeezing into shape), ([compare 03331]); TWOT - 898; v
AV - form 26, potter 17, fashion 5, maker 4, frame 3,
make 3, former 2, earthen 1, purposed 1; 62

- 1) to form, fashion, frame
 - 1a) (Qal) to form, fashion

- 1a1) of human activity
- 1a2) of divine activity
 - 1a2a) of creation
 - 1a2a1) of original creation
 - 1a2a2) of individuals at conception
 - 1a2a3) of Israel as a people
 - 1a2b) to frame, pre-ordain, plan (fig. of divine purpose of a situation)
- 1b) (Niphal) to be formed, be created
- 1c) (Pual) to be predetermined, be pre-ordained
- 1d) (Hophal) to be formed

03423 **yarash** {yaw-rash' } or yaresh {yaw-raysh' }

a primitive root; TWOT - 920; v
AV - possess 116, ...out 46, inherit 21, heir 10,
possession 6, succeed 5, dispossess 4, poverty 3, drive
2, enjoy 2, poor 2, expelled 2, utterly 2, misc. 11; 232

- 1) to seize, dispossess, take possession off, inherit, disinherit, occupy, impoverish, be an heir
 - 1a) (Qal)
 - 1a1) to take possession of
 - 1a2) to inherit
 - 1a3) to impoverish, come to poverty, be poor
 - 1b) (Niphal) to be dispossessed, be impoverished, come to poverty
 - 1c) (Piel) to devour
 - 1d) (Hiphil)
 - 1d1) to cause to possess or inherit
 - 1d2) to cause others to possess or inherit
 - 1d3) to impoverish
 - 1d4) to dispossess
 - 1d5) to destroy, bring to ruin, disinherit

03467 **yasha'** {yaw-shah' }

a primitive root; TWOT - 929; v
AV - save 149, saviour 15, deliver 13, help 12, preserved
5, salvation 3, avenging 2, at all 1, avenged 1, defend 1,
rescue 1, safe 1, victory 1; 205

- 1) to save, be saved, be delivered
 - 1a) (Niphal)
 - 1a1) to be liberated, be saved, be delivered
 - 1a2) to be saved (in battle), be victorious
 - 1b) (Hiphil)
 - 1b1) to save, deliver
 - 1b2) to save from moral troubles
 - 1b3) to give victory to

03533 **kabash** {kaw-bash' }

a primitive root; TWOT - 951; v
AV - subdue 8, bring into subjection 3, bring into
bondage 2, keep under 1, force 1, ; 15

- 1) to subject, subdue, force, keep under, bring into bondage
 - 1a) (Qal)
 - 1a1) to bring into bondage, make subservient
 - 1a2) to subdue, force, violate
 - 1a3) to subdue, dominate, tread down
 - 1b) (Niphal) to be subdued
 - 1c) (Piel) to subdue
 - 1d) (Hiphil) to bring into bondage

Appendix

Old Testament Words from Strong's Concordance

03966 m@`od {meh-ode'}

from the same as 0181; TWOT - 1134

AV - very 137, greatly 49, sore 23, exceeding 18, great 12, exceedingly 11, much 10, exceeding + 03966 6, exceedingly + 03966 5, diligently 4, good 3, might 2, mightily 2, misc. 17; 299 adv

- 1) exceedingly, much
- 2) might, force, abundance
- 3) much, force, abundance, exceedingly
 - 3a) force, might
 - 3b) exceedingly, greatly, very (idioms showing magnitude or degree)
 - 3b1) exceedingly
 - 3b2) up to abundance, to a great degree, exceedingly
 - 3b3) with much

04043 magen {maw-gane'} also (in pl.) fem. m@ginnah {meg-in-naw'}

from 01598; TWOT - 367c; n m

AV - shield 48, buckler 9, armed 2, defence 2, rulers 1, scales + 0650 1; 63

- 1) shield, buckler

04390 male' {maw-lay'} or mala' (Esth. 7:5) {maw-law'}

a primitive root; TWOT - 1195; v

AV - fill 107, full 48, fulfil 28, consecrate 15, accomplish 7, replenish 7, wholly 6, set 6, expired 3, fully 2, gather 2, overflow 2, satisfy 2, misc. 14; 249

- 1) to fill, be full
 - 1a) (Qal) to be full
 - 1a1) fullness, abundance (participle)
 - 1a1b) to be full, be accomplished, be ended
 - 1a2) to consecrate, fill the hand
 - 1b) (Niphal)
 - 1b1) to be filled, be armed, be satisfied
 - 1b2) to be accomplished, be ended
 - 1c) (Piel)
 - 1c1) to fill
 - 1c2) to satisfy
 - 1c3) to fulfil, accomplish, complete
 - 1c4) to confirm
 - 1d) (Pual) to be filled
 - 1e) (Hithpael) to mass themselves against

04428 melek {meh'-lek}

from 04427; TWOT - 1199a; n m

AV - king 2518, royal 2, Hammelech 1, Malcham 1, Moloch 1; 2523

- 1) king (In some texts, it is referring to rulers in the heavens.)

04437 malkuw (Aramaic) {mal-koo'}

corresponding to 04438; TWOT - 2829c; n f
AV - kingdom 49, reign 4, realm 3, kingly 1; 57

- 1) royalty, reign, kingdom
 - 1a) royalty, kingship, kingly authority
 - 1b) kingdom
 - 1c) realm (of territory)
 - 1d) reign (of time)

04473 mimshach {mim-shakh'}

from 04886, in the sense of expansion; TWOT - 1255d;

n

m
AV - anointed 1; 1

- 1) anointed, expansion
 - 1a) meaning uncertain

04784 marah {maw-raw'}

a primitive root; TWOT - 1242; v

AV - rebel 19, rebellious 9, provoke 7, disobedient 2, against 1, bitter 1, changed 1, disobeyed 1, grievously 1, provocation 1, rebels 1; 44

- 1) to be contentious, be rebellious, be refractory, be disobedient towards, be rebellious against
 - 1a) (Qal) to be disobedient, be rebellious
 - 1a1) towards father
 - 1a2) towards God
 - 1b) (Hiphil) to show rebelliousness, show disobedience, disobey

04910 mashal {maw-shal'}

a primitive root; TWOT - 1259; v

AV - rule 38, ruler 19, reign 8, dominion 7, governor 4, ruled over 2, power 2, indeed 1; 81

- 1) to rule, have dominion, reign
 - 1a) (Qal) to rule, have dominion
 - 1b) (Hiphil)
 - 1b1) to cause to rule
 - 1b2) to exercise dominion

05190 natal {naw-tal'}

a primary root; TWOT - 1353; v

AV - bare 2, take up 1, offer 1; 4

- 1) to lift, bear, bear up
 - 1a) (Qal) to lift, lift over, lift upon, set up
 - 1b) (Piel) to bear up

05254 nacah {naw-saw'}

a primitive root; TWOT - 1373; v

AV - prove 20, tempt 12, assay 2, adventure 1, try 1;

- 1) to test, try, prove, tempt, assay, put to the proof or test
 - 1a) (Piel)
 - 1a1) to test, try
 - 1a2) to attempt, assay, try
 - 1a3) to test, try, prove, tempt

Appendix

Old Testament Words from Strong's Concordance

05337 natsal {naw-tsal'}

a primitive root; TWOT - 1404; v
AV - deliver 179, recover 5, rid 3, escape 2, rescue 2,
spoil
2, at all 2, take out 2, misc. 16; 213

- 1) to snatch away, deliver, rescue, save, strip, plunder
 - 1a) (Niphal)
 - 1a1) to tear oneself away, deliver oneself
 - 1a2) to be torn out or away, be delivered
 - 1b) (Piel)
 - 1b1) to strip off, spoil
 - 1b2) to deliver
 - 1c) (Hiphil)
 - 1c1) to take away, snatch away
 - 1c2) to rescue, recover
 - 1c3) to deliver (from enemies or troubles or death)
 - 1c4) to deliver from sin and guilt
 - 1d) (Hophal) to be plucked out
 - 1e) (Hithpael) to strip oneself

05375 nasa' {naw-saw' } or nacah

a primitive root; TWOT - 1421; v
AV - (bare, lift, etc...) up 219, bear 115, take 58, bare 34,
carry 30, (take, carry) away 22, borne 22, armor-bearer
18, forgive 16, accept 12, exalt 8, regard 5, obtained 4,
respect 3, misc. 74; 654

- 1) to lift, bear up, carry, take
 - 1a) (Qal)
 - 1a1) to lift, lift up
 - 1a2) to bear, carry, support, sustain, endure
 - 1a3) to take, take away, carry off, forgive
 - 1b) (Niphal)
 - 1b1) to be lifted up, be exalted
 - 1b2) to lift oneself up, rise up
 - 1b3) to be borne, be carried
 - 1b4) to be taken away, be carried off, be swept away
 - 1c) (Piel)
 - 1c1) to lift up, exalt, support, aid, assist
 - 1c2) to desire, long (fig.)
 - 1c3) to carry, bear continuously
 - 1c4) to take, take away
 - 1d) (Hithpael) to lift oneself up, exalt oneself
 - 1e) (Hiphil)
 - 1e1) to cause one to bear (iniquity)
 - 1e2) to cause to bring, have brought

05414 nathan {naw-than'}

a primitive root; TWOT - 1443; v
AV - give 1078, put 191, deliver 174, made 107, set 99,
up 26, lay 22, grant 21, suffer 18, yield 15, bring 15,
cause 13, utter 12, laid 11, send 11, recompense 11,
appoint 10, shew 7, misc. 167; 2008

- 1) to give, put, set
 - 1a) (Qal)
 - 1a1) to give, bestow, grant, permit, ascribe, employ, devote,
consecrate, dedicate, pay wages, sell, exchange, lend,
commit, entrust, give over, deliver up, yield produce,

occasion, produce, requite to, report, mention, utter, stretch
out, extend

- 1a2) to put, set, put on, put upon, set, appoint,
assign, designate
- 1a3) to make, constitute
- 1b) (Niphal)
 - 1b1) to be given, be bestowed, be provided, be entrusted to,
be granted to, be permitted, be issued, be published, be
uttered, be assigned
 - 1b2) to be set, be put, be made, be inflicted
- 1c) (Hophal)
 - 1c1) to be given, be bestowed, be given up, be
delivered up
 - 1c2) to be put upon

05647 `abad {aw-bad'}

a primitive root; TWOT - 1553; v
AV - serve 227, do 15, till 9, servant 5, work 5,
worshippers 5, service 4, dress 2, labour 2, ear 2, misc. 14;
290

- 1) to work, serve
 - 1a) (Qal)
 - 1a1) to labour, work, do work
 - 1a2) to work for another, serve another by labour
 - 1a3) to serve as subjects
 - 1a4) to serve (God)
 - 1a5) to serve (with Levitical service)
 - 1b) (Niphal)
 - 1b1) to be worked, be tilled (of land)
 - 1b2) to make oneself a servant
 - 1c) (Pual) to be worked
 - 1d) (Hiphil)
 - 1d1) to compel to labor or work, cause to labor,
cause
to serve
 - 1d2) to cause to serve as subjects
 - 1e) (Hophal) to be led or enticed to serve

05731 Eden {ay'-den}

the same as 05730; TWOT - 1568;
AV - Eden 17; 17 Eden= "pleasure"

- 1) the first habitat of man after the creation; site
unknown
- 2) a Gershonite Levite, son of Joah in the days of king
Hezekiah of Judah

The original language uses this exact same name for the
place in which Satan walked before his fall, only the
description of the place was entirely different than the
description of it when man was created. When Satan walked
there in his original creation, it was a mineral garden. When
man was created to walk there, it was a vegetable garden.

Appendix

Old Testament Words from Strong's Concordance

06087 `atsab {aw-tsab'}

a primitive root; TWOT - 1666,1667; v
AV - grieve 10, displeased 1, hurt 1, made 1, sorry 1,
vexed 1, worship 1, wrest 1; 17

- 1) to hurt, pain, grieve, displease, vex, wrest
 - 1a) (Qal) to hurt, pain
 - 1b) (Niphal) to be in pain, be pained, be grieved
 - 1c) (Piel) to vex, torture
 - 1d) (Hiphil) to cause pain
 - 1e) (Hithpael) to feel grieved, be vexed
- 2) to shape, fashion, make, form, stretch into shape, worship
 - 2a) (Piel) to shape, form
 - 2b) (Hiphil) to form, copy, fashion

06213 `asah {aw-saw'}

a primitive root; TWOT - 1708,1709; v
AV - do 1333, make 653, wrought 52, deal 52, commit
49, offer 49, execute 48, keep 48, shew 43, prepare 37,
work 29, do so 21, perform 18, get 14, dress 13, maker
13, maintain 7, misc. 154; 2633

- 1) to do, fashion, accomplish, make
 - 1a) (Qal)
 - 1a1) to do, work, make, produce
 - 1a1a) to do
 - 1a1b) to work
 - 1a1c) to deal (with)
 - 1a1d) to act, act with effect, effect
 - 1a2) to make
 - 1a2a) to make
 - 1a2b) to produce
 - 1a2c) to prepare
 - 1a2d) to make (an offering)
 - 1a2e) to attend to, put in order
 - 1a2f) to observe, celebrate
 - 1a2g) to acquire (property)
 - 1a2h) to appoint, ordain, institute
 - 1a2i) to bring about
 - 1a2j) to use
 - 1a2k) to spend, pass
 - 1b) (Niphal)
 - 1b1) to be done
 - 1b2) to be made
 - 1b3) to be produced
 - 1b4) to be offered
 - 1b5) to be observed
 - 1b6) to be used
 - 1c) (Pual) to be made
- 2) (Piel) to press, squeeze

06509 parah {paw-raw'}

a primitive root; TWOT - 1809; v
AV - fruitful 19, increased 3, grow 2, beareth 1, forth 1,
bring fruit 1, make fruitful 1; 29

- 1) to bear fruit, be fruitful, branch off
 - 1a) (Qal) to bear fruit, be fruitful
 - 1b) (Hiphil)
 - 1b1) to cause to bear fruit
 - 1b2) to make fruitful
 - 1b3) to show fruitfulness, bear fruit

07121 qara' {kaw-raw'}

a primitive root [rather identical with 07122 through the
idea of accosting a person met]; TWOT - 2063; v
AV — call 528, cried 98, read 38, proclaim 36, named 7,
guests 4, invited 3, gave 3, renowned 3, bidden 2, preach
2, misc. 11; 735

- 1) to call, call out, recite, read, cry out, proclaim
 - 1a) (Qal)
 - 1a1) to call, cry, utter a loud sound
 - 1a2) to call unto, cry (for help), call (with name of God)
 - 1a3) to proclaim
 - 1a4) to read aloud, read (to oneself), read
 - 1a5) to summon, invite, call for, call and commission, appoint, call and endow
 - 1a6) to call, name, give name to, call by
 - 1b) (Niphal)
 - 1b1) to call oneself
 - 1b2) to be called, be proclaimed, be read aloud, be summoned, be named
 - 1c) (Pual) to be called, be named, be called out, be chosen

07223 ri'shown {ree-shone'} or ri'shon {ree-shone'}

from 07221; TWOT - 2097c
AV - first 129, former 26, former things 6, beginning 4,
chief 3, before 3, old time 2, foremost 3, aforesome 1,
misc. 8; 185 adj

- 1) first, primary, former
 - 1a) former (of time)
 - 1a1) ancestors
 - 1a2) former things
 - 1b) foremost (of location)
 - 1c) first (in time)
 - 1d) first, chief (in degree)
- 2) first, before, formerly, at first

07225 re'shiyth {ray-sheeth'}

from the same as 07218; TWOT - 2097e; n f
AV - beginning 18, first-fruits 11, first 9, chief 8, misc.
5; 51

- 1) first, beginning, best, chief
 - 1a) beginning
 - 1b) first
 - 1c) chief
 - 1d) choice part

Appendix

Old Testament Words from Strong's Concordance

07235 rabah {raw-baw'}

a primitive root; TWOT - 2103,2104; v
AV - multiply 74, increase 40, much 29, many 28, more
12, great 8, long 3, store 2, exceedingly 2, greater 2,
abundance 2, misc. 24; 226

- 1) be or become great, be or become many, be or
become much, be or become numerous
 - 1a) (Qal)
 - 1a1) to become many, become numerous, multiply
(of people, animals, things)
 - 1a2) to be or grow great
 - 1b) (Piel) to make large, enlarge, increase, become
many
 - 1c) (Hiphil)
 - 1c1) to make much, make many, have many
 - 1c1a) to multiply, increase
- 1c1b) to make much to do, do much in respect of, transgress
greatly
- 1c1c) to increase greatly or exceedingly
 - 1c2) to make great, enlarge, do much
- 2) (Qal) to shoot

07287 radah {raw-daw'}

a primitive root; TWOT - 2121,2122; v
AV - rule 13, dominion 9, take 2, prevaieth 1, reign 1,
ruler 1; 27

- 1) to rule, have dominion, dominate, tread down
- 1a) (Qal) to have dominion, rule, subjugate
- 1b) (Hiphil) to cause to dominate
- 2) to scrape out
- 2a) (Qal) to scrape, scrape out

07939 sakar {saw-kawr'}

from 07936; TWOT - 2264.1b; n m
AV - hire 9, reward 9, wages 6, price 2, fare 1, worth 1;
28

- 1) hire, wages
- 1a) wages
- 1b) reward, pay
- 1c) fare, fee, passage-money

08064 shamayim {shaw-mah'-yim}

dual of an unused singular shameh {shaw-meh'} from
an unused root meaning to be lofty; TWOT - 2407a; n m
AV - heaven 398, air 21, astrologers + 01895 1; 420

- 1) heaven, heavens, sky
- 1a) visible heavens, sky
- 1a1) as abode of the stars
- 1a2) as the visible universe, the sky, atmosphere, etc
- 1b) Heaven (as the abode of God)

08104 shamar {shaw-mar'}

a primitive root; TWOT - 2414; v
AV - keep 283, observe 46, heed 35, keeper 28, preserve
21, beware 9, mark 8, watchman 8, wait 7, watch 7,

regard 5, save 2, misc. 9; 468

- 1) to keep, guard, observe, give heed
- 1a) (Qal)
 - 1a1) to keep, have charge of
 - 1a2) to keep, guard, keep watch and ward, protect,
save life
 - 1a2a) watch, watchman (participle)
 - 1a3) to watch for, wait for
 - 1a4) to watch, observe
 - 1a5) to keep, retain, treasure up (in memory)
 - 1a6) to keep (within bounds), restrain
 - 1a7) to observe, celebrate, keep (sabbath or covenant
or commands), perform (vow)
 - 1a8) to keep, preserve, protect
 - 1a9) to keep, reserve
- 1b) (Niphal)
 - 1b1) to be on one's guard, take heed, take care,
beware
 - 1b2) to keep oneself, refrain, abstain
 - 1b3) to be kept, be guarded
- 1c) (Piel) to keep, pay heed
- 1d) (Hithpael) to keep oneself from

08269 sar {sar}

from 08323; TWOT - 2295a; n m
AV - prince 208, captain 130, chief 33, ruler 33, governor
6, keeper 3, principal 2, general 1, lords 1, misc. 4; 421

- 1) prince, ruler, leader, chief, chieftain, official, captain
- 1a) chieftain, leader
- 1b) vassal, noble, official (under king)
- 1c) captain, general, commander (military)
- 1d) chief, head, overseer (of other official classes)
- 1e) heads, princes (of religious office)
- 1f) elders (of representative leaders of people)
- 1g) merchant-princes (of rank and dignity)
- 1h) patron-angel
- 1i) Ruler of rulers (of God)
- 1j) warden

08414 tohuw {to'-hoo}

from an unused root meaning to lie waste; TWOT -
2494a; n m
AV - vain 4, vanity 4, confusion 3, without form 2,
wilderness 2, nought 2, nothing 1, empty place 1, waste
1; 20

- 1) formlessness, confusion, unreality, emptiness
- 1a) formlessness (of primeval earth)
- 1a1) nothingness, empty space
- 1b) that which is empty or unreal (of idols) (fig)
- 1c) wasteland, wilderness (of solitary places)
- 1d) place of chaos
- 1e) vanity

Appendix

Old Testament Words from Strong's Concordance

08415 teh-home' or ~ht t@hom teh-home'

from 01949; TWOT - 2495a; n f/m
AV - deep 20, depth 15, deep places 1; 36

- 1) deep, depths, deep places, abyss, the deep, sea
- 1a) deep (of subterranean waters)
- 1b) deep, sea, abysses (of sea)
- 1c) primeval ocean, deep
- 1d) deep, depth (of river)
- 1e) abyss, the grave

08549 tamiym {taw-meem'}

from 08552; TWOT - 2522d; adj
AV - without blemish 44, perfect 18, upright 8, without spot 6, uprightly 4, whole 4, sincerely 2, complete 1, full 1, misc. 3; 91

- 1) complete, whole, entire, sound
- 1a) complete, whole, entire
- 1b) whole, sound, healthful
- 1c) complete, entire (of time)
- 1d) sound, wholesome, unimpaired, innocent, having integrity
- 1e) what is complete or entirely in accord with truth and fact

Appendix

Old Testament Words from Strong's Concordance

Appendix

New Testament Words Strong's Numbers with the GREEK Words and 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 parenthesis is the Greek pronunciation.

The next line gives the derivation information, Kittel page numbers and the part of speech. Following the first semi-colon is the key to Kittel. The number after the colon indicates the volume and page number where this word is found in Kittel's. TDNT stand 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) 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 helpful in choosing the best definition. If the word is a verb, the TENSE, MOOD, and VOICE is very helpful in having a clear understanding of the passage in which the word is used.

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

It is important to remember when using a lexicon, it is like reading a commentary. The definitions for the words are 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.

The New Testament Lexicon

25 agapao {ag-ap-ah'-o}

perhaps from agan (much) [or cf 5368]; TDNT - 1:21,5; v AV - love 135, beloved 7; 142

- 1) of persons
 - 1a) to welcome, to entertain, to be fond of, to love early
- 2) of things
 - 2a) to be well pleased, to be content with a thing

26 agape {ag-ah'-pay}

from 25; TDNT - 1:21,5; n f
AV - love 86, charity 27, dear 1, charitably+2596 1, feast of charity 1; 116

- 1) brotherly love, affection, good will, love, benevolence
- 2) love feasts

75 agonizomai {ag-o-nid'-zom-ahce}

from 73; TDNT - 1:135,20; v
AV - strive 3, fight 3, labor fervently 1; 7

- 1) to enter a contest: contend in the gymnastic games
- 2) to contend with adversaries, fight
- 3) metaph. to contend, struggle with difficulties and dangers
- 4) to endeavor with strenuous zeal, strive: to obtain something

96 adokimos {ad-ok'-ee-mos}

from 1 (as a negative particle) and 1384; TDNT - 2:255,181; adj
AV - reprobate 6, castaway 1, rejected 1; 8

- 1) not standing the test, not approved
 - 1a) properly used of metals and coins
- 2) that which does not prove itself such as it ought
 - 2a) unfit for, unproved, spurious, reprobate

154 aiteo {ahee-teh'-o}

of uncertain derivation; TDNT - 1:191,30; v
AV - ask 48, desire 17, beg 2, require 2, crave 1, call for 1; 71

- 1) to ask, beg, call for, crave, desire, require

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; 128

- 1) for ever, 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
- 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"

There is a sheet in the Appendix entitled "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 this word denotes — whether it is used in the sense of eternal or age-lasting.

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

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

See notes in 165.

Vines translates this word as describing duration, either undefined but not endless...or undefined because it is endless. There is an appendix sheet entitled "Eternity—Is it Eternal or Age-lasting" which may be helpful to you in understanding the different uses in Scripture of this word— aionios.

Appendix

New Testament Words from Strong's Concordance

191 akouo {ak-oo'-o}

a root; TDNT - 1:216,34; v
AV - hear 418, hearken 6, give audience 3, hearer 2,
misc. 8; 437

- 1) to be endowed with the faculty of hearing, not deaf
- 2) to hear
 - 2b) to attend to, consider what is or has been said
 - 2c) to understand, perceive the sense of what is said
- 3) to hear something (Continued...)
 - 3a) to perceive by the ear what is announced in one's presence
 - 3b) to get by hearing learn
 - 3c) a thing comes to one's ears, to find out, learn
 - 3e) to give ear to a teaching or a teacher
 - 3f) to comprehend, to understand

272 ameleo {am-el-eh'-o}

from 1 (as a negative particle) and 3199;; v
AV - neglect 2, make light of 1, regard not 1, be
negligent 1; 5

- 1) to be careless of, to neglect

467 antapodidomi {an-tap-od-ee'-do-mee}

from 473 and 591; TDNT - 2:169,166; v
AV - recompense 4, recompense again 1, repay 1,
render 1; 7

- 1) in a good sense, to repay, requite
- 2) in a bad sense, penalty and vengeance

469 antapodosis {an-tap-od'-os-is}

from 467; TDNT - 2:169,166; n f
AV - reward 1; 1

- 1) recompense, to reward or repay someone
(See 467 and 591.)

473 anti {an-tee'}

a primary particle; TDNT - 1:372,61; prep
AV - for 15, because + 3639 4, for ... cause 1, therefore +
3639 1, in the room of 1; 22

- 1) over against, opposite to, before
- 2) for, instead of, in place of (something)
 - 2a) instead of
 - 2b) for
 - 2c) for that, because
 - 2d) wherefore, for this cause

543 apeitheia {ap-i'-thi-ah}

from 545; TDNT - 6:11,818; n f
AV - unbelief 4, disobedient 3; 7

- 1) obstinacy, obstinate opposition to the divine will

544 apeitheo {ap-i-theh'-o}

from 545; TDNT - 6:10,818; v
AV - believe not 8, disobedient 4, obey not 3, unbelieving
1; 16

- 1) not to allow one's self to be persuaded
 - 1a) to refuse or withhold belief
 - 1b) to refuse belief and obedience
- 2) not to comply with

570 apistia {ap-is-tee'-ah}

from 571; TDNT - 6:174,849; n f
AV - unbelief 12; 12

- 1) unfaithfulness, faithless
- 2) want of faith, unbelief
- 3) weakness of faith

571 apistos {ap'-is-tos}

from 1 (as a negative particle) and 4103; TDNT -
6:174,849; adj
AV - that believe not 6, unbelieving 5, faithless 4,
unbeliever 4, infidel 2, thing incredible 1, which believe
not 1; 23

- 1) unfaithful, faithless, (not to be trusted, perfidious)
- 2) incredible
 - 2a) of things
- 3) unbelieving, incredulous
 - 3a) without trust (in God)

575 apo {apo'}

a primary particle;; preposition
AV - from 392, of 129, out of 48, for 10, off 10, by 9, at
9, in 6, since + 3739 5, on 5, not tr. 15, misc.31; 669

- 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

Appendix

New Testament Words from Strong's Concordance

591 apodidomi {ap-od-eed'-o-mee}

from 575 and 1325; TDNT - 2:167,166; v
AV - pay 9, give 9, render 9, reward 7, sell 3, yield 2,
misc. 9; 48

- 1) to deliver, to give away for one's own profit what is one's own, to sell
- 2) to pay off, discharge what is due
 - 2a) a debt, wages, tribute, taxes, produce due
 - 2b) things promised under oath
 - 2c) conjugal duty
 - 2d) to render account
- 3) to give back, restore
- 4) to requite, recompense in a good or a bad sense

601 apokalupto {ap-ok-al-ooop'-to}

from 575 and 2572; TDNT - 3:563,405; v
AV - reveal 26; 26

- 1) to uncover, lay open what has been veiled or covered up
 - 1a) disclose, make bare
- 2) to make known, make manifest, disclose what before was unknown

622 apollumi {ap-ol'-loo-mee}

from 575 and the base of 3639; TDNT - 1:394,67; v
AV - perish 33, destroy 26, lose 22, be lost 5, lost 4,
misc. 2; 92

- 1) to destroy
 - 1a) to put out of the way entirely, abolish, put an end to ruin
 - 1b) render useless
 - 1c) to kill
 - 1d) to declare that one must be put to death
 - 1e) metaph. to devote or give over to eternal misery in hell
 - 1f) to perish, to be lost, ruined, destroyed
- 2) to destroy
 - 2a) to lose

Vine indicates that the idea here is not necessarily extinction, but ruin; **not** loss of being, but loss of well-being.

684 apoleia {ap-o'-li-a}

from a presumed derivative of 622; TDNT - 1:396,67; n f
AV - perdition 8, destruction 5, waste 2, damnable 1, to die + 1519 1, perish + 1498 + 1519 1, pernicious 1; 20

- 1) destroying, utter destruction
 - 1a) of vessels
- 2) a perishing, ruin, destruction
 - 2a) of money
 - 2b) the destruction which consists of eternal misery in hell

Look at 622. There is a helpful note from Vines commentary.

746 arche {ar-khay'}

from 756; TDNT - 1:479,81; n f
AV - beginning 40, principality 8, corner 2, first 2, misc. 6; 58

- 1) beginning, origin
- 2) the person or thing that commences, the first person or thing in a series, the leader
- 3) that by which anything begins to be, the origin, the active cause
 - 4) the extremity of a thing
 - 4a) of the corners of a sail
 - 5) the first place, principality, rule, magistracy
 - 5a) of angels and demons

758 archon {ar'-khone}

present participle of 757; TDNT - 1:488,81; n m
AV - ruler 22, prince 11, chief 2, magistrate 1, chief ruler 1; 37

- 1) a ruler, commander, chief, leader

Vines suggests that the root word "arche" denotes the beginning of something; the beginning of rule.

868 ahistemi {af-is'-tay-mee}

from 575 and 2476; TDNT - 1:512,88; v
AV - depart 10, draw away 1, fall away 1, refrain 1,
withdraw self 1, depart from 1; 15

- 1) to make stand off, cause to withdraw, to remove
 - 1a) to excite to revolt
- 2) to stand off, to stand aloof
 - 2a) to go away, to depart from anyone
 - 2b) to desert, withdraw from one
 - 2c) to fall away, become faithless
 - 2d) to shun, flee from
 - 2e) to cease to vex one
 - 2f) to withdraw one's self from, to fall away
 - 2g) to keep one's self from, absent one's self from

907 baptizo {bap-tid'-zo}

from a derivative of 911; TDNT - 1:529,92; verb
AV - baptize (76), wash 2, baptist 1, baptized + 2258 1;
80

- 1) to dip repeatedly, to immerse, to submerge (of vessels sunk)
- 2) to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe
- 3) to overwhelm

Not to be confused with 911, bapto. The clearest example that shows the meaning of baptizo is a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be 'dipped' (bapto) into boiling water and then 'baptized' (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptizing the vegetable, produces a permanent change. When used in the

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New Testament Words from Strong's Concordance

New Testament, this word more often refers to our union and identification with Christ than to our water baptism. e.g. Mark 16:16. 'He that believes and is baptised shall be saved.' Christ is saying that mere intellectual assent is not enough. There must be a union with him, a real change, like the vegetable to the pickle!

— Bible Study Magazine, James Montgomery Boice, May 1989.

911 bapto {bap'-to}

a primary word; TDNT - 1:529,92; v
AV - dip 3; 3

- 1) to dip, dip in, immerse
- 2) to dip into dye, to dye, colour

Not to be confused with 907, baptizo. The clearest example that shows the meaning of *baptizo* is a text from the Greek poet and physician Nicander, who lived about 200 BC. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be 'dipped' (bapto) into boiling water and then 'baptized' (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptizing the vegetable, produces a permanent change.

— Bible Study Magazine, James Montgomery Boice, May 1989

1325 didomi {did'-o-mee}

a prolonged form of a primary verb (which is used as an altern. in most of the tenses); TDNT 2:166,166; v
AV - give 365, grant 10, put 5, show 4, deliver 2, make 2, misc. 25; 413

- 1) to give
- 2) to give something to someone
 - 2a) of one's own accord to give one something, to his advantage
 - 2a1) to bestow a gift
 - 2b) to grant, give to one asking, let have
 - 2c) to supply, furnish, necessary things
 - 2d) to give over, deliver
 - 2d1) to reach out, extend, present
 - 2d2) of a writing
 - 2d3) to give over to one's care, intrust, commit
 - 2d3a) something to be administered
 - 2d3b) to give or commit to some one something to be religiously observed
 - 2e) to give what is due or obligatory, to pay: wages or reward
 - 2f) to furnish, endure
- 3) to give
 - 3a) to cause, profuse, give forth from one's self
 - 3a1) to give, hand out lots
 - 3b) to appoint to an office
 - 3c) to cause to come forth, i.e. as the sea, death and

Hell

are said to give up the dead who have been engulfed or received by them

- 3c) to give one to someone as his own
 - 3c1) as an object of his saving care
 - 3c2) to give one to someone, to follow him as a leader and master
 - 3c3) to give one to someone to care for his interests
 - 3c4) to give one to someone to whom he already belonged, to return
- 4) to grant or permit one
 - 4a) to commission

1344 dikaioo {dik-ah-yo'-o}

from 1342; TDNT - 2:211,168; v
AV - justify 37, be freed 1, be righteous 1, justifier 1; 40

- 1) to render righteous or such he ought to be
- 2) to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered
- 3) to declare, pronounce, one to be just, righteous, or such as he ought to be

1567 ekzeteo {ek-zay-teh'-o}

from 1537 and 2212; TDNT - 2:894,300; v
AV - require 2, seek after 2, diligently 1, seek carefully 1, inquire 1; 7

- 1) to seek out, search for
- 2) to seek out, i.e. investigate, scrutinise
- 3) to seek out for one's self, beg, crave
- 4) to demand back, require

1577 ekklesia {ek-klay-see'-ah}

from a compound of 1537 and a derivative of 2564; TDNT
- 3:501,394; n
AV - church 115, assembly 3; 118

- 1) a gathering of citizens called out from their homes into some public place, an assembly
 - 1a) an assembly of the people convened at the public place of the council for the purpose of deliberating
 - 1b) the assembly of the Israelites
 - 1c) any gathering or throng of men assembled by chance, tumultuously
 - 1d) in a Christian sense
 - 1d1) an assembly of Christians gathered for worship in a religious meeting
 - 1d2) a company of Christian, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs, according to regulations prescribed for the body for order's sake
 - 1d3) those who anywhere, in a city, village, constitute such a company and are united into one body
 - 1d4) the whole body of Christians scattered throughout the earth
 - 1d5) the assembly of faithful Christians already dead and received into heaven

Appendix

New Testament Words from Strong's Concordance

1650 **elegchos** {el'-eng-khos}

from 1651; TDNT - 2:476,221; n m
AV - reproof 1, evidence 1; 2

- 1) a proof, that by which a thing is proved or tested
- 2) conviction

1679 **elpizo** {el-pid'-zo}

from 1680; TDNT - 2:517,229; v
AV - trust 18, hope 10, hope for 2, things hoped for 1, vr
hope 1; 32

- 1) to hope
 - 1a) in a religious sense, to wait for salvation with joy and full confidence
- 2) hopefully to trust in

1680 **elpis** {el-pece'}

from a primary elpo (to anticipate, usually with pleasure);
TDNT - 2:517,229; n f
AV - hope 53, faith 1; 54

- 1) expectation of evil, fear
- 2) expectation of good, hope
 - 2a) in the Christian sense
 - 2a1) joyful and confident expectation of eternal salvation
- 3) on hope, in hope, having hope
 - 3a) the author of hope, or he who is its foundation
 - 3b) the thing hoped for

1849 **exousia** {ex-oo-see'-ah}

from 1832 (in the sense of ability); TDNT - 2:562,238; n f
AV - power 69, authority 29, right 2, liberty 1, jurisdiction
1, strength 1; 103

- 1) power of choice, liberty of doing as one pleases
 - 1a) leave or permission
- 2) physical and mental power
 - 2a) the ability or strength with which one is endued, which he either possesses or exercises
- 3) the power of authority (influence) and of right (privilege)
- 4) the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed)
 - 4a) universally
 - 4a1) authority over mankind
 - 4b) specifically
 - 4b1) the power of judicial decisions
 - 4b2) of authority to manage domestic affairs
 - 4c) metonymically
 - 4c1) a thing subject to authority or rule
 - 4c1a) jurisdiction
 - 4c2) one who possesses authority
 - 4c2a) a ruler, a human magistrate
 - 4c2b) the leading and more powerful among

created beings superior to man, spiritual
potentates

- 4d) a sign of the husband's authority over his wife
 - 4d1) the veil with which propriety required a woman to cover herself
- 4e) the sign of regal authority, a crown

1922 **epignosis** {ep-ig'-no-sis}

from 1921; TDNT - 1:689,119; n f
AV - knowledge 16, acknowledging 3, acknowledgement
1; 20

- 1) precise and correct knowledge
 - 1a) used in the NT of the knowledge of things ethical and divine

1994 **epistrepho** {ep-ee-stref'-o}

from 1909 and 4762; TDNT - 7:722,1093; v
AV - turn 16, be converted 6, return 6, turn about 4, turn
again 3, misc. 4; 39

- 1) transitively
 - 1a) to turn to
 - 1a1) to the worship of the true God
 - 1b) to cause to return, to bring back
 - 1b1) to the love and obedience of God
 - 1b2) to the love for the children
 - 1b3) to love wisdom and righteousness
- 2) intransitively
 - 2a) to turn to one's self
 - 2b) to turn one's self about, turn back
 - 2c) to return, turn back, come back

2032 **epouranios** {ep-oo-ran'-ee-os}

from 1909 and 3772; TDNT - 5:538,736; adj
AV - heavenly 16, celestial 2, in heaven 1, high 1; 20

- 1) existing in heaven
 - 1a) things that take place in heaven
 - 1b) the heavenly regions
 - 1b1) heaven itself, the abode of God and angels
 - 1b2) the lower heavens, of the stars
 - 1b3) the heavens, of the clouds
 - 1c) the heavenly temple or sanctuary
- 2) of heavenly origin or nature

2100 **euaresteo** {yoo-ar-es-teh'-o}

from 2101; TDNT - 1:456,77; v
AV - please 2, be well pleased 1; 3

- 1) to be well pleasing
- 2) to be well pleased with a thing

Appendix

New Testament Words from Strong's Concordance

2106 eudokeo {yoo-dok-eh'-o}

from 2095 and 1380; TDNT - 2:738,273; v
AV - be well pleased 7, please 5, have pleasure 4, be willing 2, be (one's) good pleasure 1, take pleasure 1, think good 1; 21

- 1) it seems good to one, is one's good pleasure
 - 1a) think it good, choose, determine, decide
 - 1b) to do willingly (Continued...)
 - 1c) to be ready to, to prefer, choose rather
- 2) to be well pleased with, take pleasure in, to be favorably inclined towards one

2129 eulogia {yoo-log-ee'-ah}

from the same as 2127; TDNT - 2:754,275; n f
AV - blessing 11, bounty 2, bountifully + 1909 2, fair speech 1; 16

- 1) praise, laudation, panegyric: of Christ or God
- 2) fine discourse, polished language
 - 2a) in a bad sense, language artfully adapted to captivate the hearer: fair speaking, fine speeches
- 3) an invocation of blessing, benediction
- 4) consecration
- 5) a (concrete) blessing, benefit

2147 heurisko {hyoo-ris'-ko}

a prolonged form of a primary heuro {hyoo'-ro}, which (together with another cognate form heureo {hyoo-reh'-o}) is used for it in all the tenses except the present and imperfect; TDNT - 2:769,*; v
AV - find 174, misc. 4; 178

- 1) to come upon, hit upon, to meet with
 - 1a) after searching, to find a thing sought
 - 1b) without previous search, to find (by chance), to fall in with
 - 1c) those who come or return to a place
- 2) to find by inquiry, thought, examination, scrutiny, observation, to find out by practice and experience
 - 2a) to see, learn, discover, understand
 - 2b) to be found i.e. to be seen, be present
 - 2c) to be discovered, recognized, detected, to show one's self out, of one's character or state as found out by others (men, God, or both)
 - 2d) to get knowledge of, come to know, God
- 3) to find out for one's self, to acquire, get, obtain, procure

2192 echo {ekh'-o}

including an alternate form scheo {skheh'-o}, used in certain tenses only, a primary verb; TDNT - 2:816,286; v
AV - have 613, be 22, need + 5532 12, misc. 63, vr have 2; 712

- 1) to have, i.e. to hold
 - 1a) to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as

2) to have i.e. own, possess

- 2a) external things such as pertain to property or riches or furniture or utensils or goods or food etc.
- 2b) used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc, of attendance or companionship
- 3) to hold one's self or find one's self so and so, to be in such or such a condition
- 4) to hold one's self to a thing, to lay hold of a thing, to adhere or cling to
 - 4a) to be closely joined to a person or a thing

2210 zemioo {dzay-mee-o'-o}

from 2209; TDNT - 2:888,299; v
AV - lose 2, suffer loss 2, be cast away 1, receive damage 1; 6

- 1) to affect with damage, do damage to
- 2) to sustain damage, to receive injury, suffer loss

2212 zeteo {dzay-teh'-o}

of uncertain affinity; TDNT - 2:892,300; v
AV - seek 100, seek for 5, go about 4, desire 3, misc. 7; 119

- 1) to seek in order to find
 - 1a) to seek a thing
 - 1b) to seek [in order to find out] by thinking, meditating, reasoning, to inquire into
 - 1c) to seek after, seek for, aim at, strive after
- 2) to seek i.e. require, demand
 - 2a) to crave, demand something from someone

2250 hemera {hay-mer'-ah}

from (with 5610 implied) of a derivative of hemai (to sit, akin to the base of 1476) meaning tame, i.e. gentle; TDNT; n f
AV - day 355, daily + 2596 15, time 3, misc. 14; 389

- 1) the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night
 - 1a) in the daytime
 - 1b) metaph., "the day" is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness
- 2) of the civil day, or the space of twenty four hours (thus including the night)
 - 2a) Eastern usage of this term differs from our western usage. Any part of a day is counted as a whole day, hence the expression "three days and three nights" does not mean literally three whole days, but at least one whole day plus part of two other days.
 - 2b) of the day when Christians will be caught up into the heavens for the Judgment Seat of Christ where all their works will be judged through fire
 - 2c) of the last day of this present age, the day Christ will return from heaven, judge Israel and the nations (separate judgments) and will set up His kingdom.
 - 2d) used of time in general, i.e. the days of his life.

Appendix

New Testament Words from Strong's Concordance

2390 **iaomai** {ee-ah'-om-ah-ee}

middle voice of apparently a primary verb; TDNT - 3:194,344; v
AV - heal 26, make whole 2; 28
1) to cure, heal
2) to make whole
2a) to free from errors and sins, to bring about (one's) salvation

2540 **kairoj kairos kahee-ros'**

of uncertain affinity; TDNT - 3:455,389; n m
AV - time 64, season 13, opportunity 2, due time 2, always + 1722 + 3956 2, not tr 1, misc 3; 87

- 1) due measure
- 2) a measure of time, a larger or smaller portion of time, hence:
 - 2a) a fixed and definite time, the time when things are brought to crisis, the decisive epoch waited for
 - 2b) opportune or seasonable time
 - 2c) the right time
 - 2d) a limited period of time
 - 2e) to what time brings, the state of the times, the things and events of time

2816 **kleronomeo** {klay-ron-om-eh'-o}

from 2818; TDNT - 3:767,442; v
AV - inherit 15, be heir 2, obtain by inheritance 1; 18

- 1) to receive a lot, receive by lot
 - 1a) esp. to receive a part of an inheritance, receive as an inheritance, obtain by right of inheritance
 - 1b) to be an heir, to inherit
- 2) to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession
- 3) to become partaker of, to obtain

2817 **kleronomia** {klay-ron-om-ee'-ah}

from 2818; TDNT - 3:767,442; n f
AV - inheritance 14; 14

- 1) an inheritance, property received (or to be received) by inheritance
- 2) what is given to one as a possession
 - 2a) the eternal blessedness of the consummated kingdom of God which is to be expected after the visible return of Christ
 - 2b) the share which an individual will have in that eternal blessedness

2888 **kosmokrator** {kos-mok-fat'-ore}

from 2889 and 2902; TDNT - 3:913,466; n m
AV - ruler 1; 1 (used only one time in Scripture).

- 1) lord of the world, prince of this age
 - 1a) the devil and his demons

2962 **kurios** {koo'-ree-os}

from kuros (supremacy); TDNT - 3:1039,486; n m
AV - Lord 667, lord 54, master 11, sir 6, Sir 6, misc. 4; 748

- 1) he to whom a person or thing belongs, about which he has power of deciding; master, lord
 - 1a) the possessor and disposer of a thing
 - 1a1) the owner; one who has control of the person, the master
 - 1a2) in the state: the sovereign, prince, chief, the Roman emperor
 - 1b) is a title of honor expressive of respect and reverence, with which servants salute their master
 - 1c) this title is given to: God, the Messiah

3306 **meno** {men'-o}

a root word; TDNT - 4:574,581; v
AV - abide 61, remain 16, dwell 15, continue 11, tarry 9, endure 3, misc. 5; 120

- 1) to remain, abide
 - 1a) in reference to place
 - 1a1) to sojourn, tarry
 - 1a2) not to depart
 - 1a2a) to continue to be present
 - 1a2b) to be held, kept, continually
 - 1b) in reference to time
 - 1b1) to continue to be, not to perish, to last, endure
 - 1b1a) of persons, to survive, live
 - 1c) in reference to state or condition
 - 1c1) to remain as one, not to become another or different
 - 2) to wait for, await one

3405 **misthapodosia** {mis-thap-od-os-ee'-ah}

from 3406; TDNT - 4:695,599; n f
AV - recompense of reward 3; 3

- 1) payment of wages due, recompence

3406 **misthapodotes** {mis-thap-od-ot'-ace}

from 3409 and 591; TDNT - 4:695,599; n m
AV - rewarder 1; 1

- 1) one who pays wages, a rewarder

Appendix

New Testament Words from Strong's Concordance

3408 **misthos** {mis-thos'}

apparently a primary word; TDNT - 4:695,599; n m
AV - reward 24, hire 3, wages 2; 29

- 1) dues paid for work
 - 1a) wages, hire
- 2) reward: used of the fruit naturally resulting from toils and endeavors
 - 2a) in both senses, rewards and punishments
 - 2b) of the rewards which God bestows, or will bestow, upon good deeds and endeavors
 - 2c) of punishments

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 Hades
 - 1c) destitute of life, without life, inanimate
- 2) metaph. (Continued...)
 - 2a) spiritually dead—separated from God
 - 2a1) destitute of a life that recognizes 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

3559 **nouthesia** {noo-thes-ee'-ah}

from 3563 and a derivative of 5087; TDNT - 4:1019,636;
n f
AV - admonition 3; 3

- 1) admonition, exhortation

4098 **pipto** {pip'-to}

a reduplicated and contracted form of peto {pet'-o},
(which occurs only as an alternate in certain tenses),
probably akin to 4072 through the idea of alighting;
TDNT - 6:161,846; v
AV - fall 69, fall down 19, light 1, fail 1; 90

- 1) to descend from a higher place to a lower
 - 1a) to fall (either from or upon)
 - 1a1) to be thrust down
 - 1b) metaph. to fall under judgment, came under condemnation
- 2) to descend from an erect to a prostrate position
 - 2a) to fall down
 - 2a1) to be prostrated, fall prostrate
 - 2a2) of those overcome by terror or astonishment or grief or under the attack of an evil spirit or of falling dead suddenly
 - 2a3) the dismemberment of a corpse by decay
 - 2a4) to prostrate one's self
 - 2a5) used of suppliants and persons rendering homage or worship to one

2a6) to fall out, fall from i.e. shall perish or be lost
2a7) to fall down, fall into ruin: of buildings, walls etc.

- 2b) to be cast down from a state of prosperity
 - 2b1) to fall from a state of uprightness
 - 2b2) to perish, i.e. come to an end, disappear, cease
 - 2b2a) of virtues
 - 2b3) to lose authority, no longer have force
 - 2b3a) of sayings, precepts, etc.
 - 2b4) to be removed from power by death
 - 2b5) to fail of participating in, miss a share in

4100 **pisteuo** {pist-yoo'-o}

from 4102; TDNT - 6:174,849; v
AV - believe 239, commit unto 4, commit to (one's) trust 1, be committed unto 1, be put in trust with 1, be commit to one's trust 1, believer 1; 248

- 1) to think to be true, to be persuaded of, to credit, place confidence in
 - 1a) of the thing believed
 - 1a1) to credit, have confidence
 - 1b) in a moral or religious reference
 - 1b1) used in the NT of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of soul
 - 1b2) to trust in Jesus or God as able to aid either in obtaining or in doing something: saving faith
 - 1b3) mere acknowledgment of some fact or event: intellectual faith
- 2) to entrust a thing to one, i.e. his fidelity
 - 2a) to be entrusted with a thing

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 fervor 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 eternal 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, springing from faith in the same
- 2) fidelity, faithfulness
 - 2a) the character of one who can be relied on

Appendix

New Testament Words from Strong's Concordance

4152 pneumatikos {pnyoo-mat-ik-os'}

from 4151; TDNT - 6:332,876; adj
AV - spiritual 26; 26

1) relating to the human spirit, or rational soul, as part of the man which is akin to God and serves as his instrument or organ

1a) that which possesses the nature of the rational soul

2) belonging to a spirit, or a being higher than man but inferior to God

3) belonging to the Divine Spirit

3a) of God the Holy Spirit

3b) one who is filled with and governed by the Spirit of God

4) pertaining to the wind or breath; windy, exposed to the wind, blowing

4189 poneria {pon-ay-ree'-ah}

from 4190; TDNT - 6:562,912; n f
AV - wickedness 6, iniquity 1; 7

1) depravity, iniquity, wickedness

2) malice

3) evil purposes and desires

4655 skotos {skot'-os}

from the base of 4639; TDNT - 7:423,1049; n
AV - darkness 32; 32

1) darkness

1a) of night darkness

1b) of darkened eyesight or blindness

2) of ignorance respecting divine things and human duties, and the accompanying ungodliness and immorality, together with their consequent misery in hell

2a) persons in whom darkness becomes visible and holds sway

4762 strepho {stref'-o}

strengthened from the base of 5157; TDNT - 7:714,1093;

v

AV - turn 11, turn (one's) self 2, turn (one) 1, turn again

1,

turn back again 1, turn (one) about 1, be converted 1,

turn

1; 19

1) to turn, turn around

2) to turn one's self (i.e. to turn the back to one

2a) of one who no longer cares for another)

2b) metaph. to turn one's self from one's course of conduct, i.e. to change one's mind

4991 soteria {so-tay-ree'-ah}

feminine of a derivative of 4990 as (properly, abstract) noun; TDNT - 7:965,1132; n f

AV - salvation 40, the (one) be saved 1, deliver + 1325 1, health 1, saving 1, that (one) be saved + 1519 1; 45

1) deliverance, preservation, safety, salvation

1a) deliverance from the molestation of enemies

1b) in an ethical sense, that which concludes to the souls safety or salvation

1b1) of Messianic salvation

2) salvation as the present possession of all true

Christians

3) future salvation, the sum of benefits and blessings which the Christians, redeemed from all earthly ills, will enjoy after the visible return of Christ from heaven in the consummated kingdom of Christ.

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

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

AV - make perfect 12, perfect 4, finish 4, fulfill 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 fulfillment by event

4a1) of the prophecies of the scriptures

5055 teleo {tel-eh'-o}

from 5056; TDNT - 8:57,1161; v

AV - finish 8, fulfil 7, accomplish 4, pay 2, perform 1, expire 1, misc. 3; 26

1) to bring to a close, to finish, to end

1a) passed, finished

2) to perform, execute, complete, fulfil, (so that the thing done corresponds to what has been said, the order, command etc.)

2a) with special reference to the subject matter, to carry out the contents of a command

2b) with reference also to the form, to do just as commanded, and generally involving the notion of time, to perform the last act which completes a process, to accomplish, fulfill

3) to pay

3a) of tribute

5056 telos {tel'-os}

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

Appendix

New Testament Words from Strong's Concordance

5179 tupos {too'-pos}

from 5180; TDNT - 8:246,1193; n m
AV - ensample 5, print 2, figure 2, example 2, pattern 2,
fashion 1, manner 1, form 1; 16

- 1) the mark of a stroke or blow, print
- 2) a figure formed by a blow or impression
 - 2a) of a figure or image
 - 2b) of the image of the gods
- 3) form
 - 3a) the teaching which embodies the sum and substance of religion and represents it to the mind, manner of writing, the contents and form of a letter (Continued...)
- 4) an example
 - 4a) in the technical sense, the pattern in conformity to which a thing must be made
 - 4b) in an ethical sense, a dissuasive example, a pattern of warning
 - 4b1) of ruinous events which serve as admonitions or warnings to others
 - 4c) an example to be imitated
 - 4c1) of men worthy of imitation
 - 4d) in a doctrinal sense
 - 4d1) of a type i.e. a person or thing prefiguring a future (Messianic) person or thing

5287 hupostasis {hoop-os'-tas-is}

from a compound of 5259 and 2476; TDNT - 8:572,1237;
n f
AV - confidence 2, confident 1, person 1, substance 1; 5

- 1) a setting or placing under
 - 1a) thing put under, substructure, foundation
- 2) that which has foundation, is firm
 - 2a) that which has actual existence
 - 2a1) a substance, real being
 - 2b) the substantial quality, nature, of a person or thing
 - 2c) the steadfastness of mind, firmness, courage, resolution
 - 2c1) confidence, firm trust, assurance

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 one's self, obey
- 4) to submit to one's control
- 5) to yield to one's admonition or advice
- 6) to obey, be subject

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."

5547 Christos {khris-tos'}

from 5548; TDNT - 9:493,1322; adj
AV - Christ 569; 569 Christ = "anointed"

- 1) Christ was the Messiah, the Son of God
- 2) anointed

Appendix

New Testament Words from Strong's Concordance