

THE GOSPEL

Part 1

What is The Gospel?

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Some passages may appear more than once in order to cover various key points.

The King James Version is still loved and well received by most Christians; however, for all its poetic style, you may find that the Archaic English limits understanding; and it has to do with more than just the Thees and Thous. What's more, if there is a time we are desperately in need of understanding, it is now.

Strong's Exhaustive Concordance of the Bible may not be the most comprehensive study aid; however, to help us not only grasp what the Archaic English of the *King James Bible* is trying to convey; but also to help us gain a deeper, richer understanding, an expanded list of Strong's Hebrew and Greek words are included in this study.

- Definitions, from the *Strong's Exhaustive Concordance of the Bible*, for words in **red**, are included within the study.
- Words in **blue**, followed by the Strong's number, are words that were previously defined within the study.
- Definitions for words in **black**, followed by the Strong's number, along with further information for some words in **red** are listed in alphabetical order at the end of the study.

Partial information from *Thayer's Greek Lexicon* and simple dictionary definitions for a number of words is also included. There are also links to blueletterbible.org where you will find complete information from *Thayer's Greek Lexicon* on selected words.

For the Record

The majority of us do not know for certain the name of the God of Abraham, Isaac, and Jacob. And those that do are bent on keeping it a secret from the rest of us. As a result, there are many renderings of His name such as *Yahweh*, *Yahuah*, *Yehowah*, *Yehovah*, and *Jehovah*, to name a few. And since **God** is not a name but a title and is a common word that is often given to any being or object that is worshipped I now prefer to use the shortened poetic form of **God's** name, which is **YAH**. On this name most of us agree.

The Name **YAH** occurs over 40 times in the Hebrew Bible. The name **YAH** is also found in the construct word “hallelu-**YAH**,” or hallelu-jah in English. Hallelujah in English means **Praise YAH**.

In addition, the shortened form of Christ's (Messiah's) Hebrew name, **Yeshua**, will be used in this study instead of Jesus for the following reason.

Strong's Exhaustive Concordance of the Bible tells us the following.

The English name **Jesus** is derived from the Greek word **lēsoûs**, ee-ay-sooce'.

2424 – Ἰησοῦς **lēsoûs**, ee-ay-sooce'; of Hebrew origin (**3091**); **Jesus** (i.e. **Jehoshua**), the name of our Lord and two (three) other Israelites: — (Translated in King James Version as) Jesus.

Jehoshua in Hebrew is:

3091 – יהושוע **Y'hôwshûwâ'**, yeh-ho-shoo'-ah; or יהושע **Y'hôwshu'a**; from **3068** and **3467**; **Jehovah-saved**; **Jehoshua** (i.e. **Joshua**), the Jewish leader: — (Translated in King James Version as) Jehoshua, Jehoshuah, Joshua.

Jehovah in Hebrew is:

3068 – יהוה **Y'hôvâh**, yeh-ho-vaw'; from **1961**; (the) self-Existent or Eternal; Jeho-vah, Jewish national name of God: — (Translated in King James Version as) Jehovah, the Lord.

1961 – הָיָה **hâyâh**, haw-yaw; a primitive root (compare 1933); to exist, i.e. be or become, come to pass (always emphatic, and not a mere copula or auxiliary):— (Translated in King James Version as) beacon, × altogether, be(-come), accomplished, committed, like), break, cause, come (to pass), do, faint, fall, follow, happen, × have, last, pertain, quit (one-) self, require, × use

- KJV translates Strong's 3068 as **LORD**.

And finally, one of the words for **salvation** in Hebrew is **Yeshua**!

Save/Salvation 3444 – יְשׁוּעָה **yēshûw'âh**, yesh-oo'-aw; feminine passive participle of 3467; **something saved, i.e. (abstractly) deliverance**; hence, **aid, victory, prosperity**:— (Translated in King James Version as) deliverance, health, help(-ing), salvation, save, saving (health), welfare.

3467 – יָשַׁע **yâsha'**, yaw-shah'; a primitive root; properly, **to be open, wide or free, i.e. (by implication) to be safe**; causatively, **to free or succor**:— (Translated in King James Version as) **x** at all, avenging, defend, deliver(-er), help, preserve, rescue, be safe, bring (having) salvation, save(-iour), get victory.

Succor – someone or something that gives help, relief, assistance, etc.

The name **yēshûw'âh**, yesh-oo'-aw was translated in the King James Version (KJV) 78 times as follows:

Salvation (65x), **help** (4x), **deliverance** (3x), **health** (3x), **save** (1x), **saving** (1x), **welfare** (1x).

Here is just one example of YAH and Yeshua.

Psalms 118:14

"The **Lord** (**Yah** ⁽³⁰⁵⁰⁾) is my strength and song, and is become my **salvation**." (**Yeshua** ⁽³⁴⁴⁴⁾) (KJV)

Lord 3050 - יְהָ **Yâhh**, yaw; contraction for 3068, **and meaning the same; Jah, the sacred name**:— (Translated in King James Version as) Jah, the Lord, most vehement.

This study only covers a few things. And even then, it's not exhaustive. Please pray and ask for guidance as you study the Word of God for yourself.

I respectfully suggest that you not rely on others to instruct you. At best, you will never rise above their level of understanding. And at worse, you could be misled and deceived.

It is the Holy Spirit who will guide you into all truth.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come." (John 16:13, KJV)

If the Father allows, this study will be in multiple parts. However, at this time, I am not certain how many parts there will be.

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INTRODUCTION

If I were to ask you, “**What is The Gospel?**” what would you say?

If I were to ask, “Does the **Gospel**

- Pertain to events in the past;
- Relate to things in the present,
- Concern results in the future?”

what would you say?

Well, the ***Strong’s Exhaustive Concordance of the Bible*** tells us the word **Gospel** has the following meaning.

- **Gospel** **2098** – εὐαγγέλιον euaggelion, yoo-ang-ghel’-ee-on; from the same as **2097**; a good message, i.e. the gospel: — (Translated in King James Version as) gospel.

2098 – εὐαγγέλιον euaggelion Translated in KJV **77x** – **gospel** (46x), **gospel** of Christ (11x), **gospel** of God (7x), **gospel** of the Kingdom (3x), **miscellaneous** (10x)

2097 – εὐαγγελίζω euaggelizo, yoo-ang-ghel-id’-zo; from 2095 and 32; to announce good news (“evangelize”) especially the gospel: — (Translated in King James Version as) declare, bring (declare, show) glad (good) tidings, preach (the gospel).

2097 – εὐαγγελίζω euaggelizo Translated in KJV **55x** – **preach** (46x), **preach the gospel** (22x), **bring good tidings** (2x), **show glad tidings** (2x), **bring glad tidings** (1x), **declare** (1x), **declare glad tidings** (1x), **miscellaneous** (3x)

And according to ***The NEW STRONG’S Complete Dictionary of Bible Words***, the word **Gospel** occurs 101 times in the King James Version (KJV) New Testament. However, the word **Gospel** does not appear in the KJV Old Testament.

Many Christians consider the first four books of the New Testament (Matthew, Mark, Luke, and John) as the **Gospels** or the **Gospel** accounts because they primarily address the life, ministry, death, and resurrection of Yeshua the Messiah (Jesus Christ). Still, it appears, in my opinion, that most consider the following to be the actual **Gospel**.

- ▶ “Moreover, brethren, I declare unto you the **gospel** which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how **that Christ died for our sins** according to the scriptures;
And that **he was buried**, and that **he rose again the third day** according to the scriptures:” (KJV) (*1 Corinthians 15:1-4*)
- ▶ “For God so loved the world, that he gave his only begotten Son, that **whosoever believeth in him should not perish, but have everlasting life.**” (KJV) (*John 3:16*)

The above passages are indeed a major part of the **Gospel**; yet they tell us very little about the **Gospel** as a whole.

The **Gospel** is truly good news and all that this **good news** includes extends far beyond two Bible Passages. The **Gospel** reveals the love of the Father and His Son who was sent to rescue us and restore all that was lost; to enable us to know and be one with Them.

John 17:3

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (KJV)

John 17:21-22

“That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

²² And the glory which thou gavest me I have given them; that they may be one, even as we are one:” (KJV)

There is no doubt that this Bible Study is far, far, far from exhaustive; but I hope it will give us a glimpse into the depth of the **Gospel** (good News).

The Gospel According to Paul

As stated in the Introduction, it appears that most Christians believe **1 Corinthians 15:1-4**, and **John 3:16** are the actual Gospel because they proclaim that:

- ✚ Christ died for our sins
- ✚ He was buried and rose again.
- ✚ God loves us so much that He gave his only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

This is truly good news!

Now let's get into some of the details.

Christ Died for Our Sins

1 Corinthians 15:1-4

"Moreover, brethren, I declare unto you the gospel⁽²⁰⁹⁸⁾ which I preached⁽²⁰⁹⁷⁾ unto you, which also ye have received,⁽³⁸⁸⁰⁾ and wherein ye stand;

² By which also ye are saved⁽⁴⁹⁸²⁾ if ye keep in memory what I preached⁽²⁰⁹⁷⁾ unto you, unless ye have believed⁽⁴¹⁰⁰⁾ in vain.⁽¹⁵⁰⁰⁾

³ For I delivered⁽³⁸⁶⁰⁾ unto you first of all that which I also received,⁽³⁸⁸⁰⁾ how that Christ⁽⁵⁵⁴⁷⁾ died for our sins⁽²⁶⁶⁾ according to the scriptures;⁽¹¹²⁴⁾

⁴ And that he was buried,⁽²²⁹⁰⁾ and that he rose⁽¹⁴⁵³⁾ again the third day according to the scriptures:⁽¹¹²⁴⁾" (KJV)

- **1 Corinthians 15:3** – In Romans 3:25 Paul says "remission of sins that are past."

Romans 3:23-25

"For all have sinned⁽²⁶⁴⁾ and come short of the glory⁽¹³⁹¹⁾ of God;⁽²³¹⁶⁾

²⁴ Being justified⁽¹³⁴⁴⁾ freely⁽¹⁴³²⁾ by his grace⁽⁵⁴⁸⁵⁾ through the redemption⁽⁶²⁹⁾ that is in Christ Jesus:^(5547,2424)

²⁵ Whom God⁽²³¹⁶⁾ hath set forth to be a propitiation⁽²⁴³⁵⁾ through faith⁽⁴¹⁰²⁾ in his blood, to declare his righteousness⁽¹³⁴³⁾ for the remission⁽³⁹²⁹⁾ of sins⁽²⁶⁵⁾ that are past,⁽⁴²⁶⁶⁾ through the forbearance⁽⁴⁶³⁾ of God;⁽²³¹⁶⁾" (KJV)

Believe/Believed, Believeth 4100 – πιστεύω *pisteuo*, *pist-yoo'-o*; from **pistis 4102**; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): — (Translated in King James Version as) believe(-r), commit (to trust), put in trust with. (see page 93 for more on Believe/Believed, Believeth 4100)

Christ 5547 – Χριστός *Christos*, *khris-tos'*; from 5548; anointed, i.e. the Messiah, an epithet of Jesus: — (Translated in King James Version as) Christ. (see page 97 for more on Christ 5547)

Delivered 3860 – παραδίδωμι *paradidomi*, *par-ad-id'-o-mee*; from 3844 and 1325; to surrender, i.e. yield up, intrust, transmit: — (Translated in King James Version as) betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend. (see page 104 for more on Delivered 3860)

Faith 4102 – πίστις *pistis* *pis'-tis* from *πειθω* - *peitho* 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:— (Translated in King James Version as) assurance, belief, believe, faith, fidelity. (see page 113 for more on Faith 4102)

Forbearance 463 – ἀνοχή *anochē*, *an-okh-ay'*; from 430; self-restraint, i.e. tolerance: — (Translated in King James Version as) forbearance. (see page 117 for more on Forbearance 463)

Freely 1432 – δωρεάν *dorean*, *do-reh-an'*; accusative case of 1431 as adverb; gratuitously (literally or figuratively): — (Translated in King James Version as) without a cause, freely, for naught, in vain.

Gratuitously – without charge or payment; without being earned; freely; without a reason or justification

Glory 1391 – δόξα *doxa*, *dox'-ah*; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): — (Translated in King James Version as) dignity, glory(-ious), honour, praise, worship. (see page 121 for more on Glory 1391)

Gospel 2098 – εὐαγγέλιον *euaggelion*, *yoo-ang-ghel'-ee-on*; from the same as 2097; a good message, i.e. the gospel: — (Translated in King James Version as) gospel. (see page 123 for more on Gospel 2098)

Grace 5485 – χάρις *charis*, *khar'-ece*; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): — (Translated in King James Version as) acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy). (see page 123 for more on Grace 5485)

Gratify – to make happy, give pleasure to, accommodate, satisfy, delight, indulge, humor to give pleasure to (a person or persons) by satisfying desires or humoring inclinations or feelings: to satisfy; indulge; humor, as one's desires or appetites. Obsolete. to reward; remunerate.

Justified 1344 – δικαιώω *dikaioo*, *dik-ah-yo'-o*; from 1342; to render (i.e. show or regard as) just or innocent: — (Translated in King James Version as) free, justify(-ier), be righteous.

Past 4266 – προγίνομαι *proginomai*, *prog-in'-om-ah-ee*; from 4253 and 1096; to be already, i.e. have previously transpired: — (Translated in King James Version as) be past.

Propitiation 2435 – ἱλαστήριον *hilasterion*, *hil-as-tay'-ree-on*; neuter of a derivative of 2433; an expiatory (place or thing), i.e. (concretely) an atoning victim, or (specially) the lid of the Ark (in the

Temple): — (Translated in King James Version as) mercyseat, propitiation. (see page 151 for more on Propitiation 2435)

Atone - to make amends or restitution, as for an offense or a crime, or for an offender.

Expiatory – have the power to make atonement or expiation

Expiation - the means by which atonement, compensation, reimbursement, or reparation is made for an offense.

Redemption 629 – ἀπολύτρωσις *apolutrosis*, *ap-ol-oo'-tro-sis*; from a compound of 575 and 3083; (the act) **ransom in full**, i.e. (figuratively) **riddance**, or (specially) **Christian salvation**: — (Translated in King James Version as) deliverance, redemption. (see page 154 for more on Redemption 629)

Remission 3929 – πάρεσις *paresis*, *par'-es-is*; from 2935; **praetermission**, i.e. **toleration**: — (Translated in King James Version as) remission.

Pretermission – failing to do something that is required or expected

Righteousness 1343 – δικαιοσύνη *dikaiousune*, *dik-ah-yos-oo'-nay*; from 1342; **equity** (of character or act); specially (Christian) **justification**: — (Translated in King James Version as) righteousness. (see page 157 for more on Righteousness 1343)

Equity – being fair or impartial

Rose 1453 – ἐγείρω *egeiro*, *eg-i'-ro*; probably akin to the base of 58 (through the idea of collecting one's faculties); to **waken** (transitively or intransitively), i.e. **rouse** (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from **obscurity**, inactivity, ruins, nonexistence): — (Translated in King James Version as) awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up.

Obscurity - the state or quality of being obscure. the condition of being unknown:

Saved 4982 – σώζω *sozo*, *sode'-zo*; from a primary **σῶς** *sos* (contraction for obsolete **σάος** *saos*, “safe”); to **save**, i.e. **deliver or protect** (literally or figuratively): — (Translated in King James Version as) heal, preserve, save (self), do well, be (make) whole.

Save –

- to rescue from danger or possible harm, injury, or loss: to save someone from drowning.
- to keep safe, intact, or unhurt; safeguard; preserve: God save the king.
- to keep from being lost to an opponent
- to preserve something from harm, injury, loss, etc.
- Theology. to deliver from the power and consequences of sin.

Sin, Sinned, Sinneth 264 – ἁμαρτάνω *hamartano*, *ham-ar-tan'-o*; perhaps from 1 (as a negative particle) and the base of 3313; properly, to **miss the mark (and so not share in the prize)**, i.e. (figuratively) to **err**, especially (morally) to **sin**: — (Translated in King James Version as) for your faults, offend, sin, trespass.

Vain 1500 – εἰκῇ *eike*, *i-kay'*; probably from 1502 (through the idea of failure); idly, i.e. without reason (or effect): — (Translated in King James Version as) without a cause, (in) vain(-ly). (see page 174 for more on Vain 1500)

- 2 Peter 1:9 agrees with Paul, that we were purged from our old sins.

2 Peter 1:5-11

“And beside this, giving all **diligence**,⁽⁴⁷¹⁰⁾ add to your faith **virtue**;⁽⁷⁰³⁾ and to **virtue**⁽⁷⁰³⁾ **knowledge**;⁽¹¹⁰⁸⁾

⁶ And to **knowledge**⁽¹¹⁰⁸⁾ **temperance**;⁽¹⁴⁶⁶⁾ and to **temperance**⁽¹⁴⁶⁶⁾ **patience**;⁽⁵²⁸¹⁾ and to **patience**⁽⁵²⁸¹⁾ **godliness**;⁽²¹⁵⁰⁾

⁷ And to **godliness**⁽²¹⁵⁰⁾ **brotherly kindness**;⁽⁵³⁶⁰⁾ and to **brotherly kindness**⁽⁵³⁶⁰⁾ **charity**.⁽²⁶⁾

⁸ For if these things be in you, and abound, they make you that ye shall neither be **barren**⁽⁶⁹²⁾ nor **unfruitful**⁽¹⁷⁵⁾ in the **knowledge**⁽¹⁹²²⁾ of our **Lord**⁽²⁹⁶²⁾ **Jesus Christ**.^(2424, 5547)

⁹ But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that **he was purged**⁽²⁵¹²⁾ **from his old**⁽³⁸¹⁹⁾ **sins**.⁽²⁶⁶⁾

¹⁰ Wherefore the rather, brethren, give **diligence**⁽⁴⁷⁰⁴⁾ to make your **calling**⁽²⁸²¹⁾ and **election**⁽¹⁵⁸⁹⁾ **sure**;⁽⁹⁴⁹⁾ for if ye do these things, ye shall never fall:⁽⁴⁴¹⁷⁾

¹¹ For so **an entrance** shall be ministered⁽²⁰²³⁾ unto you abundantly into the everlasting **kingdom**⁽⁹³²⁾ of our **Lord**⁽²⁹⁶²⁾ and **Saviour**⁽⁴⁹⁹⁰⁾ **Jesus Christ**.^(2424, 5547) (KJV)

Barren 692 – ἀργός *argos*, *ar-gos'*; from 1 (as a negative particle) and 2041; **inactive**, i.e. **unemployed**; (by implication) **lazy**, **useless**: — (Translated in King James Version as) barren, idle, slow.

Brotherly Kindness 5360 – φιλαδελφία *philadelphia*, *fil-ad-el-fee'-ah*; from 5361; **fraternal affection**: — (Translated in King James Version as) brotherly love (kindness), love of the brethren. (see page 95 for more on Brotherly Kindness 5360)

Calling 2821 – κλήσις *klesis*, *klay'-sis*; from a shorter form of 2564; **an invitation** (figuratively): — (Translated in King James Version as) calling. (see page 96 for more on Calling 2821)

Charity 26 – ἀγάπη *agape*, *ag-ah'-pay*; from 25; **love**, i.e. **affection or benevolence**; specially (plural) a **love-feast**: — (Translated in King James Version as) (feast of) charity(-ably), dear, love.

Diligence 4704 – σπουδάζω *spoudazo*, *spoo-dad'-zo*; from 4710; **to use speed**, i.e. **to make effort**, be **prompt or earnest**: — (Translated in King James Version as) do (give) diligence, be diligent (forward), endeavour, labour, study. (see page 106 for more on Diligence 4704)

Diligence 4710 – σπουδή *spoude*, *spoo-day'*; from 4692; **“speed”**, i.e. (by implication) **despatch**, **eagerness**, **earnestness**: — (Translated in King James Version as) business, (earnest) care(-fulness), diligence, forwardness, haste.

Election 1589 – ἐκλογή *ekloge*, *ek-log-ay'*; from 1586; **(divine) selection** (abstractly or concretely): — (Translated in King James Version as) chosen, election. (see page 109 for more on Election 1589)

Godliness 2150 – εὐσέβεια *eusebeia*, *yoo-seb'-i-ah*; from 2152; **piety**; specially, the **gospel scheme**: — (Translated in King James Version as) godliness, holiness. (see page 122 for more on Godliness 2150)

Piety – devotion and reverence to God, parents and family; respect, goodness, faithfulness, virtue

Kingdom 932 – βασιλεία *basileia*, *bas-il-i'-ah*; from 935; properly, **royalty**, i.e. (abstractly) **rule**, or (concretely) **a realm** (literally or figuratively): — (Translated in King James Version as) kingdom, + reign. (see page 134 for more on Kingdom 932)

Knowledge 1108 – γνώσις *gnosis*, *gno'-sis*; from 1097; **knowing (the act)**, i.e. (by implication) **knowledge**: — (Translated in King James Version as) knowledge, science.

Knowledge - acquaintance with facts, truths, or principles, as from study or investigation; general erudition: familiarity or conversance, as with a particular subject or branch of learning.

Knowledge 1922 – ἐπίγνωσις *epignosis*, *ep-ig'-no-sis*; from 1921; **recognition**, i.e. (by implication) **full discernment**, **acknowledgement**: — (Translated in King James Version as) (ac-)knowledge(-ing, -ment). (see page 136 for more on Knowledge 1922)

Acknowledge - to admit something to be real or true; recognize the existence, authority, validity, or claims. to express appreciation or gratitude for; take notice or reply to.

Lord 2962 – κύριος *kurios* *koo'-ree-os* from kuros (**supremacy**); **supreme in authority**, i.e. (as noun) **controller**; by implication, **Master (as a respectful title)**:-- (Translated in the King James Version as) **God, Lord**, master, Sir.

Old 3819 – πάλαι *palai*, *pal'-ahee*; probably another form for 3825 (**through the idea of retrocession**); (adverbially) formerly, or (by relatively) **sometime since**; (elliptically as adjective) **ancient**: — (Translated in King James Version as) any while, a great while ago, (of) old, in time past.

Patience, Patient continuance 5281 – ὑπομονή *hupomone*, *hoop-om-on-ay'*; from 5278; **cheerful (or hopeful) endurance**, **constancy**: — (Translated in King James Version as) enduring, patience, patient continuance (waiting). (see page 147 for more on Patience, Patient continuance 5281)

Purged 2512 – καθαρισμός *katharismos*, *kath-ar-is-mos'*; from 2511; **a washing off**, i.e. (ceremonially) **ablution**, (morally) **expiation**: — (Translated in King James Version as) cleansing, + purge, purification(-fying). (see page 152 for more on Purged 2512)

Ablution - a cleansing with water or other liquid. Associated with religious ritual, washing of the hands, body, etc.

Expiation - the means by which atonement, compensation, reimbursement, or reparation is made for an offense.

Saviour 4990 – σωτήρ *soter*, *so-tare'*; from 4982; **a deliverer**, i.e. **God or Christ**: — (Translated in King James Version as) saviour. (see page 160 for more on Saviour 4990)

Sure 949 – βέβαιος *bebaios*, *beb'-ah-yos*; from the base of 939 (**through the idea of basality**); **stable** (literally or figuratively): — (Translated in King James Version as) firm, of force, steadfast, sure.

Temperance 1466 – ἐγκράτεια *egkrateia*, *eng-krat'-i-ah*; from 1468; **self-control (especially continence)**: — (Translated in King James Version as) temperance. (see page 168 for more on Temperance 1466)

Continence - self-restraint or abstinence, in regards to desires, outbursts, and passions; self-denial; self-control.

Unfruitful 175 – ἄκαρπος *akarpōs*, *ak'-ar-pos*; from 1 (as a negative particle) and 2590; **barren** (literally or figuratively): — (Translated in King James Version as) without fruit, unfruitful

Virtue 703 – ἀρετή *arete*, *ar-et'-ay*; from the same as 730; properly, **manliness (valor)**, i.e. **excellence** (intrinsic or attributed): — (Translated in King James Version as) praise, virtue.

Virtue - moral excellence; goodness; righteousness. Conformity of one's life and conduct to moral and ethical principles; uprightness; rectitude.

- And 1 John 8, 10 reminds us that we still sin.

1 John 1:8, 10

"If we say that we have no sin,⁽²⁶⁶⁾ we deceive⁽⁴¹⁰⁵⁾ ourselves, and the truth⁽²²⁵⁾ is not in us...

¹⁰ If we say that we have not sinned,⁽²⁶⁴⁾ we make him a liar,⁽⁵⁵⁸³⁾ and his word⁽³⁰⁵⁶⁾ is not in us." (KJV)

- 1 John 1:10 – The **word** in this verse could refer to a written or spoken word, or to Christ Himself.

John 1:1-2

"In the beginning was the **Word**,⁽³⁰⁵⁶⁾ and the **Word**⁽³⁰⁵⁶⁾ was with God,⁽²³¹⁶⁾ and the **Word**⁽³⁰⁵⁶⁾ was God.⁽²³¹⁶⁾

² The same was in the beginning with God."⁽²³¹⁶⁾ (KJV)

- Then 1 John 3:4-8 defines sin and explains why Yeshua "was manifested to take away our sins."

1 John 3:4-8

"Whosoever committeth⁽⁴¹⁶⁰⁾ sin⁽²⁶⁶⁾ transgresseth⁽⁴¹⁶⁰⁾ also the law:⁽⁴⁵⁸⁾ for sin⁽²⁶⁶⁾ is the transgression of the law."⁽⁴⁵⁸⁾

⁵ And ye know that he was manifested⁽⁵³¹⁹⁾ to take away⁽¹⁴²⁾ our sins;⁽²⁶⁶⁾ and in him is no sin.⁽²⁶⁶⁾

⁶ Whosoever abideth⁽³³⁰⁶⁾ in him sinneth⁽²⁶⁴⁾ not: whosoever sinneth⁽²⁶⁴⁾ hath not seen⁽³⁷⁰⁸⁾ him, neither known⁽¹⁰⁹⁷⁾ him.

⁷ Little children, let no man deceive⁽⁴¹⁰⁵⁾ you: he that doeth⁽⁴¹⁶⁰⁾ righteousness⁽¹³⁴³⁾ is righteous,⁽¹³⁴²⁾ even as he is righteous.⁽¹³⁴²⁾

⁸ He that committeth⁽⁴¹⁶⁰⁾ sin⁽²⁶⁶⁾ is of the devil;⁽¹²²⁸⁾ for the devil⁽¹²²⁸⁾ sinneth⁽²⁶⁴⁾ from the beginning. For this purpose the Son of God⁽²³¹⁶⁾ was manifested,⁽⁵³¹⁹⁾ that he might destroy⁽³⁰⁸⁹⁾ the works⁽²⁰⁴¹⁾ of the devil."⁽¹²²⁸⁾ (KJV)

- 1 John 3:4 in the English Standard Version (ESV).

1 John 3:4

"Everyone who makes a practice⁽⁴¹⁶⁰⁾ of sinning also practices⁽⁴¹⁶⁰⁾ lawlessness; sin is lawlessness." (ESV)

- 1 John 3:4, 8 – Sin is Transgression (violation) of the law (of YAH) or lawlessness.
 - Sin is the work of the devil.
 - Therefore lawlessness (violation of YAH's laws) is the work of the devil.

- Christ came to destroy the works of the devil,
- Therefore, He came to destroy lawlessness (violation of YAH's laws).

- **1 John 3:6** – Yeshua explains why we must abide in Him.

John 15:4-5

"**Abide** ⁽³³⁰⁶⁾ in me, and I in you. As the branch cannot bear fruit of itself, except it **abide** ⁽³³⁰⁶⁾ in the vine; no more can ye, except ye **abide** ⁽³³⁰⁶⁾ in me.

⁵ I am the vine, ye are the branches: He that **abideth** ⁽³³⁰⁶⁾ in me, and I in him, the same bringeth forth much fruit: **for without me ye can do nothing.**" (KJV)

Abide, Abideth 3306 – μένω meno, men'-o; a primary verb; to stay (in a given place, state, relation or expectancy): — (Translated in King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), x thine own. (see page 87 for more on Abide, Abideth 3306)

Committeth 4160 – ποιέω poieo, poy-eh'-o; apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct): — (Translated in King James Version as) abide, + agree, appoint, x avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, x journeying, keep, + lay wait, + lighten the ship, make, x mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, x secure, shew, x shoot out, spend, take, tarry, + transgress the law, work, yield.

Deceive(d) 4105 – πλανάω planao, plan-ah'-o; from 4106; to (properly, cause to) roam (from safety, truth, or virtue): — (Translated in King James Version as) go astray, deceive, err, seduce, wander, be out of the way. (see page 102 for more on Deceive(d) 4105)

Virtue - moral excellence; goodness; righteousness. Conformity of one's life and conduct to moral and ethical principles; uprightness; rectitude.

Destroy 3089 – λύω luo, loo'-o; a primary verb; to "loosen" (literally or figuratively): — (Translated in King James Version as) break (up), destroy, dissolve, (un-)loose, melt, put off.

Devil 1228 – διάβολος diabolos, dee-ab'-ol-os; from 1225; a traducer; specially, Satan (compare H7854): — (Translated in King James Version as) false accuser, devil, slanderer. (see page 106 for more on Devil 1228)

Traducer – one who makes false or malicious statements to disgrace or humiliate others; a slanderer

Law 458 – ἀνομία anomia, an-om-ee'-ah; from 459; illegality, i.e. violation of law or (genitive case) wickedness: — (Translated in King James Version as) iniquity, x transgress(-ion of) the law, unrighteousness. (see page 136 for more on Law 458)

Manifested 5319 – φανερόω phaneroo, fan-er-o'-o; from 5318; to render apparent (literally or figuratively): — (Translated in King James Version as) appear, manifestly declare, (make) manifest (forth), shew (self). (see page 140 for more on Manifest(ed) 5319)

Take away 142 – αἶρω airo, ah'-ee-ro; a primary root; to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism (compare 5375) to expiate sin: — (Translated in King James Version as) away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

Expiation - the means by which atonement, compensation, reimbursement, or reparation is made for an offense.

Transgresseth 4160 – ποιέω poieo, poy-eh'-o; apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct): — (Translated in King James Version as) abide, + agree, appoint, x avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, x journeying, keep, + lay wait, + lighten the ship, make, x mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, x secure, shew, x shoot out, spend, take, tarry, + transgress the law, work, yield.

Transgression of the Law 458 – ἀνομία anomia, an-om-ee'-ah; from 459; illegality, i.e. violation of law or (genitive case) wickedness: — (Translated in King James Version as) iniquity, x transgress(-ion of) the law, unrighteousness.

Truth 225 – ἀλήθεια aletheia, al-ay'-thi-a; from 227; truth: — (Translated in King James Version as) true, x truly, truth, verity. (see page 171 for more on Truth 225)

Work(s) 2041 – ἔργον ergon, er'-gon; from a primary (but obsolete) ἔργω ergo (to work); toil (as an effort or occupation); by implication, an act: — (Translated in King James Version as) deed, doing, labour, work.

- However, there's good news! There is still a way, through Yeshua, that our present sins can also be forgiven!

1 John 1:9

"If we ⁽³⁶⁷⁰⁾confess ⁽²⁶⁶⁾our sins, ⁽²⁶⁶⁾he is faithful ⁽⁴¹⁰³⁾and just ⁽¹³⁴²⁾to forgive ⁽⁸⁶³⁾us our sins, ⁽²⁶⁶⁾and to cleanse us from all ⁽⁹³⁾unrighteousness.

- Confession of sins is one with repentance.

Mark 1:1-5

"The beginning of the gospel of Jesus Christ, the Son of God;

² As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

³ The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

⁴ John did ⁽⁹⁰⁷⁾baptize in the wilderness, and preach ⁽²⁷⁸⁴⁾the baptism ⁽⁹⁰⁸⁾of repentance ⁽³³⁴¹⁾for the remission ⁽⁸⁵⁹⁾of sins. ⁽²⁶⁶⁾

⁵ And there went out unto him all the land of Judaea, and they of Jerusalem, and were all **baptized** ⁽⁹⁰⁷⁾ of him in the river of Jordan, **confessing** ⁽¹⁸⁴³⁾ their sins. ⁽²⁶⁶⁾ (KJV)

- 1 John 1:9 - This is not new to the New Testament.

Psalm 32:1-5

⁽⁸³⁵⁾ **"Blessed** ⁽³⁶⁸⁰⁾ **is he whose transgression** ⁽⁶⁵⁸⁸⁾ **is forgiven,** ⁽⁵³⁷⁵⁾ **whose sin** ⁽²⁴⁰¹⁾ **is covered.**

² ⁽⁸³⁵⁾ **Blessed** ⁽³⁰⁶⁸⁾ **is the man unto whom the LORD** ⁽²⁸⁰³⁾ **imputeth** ⁽⁵⁷⁷¹⁾ **not iniquity,** ⁽⁷⁴²³⁾ and in whose spirit *there is* no **guile.**

³ When I kept silence, my bones waxed old through my roaring all the day long.

⁴ For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. ⁽⁵⁵⁴²⁾

⁵ **I acknowledged** ⁽³⁰⁴⁵⁾ **my sin** ⁽²⁴⁰³⁾ **unto thee, and mine iniquity** ⁽⁵⁷⁷¹⁾ **have I not hid.** ⁽³⁶⁸⁰⁾ **I said, I will confess** ⁽³⁰³⁴⁾ **my transgressions** ⁽⁶⁵⁸⁸⁾ **unto the LORD;** ⁽³⁰⁶⁸⁾ **and thou forgavest** ⁽⁵³⁷⁵⁾ **the iniquity** ⁽⁵⁷⁷¹⁾ **of my sin.** ⁽²⁴⁰³⁾ Selah. ⁽⁵⁵⁴²⁾ (KJV)

Acknowledge 3045 – יָדָע *yada'*, *yaw-dah'*; a primitive root; **to know** (properly, **to ascertain by seeing**); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively, instruction, designation, punishment, etc.) (as follow):— (Translated in King James Version as) acknowledge, acquaintance(-ted with), advise, answer, appoint, assuredly, be aware, (un-)awares, can(-not), certainly, comprehend, consider, x could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be (ig-)norant, instruct, kinsfolk, kinsman, (cause to let, make) know, (come to give, have, take) knowledge, have (knowledge), (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, x prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have (understanding), x will be, wist, wit, wot.

Baptism 908 – βάπτισμα *baptisma*, *bap'-tis-mah*; from 907; **baptism** (technically or figuratively): — (Translated in King James Version as) baptism.

Ablution - a cleansing with water or other liquid. Associated with religious ritual, washing of the hands, body, etc.

Baptized. Baptizing 907 – βαπτίζω *baptizo*, *bap-tid'-zo*; from a derivative of 911; **to immerse, submerge; to make whelmed** (i.e. fully wet); used only (in the New Testament) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: — (Translated in King James Version as) Baptist, baptize, wash.

Ablution - a cleansing with water or other liquid. Associated with religious ritual, washing of the hands, body, etc.

Blessed 835 – אֲשֶׁר *'esher*, *eh'-sher*; from 833; **happiness**; only in masculine plural construction as interjection, **how happy!**:— (Translated in King James Version as) blessed, happy. (see page 94 for more on Blessed 835)

Confess 3034 – **יָדַח yadah**, *yaw-daw'*; a primitive root; used only as denominative from 3027; literally, **to use (i.e. hold out) the hand; physically, to throw (a stone, an arrow) at or away;** especially to revere or worship (with extended hands); intensively, to bemoan (by wringing the hands):— (Translated in King James Version as) cast (out), (make) confess(-ion), praise, shoot, (give) thank(-ful, -s, -sgiving).

Confess 3670 – **ὁμολογέω homologeo**, *hom-ol-og-eh'-o*; from a compound of the =base of 3674 and 3056; **to assent, i.e. covenant, acknowledge:** — (Translated in King James Version as) con-(pro-)fess, confession is made, give thanks, promise. (see page 99 for more on Confess 3670)

Assent - to agree or concur, to give in, concede.

Covenant - usually a formal agreement between two or more persons to do or not do something stipulated.

Acknowledge - to admit something to be real or true; recognize the existence, authority, validity, or claims. to express appreciation or gratitude for; take notice or reply to.

Confessing 1843 – **ἐξομολογέω exomologeo**, *ex-om-ol-og-eh'-o*; from 1537 and 3670; **to acknowledge or** (by implication, **of assent**) **agree fully:** — (Translated in King James Version as) confess, profess, promise.

Acknowledge - to admit something to be real or true; recognize the existence, authority, validity, or claims. to express appreciation or gratitude for; take notice or reply to.

Covered 3680 – **כָּסָה kashah**, *kaw-saw'*; a primitive root; properly, **to plump, i.e. fill up hollows;** by implication, **to cover (for clothing or secrecy):**— (Translated in King James Version as) clad self, close, clothe, conceal, cover (self), (flee to) hide, overwhelm.

Faithful 4103 – **πιστός pistos**, *pis-tos'*; from 3982; objectively, **trustworthy;** subjectively, **trustful:** — (Translated in King James Version as) believe(-ing, -r), faithful(-ly), sure, true. (see page 114 for more on Faithful 4103)

Forgavest 5375 – **נָסָה nasa'**, *naw-saw'*; or **נָסָה nashah** (Psalm 4 : 6 (7)), *naw-saw'*; a primitive root; **to lift**, in a great variety of applications, literal and figurative, absol. and rel. (as follows):— (Translated in King James Version as) accept, advance, arise, (able to, (armor), suffer to) bear(-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honorable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, x needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, + swear, take (away, up), x utterly, wear, yield.

Forgive 863 – **ἀφίημι aphiemī**, *af-ee'-ay-mee*; from 575 and **ἵημι hiemi** (**to send**; an intensive form of **εἵμι eimi**, **to go**); **to send forth**, in various applications (as follow): — (Translated in King James Version as) cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Forgiven 5375 – refer to **Forgavest 5375**

Guile 7423 – **רְמִיָּה rmiyah**, *rem-ee-yaw'*; from 7411; **remissness, treachery:**— (Translated in King James Version as) deceit(-ful, -fully), false, guile, idle, slack, slothful.

Remissness (synonyms) – forgetfulness, heedlessness, inattentiveness, laxity, disregard

Hid 3680 – refer to **Covered 3680**

Imputeth 2803 – חָשַׁב *chashab*, *khaw-shab'*; a primitive root; properly, **to plait or interpenetrate**, i.e. (literally) **to weave or (gen.) to fabricate**; figuratively, **to plot or contrive (usually in a malicious sense)**; hence (from the mental effort) **to think, regard, value, compute**:— (Translated in King James Version as) (make) account (of), conceive, consider, count, cunning (man, work, workman), devise, esteem, find out, forecast, hold, imagine, impute, invent, be like, mean, purpose, reckon(-ing be made), regard, think.

Interpenetrate – to thoroughly penetrate; to penetrate mutually

Iniquities, Iniquity 5771 – יָוֹן 'avon, *aw-vone'*; or יָוֹן 'avown (2 Kings 7:9; Psalm 51:5 (7)), *aw-vone'*; from 5753; **perversity, i.e. (moral) evil**: — (Translated in King James Version as) fault, iniquity, mischief, punishment (of iniquity), sin.

Just 1342 – δίκαιος *dikaïos*, *dik'-ah-yos*; from 1349; **equitable (in character or act)**; by implication, **innocent, holy** (absolutely or relatively): — (Translated in King James Version as) just, meet, right(-eous). (see page 134 for more on Just 1342)

Equitable - characterized by fairness or impartiality; just; reasonable

Equity – being fair or impartial

Remission 859 – ἄφεσις *aphesis*, *af'-es-is*; from 863; **freedom**; (figuratively) **pardon**: — (Translated in King James Version as) deliverance, forgiveness, liberty, remission. (see page 155 for more on Remission 859)

Repentance 3341 – μετάνοια *metanoia*, *met-an'-oy-ah*; from 3340; (subjectively) **compunction (for guilt, including reformation)**; by implication, **reversal (of (another's) decision)**: — (Translated in King James Version as) repentance.

Sin 2401 – חַטָּאָה *chata'ah*, *khat-aw-aw'*; feminine of 2399; **an offence, or a sacrifice for it**:— (Translated in King James Version as) sin (offering).

Sin 2403 – חַטָּאת *chatta'ah*, *khat-taw-aw'*; or חַטָּאת *chatta'ath*, *khat-tawth'*; from 2398; **an offence (sometimes habitual sinfulness), and its penalty, occasion, sacrifice, or expiation**; also (concretely) **an offender**: — (Translated in King James Version as) punishment (of sin), purifying(-fication for sin), sin(-ner, offering).

Expiation – the means by which atonement, compensation, reimbursement, or reparation is made for an offense.

Transgression(s) 6588 – פֶּשַׁע *pesha'*, *peh'-shah*; from 6586; **a revolt (national, moral or religious)**:— (Translated in King James Version as) rebellion, sin, transgression, trespass. (see page 170 for more on Transgression(s) 6588)

Unrighteousness 93 – ἀδικία *adikia*, *ad-ee-kee'-ah*; from 94; **(legal) injustice (properly, the quality, by implication, the act)**; morally, **wrongfulness (of character, life or act)**: — (Translated in King James Version as) iniquity, unjust, unrighteousness, wrong.

- **1 John 2:1-2** tells us that not only did Yeshua die for our past sins; He also goes to the Father, on our behalf, to intercede for us now. And then His shed blood atones for our present sins.

1 John 2:1-2

“My little children, these things write I unto you, that ye **sin** ⁽²⁶⁴⁾ not. And **if any man sin,** ⁽²⁶⁴⁾ **we have an advocate** ⁽³⁸⁷⁵⁾ **with the Father, Jesus Christ** ^(2424, 5547) **the righteous:** ⁽¹³⁴²⁾

² And **he is the propitiation** ⁽²⁴³⁴⁾ **for our sins:** ⁽²⁶⁶⁾ **and not for ours only, but also for the sins of the whole world.** ⁽²⁸⁸⁹⁾ (KJV)

However, it is still imperative that we first do what we are told to do.

1 John 1:9

“If we confess our sins...”

Advocate 3875 – παράκλητος *parakletos*, *par-ak'-lay-tos*; **an intercessor, consoler:** — (Translated in King James Version as) advocate, comforter.

Propitiation 2434 – ἱλασμός *hilasmos*, *hil-as-mos'*; **atonement, i.e. (concretely) an expiator:** — (Translated in King James Version as) propitiation.

Atonement – satisfaction or reparation for a wrong or injury; amends.

Expiate – to atone for; make amends or reparation for:

Righteous 1342 – δίκαιος *dikaïos*, *dik'-ah-yos*; from 1349; **equitable (in character or act);** by implication, **innocent, holy** (absolutely or relatively): — (Translated in King James Version as) just, meet, right(-eous). (see page 157 for more on **Righteous 1342**)

Equitable - characterized by fairness or impartiality; just; reasonable

The Resurrection

Later in **1 Corinthians 15:12-23**, Paul addresses those who do not believe in the resurrection.

1 Corinthians 15:12-23

"Now if Christ ⁽⁵⁵⁴⁷⁾ be preached ⁽²⁷⁸⁴⁾ that he ⁽¹⁴⁵³⁾ rose from the dead, how say some among you that there is no resurrection ⁽³⁸⁶⁾ of the dead?"

¹³ But if there be no resurrection ⁽³⁸⁶⁾ of the dead, then is Christ ⁽⁵⁵⁴⁷⁾ not risen: ⁽¹⁴⁵³⁾

¹⁴ And if Christ ⁽⁵⁵⁴⁷⁾ be not risen, ⁽¹⁴⁵³⁾ then is our preaching ⁽²⁷⁸²⁾ vain, ⁽²⁷⁵⁶⁾ and your faith ⁽⁴¹⁰²⁾ is also vain. ⁽²⁷⁵⁶⁾

¹⁵ Yea, and we are found false witnesses ⁽⁵⁵⁷⁵⁾ of God; ⁽²³¹⁶⁾ because we have testified ⁽³¹⁴⁰⁾ of God ⁽²³¹⁶⁾ that he raised up ⁽¹⁴⁵³⁾ Christ: whom he raised ⁽¹⁴⁵³⁾ not up, ⁽¹⁴⁵³⁾ if so be that the dead rise ⁽¹⁴⁵³⁾ not.

¹⁶ For if the dead rise ⁽¹⁴⁵³⁾ not, then is not Christ ⁽⁵⁵⁴⁷⁾ raised: ⁽¹⁴⁵³⁾

¹⁷ And if Christ ⁽⁵⁵⁴⁷⁾ be not raised, ⁽¹⁴⁵³⁾ your faith ⁽⁴¹⁰²⁾ is vain; ⁽³¹⁵²⁾ ye are yet in your sins. ⁽²⁶⁶⁾

¹⁸ Then **they also which are fallen asleep ⁽²⁸³⁷⁾ in Christ ⁽⁵⁵⁴⁷⁾ are perished. ⁽⁶²²⁾**

¹⁹ If in this life only ⁽³⁴⁴⁰⁾ we have hope ⁽¹⁶⁷⁹⁾ in Christ, we are of all men most miserable. ⁽¹⁶⁵²⁾

²⁰ **But now is Christ ⁽⁵⁵⁴⁷⁾ risen ⁽¹⁴⁵³⁾ from the dead, and become the firstfruits ⁽⁵³⁶⁾ of them that slept. ⁽²⁸³⁷⁾**

²¹ **For since by man ⁽⁴⁴⁴⁾ came death, by man ⁽⁴⁴⁴⁾ came also the resurrection ⁽³⁸⁶⁾ of the dead.**

²² For as in Adam ⁽⁷⁶⁾ all die, even so in Christ ⁽⁵⁵⁴⁷⁾ shall all be made alive.

²³ But every man in his own order: ⁽⁵⁰⁰¹⁾ Christ ⁽⁵⁵⁴⁷⁾ the firstfruits; ⁽⁵³⁶⁾ afterward ⁽¹⁸⁹⁹⁾ they that are Christ's at his coming. ⁽³⁹⁵²⁾ (KJV)

Coming 3952 – παρουσία parousia, par-oo-see'-ah; from the present participle of 3918; a being near, i.e. advent (often, return; specially, of Christ to punish Jerusalem, or finally the wicked); (by implication) physically, aspect: — (Translated in King James Version as) coming, presence

Fallen asleep 2837 – κοιμάω koimao, koy-mah'-o; from 2749; to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease: — (Translated in King James Version as) (be a-, fall a-, fall on) sleep, be dead.

Firstfruits 536 – ἀπαρχή aparche, ap-ar-khay'; from a compound of 575 and 756; a beginning of sacrifice, i.e. the (Jewish) first-fruit (figuratively): — (Translated in King James Version as) first-fruits. (see page 116 for more on Firstfruits 536)

Hope 1679 – ἐλπίζω elpizo, el-pid'-zo; from 1680; to expect or confide: — (Translated in King James Version as) (have, thing) hope(-d) (for), trust. (see page 127 for more on Hope 1679)

Confide - open your heart to; speak in confidence; confess, divulge, tell

Expect - to look forward to; anticipate, long for wait for

Miserable 1652 – ἐλεεινός eleeinós, el-eh-i-nos'; from 1656; pitiable: — (Translated in King James Version as) miserable.

Order 5001 – τάγμα *tagma*, *tag'-mah*; from 5021; something orderly in arrangement (a troop), i.e. (figuratively) a series or succession: — (Translated in King James Version as) order. (see page 146 for more on Order 5001)

Perish(ed) 622 – ἀπόλλυμι *apollumi*, *ap-ol'-loo-mee*; from 575 and the base of 3639; to destroy fully (reflexively, to perish, or lose), literally or figuratively: — (Translated in King James Version as) destroy, die, lose, mar, perish.

Raise(ed), Raised up 1453 – ἐγείρω *egeiro*, *eg-i'-ro*; probably akin to the base of 58 (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence): — (Translated in King James Version as) awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up.

Obscurity - the state or quality of being obscure. the condition of being unknown:

Resurrection 386 – ἀνάστασις *anastasis*, *an-as'-tas-is*; from 450; a standing up again, i.e. (literally) a resurrection from death (individual, genitive case or by implication, (its author)), or (figuratively) a (moral) recovery (of spiritual truth): — (Translated in King James Version as) raised to life again, resurrection, rise from the dead, that should rise, rising again.

Rise, Risen 1453 – ἐγείρω *egeiro*, *eg-i'-ro*; probably akin to the base of 58 (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence): — (Translated in King James Version as) awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up.

Obscurity - the state or quality of being obscure. the condition of being unknown:

Slept 2837 – κοιμάω *koimao*, *koy-mah'-o*; from 2749; to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease: — (Translated in King James Version as) (be a-, fall a-, fall on) sleep, be dead.

Testified, Testify 3140 – μαρτυρέω *martureo*, *mar-too-reh'-o*; from 3144; to be a witness, i.e. testify (literally or figuratively): — (Translated in King James Version as) charge, give (evidence), bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness.

Vain 2756 – κενός *kenos*, *ken-os'*; apparently a primary word; empty (literally or figuratively): — (Translated in King James Version as) empty, (in) vain. (see page 174 for more on Vain 2756)

Vain 3152 – μάταιος *mataios*, *mat'-ah-yos*; from the base of 3155; empty, i.e. (literally) profitless, or (specially), an idol: — (Translated in King James Version as) vain, vanity. (see page 174 for more on Vain 3152)

- **1 Corinthians 15:18, 20 – 1 Corinthians 15:18** was translated in the KJV, as follows:

¹⁸ Then they also which are **fallen asleep** in Christ are perished”

And **1 Corinthians 15:20**, in the KJV, says that Christ became:

“... the firstfruits ⁽⁵³⁶⁾ of them **that slept.**”

The past tense of *sleep* is *slept*.

So, are the dead still sleeping or are they now awake?

According to other translations, the dead are still *asleep*.

1 Corinthians 15:20

“But in fact Christ has been raised from the dead, the firstfruits of **those who have fallen asleep.**” (ESV)

1 Corinthians 15:20

“But now Christ has been raised from the dead. He became the first fruits of **those who are asleep.**” (WEB)

Who is correct – The KJV or the other translations?

Although the following examples are before Christ’s resurrection, they also point out that Christ referred to the dead as *sleeping*.

The Ruler Of The Synagogue’s Daughter

Mark 5:35-43

“While he yet spake, there came from the ruler of the synagogue’s *house certain* which said, **Thy daughter is dead**: why troublest thou the Master any further?

³⁶ **As soon as Jesus** ⁽²⁴²⁴⁾ **heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.**

³⁷ And he suffered no man to follow him, save Peter, and James, and John the brother of James.

³⁸ And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

³⁹ And when he was come in, he saith unto them, **Why make ye this ado, and weep? the damsel is not dead, but sleepeth.** ⁽²⁵¹⁸⁾

⁴⁰ And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

⁴¹ And he took the damsel by the hand, and said unto her, **Talitha** ⁽⁵⁰⁰⁸⁾ **cumi;** ⁽²⁸⁹¹⁾ **which is, being interpreted, Damsel, I say unto thee, arise.** ⁽¹⁴⁵³⁾

⁴² And straightway the damsel **arose**, ⁽⁴⁵⁰⁾ and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

⁴³ And he charged them straitly that no man should know it; and commanded that something should be **given her to eat.**” (KJV)

Arise, Arose 1453 – ἐγείρω egeiro, eg-i’-ro; probably akin to the base of 58 (through the idea of collecting one’s faculties); to waken (transitively or intransitively), i.e. rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence): — (Translated in King James Version as) awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up.

Obscurity - the state or quality of being obscure. the condition of being unknown:

Arose 450 – ἀνίστημι anistemi, an-is’-tay-mee; from 303 and 2476; to stand up (literal or figurative, transitive or intransitive): — (Translated in King James Version as) arise, lift up, raise up (again), rise (again), stand up(-right).

Cumi 2891 – κοῦμι koumi, koo’-mee; of Chaldee origin (H6966); cumi (i.e. rise!): — (Translated in King James Version as) cumi.

Sleepeth 2518 – καθεύδω katheudo, kath-yoo’-do; from 2596 and εὔδω heudo (to sleep); to lie down to rest, i.e. (by implication) to fall asleep (literally or figuratively): — (Translated in King James Version as) (be a-)sleep.

Talitha 5008 – ταλιθά talitha, tal-ee-thah’; of Chaldee origin (compare H2924); the fresh, i.e. young girl; talitha (O maiden): — (Translated in King James Version as) talitha.

Lazarus

John 11:11-14

“These things said he: and after that he saith unto them, **Our friend Lazarus sleepeth;** ⁽²⁸³⁷⁾ but I go, that I may **awake him out of sleep.** ⁽¹⁸⁵²⁾

¹² Then said his disciples, ⁽³¹⁰¹⁾ Lord, ⁽²⁹⁶²⁾ if he **sleep**, ⁽²⁸³⁷⁾ he shall do **well.** ⁽⁴⁹⁸²⁾

¹³ **Howbeit Jesus** ⁽²⁴²⁴⁾ **spake of his death:** but they thought that he had spoken of taking of rest in **sleep.** ⁽⁵²⁵⁸⁾

¹⁴ Then said **Jesus** ⁽²⁴²⁴⁾ unto them plainly, Lazarus is dead.” (KJV)

Awake ... Out of Sleep 1852 – ἐξυπνίζω exupnizo, ex-oop-nid’-zo; from 1853; to waken: — (Translated in King James Version as) awake out of sleep.

Sleep(eth) 2837 – κοιμάω *koimao*, *koy-mah'-o*; from 2749; to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to deacease: — (Translated in King James Version as) (be a-, fall a-, fall on) sleep, be dead.

Sleep 5258 – ὕπνος *hupnos*, *hoop'-nos*; from an obsolete primary (perhaps akin to 5259 through the idea of subsilience); sleep, i.e. (figuratively) spiritual torpor: — (Translated in King James Version as) sleep.

Well 4982 – σώζω *sozo*, *sode'-zo*; from a primary *σῶς* *sos* (contraction for obsolete *σῶος* *saos*, “safe”); to save, i.e. deliver or protect (literally or figuratively): — (Translated in King James Version as) heal, preserve, save (self), do well, be (make) whole. (see page 176 for more on Well 4982)

John 11 goes on to say:

John 11:17-25

“Then when Jesus came, he found that he had *lain* in the grave four days already.

¹⁸ Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

¹⁹ And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

²⁰ Then Martha, as soon as she heard that Jesus ⁽²⁴²⁴⁾ was coming, went and met him: but Mary sat *still* in the house.

²¹ Then said Martha unto Jesus, ⁽²⁴²⁴⁾ Lord, ⁽²⁹⁶²⁾ if thou hadst been here, my brother had not died.

²² But I know, that even now, whatsoever thou wilt ask of God, ⁽²³¹⁶⁾ God ⁽²³¹⁶⁾ will give *it* thee.

²³ Jesus ⁽²⁴²⁴⁾ saith unto her, Thy brother shall *rise again*. ⁽⁴⁵⁰⁾

²⁴ Martha saith unto him, I know that he shall *rise again* ⁽⁴⁵⁰⁾ in the resurrection ⁽³⁸⁶⁾ at the last day.

²⁵ Jesus ⁽²⁴²⁴⁾ said unto her, I am the resurrection, ⁽³⁸⁶⁾ and the life: he that believeth ⁽⁴¹⁰⁰⁾ in me, though he were dead, yet shall he live:

²⁶ And whosoever liveth and believeth in me shall never die. Believest thou this?

²⁷ She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, ⁽²³¹⁶⁾ which should come into the world.” (KJV)

- John 11:24 – Christ confirms what Martha said.

John 6:39-40

“And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should *raise it up again* ⁽⁴⁵⁰⁾ at the last day.

⁴⁰ And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and **I will raise him up⁽⁴⁵⁰⁾ at the last day.**” (KJV)

John 6:44

“No man can come to me, except the Father which hath sent me draw him: and **I will raise him up⁽⁴⁵⁰⁾ at the last day.**” (KJV)

John 6:54

“Whoso eateth my flesh, and drinketh my blood, hath eternal life; and **I will raise him up⁽⁴⁵⁰⁾ at the last day.**” (KJV)

Raise him up, Raise it up again 450 – ἀνίστημι anistemi, *an-is'-tay-mee*; from 303 and 2476; **to stand up** (literal or figurative, transitive or intransitive): — (Translated in King James Version as) arise, lift up, raise up (again), rise (again), stand up(-right).

Rise Again 450 – refer to **Raise him up, Raise it up again 450**

Though it was four days after his death, like the young girl, Lazarus was raised from the dead.

John 11:39-45

“Jesus said, Take ye away the stone. **Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.**

⁴⁰ Jesus saith unto her, said I not unto thee, that, **if thou wouldest believe, thou shouldest see the glory of God?** ⁽²³¹⁶⁾

⁴¹ Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

⁴² And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

⁴³ **And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.**

⁴⁴ **And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin.** Jesus saith unto them, **Loose him, and let him go.**

⁴⁵ Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.” (KJV)

This was amazing! However, do you believe anyone thought Lazarus and the young girl would never die again? Well, though not much more is written about these two examples, except for the following, I believe the answer is no.

John 12:9-10

“Much people of the Jews therefore knew that he was there: and they came not for Jesus’ sake only, but that they might see **Lazarus** also, whom he had raised from the dead.

¹⁰ But **the chief priests consulted that they might put Lazarus also to death;**”
(KJV)

Matthew 27:52-53 is also a very interesting passage that took place *after* Christ’s resurrection.

In **Matthew 27:52-53** it says after Christ’s resurrection many bodies of the saints came out of the grave. However, in my opinion, it appears they were not resurrected because only their bodies rose from the graves.

Matthew 27:50-53

“Jesus,⁽²⁴²⁴⁾ when he had cried again with a loud voice, yielded up the ghost.

⁵¹ And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

⁵² **And the graves⁽³⁴¹⁹⁾ were opened; and many bodies⁽⁴⁹⁸³⁾ of the saints⁽⁴⁰⁾ which slept⁽²⁸³⁷⁾ arose,**⁽¹⁴⁵³⁾

⁵³ **And came out of the graves⁽³⁴¹⁹⁾ after his resurrection,**⁽¹⁴⁵⁴⁾ **and went into the holy⁽⁴⁰⁾ city, and appeared unto many.”** (KJV)

- **Matthew 27:52-53** – Verse 53 says “after his resurrection,” not after *their* *resurrections*. And Verse 52 can be taken to mean that the souls of the saints still slept after this took place.

The body and soul are separate though together they make one.

Matthew 10:28

“And fear not them which **kill the body**, but are **not able to kill the soul**: but rather **fear him which is able to destroy both soul and body in hell.**”⁽¹⁰⁶⁷⁾ (KJV)

Acts 2:29-31

“Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

³⁰ Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

³¹ He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, ⁽⁸⁶⁾ **neither** ⁽³⁷⁶¹⁾ his flesh ⁽⁴⁵⁶¹⁾ **did see corruption.** ⁽¹³¹²⁾ (KJV)

- Acts 2:29 – from Psalm 16:10

Psalm 16:10

“For thou wilt not leave my soul in **hell**; ⁽⁸⁶⁾ neither wilt thou suffer thine Holy One ⁽²⁶²³⁾ to see **corruption.**” (KJV)

- The primary Hebrew word translated as **hell** in the Old Testament is **הַיִּלְשׁוּל** **sh'owl**.

Hell 7585 – **הַיִּלְשׁוּל** **sh'owl**, *sheh-ole'*; or **הַיִּלְשׁוּל** **shol**, *sheh-ole'*; from 7592; **Hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates**:— (Translated in King James Version as) grave, hell, pit.

Bodies 4983 – **σῶμα** **soma**, *so'-mah*; from 4982; **the body (as a sound whole)**, used in a very wide application, literally or figuratively: — (Translated in King James Version as) bodily, body, slave. (see page 94 for more on Bodies 4983)

Graves 3419 – **μνημεῖον** **mnemeion**, *mnay-mi'-on*; from 3420; **a remembrance, i.e. cenotaph (place of interment)**: — (Translated in King James Version as) grave, sepulchre, tomb. (see page 123 for more on Graves 3419)

Cenotaph - a monument erected in memory of a deceased person; a memorial.

Hell 86 – **ᾅδης** **haidēs**, *hah'-dace*; from 1 (as negative particle) and 1492; properly, unseen, i.e. “Hades” or the place (state) of departed souls: — (Translated in King James Version as) grave, hell.

Holy 40 – **ἅγιος** **hagios**, *hag'-ee-os*; from **ἄγος** **hagos** (**an awful thing**) (compare 53, 2282); **sacred (physically, pure, morally blameless or religious, ceremonially, consecrated)**: — (Translated in King James Version as) (most) holy (one, thin g), saint. (see page 126 for more on Holy 40)

Awful – full of awe, awe inspiring; inspiring reverence or dread; extremely bad

Resurrection 1454 – **ἐγερσις** **egersis**, *eg'-er-sis*; from 1453; **a resurgence (from death)**: — (Translated in King James Version as) resurrection. (see page 156 for more on Resurrection 1454)

Saints 40 – refer to **Holy 40**

These examples remind me of the dry bones in **Ezekiel 37**.

Ezekiel 37:1-14

"The hand of the LORD ⁽³⁰⁶⁸⁾ was upon me, and carried me out in the spirit of the LORD, ⁽³⁰⁶⁸⁾ and set me down in the midst of the valley which was full of bones,

² And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.

³ **And he said unto me, Son of man, can these bones live?** And I answered, O Lord ⁽¹³⁶⁾ GOD, ⁽³⁰⁶⁹⁾ thou knowest.

⁴ Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, **hear the word of the LORD.** ⁽³⁰⁶⁸⁾

⁵ **Thus saith the Lord ⁽¹³⁶⁾ GOD ⁽³⁰⁶⁹⁾ unto these bones; Behold, I will cause breath to enter into you, and ye shall live:**

⁶ **And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.** ⁽³⁰⁶⁸⁾

⁷ So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

⁸ And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: **but there was no breath in them.**

⁹ Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord ⁽¹³⁶⁾ GOD; ⁽³⁰⁶⁹⁾ **Come from the four winds, O breath, and breathe upon these slain, that they may live.**

¹⁰ **So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.**

¹¹ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

¹² Therefore prophecy and say unto them, **Thus saith the Lord ⁽¹³⁶⁾ GOD; ⁽³⁰⁶⁹⁾ Behold, O my people, I will open your graves, and cause you to come up out of your graves,** and bring you into the land of Israel.

¹³ **And ye shall know that I am the LORD, ⁽³⁰⁶⁸⁾ when I have opened your graves, O my people, and brought you up out of your graves,**

¹⁴ **And shall put my spirit in you, and ye shall live,** and I shall place you in your own land: then shall ye know that I the LORD ⁽³⁰⁶⁸⁾ have spoken *it*, and performed *it*, saith the LORD." ⁽³⁰⁶⁸⁾ (KJV)

- Ezekiel 37:11 – “for our parts” appears to be added words.

➤ Is Ezekiel 37:1-14 a glimpse into what will take place at the resurrection?

GOD 3069 – יהוה Yhwh; Y^hôvih, yeh-ho-vee'; a variation of 3068 (used after 136, and pronounced as 430, in order to prevent the repetition of the same sound, since elsewhere 3068 is pronounced as 136):— (Translated in King James Version as) God. (see page 122 for more on GOD 3069)

Lord 136 – אֲדֹנָי 'Adonay, ad-o-noy'; am emphatic form of 113; the Lord (used as a proper name of God only):— (Translated in King James Version as) (my) Lord. (see page 138 for more on Lord 136)

We have covered a little of what Paul preached concerning the death of Christ, on the cross, for our sins and His resurrection; but is this all there is to Paul's gospel?

Consider this:

Romans 1:1-15

"Paul, a servant of **Jesus Christ**,^(2424, 5547) called *to be* an **apostle**,⁽⁶⁵²⁾ separated⁽⁸⁷³⁾ unto the gospel⁽²⁰⁹⁸⁾ of God,⁽²³¹⁶⁾

² (Which he had promised afore⁽⁴²⁷⁹⁾ by his prophets⁽⁴³⁹⁶⁾ in the holy⁽⁴⁰⁾ scriptures,⁽¹¹²⁴⁾)

³ Concerning his Son⁽⁵²⁰⁷⁾ Jesus Christ^(2424, 5547) our Lord,⁽²⁹⁶²⁾ which was made⁽¹⁰⁹⁶⁾ of the seed⁽⁴⁶⁹⁰⁾ of David according to the flesh;⁽⁴⁵⁶¹⁾

⁴ And declared⁽³⁷²⁴⁾ *to be* the Son⁽⁵²⁰⁷⁾ of God⁽²³¹⁶⁾ with **power**,⁽¹⁴¹¹⁾ according to the **spirit**⁽⁴¹⁵¹⁾ of holiness,⁽⁴²⁾ by the **resurrection**⁽³⁸⁶⁾ from the dead:

⁵ By whom we have received **grace**⁽⁵⁴⁸⁵⁾ and apostleship,⁽⁶⁵¹⁾ for obedience⁽⁵²¹⁸⁾ to the faith⁽⁴¹⁰²⁾ among all nations,⁽¹⁴⁸⁴⁾ for his **name**:⁽³⁶⁸⁶⁾

⁶ Among whom are ye also the called⁽²⁸²²⁾ of Jesus⁽²⁴²⁴⁾ Christ:⁽⁵⁵⁴⁷⁾

⁷ To all that be in Rome, beloved of God,⁽²³¹⁶⁾ called⁽²⁸²²⁾ to be saints:⁽⁴⁰⁾ **Grace**⁽⁵⁴⁸⁵⁾ to you and peace⁽¹⁵¹⁵⁾ from God⁽²³¹⁶⁾ our Father,⁽³⁹⁶²⁾ and the **Lord**⁽²⁹⁶²⁾ **Jesus**⁽²⁴²⁴⁾ **Christ**.⁽⁵⁵⁴⁷⁾

⁸ First, I thank my God⁽²³¹⁶⁾ through Jesus⁽²⁴²⁴⁾ Christ⁽⁵⁵⁴⁷⁾ for you all, that your faith⁽⁴¹⁰²⁾ is **spoken of throughout the whole world**.⁽²⁸⁸⁹⁾

⁹ For God⁽²³¹⁶⁾ is my witness, whom I serve⁽³⁰⁰⁰⁾ with my **spirit**⁽⁴¹⁵¹⁾ in the gospel⁽²⁰⁹⁸⁾ of his Son, that without ceasing I make mention of you always in my prayers;

¹⁰ Making request,⁽¹¹⁸⁹⁾ if by any means now at length I might have a prosperous journey by the will of God⁽²³¹⁶⁾ to come unto you.

¹¹ For I long to see you, that I may impart unto you some spiritual⁽⁴¹⁵²⁾ gift,⁽⁵⁴⁸⁶⁾ to the end ye may be established;⁽⁴⁷⁴¹⁾

¹² That is, that I may be comforted together with you by the mutual faith⁽⁴¹⁰²⁾ both of you and me.

¹³ Now I would not have you ignorant,⁽⁵⁰⁾ brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.⁽¹⁴⁸⁴⁾

¹⁴ I am debtor⁽³⁷⁸¹⁾ both to the Greeks, and to the Barbarians;⁽⁹¹⁵⁾ both to the wise,⁽⁴⁶⁸⁰⁾ and to the unwise.⁽⁴⁵³⁾

¹⁵ So, as much as in me is, I am ready ⁽⁴²⁸⁹⁾ to preach the gospel ⁽²⁰⁹⁷⁾ to you that are at Rome also.” (KJV)

Called 2822 – κλητός *kletos*, *klay-tos'*; from the same as 2821; **invited, i.e. appointed, or (specially), a saint**: — (Translated in King James Version as) called.

Name 3686 – ὄνομα *onoma*, *on'-om-ah*; from a presumed derivative of the base of 1097 (compare 3685); a “**name**” (literally or figuratively) (**authority, character**): — (Translated in King James Version as) called, (+ sur-)name(-d). (see page 143 for more on Name 3686)

Obedience 5218 – ὑπακοή *hupakoe*, *hoop-ak-o-ay'*; from 5219; **attentive hearkening, i.e. (by implication) compliance or submission**: — (Translated in King James Version as) obedience, (make) obedient, obey(-ing). (see page 144 for more on Obedience 5218)

Power 1411 – δύναμις *dunamis* *doo'-nam-is* from 1410; **force** (literally or figuratively); specially, **miraculous power** (usually by implication, **a miracle itself**):— (Translated in the King James Version as) ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work. (see page 149 for more on Power 1411)

Ready 4289 – πρόθυμος *prothumos*, *proth'-oo-mos*; from 4253 and 2372; **forward in spirit, i.e. predisposed**; neuter (as noun) **alacrity**: — (Translated in King James Version as) ready, willing.

Spirit 4151 – πνεῦμα *pneuma*, *pyoo'-mah*; from 4154; **a current of air, i.e. breath (blast) or a breeze**; by analogy or figuratively, **a spirit, i.e. (human) the rational soul**, (by implication) **vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit**: — (Translated in King James Version as) ghost, life, spirit(-ual, -ually), mind.

- **Romans 1:1, 3, 9** - in these verses the gospel does appear to be about Christ; so why, in the midst of talking about the gospel of God's Son, does Paul say in **verse 15** that he is “**ready to preach the gospel**.” Which implies he had not done so? Yet it appears someone must have because he refers to those he is writing to as.

- ✓ brethren (Romans 1:13),
- ✓ the called of Jesus Christ (Romans 1:6),
- ✓ the beloved of God (Romans 1:7),
- ✓ called to be saints (Romans 1:7)

➤ So, what gospel is Paul ready to preach?

Romans 1:15

“So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.” (KJV)

Then in **Romans 1:16-17**, Paul gives us something else to think about.

Romans 1:16-17

"For I am not **ashamed** ⁽¹⁸⁷⁰⁾ of the **gospel** ⁽²⁰⁹⁸⁾ of **Christ**: ⁽⁵⁵⁴⁷⁾ for it is the **power** ⁽¹⁴¹¹⁾ of God ⁽²³¹⁶⁾ unto **salvation** ⁽⁴⁹⁹¹⁾ to every one that **believeth**, ⁽⁴¹⁰⁰⁾ to the Jew first, and also to the Greek.

¹⁷ For therein is the **righteousness** ⁽¹³⁴³⁾ of God ⁽²³¹⁶⁾ revealed ⁽⁶⁰¹⁾ from **faith** ⁽⁴¹⁰²⁾ to **faith**: ⁽⁴¹⁰²⁾ as it is written, The **just** ⁽¹³⁴²⁾ shall live by **faith**." ⁽⁴¹⁰²⁾ (KJV)

Ashamed 1870 – **ἐπαισχύνομαι** *epaischunomai*, *ep-ahee-skhoō'-nom-ahee*; from 1909 and 153; to feel shame for something: — (Translated in King James Version as) be ashamed. (see page 91 for more on Ashamed 1870)

Salvation 4991 – **σωτηρία** *soteria*, *so-tay-ree'-ah*; feminine of a derivative of 4990 as (properly, abstract) noun; **rescue or safety (physically or morally)**: — (Translated in King James Version as) deliver, health, salvation, save, saving. (see page 159 for more on Salvation 4991)

- **Romans 1:16** – Many English Bible translations have **the Gospel** not **the Gospel of Christ**. For example – from the English Standard Version (ESV) and New Revised Standard Version (NRSV).

Romans 1:16

"For I am not **ashamed** ⁽¹⁸⁷⁰⁾ of the **gospel**, ⁽²⁰⁹⁸⁾ for it is the power of God ⁽²³¹⁶⁾ for salvation to everyone who believes, to the Jew first and also to the Greek." (ESV)

Romans 1:16

"For I am not **ashamed** ⁽¹⁸⁷⁰⁾ of the **gospel**, ⁽²⁰⁹⁸⁾ it is the power of God ⁽²³¹⁶⁾ for salvation to everyone who has faith, to the Jew first and also to the Greek." (NRSVA)

- What does Paul mean by he is not ashamed?
- Could this have anything to do with Paul's declaration that Christ died on a cross for our sins and rose on the third day?
- Or does this pertain to something else?

Perhaps there is something in one of Paul's epistles that might shed some light as to what he means.

Following is a passage where Paul tells Timothy not to be ashamed of the **testimony about Christ**.

2 Timothy 1:8-10

"Be not thou therefore **ashamed ⁽¹⁸⁷⁰⁾ of the **testimony** ⁽³¹⁴²⁾ of our Lord, ⁽²⁹⁶²⁾ nor of me his prisoner: but be thou partaker of the afflictions of the **gospel** ⁽²⁰⁹⁸⁾ according to the **power** ⁽¹⁴¹¹⁾ of God; ⁽²³¹⁶⁾**
⁹ Who hath **saved** ⁽⁴⁹⁸²⁾ us, and **called** ⁽²⁵⁶⁴⁾ us with an **holy** ⁽⁴⁰⁾ **calling**, ⁽²⁸²¹⁾ not according to our works, but according to his own purpose and grace, which was given us in Christ ⁽⁵⁵⁴⁷⁾ Jesus before the world began,
¹⁰ But is now made manifest by the appearing of our **Saviour** ⁽⁴⁹⁹⁰⁾ **Jesus Christ**, ^(2424, 5547) **who hath **abolished** ⁽²⁶⁷³⁾ death, and hath brought life and **immortality** ⁽⁸⁶¹⁾ to light through the **gospel**." ⁽²⁰⁹⁸⁾ (KJV)**

- **2 Timothy 1:8** – Instead of “the testimony of our Lord” many English translations have either:

“the testimony **about our Lord**”

or something on the order of

“to **tell people [testify, bear witness] about our Lord.**”

For example:

2 Timothy 1:8

“Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God,” (ESV)

2 Timothy 1:8

“So do not be ashamed to tell people [testify, bear witness] about our Lord, and do not be ashamed of me, in prison for the Lord.... But suffer with me for the Good News [Gospel]. God, who gives us the strength to do that,” (EXB)

- **2 Timothy 1:8** - This, in part, is what Christ said.

Mark 8:34-38

“And when he had called the people *unto him* with his disciples also, he said unto them, **Whosoever will come after me, let him **deny** ⁽⁵³³⁾ himself, and take up his cross, ⁽⁴⁷¹⁶⁾ and **follow** ⁽¹⁹⁰⁾ me.**

35 For whosoever will **save** ⁽⁴⁹⁸²⁾ his life shall **lose** ⁽⁶²²⁾ it; but whosoever shall **lose** ⁽⁶²²⁾ his life for my sake and the **gospel's**, ⁽²⁰⁹⁸⁾ the same shall **save** ⁽⁴⁹⁸²⁾ it.

36 For what shall it profit a man, if he shall gain the whole world, ⁽²⁸⁸⁹⁾ and **lose** ⁽²²¹⁰⁾ his own **soul**? ⁽⁵⁵⁹⁰⁾

37 Or what shall a man give in **exchange** ⁽⁴⁶⁵⁾ for his **soul**? ⁽⁵⁵⁹⁰⁾

38 Whosoever **therefore** shall be **ashamed** ⁽¹⁸⁷⁰⁾ of me and of my words ⁽³⁰⁵⁶⁾ in this adulterous ⁽³⁴²⁸⁾ and sinful ⁽²⁶⁸⁾ generation; ⁽¹⁰⁷⁴⁾ of him also shall the Son of man be **ashamed**, ⁽¹⁸⁷⁰⁾ when he **cometh** ⁽²⁰⁶⁴⁾ in the **glory** ⁽¹³⁹¹⁾ of his Father with the **holy** ⁽⁴⁰⁾ angels.” (KJV)

And in **Romans 6**, Paul tells us that it is the recognition of our sin that should cause us to feel ashamed.

Romans 6:1-21

“What shall we say then? **Shall we continue in sin**, that grace may abound?

² **God** ⁽²³¹⁶⁾ **forbid**. How shall we, that are dead to sin, live any longer therein?

³ **Know ye not**, that so many of us as were **baptized** ⁽⁹⁰⁷⁾ into Jesus Christ ^(2424, 5547) were **baptized** ⁽⁹⁰⁷⁾ into his death?

⁴ **Therefore** we are buried with him by **baptism** ⁽⁹⁰⁸⁾ into death: that like as Christ ⁽⁵⁵⁴⁷⁾ was **raised up** ⁽¹⁴⁵³⁾ from the dead by the glory of the Father, even so we also should walk in newness of life.

⁵ **For** if we have been planted together ⁽⁴⁸⁵⁴⁾ in the likeness of his death, we shall be also *in the likeness of his* **resurrection**: ⁽³⁸⁶⁾

⁶ **Knowing** this, that our old man is crucified with *him*, that the body of sin might be **destroyed**, ⁽²⁶⁷³⁾ that henceforth we should not serve sin.

⁷ For he that is dead is freed from sin.

⁸ Now if we be dead with Christ, we believe that we shall also live with him:

⁹ **Knowing** that Christ ⁽⁵⁵⁴⁷⁾ being **raised** ⁽¹⁴⁵³⁾ from the dead dieth no more; death hath no more **dominion over** ⁽²⁹⁶¹⁾ him.

¹⁰ **For** in that he died, he died unto sin once: but in that he liveth, he liveth unto God. ⁽²³¹⁶⁾

¹¹ Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God ⁽²³¹⁶⁾ through Jesus Christ ^(2424, 5547) our Lord. ⁽²⁹⁶²⁾

¹² **Let not sin therefore reign** ⁽⁹³⁶⁾ in your mortal body, that ye should **obey** ⁽⁵²¹⁹⁾ it in the **lusts** ⁽¹⁹³⁹⁾ thereof.

¹³ **Neither yield** ⁽³⁹³⁶⁾ ye your members ⁽³¹⁹⁶⁾ as instruments of **unrighteousness** ⁽⁹³⁾ unto sin: but **yield** ⁽³⁹³⁶⁾ yourselves unto God, ⁽²³¹⁶⁾ as

those that are alive from the dead, and your members ⁽³¹⁹⁶⁾ as instruments of righteousness ⁽¹³⁴³⁾ unto God. ⁽²³¹⁶⁾

¹⁴ For sin shall not have dominion over ⁽²⁹⁶¹⁾ you: for ye are not under the law, ⁽³⁵⁵¹⁾ but under grace. ⁽⁵⁴⁸⁵⁾

¹⁵ What then? shall we sin, because we are not under the law, ⁽³⁵⁵¹⁾ but under grace? ⁽⁵⁴⁸⁵⁾ God ⁽²³¹⁶⁾ forbid.

¹⁶ Know ye not, that to whom ye yield ⁽³⁹³⁶⁾ yourselves servants ⁽¹⁴⁰¹⁾ to obey, ⁽⁵²¹⁸⁾ his servants ⁽¹⁴⁰¹⁾ ye are to whom ye obey; ⁽⁵²¹⁹⁾ whether of sin ⁽²⁶⁶⁾ unto death, or of obedience ⁽⁵²¹⁸⁾ unto righteousness? ⁽¹³⁴³⁾

¹⁷ But God ⁽²³¹⁶⁾ be thanked, ⁽⁵⁴⁸⁵⁾ that ye were the servants ⁽¹⁴⁰¹⁾ of sin, ⁽²⁶⁶⁾ but ye have obeyed ⁽⁵²¹⁹⁾ from the heart that form ⁽⁵¹⁷⁹⁾ of doctrine ⁽¹³²²⁾ which was delivered ⁽³⁸⁶⁰⁾ you.

¹⁸ Being then made free ⁽¹⁶⁵⁹⁾ from sin, ⁽²⁶⁶⁾ ye became the servants ⁽¹⁴⁰²⁾ of righteousness. ⁽¹³⁴³⁾

¹⁹ I speak after the manner of men because of the infirmity ⁽⁷⁶⁹⁾ of your flesh: ⁽⁴⁵⁶¹⁾ for as ye have yielded ⁽³⁹³⁶⁾ your members ⁽³¹⁹⁶⁾ servants ⁽¹⁴⁰⁰⁾ to uncleanness ⁽¹⁶⁷⁾ and to iniquity ⁽⁴⁵⁸⁾ unto iniquity; ⁽⁴⁵⁸⁾ even so now yield ⁽³⁹³⁶⁾ your members ⁽³¹⁹⁶⁾ servants ⁽¹⁴⁰⁰⁾ to righteousness ⁽¹³⁴³⁾ unto holiness. ⁽³⁸⁾

²⁰ For when ye were the servants ⁽¹⁴⁰¹⁾ of sin, ⁽²⁶⁶⁾ ye were free ⁽¹⁶⁵⁸⁾ from righteousness. ⁽¹³⁴³⁾

²¹ What fruit ⁽²⁵⁹⁰⁾ had ye then in those things whereof ye are now ashamed? ⁽¹⁸⁷⁰⁾ for the end ⁽⁵⁰⁵⁶⁾ of those things is death." (KJV)

- **Romans 6:3-4** – For more on the importance of water baptism (immersion) refer to Disciples Project Bible Study *Instructions for Life*.

Abolished 2673 – καταργέω katargeo, kat-arg-eh'-o; from 2596 and 691; **to be (render) entirely idle (useless)**, literally or figuratively: — (Translated in King James Version as) abolish, cease, cumber, deliver, destroy, do away, become (make) of no (none, without) effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void. (see page 87 for more on Abolished 2673)

Called 2564 – καλέω kaleo, kal-eh'-o; akin to the base of 2753; **to "call"** (properly, aloud, but used in a variety of applications, **directly or otherwise**): — (Translated in King James Version as) bid, call (forth), (whose, whose sur-)name (was called)). (see page 96 for more on Called 2564)

Deny 533 – ἀπαρνέομαι aparneomai, ap-ar-neh'-om-ahee; from 575 and 720; **to deny utterly, i.e. disown, abstain**: — (Translated in King James Version as) deny.

Destroyed 2673 – καταργέω katargeo, kat-arg-eh'-o; from 2596 and 691; **to be (render) entirely idle (useless)**, literally or figuratively: — (Translated in King James Version as) abolish, cease, cumber, deliver, destroy, do away, become (make) of no

(none, without) effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void. (see page 105 for more on Destroyed 2673)

Dominion over 2961 – κυριεύω *kurieuo*, *ko-ree-yoo'-o*; from 2962; **to rule**: — (Translated in King James Version as) have dominion over, lord, be lord of, exercise lordship over.

Exchange 465 – ἀντάλλαγμα *antallagma*, *an-tal'-ag-mah*; from a compound of 473 and 236; **an equivalent or ransom**: — (Translated in King James Version as) in exchange.

Followed 190 – ἀκολουθέω *akoloutheo*, *ak-ol-oo-theh'-o*; from 1 (as a particle of union) and κέλευθος *keleuthos* (a road); properly, **to be in the same way with, i.e. to accompany (specially, as a disciple)**: — (Translated in King James Version as) follow, reach.

Free 1658 – ἐλεύθερος *eleutheros*, *el-yoo'-ther-os*; probably from the alternate of 2064; **unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)**: — (Translated in King James Version as) free (man, woman), at liberty.

Holiness 38 – ἁγιασμός *hagiasmos*, *hag-ee-as-mos'*; from 37; properly, **purification, i.e. (the state) purity**; concretely (by Hebraism) **a purifier**: — (Translated in King James Version as) holiness, sanctification. (see page 126 for more on Holiness 38)

Awful – full of awe, awe inspiring; inspiring reverence or dread; extremely bad

Immortality 861 – ἀφθαρσία *aphthrsia*, *af-thar-see'-ah*; from 862; **incorruptibility; genitive, unending existence**; (figuratively) **genuineness**: — (Translated in King James Version as) immortality, incorruption, sincerity.

Iniquity 458 – ἀνομία *anomia*, *an-om-ee'-ah*; from 459; **illegality, i.e. violation of law or (genitive case) wickedness**: — (Translated in King James Version as) iniquity, x transgress(-ion of) the law, unrighteousness. (see page 131 for more on Iniquity 458)

Lose 622 – ἀπόλλυμι *apollumi*, *ap-ol'-loo-mee*; from 575 and the base of 3639; **to destroy fully (reflexively, to perish, or lose), literally or figuratively**: — (Translated in King James Version as) destroy, die, lose, mar, perish.

Lose 2210 – ζημιόω *zemioo*, *dzay-mee-o'-o*; from 2209; **to injure, i.e. (reflexively or passively) to experience detriment**: — (Translated in King James Version as) be cast away, receive damage, lose, suffer loss.

Detriment – a cause of loss, damage, harm, injustice, Injury, Disadvantage

Obey 5218 – ὑπακοή *hupakoe*, *hoop-ak-o-ay'*; from 5219; **attentive hearkening, i.e. (by implication) compliance or submission**: — (Translated in King James Version as) obedience, (make) obedient, obey(-ing). (see page 145 for more on Obey 5218)

Obey(ed) 5219 – ὑπακούω *hupakouo*, *hoop-ak-oo'-o*; from 5259 and 191; **to hear under (as a subordinate), i.e. to listen attentively**; by implication, **to heed or conform**

to a command or authority: — (Translated in King James Version as) hearken, be obedient to, obey. (see page 145 for more on Obey(ed) 5219)

Reign 936 – βασιλεύω *basileuo*, *bas-il-yoo'-o*; from 935; to rule (literally or figuratively): — (Transl **Reign 936** ated in King James Version as) king, reign. (see page 154 for more on Reign 936)

Soul(s) 5590 – ψυχή *psuche*, *psoo-khay'*; from 5594; **breath, i.e.** (by implication) **spirit**, abstractly or concretely (**the animal sentient principle only**; thus distinguished on the one hand from 4151, which is the rational and immortal soul; and on the other from 2222, which is mere vitality, even of plants: these terms thus exactly correspond respectively to the Hebrew H5315, H7307 and H2416): — (Translated in King James Version as) heart (+ -ily), life, mind, soul, + us, + you. (see page 166 for more on Soul(s) 5590)

Testimony 3142 – μαρτύριον *marturion*, *mar-too'-ree-on*; neuter of a presumed derivative of 3144; **something evidential, i.e.** (genitive case) **evidence given or (specially), the Decalogue (in the sacred Tabernacle):** — (Translated in King James Version as) to be testified, testimony, witness. (see page 169 for more on Testimony 3142)

Uncleanness 167 – ἀκαθαρσία *akatharsia*, *ak-ath-ar-see'-ah*; from 169; **impurity (the quality), physically or morally:** — (Translated in King James Version as) uncleanness

Yield(ed) 3936 – παρίστημι *paristemi*, *par-is'-tay-mee*, or prolonged **παριστάνω** *paristano*, *par-is-tan'-o*; from 3844 and 2476; to stand beside, i.e. (transitively) to exhibit, proffer, (specially), recommend, (figuratively) substantiate; or (intransitively) to be at hand (or ready), aid: —(Translated in King James Version as) assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

Now back to **Romans 1**.

Romans 1:18-32

“For the wrath ⁽³⁷⁰⁹⁾ of God ⁽²³¹⁶⁾ is revealed ⁽⁶⁰¹⁾ from heaven against all ungodliness ⁽⁷⁶³⁾ and unrighteousness ⁽⁹³⁾ of men, who hold the truth in unrighteousness; ⁽⁹³⁾

¹⁹ Because that which may be known of God ⁽²³¹⁶⁾ is manifest ⁽⁵³¹⁸⁾ in them; for God ⁽²³¹⁶⁾ hath shewed *it* unto them.

²⁰ For the invisible things of him from the creation of the **world** ⁽²⁸⁸⁹⁾ are clearly seen, being understood by the things that are made, *even* his eternal ⁽¹²⁶⁾ **power** ⁽¹⁴¹¹⁾ and Godhead; ⁽²³⁰⁵⁾ so that they are without excuse:

²¹ Because that, when they knew God, ⁽²³¹⁶⁾ they glorified *him* not as God, ⁽²³¹⁶⁾ neither were thankful; but became **vain** ⁽³¹⁵⁴⁾ in their **imaginations**, ⁽¹²⁶¹⁾ and their **foolish** ⁽⁸⁰¹⁾ heart was darkened.

²² Professing themselves to be wise, they became **fools**, ⁽³⁴⁷¹⁾

²³ And changed the glory of the uncorruptible ⁽⁸⁶²⁾ God ⁽²³¹⁶⁾ into an **image** ⁽¹⁵⁰⁴⁾ made like to corruptible ⁽⁵³⁴⁹⁾ man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God ⁽²³¹⁶⁾ also gave them up to **uncleanness** ⁽¹⁶⁷⁾ through the **lusts** ⁽¹⁹³⁹⁾ of their own hearts, to **dishonour** ⁽⁸¹⁸⁾ their own bodies between themselves:

25 Who **changed** ⁽³³³⁷⁾ the truth of God ⁽²³¹⁶⁾ into a **lie**, ⁽⁵⁵⁷⁹⁾ and worshipped ⁽⁴⁵⁷³⁾ and served ⁽³⁰⁰⁰⁾ the **creature** ⁽²⁹³⁷⁾ more than the Creator, ⁽²⁹³⁶⁾ who is blessed ⁽²¹²⁸⁾ for ever. Amen. ⁽²⁸¹⁾

26 For this cause God ⁽²³¹⁶⁾ gave them up unto vile ⁽⁸¹⁹⁾ affections: ⁽³⁸⁰⁶⁾ for even their women did **change** ⁽³³³⁷⁾ the **natural** ⁽⁵⁴⁴⁶⁾ **use** ⁽⁵⁵⁴⁰⁾ into that which is against nature: ⁽⁵⁴⁴⁹⁾

27 And likewise also the men, leaving the **natural** ⁽⁵⁴⁴⁶⁾ use of the woman, burned ⁽¹⁵⁷²⁾ in their lust ⁽³⁷¹⁵⁾ one toward another; men with men working ⁽²⁷¹⁶⁾ that which is unseemly, ⁽⁸⁰⁸⁾ and receiving in themselves that recompence ⁽⁴⁸⁹⁾ of their **error** ⁽⁴¹⁰⁶⁾ which was meet. ⁽¹¹⁶³⁾

28 And even as they did not like to **retain** ⁽²¹⁹²⁾ God ⁽²³¹⁶⁾ in **their knowledge**, ⁽¹⁹²²⁾ God ⁽²³¹⁶⁾ gave them **over** ⁽³⁸⁶⁰⁾ to a **reprobate** ⁽⁹⁶⁾ **mind**, ⁽³⁵⁶³⁾ to do those things which are not convenient; ⁽²⁵²⁰⁾

29 Being filled with all **unrighteousness**, ⁽⁹³⁾ **fornication**, ⁽⁴²⁰²⁾ wickedness, ⁽⁴¹⁸⁹⁾ **covetousness**, ⁽⁴¹²⁴⁾ **maliciousness**; ⁽²⁵⁴⁹⁾ full of **envy**, ⁽⁵³⁵⁵⁾ murder, **debate**, ⁽²⁰⁵⁴⁾ **deceit**, ⁽¹³⁸⁸⁾ **malignity**; ⁽²⁵⁵⁰⁾ **whisperers**, ⁽⁵⁵⁸⁸⁾

30 **Backbiters**, ⁽²⁶³⁷⁾ **haters of God**, ⁽²³¹⁹⁾ **despiteful**, ⁽⁵¹⁹⁷⁾ **proud**, ⁽⁵²⁴⁴⁾ **boasters**, ⁽²¹³⁾ **inventors** ⁽²¹⁸²⁾ of **evil** ⁽²⁵⁵⁶⁾ things, **disobedient** ⁽⁵⁴⁵⁾ to parents,

31 **Without understanding**, ⁽⁸⁰¹⁾ **covenantbreakers**, ⁽⁸⁰²⁾ **without natural affection**, ⁽⁷⁹⁴⁾ **implacable**, ⁽⁷⁸⁶⁾ **unmerciful**: ⁽⁴¹⁵⁾

32 Who knowing the **judgment** ⁽¹³⁴⁵⁾ of God, ⁽²³¹⁶⁾ that they which **commit** ⁽⁴²³⁸⁾ such things are worthy ⁽⁵¹⁴⁾ of death, not only do the same, but have **pleasure** ⁽⁴⁹⁰⁹⁾ in them that do them.” (KJV)

Backbiters 2637 – κατάλαλος katalalos, *kat-al'-al-os*; from 2596 and the base of 2980; **talkative against, i.e. a slanderer**: — (Translated in King James Version as) backbiter.

Boasters 213 – ἀλαζών alazon, *al-ad-zone'*; from ἄλη ale (**vagrancy**); **braggart**: — (Translated in King James Version as) boaster.

Change(d) 3337 – μεταλλάσσω metallasso, *met-al-las'-so*; from 3326 and 236; **to exchange**: — (Translated in King James Version as) change.

Commit 4238 – πράσσω prasso, *pras'-so*; a primary verb; **to “practise”, i.e. perform repeatedly or habitually** (thus differing from 4160, which properly refers to a single act); by implication, **to execute, accomplish, etc.; specially, to collect (dues), fare (personally)**: — (Translated in King James Version as) commit, deeds, do, exact, keep, require, use arts.

Covenantbreakers 802 – ἀσύνθετος asunthetos, *as-oon'-thet-os*; from 1 (as a negative particle) and a derivative of 4934; properly, **not agreed, i.e. treacherous to compacts**: — (Translated in King James Version as) covenant-breaker.

Covetousness 4124 – πλεονεξία *pleonexia*, *pleh-on-ex-ee'-ah*; from 4123; *avarice*, i.e. (by implication) *fraudulency*, *extortion*: — (Translated in King James Version as) covetous(-ness) practices, greediness.

Creature 2937 – κτίσις *ktisis*, *ktis'-is*; from 2936; *original formation* (properly, *the act*; by implication, *the thing*, literally or figuratively): — (Translated in King James Version as) building, creation, creature, ordinance.

Debate 2054 – ἔρις *eris*, *er'-is*; of uncertain affinity; *a quarrel*, i.e. (by implication) *wrangling*: — (Translated in King James Version as) contention, debate, strife, variance.

Deceit 1388 – δόλος *dolos*, *dol'-os*; from an obsolete primary verb, δέλλω *dello* (probably meaning to *decoy*; compare 1185); *a trick (bait)*, i.e. (figuratively) *wile*: — Translated in King James Version as) craft, deceit, guile, subtility.

Despiteful 5197 – ὑβριστής *hubristes*, *hoo-bris-tace'*; from 5195; *an insulter*, i.e. *maltreater*: — (Translated in King James Version as) despiteful, injurious. (see page 105 for more on Despiteful 5197)

Reproach – to find fault with (a person, group, etc.); blame; censure; disgrace, discredit.

Dishonour 818 – ἀτιμάζω *atimazo*, *at-im-ad'-zo*; from 820; *to render infamous*, i.e. (by implication) *contemn or maltreat*: — (Translated in King James Version as) despise, dishonour, suffer shame, entreat shamefully.

Disobedient 545 – ἀπειθής *apeithes*, *ap-i-thace'*; from 1 (as a negative particle) and 3982; *unpersuadable*, i.e. *contumacious*: — (Translated in King James Version as) disobedient. (see page 107 for more on Disobedient 545)

Contumacious – Stubborn, perverse, rebellious, obstinate, willfully disobedient.

Unpersuadable – not one over or convinced to do or consent to something.

Envy 5355 – φθόνος *phthonos*, *fthon'-os*; probably akin to the base of 5351; *ill-will (as detraction)*, i.e. *jealousy (spite)*: — (Translated in King James Version as) envy.

Error 4106 – πλάνη *plane*, *plan'-ay*; feminine of 4108 (as abstractly); objectively, *fraudulence*; subjectively, *a straying from orthodoxy or piety*: — (Translated in King James Version as) deceit, to deceive, delusion, error.

Piety – devotion and reverence to God, parents and family; respect, goodness, faithfulness, virtue

Evil 2556 – κακός *kakos*, *kak-os'*; apparently a primary word; *worthless* (intrinsically, such; whereas 4190 properly refers to effects), i.e. (subjectively) *depraved*, or (objectively) *injurious*: — (Translated in King James Version as) bad, evil, harm, ill, noisome, wicked.

Depraved – corrupt, wicked, or perverted

Injurious – harmful, hurtful, offensive, insulting or detrimental

Foolish 801 – ἀσύνετος *asunetos*, *as-oon'-ay-tos*; from 1 (as a negative particle) and 4908; *unintelligent*; by implication, *wicked*: — (Translated in King James Version as) foolish, without understanding.

Fools 3471 – μωραίνω *moraino*, *mo-rah'-ee-no*; from 3474; to become insipid; figuratively, to make (passively, act) as a simpleton: — (Translated in King James Version as) become fool, make foolish, lose savour.

Fornication 4202 – πορνεία *porneia*, *por-ni'-ah*; from 4203; harlotry (including adultery and incest); figuratively, idolatry: — (Translated in King James Version as) fornication. (see page 118 for more on Fornication 4202)

Image 1504 – εἰκών *eikon*, *i-kone'*; from 1503; a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance: — (Translated in King James Version as) (be) image. (see page 129 for more on Image 1504)

Imaginations 1261 – διαλογισμός *dialogismos*, *dee-al-og-is-mos'*; from 1260; discussion, i.e. (internal) consideration (by implication, purpose), or (external) debate: — (Translated in King James Version as) dispute, doubtful(-ing), imagination, reasoning, thought. (see page 129 for more on Imaginations 1261)

Implacable 786 – ἄσπονδος *aspondos*, *as'-pon-dos*; from 1 (as a negative particle) and a derivative of 4689; literally, without libation (which usually accompanied a treaty), i.e. (by implication) truceless: — (Translated in King James Version as) implacable, truce-breaker.

Inventors 2182 – ἐφευρέτης *epheuretes*, *ef-yoo-ret'-ace*; from a compound of 1909 and 2147; a discoverer, i.e. contriver: — (Translated in King James Version as) inventor.

Judgment 1345 – δικαίωμα *dikaïoma*, *dik-ah'-yo-mah*; from 1344; an equitable deed; by implication, a statute or decision: — (Translated in King James Version as) judgment, justification, ordinance, righteousness.

Equitable - characterized by fairness or impartiality; just; reasonable

Lie 5579 – ψεῦδος *pseudos*, *psyoo'-dos*; from 5574; a falsehood: — (Translated in King James Version as) lie, lying. (see page 137 for more on Lie 5579)

Attempt – make an effort to accomplish something; try

Lusts 1939 – ἐπιθυμία *epithumia*, *ep-ee-thoo-mee'-ah*; from 1937; a longing (especially for what is forbidden): — (Translated in King James Version as) concupiscence, desire, lust (after). (see page 139 for more on Lusts 1939)

Maliciousness 2549 – κακία *kakia*, *kak-ee'-ah*; from 2556; badness, i.e. (subjectively) depravity, or (actively) malignity, or (passively) trouble: — (Translated in King James Version as) evil, malice(-iousness), naughtiness, wickedness.

Depravity – an immoral, corrupt act or practice

Malignity – the state or character of being harmful, destructive, malevolence, slanderous, etc.

Malignity 2550 – κακοήθεια *kakoetheia*, *kak-o-ay'-thi-ah*; from a compound of 2556 and 2239; bad character, i.e. (specially) mischievousness: — (Translated in King James Version as) malignity. (see page 140 for more on Malignity 2550)

Mind 3563 – νοῦς nous, *nooce*; probably from the base of 1097; **the intellect, i.e. mind (divine or human; in thought, feeling, or will)**; by implication, **meaning**: — (Translated in King James Version as) mind, understanding. (see page 142 for more on Mind 3563)

Natural 5446 – φυσικός phusikos, *foo-see-kos*’; from 5449; **“physical,” i.e. (by implication) instinctive**: — (Translated in King James Version as) natural.

Over 3860 – παραδίδωμι paradidomi, *par-ad-id’-o-mee*; from 3844 and 1325; **to surrender, i.e. yield up, intrust, transmit**: — (Translated in King James Version as) betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend. (see page 146 for more on Over 3860)

Pleasure 4909 – συνευδοκέω suneudokeo, *soon-yoo-dok-eh’-o*; from 4862 and 2106; **to think well of in common, i.e. assent to, feel gratified with**: — (Translated in King James Version as) allow, assent, be pleased, have pleasure.

Assent - to agree or concur, to give in, concede.

Proud 5244 – ὑπερήφανος huperephanos, *hoop-er-ay’-fan-os*; from 5228 and 5316; **appearing above others (conspicuous), i.e. (figuratively) haughty**: — (Translated in King James Version as) proud.

Haughty - scornfully arrogant and disdainfully or contemptuously proud; snobbish, conceited, self-important, stuck-up, condescending

Reprobate 96 – ἀδόκιμος adokimos, *ad-ok’-ee-mos*; from 1 (as a negative particle) and 1384; **unapproved, i.e. rejected**; by implication, **worthless (literally or morally)**: — (Translated in King James Version as) castaway, rejected, reprobate.

Retain 2192 – ἔχω echo, *ekh’-o*, including an alternate form σκέω scheo, *skheh’-o*; (used in certain tenses only) a primary verb; **to hold** (used in very various applications, literally or figuratively, direct or remote; **such as possession; ability, contiuity, relation, or condition**): — (Translated in King James Version as) be (able, x hold, possessed with), accompany, + begin to amend, can(+ -not), x conceive, count, diseased, do + eat, + enjoy, + fear, following, have, hold, keep, + lack, + go to law, lie, + must needs, + of necessity, + need, next, + recover, + reign, + rest, + return, x sick, take for, + tremble, + uncircumcised, use.

Unmerciful 415 – ἀνελεήμων aneleemon, *an-eleh-ay’-mone*; from 1 (as a negative particle) and 1655; **merciless**: — (Translated in King James Version as) unmerciful.

Use 5540 – χρήσις chresis, *khray’-sis*; from 5530; **employment, i.e. (specially), sexual intercourse (as an occupation of the body)**: — (Translated in King James Version as) use.

Vain 3154 – ματαιώω mataioo, *mat-ah-yo’-o*; from 3152; **to render (passively, become) foolish, i.e. (morally) wicked or (specially), idolatrous**: — (Translated in King James Version as) become vain.

Whisperers 5588 – ψιθυριστής psithuristes, *psith-oo-ris-tace’*; from the same as 5587; **a secret calumniator**: — (Translated in King James Version as) whisperer.

Calumniator – a person who slanders or makes false and malicious statements about someone.

Without natural affection 794 – ἄστοργος *astorgos*, *as'-tor-gos*; from 1 (as a negative particle) and a presumed derivative of **στέργω** *stergo* (to cherish affectionately); **hard-hearted towards kindred**: — (Translated in King James Version as) without natural affection.

Without understanding 801 – ἀσύνετος *asunetos*, *as-oon'-ay-tos*; from 1 (as a negative particle) and 4908; **unintelligent**; by implication, **wicked**: — (Translated in King James Version as) foolish, without understanding.

And Romans 2 continues with:

Romans 2:1-16

“Therefore thou art **inexcusable**,⁽³⁷⁹⁾ O man, whosoever thou art that **judgest**.⁽²⁹¹⁹⁾ for wherein thou **judgest**⁽²⁹¹⁹⁾ another, thou **condemnest**⁽²⁶³²⁾ thyself; for thou that **judgest**⁽²⁹¹⁹⁾ doest the same things.

² **But we are sure that the judgment**⁽²⁹¹⁷⁾ **of God**⁽²³¹⁶⁾ **is according to truth against them which commit**⁽⁴²³⁸⁾ **such things.**

³ **And thinkest**⁽³⁰⁴⁹⁾ thou this, O man, that **judgest**⁽²⁹¹⁹⁾ them which **do** such things, and **doest** the same, that thou shalt escape⁽¹⁶²⁸⁾ the **judgment**⁽²⁹¹⁷⁾ of God?⁽²³¹⁶⁾

⁴ Or despisest⁽²⁷⁰⁶⁾ thou the riches⁽⁴¹⁴⁹⁾ of his **goodness**⁽⁵⁵⁴⁴⁾ and **forbearance**⁽⁴⁶³⁾ and **longsuffering**;⁽³¹¹⁵⁾ not knowing that the **goodness**⁽⁵⁵⁴³⁾ of God⁽²³¹⁶⁾ **leadeth**⁽⁷¹⁾ thee to **repentance**?”⁽³³⁴¹⁾

⁵ But after thy **hardness**⁽⁴⁶⁴³⁾ and **impenitent**⁽²⁷⁹⁾ heart **treasurest up**⁽²³⁴³⁾ unto thyself wrath⁽³⁷⁰⁹⁾ against the day of wrath⁽³⁷⁰⁹⁾ and **revelation**⁽⁶⁰²⁾ of the **righteous judgment**⁽¹³⁴¹⁾ of God;⁽²³¹⁶⁾

⁶ **Who will render**⁽⁵⁹¹⁾ **to every man according to his deeds**:⁽²⁰⁴¹⁾

⁷ To them who by **patient continuance**⁽⁵²⁸¹⁾ in **well**⁽¹⁸⁾ **doing**⁽²⁰⁴¹⁾ seek⁽²²¹²⁾ for **glory**⁽¹³⁹¹⁾ and honour⁽⁵⁰⁹²⁾ and **immortality**,⁽⁸⁶¹⁾ eternal⁽¹⁶⁶⁾ life:

⁸ But unto them that are contentious,⁽²⁰⁵²⁾ and **do not obey**⁽³⁹⁸²⁾ **the truth**, but obey **unrighteousness**,⁽⁹³⁾ indignation⁽²³⁷²⁾ and wrath,⁽³⁷⁰⁹⁾

⁹ **Tribulation**⁽²³⁴⁷⁾ and anguish,⁽⁴⁷³⁰⁾ upon every **soul**⁽⁵⁵⁹⁰⁾ of man that **doeth**⁽²⁷¹⁶⁾ **evil**,⁽²⁵⁵⁶⁾ of the Jew first, and also of the **Gentile**;⁽¹⁶⁷²⁾

¹⁰ But **glory**,⁽¹³⁹¹⁾ honour⁽⁵⁰⁹²⁾, and peace,⁽¹⁵¹⁵⁾ to every man that **worketh**⁽²⁰³⁸⁾ **good**,⁽¹⁸⁾ to the Jew first, and also to the **Gentile**;⁽¹⁶⁷²⁾

¹¹ For there is no **respect of persons**⁽⁴³⁸²⁾ with God.⁽²³¹⁶⁾

¹² For as many as have **sinned**⁽²⁶⁴⁾ **without law**⁽⁴⁶⁰⁾ shall also **perish**⁽⁶²²⁾ **without law**:⁽⁴⁶⁰⁾ and as many as have **sinned**⁽²⁶⁴⁾ in the law⁽³⁵⁵¹⁾ shall be **judged**⁽²⁹¹⁹⁾ by the law;⁽³⁵⁵¹⁾

¹³ **(For not the hearers**⁽²⁰²⁾ **of the law**⁽³⁵⁵¹⁾ **are just**⁽¹³⁴²⁾ **before God**,⁽²³¹⁶⁾ **but the doers**⁽⁴¹⁶³⁾ **of the law**⁽³⁵⁵¹⁾ **shall be justified**.⁽¹³⁴⁴⁾

¹⁴ For when the Gentiles,⁽¹⁴⁸⁴⁾ which have not the law,⁽³⁵⁵¹⁾ **do by nature**⁽⁵⁴⁴⁹⁾ the things contained in the law,⁽³⁵⁵¹⁾ these, having not the law,⁽³⁵⁵¹⁾ **are a law**⁽³⁵⁵¹⁾ unto themselves:

¹⁵ Which shew the **work** ⁽²⁰⁴¹⁾ of the law ⁽³⁵⁵¹⁾ written in their hearts, their conscience ⁽⁴⁸⁹³⁾ also **bearing witness**, ⁽⁴⁸²⁸⁾ and *their* thoughts ⁽³⁰⁵³⁾ the mean while ⁽³³⁴²⁾ **accusing** ⁽²⁷²³⁾ or else **excusing** ⁽⁶²⁶⁾ one another;) ¹⁶ In the day when God ⁽²³¹⁶⁾ shall **judge** ⁽²⁹¹⁹⁾ the **secrets** ⁽²⁹²⁷⁾ of men by Jesus Christ ^(2424, 5547) **according to my gospel**.[”] ⁽²⁰⁹⁸⁾ (KJV)

- **Romans 2:15** – Brings to mind **Jeremiah 31:33-34**.

Jeremiah 31:33-34

“But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, **I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.**

³⁴ And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.” (KJV)

Accusing 2723 – κατηγορέω *kategoreo*, *kat-ay-gor-eh'-o*; from 2725; **to be a plaintiff, i.e. to charge with some offence**: — (Translated in King James Version as) accuse, object. (see page 88 for more on Accusing 2723)

Bearing witness 4828 – συμμαρτυρέω *summartureo*, *soom-mar-too-reh'-o*; from 4862 and 3140; **to testify jointly, i.e. corroborate by (concurrent) evidence**: — (Translated in King James Version as) testify unto, (also) bear witness (with).

Condemnest 2632 – κατακρίνω *katakrino*, *kat-ak-ree'-no*; from 2596 and 2919; **to judge against, i.e. sentence**: — (Translated in King James Version as) condemn, damn.

Deeds 2041 – ἔργον *ergon*, *er'-gon*; from a primary (but obsolete) ἔργω *ergo* (**to work**); **toil (as an effort or occupation)**; by implication, **an act**: — (Translated in King James Version as) deed, doing, labour, work.

Excusing 626 – ἀπολογέομαι *apologeomai*, *ap-ol-og-eh'-om-ahee*; middle voice from a compound of 575 and 3056; **to give an account (legal plea) of oneself, i.e. exculpate (self)**: — (Translated in King James Version as) answer (for self), make defence, excuse (self), speak for self

Gentile 1672 – Ἕλλην *Hellen*, *hel'-lane*; from 1671; **a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew**: — (Translated in King James Version as) Gentile, Greek.

Goodness 5543 – χρηστός *chrestos*, *khra-se-tos'*; from 5530; **employed, i.e. (by implication) useful (in manner or morals)**: — (Translated in King James Version as) better, easy, good(-ness), gracious, kind.

Goodness 5544 – χρηστότης *chrestotes*, *khray-stot'-ace*; from 5543; **usefulness, i.e. morally, excellence (in character or demeanor)**: — (Translated in King James Version as) gentleness, good(-ness), kindness.

Hardness 4643 – σκληρότης *sklerotes*, *sklay-rot'-ace*; from 4642; **callousness**, i.e. (figuratively) **stubbornness**: — (Translated in King James Version as) hardness. (see page 124 for more on Hardness 4643)

Callousness – the quality of being Cold-heartedness, Hard-heartedness, Cruelty, insensitive, indifferent, or unsympathetic.

Impenitent 279 – ἀμετανόητος *ametanoetos*, *am-et-an-o'-ay-tos*; from 1 (as a negative particle) and a presumed derivative of 3340; **unrepentant**: — (Translated in King James Version as) impenitent.

Inexcusable 379 – ἀναπολόγητος *anapologetos*, *an-ap-ol-og'-ay-tos*; from 1 (as a negative particle) and a presumed derivative of 626; **indefensible**: — (Translated in King James Version as) without an excuse, inexcusable. (see page 130 for more on Inexcusable 379)

Indefensible – not justifiable, unpardonable, unjustifiable

Judge, Judged, Judgest 2919 – κρίνω *krino*, *kree'-no*; properly, **to distinguish**, i.e. **decide (mentally or judicially)**; by implication, **to try, condemn, punish**: — (Translated in King James Version as) avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think. (see page 133 for more on Judge, Judged, Judgest 2919)

Judgment 2917 – κρίμα *krima*, *kree'-mah*; from 2919; **a decision (the function or the effect, for or against ("crime"))**: — (Translated in King James Version as) avenge, condemned, condemnation, damnation, + go to law, judgment.

Longsuffering 3115 – μακροθυμία *makrothumia*, *mak-roth-oo-mee'-ah*; from the same as 3116; **longanimity**, i.e. (objectively) **forbearance** or (subjectively) **fortitude**: — (Translated in King James Version as) longsuffering, patience. (see page 138 for more on Longsuffering 3115)

Fortitude – mental and emotional strength, courage, endurance, determination

Longanimity – calmly endures hardship, injuries, or offense; long-suffering

Obey 3982 – πείθω *peitho*, *pi'-tho*; a primary verb; **to convince (by argument, true or false)**; by analogy, **to pacify or conciliate (by other fair means)**; reflexively or passively, **to assent (to evidence or authority)**, **to rely (by inward certainty)**: — (Translated in King James Version as) agree, assure, believe, have confidence, be (wax) confluent, make friend, obey, persuade, trust, yield.

Assent - to agree or concur, to give in, concede.

Patient continuance 5281 – ὑπομονή *hupomone*, *hoop-om-on-ay'*; from 5278; **cheerful (or hopeful) endurance, constancy**: — (Translated in King James Version as) enduring, patience, patient continuance (waiting). (see page 147 for more on Patience, Patient continuance 5281)

Righteous judgment 1341 – δικαιοκρισία *dikaiokrisia*, *dik-ah-yok-ris-ee'-ah*; from 1342 and 2920; **a just sentence**: — (Translated in King James Version as) righteous judgment.

Secrets 2927 – κρυπτός *kruptos*, *kroop-tos'*; from 2928; **concealed**, i.e. **private**: — (Translated in King James Version as) hid(-den), inward(-ly), secret. (see page 161 for more on Secrets 2927)

Tribulation 2347 – θλίψις *thlipsis*, *thlip'-sis*; from 2346; **pressure** (literally or figuratively): — (Translated in King James Version as) afflicted(-tion), anguish, burdened, persecution, tribulation, trouble. (see page 171 for more on **Tribulation 2347**)

- Could **Romans 1:18-32, Romans 2:1-16** be a part of the gospel Paul was ready to preach?

I believe the answer is yes.

It appears Paul's gospel combines:

- ➔ The Gospel about Christ
with the
- ➔ The Gospel of Christ (Christ's gospel)
which is
- ➔ The Gospel of the Kingdom of God.

And some of the following passages bear this out.

Paul preached the Kingdom of God

Acts 14:19-22

"And there came thither *certain* Jews from Antioch and Iconium, who **persuaded** ⁽³⁹⁸²⁾ the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

²⁰ Howbeit, as the disciples ⁽³¹⁰¹⁾ stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

²¹ **And when they had preached the gospel** ⁽²⁰⁹⁷⁾ to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

²² **Confirming** ⁽¹⁹⁹¹⁾ **the souls** ⁽⁵⁵⁹⁰⁾ **of the disciples,** ⁽³¹⁰¹⁾ **and exhorting them to continue in the faith, and that we must through much tribulation** ⁽²³⁴⁷⁾ **enter** ⁽¹⁵²⁵⁾ **into** ⁽¹⁵¹⁹⁾ **the kingdom** ^(Basileia-932) **of God."** ⁽²³¹⁶⁾ (KJV)

Enter 1525 – εἰσέρχομαι *eiserchomai*, *ice-er'-khom-ahee*; from 1519 and 2064; **to enter** (literally or figuratively): — (Translated in King James Version as) x arise, come (in, into), enter in(-to), go in (through). (see page 110 for more on **Enter, Enter in through 1525**)

Into 1519 – εἰς *eis*, *ice*; a primary preposition; **to or into** (indicating the point reached or entered), **of place, time, or** (figuratively) **purpose (result, etc.)**; also in adverbial phrases: — (Translated in King James Version as) (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, + continual, + far more exceeding, for (intent, purpose), fore, + forth, in (among, at, unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-)on, + perish, + set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with. Often used in composition

with the same general import, but only with verbs (etc.) expressing motion (literally or figuratively). (see page 132 for more on Into 1519)

Persuaded, Persuading 3982 – πείθω *peitho pi'-tho* a primary verb; to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty):-- (Translated in King James Version as) agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

Assent - to agree or concur, to give in, concede.

Persuaded – not one over or convinced to do or consent to something.

Acts 19:6-8

“And when Paul had laid *his* hands upon them, the Holy ⁽⁴⁰⁾ Ghost ⁽⁴¹⁵¹⁾ came on them; and they spake with tongues, ⁽¹¹⁰⁰⁾ and prophesied. ⁽⁴³⁹⁵⁾

⁷ And all the men were about twelve.

⁸ And he went into the synagogue, ⁽⁴⁸⁶⁴⁾ and spake boldly for the space of three months, disputing ⁽¹²⁵⁶⁾ and persuading ⁽³⁹⁸²⁾ the things concerning the kingdom of God.” ⁽²³¹⁶⁾ ^(Basileia-932) (KJV)

Tongues 1100 – γλῶσσα *glossa, gloce-sah'*; of uncertain affinity; the tongue; by implication, a language (specially, one naturally unacquired): — (Translated in King James Version as) tongue.

Acts 28:23

“And when they had appointed ⁽⁵⁰²¹⁾ him a day, there came many to him into *his* lodging; to whom he expounded ⁽¹⁶²⁰⁾ and testified ⁽¹²⁶³⁾ the kingdom ^(Basileia-932) of God, ⁽²³¹⁶⁾ persuading ⁽³⁹⁸²⁾ them concerning Jesus, ⁽²⁴²⁴⁾ both out of the law ⁽³⁵⁵¹⁾ of Moses, and out of the prophets, ⁽⁴³⁹⁶⁾ from morning till evening.” (KJV)

- Acts 28:23 – Reminds me of what Christ said.

John 5:39

“Search ⁽²⁰⁴⁵⁾ the scriptures; ⁽¹¹²⁴⁾ for in them ye think ye have eternal ⁽¹⁶⁶⁾ life: and they are they which testify ⁽³¹⁴⁰⁾ of me.” (KJV)

Search 2045 – ἐρευνάω *ereunao, er-yoo-nah'-o*; apparently from 2046 (through the idea of inquiry); to seek, i.e. (figuratively) to investigate: — (Translated in King James Version as) search.

Luke 24:25-27

“Then he said unto them, O fools, ⁽⁴⁵³⁾ and slow ⁽¹⁰²¹⁾ of heart to believe all that the prophets ⁽⁴³⁹⁶⁾ have spoken:

²⁶ Ought not Christ ⁽⁵⁵⁴⁷⁾ to have suffered ⁽³⁹⁵⁸⁾ these things, and to enter into his glory? ⁽¹³⁹¹⁾

²⁷ **And beginning at Moses and all the prophets,** ⁽⁴³⁹⁶⁾ **he expounded** ⁽¹³²⁹⁾ **unto them in all the scriptures** ⁽¹¹²⁴⁾ **the things concerning himself.**” (KJV)

Fools 453 – ἀνόητος *anoetos*, *an-o'-ay-tos*; from 1 (as a negative particle) and a derivative of 3539; **unintelligent**; by implication, **sensual**: — (Translated in King James Version as) fool(-ish), unwise.

Holden 2902 – κρατέω *krateo*, *krat-eh'-o*; from 2904; **to use strength, i.e. seize or retain** (literally or figuratively): — (Translated in King James Version as) hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

Redeemed 3084 – λυτρόω *lutroo*, *loo-tro'-o*; from 3083; **to ransom** (literally or figuratively): — (Translated in King James Version as) redeem. (see page 154 for more on Redeemed 3084)

Atonement – satisfaction or reparation for a wrong or injury; amends.

1 Corinthians 6:9-11

“Know ye not that the unrighteous ⁽⁹⁴⁾ **shall not inherit the kingdom** ^(Basileia-932) **of God?** ⁽²³¹⁶⁾ Be not **deceived**: ⁽⁴¹⁰⁵⁾ neither **fornicators**, ⁽⁴²⁰⁵⁾ nor **idolaters**, ⁽¹⁴⁹⁶⁾ nor **adulterers**, ⁽³⁴³²⁾ nor **effeminate**, ⁽³¹²⁰⁾ nor **abusers of themselves with mankind**, ⁽⁷³³⁾

¹⁰ Nor **thieves**, ⁽²⁸¹²⁾ nor **covetous**, ⁽⁴¹²³⁾ nor **drunkards**, ⁽³¹⁸³⁾ nor **revilers**, ⁽³⁰⁶⁰⁾ nor **extortioners**, ⁽⁷²⁷⁾ shall inherit **the kingdom** ^(Basileia-932) **of God.** ⁽²³¹⁶⁾

¹¹ **And such were some of you: but ye are washed**, ⁽⁶²⁸⁾ **but ye are sanctified**, ⁽³⁷⁾ **but ye are justified** ⁽¹³⁴⁴⁾ **in the name of the Lord** ⁽²⁹⁶²⁾ **Jesus**, ⁽²⁴²⁴⁾ **and by the Spirit of our God.**” ⁽²³¹⁶⁾ (KJV)

Abusers of themselves with mankind 733 – ἀρσενικοίτης *arsenokoites*, *ar-sen-ok-oy'-tace*; from 730 and 2845; **a sodomite**: — (Translated in King James Version as) abuser of (that defile) self with mankind. (see page 88 for more on Abusers of themselves with mankind 733)

Adulterers 3432 – μοιχός *moichos*, *moy-khos'*; perhaps a primary word; **a (male) paramour**; figuratively, **apostate**: — (Translated in King James Version as) adulterer. (see page 89 for more on Adulterers 3432)

Covetous 4123 – πλεονέκτης *pleonektes*, *pleh-on-ek'-tace*; from 4119 and 2192; **holding (desiring) more, i.e. eager for gain (avaricious, hence a defrauder)**: — (Translated in King James Version as) covetous. (see page 101 for more on Covetous 4123)

Avaricious – greedy, covetous.

Effeminate 3120 – μαλακός *malakos*, *mal-ak-os'*; of uncertain affinity; **soft, i.e. fine (clothing)**; figuratively, **a catamite**: — (Translated in King James Version as) effeminate, soft. (see page 109 for more on Effeminate 3120)

Extortioners 727 – ἄρπαξ **harpax**, *har'-pax*; from 726; **rapacious**: — (Translated in King James Version as) extortion, ravening. (see page 113 for more on Extortioners 727)

Rapacious - Inordinately greedy; predatory

Fornicators 4205 – πόρνος **pornos**, *por'-nos*; from πέρνημι **pernemi** (to sell; akin to the base of 4097); **a (male) prostitute (as venal), i.e.** (by analogy) **a debauchee (libertine)**: — (Translated in King James Version as) fornicator, whoremonger. (see page 118 for more on Fornicators 4205)

Debauchee – a person addicted to excessive sexual and sensual indulgences

Libertine – a person devoid of most moral principles and restraints

Venal – willing to sell one's influence; open to bribery; corruptible, lawless

Idolater(s) 1496 – εἰδωλολάτρης **eidololatries**, *i-do-lol-at'-race*; from 1497 and the base of 3000; **an image- (servant or) worshipper** (literally or figuratively): — (Translated in King James Version as) idolater. (see page 128 for more on Idolater(s) 1496)

Heathen - an individual that does not accept or **worship** the God of Christianity, Islam, or Judaism; a pagan

Mammon – riches, possessions, or material wealth

Worship – to render religious reverence and homage to God; adoration, devotion

Revilers 3060 – λοιδορος **loidoros**, *loy'-dor-os*; from λοιδός **loidos** (mischief); **abusive, i.e. a blackguard**: — (Translated in King James Version as) railer, reviler.

Sanctified 37 – ἁγιάζω **hagiazō**, *hag-ee-ad'-zo*; from 40; **to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate**: — (Translated in King James Version as) hallow, be holy, sanctify. (see page 159 for more on Sanctified 37)

Awful – full of awe, awe inspiring; inspiring reverence or dread; extremely bad

Venerate – to regard with deep respect or reverence; worship, adore, esteem, honor

Unrighteous 94 – ἄδικος **adikos**, *ad'-ee-kos*; from 1 (as a negative particle) and 1349; **unjust; by extension wicked; by implication, treacherous; specially, heathen**: — (Translated in King James Version as) unjust, unrighteous.

Ephesians 5:5-6

“For this ye know, that no **whoremonger**, ⁽⁴²⁰⁵⁾ nor **unclean** ⁽¹⁶⁹⁾ person, nor **covetous** ⁽⁴¹²³⁾ man, who is an **idolater**, ⁽¹⁴⁹⁶⁾ hath any inheritance **in the kingdom of Christ** ⁽⁵⁵⁴⁷⁾ **and of God.** ⁽²³¹⁶⁾

⁶ **Let no man deceive** ⁽⁵³⁸⁾ **you with vain** ⁽²⁷⁵⁶⁾ **words:** for because of these things cometh the **wrath** ⁽³⁷⁰⁹⁾ **of God** ⁽²³¹⁶⁾ **upon the children of disobedience.”** ⁽⁵⁴³⁾ (KJV)

Deceive 538 – ἀπατάω **apataō**, *ap-at-ah'-o*; of uncertain derivation; **to cheat, i.e. delude**: — (Translated in King James Version as) deceive.

Delude – to hold a false belief; to mislead, deceive, con, fool

Disobedience 543 – ἀπειθεια *apeitheia*, *ap-i'-thi-ah*; from 545; **disbelief (obstinate and rebellious)**: — (Translated in King James Version as) disobedience, unbelief. (see page 107 for more on Disobedience 543)

Contumacious – Stubborn, perverse, rebellious, obstinate, willfully disobedient.

Obstinate - inflexible or stubbornly adhering to one's purpose, attitude, opinion, or course of action; not yielding to argument, persuasion, or request.

Unpersuadable – not one over or convinced to do or consent to something.

Unclean 169 – ἀκάθαρτος *akathartos*, *ak-ath'-ar-tos*; from 1 (as a negative particle) and a presumed derivative of 2508 (meaning cleansed); **impure (ceremonially, morally (lewd) or specially, (demonic))**: — (Translated in King James Version as) foul, unclean.

Whoremongers 4205 – πόρνος *pornos*, *por'-nos*; from πέρνημι *pernemi* (to sell; akin to the base of 4097); **a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine)**: — (Translated in King James Version as) fornicator, whoremonger. (see page 176 for more on Whoremongers 4205)

Debauchee – a person addicted to excessive sexual and sensual indulgences

Libertine – a person devoid of most moral principles and restraints

Venal – willing to sell one's influence; open to bribery; corruptible, lawless

Acts 28:30-31

“And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

³¹ Preaching⁽²⁷⁸⁴⁾ the kingdom^(Basileia-932) of God,⁽²³¹⁶⁾ and teaching those things which concern the Lord⁽²⁹⁶²⁾ Jesus Christ,^(2424, 5547) with all confidence,⁽³⁹⁵⁴⁾ no man forbidding him.” (KJV)

Everlasting Life

YAH willing, this will be covered in a later part of this study.

What is a Kingdom

Before we get more into the Kingdom of God let us first find out what the Bible has to say about kingdoms overall.

And here are just a few basic questions to think about as you read the passages.

- ✓ Are these kingdoms depicted as real or unreal?
- ✓ Are they Tangible or Imperceptible?
- ✓ Do they have a king or other leader?
- ✓ Does the king, or other leader, have great power and authority over their kingdom?
- ✓ Do they have those they reign over?
- ✓ Do they have armed forces to protect their kingdom?
- ✓ Does a king, or other leader, often have enemies who want to take, or destroy, their kingdom?

Now let us learn a little about **kingdoms**, from a Biblical perspective.

According to **The NEW STRONG'S Complete Dictionary of Bible Words** the word, **Kingdom(s)** occurs 391 times in the King James Bible (KJV).

IN THE OLD TESTAMENT (TANACH)

The most occurrences from the Hebrew words translated as **Kingdom** is מַמְלָכָה **mamlakah**.

- **Kingdom 4467** – מַמְלָכָה **mamlakah**, *mam-law-kaw'*; from 4427; **dominion**, i.e. (abstractly) **the estate (rule) or** (concretely) **the country (realm)**:— (Translated in King James Version as) kingdom, king's, reign, royal.

4427 – מָלַךְ **malak**, *maw-lak'*; a primitive root; **to reign**; inceptively, **to ascend the throne**; causatively, **to induct into royalty**; hence (by implication) **to take counsel**:— (Translated in King James Version as) consult, x indeed, be (make, set a, set up) king, be (make) queen, (begin to, make to) reign(-ing), rule, x surely.

4467 – מַמְלָכָה **mamlakah** Translated in KJV 117x – **kingdom** (110x), **royal** (4x), **reign** (2x), **king's** (1x)

Examples:

Isaiah 37:16

“O LORD ⁽³⁰⁶⁸⁾ of hosts, God ⁽²³¹⁶⁾ of Israel, that dwellest *between* the cherubims, thou *art* the God, ⁽²³¹⁶⁾ *even* thou alone, of all the **kingdoms** ^(Mamlakah-4467) of the **earth**: ^(Erets-776) thou hast made heaven and **earth**.” ^(Erets-776) (KJV)

Exodus 19:6

“And ye shall be unto me a **kingdom** ^(Mamlakah-4467) of priests, and an holy ⁽⁶⁹¹⁸⁾ nation. These *are* the words which thou shalt speak unto the children of Israel.” (KJV)

Ezekiel 37:22

“And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two **kingdoms** ^(Mamlakah-4467) any more at all:” (KJV)

- **Kingdom 4438** – מְלָכוּת **malkuwth**, *mal-kooth*’; or מַלְכוּת **malkuth**, *mal-kooth*’; or (in plural) מַלְכוּתָּה **malkuyah**, *mal-koo-yah*’; from 4427; a **rule**; concretely, a **dominion**: — (Translated in King James Version as) empire, kingdom, realm, reign, royal.

4438 – מְלָכוּת malkuwth Translated in KJV 91x – kingdom (51x), reign (21x), royal (13x), realm (4x) empire (1x), estate (1x)

Examples:

Psalms 45:6

“Thy throne, O God, ⁽²³¹⁶⁾ *is* for ever and ever: the sceptre ⁽⁷⁶²⁶⁾ of thy **kingdom** ^(Malkuwth-4438) *is* a right sceptre.” (KJV)

Psalms 103:19

“The LORD ⁽³⁰⁶⁸⁾ hath prepared his throne in the heavens; and his **kingdom** ^(Malkuwth-4438) ruleth over all.” (KJV)

Psalms 145:13

“Thy **kingdom** ^(Malkuwth-4438) *is* an everlasting **kingdom**, ^(Malkuwth-4438) and thy **dominion** ⁽⁴⁴⁷⁵⁾ *endureth* throughout all generations.” (KJV)

- **Kingdom 4437** – מַלְכוּת *malkuw, mal-koo'*; (Aramaic) corresponding to 4438; **dominion** (abstractly or concretely):— (Translated in King James Version as) kingdom, kingly, realm, reign.

4438 – מַלְכוּת *malkuwth, mal-kooth'*; or מַלְכֻת *malkuth, mal-kooth'*; or (in plural) מַלְכֻיָּה *malkuyah, mal-koo-yah'*; from 4427; **a rule**; concretely, **a dominion**:— (Translated in King James Version as) empire, kingdom, realm, reign, royal.

4437 – מַלְכוּת *malkuw* Translated in KJV 57x – **kingdom** (49x), **reign** (4x), **realm** (3x) **kingly** (1x).

Examples:

Daniel 2:37

"Thou, O king, *art* a king of kings: for the God ⁽²³¹⁶⁾ of heaven hath given thee a **kingdom**, ^(Malkuw-4437) power, and strength, and glory." (KJV)

Daniel 2:44-45

"And in the days of these kings shall the God ⁽²³¹⁶⁾ of heaven set up a **kingdom**, ^(Malkuw-4437) which shall never be destroyed: and the **kingdom** ^(Malkuw-4437) shall not be left to other people, *but* it shall break in pieces and consume all these **kingdoms**, ^(Malkuw-4437) and it shall stand ⁽⁶⁹⁶⁶⁾ forever.

⁴⁵ Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure." (KJV)

Daniel 7:22-24

"Until the **Ancient** ⁽⁶²⁶⁸⁾ of days came, and judgment was given to the **saints** ⁽⁶⁹²²⁾ of the most High; and the time came that the **saints** ⁽⁶⁹²²⁾ possessed the **kingdom**. ^(Malkuw-4437)

²³ Thus he said, The fourth beast shall be the fourth **kingdom** ^(Malkuw-4437) upon **earth**, ^(Ara-772) which shall be diverse from all **kingdoms**, ^(Malkuw-4437) and shall devour ⁽³⁹⁹⁾ the whole **earth**, ^(Ara-772) and shall tread it down, and break it in pieces.

²⁴ And the ten horns ⁽⁷¹⁶²⁾ out of this **kingdom** ^(Malkuw-4437) *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." (KJV)

Ancient 6268 – עַתִּיק *'attiq, at-teeq'*; (Aramaic) corresponding to 6267; **venerable**:— (Translated in King James Version as) ancient. [see page 90 for more on Ancient 6268](#))

Saints 6922 – קַדִּישׁ *qaddiysh, kad-deesh'*; (Aramaic) corresponding to 6918:— (Translated in King James Version as) holy (One), saint. [see page 159 for more on Saints 6922](#))

- **Kingdom 4410** – מְלוּכָה *mluwkah*, *mel-oo-kaw'*; feminine passive participle of 4427; **something ruled, i.e. a realm**:— (Translated in King James Version as) kingdom, king's, x royal.

4410 – מְלוּכָה *mluwkah* Translated in KJV 24x – kingdom (18x), royal (4x), king's (2x)

Examples:

2 Samuel 16:8

"The LORD ⁽³⁰⁶⁸⁾ hath returned upon thee all the blood of the house of Saul, in whose stead thou hast **reigned**; ⁽⁴⁴²⁷⁾ and the LORD ⁽³⁰⁶⁸⁾ hath delivered the **kingdom** ^(Mluwkah-4410) into the hand of Absalom thy son: and, behold, thou *art taken* in thy mischief, because thou *art* a bloody man." (KJV)

1 Kings 2:15

"And he said, Thou knowest that the **kingdom** ^(Mluwkah-4410) was mine, and *that* all Israel set their faces on me, that I should **reign**: ⁽⁴⁴²⁷⁾ howbeit the **kingdom** ^(Mluwkah-4410) is turned about, and is become my brother's: for it was his from the LORD." ⁽³⁰⁶⁸⁾ (KJV)

1 Kings 11:35

"But I will take the **kingdom** ^(Mluwkah-4410) out of his son's hand, and will give it unto thee, *even* ten tribes." (KJV)

- **Kingdom 4468** – מַמְלָכֻת *mamlakuwth*, *mam-law-kooth'*; **a form of 4467 and equiv. to it**:— (Translated in King James Version as) kingdom, reign.

4468 – מַמְלָכֻת *mamlakuwth* Translated in KJV 9x – kingdom (8x), reign (1x)

Examples:

Joshua 13:12

"All the **kingdom** ^(Mamlakuwth-4468) of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: ⁽⁷⁴⁹⁷⁾ for these did Moses smite, and cast them out." (KJV)

Joshua 13:21

"And all the cities of the plain, and all the **kingdom** ^(Mamlakuwth-4468) of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country." (KJV)

1 Samuel 15:28

“And Samuel said unto him, The LORD ⁽³⁰⁶⁸⁾ hath rent the **kingdom** ^(Mamlakuwth-4468) of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.” (KJV)

IN THE NEW TESTAMENT

The only Greek word translated as **Kingdom** is βασιλεία **basileia**.

- **Kingdom 932** – βασιλεία **basileia**, *bas-il-i'-ah*; from 935; properly, **royalty**, i.e. (abstractly) **rule, or** (concretely) **a realm** (literally or figuratively): — (Translated in King James Version as) kingdom, + reign.

935 – βασιλεύς **basileus**, *bas-il-yooce'*; probably from 939 (**through the notion of a foundation of power**); **a sovereign** (abstractly, relatively, or figuratively): — (Translated in King James Version as) king.

Thayer's Greek Lexicon **932** (partial information) –

1. royal power, kingship, dominion, rule:
2. a kingdom i.e. the territory subject to the rule of a king:
3. Frequent in the N.T. in reference to the Reign of the Messiah

932 – βασιλεία **basileia** Translated in KJV **162x** – **kingdom (of God)** (71x), **kingdom (of heaven)** (32x), **kingdom (general or evil)**(20x), **(The or Thine) kingdom** (6x) **His kingdom** (6x) **the kingdom** (5x), **(My) kingdom** (4x), **miscellaneous** (18x)

Examples:

Matthew 4:8

“Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the **kingdoms** ^(Basileia-932) of the **world**, ⁽²⁸⁸⁹⁾ and the **glory** ⁽¹³⁹²⁾ of them;” (KJV)

Mark 13:8

“For nation shall rise against nation, and **kingdom** ^(Basileia-932) against **kingdom**: ^(Basileia-932) and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.” (KJV)

John 3:5

“Jesus ⁽²⁴²⁴⁾ answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the **kingdom** ^(Basileia-932) of God.” ⁽²³¹⁶⁾ (KJV)

The Gospel of the Kingdom of God (Heaven)

Before Yeshua's ministry began, John the Baptist, the one sent to "Prepare ye the way of the Lord," preached the Kingdom of God.

Matthew 3:1-3

"In those days came John the Baptist, preaching in the wilderness of Judaea,

² And saying, **Repent** ⁽³³⁴⁰⁾ **ye: for the kingdom** ^(Basileia-932) **of heaven is at hand.** ⁽¹⁴⁴⁸⁾

³ For this is he that was spoken of by the prophet Esaias (Isaiah), ⁽²²⁶⁸⁾ saying, **The voice of one crying in the wilderness,** ⁽²⁰⁴⁸⁾ **Prepare** ⁽²⁰⁹⁰⁾ **ye the way** ⁽³⁵⁹⁸⁾ **of the Lord,** ⁽²⁹⁶²⁾ **make his paths straight.**" ⁽²¹¹⁷⁾ (KJV)

At hand 1448 – ἐγγίζω *eggizo*, *eng-id'-zo*; from 1451; to make near, i.e. (reflexively) approach: — (Translated in King James Version as) approach, be at hand, come (draw) near, be (come, draw) nigh. (see page 91 for more on At hand 1448)

Repent 3340 – μετανοέω *metanoeo*, *met-an-o-eh'-o*; from 3326 and 3539; to think differently or afterwards, i.e. reconsider (morally, feel compunction): — (Translated in King James Version as) repent. (see page 155 for more on Repent 3340)

Way 3598 – ὁδός *hodos*, *hod-os'*; apparently a primary word; a road; by implication, a progress (the route, act or distance); figuratively, a mode or means: — (Translated in King James Version as) journey, (high-)way.

- Matthew 3:3 - From Isaiah 40:3

Isaiah 40:3-5

"The voice of him that crieth ⁽⁷¹²¹⁾ in the wilderness, ⁽⁴⁰⁵⁷⁾ **Prepare** ⁽⁶⁴³⁷⁾ **ye the way** ⁽¹⁸⁷⁰⁾ **of the LORD,** ⁽³⁰⁶⁸⁾ **make straight** ⁽³⁴⁷⁴⁾ in the desert a highway ⁽⁴⁵⁴⁶⁾ for our God. ⁽²³¹⁶⁾

⁴ Every valley shall be exalted, ⁽⁵³⁷⁵⁾ and every mountain and hill shall be made low: ⁽⁸²¹³⁾ and the crooked ⁽⁶¹²¹⁾ shall be made straight, ⁽⁴³³⁴⁾ and the rough places ⁽⁷⁴⁰⁶⁾ plain: ⁽¹²³⁷⁾

⁵ And the **glory** ⁽³⁵¹⁹⁾ of the LORD ⁽³⁰⁶⁸⁾ shall be **revealed**, ⁽¹⁵⁴⁰⁾ and all flesh shall see it together: for the mouth of the LORD ⁽³⁰⁶⁸⁾ hath spoken it." (KJV)

- The Book of Malachi tells us:

Malachi 3:1

"Behold, I will send ⁽⁷⁹⁷¹⁾ my **messenger**, ⁽⁴³⁹⁷⁾ and **he shall prepare** ⁽⁶⁴³⁷⁾ **the way** ⁽¹⁸⁷⁰⁾ **before me:** and the Lord, ⁽¹¹³⁾ whom ye seek, ⁽¹²⁴⁵⁾ shall **suddenly** ⁽⁶⁵⁹⁷⁾ come to his temple, even the **messenger** ⁽⁴³⁹⁷⁾ of the **covenant**, ⁽¹²⁸⁵⁾

whom ye delight ⁽²⁶⁵⁵⁾ in: behold, he shall come, saith the LORD ⁽³⁰⁶⁸⁾ of hosts.”
⁽⁶⁶³⁵⁾ (KJV)

Covenant 1285 – בְּרִית *briyth, ber-eeth'*; from 1262 (in the sense of cutting (like 1254)); a compact (because made by passing between pieces of flesh):— (Translated in King James Version as) confederacy, (con-)feder(-ate), covenant, league.

Glory 3519 – כָּבוֹד *kabowd, kaw-bode'*; rarely כְּבוֹד *kabod, kaw-bode'*; from 3513; properly, weight, but only figuratively in a good sense, splendor or copiousness: — (Translated in King James Version as) glorious(-ly), glory, honour(-able).

Copiousness – abundance, bountifulness, full supply, plenty

Messenger 4397 – מַלְאָךְ *mal'ak, mal-awk'*; from an unused root meaning to despatch as a deputy; a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher):— (Translated in King James Version as) ambassador, angel, king, messenger.

Prepare 6437 – פָּנָה *panah, paw-naw'*; a primitive root; to turn; by implication, to face, i.e. appear, look, etc.:— (Translated in King James Version as) appear, at (even-)tide, behold, cast out, come on, x corner, dawning, empty, go away, lie, look, mark, pass away, prepare, regard, (have) respect (to), (re-)turn (aside, away, back, face, self), x right (early).

Revealed 1540 – גָּלָה *galah, gaw-law'*; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal:— (Translated in King James Version as) + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, x plainly, publish, remove, reveal, x shamelessly, shew, x surely, tell, uncover.

Suddenly 6597 – פְּתָאִים *pith'owm, pith-ome'*; or פְּתָאִם *pith'om, pith-ome'*; from 6621; instantly:— (Translated in King James Version as) straightway, sudden(-ly). (see page 167 for more on Suddenly 6597)

Way 1870 – דֶּרֶךְ *derek, deh'-rek*; from 1869; a road (as trodden); figuratively, a course of life or mode of action, often adverb: — (Translated in King James Version as) along, away, because of, + by, conversation, custom, (east-)ward, journey, manner, passenger, through, toward, (high-) (path-)way(-side), whither(-soever).

- Yeshua states that the messenger was John the Baptist.

Matthew 11:7-15

“And as they departed, Jesus ⁽²⁴²⁴⁾ began to say unto the multitudes concerning John, What went ye out into the wilderness ⁽²⁰⁴⁸⁾ to see? A reed shaken with the wind?

⁸ But what went ye out for to see? A man clothed in soft ⁽³¹²⁰⁾ raiment? ⁽²⁴⁴⁰⁾ behold, they that wear soft ⁽³¹²⁰⁾ clothing are in kings' houses.

⁹ But what went ye out for to see? A prophet? ⁽⁴³⁹⁶⁾ yea, I say unto you, and more than a prophet. ⁽⁴³⁹⁶⁾

- ¹⁰ For this is *he*, of whom it is written, **Behold, I send** ⁽⁶⁴⁹⁾ **my messenger** ⁽³²⁾ **before thy face, which shall prepare** ⁽²⁶⁸⁰⁾ **thy way** ⁽³⁵⁹⁸⁾ **before thee.**
- ¹¹ Verily I say unto you, Among them that are born of women there hath not **risen** ⁽¹⁴⁵³⁾ a greater than John the Baptist: notwithstanding **he that is least in the kingdom of heaven is greater than he.**
- ¹² **And from the days of John the Baptist until now the kingdom of heaven suffereth violence,** ⁽⁹⁷¹⁾ **and the violent take it by force.** ⁽⁷²⁶⁾
- ¹³ **For all the prophets** ⁽⁴³⁹⁶⁾ **and the law prophesied** ⁽⁴³⁹⁵⁾ **until John.**
- ¹⁴ And if ye will receive *it*, this is **Eliasa** (Elijah) , ⁽²²⁴³⁾ which was for to come.
- ¹⁵ He that hath ears to hear, let him hear.” (KJV)

Force 726 – ἀρπάζω *harpazo*, *har-pad'-zo*; from a derivative of 138; to seize (in various applications): — (Translated in King James Version as) catch (away, up), pluck, pull, take (by force). (see page 117 for more on Force 726)

Messenger 32 – ἄγγελος *aggelos*, *ang'-el-os*; from ἀγγέλλω *aggello* (probably derived from 71; compare 34) (to bring tidings); a messenger; especially an “angel”; by implication, a pastor: — (Translated in King James Version as) angel, messenger.

Prepare 2680 – κατασκευάζω *kataskeuazo*, *kat-ask-yoo-ad'-zo*; from 2596 and a derivative of 4632; to prepare thoroughly (properly, by external equipment; whereas 2090 refers rather to internal fitness); by implication, to construct, create: — (Translated in King James Version as) build, make, ordain, prepare. (see page 150 for more on Prepare 2680)

Suffereth violence 971 – βιάζω *biazō*, *bee-ad'-zo*; from 979; to force, i.e. (reflexively) to crowd oneself (into), or (passively) to be seized: — (Translated in King James Version as) press, suffer violence. (see page 168 for more on Suffereth violence 971)

- **Matthew 11:12-13** – This may be the same as **Luke 16:16**.

Luke 16:16-17

“The law ⁽³⁵⁵¹⁾ and the prophets ⁽⁴³⁹⁶⁾ were until John: since that time **the kingdom** ^(Basileia-932) **of God** ⁽²³¹⁶⁾ **is preached, and every man presseth** ⁽⁹⁷¹⁾ **into it.**

¹⁷ And it is easier for heaven and earth to pass, ⁽³⁹²⁸⁾ than one tittle ⁽²⁷⁶²⁾ of the law ⁽³⁵⁵¹⁾ to fail.” ⁽⁴⁰⁹⁸⁾ (KJV)

- **Luke 16:16 – Presseth** is from the same Greek word translated as **Suffereth violence** in **Matthew 11:12**.

Presseth 971 – βιάζω *biazō*, *bee-ad'-zo*; from 979; to force, i.e. (reflexively) to crowd oneself (into), or (passively) to be seized: — (Translated in King James Version as) press, suffer violence. (see page 150 for more on Presseth 971)

Then in the first chapter of the book of Mark, we are told.

Mark 1:14-15

“Now after that John was put in prison, Jesus⁽²⁴²⁴⁾ came into Galilee, preaching the **gospel**⁽²⁰⁹⁸⁾ of the **kingdom**^(Basileia-932) of God,⁽²³¹⁶⁾
15 And saying, The time is **fulfilled**,⁽⁴¹³⁷⁾ and the **kingdom**^(Basileia-932) of God⁽²³¹⁶⁾ is at hand:
(1448) **repent**⁽³³⁴⁰⁾ ye, and **believe**⁽⁴¹⁰⁰⁾ the **gospel**.”⁽²⁰⁹⁸⁾ (KJV)

Fulfill(ed) 4137 – πληρώω plērōō, play-ro'-o; from 4134; to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.:— (Translated in King James Version as) accomplish, × after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply. (see page 119 for more on **Fulfill(ed) 4137**)

The book of Matthew tells us:

Matthew 4:12-17

“Now when Jesus⁽²⁴²⁴⁾ had heard that John was cast into prison, he departed into Galilee;
13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:
14 That it might be fulfilled which was spoken by Esaias (Isaiah) the prophet, saying,
15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;
16 The people which sat in darkness⁽⁴⁶⁵⁵⁾ saw great light; and to them which sat in the region and shadow⁽⁴⁶³⁹⁾ of death light is sprung up.
17 From that time Jesus⁽²⁴²⁴⁾ began to preach,⁽²⁷⁸⁴⁾ and to say, **Repent:**⁽³³⁴⁰⁾ for the **kingdom**^(Basileia-932) of heaven is at hand.”⁽¹⁴⁴⁸⁾ (KJV)

- **Mark 1:14, Matthew 4:17** – “The kingdom of heaven” and “the kingdom of God” are the same thing; they both refer to the kingdom ruled by God.

The phrase “The kingdom of heaven” only appears in the Book of Matthew.

Following is an example in Matthew showing both.

Matthew 19:23-24

“Then said Jesus⁽²⁴²⁴⁾ unto his disciples,⁽³¹⁰¹⁾ Verily I say unto you, that a rich⁽⁴¹⁴⁵⁾ man shall hardly⁽¹⁴²³⁾ enter into the **kingdom**^(Basileia-932) of heaven.⁽³⁷⁷²⁾
24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich⁽⁴¹⁴⁵⁾ man to enter into the **kingdom**^(Basileia-932) of God.”⁽²³¹⁶⁾ (KJV)

Throughout Matthew, Mark, Luke, and John Yeshua proclaimed the gospel (good news) of the Kingdom of God (Heaven). In fact, it is recorded in Matthew 24 that when asked by His disciples “what *will be* the sign of Your coming, and of the end of the age?” Yeshua declared, “And this **gospel of the kingdom** will be preached in all the world as a witness to all the nations, and then the end will come.”

Matthew 24:3-14

“And as he sat upon the mount of Olives, the disciples ⁽³¹⁰¹⁾ came unto him privately, saying, **Tell us, when shall these things be? and what shall be the sign** ⁽⁴⁵⁹²⁾ **of thy coming, and of the end** ⁽⁴⁹³⁰⁾ **of the world?** ⁽¹⁶⁵⁾

⁴ And Jesus ⁽²⁴²⁴⁾ answered and said unto them, Take heed ⁽⁹⁹¹⁾ that no man **deceive** ⁽⁴¹⁰⁵⁾ you.

⁵ For many shall come in my **name**, ⁽³⁶⁸⁶⁾ saying, I am **Christ**; ⁽⁵⁵⁴⁷⁾ and shall **deceive** ⁽⁴¹⁰⁵⁾ many.

⁶ And ye shall hear of wars and rumours of wars: see that ye be not **troubled**: ⁽²³⁶⁰⁾ for all *these things* must come to pass, but the end is not yet.

⁷ For nation shall rise against nation, and **kingdom** ^(Basileia-932) against **kingdom**: ^(Basileia-932) and there shall be famines, ⁽³⁰⁴²⁾ and pestilences, ⁽³⁰⁶¹⁾ and earthquakes, in divers places.

⁸ All these *are* the beginning of **sorrows**. ⁽⁵⁶⁰⁴⁾

⁹ Then shall they **deliver you up** ⁽³⁸⁶⁰⁾ to be **afflicted**, ⁽²³⁴⁷⁾ and shall kill you: and ye shall be **hated** ⁽³⁴⁰⁴⁾ of all nations for my name’s sake.

¹⁰ And then shall many be **offended**, ⁽⁴⁶²⁴⁾ and shall **betray** ⁽³⁸⁶⁰⁾ one another, and shall **hate** ⁽³⁴⁰⁴⁾ one another.

¹¹ And many **false prophets** ⁽⁵⁵⁷⁸⁾ shall rise, and shall **deceive** ⁽⁴¹⁰⁵⁾ many.

¹² And because **iniquity** ⁽⁴⁵⁸⁾ shall abound, the love of many shall wax cold.

¹³ But he that shall **endure** ⁽⁵²⁷⁸⁾ unto the end, ⁽⁵⁰⁵⁶⁾ the same shall be **saved**. ⁽⁴⁹⁸²⁾

¹⁴ And **this gospel** ⁽²⁰⁹⁸⁾ of the **kingdom** ^(Basileia-932) shall be preached ⁽²⁷⁸⁴⁾ in all the world ⁽³⁶²⁵⁾ for a witness unto all nations; and then shall the end come.” (KJV)

Afflicted 2347 – θλίψις *thlipsis*, *thlip'-sis*; from 2346; **pressure (literally or figuratively)**: — (Translated in King James Version as) afflicted(-tion), anguish, burdened, persecution, tribulation, trouble. (see page 89 for more on Afflicted 2347)

Betray 3860 – παραδίδωμι *paradidomi*, *par-ad-id'-o-mee*; from 3844 and 1325; **to surrender, i.e. yield up, intrust, transmit**: — (Translated in King James Version as) betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend. (see page 93 for more on Betray 3860)

Deliver up 3860 – παραδίδωμι *paradidomi*, *par-ad-id'-o-mee*; from 3844 and 1325; **to surrender, i.e. yield up, intrust, transmit**: — (Translated in King James Version as) betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend. (see page 103 for more on Deliver up 3860)

Endure 5278 – ὑπομένω *hupomeno*, *hoop-om-en'-o*; from 5259 and 3306; **to stay under (behind), i.e. remain**; figuratively, **to undergo, i.e. bear (trials), have fortitude, persevere**: — (Translated in King James Version as) abide, endure, (take) patient(-ly), suffer, tarry behind. (see page 109 for more on Endure 5278)

Fortitude - mental and emotional strength, courage, endurance, determination
mental and emotional strength in facing difficulty, adversity, danger, or temptation courageously:

Persevere – to persist in anything undertaken in spite of difficulties, obstacles, or discouragement

Hate(d), Hateth 3404 – μισέω miseo, mis-eh'-o; from a primary μῖσος misos (hatred); to detest (especially to persecute); by extension, to love less: — (Translated in King James Version as) hate(-ful).

Offend(ed) 4624 – σκανδαλίζω skandalizo, skan-dal-id'-zo; from 4625; to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure): — (Translated in King James Version as) (make to) offend. (see page 145 for more on Offend(ed) 4624)

Sorrows 5604 – ὠδίν odin, o-deen'; akin to 3601; a pang or throe, especially of childbirth: — (Translated in King James Version as) pain, sorrow, travail. (see page 166 for more on Sorrows 5604)

Troubled 2360 – θροέω threo, thro-eh'-o; from θρέομαι threomai to wail; to clamor, i.e. (by implication) to frighten: — (Translated in King James Version as) trouble.

In addition to **Matthew 24:14** and **Mark 1:14-15**, there are three additional passages that show Yeshua connects the gospel with the Kingdom of God.

Matthew 4:23

“And Jesus ⁽²⁴²⁴⁾ went about all Galilee, teaching in their synagogues, ⁽⁴⁸⁶⁴⁾ and preaching ⁽²⁷⁸⁴⁾ the gospel ⁽²⁰⁹⁸⁾ of the kingdom, ^(Basileia-932) and healing all manner of sickness and all manner of disease among the people.” (KJV)

Matthew 9:35

“And Jesus ⁽²⁴²⁴⁾ went about all the cities and villages, teaching in their synagogues, ⁽⁴⁸⁶⁴⁾ and preaching ⁽²⁷⁸⁴⁾ the gospel ⁽²⁰⁹⁸⁾ of the kingdom, ^(Basileia-932) and healing every sickness and every disease among the people.” (KJV)

In **Luke 8:1** “glad tidings” is used instead of “gospel.”

Luke 8:1

“And it came to pass afterward, that he went throughout every city and village, preaching ⁽²⁷⁸⁴⁾ and shewing the glad tidings ⁽²⁰⁹⁷⁾ of the kingdom ^(Basileia-932) of God: ⁽²³¹⁶⁾ and the twelve were with him,” (KJV)

Yeshua told all who would hear:

Matthew 6:31-33

“Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

³² (For after all these things do the Gentiles ⁽¹⁴⁸⁴⁾ seek: ⁽¹⁹³⁴⁾) for your heavenly Father knoweth that ye have need of all these things.

³³ But seek ⁽²²¹²⁾ ye first the kingdom ^(Basileia-932) of God, ⁽²³¹⁶⁾ and his righteousness; ⁽¹³⁴³⁾ and all these things shall be added unto you.” (KJV)

Seek 1934 – ἐπιζητέω *epizeteo*, *ep-eed-zay-teh'-o*; from 1909 and 2212; **to search (inquire) for**; intensively, **to demand, to crave**: — (Translated in King James Version as) desire, enquire, seek (after, for).

Yeshua preached the **Gospel** of the Kingdom of God; and He sent out His disciples to do the same.

Matthew 10:5-8

"These twelve Jesus ⁽²⁴²⁴⁾ sent forth, and commanded them, saying, Go not into the way of the Gentiles, ⁽¹⁴⁸⁴⁾ and into *any* city of the Samaritans enter ye not:

⁶ But go rather to the **lost** ⁽⁶²²⁾ sheep of the **house** ⁽³⁶²⁴⁾ of Israel.

⁷ **And as ye go, preach, saying, The kingdom** ^(Basileia-932) **of heaven is at hand.** ⁽¹⁴⁴⁸⁾

⁸ Heal the sick, cleanse the lepers, ⁽³⁰¹⁵⁾ **raise** ⁽¹⁴⁵³⁾ the dead, **cast out** ⁽¹⁵⁴⁴⁾ **devils:** ⁽¹¹⁴⁰⁾ **freely** ⁽¹⁴³²⁾ ye have received, **freely** ⁽¹⁴³²⁾ **give.**" (KJV)

Devils 1140 – δαιμόνιον *daimonion*, *dahee-mon'-ee-on*; neuter of a derivative of **1142**; **a dæmonic being**; by extension **a deity**: — (Translated in King James Version as) devil, god. (see page **106** for more on **Devils 1140**)

House 3624 – οἶκος *oikos*, *oy'-kos*; of uncertain affinity; **a dwelling (more or less extensive, literal or figurative)**; by implication, **a family (more or less related, literally or figuratively)**: — (Translated in King James Version as) (Translated in King James Version as) home, house(-hold), temple.

Lost 622 – ἀπόλλυμι *apollumi*, *ap-ol'-loo-mee*; from 575 and the base of 3639; **to destroy fully** (reflexively, **to perish, or lose**), literally or figuratively: — (Translated in King James Version as) destroy, die, lose, mar, perish.

Luke 9:1-2

"Then he called his twelve disciples ⁽³¹⁰¹⁾ together, and gave them **power** ⁽¹⁴¹¹⁾ and **authority** ⁽¹⁸⁴⁹⁾ over all **devils**, ⁽¹¹⁴⁰⁾ and to cure ⁽²³²³⁾ diseases.

² **And he sent them to preach the kingdom** ^(Basileia-932) **of God,** ⁽²³¹⁶⁾ and to heal the sick." ⁽⁷⁷⁰⁾ (KJV)

Authority 1849 – ἐξουσία *exousia*, *ex-oo-see'-ah*; from 1832 (in the sense of ability); **privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery** (concretely, **magistrate, superhuman, potentate, token of control, delegated influence**: — (Translated in King James Version as) authority, jurisdiction, liberty, power, right, strength. (see page **91** for more on **Authority 1849**)

After Yeshua's resurrection, and before He was taken up from the Apostles, Luke tells us that Yeshua spoke to them about **the kingdom** ^(Basileia-932) **of God.**"

Acts 1:1-3

"The former treatise ⁽³⁰⁵⁶⁾ have I made, O Theophilus, of all that Jesus ⁽²⁴²⁴⁾ began both to do and teach,

² Until the day in which he was taken up, after that he through the **Holy** ⁽⁴⁰⁾ **Ghost** ⁽⁴¹⁵¹⁾ had given commandments unto the apostles ⁽⁶⁵²⁾ whom he had chosen:

³ **To whom also he shewed himself alive after his **passion** ⁽³⁹⁵⁸⁾ by many infallible proofs, ⁽⁵⁰³⁹⁾ being seen of them forty days, and speaking of the things pertaining to the **kingdom** ^(Basileia-932) **of God.**" ⁽²³¹⁶⁾ (KJV)**

Passion 3958 – πάσχω **pascho**, *pas'-kho*, including the forms **πάθω** **patho**, *path'-o*, and **πένθω** **pentho**, *pen'-tho*, used only in certain tenses for it; apparently a primary verb; **to experience a sensation or impression (usually painful)**: — (Translated in King James Version as) feel, passion, suffer, vex. (see page 147 for more on **Passion 3958**)

If what we have read so far is not sufficient proof that the Gospel of the kingdom of God was of utmost importance to Yeshua then consider this.

The word **Kingdom**, from the Greek word **βασιλεία** **basileia**, appears 162 times in the KJV New Testament. Of the 162 times **Kingdom** appears, 109 are included in the four Gospel accounts.

The list of 109 occurrences is as follows.

97x – Included in quotes from Yeshua.

12x (gray highlight) – Pertaining to Yeshua's teaching, preaching, sending out His apostles, etc.

Matthew (47x)	Mark (13x)	Luke (32x)	John (5x)
4:17, 23 5:3, 10, 19, 19, 20 6:10, 13, 33 7:21 8:11, 12 9:35 10:7 11:11, 12 12: 28 13:11, 19, 24, 31, 33, 38 13:41, 43, 44, 45, 47, 52 16:19, 28 18: 3, 4, 23 19:12, 14, 23, 24 20:1 21:31, 43 22:2 23:13 24: 14 25:1, 14, 34 26:29	1:14, 15 4:11, 26, 30 9:1, 47 10:14, 15, 23, 24, 25 12:34 14:25	1:33 4:43 6:20 7:28 8:1, 10 9:2, 11, 27, 60, 62 10:9, 11 11:2, 20 12:31, 32 13:18, 20, 28, 29 16: 16 17:20, 20, 21 18:16, 17, 24, 25, 29 19:11, 12, 15 21: 31 22:16, 18, 29, 30 23:42, 51	3:3, 5 18:36, 36, 36

The Kingdom of God is Within You

Based on one verse, in the King James Version (KJV), many Christians believe that the Kingdom of God is within us and as a result, there will not be an actual on this earth kingdom of God; but is this true?

Luke 17:20-21

“And when he was demanded ⁽¹⁹⁰⁵⁾ of the Pharisees, ⁽⁵³³⁰⁾ when the kingdom ^(Basileia-932) of God ⁽²³¹⁶⁾ should come, he answered them and said, The kingdom ^(Basileia-932) of God ⁽²³¹⁶⁾ cometh not with **observation**: ⁽³⁹⁰⁷⁾
²¹ Neither shall they say, Lo here! or, lo there! for, behold, the kingdom ^(Basileia-932) of God ⁽²³¹⁶⁾ is within ⁽¹⁷⁸⁷⁾ you.” (KJV)

Observation 3907 – παρατήρησις *parateresis*, *par-at-ay'-ray-sis*; from 3906; inspection, i.e. ocular evidence: — (Translated in King James Version as) observation. (see page 145 for more Observation, Observed 3907)

- **Luke 17:20-21** – in the English Standard Version (ESV)

Luke 17:20-21

“Being asked ⁽¹⁹⁰⁵⁾ by the Pharisees ⁽⁵³³⁰⁾ when the kingdom ^(Basileia-932) of God ⁽²³¹⁶⁾ would come, he answered them, “The kingdom ^(Basileia-932) of God ⁽²³¹⁶⁾ is not coming in ways that can be **observed**, ⁽³⁹⁰⁷⁾
²¹ nor will they say, ‘Look, here it is!’ or ‘There!’ for behold, the kingdom ^(Basileia-932) of God ⁽²³¹⁶⁾ is in the midst ⁽¹⁷⁸⁷⁾ of you.” (ESV)

Observed 3907 – παρατήρησις *parateresis*, *par-at-ay'-ray-sis*; from 3906; inspection, i.e. ocular evidence: — (Translated in King James Version as) observation. (see page 145 for more on Observation, Observed 3907)

Now, let us give some thought to the following questions.

- **Question** – Who in **Luke 17:20** is demanding to know “when the kingdom of God should come?”

Answer – The Pharisees

- **Question** – In the Gospel accounts (Matthew, Mark, Luke, and John), what did Yeshua have to say to, and about, the Pharisees?

Answers – In part, the following.

Matthew 23

⁽²⁴²⁴⁾“Then spake Jesus to the multitude, and to his disciples, ⁽³¹⁰¹⁾

⁽¹¹²²⁾2 Saying, The scribes and the Pharisees sit in Moses’ seat:

⁽⁵⁰⁸³⁾3 All therefore whatsoever they bid you observe, *that* observe ⁽⁵⁰⁸³⁾ and do; but do not ye after their *works*: ⁽²⁰⁴¹⁾for they say, and do not.

⁽¹¹⁹⁵⁾4 For they bind heavy ⁽⁹²⁶⁾burdens ⁽⁵⁴¹³⁾ and grievous to be borne, ⁽¹⁴¹⁹⁾ and lay *them* on men’s shoulders; but they *themselves* will not move them with one of their fingers.

⁽²⁰⁴¹⁾5 But all their *works* they do for to be seen of men: they make broad their phylacteries, ⁽⁵⁴⁴⁰⁾ and enlarge the borders of their garments,

⁽⁴⁴¹¹⁾6 And love the uppermost rooms at feasts, and the chief seats ⁽⁴⁴¹⁰⁾ in the synagogues, ⁽⁴⁸⁶⁴⁾

⁽⁴⁴⁶¹⁾7 And greetings in the markets, and to be called of men, Rabbi, Rabbi. ⁽⁴⁴⁶¹⁾

⁽⁴⁴⁶¹⁾8 **But be not ye called Rabbi: for one is your Master, ⁽²⁵¹⁹⁾even Christ; ⁽⁵⁵⁴⁷⁾and all ye are brethren.**

⁽³⁹⁶²⁾9 **And call no *man* your father upon the earth: for one is your Father, ⁽³⁹⁶²⁾which is in heaven.**

⁽²⁵¹⁹⁾10 **Neither be ye called masters: for one is your Master, ⁽²⁵¹⁹⁾even Christ. ⁽⁵⁵⁴⁷⁾**

⁽¹²⁴⁹⁾11 But he that is greatest among you shall be your servant.

⁽⁵³¹²⁾12 And whosoever shall exalt himself shall be abased; ⁽⁵⁰¹³⁾ and he that shall humble himself shall be exalted. ⁽⁵³¹²⁾

⁽³⁷⁵⁹⁾13 But **woe unto you, scribes and Pharisees, ⁽⁵³³⁰⁾hypocrites! ⁽⁵²⁷³⁾for ye shut up the kingdom ^(Basileia-932) of heaven against ⁽¹⁷¹⁵⁾men: for ye neither go in ⁽¹⁵²⁵⁾ yourselves, neither suffer ⁽⁸⁶³⁾ye them that are entering to go in.**

⁽³⁷⁵⁹⁾14 **Woe unto you, scribes and Pharisees, ⁽⁵³³⁰⁾hypocrites! ⁽⁵²⁷³⁾for ye devour widows’ houses, and for a pretence ⁽⁴³⁹²⁾make long prayer: therefore ye shall receive the greater ⁽⁴⁰⁵⁵⁾damnation. ⁽²⁹¹⁷⁾**

⁽³⁷⁵⁹⁾15 **Woe unto you, scribes and Pharisees, ⁽⁵³³⁰⁾hypocrites! ⁽⁵²⁷³⁾for ye compass ⁽⁴⁰¹³⁾sea and land to make one proselyte, ⁽⁴³³⁹⁾and when he is made, ye make him twofold more the child of hell ⁽¹⁰⁶⁷⁾than yourselves.**

⁽³⁷⁵⁹⁾16 **Woe unto you, ye blind ⁽⁵¹⁸⁵⁾guides, ⁽³⁵⁹⁵⁾which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! ⁽³⁷⁸⁴⁾**

⁽³⁴⁷⁴⁾17 **Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth ⁽³⁷⁾the gold?**

⁽²³⁷⁹⁾18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift ⁽¹⁴³⁵⁾that is upon it, he is guilty. ⁽³⁷⁸⁴⁾

⁽³⁴⁷⁴⁾19 **Ye fools and blind: for whether is greater, the gift, ⁽¹⁴³⁵⁾or the altar ⁽²³⁷⁹⁾that sanctifieth ⁽³⁷⁾the gift? ⁽¹⁴³⁵⁾**

⁽²³⁷⁹⁾20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

²¹ And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

²² And he that shall swear by heaven, sweareth by the throne ⁽²³⁶²⁾ of God, ⁽²³¹⁶⁾ and by him that sitteth thereon.

²³ Woe ⁽³⁷⁵⁹⁾ unto you, scribes ⁽¹¹²²⁾ and Pharisees, ⁽⁵³³⁰⁾ hypocrites! ⁽⁵²⁷³⁾ for ye pay tithe ⁽⁵⁸⁶⁾ of mint and anise and cummin, and have omitted the weightier ⁽⁹²⁶⁾ matters of the law, ⁽³⁵⁵¹⁾ judgment, ⁽²⁹²⁰⁾ mercy, ⁽¹⁶⁵⁶⁾ and faith: ⁽⁴¹⁰²⁾ these ought ye to have done, ⁽⁴¹⁶⁰⁾ and not to leave the other undone.

²⁴ Ye blind guides, ⁽³⁵⁹⁵⁾ which strain at a gnat, and swallow a camel.

²⁵ Woe ⁽³⁷⁵⁹⁾ unto you, scribes ⁽¹¹²²⁾ and Pharisees, ⁽⁵³³⁰⁾ hypocrites! ⁽⁵²⁷³⁾ for ye make clean the outside of the cup and of the platter, but within they are full of extortion ⁽⁷²⁴⁾ and excess. ⁽¹⁹²⁾

²⁶ Thou blind Pharisee, ⁽⁵³³⁰⁾ cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

²⁷ Woe ⁽³⁷⁵⁹⁾ unto you, scribes ⁽¹¹²²⁾ and Pharisees, ⁽⁵³³⁰⁾ hypocrites! ⁽⁵²⁷³⁾ for ye are like unto whited ⁽²⁸⁶⁷⁾ sepulchres, ⁽⁵⁰²⁸⁾ which indeed appear ⁽⁵³¹⁶⁾ beautiful ⁽⁵⁶¹¹⁾ outward, but are within full of dead *men's* bones, and of all uncleanness. ⁽¹⁶⁷⁾

²⁸ Even so ye also outwardly appear ⁽⁵³¹⁶⁾ righteous ⁽¹³⁴²⁾ unto men, but within ye are full of hypocrisy ⁽⁵²⁷²⁾ and iniquity. ⁽⁴⁵⁸⁾

²⁹ Woe ⁽³⁷⁵⁹⁾ unto you, scribes ⁽¹¹²²⁾ and Pharisees, ⁽⁵³³⁰⁾ hypocrites! ⁽⁵²⁷³⁾ because ye build ⁽³⁶¹⁸⁾ the tombs of the prophets, ⁽⁴³⁹⁶⁾ and garnish ⁽²⁸⁸⁵⁾ the sepulchres ⁽³⁴¹⁹⁾ of the righteous, ⁽¹³⁴²⁾

³⁰ And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. ⁽⁴³⁹⁶⁾

³¹ Wherefore ye be witnesses ⁽³¹⁴⁰⁾ unto yourselves, that ye are the children of them which killed ⁽⁵⁴⁰⁷⁾ the prophets. ⁽⁴³⁹⁶⁾

³² Fill ye up then the measure of your fathers.

³³ Ye serpents, ⁽³⁷⁸⁹⁾ ye generation ⁽¹⁰⁸¹⁾ of vipers, ⁽²¹⁹¹⁾ how can ye escape ⁽⁵⁷⁵⁾ the damnation ⁽²⁹²⁰⁾ of hell? ⁽¹⁰⁶⁷⁾

³⁴ Wherefore, behold, I send ⁽⁶⁴⁹⁾ unto you prophets, ⁽⁴³⁹⁶⁾ and wise men, ⁽⁴⁶⁸⁰⁾ and scribes: ⁽¹¹²²⁾ and some of them ye shall kill ⁽⁶¹⁵⁾ and crucify; ⁽⁴⁷¹⁷⁾ and some of them shall ye scourge ⁽³¹⁴⁶⁾ in your synagogues, ⁽⁴⁸⁶⁴⁾ and persecute ⁽¹³⁷⁷⁾ them from city to city:

³⁵ That upon you may come all the righteous ⁽¹³⁴²⁾ blood shed upon the earth, from the blood of righteous ⁽¹³⁴²⁾ Abel unto the blood of Zacharias son of Barachias, whom ye slew ⁽⁵⁴⁰⁷⁾ between the temple and the altar. ⁽²³⁷⁹⁾

³⁶ Verily I say unto you, All these things shall come upon this generation. ⁽¹⁰⁷⁴⁾

³⁷ O Jerusalem, Jerusalem, *thou* that killest ⁽⁶¹⁵⁾ the prophets, ⁽⁴³⁹⁶⁾ and stonest ⁽³⁰³⁶⁾ them which are sent ⁽⁶⁴⁹⁾ unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

³⁸ Behold, your house ⁽³⁶²⁴⁾ is left unto you desolate. ⁽²⁰⁴⁸⁾

³⁹ For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed ⁽²¹²⁷⁾ *is* he that cometh in the name ⁽³⁶⁸⁶⁾ of the Lord." ⁽²⁹⁶²⁾ (KJV)

- **Matthew 23:3** – Is Yeshua contradicting Himself; or is He telling the multitude to observe everything that the Pharisees say that comes from the seat (or words) of Moses?

Shem Tob's Hebrew Matthew interprets Matthew 23:3 as follows:

“Upon the seat of Moses the Pharisees and Sages sit, and now, all which **he** (Moses) will say unto you-keep and do; but **their** ordinances and deeds do not do, **because they say and do not.**” (Hebrew Matthew)

- For more information on ***Shem Tob's Hebrew Matthew*** refer to:
bibleinterp.arizona.edu/opeds/nihols357923

Altar 2379 – θυσιαστήριον **thusiasterion**, *thoo-see-as-tay'-ree-on*; from a derivative of 2378; **a place of sacrifice, i.e. an altar** (special or genitive case, literal or figurative): — (Translated in King James Version as) altar.

Damnation 2920 – κρίσις **krisis**, *kree'-sis*; **decision** (subjectively or objectively, **for or against**); by extension, **a tribunal**; by implication, **justice (especially, divine law)**: — (Translated in King James Version as) accusation, condemnation, damnation, judgment.

Extortion 724 – ἄρπαγή **harpagē**, *har-pag-ay'*; from 726; **pillage** (properly abstract): — (Translated in King James Version as) extortion, ravening, spoiling.

Fools 3474 – μωρός **moros**, *mo-ros'*; probably from the base of 3466; **dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd**: — (Translated in King James Version as) fool(-ish, x -ishness).

Generation 1081 – γέννημα **gennema**, *ghen'-nay-mah*; from 1080; **offspring**; by analogy, **produce** (literally or figuratively): — (Translated in King James Version as) fruit, generation. ([see page 120 for more on Generation 1081](#))

Regenerate - to renew, reform, to re-create, reconstruct, or make over to effect a complete moral reform in.

Hell 1067 – γέεννα **geena**, *ghen'-en-nah*; of Hebrew origin (H1516 and H2011); **valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment**: — (Translated in King James Version as) hell.

Hypocrites 5273 – ὑποκριτής **hupokrites**, *hoop-ok-ree-tace'*; from 5271; **an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (“hypocrite”)**: — (Translated in King James Version as) hypocrite.

Dissembler – disguise or hide one's true character or motives; an imposter, phony.

Proselyte 4339 – προσήλυτος **proselutos**, *pros-ay'-loo-tos*; from the alternate of 4334; **an arriver from a foreign region, i.e. (specially), an acceder (convert) to Judaism ("proselyte")**: — (Translated in King James Version as) proselyte.

Serpents 3789 – ὄφις **ophis**, *of'-is*; probably from 3700 (through the idea of sharpness of vision); **a snake, figuratively, (as a type of sly cunning) an artful malicious person, especially Satan**: — (Translated in King James Version as) serpent.

Suffer 863 – ἀφίημι **aphiemi**, *af-ee'-ay-mee*; from 575 and ἵημι **hiemi** (**to send**; an intensive form of εἶμι **eimi**, **to go**); **to send forth**, in various applications (as follow): — (Translated in King James Version as) cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Woe_3759 – οὐαὶ **ouai**, *oo-ah'-ee*; **a primary exclamation of grief; "woe"**: — (Translated in King James Version as) alas, woe.

John 8:38-47

"I speak that which I have seen with my Father: and **ye do that which ye have seen with your father.**

³⁹ They answered and said unto him, Abraham is our father. Jesus ⁽²⁴²⁴⁾ saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

⁴⁰ But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: ⁽²³¹⁶⁾ this did not Abraham.

⁴¹ **Ye do the deeds of your father.** Then said they to him, We be not born of fornication; we have one Father, *even* God. ⁽²³¹⁶⁾

⁴² Jesus ⁽²⁴²⁴⁾ said unto them, **If God ⁽²³¹⁶⁾ were your Father, ye would love me:** for I proceeded forth and came from God; ⁽²³¹⁶⁾ neither came I of myself, but he sent me.

⁴³ **Why do ye not understand ⁽¹⁰⁹⁷⁾ my speech? even because ye cannot hear my word.**

⁴⁴ **Ye are of your father the devil, ⁽¹²²⁸⁾ and the lusts ⁽¹⁹³⁹⁾ of your father ye will do. He was a murderer from the beginning, and abode not in the truth,** because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

⁴⁵ And because I tell *you* the truth, ye believe me not.

⁴⁶ Which of you convinceth me of sin? ⁽²⁶⁶⁾ And if I say the truth, why do ye not believe me?

⁴⁷ **He that is of God ⁽²³¹⁶⁾ heareth God's ⁽²³¹⁶⁾ words: ye therefore hear them not, because ye are not of God.**" ⁽²³¹⁶⁾ (KJV)

Matthew 5:17-20

"Think not that I am come to destroy the law, ⁽³⁵⁵¹⁾ or the prophets: I am not come to destroy, but to fulfil.

¹⁸ For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, ⁽³⁵⁵¹⁾ till all be fulfilled.

¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the **kingdom** ^(Basileia-932) of heaven: but whosoever shall do and teach *them*, the same shall be called great in the **kingdom** ^(Basileia-932) of heaven.

²⁰ **For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case ⁽³³⁶⁴⁾ **enter** ⁽¹⁵²⁵⁾ **into** ⁽¹⁵¹⁹⁾ the kingdom ^(Basileia-932) of heaven.**” (KJV)

In no case 3364 – οὐ μή ou me, oo may; i.e. 3756 and 3361; a double negative **strengthening the denial; not at all**: — (Translated in King James Version as) any more, at all, by any (no) means, neither, never, no (at all), in no case (wise), nor ever, not (at all, in any wise).

- **Question** – Based on what you just read, do you believe Yeshua told the Scribes and Pharisees that the Kingdom of God was within them; or is it more in line with the kingdom of God is in their midst?

Luke 17:20-21

“Being asked ⁽¹⁹⁰⁵⁾ by the Pharisees when the kingdom ^(Basileia-932) of God ⁽²³¹⁶⁾ would come, he answered them, “The kingdom ^(Basileia-932) of God ⁽²³¹⁶⁾ is not coming in ways that can be **observed**, ⁽³⁹⁰⁷⁾

²¹ nor will they say, ‘Look, here it is!’ or ‘There!’ for behold, **the kingdom** ^(Basileia-932) **of God** ⁽²³¹⁶⁾ **is in the midst of you.**” (ESV)

There are numerous passages that attest to the fact that the Kingdom of God is real; tangible, and attainable; but it is not yet here.

For example, Yeshua told His disciples the following:

Matthew 6:9-13

“After this **manner** therefore pray ye: Our Father which art **in** ⁽¹⁷²²⁾ heaven, Hallowed be thy name.

¹⁰ **Thy kingdom** ^(Basileia-932) **come.** ⁽²⁰⁶⁴⁾ **Thy will be done in** ⁽¹⁹⁰⁹⁾ **earth**, ^(Ge-1093) **as it is in** ⁽¹⁷²²⁾ **heaven.**

¹¹ Give us this day our daily bread.

¹² And forgive us our debts, as we forgive our debtors.

¹³ And lead us not into temptation, but deliver us from evil: **For thine is the kingdom**, ^(Basileia-932) **and the power, and the glory, for ever. Amen.**” (KJV)

- **Matthew 6:10** – According to the prayer, the disciples are to pray for the Father’s kingdom to come because it is not yet here.

Come, Coming 2064 – ἔρχομαι *erchomai*, *er'-khom-ahee*; middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred (middle voice) ἐλεύθομαι *eleuthomai*, *el-yoo'-thom-ahee*, or (active) ἔλθω *eltho*, *el'-tho*; which do not otherwise occur) **to come or go** (in a great variety of applications, literally and figuratively): — (Translated in King James Version as) accompany, appear, bring, come, enter, fall out, go, grow, x light, x next, pass, resort, be set. (see [page 97](#) for more on **Come, Coming 2064**)

In 1722 – ἐν *en*, *en*; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between and 1537); “in,” at, (up-)on, by, etc.: — (Translated in King James Version as) about, after, against, + almost, x altogether, among, x as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), x mightily, (because) of, (up-)on, (open-)ly, x outwardly, one, x quickly, x shortly, (speedi-)ly, x that, x there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition.

In 1909 – ἐπί *epi*, *ep-ee'*; a primary preposition; properly, meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.: — (Translated in King James Version as) about (the times), above, after, against, among, as long as (touching), at, beside, x have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

Following are a few additional examples from the King James Version (KJV).

At hand

Mark 1:14-15

“Now after that John was put in prison, Jesus ⁽²⁴²⁴⁾ came into Galilee, preaching the **gospel** ⁽²⁰⁹⁸⁾ of the **kingdom** ^(Basileia-932) of God, ⁽²³¹⁶⁾
¹⁵ And saying, The time is fulfilled, and the **kingdom** ^(Basileia-932) of God ⁽²³¹⁶⁾ is **at hand**: ⁽¹⁴⁴⁸⁾
 repent ⁽³³⁴⁰⁾ ye, and believe the **gospel**.” ⁽²⁰⁹⁸⁾ (KJV)

Come/ Come unto/ Come upon

Matthew 12:25-28

“And Jesus ⁽²⁴²⁴⁾ knew their thoughts, and said unto them, Every **kingdom** ^(Basileia-932) divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
²⁶ And if Satan cast out Satan, he is divided against himself; how shall then his **kingdom** ^(Basileia-932) stand?
²⁷ And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

²⁸ But if I cast out devils by the Spirit of God, ⁽²³¹⁶⁾ then the kingdom ^(Basileia-932) of God ⁽²³¹⁶⁾ is come ⁽⁵³⁴⁸⁾ unto ⁽¹⁹⁰⁹⁾ you.” (KJV)

Come 5348 – φθάνω *phthano*, *fthan'-o*; apparently a primary verb; **to be beforehand, i.e. anticipate or precede**; by extension, **to have arrived at**: — (Translated in King James Version as) (already) attain, come, prevent. (see page 97 for more on Come 5348)

Unto 1909 – ἐπί *epi*, *ep-ee'*; a primary preposition; properly, meaning superimposition (**of time, place, order, etc.**), as a relation of distribution (with the genitive case), **i.e. over, upon, etc.**; **of rest** (with the dative case) **at, on, etc.**; **of direction** (with the accusative case) **towards, upon, etc.**: — (Translated in King James Version as) about (the times), above, after, against, among, as long as (touching), at, beside, x have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

Enter/ Enter into

Mark 10:23-25

“And Jesus ⁽²⁴²⁴⁾ looked round about, and saith unto his disciples, ⁽³¹⁰¹⁾ How hardly shall they that have riches enter ⁽¹⁵²⁵⁾ into ⁽¹⁵¹⁹⁾ the kingdom ^(Basileia-932) of God! ⁽²³¹⁶⁾

²⁴ And the disciples ⁽³¹⁰¹⁾ were astonished at his words. But Jesus ⁽²⁴²⁴⁾ answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter ⁽¹⁵²⁵⁾ into ⁽¹⁵¹⁹⁾ the kingdom ^(Basileia-932) of God! ⁽²³¹⁶⁾

²⁵ It is easier for a camel to go through the eye of a needle, than for a rich man to enter ⁽¹⁵²⁵⁾ into ⁽¹⁵¹⁹⁾ the kingdom ^(Basileia-932) of God.” ⁽²³¹⁶⁾ (KJV)

Luke 18:16-17

“But Jesus ⁽²⁴²⁴⁾ called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such ⁽⁵¹⁰⁸⁾ is ⁽²⁰⁷⁶⁾ the kingdom ^(Basileia-932) of God. ⁽²³¹⁶⁾

¹⁷ Verily I say unto you, Whosoever shall not receive ⁽¹²⁰⁹⁾ the kingdom ^(Basileia-932) of God ⁽²³¹⁶⁾ as a little child shall in no wise enter ⁽¹⁵²⁵⁾ therein.” (KJV)

Go Into

Matthew 21:31

“Whether of them twain did the will of *his* father? They say unto him, The first. Jesus ⁽²⁴²⁴⁾ saith unto them, Verily I say unto you, That the publicans and the harlots go into ⁽¹⁵¹⁹⁾ the kingdom ^(Basileia-932) of God ⁽²³¹⁶⁾ before you.” (KJV)

In/Sit down in

Luke 13:28-29

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in⁽¹⁷²²⁾ the **kingdom**^(Basileia-932) **of God**,⁽²³¹⁶⁾ and you *yourselves* **thrust**⁽¹⁵⁴⁴⁾ **out**.⁽¹⁸⁵⁴⁾

²⁹ And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down⁽³⁴⁷⁾ in⁽¹⁷²²⁾ the **kingdom**^(Basileia-932) **of God**." ⁽²³¹⁶⁾ (KJV)

Luke 14:15

"And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in⁽¹⁷²²⁾ the **kingdom**^(Basileia-932) **of God**." ⁽²³¹⁶⁾ (KJV)

Nigh at hand

Luke 21:29-33

"And he spake to them a parable; Behold the fig tree, and all the trees;

³⁰ When they now shoot forth, ye see and know of your own selves that summer is now **nigh at hand**.⁽¹⁴⁵¹⁾

³¹ So likewise ye, when ye see these things come to pass, know ye that the **kingdom**^(Basileia-932) **of God**⁽²³¹⁶⁾ is **nigh at hand**.⁽¹⁴⁵¹⁾

³² Verily I say unto you, This generation shall not pass away, till all be fulfilled.

³³ Heaven and earth shall pass away: but my words shall not pass away." (KJV)

Nigh at hand 1451 – ἐγγύς **eggus**, *eng-goos'*; from a primary verb ἄγγω **agcho** (to squeeze or throttle; akin to the base of 43); **near** (literally or figuratively, **of place or time**): — (Translated in King James Version as) from , at hand, near, nigh (at hand, unto), ready.

Nigh unto

Luke 10:9-11

"And heal the sick that are therein, and say unto them, The **kingdom**^(Basileia-932) **of God**⁽²³¹⁶⁾ **is come nigh**⁽¹⁴⁴⁸⁾ **unto**⁽¹⁹⁰⁹⁾ **you**.

¹⁰ But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

¹¹ Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the **kingdom**^(Basileia-932) **of God**⁽²³¹⁶⁾ **is come nigh**⁽¹⁴⁴⁸⁾ **unto**⁽¹⁹⁰⁹⁾ **you**." (KJV)

Come nigh 1448 – ἐγγίζω **eggizo**, *eng-id'-zo*; from 1451; **to make near**, i.e. (reflexively) **approach**: — (Translated in King James Version as) approach, be at hand, come (draw) near, be (come, draw) nigh. (see page 97 for more on **Come nigh 1448**)

Parable from Yeshua Concerning the Kingdom

Luke 19:11-27

"And as they heard these things, he added and spake a parable, because he was **nigh** ⁽¹⁴⁵¹⁾ to Jerusalem, and **because they thought that the kingdom** ^(Basileia-932) **of God** ⁽²³¹⁶⁾ **should immediately** ⁽³⁹¹⁶⁾ **appear.** ⁽³⁹⁸⁾

¹² He said therefore, **A certain nobleman went into a far country to receive** ⁽²⁹⁸³⁾ **for himself a kingdom,** ^(Basileia-932) **and to return.** ⁽⁵²⁹⁰⁾

¹³ And he called his ten servants, and delivered them ten pounds, and said unto them, **Occupy** ⁽⁴²³¹⁾ **till I come.** ⁽²⁰⁶⁴⁾

¹⁴ **But** his citizens hated him, and sent a message after him, saying, **We will not have this man to reign over us.**

¹⁵ And it came to pass, that when **he was returned,** ⁽¹⁸⁸⁰⁾ **having received** ⁽²⁹⁸³⁾ **the kingdom,** ^(Basileia-932) then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

¹⁶ Then came the first, saying, Lord, ⁽²⁹⁶²⁾ thy pound hath gained ten pounds.

¹⁷ And he said unto him, **Well, thou good servant: because thou hast been faithful in a very little, have thou authority** ⁽¹⁸⁴⁹⁾ **over ten cities.**

¹⁸ And the second came, saying, Lord, ⁽²⁹⁶²⁾ thy pound hath gained five pounds.

¹⁹ And he said likewise to him, **Be thou also over five cities.**

²⁰ And another came, saying, Lord, ⁽²⁹⁶²⁾ behold, *here is* thy pound, which I have kept laid up in a napkin:

²¹ For I feared thee, because thou art an austere ⁽⁸⁴⁰⁾ man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

²² And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

²³ Wherefore then gavest not thou my money into the bank, **that at my coming** ⁽²⁰⁶⁴⁾ I might have required mine own with usury?

²⁴ And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

²⁵ (And they said unto him, Lord, ⁽²⁹⁶²⁾ he hath ten pounds.)

²⁶ For I say unto you, That unto every one which shall be given; and from him that hath not, even that he hath shall be taken away from him.

²⁷ But those mine enemies, which would not that **I should reign** ⁽⁹³⁶⁾ **over them,** bring hither, and slay *them* before me." (KJV)

Nigh 1451 – ἐγγύς *eggus*, *eng-goos'*; from a primary verb ἄγγω *agcho* (to squeeze or throttle; akin to the base of 43); **near** (literally or figuratively, of place or time): — (Translated in King James Version as) from , at hand, near, nigh (at hand, unto), ready.

Return 5290 – ὑποστρέφω *hupostrepho*, *hoop-os-tref'-o*; from 5259 and 4762; **to turn under (behind)**, i.e. **to return** (literally or figuratively): — (Translated in King James Version as) come again, return (again, back again), turn back (again).

Returned 1880 – ἐπανερχομαι *epanerchomai*, *ep-an-er'-khom-ahee*; from 1909 and 424; **to come up on**, i.e. **return**: — (Translated in King James Version as) come again, return.

- **Luke 19:12** – reminds me of:

Daniel 7:9-14

"I beheld till the thrones were cast down, and the **Ancient** ⁽⁶²⁶⁸⁾ of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery ⁽⁵¹³⁵⁾ flame, *and* his wheels ⁽¹⁵³⁵⁾ *as* burning fire. ⁽⁵¹³⁵⁾

¹⁰ A fiery ⁽⁵¹³⁵⁾ stream issued ⁽⁵⁰⁴⁷⁾ and came forth from before him: thousand thousands ministered ⁽⁸¹²⁰⁾ unto him, and ten thousand times ten thousand stood before him: the **judgment** ⁽¹⁷⁸⁰⁾ was set, ⁽³⁴⁸⁸⁾ and the books were opened.

¹¹ I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

¹² As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

¹³ I saw in the night visions, ⁽²³⁷⁶⁾ and, behold, *one* like the Son of man came with the clouds of heaven, and came to the **Ancient** ⁽⁶²⁶⁸⁾ of days, and they brought him **near** ⁽⁷¹²⁷⁾ before him.

¹⁴ **And there was given him dominion,** ⁽⁷⁹⁸⁵⁾ **and glory,** ⁽³³⁶⁷⁾ **and a kingdom,** ^(Malkuw-4437) **that all people, nations, and languages, should serve** ⁽⁶³⁹⁹⁾ **him: his dominion** ⁽⁷⁹⁸⁵⁾ **is an everlasting** ⁽⁵⁹⁵⁷⁾ **dominion,** ⁽⁷⁹⁸⁵⁾ **which shall not pass away,** ⁽⁵⁷⁰⁹⁾ **and his kingdom** ^(Malkuw-4437) **that which shall not be destroyed."** ⁽²²⁵⁵⁾ (KJV)

Dominion 7985 – שׁוֹלְטָן *sholtan*, *shol-tawn'*; (Aramaic) from 7981; **empire** (abstractly or concretely):— (Translated in King James Version as) dominion. (see page 108 for more on Dominion 7985)

Glory 3367 – יָקָר *yqar*, *yek-awr'*; (Aramaic) corresponding to 3366:— (Translated in King James Version as) glory, honour. (see page 121 for more on Glory 3367)

Judgment 1780 – דִּינָא *diyn*, *deen*; (Aramaic) corresp. to 1779:— (Translated in King James Version as) judgement. (see page 133 for more on Judgment 1780)

And **Daniel 7:9-14** brings to mind the following declaration * from Christ.

At the Last Supper Christ Told the Twelve Apostles/

Luke 22:13-20

“And they went, and found as he had said unto them: and they made ready the Passover. ⁽³⁹⁵⁷⁾

¹⁴ And when the hour was come, he sat down, and the twelve apostles ⁽⁶⁵²⁾ with him.

¹⁵ And he said unto them, With desire I have desired to eat this Passover ⁽³⁹⁵⁷⁾ with **you before I suffer:**

¹⁶ For I say unto you, I will not any more eat thereof, until it be fulfilled ⁽⁴¹³⁷⁾ in ⁽¹⁷²²⁾ the kingdom ^(Basileia-932) of God. ⁽²³¹⁶⁾

¹⁷ And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

¹⁸ For I say unto you, I will not drink of the fruit of the vine, until kingdom ^(Basileia-932) of God ⁽²³¹⁶⁾ shall come. ⁽²⁰⁶⁴⁾

¹⁹ And he took bread, and gave thanks, and brake *it*, and **gave** ⁽¹³²⁵⁾ unto them, saying, This is my body which is **given** ⁽¹³²⁵⁾ for you: this do in remembrance ⁽³⁶⁴⁾ of me.

²⁰ Likewise also the cup after supper, saying, This cup *is* the new **testament** (Covenant ¹²⁴²) in my blood, which is **shed** ⁽¹⁶³²⁾ for you.” (KJV)

• Luke 22:18 – in Mark 14:25

Mark 14:25

“**Verily** ⁽²⁸¹⁾ I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in ⁽¹⁷²²⁾ the kingdom ^(Basileia-932) of God.” ⁽²³¹⁶⁾ (KJV)

Gave, Give, Given 1325 – **δίδωμι didomi**, *did'-o-mee*; a prolonged form of a primary verb (which is used as an alternative in most of the tenses); **to give** (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection): — (Translated in King James Version as) adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

Shed 1632 – **ἐκχέω ekcheo**, *ek-kheh'-o*, or (by variation) **ἐκχύνω ekchuno**, *ek-khoo'-no*; from 1537 and **χέω cheo** (**to pour**); **to pour forth**; figuratively, **to bestow**: — (Translated in King James Version as) gush (pour) out, run greedily (out), shed (abroad, forth), spill.

As a final point Yeshua said, except a man is born again, he cannot *see* or *enter* the Kingdom of God.

John 3:3-8

“Jesus⁽²⁴²⁴⁾ answered and said unto him, *Verily*,⁽²⁸¹⁾ *verily*,⁽²⁸¹⁾ I say unto thee, *Except*⁽³³⁶²⁾ a man be *born*⁽¹⁰⁸⁰⁾ *again*,⁽⁵⁰⁹⁾ he cannot *see*⁽¹⁴⁹²⁾ the *kingdom*^(Basileia-932) of God.⁽²³¹⁶⁾

⁴ Nicodemus saith unto him, How can a man be born⁽¹⁰⁸⁰⁾ when he is old? can he enter the second time into his mother’s womb, and be born?⁽¹⁰⁸⁰⁾

⁵ Jesus⁽²⁴²⁴⁾ answered, *Verily*,⁽²⁸¹⁾ *verily*,⁽²⁸¹⁾ I say unto thee, *Except*⁽³³⁶²⁾ a man be born of water and of the Spirit, he cannot *enter*⁽¹⁵²⁵⁾ *into*⁽¹⁵¹⁹⁾ the *kingdom*^(Basileia-932) of God.⁽²³¹⁶⁾

⁶ That which is born⁽¹⁰⁸⁰⁾ of the flesh is flesh; and that which is born⁽¹⁰⁸⁰⁾ of the Spirit is spirit.

⁷ Marvel not that I said unto thee, Ye must be born⁽¹⁰⁸⁰⁾ *again*.⁽⁵⁰⁹⁾

⁸ The wind bloweth where it *listeth*,⁽²³⁰⁹⁾ and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born⁽¹⁰⁸⁰⁾ of the Spirit.”
(KJV)

Again 509 – ἄνωθεν *anōthen*, *an'-o-then*; from 507; *from above; by analogy, from the first; by implication, anew*: — (Translated in King James Version as) from above, again, from the beginning (very first), the top.

Except 3362 – ἐὰν μὴ *ean me*, *eh-an' may*; i.e. 1437 and 3361; *if not, i.e. unless*: — (Translated in King James Version as) x before, but, except, if, no, (if, + whosoever) not

Listeth 2309 – θέλω *thelo*, *thel'-o*; or ἐθέλω *ethelo*, *eth-el'-o*, in certain tenses θελέω *theleo*, *thel-eh'-o*, and *etheleo*, *eth-el-eh'-o*, which are otherwise obsolete; apparently strengthened from the alternate form of 138; *to determine* (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), *i.e. choose or prefer* (literally or figuratively); by implication, *to wish, i.e. be inclined to* (sometimes adverbially, *gladly*); impersonally for the future tense, *to be about to*; by Hebraism, *to delight in*: — (Translated in King James Version as) desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling(-ly))

See 1492 – εἶδω *eido*, *i'-do*; a primary verb; used only in certain past tenses, the others being borrowed from the equivalent 3700 and 3708; properly, *to see* (literally or figuratively); by implication, (in the perfect tense only) *to know*: — (Translated in King James Version as) be aware, behold, x can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot.

Verily 281 – ἀμήν *amen*, *am-ane'*; of Hebrew origin (H543); properly, *firm, i.e. (figuratively) trustworthy*; adverbially, *surely (often as interjection, so be it)*: — (Translated in King James Version as) amen, verily.

Not All Can Enter the Kingdom

This passage was quoted earlier about the Pharisees. However, it is also important for all of us to know that not all will be able to enter into the Kingdom of heaven (God).

And this is just a short list.

Matthew 5:17-20

“Think not that I am come to **destroy** ⁽²⁶⁴⁷⁾ the law, ⁽³⁵⁵¹⁾ or the prophets: I am not come to destroy, but to **fulfil**. ⁽⁴¹³⁷⁾

¹⁸ For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, ⁽³⁵⁵¹⁾ till all be **fulfilled**. ⁽¹⁰⁹⁶⁾

¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom ^(Basileia-932) of heaven.

²⁰ For I say unto you, That except your **righteousness** ⁽¹³⁴³⁾ shall exceed ⁽⁴⁰⁵²⁾ the **righteousness of the scribes** ⁽¹¹²²⁾ and Pharisees, ⁽⁵³³⁰⁾ ye shall **in no case** ⁽³³⁶⁴⁾ **enter** ⁽¹⁵²⁵⁾ **into** ⁽¹⁵¹⁹⁾ the kingdom ^(Basileia-932) of heaven.” (KJV)

- **Matthew 5:20** - Note that it does not say the Kingdom of heaven *is in us*. It says we must **enter into it**.

Also those who trust in riches may find it hard to enter into the kingdom of God.

Mark 10:23-25

“And Jesus ⁽²⁴²⁴⁾ looked round about, and saith unto his disciples, ⁽³¹⁰¹⁾ **How hardly shall they that have riches **enter** ⁽¹⁵²⁵⁾ **into** ⁽¹⁵¹⁹⁾ the kingdom ^(Basileia-932) of God!** ⁽²³¹⁶⁾

²⁴ And the disciples ⁽³¹⁰¹⁾ were astonished at his words. But Jesus ⁽²⁴²⁴⁾ answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom ^(Basileia-932) of God! ⁽²³¹⁶⁾

²⁵ It is easier for a camel to go through the eye of a needle, than for a rich man to **enter** ⁽¹⁵²⁵⁾ **into** ⁽¹⁵¹⁹⁾ the kingdom ^(Basileia-932) of God.” ⁽²³¹⁶⁾ (KJV)

Even those who gossip and enjoy talking about others may find themselves on the outside.

Matthew 18:7-9

“**Woe** ⁽³⁷⁵⁹⁾ unto the world ⁽²⁸⁸⁹⁾ because of **offences!** ⁽⁴⁶²⁵⁾ for it must needs ⁽³¹⁸⁾ be that **offences** ⁽⁴⁶²⁵⁾ come; but **woe** ⁽³⁷⁵⁹⁾ to that man by whom the **offence** ⁽⁴⁶²⁵⁾ cometh!

⁸ Wherefore if thy hand or thy foot **offend** ⁽⁴⁶²⁴⁾ thee, cut them off, and cast *them* from thee: it is better for thee to **enter** ⁽¹⁵²⁵⁾ into life halt or maimed, rather than having two hands or two feet to be cast into everlasting ⁽¹⁶⁶⁾ fire. ⁽⁴⁴⁴²⁾

⁹ And if thine eye offend ⁽⁴⁶²⁴⁾ thee, pluck it out, ⁽¹⁸⁰⁷⁾ and cast it from thee: it is better for thee to enter ⁽¹⁵²⁵⁾ into life with one eye, rather than having two eyes to be cast into hell ⁽¹⁰⁶⁷⁾ fire. ⁽⁴⁴⁴²⁾ (KJV)

- **Matthew 18:8-9** says “enter into life”; while **Mark 9:47** says “enter into the kingdom of God.”

Mark 9:47

“And if thine eye offend thee, pluck it out: it is better for thee to **enter into the kingdom of God** with one eye, than having two eyes to be cast into hell fire.” (KJV)

We cannot enter into the kingdom if we have not entered into life.

Destroy 2647 – καταλύω katalýō, kat-al-oo'-o; from 2596 and 3089; **to loosen down (disintegrate)**, i.e. (by implication) **to demolish** (literally or figuratively); specially (compare 2646) **to halt for the night**:— (Translated in King James Version as) destroy, dissolve, be guest, lodge, come to nought, overthrow, throw down.

Fulfilled 1096 – γίνομαι gínomai, ghin'-om-ahee; a prolongation and middle voice form of a primary verb; **to cause to be ("gen"-erate)**, i.e. (reflexively) **to become (come into being)**, **used with great latitude** (literal, figurative, intensive, etc.):— (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, × soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Offences 4625 – σκάνδαλον skandalon, skan'-dal-on; (“scandal;” probably from a derivative of 2578; **a trap-stick (bent sapling)**, i.e. **snare** (figuratively, **cause of displeasure or sin**): — (Translated in King James Version as) occasion to fall (of stumbling), offence, thing that offends, stumblingblock

Yeshua told us:

Matthew 7:21-27

“Not every one that saith unto me, Lord, ⁽²⁹⁶²⁾ Lord, ⁽²⁹⁶²⁾ shall enter into the kingdom of heaven; but he that doeth ⁽⁴¹⁶⁰⁾ the will ⁽²³⁰⁷⁾ of my Father which is in heaven.

²² Many will say to me in that day, Lord, ⁽²⁹⁶²⁾ Lord, ⁽²⁹⁶²⁾ have we not prophesied in thy name? ⁽³⁶⁸⁶⁾ and in thy name have cast out devils? ⁽¹¹⁴⁰⁾ and in thy name ⁽³⁶⁸⁶⁾ done ⁽⁴¹⁶⁰⁾ many wonderful works? ⁽¹⁴¹¹⁾

²³ And then will I profess ⁽³⁶⁷⁰⁾ unto them, I never ⁽³⁷⁶³⁾ knew ⁽¹⁰⁹⁷⁾ you: depart ⁽⁶⁷²⁾ from me, ye that work iniquity. ⁽⁴⁵⁸⁾

²⁴ Therefore whosoever heareth ⁽¹⁹¹⁾ these sayings of mine, and doeth ⁽⁴¹⁶⁰⁾ them, I will liken ⁽³⁶⁶⁶⁾ him unto a wise ⁽⁵⁴²⁹⁾ man, which built his house ⁽³⁶¹⁴⁾ upon a rock: ⁽⁴⁰⁷⁴⁾

²⁵ And the rain descended, and the floods came, and the winds blew, and beat upon that house; ⁽³⁶¹⁴⁾ and it fell not: for it was founded ⁽²³¹¹⁾ upon a rock. ⁽⁴⁰⁷³⁾

²⁶ And every one that heareth these sayings of mine, and doeth ⁽⁴¹⁶⁰⁾ them not, ⁽³³⁶¹⁾ shall be likened ⁽³⁶⁶⁶⁾ unto a **foolish** ⁽³⁴⁷⁴⁾ man, which built his house ⁽³⁶¹⁴⁾ upon the sand:
²⁷ And the rain descended, and the floods came, and the winds blew, and beat upon that house; ⁽³⁶¹⁴⁾ and it fell: and great ⁽³¹⁷³⁾ was the fall of it.” (KJV)

- **Matthew 7:24-27** - For more on how to build your house, refer to Disciples Project Bible Study series ***Will Your House Stand.***
 Part 1 - This is Love
 Part 2 - The Way to Life
 Part 3 - By Their Fruit You Shall Know Them
 Part 4 - He That Does the Will of My Father
 Part 5 - How Will You Build Your House

Depart 672 – ἀποχωρέω **apochoreo**, *ap-okh-o-reh'-o*; from 575 and 5562; **to go away**: — (Translated in King James Version as) depart.

Foolish 3474 – μωρός **moros**, *mo-ros'*; probably from the base of 3466; **dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd**: — (Translated in King James Version as) fool(-ish, x -ishness).

Heareth 191 – ἀκούω **akouo**, *ak-oo'-o*; a primary verb; **to hear (in various senses)**: — (Translated in King James Version as) give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand. (see page 125 for more on Heareth 191)

Never 3763 – οὐδέποτε **oudepote**, *oo-dep'-ot-eh*; from 3761 and 4218; **not even at any time, i.e. never at all**: — (Translated in King James Version as) neither at any time, never, nothing at any time.

Profess 3670 – ὁμολογέω **homologeō**, *hom-ol-og-eh'-o*; from a compound of the base of 3674 and 3056; **to assent, i.e. covenant, acknowledge**: — (Translated in King James Version as) con- (pro-)fess, confession is made, give thanks, promise. (see page 150 for more on Profess 3670)

Assent - to agree or concur, to give in, concede.

Covenant - usually a formal agreement between two or more persons to do or not do something stipulated.

Acknowledge - to admit something to be real or true; recognize the existence, authority, validity, or claims. to express appreciation or gratitude for; take notice or reply to.

Will 2307 – θέλημα **thelema**, *thel'-ay-mah*; from the prolonged form of 2309; **a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination**: — (Translated in King James Version as) desire, pleasure, will.

Wise 5429 – φρόνιμος **phronimos**, *fron'-ee-mos*; from 5424; **thoughtful, i.e. sagacious or discreet (implying a cautious character; while 4680 denotes practical skill or acumen; and 4908 indicates rather intelligence or mental acquirement); in a bad sense conceited (also in the comparative)**: — (Translated in King James Version as) wise(-r).

Sagacious - having or showing acute mental discernment and keen practical sense; shrewd.

Wonderful works 1411 – δύνάμις **dunamis** *doo'-nam-is* from 1410; **force** (literally or figuratively); specially, **miraculous power** (usually by implication, **a miracle itself**):-- (Translated in the King James Version as) ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work. (see page 178 for more on Wonderful works 1411)

So who can enter the kingdom of God?

Mark 10:13-15

“And they brought young children to him, that he should **touch** ⁽⁶⁸⁰⁾ them: and *his* disciples ⁽³¹⁰¹⁾ rebuked ⁽²⁰⁰⁸⁾ those that brought *them*.

¹⁴ But when Jesus ⁽²⁴²⁴⁾ saw *it*, he was much **displeased**, ⁽²³⁾ and said unto them, **Suffer** ⁽⁸⁶³⁾ the little children to come unto me, and forbid ⁽²⁹⁶⁷⁾ them not: ⁽³³⁶¹⁾ for of such ⁽⁵¹⁰⁸⁾ is the kingdom of God. ⁽²³¹⁶⁾

¹⁵ **Verily** ⁽²⁸¹⁾ I say unto you, **Whosoever shall not** ⁽³³⁶²⁾ **receive** ⁽¹²⁰⁹⁾ **the kingdom of God** ⁽²³¹⁶⁾ **as a little child, he shall not** ⁽³³⁶⁴⁾ **enter** ⁽¹⁵²⁵⁾ **therein.**” (KJV)

- **Mark 10:14-15** - From the ESV.

Mark 10:14-15

“But when Jesus ⁽²⁴²⁴⁾ saw *it*, he was indignant and said to them, “**Let the children come to me; do not hinder them, for to such belongs the kingdom of God.**” ⁽²³¹⁶⁾

¹⁵ Truly, I say to you, whoever does not receive the kingdom of God ⁽²³¹⁶⁾ like a child shall not enter it.” (ESV)

Matthew 18:1-3

“At the same time came the disciples ⁽³¹⁰¹⁾ unto Jesus, ⁽²⁴²⁴⁾ saying, Who is the greatest **in** ⁽¹⁷²²⁾ the **kingdom** of heaven?

² And Jesus ⁽²⁴²⁴⁾ called a little child unto him, and set him in the midst of them,

³ **And said, Verily** ⁽²⁸¹⁾ I say unto you, **Except** ⁽³³⁶²⁾ **ye be converted**, ⁽⁴⁷⁶²⁾ **and become as little children, ye shall not** ⁽¹⁵²⁵⁾ **enter** ⁽¹⁵¹⁹⁾ **into** ⁽¹⁵¹⁹⁾ **the kingdom** ^(Basileia-932) **of heaven.**” (KJV)

Converted 4762 – στρέφω **strefho**, *stref'-o*; strengthened from the base of 5157; **to twist, i.e. turn quite around or reverse** (literally or figuratively): — (Translated in King James Version as) convert, turn (again, back again, self, self about). (see page 100 for more on Converted 4762)

Displeased 23 – ἀγανακτέω **aganakteo**, *ag-an-ak-teh'-o*; from ἄγαν **agan** (much) and ἄχθος **achthos** (grief; akin to the base of 43); **to be greatly afflicted, i.e. (figuratively)** : — (Translated in King James Version as) be much (sore) displeased, have (be moved with, with) indignation.

Touch 680 – ἅπτομαι *haptomai*, *hap'-tom-ah-ee*; reflexive of 681; properly, **to attach oneself to, i.e. to touch** (in many implied relations): — (Translated in King James Version as) touch. (see page 170 for more on Touch 680)

It is recorded that Yeshua also said:

Revelation 22:13-17

“I am Alpha and Omega, the beginning and the end, the first and the last.

¹⁴ **Blessed** ⁽³¹⁰⁷⁾ **are they that do his commandments, that they may have right** ⁽¹⁸⁴⁹⁾ **to the tree of life, and may enter in through** ⁽¹⁵²⁵⁾ **the gates** ⁽⁴⁴⁴⁰⁾ **into the city.** ⁽⁴¹⁷²⁾

¹⁵ For without *are* dogs, and **sorcerers**, ⁽⁵³³³⁾ and **whoremongers**, ⁽⁴²⁰⁵⁾ and murderers, ⁽⁵⁴⁰⁶⁾ and idolaters, ⁽¹⁴⁹⁶⁾ and whosoever **loveth** ⁽⁵³⁶⁸⁾ and maketh a **lie**. ⁽⁵⁵⁷⁹⁾

¹⁶ I Jesus ⁽²⁴²⁴⁾ have sent mine angel ⁽³²⁾ to **testify** ⁽³¹⁴⁰⁾ unto you these things in the churches. ⁽¹⁵⁷⁷⁾ I am the root and the offspring of David, and the **bright** ⁽²⁹⁸⁶⁾ and **morning** ⁽³⁷²⁰⁾ star.

¹⁷ And the **Spirit** ⁽⁴¹⁵¹⁾ and the bride ⁽³⁵⁶⁵⁾ say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever **will**, ⁽²³⁰⁹⁾ let him take the water of life freely.” (KJV)

Blessed 3107 – μακάριος *makarios*, *mak-ar'-ee-os*; a prolonged form of the poetical μάκαρ *makar* (meaning the same); **supremely blest; by extension, fortunate, well off**: — (Translated in King James Version as) blessed, happy(x-ier).

Bright 2986 – λαμπρός *lampros*, *lam-pros'*; from the same as 2985; **radiant**; by analogy, **limpid**; figuratively, **magnificent or sumptuous (in appearance)**: — (Translated in King James Version as) bright, clear, gay, goodly, gorgeous, white. (see page 95 for more on Bright 2986)

Enter in through 1525 – εἰσερχομαι *eiserchomai*, *ice-er'-khom-ah-ee*; from 1519 and 2064; **to enter** (literally or figuratively): — (Translated in King James Version as) x arise, come (in, into), enter in(-to), go in (through). (see page 110 for more on Enter, Enter in through 1525)

Loveth 5368 – φιλέω *phileo*, *fil-eh'-o*; from 5384; **to be a friend to (fond of (an individual or an object))**, i.e. **have affection for (denoting personal attachment, as a matter of sentiment or feeling; while 25 is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as 2309 and 1014, or as 2372 and 3563 respectively; the former being chiefly of the heart and the latter of the head); specially, to kiss (as a mark of tenderness)**: — (Translated in King James Version as) kiss, love.

Morning 3720 – ὀρθρινός *orthrinos*, *or-thrin-os'*; from 3722; **relating to the dawn, i.e. matutinal (as an epithet of Venus, especially brilliant in the early day)**: — (Translated in King James Version as) morning. (see page 142 for more on Morning 3720)

Right 1849 – ἐξουσία *exousia* *ex-oo-see'-ah* from 1832 (**in the sense of ability**); **privilege**, i.e. (subjectively) **force, capacity, competency, freedom**, or (objectively) **mastery** (concretely, **magistrate, superhuman, potentate, token of control**), **delegated influence**: -- (Translated in the King James Version as) authority, jurisdiction, liberty, power, right, strength. (see page 157 for more on Right 1849)

Sorcerers 5333 – φαρμακός *pharmakos*, *far-mak-os'*; the same as 5332: — (Translated in King James Version as) sorcerer. (see page 166 for more on Sorcerers 5333)

Will 2309 – θέλω **thelo**, *thel'-o*; or ἐθέλω **ethelo**, *eth-el'-o*, in certain tenses θέλέω **theleo**, *thel-eh'-o*, and **etheleo**, *eth-el-eh'-o*, which are otherwise obsolete; apparently strengthened from the alternate form of 138; **to determine** (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. **choose or prefer** (literally or figuratively); by implication, **to wish**, i.e. **be inclined to** (sometimes adverbially, **gladly**); impersonally for the future tense, **to be about to**; by Hebraism, **to delight in**: — (Translated in King James Version as) desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling(-ly))

- **Revelation 22:14 – Revelation 21** describes this city.

➤ Does this city have anything to do with the Kingdom of God?

Revelation 21

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

² And I John saw **the holy** ⁽⁴⁰⁾ **city, new Jerusalem, coming down from God** ⁽²³¹⁶⁾ **out of heaven**, prepared ⁽²⁰⁹⁰⁾ as a bride **adorned** ⁽²⁸⁸⁵⁾ for her husband.

³ And I heard a great voice out of heaven saying, **Behold, the tabernacle** ⁽⁴⁶³³⁾ **of God** ⁽²³¹⁶⁾ **is with men, and he will dwell** ⁽⁴⁶³⁷⁾ **with them, and they shall be his people, and God** ⁽²³¹⁶⁾ **himself shall be with them, and be their God.** ⁽²³¹⁶⁾

⁴ And God ⁽²³¹⁶⁾ shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

⁵ **And he that sat upon the throne said, Behold, I make all things new.** And he said unto me, Write: for these words are true and faithful.

⁶ And he said unto me, It is done. I am Alpha and Omega, the beginning ⁽⁷⁴⁶⁾ and the end. ⁽⁵⁰⁵⁶⁾ I will **give** ⁽¹³²⁵⁾ unto him that is athirst of the fountain ⁽⁴⁰⁷⁷⁾ of the water of life freely.

⁷ **He that overcometh** ⁽³⁵²⁸⁾ **shall inherit** ⁽²⁸¹⁶⁾ **all things; and I will be his God,** ⁽²³¹⁶⁾ **and he shall be my son.**

⁸ But the **fearful**, ⁽¹¹⁶⁹⁾ and **unbelieving**, ⁽⁵⁷¹⁾ and the **abominable**, ⁽⁹⁴⁸⁾ and murderers, and **whoremongers**, ⁽⁴²⁰⁵⁾ and **sorcerers**, ⁽⁵³³²⁾ and **idolaters**, ⁽¹⁴⁹⁶⁾ and all **liars**, ⁽⁵⁵⁷¹⁾ shall have their part in the lake which burneth with fire ⁽⁴⁴⁴²⁾ and **brimstone**: ⁽²³⁰³⁾ which is the second death.

⁹ And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

¹⁰ And he carried me away in the spirit to a great and high mountain, and shewed me **that great city, the holy** ⁽⁴⁰⁾ **Jerusalem, descending out of heaven from God,** ⁽²³¹⁶⁾

¹¹ **Having the glory** ⁽¹³⁹¹⁾ **of God:** ⁽²³¹⁶⁾ and her light ⁽⁵⁴⁵⁸⁾ **was** like unto a stone most precious, even like a jasper stone, **clear as crystal;** ⁽²⁹²⁹⁾

¹² And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

¹³ On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

¹⁴ And the wall of the city had twelve foundations, and in them the names of the twelve apostles⁽⁶⁵²⁾ of the Lamb.

¹⁵ And he that talked with me had a golden reed to measure **the city**, and the gates thereof, and the wall thereof.

¹⁶ And **the city** lieth foursquare, and the length is as large as the breadth: and he measured **the city** with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

¹⁷ And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

¹⁸ And the building of the wall of it was *of* jasper: and **the city was pure gold, like unto clear glass.**

¹⁹ And **the foundations of the wall of the city were garnished with all manner of precious stones.** The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

²⁰ The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

²¹ And the twelve gates *were* twelve pearls; every several gate was of one pearl: and **the street of the city was pure gold, as it were transparent glass.**

²² And I saw no temple therein: for the Lord ⁽²⁹⁶²⁾ God ⁽²³¹⁶⁾ Almighty and the Lamb are the temple of it.

²³ **And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God ⁽²³¹⁶⁾ did lighten it, and the Lamb is the light thereof.**

²⁴ And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

²⁵ **And the gates of it shall not be shut at all by day: for there shall be no night there.**

²⁶ And they shall bring the glory and honour of the nations into it.

²⁷ **And there shall in no wise enter into it any thing that defileth,⁽²⁸⁴⁰⁾ neither whatsoever worketh⁽⁴¹⁶⁰⁾ abomination,⁽⁹⁴⁶⁾ or maketh a lie:⁽⁵⁵⁷⁹⁾ but they which are written in the Lamb's book of life." (KJV)**

- Revelation 21 – reminds me of Psalm 24:7-10.

Psalm 24:7-10

“Lift up your heads, ⁽⁷²¹⁸⁾ O ye gates; ⁽⁸¹⁷⁹⁾ and be ye lift up, ye everlasting ⁽⁵⁷⁶⁹⁾ doors; ⁽⁶⁶⁰⁷⁾ and the **King** ⁽⁴⁴²⁸⁾ of **glory** ⁽³⁵¹⁹⁾ shall come in.

⁸ Who is this **King** ⁽⁴⁴²⁸⁾ of **glory**? ⁽³⁵¹⁹⁾ The LORD ⁽³⁰⁶⁸⁾ strong and **mighty**, ⁽¹³⁶⁸⁾ the LORD ⁽³⁰⁶⁸⁾ .. **mighty** ⁽¹³⁶⁸⁾ in battle. ⁽⁴⁴²¹⁾

⁹ Lift up your heads, ⁽⁷²¹⁸⁾ O ye gates; ⁽⁸¹⁷⁹⁾ even lift *them* up, ye everlasting ⁽⁵⁷⁶⁹⁾ doors; ⁽⁶⁶⁰⁷⁾ and the **King** ⁽⁴⁴²⁸⁾ of **glory** ⁽³⁵¹⁹⁾ shall come in.

¹⁰ Who is this **King** ⁽⁴⁴²⁸⁾ of **glory**? ⁽³⁵¹⁹⁾ The LORD ⁽³⁰⁶⁸⁾ of hosts, ⁽⁶⁶³⁵⁾ he is the **King** ⁽⁴⁴²⁸⁾ of **glory**. ⁽³⁵¹⁹⁾ Selah.” ⁽⁵⁵⁴²⁾ (KJV)

- This also brings to mind:

Matthew 7:12-14

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law ⁽³⁵⁵¹⁾ and the prophets. ⁽⁴³⁹⁶⁾

¹³ Enter ye in at the **strait** ⁽⁴⁷²⁸⁾ gate: ⁽⁴⁴³⁹⁾ for **wide** ⁽⁴¹¹⁶⁾ *is* the gate, ⁽⁴⁴³⁹⁾ and **broad** ⁽²¹⁴⁹⁾ *is* the **way**, ⁽³⁵⁹⁸⁾ that leadeth ⁽⁵²⁰⁾ to **destruction**, ⁽⁶⁸⁴⁾ and many there be which go in ⁽¹⁵²⁵⁾ thereat:

¹⁴ Because **strait** ⁽⁴⁷²⁸⁾ *is* the gate, ⁽⁴⁴³⁹⁾ and **narrow** ⁽²³⁴⁶⁾ *is* the **way**, ⁽³⁵⁹⁸⁾ which leadeth ⁽⁵²⁰⁾ unto life, and **few** ⁽³⁶⁴¹⁾ there be that find ⁽²¹⁴⁷⁾ it.” (KJV)

Abominable 948 – βδελύσσω bdelusso, bdel-oos'-so; from a (presumed) derivative of βδέω bdeo (to stink); to be disgusted, i.e. (by implication) detest (especially of idolatry): — (Translated in King James Version as) abhor, abominable.

Abomination 946 – βδέλυγμα bdelugma, bdel'-oog-mah; from 948; a detestation, i.e. (specially) idolatry: — (Translated in King James Version as) abomination. (see page 87 for more on Abomination 946)

Adorned 2885 – κοσμέω kosmeo, kos-meh'-o; from 2889; to put in proper order, i.e. decorate (literally or figuratively); specially, to snuff (a wick): — (Translated in King James Version as) adorn, garnish, trim. (see page 88 for more on Adorned 2885)

Brimstone 2303 – θεῖον theion, thi'-on; probably neuter of 2304 (in its original sense of flashing); sulphur: — (Translated in King James Version as) brimstone.

Broad 2149 – εὐρύχωρος euruchoros, yoo-roo'-kho-ros; from εὐρύς eurus (wide) and 5561; spacious: — (Translated in King James Version as) broad.

Clear as crystal 2929 – κρυσταλλίζω krustallizo, kroos-tal-lid'-zo; from 2930; to make (i.e. intransitively, resemble) ice (“crystallize”): — (Translated in King James Version as) be clear as crystal.

Defileth 2840 – κοινώω *koinoo*, *koy-no'-o*; from 2839; **to make (or consider) profane (ceremonially)**: — (Translated in King James Version as) call common, defile, pollute, unclean. ([see page 103 for more on Defileth 2840](#))

Destruction 684 – ἀπώλεια *apoleia*, *ap-o'-li-a*; from a presumed derivative of 622; **ruin or loss (physical, spiritual or eternal)**: — (Translated in King James Version as) damnable(-nation), destruction, die, perdition, x perish, pernicious ways, waste.

Fearful 1169 – δειλός *deilos*, *di-los'*; from δέος *deos* (**dread**); **timid, i.e. (by implication) faithless**: — (Translated in King James Version as) fearful. ([see page 115 for more on Fearful 1169](#))

Apostatize_ - to commit apostasy

Apostasy - a total desertion of or departure from one's religion, principles, party, cause, etc.

Find 2147 – εὕρισκω *heurisko*, *hyoo-ris'-ko*, a prolonged form of a primary εὔρω *heuro*, *hyoo'-ro*, which (together with another cognate form) εὐρέω *heureo*, *hyoo-reh'-o*; is used for it in all the tenses except the present and imperfect **to find** (literally or figuratively): — (Translated in King James Version as) find, get, obtain, perceive, see. ([see page 115 for more on Find 2147](#))

King 4428 – מֶלֶךְ *melek*, *meh'-lek*; from 4427; **a king**:— (Translated in King James Version as) king, royal. ([see page 134 for more on King 4428](#))

Liars 5571 – ψευδής *pseudes*, *psyoo-dace'*; from 5574; **untrue, i.e. erroneous, deceitful, wicked**: — (Translated in King James Version as) false, liar.

Mighty 1368 – גִּבּוֹר *gibbowr*, *ghib-bore'*; or (shortened) גִּבּוֹר *gibbor*, *ghib-bore'*; intensive from the same as 1397; **powerful**; by implication, **warrior, tyrant**: — (Translated in King James Version as) champion, chief, x excel, giant, man, mighty (man, one), strong (man), valiant man. ([see page 141 for more on Mighty 1368](#))

Narrow 2346 – θλίβω *thlibo*, *thlee'-bo*; akin to the base of 5147; **to crowd** (literally or figuratively): — (Translated in King James Version as) afflict, narrow, throng, suffer tribulation, trouble. ([see page 143 for more on Narrow 2346](#))

Overcometh 3528 – νικάω *nikáō*, *nik-ah'-o*; from 3529; **to subdue** (literally or figuratively):— (Translated in King James Version as) conquer, overcome, prevail, get the victory.

Subdue – to conquer and bring into subjection; to overpower; overcome; to bring under mental or emotional

Sorcerers 5332 – φαρμακεύς *pharmakeus*, *far-mak-yoos'*; from φάρμακον *pharmakon* (**a drug, i.e. spell-giving potion**); **a druggist ("pharmacist") or poisoner, i.e. (by extension) a magician**: — (Translated in King James Version as) sorcerer.

Strait 4728 – στενός *stenos*, *sten-os'*; probably from the base of 2476; **narrow** (from obstacles standing close about): — (Translated in King James Version as) strait.

Unbelieving 571 – ἄπιστος *apistos*, *ap'-is-tos*; from 1 (as a negative particle) and 4103; (actively) **disbelieving**, i.e. without Christian faith (specially, a heathen); (passively) **untrustworthy (person)**, or **incredible (thing)**: — (Translated in King James Version as) that believeth not, faithless, incredible thing, infidel, unbeliever(-ing). (see page 172 for more on Unbelieving 571)

Incredible - so amazing as to seem impossible; hard to believe; unbelievable, implausible

Wide 4116 – πλατύς *platus*, *plat-oos'*; from 4111; **spread out “flat” (“plot”)**, i.e. **broad**: — (Translated in King James Version as) wide.

Now **Part 1** will close with this.

John 3:3-8

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

⁴ Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?

⁵ **Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**” (KJV)

- **John 3:3-8** – For more on what it means to be born again refer to Disciples Project Bible Study ***Saved-Born Again - Is There a Difference?***
- **John 3:3-8** and **John 1:11-13** applies to all of us.

John 1:11-13

“He (Yeshua) came unto his own, and his own received him not.

¹² **But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:**

¹³ **Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”** (KJV)

So, if you are not born again, or not sure if you are, but would like to be, consider the following instructions.

Acts 2:38-40

“Then Peter said to them, **“Repent (turn from you sins to God), and let every one of you be baptized (immersed in water) in the name of Jesus Christ for the remission (pardon) of sins; and you shall receive the gift of the Holy Spirit. ³⁹ For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”**

And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.”

END OF PART 1

***8/31/2025 – CORRECTION TOP OF PAGE 74 to this statement I made.**

“And **Daniel 7:9-14** brings to mind the following **parable** from Christ.”

My error. Luke 22:13-20 is most definitely NOT A PARABLE.

**THE GOSPEL
PART 1
DEFINITIONS**

A/

Abased 5013 – **ταπεινῶ tapeinoō**, *tap-i-no'-o*; from **5011**; **to depress**; figuratively, **to humiliate (in condition or heart)**: — (Translated in King James Version as) abase, bring low, humble (self).

5011 – **ταπεινός tapeinos**, *tap-i-nos'*; of uncertain derivation; **depressed, i.e.** (figuratively) **humiliated (in circumstances or disposition)**: — (Translated in King James Version as) base, cast down, humble, of low degree (estate), lowly.

Abide, Abideth 3306 – **μένω meno**, *men'-o*; a primary verb; **to stay (in a given place, state, relation or expectancy)**: — (Translated in King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), x thine own.

Thayer's Greek Lexicon 3306 (partial information) –

- to place; *to sojourn, tarry*: dwell at his own House; equivalent to *tarry as a guest, lodge*: in one's house,, of tarrying for a night,
- equivalent to *to be kept, to remain*;
- equivalent to *not to depart, not to leave, to continue to be present*,
- to maintain unbroken fellowship with one, adhere to his party;
- Equivalent to *to persevere*; of him who cleaves, holds fast, to a thing: to keep oneself always worthy of his love, *to be held, or kept, continually...*
- to Time; *to continue to be*, i.e. *not to perish, to last, to endure*:
- to State or Condition; *to remain as one is, not to become another or different*:
- *to wait for, await one*

Abolished 2673 – **καταργέω katargeō**, *kat-arg-eh'-o*; from 2596 and 691; **to be (render) entirely idle (useless)**, literally or figuratively: — (Translated in King James Version as) abolish, cease, cumber, deliver, destroy, do away, become (make) of no (none, without) effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void.

Thayer's Greek Lexicon 2673 (partial information) –

- To cause a person or a thing to have no further efficiency; to deprive of force, influence, power
- *To cause to cease, put an end to, do away with, annul, abolish*:
- To make idle, i.e. to leave the hand unemployed;
- To make to cease, i.e. restrain, check, hinder,

Abominable 948 – **βδελύσσω bdelusso**, *bdel-oos'-so*; from a (presumed) derivative of **βδέω bdeo** (**to stink**); **to be disgusted, i.e.** (by implication) **detest (especially of idolatry)**: — (Translated in King James Version as) abhor, abominable.

Abomination 946 – **βδέλυγμα bdelugma**, *bdel'-oog-mah*; from **948**; **a detestation, i.e. (specially) idolatry**: — (Translated in King James Version as) abomination.

948 – βδελύσσω *bdelusso*, *bde-l-oos'-so*; from a (presumed) derivative of βδέω *bdeo* (to stink); to be disgusted, i.e. (by implication) detest (especially of idolatry): — (Translated in King James Version as) abhor, abominable.

Abusers of themselves with mankind 733 – ἀρσενοκοίτης *arsenokoites*, *ar-sen-ok-oy'-tace*; from 730 and 2845; a sodomite: — (Translated in King James Version as) abuser of (that defile) self with mankind.

730 – ἄρρην *arrhen*, *ar'-hrane*; or ἄρσεν *arsen*, *ar'-sane*; probably from 142; male (as stronger for lifting): — (Translated in King James Version as) male, man.

2845 – κοίτη *koite*, *koy'-tay*; from 2749; a couch; by extension, cohabitation; by implication, the male sperm: — (Translated in King James Version as) bed, chambering, x conceive.

Thayer's Greek Lexicon **733** (partial information) – *one who lies with a male as with a female, a sodomite*:

Accusing 2723 – κατηγορέω *kategoreo*, *kat-ay-gor-eh'-o*; from 2725; to be a plaintiff, i.e. to charge with some offence: — (Translated in King James Version as) accuse, object.

2725 – κατήγορος *kategoros*, *kat-ay'-gor-os*; from 2596 and 58; against one in the assembly, i.e. a complainant at law; specially, Satan: — (Translated in King James Version as) accuser.

Acknowledge 3045 – יָדָע *yada'*, *yaw-dah'*; a primitive root; to know (properly, to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively, instruction, designation, punishment, etc.) (as follow):— (Translated in King James Version as) acknowledge, acquaintance(-ted with), advise, answer, appoint, assuredly, be aware, (un-)awares, can(-not), certainly, comprehend, consider, x could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be (ig-)norant, instruct, kinsfolk, kinsman, (cause to let, make) know, (come to give, have, take) knowledge, have (knowledge), (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, x prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have (understanding), x will be, wist, wit, wot.

Adam 76 – Ἀδάμ *Adam*, *ad-am'*; of Hebrew origin (H121); Adam, the first man; typically (of Jesus) man (as his representative): — (Translated in King James Version as) Adam

Adorned 2885 – κοσμέω *kosmeo*, *kos-meh'-o*; from 2889; to put in proper order, i.e. decorate (literally or figuratively); specially, to snuff (a wick): — (Translated in King James Version as) adorn, garnish, trim.

2889 – κόσμος *kosmos*, *kos'-mos*; probably from the base of 2865; orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally)): — (Translated in King James Version as) adorning, world.

Adulterers 3432 – μοιχός *moichos*, *moy-khos'*; perhaps a primary word; a (male) paramour; figuratively, **apostate**: — (Translated in King James Version as) adulterer.

[Thayer's Greek Lexicon](#) (partial information) – figuratively, faithless toward God, ungodly.

Adulteresses 3428 – μοιχαλὶς *moichalis*, *moy-khal-is'*; a prolonged form of the feminine of 3432; an **adulteress** (literally or figuratively): — (Translated in King James Version as) adulteress(-ous, -y).

Advocate 3875 – παράκλητος *parakletos*, *par-ak'-lay-tos*; an **intercessor, consoler**: — (Translated in King James Version as) advocate, comforter.

Affections 3806 – πάθος *pathos*, *path'-os*; from the alternate of 3958; properly, **suffering** ("pathos"), i.e. (subjectively) a **passion (especially concupiscence)**: — (Translated in King James Version as) (inordinate) affection, lust.

Afflicted 2347 – θλίψις *thlipsis*, *thlip'-sis*; from 2346; **pressure (literally or figuratively)**: — (Translated in King James Version as) afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

2346 – θλίβω *thlibo*, *thlee'-bo*; akin to the base of 5147; **to crowd** (literally or figuratively): — (Translated in King James Version as) afflict, narrow, throng, suffer tribulation, trouble.

[Thayer's Greek Lexicon](#) **2346** (partial information) –

-to press (as grapes), press hard upon: a compressed way, i.e. narrow, straitened, contracted, metaphorically, to trouble, afflict, distress

[Thayer's Greek Lexicon](#) **2347** (partial information) –

- a pressing, pressing together, pressure,
- a Greek metaphor, oppression, affliction, tribulation, distress, straits; of the afflictions of those hard pressed by siege and the calamities of war, the afflictions which Christ had to undergo (and which, therefore, his followers must not shrink from), anxiety, burden of heart.

Afterward 1899 – ἔπειτα *epeita*, *ep'-i-tah*; from 1909 and 1534; **thereafter**: — (Translated in King James Version as) after that(-ward), then.

Again 509 – ἄνωθεν *anohen*, *an'-o-then*; from 507; **from above; by analogy, from the first; by implication, anew**: — (Translated in King James Version as) from above, again, from the beginning (very first), the top.

Against 1715 – ἔμπροσθεν *emprosthen*, *em'-pros-then*; from 1722 and 4314; **in front of (in place (literally or figuratively) or time)**: — (Translated in King James Version as) against, at, before, (in presence, sight) of.

Altar 2379 – θυσιαστήριον *thusiasterion*, *thoo-see-as-tay'-ree-on*; from a derivative of 2378; a **place of sacrifice, i.e. an altar** (special or genitive case, literal or figurative): — (Translated in King James Version as) altar.

Amen 281 – ἀμήν **amen**, *am-ane'*; of Hebrew origin (H543); properly, **firm**, i.e. (figuratively) **trustworthy**; adverbially, **surely (often as interjection, so be it)**: — (Translated in King James Version as) amen, verily.

Ancient 6268 – ʾattīq, *at-teek'*; (Aramaic) corresponding to 6267; **venerable**:— (Translated in King James Version as) ancient.

6267 – ʾattīq, *at-teek'*; from 6275; **removed**, i.e. **weaned**; also **antique**:— (Translated in King James Version as) ancient, drawn.

6275 – ʾathaq, *aw-thak'*; a primitive root; **to remove** (intransitive or transitive) figuratively, to grow old; specifically, to transcribe:— (Translated in King James Version as) copy out, leave off, become (wax) old, remove.

Angel(s) 32 – ἄγγελος **aggelos**, *ang'-el-os*; from ἀγγέλλω **aggello** (probably derived from 71; compare 34) **(to bring tidings)**; **a messenger**; especially an “angel”; by implication, **a pastor**: — (Translated in King James Version as) angel, messenger.

Anguish 4730 – στενοχωρία **stenochoria**, *sten-okh-o-ree'-ah*; from a compound of 4728 and 5561; **narrowness of room**, i.e. (figuratively) **calamity**: — (Translated in King James Version as) anguish, distress.

Apostles 652 – ἀπόστολος **apostolos**, *ap-os'-tol-os*; from 649; **a delegate**; specially, **an ambassador of the Gospel**; officially **a commissioner of Christ (“apostle”)** (with miraculous powers): — (Translated in King James Version as) apostle, messenger, he that is sent.

Apostleship 651 – ἀποστολή **apostole**, *ap-os-tol-ay'*; from 649; **commission**, i.e. (specially) **apostolate**: — (Translated in King James Version as) apostleship.

649 – ἀποστέλλω **apostello**, *ap-os-tel'-lo*; from 575 and 4724; **set apart**, i.e. (by implication) **to send out** (properly, **on a mission**) literally or figuratively: — (Translated in King James Version as) put in, send (away, forth, out), set (at liberty).

Appear 398 – ἀναφαίνω **anaphaino**, *an-af-ah'-ee-no*; from 303 and 5316; **to show**, i.e. (reflexively) **appear**, or (passively) **to have pointed out**: — (Translated in King James Version as) (should) appear, discover.

Appear 5316 – φαίνω **phaino**, *fah'-ee-no*; prolongation for the base of 5457; **to lighten (shine)**, i.e. **show** (transitive or intransitive, literal or figurative): — (Translated in King James Version as) appear, seem, be seen, shine, x think.

Appointed 5021 – τάσσω **tasso**, *tas'-so*; a prolonged form of a primary verb (which latter appears only in certain tenses); **to arrange in an orderly manner**, i.e. **assign or dispose (to a certain position or lot)**: — (Translated in King James Version as) addict, appoint, determine, ordain, set.

Arise, Arose 1453 – ἐγείρω **egeiro**, *eg-i'-ro*; probably akin to the base of 58 (through the idea of collecting one's faculties); **to waken** (transitively or intransitively), i.e. **rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence)**: — (Translated in King James Version as) awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up.

Obscurity - the state or quality of being obscure. the condition of being unknown:

Arose 450 – ἀνίστημι *anistemi*, *an-is'-tay-mee*; from 303 and 2476; **to stand up** (literal or figurative, transitive or intransitive): — (Translated in King James Version as) arise, lift up, raise up (again), rise (again), stand up(-right).

Ashamed 1870 – ἐπαισχύνομαι *epaischunomai*, *ep-ahee-skho'-nom-ahee*; from 1909 and 153; **to feel shame for something**: —(Translated in King James Version as) be ashamed.

153 – αἰσχύνομαι *aischunomai*, *ahee-skho'-nom-ahee*; from αἰσχος *aischos* (disfigurement, i.e. disgrace); **to feel shame (for oneself)**: — (Translated in King James Version as) be ashamed.

1909 – ἐπί *epi*, *ep-ee'*; a primary preposition; properly, **meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.**: — (Translated in King James Version as) about (the times), above, after, against, among, as long as (touching), at, beside, x have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

At hand 1448 – ἐγγίζω *eggizo*, *eng-id'-zo*; from 1451; **to make near, i.e. (reflexively) approach**: — (Translated in King James Version as) approach, be at hand, come (draw) near, be (come, draw) nigh.

1451 – ἐγγύς *eggus*, *eng-goos'*; from a primary verb ἄγχω *agcho* (to squeeze or throttle; akin to the base of 43); **near (literally or figuratively, of place or time)**: — (Translated in King James Version as) from , at hand, near, nigh (at hand, unto), ready.

Thayer's Greek Lexicon 1448 (partial information) –

1. transitive, *to bring near, to join one thing to another*;
2. intransitive, *to draw or come near, to approach*;

Austere 840 – αὐστηρός *austeros*, *ow-stay-ros'*; from a (presumed) derivative of the same as 109 (**meaning blown**); **rough (properly as a gale), i.e. (figuratively) severe**: — (Translated in King James Version as) austere.

Authority 1849 – ἐξουσία *exousia*, *ex-oo-see'-ah*; from 1832 (**in the sense of ability**); **privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence**: — (Translated in King James Version as) authority, jurisdiction, liberty, power, right, strength.

Thayer's Greek Lexicon 1849 (partial information) – *power*.

1. *Power of choice, liberty of doing as one pleases; leave or permission*;
2. *Physical and mental power; the ability or strength with which one is endued, which he either possesses or exercises*;
3. *The power of authority (influence) and of right*;
4. *The power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed (generally translated authority))*;

Awake ... Out of Sleep 1852 – ἐξυπνίζω *exupnizo*, *ex-ooop-nid'-zo*; from 1853; **to waken**: — (Translated in King James Version as) awake out of sleep.

B/

Backbiters 2637 – κατάλαλος *katalalos*, *kat-al'-al-os*; from 2596 and the base of 2980; **talkative against, i.e. a slanderer**: — (Translated in King James Version as) backbiter.

Baptism 908 – βάπτισμα *baptisma*, *bap'-tis-mah*; from 907; **baptism** (technically or figuratively): — (Translated in King James Version as) baptism.

907 – βαπτίζω *baptizo*, *bap-tid'-zo*; from a derivative of 911; **to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism**: — (Translated in King James Version as) Baptist, baptize, wash.

Ablution - a cleansing with water or other liquid. Associated with religious ritual, washing of the hands, body, etc.

Baptized. Baptizing 907 – βαπτίζω *baptizo*, *bap-tid'-zo*; from a derivative of 911; **to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism**: — (Translated in King James Version as) Baptist, baptize, wash.

Ablution - a cleansing with water or other liquid. Associated with religious ritual, washing of the hands, body, etc

Barbarians 915 – βάρβαρος *barbaros*, *bar'-bar-os*; of uncertain derivation; **a foreigner (i.e. non-Greek)**: — (Translated in King James Version as) barbarian(-rous).

Barren 692 – ἀργός *argos*, *ar-gos'*; from 1 (as a negative particle) and 2041; **inactive, i.e. unemployed; (by implication) lazy, useless**: — (Translated in King James Version as) barren, idle, slow.

Battle 4421 – μάχη *milchamah*, *mil-khaw-maw'*; from 3898 (**in the sense of fighting**); **a battle (i.e. the engagement); generally, war (i.e. warfare)**:— (Translated in King James Version as) battle, fight(-ing), war((-rior)).

Bearing witness 4828 – συμμαρτυρέω *summartureo*, *soom-mar-too-reh'-o*; from 4862 and 3140; **to testify jointly, i.e. corroborate by (concurrent) evidence**: — (Translated in King James Version as) testify unto, (also) bear witness (with).

Beautiful 5611 – ὥραῖος *horaíos*, *ho-rah'-yos*; from 5610; **belonging to the right hour or season (timely)**, i.e. (by implication) **flourishing (beauteous (figuratively))**: — (Translated in King James Version as) beautiful.

Beginning 746 – ἀρχή *arche*, *ar-khay'*; from 756; (properly abstract) **a commencement, or (concretely) chief (in various applications of order, time, place, or rank)**: — (Translated in King James Version as) beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

Believe / Believed, Believeth 4100 – πιστεύω *pisteuo*, *pist-yoo'-o*; **from pistis 4102**; **to have faith (in, upon, or with respect to, a person or thing), i.e. credit**; by implication, **to entrust (especially one's spiritual well-being to Christ)**: — (Translated in King James Version as) believe(-r), commit (to trust), put in trust with.

Betray 3860 – παραδίδωμι *paradidomi*, *par-ad-id'-o-mee*; from 3844 and 1325; **to surrender, i.e. yield up, intrust, transmit**: — (Translated in King James Version as) betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

1325 – δίδωμι *didomi*, *did'-o-mee*; a prolonged form of a primary verb (which is used as an alternative in most of the tenses); **to give** (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection): — (Translated in King James Version as) adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

3844 – παρά *para*, *par-ah'*; a primary preposition; properly, **near**; i.e. (with genitive case) **from beside** (literally or figuratively), (with dative case) **at (or in) the vicinity of** (objectively or subjectively), (with accusative case) **to the proximity with (local (especially beyond or opposed to) or causal (on account of))**: — (Translated in King James Version as) above, against, among, at, before, by, contrary to, x friend, from, + give (such things as they), + that (she) had, x his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, (there-)fore, with. In compounds it retains the same variety of application.

Thayer's Greek Lexicon 3860 (partial information) –

1. properly, *to give into the hands* (of another).
2. *to give over into (one's) power or use: to deliver to one something to keep, use, take care of, manage,*
3. equivalent to *to commit, to commend*:
4. *to deliver verbally*: commands, rites,
5. *to permit, allow*:

Bind 1195 – δεσμεύω *desmeuo*, *des-myoo'-o*; from a (presumed) derivative of 1196; **to be a binder (captor), i.e. to enchain (a prisoner), to tie on (a load)**: — (Translated in King James Version as) bind.

1196– δεσμέω *desmeo*, *des-meh'-o*; from 1199; **to tie, i.e. shackle**: — (Translated in King James Version as) bind.

Blessed 835 – **אַשֶׁר** *eshér, eh'-sher*; from **833**; **happiness**; only in masculine plural construction as interjection, **how happy!**:— (Translated in King James Version as) blessed, happy.

833 – **אַשֶׁר** *ashar, aw-shar'*; or **אַשֶׁר** *asher, aw-share'*; a primitive root; **to be straight** (used in the widest sense, **especially to be level, right, happy**); figuratively, **to go forward, be honest, proper**:— (Translated in King James Version as) (call, be) bless(-ed, happy), go, guide, lead, relieve.

Blessed 2127 – **εὐλογέω** *eulogéo, yoo-log-eh'-o*; from a compound of 2095 and 3056; **to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper)**: — (Translated in King James Version as) bless, praise.

Blessed 2128 – **εὐλογητός** *eulogetos, yoo-log-ay-tos'*; from **2127**; **adorable**: — (Translated in King James Version as) blessed.

2127 – **εὐλογέω** *eulogéo, yoo-log-eh'-o*; from a compound of 2095 and 3056; **to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper)**: — (Translated in King James Version as) bless, praise.

Blessed 3107 – **μακάριος** *makarios, mak-ar'-ee-os*; a prolonged form of the poetical **μάκαρ** *makar* (meaning the same); **supremely blest; by extension, fortunate, well off**: — (Translated in King James Version as) blessed, happy(x -ier).

Blind 5185 – **τυφλός** *tuphlos, toof'-los'*; from, **5187**; **opaque (as if smoky), i.e. (by analogy) blind (physically or mentally)**: — (Translated in King James Version as) blind.

5187 – **τυφώω** *tuphoó, toof-o'-o*; from a derivative of 5188; **to envelop with smoke, i.e. (figuratively) to inflate with self-conceit**: — (Translated in King James Version as) high-minded, be lifted up with pride, be proud.

Thayer's Greek Lexicon 5185 (partial information) –

- to raise a smoke; hence, properly, 'darkened by smoke',
- b. mentally *blind*:

Boasters 213 – **ἀλαζών** *alazon, al-ad-zone'*; from **ἄλη** *ale* (**vagrancy**); **braggart**: — (Translated in King James Version as) boaster.

Bodies 4983 – **σῶμα** *soma, so'-mah*; from **4982**; **the body (as a sound whole)**, used in a very wide application, literally or figuratively: — (Translated in King James Version as) bodily, body, slave.

4982 – **σώζω** *sozo, sode'-zo*; from a primary **σῶς** *sos* (contraction for obsolete **σάος** *saos*, "safe"); **to save, i.e. deliver or protect** (literally or figuratively): — (Translated in King James Version as) heal, preserve, save (self), do well, be (make) whole.

Save –

- to rescue from danger or possible harm, injury, or loss: to save someone from drowning.
-
- to keep safe, intact, or unhurt; safeguard; preserve: God save the king.
- to keep from being lost to an opponent
- to preserve something from harm, injury, loss, etc.
- Theology. to deliver from the power and consequences of sin.

Born 1080 – γεννάω *gennao*, *ghen-nah'-o*; from a variation of 1085; **to procreate (properly, of the father, but by extension of the mother)**; figuratively, **to regenerate**: — (Translated in King James Version as) bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.

1085 – γένος *genos*, *ghen'-os*; from 1096; “**kin**” (abstract or concrete, literal or figurative, individual or collective): — (Translated in King James Version as) born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

Regenerate - to renew, reform, re-create, reconstruct, or make over

Bride 3565 – νύμφη *numphe*, *noom-fay'*; from a primary but obsolete verb **νύπτω nupto** (**to veil as a bride**; compare Latin “nupto,” to marry); **a young married woman (as veiled), including a betrothed girl**; by implication, **a son's wife**: — (Translated in King James Version as) bride, daughter in law.
]

Bright 2986 – λαμπρός *lampros*, *lam-pros'*; from the same as 2985; **radiant**; by analogy, **limpid**; figuratively, **magnificent or sumptuous (in appearance)**: — (Translated in King James Version as) bright, clear, gay, goodly, gorgeous, white.

2985 – λαμπάς *lampas*, *lam-pas'*; from 2989; **a “lamp” or flambeau**: — (Translated in King James Version as) lamp, light, torch.

2989 – λάμπω *lampo*, *lam'-po*; a primary verb; **to beam, i.e. radiate brilliancy** (literally or figuratively): — (Translated in King James Version as) give light, shine.

Brimstone 2303 – θείον *theion*, *thi'-on*; probably neuter of 2304 (**in its original sense of flashing**); **sulphur**: — (Translated in King James Version as) brimstone.

Broad 2149 – εὐρύχωρος *euruchoros*, *yoo-roo'-kho-ros*; from εὐρύς *eurus* (wide) and 5561; **spacious**: — (Translated in King James Version as) broad.

Brotherly Kindness 5360 – φιλαδελφία *philadelphia*, *fil-ad-el-fee'-ah*; from 5361; **fraternal affection**: — (Translated in King James Version as) brotherly love (kindness), love of the brethren.

5361 – φιλάδελφος *philadelphos*, *fil-ad'-el-fos*; from 5384 and 80; **fond of brethren, i.e. fraternal**: — (Translated in King James Version as) love as brethren.

Build 3618 – οἰκοδομέω *oikodomeo*, *oy-kod-om-eh'-o*; from the same as 3619; **to be a house-builder, i.e. construct or** (figuratively) **confirm**: — (Translated in King James Version as) (be in) build(-er, -ing, up), edify, embolden.

3619 – οἰκοδομή *oikodome*, *oy-kod-om-ay'*; feminine (abstract) of a compound of 3624 and the base of 1430; **architecture, i.e. (concretely) a structure**; figuratively, **confirmation**: — (Translated in King James Version as) building, edify(-ication, -ing).

Thayer's Greek Lexicon 3618 (partial information) – *to build a house. erect a building; a. properly, to build (up from the foundation): to build upon a foundation laid by others, i.e. (without a figure) to carry on instruction begun by others; to restore by building, to rebuild, repair:*

Confirm - to establish the truth, genuineness, accuracy, validity; to verify

Confirmation - means of verifying, authenticating, proving someone or something

Burdens 5413 – φορτίον **phortion**, *for-tee'-on*; diminutive of 5414; **an invoice (as part of freight), i.e. (figuratively) a task or service:** — (Translated in King James Version as) burden.

Buried 2290 – θάπτω **thapto**, *thap'-to*; a primary verb; **to celebrate funeral rites, i.e. inter:** — (Translated in King James Version as) bury.

Burned 1572 – ἐκκαίω **ekkaio**, *ek-kah'-yo*; from 1537 and 2545; **to inflame deeply:** — (Translated in King James Version as) burn.

C/

Called 2564 – καλέω **kaleo**, *kal-eh'-o*; akin to the base of 2753; **to “call” (properly, aloud, but used in a variety of applications, directly or otherwise):** — (Translated in King James Version as) bid, call (forth), (whose, whose sur-)name (was (called)).

2753 – κελεύω **keleuo**, *kel-yoo'-o*; from a primary **κέλλω kello** (**to urge on**); “hail”; **to incite by word, i.e. order:** — (Translated in King James Version as) bid, (at, give) command(-ment).

Called 2822 – κλητός **kletos**, *klay-tos'*; from the same as 2821; **invited, i.e. appointed, or (specially), a saint:** — (Translated in King James Version as) called.

Calling 2821 – κλήσις **klesis**, *klay'-sis*; from a shorter form of 2564; **an invitation (figuratively):** — (Translated in King James Version as) calling.

2564 – καλέω **kaleo**, *kal-eh'-o*; akin to the base of 2753; **to “call” (properly, aloud, but used in a variety of applications, directly or otherwise):** — (Translated in King James Version as) bid, call (forth), (whose, whose sur-)name (was (called)).

Cast Out 1544 – ἐκβάλλω **ekballo**, *ek-bal'-lo*; from 1537 and 906; **to eject (literally or figuratively):** — (Translated in King James Version as) bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

Change(d) 3337 – μεταλλάσσω **metallasso**, *met-al-las'-so*; from 3326 and 236; **to exchange:** — (Translated in King James Version as) change.

Charity 26 – ἀγάπη *agape*, *ag-ah'-pay*; from 25; *love*, i.e. affection or benevolence; specially (plural) a love-feast: — (Translated in King James Version as) (feast of) charity(-ably), dear, love.

Chief seats 4410 – ἀγαπάω *agapao*, *ag-ap-ah'-o*; perhaps from ἄγαν *agan* (much) (or compare H5689); *to love* (in a social or moral sense): — (Translated in King James Version as) (be-)love(-ed).

Christ 5547 – Χριστός *Christos*, *khris-tos'*; from 5548; *anointed*, i.e. the Messiah, an epithet of Jesus: — (Translated in King James Version as) Christ.

5548 – χρίω *chrío*, *khree'-o*; probably akin to 5530 *through the idea of contact*; *to smear or rub with oil*, i.e. (by implication) *to consecrate to an office or religious service*: — (Translated in King James Version as) anoint.

Churches 1577 – ἐκκλησία *ekklesia*, *ek-klay-see'-ah*; from a compound of 1537 and a derivative of 2564; *a calling out*, i.e. (concretely) *a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both)*: — (Translated in King James Version as) assembly, church.

City 4172 – πόλις *polis*, *pol'-is*; probably from the same as 4171, or perhaps from 4183; *a town* (properly, *with walls, of greater or less size*): — (Translated in King James Version as) city.

Clear as crystal 2929 – κρυσταλλίζω *krustallizo*, *kroos-tal-lid'-zo*; from 2930; *to make* (i.e. intransitively, *resemble*) *ice* (“crystallize”): — (Translated in King James Version as) be clear as crystal.

Come, Coming 2064 – ἔρχομαι *erchomai*, *er'-khom-ahee*; middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred (middle voice) ἐλεύθομαι *eleuthomai*, *el-yoo'-thom-ahee*, or (active) ἔλθω *eltho*, *el'-tho*; which do not otherwise occur) *to come or go* (in a great variety of applications, literally and figuratively): — (Translated in King James Version as) accompany, appear, bring, come, enter, fall out, go, grow, x light, x next, pass, resort, be set.

[Thayer's Greek Lexicon](#) 2064 (partial information) –

1. *To come*;
2. properly, a. of persons; α. universally, *to come from one place into another*, and used both of persons arriving — as in Matthew 8:9; 22:3; Luke 7:8; 14:; — and of those returning, as in John 4:27; 9:7;

Come 5348 – φθάνω *phthano*, *fthan'-o*; apparently a primary verb; *to be beforehand*, i.e. *anticipate or precede*; by extension, *to have arrived at*: — (Translated in King James Version as) (already) attain, come, prevent.

[Thayer's Greek Lexicon](#) 5348 (partial information) –

1. *to come before, precede, anticipate*;
2. in the Alexandrian LXX (and other later) writings the idea of priority disappears, *to come to, arrive at*;

Come nigh 1448 – ἐγγίζω *eggizo*, *eng-id'-zo*; from 1451; *to make near*, i.e. (reflexively) *approach*: — (Translated in King James Version as) approach, be at hand, come (draw) near, be (come, draw) nigh.

1451 – ἐγγύς **eggus**, *eng-goos'*; from a primary verb ἄγχω **agcho** (to squeeze or throttle; akin to the base of 43); **near** (literally or figuratively, **of place or time**): — (Translated in King James Version as) from , at hand, near, nigh (at hand, unto), ready.

Thayer's Greek Lexicon 1448 (partial information) –

1. transitive, *to bring near, to join* one thing to another;
2. intransitive, *to draw or come near, to approach*;

Coming 3952 – παρουσία **parousia**, *par-oo-see'-ah*; from the present participle of 3918; **a being near**, i.e. advent (often, return; specially, of Christ to punish Jerusalem, or finally the wicked); (by implication) **physically, aspect**: — (Translated in King James Version as) coming, presence.

Commit 4238 – πράσσω **prasso**, *pras'-so*; a primary verb; **to “practise”, i.e. perform repeatedly or habitually** (thus differing from 4160, which properly refers to a single act); by implication, **to execute, accomplish, etc.; specially, to collect (dues), fare (personally)**: — (Translated in King James Version as) commit, deeds, do, exact, keep, require, use arts.

Committeth 4160 – ποιέω **poieo**, *poi-eh'-o*; apparently a prolonged form of an obsolete primary; **to make or do** (in a very wide application, more or less direct): — (Translated in King James Version as) abide, + agree, appoint, x avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, x journeying, keep, + lay wait, + lighten the ship, make, x mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, x secure, shew, x shoot out, spend, take, tarry, + transgress the law, work, yield.

Communications 3056 – λόγος **lógos**, *log'-os*; from 3004; **something said (including the thought)**; by implication, **a topic (subject of discourse), also reasoning (the mental faculty) or motive**; by extension, **a computation**; specially, (with the article in John) **the Divine Expression (i.e. Christ)**:— (Translated in King James Version as) account, cause, communication, x concerning, doctrine, fame, x have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, x speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

Compass 4013 – περιάγω **periago**, *per-ee-ag'-o*; from 4012 and 71; **to take around (as a companion)**; reflexively, **to walk around**: — (Translated in King James Version as) compass, go (round) about, lead about.

Condemned 2917 – κρίμα **krima**, *kree'-mah*; from 2919; **a decision (the function or the effect, for or against (“crime”))**: — (Translated in King James Version as) avenge, condemned, condemnation, damnation, + go to law, judgment.

Condemnest 2632 – κατακρίνω **katakrino**, *kat-ak-ree'-no*; from 2596 and 2919; **to judge against, i.e. sentence**: — (Translated in King James Version as) condemn, damn.

Confess 3034 – יָדַח **yadah**, *yaw-daw'*; a primitive root; used only as denominative from 3027; **literally, to use (i.e. hold out) the hand; physically, to throw (a stone, an arrow) at or away**; especially to revere or worship (with extended hands); intensively, **to bemoan (by wringing the hands)**:— (Translated in King James Version as) cast (out), (make) confess(-ion), praise, shoot, (give) thank(-ful, -s, -sgiving).

Confess 3670 – ὁμολογέω *homologeō*, *hom-ol-og-eh'-o*; from a compound of the base of 3674 and 3056; to **assent**, i.e. **covenant**, **acknowledge**: — (Translated in King James Version as) con- (pro-)fess, confession is made, give thanks, promise.

3056 – λόγος *lógos*, *log'-os*; from 3004; **something said (including the thought)**; by implication, a **topic (subject of discourse)**, also **reasoning (the mental faculty) or motive**; by extension, a **computation**; specially, (with the article in John) **the Divine Expression (i.e. Christ)**:— (Translated in King James Version as) account, cause, communication, x concerning, doctrine, fame, x have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, x speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

3674 – ὁμοῦ *homou*, *hom-oo'*; genitive case of ὁμός *homós* (the same; akin to 260) as adverb; **at the same place or time**:— (Translated in King James Version as) together.

Thayer's Greek Lexicon **3670** (partial information) – to say the same thing as another, i. e. to agree with, **assent**; to concede, a. not to refuse, i. e. to promise.

Acknowledge - to admit something to be real or true; recognize the existence, authority, validity, or claims. to express appreciation or gratitude for; take notice or reply to.

Assent - to agree or concur, to give in, concede.

Covenant - usually a formal agreement between two or more persons to do or not do something stipulated.

Confessing 1843 – ἐξομολογέω *exomologeō*, *ex-om-ol-og-eh'-o*; from 1537 and 3670; to **acknowledge** or (by implication, **of assent**) **agree fully**: — (Translated in King James Version as) confess, profess, promise.

Acknowledge - to admit something to be real or true; recognize the existence, authority, validity, or claims. to express appreciation or gratitude for; take notice or reply to.

Confidence 3954 – παρρησία *parrhesia*, *par-rhay-see'-ah*; from 3956 and a derivative of 4483; **all outspokenness, i.e. frankness, bluntness, publicity**; by implication, **assurance**: — (Translated in King James Version as) bold (x -ly, -ness, -ness of speech), confidence, x freely, x openly, x plainly(-ness).

Confirming 1991 – ἐπιστηρίζω *episterizo*, *ep-ee-stay-rid'-zo*; from 1909 and 4741; to **support further, i.e. reestablish**: — (Translated in King James Version as) confirm, strengthen.

Conscience 4893 – συνείδησις *suneidesis*, *soon-i'-day-sis*; from a prolonged form of 4894; **co-perception, i.e. moral consciousness**: — (Translated in King James Version as) conscience.

4894 – συνείδω *suneido*, *soon-i'-do*; from 4862 and 1492; to **see completely; used (like its primary) only in two past tenses, respectively meaning to understand or become aware, and to be conscious or (clandestinely) informed of**: — (Translated in King James Version as) consider, know, be privy, be ware of.

Thayer's Greek Lexicon **4893** (partial information) – (literally, 'joint-knowledge'; i.e. a. *the consciousness of anything*; a soul conscious of sins, Heb. 10:2 consciousness of nobility; a soul

mindful of its noble origin, b. *the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other;*

Contentious 2052 – ἐριθεία *eritheia*, *er-ith-i'-ah*; perhaps as the same as 2042; properly, **intrigue**, i.e. (by implication) **faction**: — (Translated in King James Version as) contention(-ious), strife.

2042 – ἐρεθίζω *erethizo*, *er-eth-id'-zo*; from a presumed prolonged form of 2054; **to stimulate (especially to anger)**: — (Translated in King James Version as) provoke.

Faction – a group, party, government, organization of disorderly opposition using rebellious or perverse methods to establish authority, dissension, unrest, chaos

Intrigue – to arouse curiosity, interest, disorder or confusion by plotting, conspiracy, scheming, deception, etc.

Convenient 2520 – καθήκω *katheko*, *kath-ay'-ko*; from 2596 and 2240; **to reach to, i.e.** (neuter of present active participle, figuratively as adjective) **becoming**: — (Translated in King James Version as) convenient, fit.

Converted 4762 – στρέφω *strefho*, *stref'-o*; strengthened from the base of 5157; **to twist, i.e. turn quite around or reverse** (literally or figuratively): — (Translated in King James Version as) convert, turn (again, back again, self, self about).

5157 – τροπή *trope*, *trop-ay'*; from an apparently primary **τρέπω** *trepo* **to turn; a turn ("trope")**, i.e. **revolution** (figuratively, **variation**): — (Translated in King James Version as) turning.

Thayer's Greek Lexicon 4762 (partial information) – *to turn, turn round: ti tini*, to turn a thing to one, to bring back; *to turn oneself* (i.e. to turn the back to one; used of one who no longer cares for another), to turn one thing into another, *to turn oneself: to turn oneself back*, John 20:14; (R.V. they *turned back in their hearts unto Egypt*) i.e. to their condition there, Acts 7:39; absolutely and tropically, *to turn oneself* namely, from one's course of conduct, i.e. *to change one's mind*

Corruptible 5349 – φθαρτός *phthartos*, *fthar-tos'*; from 5351; **decayed, i.e.** (by implication) **perishable**: — (Translated in King James Version as) corruptible.

Corruption 1312 – διαφθορά *diaphthora*, *dee-af-thor-ah'*; from 1311; **decay**: — (Translated in King James Version as) corruption.

1311 – διαφθείρω *diaphtheiro*, *dee-af-thi'-ro*; from 1225 and 5351; **to rot thoroughly, i.e.** (by implication) **to ruin** (passively, **decay utterly**, figuratively, **pervert**): — (Translated in King James Version as) corrupt, destroy, perish.

Covenant 1285 – ברית *briyth*, *ber-eeth'*; from 1262 (in the sense of cutting (like 1254)); **a compact (because made by passing between pieces of flesh):**— (Translated in King James Version as) confederacy, (con-)feder(-ate), covenant, league.

Covenantbreakers 802 – ἀσύνθετος *asunthetos*, *as-oon'-thet-os*; from 1 (as a negative particle) and a derivative of 4934; properly, **not agreed, i.e. treacherous to compacts**: — (Translated in King James Version as) covenant-breaker.

Covered 3680 – כָּסָה *kaṣah*, *kaw-saw'*; a primitive root; properly, **to plump, i.e. fill up hollows**; by implication, **to cover (for clothing or secrecy)**:— (Translated in King James Version as) clad self, close, clothe, conceal, cover (self), (flee to) hide, overwhelm.

Covetous 4123 – πλεονέκτης *pleonektes*, *pleh-on-ek'-tace*; from 4119 and 2192; **holding (desiring) more, i.e. eager for gain (avaricious, hence a defrauder)**: — (Translated in King James Version as) covetous.

[*Thayer's Greek Lexicon*](#) **4123** (partial information) – one eager to have more, especially what belongs to others; greedy of gain, covetous.

Covetousness 4124 – πλεονεξία *pleonexia*, *pleh-on-ex-ee'-ah*; from [4123](#); **avarice, i.e. (by implication) fraudulency, extortion**: — (Translated in King James Version as) covetous(-ness) practices, greediness.

Creator 2936 – κτίζω *ktizo*, *ktid'-zo*; probably akin to [2932](#) (**through the idea of proprietorship of the manufacturer**); **to fabricate, i.e. found** (form originally): — (Translated in King James Version as) create, Creator, make

Creature 2937 – κτίσις *ktisis*, *ktis'-is*; from 2936; **original formation** (properly, **the act**; by implication, **the thing**, literally or figuratively): — (Translated in King James Version as) building, creation, creature, ordinance.

Crieth 7121 – קָרָא *qara'*, *kaw-raw'*; a primitive root (rather identical with 7122 **through the idea of accosting a person met**); **to call out to (i.e. properly, address by name, but used in a wide variety of applications)**:— (Translated in King James Version as) bewray (self), that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

Crooked 6121 – עָקַב *'aqob*, *aw-kobe'*; from 6117; in the original sense, **a knoll (as swelling up)**; in the denominative sense (transitive) **fraudulent or** (intransitive) **tracked**:— (Translated in King James Version as) crooked, deceitful, polluted.

Cross 4716 – σταυρός *stauros*, *stow-ros'*; from the base of 2476; **a stake or post (as set upright), i.e. (specially), a pole or cross (as an instrument of capital punishment)**; figuratively, **exposure to death, i.e. self-denial**; by implication, **the atonement of Christ**: — (Translated in King James Version as) cross.

Crucified 4717 – σταυρόω *stauroō*, *stow-ro'-o*; from 4716; **to impale on the cross**; figuratively, **to extinguish (subdue) passion or selfishness**: — (Translated in King James Version as) crucify.

Cumi 2891 – כּוּמִי *koumi*, *koo'-mee*; of Chaldee origin (H6966); **cumi (i.e. rise!)**: — (Translated in King James Version as) cumi.

Cure 2323 – θεραπεύω *therapeuo*, *ther-ap-yoo'-o*; from the same as 2324; **to wait upon menially**, i.e. (figuratively) **to adore (God), or (specially) to relieve (of disease)**: — (Translated in King James Version as) cure, heal, worship.

D/

Damnation 2917 – κρίμα *krima*, *kree'-mah*; from 2919; **a decision (the function or the effect, for or against ("crime"))**: — (Translated in King James Version as) avenge, condemned, condemnation, damnation, + go to law, judgment.

Damnation 2920 – κρίσις *krisis*, *kree'-sis*; **decision** (subjectively or objectively, **for or against**); by extension, **a tribunal**; by implication, **justice (especially, divine law)**: — (Translated in King James Version as) accusation, condemnation, damnation, judgment.

Darkness 4655 – σκότος *skotos*, *skot'-os*; from the base of 4639; **shadiness, i.e. obscurity** (literally or figuratively): — (Translated in King James Version as) darkness.

Obscurity - the state or quality of being obscure. the condition of being unknown:

Debate 2054 – ἔρις *eris*, *er'-is*; of uncertain affinity; **a quarrel, i.e. (by implication) wrangling**: — (Translated in King James Version as) contention, debate, strife, variance.

Debtor 3781 – ὀφειλέτης *opheiletes*, *of-i-let'-ace*; from 3784; **an ower, i.e. person indebted**; figuratively, **a delinquent; morally, a transgressor (against God)**: — (Translated in King James Version as) debtor, which owed, sinner.

Debtor 3784 – ὀφείλω *opheilo*, *of-i'-lo*, or (in certain tenses), its prolonged form ὀφειλέω *opheileo*, *of-i-leh'-o*; probably from the base of 3786 (**through the idea of accruing**); **to owe (pecuniarily)**; figuratively, **to be under obligation (ought, must, should)**; **morally, to fail in duty**: — (Translated in King James Version as) behave, be bound, (be) debt(-or), (be) due(-ty), be guilty (indebted), (must) need(-s), ought, owe, should.

Deceit 1388 – δόλος *dolos*, *dol'-os*; from an obsolete primary verb, δέλλω *dello* (probably meaning to **decoy**; compare 1185); **a trick (bait), i.e. (figuratively) wile**: — Translated in King James Version as) craft, deceit, guile, subtility.

Deceive 538 – ἀπατάω *apatao*, *ap-at-ah'-o*; of uncertain derivation; **to cheat, i.e. delude**: — (Translated in King James Version as) deceive.

Delude – to hold a false belief; to mislead, deceive, con, fool

Deceive(d) 4105 – πλανάω *planao*, *plan-ah'-o*; from 4106; **to (properly, cause to) roam (from safety, truth, or virtue)**: — (Translated in King James Version as) go astray, deceive, err, seduce, wander, be out of the way.

4106 – πλάνη **plane**, *plan'-ay*; feminine of **4108** (as abstractly); objectively, **fraudulence**; subjectively, **a straying from orthodoxy or piety**: — (Translated in King James Version as) deceit, to deceive, delusion, error.

4108 – πλάνος **planos**, *plan'-os*; of uncertain **affinity**; **roving (as a tramp)**, i.e. (by implication) **an impostor or misleader**; — (Translated in King James Version as) deceiver, seducing.

Piety – devotion and reverence to God, parents and family; respect, goodness, faithfulness, virtue

Virtue - moral excellence; goodness; righteousness. Conformity of one's life and conduct to moral and ethical principles; uprightness; rectitude.

Declared 3724 – ὀρίζω **horizo**, *hor-id'-zo*; from 3725; **to mark out or bound (“horizon”)**, i.e. (figuratively) **to appoint, decree, specify**: — (Translated in King James Version as) declare, determine, limit, ordain.

Deeds 2041 – ἔργον **ergon**, *er'-gon*; from a primary (but obsolete) ἔργω **ergo (to work)**; **toil (as an effort or occupation)**; by implication, **an act**: — (Translated in King James Version as) deed, doing, labour, work.

Defileth 2840 – κοινόω **koinoo**, *koy-no'-o*; from 2839; **to make (or consider) profane (ceremonially)**: — (Translated in King James Version as) call common, defile, pollute, unclean.

Thayer's Greek Lexicon 2840 (partial information) –

1. in classical Greek **to make common**.

2. in Biblical use (see *koinos*, 2), a. **to make (levitically) unclean, render unhallowed, defile, profane**

Delight 2655 – ἡψῆ **chaphets**, *khaw-fates'*; from 2654; **pleased with**:— (Translated in King James Version as) delight in, desire, favour, please, have pleasure, whosoever would, willing, wish.

2654 – ἡψῆ **chaphets**, *khaw-fates'*; a primitive root; properly, **to incline to**; by implication (literally but rarely) **to bend**; figuratively, **to be pleased with, desire**:— (Translated in King James Version as) x any at all, (have, take) delight, desire, favour, like, move, be (well) pleased, have pleasure, will, would.

Deliver up 3860 – παραδίδωμι **paradidomi**, *par-ad-id'-o-mee*; from 3844 and 1325; **to surrender, i.e. yield up, intrust, transmit**: — (Translated in King James Version as) betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

1325 – δίδωμι **didomi**, *did'-o-mee*; a prolonged form of a primary verb (which is used as an alternative in most of the tenses); **to give** (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection): —(Translated in King James Version as) adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

3844 – παρά **para**, *par-ah'*; a primary preposition; properly, **near**; i.e. (with genitive case) **from beside** (literally or figuratively), (with dative case) **at (or in) the vicinity of** (objectively or subjectively), (with accusative case) **to the proximity with (local (especially beyond or opposed to) or**

causal (on account of): — (Translated in King James Version as) above, against, among, at, before, by, contrary to, x friend, from, + give (such things as they), + that (she) had, x his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, (there-)fore, with. In compounds it retains the same variety of application.

Thayer's Greek Lexicon 3860 (partial information) –

1. properly, *to give into the hands* (of another).
2. *to give over into (one's) power or use: to deliver to one something* to keep, use, take care of, manage,
2. equivalent to *to commit, to commend*:
3. *to deliver verbally*: commands, rites,
4. *to permit, allow*:

Delivered 3860 – παραδίδωμι *paradidomi*, *par-ad-id'-o-mee*; from 3844 and 1325; **to surrender, i.e. yield up, intrust, transmit:** — (Translated in King James Version as) betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

1325 – δίδωμι *didomi*, *did'-o-mee*; a prolonged form of a primary verb (which is used as an alternative in most of the tenses); **to give** (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection): — (Translated in King James Version as) adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

3844 – παρά *para*, *par-ah'*; a primary preposition; properly, **near; i.e.** (with genitive case) **from beside** (literally or figuratively), (with dative case) **at (or in) the vicinity of** (objectively or subjectively), (with accusative case) **to the proximity with (local (especially beyond or opposed to) or causal (on account of):** — (Translated in King James Version as) above, against, among, at, before, by, contrary to, x friend, from, + give (such things as they), + that (she) had, x his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, (there-)fore, with. In compounds it retains the same variety of application.

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3. equivalent to *to commit, to commend*:
4. *to deliver verbally*: commands, rites,
5. *to permit, allow*:

Demanded 1905 – ἐπερωτάω *eperotao*, *ep-er-o-tah'-o*; from 1909 and 2065; **to ask for, i.e. inquire, seek:** — (Translated in King James Version as) ask (after, questions), demand, desire, question.

Deny 533 – ἀπαρνέομαι *aparneomai*, *ap-ar-neh'-om-ahee*; from 575 and 720; **to deny utterly, i.e. disown, abstain:** — (Translated in King James Version as) deny.

Depart 672 – ἀποχωρέω *apochoreo*, *ap-okh-o-reh'-o*; from 575 and 5562; **to go away:** — (Translated in King James Version as) depart.

Desolate 2048 – ἔρημος *eremos*, *er'-ay-mos*; of uncertain affinity; **lonesome**, i.e. (by implication) **waste** (usually as a noun, 5561 being implied): — (Translated in King James Version as) desert, desolate, solitary, wilderness.

Despise 2706 – καταφρονέω *kataphroneo*, *kat-af-ron-eh'-o*; from 2596 and 5426; **to think against**, i.e. **disesteem**: — (Translated in King James Version as) despise.

5426 – φρονέω *phroneo*, *fron-eh'-o*; from 5424; **to exercise the mind**, i.e. **entertain or have a sentiment or opinion**; by implication, **to be (mentally) disposed (more or less earnestly in a certain direction)**; intensively, **to interest oneself in (with concern or obedience)**: — (Translated in King James Version as) set the affection on, (be) care(-ful), (be like-, + be of one, + be of the same, + let this) mind(-ed), regard, savour, think.

Disesteem – think disapprovingly of; no regard for; unpopularity.

Despiteful 5197 – ὑβριστής *hubristes*, *hoo-bris-tace'*; from 5195; **an insulter**, i.e. **maltreater**: — (Translated in King James Version as) despiteful, injurious.

5195 – ὑβρίζω *hubrizo*, *hoo-brid'-zo*; from 5196; **to exercise violence**, i.e. **abuse**: — (Translated in King James Version as) use despitefully, reproach, entreat shamefully (spitefully).

Destroy 2647 – καταλύω *katalýō*, *kat-al-oo'-o*; from 2596 and 3089; **to loosen down (disintegrate)**, i.e. (by implication) **to demolish** (literally or figuratively); specially (compare 2646) **to halt for the night**:— (Translated in King James Version as) destroy, dissolve, be guest, lodge, come to nought, overthrow, throw down.

Destroy 3089 – λύω *luo*, *loo'-o*; a primary verb; **to “loosen”** (literally or figuratively): — (Translated in King James Version as) break (up), destroy, dissolve, (un-)loose, melt, put off.

Destroyed 2255 – חָבַל *chabal*, *khab-al'*; (Aramaic) corresponding to 2254; **to ruin**:— (Translated in King James Version as) destroy, hurt.

2254 – חָבַל *chabal*, *khaw-bal'*; a primitive root; to wind tightly (as a rope), i.e. to bind; specifically, by a pledge; figuratively, to pervert, destroy; also to writhe in pain (especially of parturition):— (Translated in King James Version as) x at all, band, bring forth, (deal) corrupt(-ly), destroy, offend, lay &ä to (take a) pledge, spoil, travail, x very, withhold.

Destroyed 2673 – καταργέω *katargeo*, *kat-arg-eh'-o*; from 2596 and 691; **to be (render) entirely idle (useless)**, literally or figuratively: — (Translated in King James Version as) abolish, cease, cumber, deliver, destroy, do away, become (make) of no (none, without) effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void.

Thayer's Greek Lexicon 2673 (partial information) –

- To cause a person or a thing to have no further efficiency; to deprive of force, influence, power
- *To cause to cease, put an end to, do away with, annul, abolish:*
- To make idle, i.e. to leave the hand unemployed;
- To make to cease, i.e. restrain, check, hinder

Destruction 684 – ἀπώλεια *apoleia*, *ap-o'-li-a*; from a presumed derivative of 622; **ruin or loss (physical, spiritual or eternal)**: — (Translated in King James Version as) damnable(-nation), destruction, die, perdition, x perish, pernicious ways, waste.

Devil 1228 – διάβολος *diabolos*, *dee-ab'-ol-os*; from 1225; **a traducer; specially, Satan** (compare H7854): — (Translated in King James Version as) false accuser, devil, slanderer.

Thayer's Greek Lexicon 1228 (partial information) – *prone to slander, slanderous, accusing falsely, a calumniator, false accuser, slanderer, (Satan, the prince of demons, the author of evil, persecuting good men (Job 1; Zech. 3:1ff, cf. Revelation 12:10), estranging mankind from God and enticing them to sin, and afflicting them with diseases by means of demons who take possession of their bodies at his bidding; the malignant enemy of God and the Messiah:*

Traducer – one who makes false or malicious statements to disgrace or humiliate others; a slanderer

Devils 1140 – δαιμόνιον *daimonion*, *dahee-mon'-ee-on*; neuter of a derivative of 1142; **a dæmonic being; by extension a deity**: — (Translated in King James Version as) devil, god.

1142 – δαίμων *daimon*, *dah'-ee-mown*; from δαίω *daio* (**to distribute fortunes**); **a dæmon or supernatural spirit (of a bad nature)**: — (Translated in King James Version as) devil.

Devour 399 – אָכַל *'akal*, *ak-al'*; (Aramaic) corresponding to 398:— (Translated in King James Version as) + accuse, devour, eat.

398 – אָכַל *'akal*, *aw-kal'*; a primitive root; **to eat** (literally or figuratively):— (Translated in King James Version as) x at all, burn up, consume, devour(-er, up), dine, eat(-er, up), feed (with), food, x freely, x in...wise(-deed, plenty), (lay) meat, x quite.

Diligence 4704 – σπουδάζω *soudazo*, *spoo-dad'-zo*; from 4710; **to use speed, i.e. to make effort, be prompt or earnest**: — (Translated in King James Version as) do (give) diligence, be diligent (forward), endeavour, labour, study.

4710 – σπουδή *spoude*, *spoo-day'*; from 4692; **“speed”, i.e. (by implication) despatch, eagerness, earnestness**: — (Translated in King James Version as) business, (earnest) care(-fulness), diligence, forwardness, haste.

4692 – σπεύδω *spseudo*, *spyoo'-do*; probably strengthened from 4228; **to “speed” (“study”), i.e. urge on (diligently or earnestly)**; by implication, **to await eagerly**: — (Translated in King James Version as) (make, with) haste unto.

Diligence 4710 – σπουδή *spoude*, *spoo-day'*; from 4692; **“speed”, i.e. (by implication) despatch, eagerness, earnestness**: — (Translated in King James Version as) business, (earnest) care(-fulness), diligence, forwardness, haste.

Disciples 3101 – μαθητής *mathetes*, *math-ay-tes'*; from 3129; **a learner, i.e. pupil**: — (Translated in King James Version as) disciple.

Dishonour 818 – ἀτιμάζω *atimazo*, *at-im-ad'-zo*; from 820; **to render infamous, i.e.** (by implication) **contemn or maltreat**: — (Translated in King James Version as) despise, dishonour, suffer shame, entreat shamefully.

Disobedience 543 – ἀπειθεία *apeitheia*, *ap-i'-thi-ah*; from 545; **disbelief (obstinate and rebellious)**: — (Translated in King James Version as) disobedience, unbelief.

545 – ἀπειθής *apeithes*, *ap-i-thace'*; from 1 (as a negative particle) and 3982; **unpersuadable, i.e. contumacious**: — (Translated in King James Version as) disobedient.

Thayer's Greek Lexicon **545** (partial information) – *impersuasive, uncompliant, contumacious* (A.V. *disobedient*): absolutely

Contumacious – Stubborn, perverse, rebellious, obstinate, willfully disobedient.

Unpersuadable – not one over or convinced to do or consent to something.

Disobedient 545 – ἀπειθής *apeithes*, *ap-i-thace'*; from 1 (as a negative particle) and 3982; **unpersuadable, i.e. contumacious**: — (Translated in King James Version as) disobedient.

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Contumacious – Stubborn, perverse, rebellious, obstinate, willfully disobedient.

Unpersuadable – not one over or convinced to do or consent to something.

Displeased 23 – ἀγανακτέω *aganakteo*, *ag-an-ak-teh'-o*; from ἄγαν *agan* (much) and ἄχθος *achthos* (grief; akin to the base of 43); **to be greatly afflicted, i.e.** (figuratively) **indignant**: — (Translated in King James Version as) be much (sore) displeased, have (be moved with, with) indignation.

Disputing 1256 – διαλέγομαι *dialogomai*, *dee-al-eg'-om-ahee*; middle voice from 1223 and 3004; **to say thoroughly, i.e. discuss (in argument or exhortation)**: — (Translated in King James Version as) dispute, preach (unto), reason (with), speak.

Doctrine 1322 – διδασχὴ *didache*, *did-akh-ay'*; from 1321; **instruction (the act or the matter)**: — (Translated in King James Version as) doctrine, hath been taught.

1321 – διδάσκω *didasko*, *did-as'-ko*; a prolonged (causative) form of a primary verb δάω *dao* (**to learn**); **to teach (in the same broad application)**: — (Translated in King James Version as) teach.

Doer 4163 – ποιητής *poietes*, *poi-ay-tace'*; from 4160; **a performer; specially, a “poet”**: — (Translated in King James Version as) doer, poet.

Doeth 2716 – κατεργάζομαι *katergazomai*, *kat-er-gad'-zom-ahee*; from 2596 and 2038; **to work fully, i.e. accomplish**; by implication, **to finish, fashion**: — (Translated in King James Version as) cause, to (deed), perform, work (out).

Doeth 4160 – ποιέω *poieo*, *poi-eh'-o*; apparently a prolonged form of an obsolete primary; **to make or do** (in a very wide application, more or less direct): — (Translated in King James Version as) abide, + agree, appoint, x avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, x journeying, keep, + lay wait, + lighten the ship, make, x mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, x secure, shew, x shoot out, spend, take, tarry, + transgress the law, work, yield.

Doing 2041 – ἔργον *ergon*, *er'-gon*; from a primary (but obsolete) ἔργω *ergo* (**to work**); **toil (as an effort or occupation)**; by implication, **an act**: — (Translated in King James Version as) deed, doing, labour, work.

Dominion 7985 – שׁוֹלְטָן *sholtan*, *shol-tawn'*; (Aramaic) from 7981; **empire** (abstractly or concretely):— (Translated in King James Version as) dominion.

7981– שָׁלַט *shlet*, *shel-ate'*; (Aramaic) corresponding to 7980:— (Translated in King James Version as) have the mastery, have power, bear rule, be (make) ruler.

7980 – שָׁלַט *shalat*, *shaw-lat'*; a primitive root; **to dominate, i.e. govern**; by implication, **to permit**:— (Translated in King James Version as) (bear, have) rule, have dominion, give (have) power.

Dominion over 2961 – κυριεύω *kurieuo*, *ko-ree-yoo'-o*; from 2962; **to rule**: — (Translated in King James Version as) have dominion over, lord, be lord of, exercise lordship over.

Done 4160 – ποιέω *poieo*, *poi-eh'-o*; apparently a prolonged form of an obsolete primary; **to make or do** (in a very wide application, more or less direct): — (Translated in King James Version as) abide, + agree, appoint, x avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, x journeying, keep, + lay wait, + lighten the ship, make, x mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, x secure, shew, x shoot out, spend, take, tarry, + transgress the law, work, yield.

Doors 6607 – פֶּתַח *pethach*, *peh'-thakh*; from 6605; **an opening (literally), i.e. door (gate) or entrance way**:— (Translated in King James Version as) door, entering (in), entrance (-ry), gate, opening, place.

Drunkards 3183 – μέθυσος *methusos*, *meth'-oo-sos*; from 3184; **tipsy, i.e. (as noun) a sot**: — (Translated in King James Version as) drunkard.

3184 – μεθύω *methuo*, *meth-oo'-o*; from another form of 3178; **to drink to intoxication, i.e. get drunk**: —(Translated in King James Version as) drink well, make (be) drunk(-en).

Dwell 4637 – σκηνώω *skenoo*, *skay-no'-o*; from 4636; **to tent or encamp, i.e. (figuratively) to occupy (as a mansion) or (specially), to reside (as God did in the Tabernacle of old, a symbol of protection and communion)**: — (Translated in King James Version as) dwell.

E/

Effeminate 3120 – μαλακός *malakos*, *mal-ak-os'*; of uncertain affinity; **soft**, i.e. **fine (clothing)**; figuratively, **a catamite**: — (Translated in King James Version as) effeminate, soft.

Thayer's Greek Lexicon 3120 (partial information) – *oft; soft to the touch*:

- metaphorically, and in a bad sense: *effeminate*, of a catamite, a male who submits his body to unnatural lewdness,

Election 1589 – ἐκλογή *ekloge*, *ek-log-ay'*; from 1586; **(divine) selection** (abstractly or concretely): — (Translated in King James Version as) chosen, election.

1586 – ἐκλέγομαι *eklegomai*, *ek-leg'-om-ahee*; middle voice from 1537 and 3004 (in its primary sense); **to select**: — (Translated in King James Version as) make choice, choose (out), chosen.

Elias 2243 – Ἠλίας *Helias*, *hay-lee'-as*; of Hebrew origin (H452); **Helias (i.e. Elijah), an Israelite**: — (Translated in King James Version as) Elias.

H452 – אֵלִיָּהוּ *'Elijah*, *ay-lee-yaw'*; or prolonged אֵלִיָּהוּ *'Eliyahuw*, *ay-lee-yaw'-hoo*; from 410 and 3050; **God is Yhwh; Elijah, the name of the famous prophet and of two other Israelites**: — (Translated in King James Version as) Elijah, Eliah.

End 4930 – συντέλεια *sunteleia*, *soon-tel'-i-ah*; from 4931; **entire completion, i.e. consummation (of a dispensation)**: — (Translated in King James Version as) end.

End 5056 – τέλος *telos*, *tel'-os*; from a primary τέλλω *tello* (to set out for a definite point or goal); properly, **the point aimed at as a limit, i.e.** (by implication) **the conclusion of an act or state (termination (literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose)**; **specially, an impost or levy (as paid)**: — (Translated in King James Version as) + continual, custom, end(-ing), finally, uttermost.

Endure 5278 – ὑπομένω *hupomeno*, *hoop-om-en'-o*; from 5259 and 3306; **to stay under (behind), i.e. remain**; figuratively, **to undergo, i.e. bear (trials), have fortitude, persevere**: — (Translated in King James Version as) abide, endure, (take) patient(-ly), suffer, tarry behind.

3306 – μένω *meno*, *men'-o*; a primary verb; **to stay (in a given place, state, relation or expectancy)**: — (Translated in King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), x thine own.

5259 – ὑπό *hupo*, *hoop-o'*; a primary preposition; **under, i.e.** (with the genitive case) **of place (beneath), or with verbs (the agency or means, through)**; (with the accusative case) **of place (whither (underneath) or where (below) or time (when (at)))**: — (Translated in King James Version as) among, by, from, in, of, under, with. In the comparative, it retains the same general applications, especially of inferior position or condition, and specially, covertly or moderately.

Thayer's Greek Lexicon 3306 (partial information) –

- to place; *to sojourn, tarry*: dwell at his own House; equivalent to *tarry as a guest, lodge*: in one's house;; of tarrying for a night,
- equivalent to *to be kept, to remain*;
- equivalent to *not to depart, not to leave, to continue to be present*,
- to maintain unbroken fellowship with one, adhere to his party;
 - equivalent to *to persevere*; of him who cleaves, holds fast, to a thing: to keep oneself always worthy of his love, *to be held, or kept, continually...*
- to Time; *to continue to be*, i.e. *not to perish, to last, to endure*:
- to State or Condition; *to remain as one is, not to become another or different*:
- *to wait for, await one*

Thayer's Greek Lexicon 5278 (partial information) –

- *to remain i.e. tarry behind*; *to remain i.e. abide*, not recede or flee;
- *to persevere*: absolutely and emphatically, under misfortunes and trials to hold fast to one's faith in Christ
- *to endure, bear bravely and calmly*: absolutely, ill-treatment, (*for or unto chastening*).

Fortitude - mental and emotional strength, courage, endurance, determination

mental and emotional strength in facing difficulty, adversity, danger, or temptation courageously:

Persevere – to persist in anything undertaken in spite of difficulties, obstacles, or discouragement

Enter, Enter into, Enter in through 1525 – εἰσέρχομαι *eiserchomai*, *ice-er'-khom-ahee*; from 1519 and 2064; **to enter** (literally or figuratively): — (Translated in King James Version as) *x* arise, come (in, into), enter in(-to), go in (through).

Thayer's Greek Lexicon 1525 (partial information) – *to go or come into or in; to enter*;

1. properly, of men and of animals: followed by *eis* with specification of the place ... as into a house, into a city, and often without specification of place — when mention of it has already been made, to enter the kingdom of God (compared to a palace) through the gate, by entering to come under the roof, i.e. enter my house, usually denotes one's whole mode of living and acting,
2. Metaphorically used, a. of entrance into any condition, state of things, society, employment:

Envy 5355 – φθόνος *phthonos*, *fthon'-os*; probably akin to the base of 5351; **ill-will (as detraction), i.e. jealousy (spite)**: — (Translated in King James Version as) envy.

Error 4106 – πλάνη *plane*, *plan'-ay*; feminine of 4108 (as abstractly); objectively, **fraudulence**; subjectively, **a straying from orthodoxy or piety**: — (Translated in King James Version as) deceit, to deceive, delusion, error.

Piety – devotion and reverence to God, parents and family; respect, goodness, faithfulness, virtue

Esaías 2268 – Ἡσαΐας *Hesaias*, *hay-sah-ee'-as*; of Hebrew origin ([H3470](#)); **Hesaias (i.e. Jeshajah), an Israelite**: — (Translated in King James Version as) Esaías.

H3470 – יִשְׁעָיָה *Ysha'yah, yesh-ah-yaw'*; or יִשְׁעָיָהוּ *Yshayahuw, yesh-ah-yaw'-hoo*; from 3467 and 3050; *Jah has saved; Jeshajah, the name of seven Israelites*:— (Translated in King James Version as) Isaiah, Jesaiah, Jshaiah.

Escape 575 – ἀπό *apo, apo'*; a primary particle; “off,” i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative): — (Translated in King James Version as) (x here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

Escape 1628 – ἐκφεύγω *ekpheugo, ek-fyoo'-go*; from 1537 and 5343; *to flee out*: — (Translated in King James Version as) escape, flee.

Established 4741 – στηρίζω *sterizo, stay-rid'-zo*; from a presumed derivative of 2476 (like 4731); *to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm*: — (Translated in King James Version as) fix, (e-)stablish, stedfastly set, strengthen.

Eternal 126 – αἰδῖος *aidios, ah-id'-ee-os*; from 104; *everduring (forward and backward, or forward only)*: — (Translated in King James Version as) eternal, everlasting.

Eternal 166 – αἰώνιος *aionios, ahee-o'-nee-os*; from 165; *perpetual (also used of past time, or past and future as well)*: — (Translated in King James Version as) eternal, for ever, everlasting, world (began).

[Thayer's Greek Lexicon](#) 166 (partial information) –

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

Everlasting 166 – αἰώνιος *aionios, ahee-o'-nee-os*; from 165; *perpetual (also used of past time, or past and future as well)*: — (Translated in King James Version as) eternal, for ever, everlasting, world (began).

[Thayer's Greek Lexicon](#) 166 (partial information) –

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

Everlasting 5769 – עוֹלָם *'owlam, o-lawm'*; or עֹלָם *'olam, o-lawm'*; from 5956; properly, *concealed, i.e. the vanishing point; generally, time out of mind (past or future), i.e. (practically) eternity*; frequentatively, adverbial (especially with prepositional prefix) *always*:— (Translated in King James Version as) alway(-s), ancient (time), any more, continuance, eternal, (for, (n-))ever(-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end).

5956 – עָלַם *'alam, aw-lam'*; a primitive root; *to veil from sight, i.e. conceal* (literally or figuratively):— (Translated in King James Version as) x any ways, blind, dissembler, hide (self), secret (thing).

Everlasting 5957 – עֶלָם 'alam, aw-lam'; (Aramaic) corresponding to 5769; **remote time, i.e. the future or past indefinitely; often adverb, forever:**— (Translated in King James Version as) for ((n-))ever (lasting), old.

5769 – עוֹלָם 'owlam, o-lawm'; or עֶלָם 'olam, o-lawm'; from 5956; properly, **concealed, i.e. the vanishing point; generally, time out of mind (past or future), i.e. (practically) eternity;** frequentatively, adverbial (especially with prepositional prefix) **always:**— (Translated in King James Version as) alway(-s), ancient (time), any more, continuance, eternal, (for, (n-))ever(-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end).

Evil 2556 – κακός kakos, kak-os'; apparently a primary word; **worthless** (intrinsically, such; whereas 4190 properly refers to effects), i.e. (subjectively) **depraved, or** (objectively) **injurious:** — (Translated in King James Version as) bad, evil, harm, ill, noisome, wicked.

Depraved – corrupt, wicked, or perverted

Injurious – harmful, hurtful, offensive, insulting or detrimental

Exalt(ed) 5312 – ὑψόω hupsoo, hoop-so'-o; from 5311; **to elevate** (literally or figuratively): — (Translated in King James Version as) exalt, lift up.

5311 – ὕψος hupsos, hoop'-sos; from a derivative of 5228; **elevation, i.e. (abstractly) altitude, (specially), the sky, or** (figuratively) **dignity:** — (Translated in King James Version as) be exalted, height, (on) high.

Exalted 5375 – נָסָא nasa', naw-saw'; or נָצַח na'ach (Psalm 4 : 6 (7)), naw-saw'; a primitive root; **to lift**, in a great variety of applications, literal and figurative, absol. and rel. (as follows):— (Translated in King James Version as) accept, advance, arise, (able to, (armor), suffer to) bear(-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honorable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, x needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, + swear, take (away, up), x utterly, wear, yield.

Exceed 4052 – περισσεύω perisseuo, per-is-syoo'-o; from 4053; **to superabound (in quantity or quality), be in excess, be superfluous; also** (transitively) **to cause to superabound or excel:** — (Translated in King James Version as) (make, more) abound, (have, have more) abundance (be more) abundant, be the better, enough and to spare, exceed, excel, increase, be left, redound, remain (over and above).

Except 3362 – ἐὰν μή ean me, eh-an' may; i.e. 1437 and 3361; **if not, i.e. unless:** — (Translated in King James Version as) x before, but, except, if, no, (if, + whosoever) not

Excess 192 – ἀκρασία akrasia, ak-ras-ee'-a; from 193; **want of self-restraint:** — (Translated in King James Version as) excess, incontinency.

Exchange 465 – ἀντάλλαγμα antallagma, an-tal'-ag-mah; from a compound of 473 and 236; **an equivalent or ransom:** — (Translated in King James Version as) in exchange.

Excusing 626 – ἀπολογέομαι *apologeomai*, *ap-ol-og-eh'-om-ahee*; middle voice from a compound of 575 and 3056; **to give an account (legal plea) of oneself, i.e. exculpate (self)**: — (Translated in King James Version as) answer (for self), make defence, excuse (self), speak for self

Expounded 1329 – διερμηνεύω *diermeneuo*, *dee-er-main-yoo'-o*; from 1223 and 2059; **to explain thoroughly**, by implication, **to translate**: — (Translated in King James Version as) expound, interpret(-ation).

Expounded 1620 – ἐκτίθημι *ektithemi*, *ek-tith'-ay-mee*; from 1537 and 5087; **to expose**; figuratively, **to declare**: — (Translated in King James Version as) cast out, expound.

Extortion 724 – ἄρπαγή *harpagē*, *har-pag-ay'*; from 726; **pillage** (properly abstract): — (Translated in King James Version as) extortion, ravening, spoiling.

Extortioners 727 – ἄρπαξ *harpax*, *har'-pax*; from 726; **rapacious**: — (Translated in King James Version as) extortion, ravening.

726 – ἄρπάζω *harpazo*, *har-pad'-zo*; from a derivative of 138; **to seize** (in various applications): — (Translated in King James Version as) catch (away, up), pluck, pull, take (by force).

138 – αἰρέομαι *haireomai*, *hahee-reh'-om-ahee*; probably akin to 142; **to take for oneself, i.e. to prefer**: — (Translated in King James Version as) choose. Some of the forms are borrowed from a cognate ἔλλομαι *hellomai* which is otherwise obsolete.

Thayer's Greek Lexicon 727 (partial information) – *rapacious, ravenous*: Matt. 7:15; Luke 18:11; as a substantive, *a robber, an extortioner*:

Rapacious - Inordinately greedy; predatory

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Fail 4098 – πίπτω *pipto*, *pip'-to*, a reduplicated and contracted form of πέτω *peto*, *pet'-o*; (which occurs only as an alternate in certain tenses); probably akin to 4072 **through the idea of alighting; to fall** (literally or figuratively): — (Translated in King James Version as) fail, fall (down), light on.

Faith 4102 – πίστις *pistis* *pis'-tis* from πείθω *peitho* 3982; **persuasion**, i.e. **credence**; **moral conviction** (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, **constancy in such profession**; by extension, **the system of religious (Gospel) truth itself**:-- (Translated in King James Version as) assurance, belief, believe, faith, fidelity.

3982 – πείθω *peitho* *pi'-tho* a primary verb; **to convince** (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, **to assent** (to evidence or authority), **to rely** (by inward certainty):-- (Translated in King James Version as) agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

Thayer's Greek Lexicon 4102 (partial information) –

1. *conviction* of the truth of anything;
 - a. when it relates to God, *pistis is the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ,*
 - b. in reference to Christ, it denotes *a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God, faith in God of which Jesus Christ is the author.*
 - c. universally, *the religious belief of Christians; with the predominant idea of trust (or confidence) whether in God or in Christ, springing from faith in the same: to trust in God, to be healed, awakened through him, of trust in the promises of God, faith which relies on God who grants the forgiveness of sins to the penitent*

fidelity, faithfulness, i.e. the character of one who can be relied on: of one who keeps his promises

Assent - to agree or concur, to give in, concede.

Faithful 4103 – πιστός *pistos*, *pis-tos'*; from 3982; objectively, **trustworthy**; subjectively, **trustful**: — (Translated in King James Version as) believe(-ing, -r), faithful(-ly), sure, true.

3982 – πείθω *peitho*, *pi'-tho*; a primary verb; **to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means);** reflexively or passively, **to assent (to evidence or authority), to rely (by inward certainty):** — (Translated in King James Version as) agree, assure, believe, have confidence, be (wax) confident, make friend, obey, persuade, trust, yield.

Assent - to agree or concur, to give in, concede.

Fall 4417 – πταίω *ptaiō*, *ptah'-yo*; a form of 4098; **to trip, i.e. (figuratively) to err, sin, fail (of salvation):** — (Translated in King James Version as) fall, offend, stumble.

Fallen asleep 2837 – κοιμάω *koimao*, *koy-mah'-o*; from 2749; **to put to sleep, i.e. (passively or reflexively) to slumber;** figuratively, **to de cease:** — (Translated in King James Version as) (be a-, fall a-, fall on) sleep, be dead.

False Prophets 5578 – ψευδοπροφήτης *pseudoprophetes*, *psyoo-dop-rof-ay'-tace*; from 5571 and 4396; **a spurious prophet, i.e. pretended foreteller or religious impostor:** — (Translated in King James Version as) false prophet.

4396 – προφήτης *prophetes*, *prof-ay'-tace*; from a compound of 4253 and 5346; **a foreteller ("prophet");** by analogy, **aninspired speaker;** by extension, **a poet:** — (Translated in King James Version as) prophet.

5571 – ψευδής *pseudes*, *psyoo-dace'*; from 5574; **untrue, i.e. erroneous, deceitful, wicked:** — (Translated in King James Version as) false, liar.

False Witness 5575 – ψευδομάρτυρ *pseudomartur*, *psyoo-dom-ar'-toor*; from 5571 and a kindred form of 3144; a **spurious witness**, i.e. **bearer of untrue testimony**: — (Translated in King James Version as) false witness.

5571 – ψευδής *pseudes*, *psyoo-dace'*; from 5574; **untrue**, i.e. **erroneous, deceitful, wicked**: — (Translated in King James Version as) false, liar.

Spurious – not real, authentic, or true; false, bogus, counterfeit; of illegitimate birth.

Famine 3042 – λιμός *limos*, *lee-mos'*; probably from 3007 (**through the idea of destitution**); a **scarcity of food**: — (Translated in King James Version as) dearth, famine, hunger.

Father 3962 – πατήρ *pater*, *pat-ayr'*; apparently a primary word; a **“father”** (literally or figuratively,): — (Translated in King James Version as) father, parent.

Fearful 1169 – δειλός *deilos*, *di-los'*; from δέος *deos* (**dread**); **timid**, i.e. (by implication) **faithless**: — (Translated in King James Version as) fearful.

Thayer's Greek Lexicon 1169 (partial information) – (*deidō* to fear), *timid, fearful*: of Christians who through cowardice give way under persecutions and **apostatize**.

Apostatize - to commit apostasy

Apostasy - a total desertion of or departure from one's religion, principles, party, cause, etc.

Few 3641 – ὀλίγος *oligos*, *ol-ee'-gos*; of uncertain affinity; **puny (in extent, degree, number, duration or value)**; especially neuter (adverbially) **somewhat**: — (Translated in King James Version as) + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

Fiery 5135 – נֹר *nuwr*, *noor*; (Aramaic) from an unused root (corresponding to that of 5216) **meaning to shine; fire**: — (Translated in King James Version as) fiery, fire.

5216 – נִיר *niyr*, *neer*; or נִר *nir*, *neer*; also נִיר *neyr*, *nare*; or נִר *ner*, *nare*; or (feminine) נִרָה *nerah*, *nay-raw'*; from a primitive root (see 5214; 5135) properly, meaning to glisten; a lamp (i.e. the burner) or light (literally or figuratively): — (Translated in King James Version as) candle, lamp, light.

Find 2147– εὕρισκω *heurisko*, *hyoo-ris'-ko*, a prolonged form of a primary εὑρω *heuro*, *hyoo'-ro*, which (together with another cognate form) εὐρέω *heureo*, *hyoo-reh'-o*; is used for it in all the tenses except the present and imperfect **to find** (literally or figuratively): — (Translated in King James Version as) find, get, obtain, perceive, see.

Thayer's Greek Lexicon 2147 (partial information) – to *find*; i.e.

1. properly, *to come upon, hit upon, to meet with*; a. after searching, *to find a thing sought*
2. tropically, *to find by inquiry, thought, examination, scrutiny, observation, hearing; to find out by practice and experience*, i.e. *to see, learn, discover, understand*: *to be found*, i.e. *to be seen, be present*:
3. Middle, as in Greek writings, *to find for oneself, to acquire, get, obtain, procure*

Fire 4442 – **פֹּר pur**, *poor*; a primary word; “fire” (literally or figuratively, **especially, lightning**): — (Translated in King James Version as) fiery, fire.

Fire 5135 – **נֹר nuwr**, *noor*; (Aramaic) from an unused root (corresponding to that of 5216) **meaning to shine; fire**:— (Translated in King James Version as) fiery, fire.

5216 – **נִיר niyr**, *neer*; or **נִר nir**, *neer*; also **נִיר neyr**, *nare*; or **נִר ner**, *nare*; or (feminine) **נִרָה nerah**, *nay-raw*; from a primitive root (see 5214; 5135) properly, meaning to glisten; a lamp (i.e. the burner) or light (literally or figuratively):— (Translated in King James Version as) candle, lamp, light.

Firstfruits 536 – **ἀπαρχή aparche**, *ap-ar-khay*; from a compound of 575 and 756; **a beginning of sacrifice, i.e. the (Jewish) first-fruit** (figuratively): — (Translated in King James Version as) first-fruits.

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

756 – **ἀρχομαι archomai**, *ar’-khom-ahee*; middle voice of 757 (**through the implication, of precedence**); **to commence (in order of time)**: — (Translated in King James Version as) (rehearse from the) begin(-ning).

Flesh 4561 – **σάρξ sarx**, *sarx*; probably from the base of 4563; **flesh (as stripped of the skin), i.e. (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred), or (by implication) human nature (with its frailties (physically or morally) and passions), or (specially), a human being (as such)**: — (Translated in King James Version as) carnal(-ly, + -ly minded), flesh(-ly).

Followed 190 – **ἀκολουθέω akoloutheo**, *ak-ol-oo-theh’-o*; from 1 (as a particle of union) and **κέλευθος keleuthos (a road)**; properly, **to be in the same way with, i.e. to accompany (specially, as a disciple)**: — (Translated in King James Version as) follow, reach.

Foolish 801 – **ἀσύνετος asunetos**, *as-oon’-ay-tos*; from 1 (as a negative particle) and 4908; **unintelligent**; by implication, **wicked**: — (Translated in King James Version as) foolish, without understanding.

Foolish 3474 – **μωρός moros**, *mo-ros*; probably from the base of 3466; **dull or stupid (as if shut up), i.e. heedless, (morally) blockhead**, (apparently) **absurd**: — (Translated in King James Version as) fool(-ish, x -ishness).

Fools 453 – **ἀνόητος anoetos**, *an-o’-ay-tos*; from 1 (as a negative particle) and a derivative of 3539; **unintelligent**; by implication, **sensual**: — (Translated in King James Version as) fool(-ish), unwise.

Fools 3471 – **μωραίνω moraino**, *mo-rah’-ee-no*; from 3474; **to become insipid**; figuratively, **to make (passively, act) as a simpleton**: — (Translated in King James Version as) become fool, make foolish, lose savour.

Fools 3474 – μωρός *moros*, *mo-ros'*; probably from the base of 3466; **dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd**: — (Translated in King James Version as) fool(-ish, x -ishness).

Forbearance 463 – ἀνοχή *anochē*, *an-okh-ay'*; from 430; **self-restraint, i.e. tolerance**: — (Translated in King James Version as) forbearance.

430 – ἀνέχομαι *anechomai*, *an-ekh'-om-ahee*; middle voice from 303 and 2192; **to hold oneself up against, i.e. (figuratively) put up with**: — (Translated in King James Version as) bear with, endure, forbear, suffer.

Forbid 2967 – κωλύω *koluo*, *ko-loo'-o*; from the base of 2849; **to estop, i.e. prevent (by word or act)**: — (Translated in King James Version as) forbid, hinder, keep from, let, not suffer, withstand.

Force 726 – ἄρπάζω *harpazo*, *har-pad'-zo*; from a derivative of 138; **to seize** (in various applications): — (Translated in King James Version as) catch (away, up), pluck, pull, take (by force).

138 – αἰρέομαι *haireomai*, *hahee-reh'-om-ahee*; probably akin to 142; **to take for oneself, i.e. to prefer**: — (Translated in King James Version as) choose. Some of the forms are borrowed from a cognate ἔλλομαι *hellomai* which is otherwise obsolete.

Forgavest 5375 – נָסָא *nasa'*, *naw-saw'*; or נָצַח *naḥah* (Psalm 4 : 6 (7)), *naw-saw'*; a primitive root; **to lift**, in a great variety of applications, literal and figurative, absol. and rel. (as follows):— (Translated in King James Version as) accept, advance, arise, (able to, (armor), suffer to) bear(-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honorable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, x needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, + swear, take (away, up), x utterly, wear, yield.

Forgive 863 – ἀφίημι *aphiemi*, *af-ee'-ay-mee*; from 575 and ἵημι *hiemi* (**to send**; an intensive form of εἶμι *eimi*, **to go**); **to send forth**, in various applications (as follow): — (Translated in King James Version as) cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Forgiven 5375 – נָסָא *nasa'*, *naw-saw'*; or נָצַח *naḥah* (Psalm 4 : 6 (7)), *naw-saw'*; a primitive root; **to lift**, in a great variety of applications, literal and figurative, absol. and rel. (as follows):— (Translated in King James Version as) accept, advance, arise, (able to, (armor), suffer to) bear(-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honorable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, x needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, + swear, take (away, up), x utterly, wear, yield.

Form 5179 – τύπος *tupos*, *too'-pos*; from 5180; **a die (as struck), i.e. (by implication) a stamp or scar**; by analogy, **a shape, i.e. a statue**, (figuratively) style or resemblance; specially, a sampler ("type"), i.e. a model (for imitation) or instance (for warning): —(Translated in King James Version as) en-(ex-)ample, fashion, figure, form, manner, pattern, print.

Fornication 4202 – πορνεία *porneia*, *por-ní'-ah*; from 4203; harlotry (including adultery and incest); figuratively, **idolatry**: — (Translated in King James Version as) fornication.

4203 – πορνεύω *porneuo*, *porn-yoo'-o*; from 4204; to act the harlot, i.e. (literally) **indulge unlawful lust (of either sex)**, or (figuratively) **practise idolatry**: — (Translated in King James Version as) commit (fornication).

Fornicators 4205 – πόρνος *pornos*, *por'-nos*; from πέρνημι *pernemi* (to sell; akin to the base of 4097); a (male) prostitute (as **venal**), i.e. (by analogy) a **debauchee (libertine)**: — (Translated in King James Version as) fornicator, whoremonger.

Thayer's Greek Lexicon 4205 (partial information) – a man who prostitutes his body to another's lust for hire, a male prostitute; a man who indulges in unlawful sexual intercourse, a fornicator.

Debauchee – a person addicted to excessive sexual and sensual indulgences

Libertine – a person devoid of most moral principles and restraints

Venal – willing to sell one's influence; open to bribery; corruptible, lawless

Founded 2311 – θεμελιόω *themelioo*, *them-el-ee-o'-o*; from 2310; to lay a basis for, i.e. (literally) **erect**, or (figuratively) **consolidate**: — (Translated in King James Version as) (lay the) found(-ation), ground, settle.

2310 – θεμέλιος *themelios*, *them-el'-ee-os*; from a derivative of 5087; something put down, i.e. a **substruction (of a building, etc.)**, (literally or figuratively): — (Translated in King James Version as) foundation.

Fountain 4077 – πηγή *pege*, *pay-gay'*; probably from 4078 (through the idea of gushing **plumply**); a fount (literally or figuratively), i.e. **source or supply (of water, blood, enjoyment) (not necessarily the original spring)**: — (Translated in King James Version as) fountain, well.

Plumply – without reserve; fully, roundly

Free 1658 – ἐλεύθερος *eleutheros*, *el-yoo'-ther-os*; probably from the alternate of 2064; **unrestrained (to go at pleasure)**, i.e. (as a citizen) **not a slave (whether freeborn or manumitted)**, or (genitive case) **exempt (from obligation or liability)**: — (Translated in King James Version as) free (man, woman), at liberty.

Free 1659 – ἐλευθερόω *eleutheroo*, *el-yoo-ther-o'-o*; from 1658; to liberate, i.e. (figuratively) to exempt (from moral, ceremonial or mortal liability): — (Translated in King James Version as) deliver, make free.

Thayer's Greek Lexicon 1659 (partial information) – to make free, set at liberty: from the dominion of sin, one from another's control, to liberate from bondage, that we might be possessors of liberty.

Freely 1432 – δωρεάν *dorean*, *do-reh-an'*; accusative case of 1431 as adverb; **gratuitously** (literally or figuratively): — (Translated in King James Version as) without a cause, freely, for naught, in vain.

Gratuitously – without charge or payment; without being earned; freely; without a reason or justification

Fruit 2590 – καρπός *karpos*, *kar-pos'*; probably from the base of 726; **fruit (as plucked)**, literally or figuratively: — (Translated in King James Version as) fruit.

Fulfill(ed) 4137 – πληρώω *plērōō*, play-ro'-o; from 4134; **to make replete**, i.e. (literally) **to cram (a net)**, **level up (a hollow)**, **or** (figuratively) **to furnish (or imbue, diffuse, influence)**, **satisfy, execute (an office)**, **finish (a period or task)**, **verify (or coincide with a prediction)**, **etc.**:— (Translated in King James Version as) accomplish, × after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

[Thayer's Greek Lexicon](#) **4137** (partial information) – to make full, to fill, to fill up; to cause to abound, to furnish or supply liberally; I abound, I am liberally supplied; to flood; to fill, diffuse throughout one's soul; to render full, i. e. to complete; to perfect, consummate; to make complete in every particular; to render perfect; to carry through to the end, to accomplish, carry out; to carry into effect, bring to realization, realize; to perform, execute; to bring to pass, ratify, accomplish.

Fulfilled 1096 – γίνομαι *gínomai*, ghin'-om-ahee; a prolongation and middle voice form of a primary verb; **to cause to be ("gen"-erate)**, i.e. (reflexively) **to become (come into being)**, **used with great latitude** (literal, figurative, intensive, etc.):— (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, × soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

G/

Garnish 2885 – κοσμέω *kosmeo*, *kos-meh'-o*; from 2889; **to put in proper order, i.e. decorate** (literally or figuratively); **specially, to snuff (a wick)**: — (Translated in King James Version as) adorn, garnish, trim.

2889 – κόσμος *kosmos*, *kos'-mos*; probably from the base of 2865; **orderly arrangement, i.e. decoration**; by implication, **the world (in a wide or narrow sense, including its inhabitants)**, literally or figuratively (**morally**): — (Translated in King James Version as) adorning, world.

Gate 4439 – πύλη *pule*, *poō'-lay*; apparently a primary word; **a gate, i.e. the leaf or wing of a folding entrance** (literally or figuratively): — (Translated in King James Version as) gate.

Gates 4440 – πυλών *pulon*, *poō-lone'*; from 4439; **a gate-way, door-way of a building or city**; by implication, **a portal or vestibule**: — (Translated in King James Version as) gate, porch.

4439 – πύλη *pule*, *poō'-lay*; apparently a primary word; **a gate, i.e. the leaf or wing of a folding entrance** (literally or figuratively): — (Translated in King James Version as) gate.

Gates 8179 – שַׁעַר *sha'ar*, *shah'-ar*; from 8176 in its original sense; **an opening, i.e. door or gate**:— (Translated in King James Version as) city, door, gate, port (x -er).

Gave, Give, Given 1325 – δίδωμι *didomi*, *did'-o-mee*; a prolonged form of a primary verb (which is used as an alternative in most of the tenses); **to give** (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection): — (Translated in King James Version as) adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

Generation 1074 – γενεά *genea*, *ghen-eh-ah'*; from (a presumed derivative of) 1085; **a generation**; by implication, **an age (the period or the persons)**: — (Translated in King James Version as) age, generation, nation, time.

1085 – γένος *genos*, *ghen'-os*; from 1096; **“kin”** (abstract or concrete, literal or figurative, individual or collective): — (Translated in King James Version as) born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

Generation 1081 – γέννημα *gennema*, *ghen'-nay-mah*; from 1080; **offspring**; by analogy, **produce** (literally or figuratively): — (Translated in King James Version as) fruit, generation.

1080 – γεννάω *gennao*, *ghen-nah'-o*; from a variation of 1085; **to procreate (properly, of the father, but by extension of the mother)**; figuratively, **to regenerate**: — (Translated in King James Version as) bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.

Regenerate - to renew, reform, re-create, reconstruct, or make over

Gentile 1672 – Ἕλλην *Hellen*, *hel'-lane*; from 1671; **a Hellen (Grecian) or inhabitant of Hellas**; by extension **a Greek-speaking person, especially a non-Jew**: — (Translated in King James Version as) Gentile, Greek.

Gentiles 1484 – ἔθνος *ethnos*, *eth'-nos*; probably from 1486; **a race (as of the same habit), i.e. a tribe**; specially, **a foreign (non-Jewish) one (usually, by implication, pagan)**: — (Translated in King James Version as) Gentile, heathen, nation, people.

Giants 7497 – רָפָא *rapha'*, *raw-faw'*; or רָפַח *raphah*, *raw-faw'*; from 7495 in the sense of invigorating; **a giant**:— (Translated in King James Version as) giant, Rapha, Rephaim(-s).

7495 – רָפָא *rapha'*, *raw-faw'*; or רָפַח *raphah*, *raw-faw'*; a primitive root; properly, **to mend (by stitching), i.e. (figuratively) to cure**:— (Translated in King James Version as) cure, (cause to) heal, physician, repair, x thoroughly, make whole.

Gift 1435 – δῶρον *doron*, *do'-ron*; **a present; specially, a sacrifice**: — (Translated in King James Version as) gift, offering.

Gift 5486 – χάρισμα *charisma*, *khar'-is-mah*; from 5483; **a (divine) gratuity, i.e. deliverance (from danger or passion)**; (specially), **a (spiritual) endowment, i.e. (subjectively) religious qualification, or (objectively) miraculous faculty**: — (Translated in King James Version as) (free) gift.

Gratuity - something given, over and above compensation due for service

Glory 1391 – δόξα **doxa**, *dox'-ah*; from the base of 1380; **glory (as very apparent)**, in a wide application (literal or figurative, objective or subjective): — (Translated in King James Version as) dignity, glory(-ious), honour, praise, worship.

1380 – δοκέω **dokeo**, *dok-eh'-o*; a prolonged form of a primary verb, δόκω **doko** (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; **to think**; by implication, **to seem (truthfully or uncertainly)**: — (Translated in King James Version as) be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

Thayer's Greek Lexicon 1391 (partial information) –

- *opinion, judgment, view*:
- *opinion, estimate*, whether good or bad, concerning some one; but in secular writings generally, in the sacred writings always, *good opinion* concerning one, and as resulting from that, *praise, honor, glory*;
- As a translation of the Hebrew *kābôd*, in a use foreign to Greek writing, *splendor, brightness*;
- used of the heavenly brightness, by which God was conceived of as surrounded, and by which heavenly beings were surrounded when they appeared on earth,
- *magnificence, excellence, preeminence, dignity, grace*:
- *majesty*; a. that which belongs to God; and a. the kingly majesty which belongs to him as the supreme ruler;... b. majesty which belongs to Christ; and α. the kingly majesty of the Messiah, to which belongs his kingly state, the splendor of His external appearance,...*the majesty (glory) of angels, as apparent in their exterior brightness*,
- *most glorious condition, most exalted state*; a. of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth (where he is said to have been in the same condition before his incarnation, and even before the beginning of the world); the body in which his glorious condition is manifested,
- b. *the glorious condition of blessedness into which it is appointed and promised that true Christians shall enter after their Saviour's return from heaven*:

Glory 3367 – יָקָר **yqar**, *yek-awr'*; (Aramaic) corresponding to 3366:— (Translated in King James Version as) glory, honour.

3366 – יָקָר **yqar**, *yek-awr'*; from 3365; **value, i.e. (concretely) wealth**; abstractly, **costliness, dignity**:— (Translated in King James Version as) honour, precious (things), price.

Glory 3519 – כְּבוֹד **kabowd**, *kaw-bode'*; rarely כָּבוֹד **kabod**, *kaw-bode'*; from 3513; properly, **weight**, but only figuratively in a good sense, **splendor or copiousness**: — (Translated in King James Version as) glorious(-ly), glory, honour(-able).

Copiousness – abundance, bountifulness, full supply, plenty

Go In 1525 – εἰσερχομαι **eiserchomai**, *ice-er'-khom-ahee*; from 1519 and 2064; **to enter** (literally or figuratively): — (Translated in King James Version as) x arise, come (in, into), enter in(-to), go in (through).

Thayer's Greek Lexicon 1525 (partial information) – *to go or come into or in; to enter*;

1. properly, of men and of animals: followed by *eis* with specification of the place ... as into a house, into a city, and often without specification of place — when mention of it has already been made, to enter the kingdom of God (compared to a palace) through the gate, by entering to come under the roof, i.e. enter my house, usually denotes one's whole mode of living and acting,
2. Metaphorically used, a. of entrance into any condition, state of things, society, employment:

God, Gods 430 – אֱלֹהִים *'elohiym, el-o-heem'*; plural of 433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative:— (Translated in King James Version as) angels, x exceeding, God (gods)(-dess, -ly), x (very) great, judges, x mighty.

433 – אֱלֹהִי *'elowahh, el-o'-ah*; rarely (shortened) אֱלֹהִי *'eloahh, el-o'-ah*} probably prolonged (emphat.) from 410; a deity or the Deity:— (Translated in King James Version as) God, god.

God(s) 2316 – θεός *theos, theh'-os*; of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very:— (Translated in King James Version as) x exceeding, God, god(-ly, -ward).

GOD 3069 – יְהוָה *Yhwh; Y'hôvih, yeh-ho-vee'*; a variation of 3068 (used after 136, and pronounced as 430, in order to prevent the repetition of the same sound, since elsewhere 3068 is pronounced as 136):— (Translated in King James Version as) God.

136 – אֲדֹנָי *'Adonay, ad-o-noy'*; am emphatic form of 113; the Lord (used as a proper name of God only):— (Translated in King James Version as) (my) Lord.

113 – אֲדֹנָי *'adown, aw-done'*; or (shortened) אֲדֹנָי *'adon, aw-done'*; from an unused root (meaning to rule); sovereign, i.e. controller (human or divine):— (Translated in King James Version as) lord, master, owner. Compare also names beginning with "Adoni-."

430 – אֱלֹהִים *'elohiym, el-o-heem'*; plural of 433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative:— (Translated in King James Version as) angels, x exceeding, God (gods)(-dess, -ly), x (very) great, judges, x mighty.

Godhead 2305 – θεϊότης *theiotes, thi-at'-ace*; from 2304; divinity (abstractly): — godhead.

2304 – θεῖος *theios, thi'-os*; from 2316; godlike (neuter as noun, divinity): — (Translated in King James Version as) divine, godhead.

2316 – θεός *theos, theh'-os*; of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very:— (Translated in King James Version as) x exceeding, God, god(-ly, -ward).

Godliness 2150 – εὐσέβεια *eusebeia, yoo-seb'-i-ah*; from 2152; piety; specially, the gospel scheme: — (Translated in King James Version as) godliness, holiness.

2152 – εὐσεβής *eusebes*, *yoo-seb-ace*; from 2095 and 4576; **well-reverent, i.e. pious**: — (Translated in King James Version as) devout, godly.

Piety – devotion and reverence to God, parents and family; respect, goodness, faithfulness, virtue

Good 18 – ἀγαθός *agathos*, *ag-ath-os*; a primary word; **“good” (in any sense, often as noun)**: — (Translated in King James Version as) benefit, good(-s, things), well.

Goodness 5543 – χρηστός *chrestos*, *khra-se-tos*; from 5530; **employed, i.e. (by implication) useful (in manner or morals)**: — (Translated in King James Version as) better, easy, good(-ness), gracious, kind.

Goodness 5544 – χρηστότης *chrestotes*, *khay-stot'-ace*; from 5543; **usefulness, i.e. morally, excellence (in character or demeanor)**: — (Translated in King James Version as) gentleness, good(-ness), kindness.

Gospel 2098 – εὐαγγέλιον *euaggelion*, *yoo-ang-ghel'-ee-on*; from the same as 2097; **a good message, i.e. the gospel**: — (Translated in King James Version as) gospel.

2097 – εὐαγγελίζω *euaggelizo*, *yoo-ang-ghel-id'-zo*; from 2095 and 32; **to announce good news (“evangelize”) especially the gospel**: — (Translated in King James Version as) declare, bring (declare, show) glad (good) tidings, preach (the gospel).

Grace 5485 – χάρις *charis*, *khar'-ece*; from 5463; **graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude)**: — (Translated in King James Version as) acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

5463 – χαίρω *chairo*, *khah'-ee-ro*; a primary verb; **to be “cheer”ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well**: — (Translated in King James Version as) farewell, be glad, God speed, greeting, hall, joy(-fully), rejoice.

Thayer's Greek Lexicon 5485 (partial information) –

1. properly, that which affords joy, pleasure, delight, *sweetness, charm, loveliness*: grace of speech
2. *good-will, loving-kindness, favor*:

Gratify – to make happy, give pleasure to, accommodate, satisfy, delight, indulge, humor
to give pleasure to (a person or persons) by satisfying desires or humoring inclinations or feelings:
to satisfy; indulge; humor, as one's desires or appetites.
Obsolete. to reward; remunerate

Graves 3419 – μνημεῖον *mnemeion*, *mnay-mi'-on*; from 3420; **a remembrance, i.e. cenotaph (place of interment)**: — (Translated in King James Version as) grave, sepulchre, tomb.

3420 – μνήμη *mneme*, *mnay'-may*; from 3403; **memory**: — (Translated in King James Version as) remembrance.

Cenotaph - a monument erected in memory of a deceased person; a memorial.

Great 3173 – μέγας *megas*, *meg'-as*; (including the prolonged forms, feminine megale, plural megaloi, etc.; compare also 3176, 3187); **big** (*literally or figuratively*, in a very wide application): — (Translated in King James Version as) (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, x to years.

Greater 4055 – περισσότερος *perissoteros*, *per-is-sot'-er-os*; comparative of 4053; **more superabundant** (*in number, degree or character*): — (Translated in King James Version as) more abundant, greater (much) more, overmuch.

Grievous to be borne 1419 – δυσβάστακτος *dusbastaktos*, *doos-bas'-tak-tos*; from 1418 and a derivative of 941; **oppressive**: — (Translated in King James Version as) grievous to be borne.

Guide(s) 3595 – ὁδηγός *hodegos*, *hod-ayg-os'*; from 3598 and 2233; a **conductor** (*literally or figuratively* (teacher)): — (Translated in King James Version as) guide, leader.

Guile 7423 – ἡμιγῆ *rmayah*, *rem-ee-yaw'*; from 7411; **remissness**, **treachery**: — (Translated in King James Version as) deceit(-ful, -fully), false, guile, idle, slack, slothful.

Remissness (synonyms) – forgetfulness, heedlessness, inattentiveness, laxity, disregard

Guilty 3784 – ὀφείλω *opheilo*, *of-i'-lo*, or (in certain tenses), its prolonged form

ὀφειλέω *opheileo*, *of-i-leh'-o*; probably from the base of 3786 (through the idea of accruing); to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty: — (Translated in King James Version as) behave, be bound, (be) debt(-or), (be) due(-ty), be guilty (indebted), (must) need(-s), ought, owe, should.

H/

Hardly 1423 – δυσκόλως *duskolos*, *doos-kol'-oce*; adverb from 1422; **impracticably**: — (Translated in King James Version as) hardly.

Hardness 4643 – σκληρότης *sklerotes*, *sklay-rot'-ace*; from 4642; **callousness**, **i.e.** (*figuratively*) **stubbornness**: — (Translated in King James Version as) hardness.

4642 – σκληρός *skleros*, *sklay-ros'*; from the base of 4628; **dry**, **i.e. hard or tough** (*figuratively, harsh, severe*): — (Translated in King James Version as) fierce, hard.

Callousness – the quality of being Cold-heartedness, Hard-heartedness, Cruelty, insensitive, indifferent, or unsympathetic.

Hate(d), Hateth 3404 – μισέω *miseo*, *mis-eh'-o*; from a primary μῖσος *misos* (**hatred**); **to detest** (*especially to persecute*); by extension, **to love less**: — (Translated in King James Version as) hate(-ful).

Haters of God 2319 – θεοστυγής *theostuges*, *thel-os-too-gace'*; from 2316 and the base of 4767; **hateful to God**, **i.e. impious**: — (Translated in King James Version as) hater of God.

2316 – θεός *theos*, *theh'-os*; of uncertain affinity; **a deity, especially (with 3588) the supreme Divinity**; figuratively, **a magistrate; by Hebraism, very**: — (Translated in King James Version as) x exceeding, God, god(-ly, -ward).

4767 – στυγνήτός *stugnetos*, *stoog-nay-tos'*; from a derivative of an obsolete apparently primary στύγω *stugo* (**to hate**); **hated, i.e. odious**: — (Translated in King James Version as) hateful.

Head 7218 – ראש *ro'sh*, *roshe*; from an unused root apparently meaning **to shake; the head (as most easily shaken), whether literal or figurative** (in many applications, **of place, time, rank, etc.**):— (Translated in King James Version as) band, beginning, captain, chapter, chief(-est place, man, things), company, end, x every (man), excellent, first, forefront, ((be-))head, height, (on) high(-est part, (priest)), x lead, x poor, principal, ruler, sum, top.

Hearers 202 – ἀκροατής *akroates*, *ak-ro-at-ace'*; from ἀκροάομαι *akroaomai* (to listen; apparently an intensive of 191); **a hearer (merely)**: — (Translated in King James Version as) hearer.

Heareth 191 – ἀκούω *akouo*, *ak-oo'-o*; a primary verb; **to hear (in various senses)**: — (Translated in King James Version as) give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

Thayer's Greek Lexicon **191** (partial information) –

I. absolutely

1. *to be endowed with the faculty of hearing* (not deaf):

2. *to attend to* (use the faculty of hearing), *consider* what is or has been said.

3. tropically, *to understand, perceive the sense of what is said*:

II. with an object

1. *akouō ti, to hear something*; a. to perceive by the ear what is announced in one's presence (*to hear* immediately):

2. *akouein* is not joined with the genitive of the object unless one hear the person or thing with his own ears

a. with the genitive of a person; simply; α. *to perceive anyone's voice*:

Heaven 3772 – οὐρανός *ouranos*, *oo-ran-os'*; perhaps from the same as 3735 (**through the idea of elevation**); **the sky**; by extension, **heaven (as the abode of God)**; by implication, **happiness, power, eternity**; specially, **the Gospel (Christianity)**:— (Translated in the King James Version as) air, heaven(-ly), sky.

Heavy 926 – βαρύς *barus*, *bar-ooce'*; from the same as 922; **weighty, i.e. (fig) burdensome, grave**: — (Translated in King James Version as) grievous, heavy, weightier.

Hell 86 – ᾅδης *haidēs*, *hah'-dace*; from 1 (as negative particle) and 1492; properly, **unseen, i.e. "Hades" or the place (state) of departed souls**: — (Translated in King James Version as) grave, hell.

Hell 1067 – γέεννα *geena*, *gheh'-en-nah*; of Hebrew origin (H1516 and H2011); **valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment**: — (Translated in King James Version as) hell.

Hid 3680 – כָּסָה *kaṣah*, *kaw-saw'*; a primitive root; properly, **to plump, i.e. fill up hollows**; by implication, **to cover (for clothing or secrecy)**:— (Translated in King James Version as) clad self, close, clothe, conceal, cover (self), (flee to) hide, overwhelm.

Highway 4546 – מַעְלֵל *mçillah*, *mes-il-law'*; from 5549; **a thoroughfare (as turnpiked)**, literally or figuratively; specifically **a viaduct, a staircase**: — (Translated in King James Version as) causeway, course, highway, path, terrace.

Holden 2902 – κρατέω *krateo*, *krat-eh'-o*; from 2904; **to use strength, i.e. seize or retain** (literally or figuratively): — (Translated in King James Version as) hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

Holiness 38 – ἁγιασμός *hagiasmos*, *hag-ee-as-mos'*; from 37; properly, **purification, i.e. (the state) purity**; concretely (by Hebraism) **a purifier**: — (Translated in King James Version as) holiness, sanctification.

Holiness 42 – ἁγιωσύνη *hagiosune*, *hag-ee-o-soo'-nay*; from 40; **sacredness** (i.e. properly, the quality): — (Translated in King James Version as) holiness.

Holy 40 – ἅγιος *hagios*, *hag'-ee-os*; from ἅγος *hagos* (**an awful thing**) (compare 53, 2282); **sacred (physically, pure, morally blameless or religious, ceremonially, consecrated)**: — (Translated in King James Version as) (most) holy (one, thin g), saint.

Thayer's Greek Lexicon 40 (partial information) –

- properly *reverend, worthy of veneration*: God, on account of his incomparable majesty, a. of things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned, specifically that part of the temple or tabernacle which is called 'the holy place,' the most hallowed portion of the temple, 'the holy of holies,' Jerusalem, on account of the temple there
- *set apart for God, to be, as it were, exclusively his*; Just as the Israelites claimed for themselves the title *hoi hagioi*, because God selected them from the other nations to lead a life acceptable to him and rejoice in his favor and protection, so this appellation is very often in the N.T. transferred to Christians, as those whom God has selected, that under the influence of the Holy Spirit they may be rendered, through holiness, partakers of salvation in the kingdom of God:
- of sacrifices and offerings; *prepared for God with solemn rite, pure, clean*
- in a moral sense, *pure, sinless, upright, holy*:

Awful – full of awe, awe inspiring; inspiring reverence or dread; extremely bad

Holy 6918 – קָדוֹשׁ *qadowsh*, *kaw-doshe'*; or קָדוֹשׁ *qadosh*, *kaw-doshe'*; from 6942; **sacred (ceremonially or morally)**; (as noun) **God (by eminence), an angel, a saint, a sanctuary**: — (Translated in King James Version as) holy (One), saint.

6942 – **שִׁדַּח** *qadash*, *kaw-dash'*; a primitive root; **to be** (causatively, **make, pronounce or observe as**) **clean** (**ceremonially or morally**):— (Translated in King James Version as) appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy(-er, place), keep, prepare, proclaim, purify, sanctify(-ied one, self), x wholly.

Holy One 2623 – **חַסִּיד** *chaṣiyd*, *khaw-seed'*; from **2616**; properly, **kind, i.e. (religiously) pious (a saint)**:— (Translated in King James Version as) godly (man), good, holy (one), merciful, saint, (un-)godly.

2616 – **חָסַד** *chaṣad*, *khaw-sad'*; a primitive root; properly, **perhaps to bow (the neck only** (compare **2603**) **in courtesy to an equal**), **i.e. to be kind**; also (by euphem. (compare **1288**), **but rarely**) **to reprove**: — (Translated in King James Version as) shew self merciful, put to shame.

Reprove - to criticize or correct; Reprimand, Rebuke, Admonish

Honour 5092 – **תִּמָּה** *time*, *tee-may'*; from **5099**; **a value, i.e. money paid, or** (concretely and collectively) **valuables**; **by analogy, esteem (especially of the highest degree), or the dignity itself**: — (Translated in King James Version as) honour, precious, price, some.

Hope 1679 – **אֵלְפִיזוּ** *elpizo*, *el-pid'-zo*; from **1680**; **to expect or confide**: — (Translated in King James Version as) (have, thing) hope(-d) (for), trust.

1680 – **אֵלְפִיז elpis**, *el-pece'*; from a primary **אֵלַפּוּ elpo** (**to anticipate, usually with pleasure**); **expectation** (abstractly or concretely) **or confidence**: — (Translated in King James Version as) faith, hope.

Confide - open your heart to; speak in confidence; confess, divulge, tell

Expect - to look forward to; anticipate, long for wait for

Horns 7162 – **קֶרֶן** *qeren*, *keh'-ren*; (Aramaic) corresponding to **7161**; **a horn** (literally **or for sound**):— (Translated in King James Version as) horn, cornet.

7161 – **קֶרֶן** *qeren*, *keh'-ren*; from **7160**; **a horn (as projecting)**; by implication, **a flask, cornet**; **by resembl. an elephant's tooth (i.e. ivory), a corner (of the altar), a peak (of a mountain), a ray (of light)**; figuratively, **power**:— (Translated in King James Version as) x hill, horn.

Hosts 6635 – **צָבָא** *tsaba'*, *tsaw-baw'*; or (feminine) **צַבָּאָה** *tsbadah*, *tseb-aw-aw'*; from **6633**; **a mass of persons** (or figuratively, **things**), **especially reg. organized for war (an army)**; by implication, a campaign, literally or figuratively (**specifically, hardship, worship**):— (Translated in King James Version as) appointed time, (+) army, (+) battle, company, host, service, soldiers, waiting upon, war(-fare).

House 3614 – **οἰκία** *oikia*, *oy-kee'-ah*; from **3624**; properly, **residence** (abstractly), **but usually** (concretely) **an abode** (literally or figuratively); by implication, **a family (especially domestics)**: — (Translated in King James Version as) home, house(-hold).

3624 – **οἶκος** *oikos*, *oy'-kos*; of uncertain affinity; **a dwelling** (**more or less extensive**, literal or figurative); by implication, **a family (more or less related**, literally or figuratively): — (Translated in King James Version as) home, house(-hold), temple.

House 3624 – οἶκος *oikos*, *oy'-kos*; of uncertain affinity; a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively): — (Translated in King James Version as) (Translated in King James Version as) home, house(-hold), temple.

Humble 5013 – ταπεινῶ *tapeinoō*, *tap-i-no'-o*; from 5011; to depress; figuratively, to humiliate (in condition or heart): — (Translated in King James Version as) abase, bring low, humble (self).

5011 – ταπεινός *tapeinos*, *tap-i-nos'*; of uncertain derivation; depressed, i.e. (figuratively) humiliated (in circumstances or disposition): — (Translated in King James Version as) base, cast down, humble, of low degree (estate), lowly.

Hypocrisy 5272 – ὑπόκρισις *hypokrisis*, *hoop-ok'-ree-sis*; from 5271; acting under a feigned part, i.e. (figuratively) deceit ("hypocrisy"): — (Translated in King James Version as) condemnation, dissimulation, hypocrisy.

5271 – ὑποκρίνομαι *hypokrinomai*, *hoop-ok-rin'-om-ahee*; middle voice from 5259 and 2919; to decide (speak or act) under a false part, i.e. (figuratively) dissemble (pretend): — (Translated in King James Version as) feign.

Hypocrites 5273 – ὑποκριτής *hypokrites*, *hoop-ok-ree-tace'*; from 5271; an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler ("hypocrite"): — (Translated in King James Version as) hypocrite.

Dissembler – disguise or hide one's true character or motives; an imposter, phony.

I/

Idolater(s) 1496 – εἰδωλολάτρης *eidololatres*, *i-do-lol-at'-race*; from 1497 and the base of 3000; an image- (servant or) worshipper (literally or figuratively): — (Translated in King James Version as) idolater.

1497 – εἶδωλον *eidolon*, *i'-do-lon*; from 1491; an image (i.e. for worship); by implication, a heathen god, or (plural) the worship of such: — (Translated in King James Version as) idol.

3000 – λατρεύω *latreuō*, *lat-ryoo'-o*; from λάτρις *latris* (a hired menial); to minister (to God), i.e. render religious homage: — (Translated in King James Version as) serve, do the service, worship(-per).

Thayer's Greek Lexicon 1496 (partial information) – i.e. a hireling, servant, slave), a worshipper of false gods, an idolater, (Tertullian *idololatres*); anyone, even a Christian, participant in any way in the worship of heathen; especially one who attends their sacrificial feasts and eats of the remains of the offered victims; a covetous man, as a worshipper of Mammon.

Thayer's Greek Lexicon 1497 (partial information) –

- in Greek writings from Homer down, *an image, likeness*, i.e. whatever represents the form of an object, either real or imaginary;
- used of the shades of the departed (in Homer), of apparitions, spectres, phantoms of the mind, etc.; in Biblical writings (*an idol*, i.e.):
- *the image of a heathen god*:
- *a false god*; to guard oneself from all manner of fellowship with heathen worship.

Heathen – an individual that do not accept or worship the God of Christianity, Islam, or Judaism; a pagan

Mammon – riches, possessions, or material wealth

Worship – to render religious reverence and homage to God; adoration, devotion

Ignorant 50 – **ἀγνοέω agnoeo**, *ag-no-eh'-o*; from 1 (as a negative particle) and 3539; **not to know (through lack of information or intelligence)**; by implication, **to ignore (through disinclination)**: — (Translated in King James Version as) (be) ignorant(-ly), not know, not understand, unknown.

Image 1504 – **εἰκών eikon**, *i-kone'*; from 1503; **a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance**: — (Translated in King James Version as) (be) image.

1503 – **εἶκω eiko**, *i'-ko*; apparently a primary verb (perhaps akin to 1502 through the idea of faintness as a copy); **to resemble**: — (Translated in King James Version as) be like.

1502 – **εἶκω eiko**, *i'-ko*; apparently a primary verb; properly, **to be weak, i.e. yield**: — (Translated in King James Version as) give place.

Imaginations 1261 – **διαλογισμός dialogismos**, *dee-al-og-is-mos'*; from 1260; **discussion, i.e. (internal) consideration** (by implication, **purpose**), **or (external) debate**: — (Translated in King James Version as) dispute, doubtful(-ing), imagination, reasoning, thought.

1260 – **διαλογίζομαι dialogizomai**, *dee-al-og-id'-zom-ahee*; from 1223 and 3049; **to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion)**: — (Translated in King James Version as) cast in mind, consider, dispute, muse, reason, think.

Immediately 3916 – **παραχρῆμα parachrema**, *par-akh-ray'-mah*; from 3844 and 5536 (in its original sense); **at the thing itself, i.e. instantly**: — (Translated in King James Version as) forthwith, immediately, presently, straightway, soon.

Immortality 861 – **ἀφθαρσία aphthrsia**, *af-thar-see'-ah*; from 862; **incorruptibility**; genitive, **unending existence**; (figuratively) **genuineness**: — (Translated in King James Version as) immortality, incorruption, sincerity.

Impenitent 279 – **ἀμετανόητος ametanoetos**, *am-et-an-o'-ay-tos*; from 1 (as a negative particle) and a presumed derivative of 3340; **unrepentant**: — (Translated in King James Version as) impenitent.

Implacable 786 – ἄσπονδος *aspondos*, *as'-pon-dos*; from 1 (as a negative particle) and a derivative of 4689; literally, **without libation (which usually accompanied a treaty)**, i.e. (by implication) **truceless**: — (Translated in King James Version as) implacable, truce-breaker.

Imputeth 2803 – חָשַׁב *chashab*, *khaw-shab'*; a primitive root; properly, **to plait or interpenetrate**, i.e. (literally) **to weave or (gen.) to fabricate**; figuratively, **to plot or contrive (usually in a malicious sense)**; hence (from the mental effort) **to think, regard, value, compute**:— (Translated in King James Version as) (make) account (of), conceive, consider, count, cunning (man, work, workman), devise, esteem, find out, forecast, hold, imagine, impute, invent, be like, mean, purpose, reckon(-ing be made), regard, think.

Interpenetrate – to thoroughly penetrate; to penetrate mutually

In 1722 – ἐν *en*, *en*; a primary preposition **denoting (fixed) position (in place, time or state)**, and (by implication) **instrumentality** (medially or constructively), i.e. **a relation of rest** (intermediate between 1519 and 1537); **“in,” at, (up-)on, by, etc.**: — (Translated in King James Version as) about, after, against, + almost, x altogether, among, x as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), x mightily, (because) of, (up-)on, (open-)ly, x outwardly, one, x quickly, x shortly, (speedi-)ly, x that, x there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition.

In 1909 – ἐπί *epi*, *ep-ee'*; a primary preposition; properly, **meaning superimposition (of time, place, order, etc.)**, as a **relation of distribution** (with the genitive case), i.e. **over, upon, etc.**; of **rest** (with the dative case) **at, on, etc.**; of **direction** (with the accusative case) **towards, upon, etc.**: — (Translated in King James Version as) about (the times), above, after, against, among, as long as (touching), at, beside, x have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

In no case 3364 – οὐ μή *ou me*, *oo may*; i.e. 3756 and 3361; a double negative **strengthening the denial; not at all**: — (Translated in King James Version as) any more, at all, by any (no) means, neither, never, no (at all), in no case (wise), nor ever, not (at all, in any wise).

Indignation 2372 – θυμός *thumos*, *thoo-mos'*; from 2380; **passion (as if breathing hard)**: — (Translated in King James Version as) fierceness, indignation, wrath.

2380 – θύω *thuo*, *thoo'-o*; a primary verb; properly, **to rush (breathe hard, blow, smoke)**, i.e. (by implication) **to sacrifice** (properly, **by fire**, but genitive case); by extension **to immolate (slaughter for any purpose)**: — (Translated in King James Version as) kill, (do) sacrifice, slay.

Immolate – to kill a sacrifice, as by fire; offer in sacrifice.

Inexcusable 379 – ἀναπολόγητος *anapologetos*, *an-ap-ol-og'-ay-tos*; from 1 (as a negative particle) and a presumed derivative of 626; **indefensible**: — (Translated in King James Version as) without an excuse, inexcusable.

Thayer's Greek Lexicon 379 (partial information) – *without defense or excuse, also that cannot be defended,*

Indefensible – not justifiable, unpardonable, unjustifiable

Infallible proofs 5039 – **τεκμήριον tekmerion**, *tek-may'-ree-on*; neuter of a presumed derivative of **τεκμάρ tekmar** (a goal or fixed limit); a token (as defining a fact), i.e. criterion of certainty: — (Translated in King James Version as) infallible proof.

Infirmity 769 – **ἀσθένεια astheneia**, *as-then'-i-ah*; from 772; **feebleness (of mind or body)**; by implication, **malady**; **morally, frailty**: — (Translated in King James Version as) disease, infirmity, sickness, weakness.

Thayer's Greek Lexicon 769 (partial information) –
want of strength, weakness, infirmity;

a. of Body; α. its native weakness and frailty: **feebleness of health**; **sickness**:

b. of Soul; want of the strength and capacity requisite α. to understand a thing: β. to do things great and glorious, as want of human wisdom, of skill in speaking, in the management of men: ... γ. to restrain corrupt desires; proclivity to sin: ...; plural the various kinds of this proclivity, ... δ. to bear trials and troubles:

Inherit 2816 – **κληρονομέω kleronomeo**, *klay-ron-om-eh'-o*; from 2818; **to be an heir to** (literally or figuratively): — (Translated in King James Version as) be heir, (obtain by) inherit(-ance).

2818 – **κληρονόμος kleronomos**, *klay-ron-om'-os*; from 2819 and the base of 3551 (in its original sense of partitioning, i.e. (reflexively) **getting by apportionment**); a **sharer by lot, i.e. inheritor** (literally or figuratively); by implication, a **possessor**: — (Translated in King James Version as) heir.

Thayer's Greek Lexicon 2816 (partial information) –

1. *to receive a lot, receive by lot; especially to receive a part of an inheritance, receive as an inheritance, obtain by right of inheritance; absolutely, to be an heir, to inherit*: Gal. 4:30 from Gen. 21:10.

2. *universally, to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession; to become partaker of, to obtain*

Iniquities, Iniquity 5771 – **πῦν 'avon**, *aw-vone'*; or **πῦν 'avown** (2 Kings 7:9; Psalm 51:5 (7)), *aw-vone'*; from 5753; **perversity, i.e. (moral) evil**: — (Translated in King James Version as) fault, iniquity, mischief, punishment (of iniquity), sin.

Iniquity 458 – **ἀνομία anomia**, *an-om-ee'-ah*; from 459; **illegality, i.e. violation of law or** (genitive case) **wickedness**: — (Translated in King James Version as) iniquity, x transgress(-ion of) the law, unrighteousness.

459 – **ἄνομος anomos**, *an'-om-os*; from 1 (as a negative particle) and 3551; **lawless, i.e. (negatively) not subject to (the Jewish) law**; (by implication, a **Gentile**), or (positively) **wicked**: — (Translated in King James Version as) without law, lawless, transgressor, unlawful, wicked.

3551 – νόμος **nomos**, *nom'-os*; from a primary νέμω **nemo** (to parcel out, especially food or grazing to animals); law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle): — (Translated in King James Version as) law.

Into 1519 – εἰς **eis**, ice; a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: — (Translated in King James Version as) (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, + continual, + far more exceeding, for (intent, purpose), fore, + forth, in (among, at, unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-)on, + perish, + set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literally or figuratively).

Thayer's Greek Lexicon 1519 (partial information) – a preposition governing the accusative, and denoting entrance into, or direction and limit: *into, to, toward, for, among*. It is used:

- Properly I. of place, after verbs of going, coming, sailing, flying, falling, living, leading, carrying, throwing, sending, etc.;
- of Time;
- Used Metaphorically, - retains the force of entering into anything,
 1. where one thing is said to be changed into another, or to be separated into parts, or where several persons or things are said to be collected or combined into one, etc
 2. after verbs of going, coming, leading, etc., *eis* is joined to nouns designating the conditional state into which one passes, falls, etc.:
 3. it is used of the business which one enters into, i.e. of what he undertakes:
- After words indicating motion or direction or end;
 1. it denotes motion to something, after verbs of going, coming, leading, calling, etc.,
 2. of ethical direction or reference; a. universally, of acts in which the mind is directed *toward*, or looks *to*, something:
 3. it denotes the end; and a. the end to which a thing reaches or extends, i.e. measure or degree:

Inventors 2182 – ἐφευρέτης **epheuretes**, *ef-yoo-ret'-ace*; from a compound of 1909 and 2147; a discoverer, i.e. contriver: — (Translated in King James Version as) inventor.

Is 2076 – ἐστί **esti**, *es-tee'*; third person singular present indicative of 1510; he (she or it) is; also (with neuter plural) they are: — (Translated in King James Version as) are, be(-long), call, x can(-not), come, consisteth, x dure for a while, + follow, x have, (that) is (to say), make, meaneth, x must needs, + profit, + remaineth, + wrestle.

Issued 5047 – נָגַד **ngad**, *neg-ad'*; (Aramaic) corresponding to 5046; to flow (through the idea of clearing the way):— (Translated in King James Version as) issue.

5046 – נָגַד *nagad, naw-gad'*; a primitive root; properly, **to front, i.e. stand boldly out opposite**; by implication (causatively), **to manifest**; figuratively, **to announce (always by word of mouth to one present)**; **specifically, to expose, predict, explain, praise**:— (Translated in King James Version as) bewray, x certainly, certify, declare(-ing), denounce, expound, x fully, messenger, plainly, profess, rehearse, report, shew (forth), speak, x surely, tell, utter.

J/

Jesus 2424 – Ἰησοῦς *lesous, ee-ay-sooce'*; of Hebrew origin (**H3091**); **Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites**: — (Translated in King James Version as) Jesus.

H3091 – יְהוֹשֻׁעַ *Yhowshuwa', yeh-ho-shoo'-ah*; or יְהוֹשֻׁעַ *Yhowshua, yeh-ho-shoo'-ah*; from 3068 and 3467; **Yhwh-saved; Jehoshua (i.e. Joshua), the Jewish leader**: — (Translated in King James Version as) Jehoshua, Jehoshuah, Joshua.

Judge, Judged, Judgest 2919 – κρίνω *krino, kree'-no*; properly, **to distinguish, i.e. decide (mentally or judicially)**; by implication, **to try, condemn, punish**: — (Translated in King James Version as) avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

Thayer's Greek Lexicon 2919 (partial information) –

1. *To separate, put asunder; to pick out, select, choose*
2. *To approve, esteem: hēmeran par' hēmeran, one day above another, i.e. to prefer*
3. *To be of opinion, deem, think: orthōs ekrinas, thou hast decided (judged) correctly,*
4. *To determine, resolve, decree:*
5. *To judge; a. to pronounce an opinion concerning right and wrong;*
6. *Hebraistically equivalent to to rule, govern; to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment:*
7. *Passive and middle to contend together, of warriors and combatants; to dispute; in a forensic sense, to go to law, have a suit at law*

Judgment 1345 – δίκαιωμα *dikaïoma, dik-ah'-yo-mah*; from 1344; **an equitable deed**; by implication, **a statute or decision**: — (Translated in King James Version as) judgment, justification, ordinance, righteousness.

Equitable - characterized by fairness or impartiality; just; reasonable

Judgment 1780 – דִּין *diyn, deen*; (Aramaic) corresp. to **1779**:— (Translated in King James Version as) judgment.

1779 – דָּוַן *duwn, doon*; from 1777; **judgement (the suit, justice, sentence or tribunal)**; by impl. **also strife**:— (Translated in King James Version as) cause, judgement, plea, strife.

Judgment 2917 – κρίμα krima, kree'-mah; from 2919; a decision (the function or the effect, for or against ("crime")): — (Translated in King James Version as) avenge, condemned, condemnation, damnation, + go to law, judgment.

Judgment 2920 – κρίσις krisis, kree'-sis; decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): — (Translated in King James Version as) accusation, condemnation, damnation, judgment.

Just 1342 – δίκαιος dikaios, dik'-ah-yos; from 1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively): — (Translated in King James Version as) just, meet, right(-eous).

1349 – δίκη dike, dee'-kay; probably from 1166; right (as self-evident), i.e. justice (the principle, a decision, or its execution): — (Translated in King James Version as) judgment, punish, vengeance.

Equitable - characterized by fairness or impartiality; just; reasonable

Equity – being fair or impartial

Justified 1344 – δικαιώ dikaioo, dik'-ah-yo'-o; from 1342; to render (i.e. show or regard as) just or innocent: — (Translated in King James Version as) free, justify(-ier), be righteous.

K/

Kill(ed, est) 615 – ἀποκτείνω apokteino, ap-ok-ti'-no; from 575 and κτείνω kteino (to slay); to kill outright; figuratively, to destroy: — (Translated in King James Version as) put to death, kill, slay.

Killed 5407 – φονεύω phoneuo, fon-yoo'-o; from 5406; to be a murderer (of): — (Translated in King James Version as) kill, do murder, slay.

King 4428 – ἡλὴν melek, meh'-lek; from 4427; a king: — (Translated in King James Version as) king, royal.

4427 – ἡλὴν malak, maw-lak'; a primitive root; to reign; inceptively, to ascend the throne; causatively, to induct into royalty; hence (by implication) to take counsel:— (Translated in King James Version as) consult, x indeed, be (make, set a, set up) king, be (make) queen, (begin to, make to) reign(-ing), rule, x surely.

Kingdom 932 – βασιλεία basileia, bas-il-i'-ah; from 935; properly, royalty, i.e. (abstractly) rule, or (concretely) a realm (literally or figuratively): — (Translated in King James Version as) kingdom, + reign.

935 – βασιλεύς basileus, bas-il-yooce'; probably from 939 (through the notion of a foundation of power); a sovereign (abstractly, relatively, or figuratively): — (Translated in King James Version as) king.

[Thayer's Greek Lexicon](#) 932 (partial information) –

1. *royal power, kingship, dominion, rule:*
2. *a kingdom* i.e. the territory subject to the rule of a king:
3. Frequent in the N.T. in reference to the Reign of the Messiah

Kingdom 4437 – מַלְכוּת *malkuw*, *mal-koo'*; (Aramaic) corresponding to 4438; **dominion** (abstractly or concretely):— (Translated in King James Version as) kingdom, kingly, realm, reign.

4438 – מַלְכוּת *malkuwth*, *mal-kooth'*; or מַלְכֻת *malkuth*, *mal-kooth'*; or (in plural) מַלְכֻיָּה *malkuyah*, *mal-koo-yah'*; from 4427; a rule; concretely, a dominion:— (Translated in King James Version as) empire, kingdom, realm, reign, royal.

4427 – מָלַךְ *malak*, *maw-lak'*; a primitive root; to reign; inceptively, to ascend the throne; causatively, to induct into royalty; hence (by implication) to take counsel:— (Translated in King James Version as) consult, x indeed, be (make, set a, set up) king, be (make) queen, (begin to, make to) reign(-ing), rule, x surely.

Knew 1097 – γινώσκω *ginosko*, *ghin-ocē'-ko*; a prolonged form of a primary verb; **to “know”** (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed): — (Translated in King James Version as) allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.

[Thayer's Greek Lexicon](#) 1097 (partial information) –

1. *to learn to know, come to know, get a knowledge of; passive to become known:*
2. *to know, understand, perceive, have knowledge of; a. to understand:*
3. by a Hebraistic euphemism (cf. Winer's Grammar, 18), found also in Greek writings from the Alexandrian age down, *ginōskō* is used of the carnal connection of male and female,

II. In particular *ginōskō*, *to become acquainted with, to know*, is employed in the N.T. of the knowledge of God and Christ, and of the things relating to them or proceeding from them;

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1. *to learn to know, come to know, get a knowledge of; passive to become known:*
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II. In particular *ginōskō*, *to become acquainted with, to know*, is employed in the N.T. of the knowledge of God and Christ, and of the things relating to them or proceeding from them;

Knowledge 1108 – γνῶσις *gnosis*, *gno'-sis*; from 1097; **knowing (the act)**, i.e. (by implication) **knowledge**: — (Translated in King James Version as) knowledge, science.

Knowledge - acquaintance with facts, truths, or principles, as from study or investigation; general erudition: familiarity or conversance, as with a particular subject or branch of learning.

Knowledge 1922 – ἐπίγνωσις *epignosis*, *ep-ig'-no-sis*; from 1921; **recognition**, i.e. (by implication) **full discernment**, **acknowledgement**: — (Translated in King James Version as) (ac-)knowledge(-ing, -ment).

1921– ἐπιγινώσκω *epiginosko*, *ep-ig-in-ocē'-ko*; from 1909 and 1097; **to know upon some mark**, i.e. **recognize**; by implication, **to become fully acquainted with**, **to acknowledge**: — (Translated in King James Version as) (ac-, have, take)know(-ledge, well), perceive.

Acknowledge - to admit something to be real or true; recognize the existence, authority, validity, or claims. to express appreciation or gratitude for; take notice or reply to.

L/

Law 458 – ἀνομία *anomia*, *an-om-ee'-ah*; from 459; **illegality**, i.e. **violation of law** or (genitive case) **wickedness**: — (Translated in King James Version as) iniquity, x transgress(-ion of) the law, unrighteousness.

459 – ἄνομος *anomos*, *an'-om-os*; from 1 (as a negative particle) and 3551; **lawless**, i.e. (negatively) **not subject to (the Jewish) law**; (by implication, **a Gentile**), **or (positively) wicked**: — (Translated in King James Version as) without law, lawless, transgressor, unlawful, wicked.

Law 3551 – νόμος *nomos*, *nom'-os*; from a primary νέμω *nemo* (**to parcel out, especially food or grazing to animals**); **law (through the idea of prescriptive usage)**, genitive case (regulation), **specially**, (of Moses (including the volume); also of the Gospel), **or figuratively (a principle)**: — (Translated in King James Version as) law.

Leadeth 71 – ἄγω *ago*, *ag'-o*; a primary verb; properly, **to lead**; by implication, **to bring, drive**, (reflexively) **go**, (specially) **pass (time)**, **or** (figuratively) **induce**: — (Translated in King James Version as) be, bring (forth), carry, (let) go, keep, lead away, be open.

Thayer's Greek Lexicon 71 (partial information) – *to drive, lead*.

1. properly (A.V. ordinarily, *to bring*);
 - a. *to lead by laying hold of*, and in this way to bring to the point of destination: of an animal,
 - b. *to lead by accompanying to* (into) any place:
 - c. *to lead with oneself*, attach to oneself as an attendant:
 - d. *to conduct, bring*:
 - e. *to lead away*, to a court of justice, magistrate, etc.:
2. tropically,
 - a. *to lead, guide, direct*:
 - b. *to lead through, conduct*, to something, become the author of good or of evil to some one:
 - c. *to more, impel*, of forces and influences affecting the mind:

3. *to pass a day, keep or celebrate a feast, etc*
4. *intransitive, to go, depart*

Leadeth 520 – ἀπάγω *apago*, *ap-ag'-o*; from 575 and 71; **to take off (in various senses)**: — (Translated in King James Version as) bring, carry away, lead (away), put to death, take away.

Lepers 3015 – λεπρός *lepros*, *lep-ros'*; from the same as 3014; **scaly, i.e. leprous (a leper)**: — (Translated in King James Version as) leper.

Liars 5571 – ψευδής *pseudes*, *psyoo-dace'*; from 5574; **untrue, i.e. erroneous, deceitful, wicked**: — (Translated in King James Version as) false, liar.

Liar 5583 – ψεύστης *pseustes*, *psyoos-tace'*; from 5574; **a falsifier**: — (Translated in King James Version as) liar.

5574 – ψεύδομαι *pseudomai*, *psyoo'-dom-ahee*; middle voice of an apparently primary verb; **to utter an untruth or attempt to deceive by falsehood**: — (Translated in King James Version as) falsely, lie.

Attempt – make an effort to accomplish something; try

Lie 5574 – ψεύδομαι *pseudomai*, *psyoo'-dom-ahee*; middle voice of an apparently primary verb; **to utter an untruth or attempt to deceive by falsehood**: — (Translated in King James Version as) falsely, lie.

Attempt – make an effort to accomplish something; try

Lie 5579 – ψεῦδος *pseudos*, *psyoo'-dos*; from 5574; **a falsehood**: — (Translated in King James Version as) lie, lying.

5574 – ψεύδομαι *pseudomai*, *psyoo'-dom-ahee*; middle voice of an apparently primary verb; **to utter an untruth or attempt to deceive by falsehood**: — (Translated in King James Version as) falsely, lie.

Attempt – make an effort to accomplish something; try

Light 5458 – φωστήρ *phoster*, *foce-tare'*; from 5457; **an illuminator, i.e. (concretely) a luminary, or (abstractly) brilliancy**: — (Translated in King James Version as) light.

Liken, Likened 3666 – ὁμοίω *homoioo*, *hom-oy-o'-o*; from 3664; **to assimilate, i.e. compare**; passively, **to become similar**: — (Translated in King James Version as) be (make) like, (in the) liken(-ess), resemble.

3664 – ὅμοιος *homoios*, *hom'-oy-os*; from the base of 3674; **similar (in appearance or character)**: — (Translated in King James Version as) like, + manner.

Likeness 3666 – ὁμοίω *homoioo*, *hom-oy-o'-o*; from 3664; **to assimilate, i.e. compare**; passively, **to become similar**: — (Translated in King James Version as) be (make) like, (in the) liken(-ess), resemble.

3664 – ὅμοιος *homoios*, *hom'-oy-os*; from the base of 3674; **similar (in appearance or character)**: — (Translated in King James Version as) like, + manner.

Listeth 2309 – θέλω *thelo*, *thel'-o*; or ἐθέλω *ethelo*, *eth-el'-o*, in certain tenses θελέω *theleo*, *thel-eh'-o*, and **etheleo**, *eth-el-eh'-o*, which are otherwise obsolete; apparently strengthened from the alternate form of 138; **to determine** (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. **choose or prefer** (literally or figuratively); by implication, **to wish, i.e. be inclined to** (sometimes adverbially, **gladly**); impersonally for the future tense, **to be about to**; by Hebraism, **to delight in**: — (Translated in King James Version as) desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, - ling(-ly))

Longsuffering 3115 – μακροθυμία *makrothumia*, *mak-roth-oo-mee'-ah*; from the same as 3116; **longanimity, i.e. (objectively) forbearance or (subjectively) fortitude**: — (Translated in King James Version as) longsuffering, patience.

Thayer's Greek Lexicon 3115 (partial information) –

- patience, endurance, constancy, steadfastness, perseverance; especially as shown in bearing troubles and ills
- patience, forbearance, long-suffering, slowness in avenging wrongs,
- The difference of meaning is best seen in their opposites. While *hupomonē* is the temper which does not easily succumb under suffering, *makrothumia* is the self-restraint which does not hastily retaliate a wrong. The one is opposed to cowardice or despondency, the other to wrath or revenge... This distinction, though it applies generally, is not true without exception

Fortitude – mental and emotional strength, courage, endurance, determination

Longanimity – calmly endures hardship, injuries, or offense; long-suffering

Lord 113 – יְדֹנָי *'adown*, *aw-done'*; or (shortened) יְדֹנָי *'adon*, *aw-done'*; from an unused root (**meaning to rule**); **sovereign, i.e. controller (human or divine)**:— (Translated in King James Version as) lord, master, owner. Compare also names beginning with “Adoni-.”

Lord 136 – אֲדֹנָי *'Adonay*, *ad-o-noy'*; am emphatic form of **113**; **the Lord (used as a proper name of God only)**:— (Translated in King James Version as) (my) Lord.

113 – יְדֹנָי *'adown*, *aw-done'*; or (shortened) יְדֹנָי *'adon*, *aw-done'*; from an unused root (**meaning to rule**); **sovereign, i.e. controller (human or divine)**:— (Translated in King James Version as) lord, master, owner. Compare also names beginning with “Adoni-.”

Lord 2962 – κύριος *kurios* *koo'-ree-os* from *kuros* (**supremacy**); **supreme in authority, i.e. (as noun) controller**; by implication, **Master (as a respectful title)**:— (Translated in the King James Version as) **God, Lord**, master, Sir.

Lose 622 – ἀπόλλυμι *apollumi*, *ap-ol'-loo-mee*; from 575 and the base of 3639; **to destroy fully** (reflexively, **to perish, or lose**), literally or figuratively: — (Translated in King James Version as) destroy, die, lose, mar, perish.

Lose 2210 – ζημιόω *zemioo*, *dzay-mee-o'-o*; from 2209; **to injure, i.e. (reflexively or passively) to experience detriment**: — (Translated in King James Version as) be cast away, receive damage, lose, suffer loss.

Detriment – a cause of loss, damage, harm, injustice, Injury, Disadvantage

Lost 622 – ἀπόλλυμι *apollumi*, *ap-ol'-loo-mee*; from 575 and the base of 3639; **to destroy fully (reflexively, to perish, or lose)**, literally or figuratively: — (Translated in King James Version as) destroy, die, lose, mar, perish.

Loveth 5368 – φιλέω *phileo*, *fil-eh'-o*; from 5384; **to be a friend to (fond of (an individual or an object)), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling)**; while 25 is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as 2309 and 1014, or as 2372 and 3563 respectively; the former being chiefly of the heart and the latter of the head; specially, to kiss (as a mark of tenderness): — (Translated in King James Version as) kiss, love.

Lust 3715 – ὀρεξίς *orexis*, *or'-ex-is*; from 3713; **excitement of the mind, i.e. longing after**: — (Translated in King James Version as) lust.

3713 – ὀρέγομαι *oregomai*, *or-eg'-om-ahee*; middle voice of apparently a prolonged form of an obsolete primary (compare 3735); **to stretch oneself, i.e. reach out after (long for)**: — (Translated in King James Version as) covet after, desire.

Lusts 1939 – ἐπιθυμία *epithumia*, *ep-ee-thoo-mee'-ah*; from 1937; **a longing (especially for what is forbidden)**: — (Translated in King James Version as) concupiscence, desire, lust (after).

1937 – ἐπιθυμέω *epithumeo*, *ep-ee-thoo-meh'-o*; from 1909 and 2372; **to set the heart upon, i.e. long for (rightfully or otherwise)**: — (Translated in King James Version as) covet, desire, would fain, lust (after).

M/

Made 1096 – γίνομαι *ginomai*, *ghin'-om-ahee*; a prolongation and middle voice form of a primary verb; **to cause to be ("gen"-erate), i.e. (reflexively) to become (come into being), used with great latitude** (literal, figurative, intensive, etc.):— (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, × soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Made Low 8213 – שָׁפַל *shaphel*, *shaw-fale'*; a primitive root; **to depress or sink** (expec. figuratively, **to humiliate**, intransitive or transitive):— (Translated in King James Version as) abase, bring (cast, put) down, debase, humble (self), be (bring, lay, make, put) low(-er).

Make straight 3474 – יָשָׁר *yashar*, *yaw-shar'*; a primitive root; **to be straight or even**; figuratively, **to be** (causatively, **to make**) **right, pleasant, prosperous**: — (Translated in King James Version as) direct, fit, seem good (meet), + please (will), be (esteem, go) right (on), bring (look, make, take the) straight (way), be upright(-ly).

Make straight 4334 – מִישׁוֹר *miyshowr*, *mee-shore'*; or מִישׁוֹר *miyshor*, *mee-shore'*; from 3474; **a level**, i.e. **a plain** (often used (with the article prefix) **as a properly, name of certain districts**); figuratively, **concord; also straightness, i.e.** (figuratively) **justice** (sometimes adverbially, **justly**):— (Translated in King James Version as) equity, even place, plain, right(-eously), (made) straight, uprightness.

Making request 1189 – δέομαι *deomai*, *deh'-om-ahee*; middle voice of 1210; **to beg (as binding oneself), i.e. petition**: — (Translated in King James Version as) beseech, pray (to), make request.

Petition – a formal request addressed to a person or persons in authority or power for favor, right, clemency mercy, or other benefit.

Maliciousness 2549 – κακία *kakia*, *kak-ee'-ah*; from 2556; **badness, i.e.** (subjectively) **depravity**, or (actively) **malignity**, or (passively) **trouble**: — (Translated in King James Version as) evil, malice(-iousness), naughtiness, wickedness.

Depravity – an immoral, corrupt act or practice

Malignity – the state or character of being harmful, destructive, malevolence, slanderous, etc.

Malignity 2550 – κακοήθεια *kakoetheia*, *kak-o-ay'-thi-ah*; from a compound of 2556 and 2239; **bad character, i.e. (specially) mischievousness**: — (Translated in King James Version as) malignity.

2239 – ἦθος *ethos*, *ay'-thos*; a strengthened form of 1485; **usage, i.e. (plural) moral habits**: — (Translated in King James Version as) manners.

2556 – κακός *kakos*, *kak-os'*; apparently a primary word; **worthless (intrinsically, such**; whereas 4190 properly refers to effects), **i.e. (subjectively) depraved, or (objectively) injurious**: — (Translated in King James Version as) bad, evil, harm, ill, noisome, wicked.

Man 444 – ἄνθρωπος *anthropos*, *anth'-ro-pos*; from 435 and ὤψ *ops* (the countenance; from 3700); **man-faced, i.e. a human being**: — (Translated in King James Version as) certain, man.

435 – ἀνὴρ *aner*, *an'-ayr*; a primary word (compare 444); **a man (properly as an individual male)**: — (Translated in King James Version as) fellow, husband, man, sir.

Manifest 5318 – φανερός *phaneros*, *fan-er-os'*; from 5316; **shining, i.e. apparent** (literally or figuratively); neuter (as adverb) **publicly, externally**: — (Translated in King James Version as) abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

Manifested 5319 – φανερόω *phaneroo*, *fan-er-o'-o*; from 5318; **to render apparent** (literally or figuratively): — (Translated in King James Version as) appear, manifestly declare, (make) manifest (forth), shew (self).

5318 – **φανερός phaneros**, *fan-er-os'*; from 5316; **shining, i.e. apparent** (literally or figuratively); neuter (as adverb) **publicly, externally**: — (Translated in King James Version as) abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

Master 2519 – **καθηγητής kathegetes**, *kath-ayg-ay-tace'*; from a compound of 2596 and 2233; **a guide, i.e. (figuratively) a teacher**: — (Translated in King James Version as) master.

Mean while 3342 – **μεταξύ metaxu**, *met-ax-oo'*; from 3326 and a form of 4862; **betwixt (of place or person); (of time)** as adjective, **intervening, or** (by implication) **adjoining**: — (Translated in King James Version as) between, mean while, next.

Meet 1163 – **δεῖ dei**, *die*; 3d person singular active present of 1210; also **δεόν deon**; neuter active participle of the same; both used impersonally; **it is (was, etc.) necessary (as binding)**: — (Translated in King James Version as) behaved, be meet, must (needs), (be) need(-ful), ought, should.

Members 3196 – **μέλος melos**, *mel'-os*; of uncertain affinity; **a limb or part of the body**: — (Translated in King James Version as) member.

Mercy 1656 – **ἔλεος eleos**, *el'-eh-os*; of uncertain affinity; **compassion (human or divine, especially active)**: — (Translated in King James Version as) (+ tender) mercy.

Messenger 32 – **ἄγγελος aggelos**, *ang'-el-os*; from **ἀγγέλλω aggello** (probably derived from 71; compare 34) **(to bring tidings); a messenger; especially an “angel”**; by implication, **a pastor**: — (Translated in King James Version as) angel, messenger.

Messenger 4397 – **מַלְאָךְ mal'ak**, *mal-awk'*; from an unused root meaning **to despatch as a deputy; a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher)**: — (Translated in King James Version as) ambassador, angel, king, messenger.

Midst 1787 – **ἐντός entos**, *en-tos'*; from 1722; **inside** (adverb or noun): — (Translated in King James Version as) within.

Thayer's Greek Lexicon 1787 – *within, inside*: with the genitive *entos humōn, within you*, i.e. *in the midst of you*; others, *within you* (i.e. *in your souls*), a meaning which the use of the word permits

Mighty 1368 – **גִּבּוֹר gibbowlr**, *ghib-bore'*; or (shortened) **גִּבּוֹר gibbor**, *ghib-bore'*; intensive from the same as 1397; **powerful**; by implication, **warrior, tyrant**: — (Translated in King James Version as) champion, chief, x excel, giant, man, mighty (man, one), strong (man), valiant man.

1397 – **גִּבֹּר geber**, *gheh'-ber*; from 1396; properly, **a valiant man or warrior; generally, a person simply**: — (Translated in King James Version as) every one, man, x mighty.

Mighty 1415 – **δυνατός dunatos**, *doo-nat-os'*; from 1410; **powerful or capable** (literally or figuratively); neuter **possible**: — (Translated in King James Version as) able, could, (that is) mighty (man), possible, power, strong.

Mind 3563 – νοῦς nous, *nooce*; probably from the base of 1097; **the intellect, i.e. mind (divine or human; in thought, feeling, or will)**; by implication, **meaning**: — (Translated in King James Version as) mind, understanding.

Thayer's Greek Lexicon 3563 (partial information) –

1. *the mind*, comprising alike *the faculties of perceiving and understanding and those of feeling, judging, determining*; hence, specifically, a. *the intellective faculty, the understanding*;; opposed to *to pneuma*, the spirit intensely roused and completely absorbed with divine things, but destitute of clear ideas of them, b. *reason* in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, *the faculty of perceiving dabble things, of recognizing goodness and of hating evil*: c. *the power of considering and judging soberly, calmly and impartially*: 2 Thess. 2:2.

Ministered 2023 – ἐπιχορηγέω epichoregeo, *ep-ee-khor-ayg-eh'-o*; from 1909 and 5524; **to furnish besides, i.e. fully supply**, (figuratively) **aid or contribute**: — (Translated in King James Version as) add, minister (nourishment, unto).

Ministered 8120 – שְׁמַשׁ shmash, *shem-ash'*; (Aramaic) corresponding to the root of 8121 **through the idea of activity implied in day-light; to serve**:— (Translated in King James Version as) minister.

8121 – שֶׁמֶשׁ shemesh, *sheh'-mesh*; from an unused root **meaning to be brilliant; the sun**; by implication, **the east**; figuratively, a **ray, i.e. (arch.) a notched battlement**:— (Translated in King James Version as) + east side(-ward), sun ((rising)), + west(-ward), window. See also 1053.

Miserable 1652 – ἐλεεινός eleeinos, *el-eh-i-nos'*; from 1656; **pitiable**: — (Translated in King James Version as) miserable.

Morning 3720 – ὀρθρινός orthrinós, *or-thrin-os'*; from 3722; **relating to the dawn, i.e. matutinal (as an epithet of Venus, especially brilliant in the early day)**: —(Translated in King James Version as) morning.

3722 – ὄρθρος orthros, *or'-thros*; from the same as 3735; **dawn (as sun-rise, rising of light)**; by extension, **morn**: —(Translated in King James Version as) early in the morning.

Murderers 5406 – φονεύς phoneus, *fon-yooce'*; from 5408; **a murderer (always of criminal (or at least intentional) homicide)**; which 443 does not necessarily imply; while 4607 is a special term for a public bandit): — (Translated in King James Version as) murderer.

5408 – φόνος phonos, *fon'-os*; from an obsolete primary φένω pheno **(to slay)**; **murder**: — (Translated in King James Version as) murder, + be slain with, slaughter.

N/

Name 3686 – ὄνομα *onoma*, *on'-om-ah*; from a presumed derivative of the base of 1097 (compare 3685); a “name” (literally or figuratively) (**authority, character**): — (Translated in King James Version as) called, (+ sur-)name(-d).

Thayer's Greek Lexicon 3686 (partial information) – the *name* by which a person or a thing is called, and distinguished from others;

1. universally: of proper names;

2. By a usage chiefly Hebraistic the name is used for everything which the name covers, everything the thought or feeling of which is roused in the mind by mentioning, hearing, remembering, the name, i.e. for *one's rank, authority, interests, pleasure, command, excellences, deeds*, etc.; by baptism to bind anyone to recognize and publicly acknowledge the dignity and authority of one, i.e. *by one's command and authority, acting on his behalf, promoting his*, of the Messiah, , of his own free-will and authority...

Narrow 2346 – θλίβω *thlibo*, *thlee'-bo*; akin to the base of 5147; **to crowd** (literally or figuratively): — (Translated in King James Version as) afflict, narrow, throng, suffer tribulation, trouble.

Thayer's Greek Lexicon 2346 (partial information) – to press (as grapes), press hard upon: a compressed way, i.e. narrow, straitened, contracted, metaphorically, to trouble, afflict, distress

Nations 1484 – ἔθνος *ethnos*, *eth'-nos*; probably from 1486; a **race (as of the same habit), i.e. a tribe**; specially, a **foreign (non-Jewish) one (usually, by implication, pagan)**: — (Translated in King James Version as) Gentile, heathen, nation, people.

Natural 5446 – φυσικός *phusikos*, *foo-see-kos'*; from 5449; “**physical,**” i.e. (by implication) **instinctive**: — (Translated in King James Version as) natural.

Nature 5449 – φύσις *phusis*, *foo'-sis*; from 5453; **growth (by germination or expansion), i.e. (by implication) natural production (lineal descent)**; by extension, a **genus or sort**; figuratively, **native disposition, constitution or usage**: — (Translated in King James Version as) (man-)kind, nature(-al).

Near 7127 – קָרַב *qreb*, *ker-abe'*; (Aramaic) corresponding to 7126:— (Translated in King James Version as) approach, come (near, nigh), draw near.

7126 – קָרַב *qarab*, *kaw-rab'*; a primitive root; **to approach** (causatively, **bring near**) **for whatever purpose**:— (Translated in King James Version as) (cause to) approach, (cause to) bring (forth, near), (cause to) come (near, nigh), (cause to) draw near (nigh), go (near), be at hand, join, be near, offer, present, produce, make ready, stand, take.

Needs 318 – ἀνάγκη *anagke*, *an-ang-kay'*; from 303 and the base of 43; **constraint** (literally or figuratively); by implication, **distress**: — (Translated in King James Version as) distress, must needs, (of) necessity(-sary), needeth, needful.

Neither 3761 – οὐδέ *oude*, *oo-deh'*; from 3756 and 1161; **not however, i.e. neither, nor, not even**: — (Translated in King James Version as) neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

Never 3763 – οὐδέποτε *oudepote*, *oo-dep'-ot-eh*; from 3761 and 4218; **not even at any time, i.e. never at all**: — (Translated in King James Version as) neither at any time, never, nothing at any time.

Nigh 1451 – ἐγγύς *eggus*, *eng-goos'*; from a primary verb ἄγχω *agcho* (to squeeze or throttle; akin to the base of 43); **near (literally or figuratively, of place or time)**: — (Translated in King James Version as) from, at hand, near, nigh (at hand, unto), ready.

Nigh at hand 1451 – ἐγγύς *eggus*, *eng-goos'*; from a primary verb ἄγχω *agcho* (to squeeze or throttle; akin to the base of 43); **near (literally or figuratively, of place or time)**: — (Translated in King James Version as) from, at hand, near, nigh (at hand, unto), ready.

Not 3361 – μή *me*, *may*; a primary particle of qualified **negation** (whereas 3756 expresses an absolute denial); (adverb) not, (conjunction) **lest**; also (as an interrogative implying a negative answer (whereas 3756 expects an affirmative one)) whether: — (Translated in King James Version as) any but (that), x forbear, + God forbid, + lack, lest, neither, never, no (x wise in), none, nor, (can-)not, nothing, that not, un(-taken), without. Often used in compounds in substantially the same relations.

Not 3362 – ἐάν μή *ean me*, *eh-an' may*; i.e. 1437 and 3361; **if not, i.e. unless**: — (Translated in King James Version as) x before, but, except, if, no, (if, + whosoever) not.

Not 3364 – οὐ μή *ou me*, *oo may*; i.e. 3756 and 3361; a double negative **strengthening the denial; not at all**: — (Translated in King James Version as) any more, at all, by any (no) means, neither, never, no (at all), in no case (wise), nor ever, not (at all, in any wise).

O/

Obedience 5218 – ὑπακοή *hupakoe*, *hoop-ak-o-ay'*; from 5219; **attentive hearkening, i.e. (by implication) compliance or submission**: — (Translated in King James Version as) obedience, (make) obedient, obey(-ing).

Thayer's Greek Lexicon 5218 (partial information) – *obedience, compliance, submission* obedience rendered to anyone's counsels: — of the thing to which one submits himself; the obedience of one who conforms his conduct to God's commands, absolutely, i.e. contextually, *the report concerning your obedience*, Rom. 16:19; the obedience with which Christ followed out the saving purpose of God, especially by his sufferings and death: absolutely,

Obey 3982 – πείθω *peitho*, *pi'-tho*; a primary verb; **to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)**: — (Translated in King James Version as) agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

Assent - to agree or concur, to give in, concede.

Obey 5218 – ὑπακοή *hupakoe*, *hoop-ak-o-ay'*; from 5219; **attentive hearkening, i.e.** (by implication) **compliance or submission**: — (Translated in King James Version as) obedience, (make) obedient, obey(-ing).

Thayer's Greek Lexicon 5218 (partial information) – *obedience, compliance, submission* obedience rendered to anyone's counsels: — of the thing to which one submits himself; the obedience of one who conforms his conduct to God's commands, absolutely, i.e. contextually, *the report concerning your obedience*, Rom. 16:19; the obedience with which Christ followed out the saving purpose of God, especially by his sufferings and death: absolutely,

Obey(ed) 5219 – ὑπακούω *hupakouo*, *hoop-ak-oo'-o*; from 5259 and 191; **to hear under (as a subordinate), i.e. to listen attentively**; by implication, **to heed or conform to a command or authority**: — (Translated in King James Version as) hearken, be obedient to, obey.

Thayer's Greek Lexicon 5219 (partial information) – *to listen, hearken*;

1. properly, of one who on a knock at the door comes to listen who it is (the duty of the porter)
2. *to hearken to a command, i.e. to obey, be obedient unto, submit to*

Observation 3907 – παρατήρησις *parateresis*, *par-at-ay'-ray-sis*; from 3906; **inspection, i.e. ocular evidence**: — (Translated in King James Version as) observation.

3906 – παρατηρέω *paratereo*, *par-at-ay-reh'-o*; from 3844 and 5083; **to inspect alongside, i.e. note insidiously or scrupulously**: — (Translated in King James Version as) observe, watch.

Observe 5083 – τηρέω *tereo*, *tay-reh'-o*; from **τερός *teros*** (a watch; perhaps akin to 2334); **to guard (from loss or injury, properly, by keeping the eye upon**; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), **i.e. to note (a prophecy; figuratively, to fulfil a command)**; by implication, **to detain (in custody; figuratively, to maintain)**; by extension, **to withhold (for personal ends; figuratively, to keep unmarried)**; by extension, **to withhold (for personal ends; figuratively, to keep unmarried)**: — (Translated in King James Version as) hold fast, keep(-er), (pre-, re-)serve, watch.

Occupy 4231 – πραγματεύομαι *pragmateuomai*, *prag-mat-yoo'-om-ahee*; from 4229; **to busy oneself with, i.e. to trade**: — (Translated in King James Version as) occupy.

Offences 4625 – σκάνδαλον *skandalon*, *skan'-dal-on*; (**"scandal;"** probably from a derivative of 2578; a trap-stick (bent sapling), i.e. snare (figuratively, **cause of displeasure or sin**): — (Translated in King James Version as) occasion to fall (of stumbling), offence, thing that offends, stumblingblock

Offend(ed) 4624 – σκανδαλίζω *skandalizo*, *skan-dal-id'-zo*; from 4625; **to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure)**: — (Translated in King James Version as) (make to) offend.

4625 – σκάνδαλον *skandalon*, *skan'-dal-on*; (**"scandal;"** probably from a derivative of 2578; a trap-stick (bent sapling), i.e. snare (figuratively, **cause of displeasure or sin**): — (Translated in King James Version as) occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

Old 3819 – **πάλαι palai**, *pal'-ahee*; probably another form for 3825 (through the idea of retrocession); (adverbially) formerly, or (by relatively) **sometime since**; (elliptically as adjective) **ancient**: — (Translated in King James Version as) any while, a great while ago, (of) old, in time past.

Only 3440 – **μόνον monon**, *mon'-on*; neuter of 3441 as adverb; **merely**: — (Translated in King James Version as) alone, but, only.

Order 5001 – **τάγμα tagma**, *tag'-mah*; from 5021; **something orderly in arrangement (a troop), i.e. (figuratively) a series or succession**: — (Translated in King James Version as) order.

5021 – **τάσσω tasso**, *tas'-so*; a prolonged form of a primary verb (which latter appears only in certain tenses); **to arrange in an orderly manner, i.e. assign or dispose (to a certain position or lot)**: — (Translated in King James Version as) addict, appoint, determine, ordain, set.

Out 1854 – **ἔξω exo**, *ex'-o*; adverb from 1537; **out(-side, of doors)**, literally or figuratively: — (Translated in King James Version as) away, forth, (with-)out (of, -ward), strange.

Over 3860 – **παραδίδωμι paradidomi**, *par-ad-id'-o-mee*; from 3844 and 1325; **to surrender, i.e. yield up, intrust, transmit**: — (Translated in King James Version as) betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

[Thayer's Greek Lexicon](#) **3860** (partial information) –

1. properly, *to give into the hands* (of another).
2. *to give over into (one's) power or use: to deliver to one something to keep, use, take care of, manage,*
3. equivalent to *to commit, to commend*:
4. *to deliver verbally: commands, rites,*
5. *to permit, allow*:

Overcometh 3528 – **νικάω nikáō**, *nik-ah'-o*; from 3529; **to subdue** (literally or figuratively):— (Translated in King James Version as) conquer, overcome, prevail, get the victory.

Subdue – to conquer and bring into subjection; to overpower; overcome; to bring under mental or emotional

P/

Pass 3928 – **παρέρχομαι parerchomai**, *par-er'-khom-ahee*; from 3844 and 2064; **to come near or aside, i.e. to approach (arrive), go by (or away)**, (figuratively) **perish or neglect**, (causative) **avert**: — (Translated in King James Version as) come (forth), go, pass (away, by, over), past, transgress.

Pass away 5709 – **אָדָּא' 'ada'**, *ad-aw'*; (Aramaic) or **אָדָּח 'adah** (Aramaic), *ad-aw'*; corresponding to 5710:— (Translated in King James Version as) alter, depart, pass (away), remove, take (away).

5710 – **ἄδω** *adah, aw-daw'*; a primitive root; **to advance, i.e. pass on or continue**; causatively, **to remove; specifically, to bedeck (i.e. bring an ornament upon)**:— (Translated in King James Version as) adorn, deck (self), pass by, take away.

Passion 3958 – **πάσχω** *pascho, pas'-kho*, including the forms **πάθω** *patho, path'-o*, and **πένθω** *pentho, pen'-tho*, used only in certain tenses for it; apparently a primary verb; **to experience a sensation or impression (usually painful)**: — (Translated in King James Version as) feel, passion, suffer, vex.

Thayer's Greek Lexicon 3958 (partial information) –

- in a bad sense, of misfortunes, *to suffer, to undergo evils, to be*
- in a good sense, of pleasant experiences

Passover 3957 – **πάσχα** *pascha, pas'-khah*; of Chaldee origin (compare **H6453**); the Passover (the meal, the day, the festival or the special sacrifices connected with it): — (Translated in King James Version as) Easter, Passover.

H6453 – **פֶּסַח** *peṣach, peh'-sakh*; from 6452; a **pretermision, i.e. exemption**; used only techically of the Jewish Passover (the festival or the victim):— (Translated in King James Version as) passover (offering).

Pretermision – failing to do something that is required or expected

Past 4266 – **προγίνομαι** *proginomai, prog-in'-om-ahee*; from 4253 and 1096; **to be already, i.e. have previously transpired**: — (Translated in King James Version as) be past.

Patience, Patient continuance 5281 – **ὑπομονή** *hupomone, hoop-om-on-ay'*; from **5278**; **cheerful (or hopeful) endurance, constancy**: — (Translated in King James Version as) enduring, patience, patient continuance (waiting).

5278 – **ὑπομένω** *hupomeno hoop-om-en'-o* from hupo **5259** and meno **3306**; **to stay under (behind), i.e. remain**; figuratively, **to undergo, i.e. bear (trials), have fortitude, persevere**:-- (Translated in the King James Version as), endure, (take) patient(-ly), suffer, tarry behind.

3306 – **μένω** *meno men'-o* a primary verb; **to stay (in a given place, state, relation or expectancy)**:-- (Translated in the King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.

5259 – **ὑπό** *hupo, hoop-o'*; a primary preposition; **under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through)**; (with the accusative case) **of place (whither (underneath) or where (below) or time (when (at)))**: — (Translated in King James Version as) among, by, from, in, of, under, with. In the comparative, it retains the same general applications, especially of inferior position or condition, and specially, covertly or moderately.

Thayer's Greek Lexicon 5278 (partial information) –

- to remain i.e. tarry behind; to remain i.e. abide, not recede or flee;
- to **persevere**: absolutely and emphatically, under misfortunes and trials to hold fast to one's faith in Christ
- to endure, bear bravely and calmly: absolutely, ill-treatment, (for or unto chastening).

Thayer's Greek Lexicon 5281 (partial information) –

1. **steadfastness, constancy, endurance**; in the N.T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and **piety** by even the greatest trials and sufferings
2. a patient, steadfast waiting for;
3. a patient enduring, sustaining:

Fortitude - mental and emotional strength, courage, endurance, determination
mental and emotional strength in facing difficulty, adversity, danger, or temptation courageously:

Persevere – to persist in anything undertaken in spite of difficulties, obstacles, or discouragement

Piety – devotion and reverence to God, parents and family; respect, goodness, faithfulness, virtue

Peace 1515 – εἰρήνη **eirene**, i-ray'-nay; probably from a primary verb εἶρω **eiro** (to join); **peace** (literally or figuratively); by implication, **prosperity**: — (Translated in King James Version as) one, peace, quietness, rest, + set at one again.

Perish(ed) 622 – ἀπόλλυμι **apollumi**, ap-ol'-loo-mee; from 575 and the base of 3639; to **destroy fully** (reflexively, to **perish**, or **lose**), literally or figuratively: — (Translated in King James Version as) destroy, die, lose, mar, perish.

Persecute_1377 – διώκω **dioko**, dee-o'-ko; a prolonged (and causative) form of a primary verb δίω **dio** (to flee; compare the base of 1169 and 1249); to **pursue** (literally or figuratively); by implication, to **persecute**: — (Translated in King James Version as) ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

Persuaded, Persuading 3982 – πείθω **peitho** pi'-tho a primary verb; to **convince** (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to **assent** (to evidence or authority), to **rely** (by inward certainty):-- (Translated in King James Version as) agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

Assent - to agree or concur, to give in, concede.

Pestilences 3061 – λοιμός **loimos**, loy'-mos; of uncertain affinity; a **plague** (literally, the disease, or figuratively, a **pest**): — (Translated in King James Version as) pestilence(-t).

Pharisees 5330 – Φαρισαῖος **Pharisaïos**, far-is-ah'-yos; of Hebrew origin (compare **H6567**); a **separatist**, i.e. exclusively religious; a **Pharisean**, i.e. **Jewish sectary**: — (Translated in King James Version as) Pharisee.

H6567 – פָּרַשׁ *parash, paw-rash'*; a primitive root; **to separate**, literally (**to disperse**) or figuratively (**to specify**); also (by implication) **to wound**:— (Translated in King James Version as) scatter, declare, distinctly, shew, sting.

Phylacteries 5440 – φυλακτήριον *phulakterion, foo-lak-tay'-ree-on*; neuter of a derivative of 5442; **a guard-case, i.e. “phylactery” for wearing slips of Scripture texts**: — (Translated in King James Version as) phylactery.

Plain 1237 – בִּקְעָה *bīq'ah, bik-aw'*; from 1234; properly, **a split, i.e. a wide level valley between mountains**: — (Translated in King James Version as) plain, valley.

Planted together 4854 – σύμφυτος *sumphutos, soom'-foo-tos*; from 4862 and a derivative of 5453; **grown along with (connate), i.e. (figuratively) closely united to**: — (Translated in King James Version as) planted together.

Pleasure 4909 – συνευδοκέω *suneudokeo, soon-yoo-dok-eh'-o*; from 4862 and 2106; **to think well of in common, i.e. assent to, feel gratified with**: — (Translated in King James Version as) allow, assent, be pleased, have pleasure.

Assent - to agree or concur, to give in, concede.

Pluck it out 1544 – ἐκβάλλω *ekballo, ek-bal'-lo*; from 1537 and 906; **to eject** (literally or figuratively): — (Translated in King James Version as) bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

Pluck it out 1807 – ἐξαίρω *exaireo, ex-ahee-reh'-o*; from 1537 and 138; actively, **to tear out; middle voice, to select**; figuratively, **to release**: — (Translated in King James Version as) deliver, pluck out, rescue.

Power 1411 – δύναμις *dunamis doo'-nam-is* from 1410; **force** (literally or figuratively); specially, **miraculous power** (usually by implication, **a miracle itself**):— (Translated in the King James Version as) ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work.

1410 – δύναμαι *dunamai doo'-nam-ahee* of uncertain affinity; **to be able or possible**:— (Translated in the King James Version as) be able, can (do, + -not), could, may, might, be possible, be of power.

Preach The Gospel 2097 – εὐαγγελίζω *euaggelizo, yoo-ang-ghel-id'-zo*; from 2095 and 32; **to announce good news (“evangelize”) especially the gospel**: — (Translated in King James Version as) declare, bring (declare, show) glad (good) tidings, preach (the gospel).

Preach(ed), Preaching 2784 – κηρύσσω *kerusso, kay-roos'-so*; of uncertain affinity; **to herald (as a public crier), especially divine truth (the gospel)**: — (Translated in King James Version as) preacher(-er), proclaim, publish.

Preached 2097 – εὐαγγελίζω *euaggelizo, yoo-ang-ghel-id'-zo*; from 2095 and 32; **to announce good news (“evangelize”) especially the gospel**: — (Translated in King James Version as) declare, bring (declare, show) glad (good) tidings, preach (the gospel).

Preaching 2782 – κήρυγμα *kerugma*, *kay'-roog-mah*; from 2784; a proclamation (especially of the gospel; by implication, the gospel itself): — (Translated in King James Version as) preaching.

Prepare(d) 2090 – ἑτοιμάζω *hetoimazo*, *het-oy-mad'-zo*; from 2092; to prepare: — (Translated in King James Version as) prepare, provide, make ready.

2092 – ἑτοιμος *hetoimos*, *het-oy'-mos*; from an old noun ἕτεος *heteos* (fitness); adjusted, i.e. ready: — (Translated in King James Version as) prepared, (made) ready(-iness, to our hand).

Thayer's Greek Lexicon 2090 (partial information) – *to make ready, prepare*: absolutely, *to make the necessary preparations, get everything ready*; of preparing a feast; a figurative expression drawn from the oriental custom of sending on before kings on their journeys persons to level the roads and make them passable), to prepare the minds of men to give the Messiah a fit reception and secure his blessings:

Prepare 2680 – κατασκευάζω *kataskeuwazo*, *kat-ask-yoo-ad'-zo*; from 2596 and a derivative of 4632; to prepare thoroughly (properly, by external equipment; whereas 2090 refers rather to internal fitness); by implication, to construct, create: — (Translated in King James Version as) build, make, ordain, prepare.

Thayer's Greek Lexicon 2680 (partial information) –
a. of one who makes anything ready for a person or thing;
b. of builders, *to construct, erect, with the included idea of adorning and equipping with all things necessary*

Prepare 6437 – פָּנָה *panah*, *paw-naw'*; a primitive root; to turn; by implication, to face, i.e. appear, look, etc.:— (Translated in King James Version as) appear, at (even-)tide, behold, cast out, come on, x corner, dawning, empty, go away, lie, look, mark, pass away, prepare, regard, (have) respect (to), (re-)turn (aside, away, back, face, self), x right (early).

Presseth 971 – βιάζω *biazo*, *bee-ad'-zo*; from 979; to force, i.e. (reflexively) to crowd oneself (into), or (passively) to be seized: — (Translated in King James Version as) press, suffer violence.

979 – βίος *bios*, *bee'-os*; a primary word; life, i.e. (literally) the present state of existence; by implication, the means of livelihood: — (Translated in King James Version as) good, life, living.

Thayer's Greek Lexicon 971 (partial information) –
- *to use force, to apply force; tina, to force, inflict violence on, one*;
- *the kingdom of heaven is taken by violence, carried by storm*, i.e. a share in the heavenly kingdom is sought for with the most ardent zeal and the intensest exertion;

Pretence 4392 – πρόφασις *prophasis*, *prof'-as-is*; from a compound of 4253 and 5316; an outward showing, i.e. pretext:— (Translated in King James Version as) cloke, colour, pretence, show.

Profess 3670 – ὁμολογέω *homologeō*, *hom-ol-og-eh'-o*; from a compound of the base of 3674 and 3056; to assent, i.e. covenant, acknowledge: — (Translated in King James Version as) con- (pro-)fess, confession is made, give thanks, promise.

3056 – λόγος *lógos*, log'-os; from 3004; **something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive**; by extension, **a computation**; specially, (with the article in John) **the Divine Expression (i.e. Christ)**:— (Translated in King James Version as) account, cause, communication, × concerning, doctrine, fame, × have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, × speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

3674 – ὁμοῦ *homou*, hom-oo'; genitive case of ὁμός *homós* (the same; akin to 260) as adverb; **at the same place or time**:— (Translated in King James Version as) together.

Thayer's Greek Lexicon **3670** (partial information) – to say the same thing as another, i. e. to agree with, assent; to concede, a. not to refuse, i. e. to promise.

Acknowledge - to admit something to be real or true; recognize the existence, authority, validity, or claims. to express appreciation or gratitude for; take notice or reply to.

Assent - to agree or concur, to give in, concede.

Covenant - usually a formal agreement between two or more persons to do or not do something stipulated.

Promised afore **4279** – προεπαγγέλλομαι *proepaggellomai*, pro-ep-ang-ghel'-lom-ahee; middle voice from 4253 and 1861; **to promise of old**: — (Translated in King James Version as) promise before.

Prophesied **4395** – προφητεύω *propheteuo*, prof-ate-yoo'-o; from 4396; **to foretell events, divine, speak under inspiration, exercise the prophetic office**: — (Translated in King James Version as) prophesy.

Prophet(s) **4396** – προφήτης *prophetes*, prof-ay'-tace; from a compound of 4253 and 5346; **a foreteller ("prophet"); by analogy, an inspired speaker**; by extension, **a poet**: — (Translated in King James Version as) prophet.

Propitiation **2434** – ἱλασμός *hilasmos*, hil-as-mos'; **atonement, i.e. (concretely) an expiator**: — (Translated in King James Version as) propitiation.

Atonement – satisfaction or reparation for a wrong or injury; amends.

Expiate – to atone for; make amends or reparation for:

Propitiation **2435** – ἱλαστήριον *hilasterion*, hil-as-tay'-ree-on; neuter of a derivative of 2433; **an expiatory (place or thing), i.e. (concretely) an atoning victim, or (specially) the lid of the Ark (in the Temple)**: — (Translated in King James Version as) mercyseat, propitiation.

Atone - to make amends or restitution, as for an offense or a crime, or for an offender.

Expiation - the means by which atonement, compensation, reimbursement, or reparation is made for an offense.

Expiatory – have the power to make atonement or expiation

Proselyte 4339 – προσήλυτος *proselutos*, *pros-ay'-loo-tos*; from the alternate of 4334; **an arriver from a foreign region, i.e. (specially), an acceder (convert) to Judaism ("proselyte")**: — (Translated in King James Version as) proselyte.

Proud 5244 – ὑπερήφανος *huperephanos*, *hoop-er-ay'-fan-os*; from 5228 and 5316; **appearing above others (conspicuous), i.e. (figuratively) haughty**: — (Translated in King James Version as) proud.

Haughty - scornfully arrogant and disdainfully or contemptuously proud; snobbish, conceited, self-important, stuck-up, condescending

Purged 2512 – καθαρισμός *katharismos*, *kath-ar-is-mos'*; from 2511; **a washing off, i.e. (ceremonially) ablution, (morally) expiation**: — (Translated in King James Version as) cleansing, + purge, purification(-fying).

2511 – καθαρίζω *katharizo*, *kath-ar-id'-zo*; from 2513; **to cleanse** (literally or figuratively): — (Translated in King James Version as) (make) clean(-se), purge, purify.

2513 – καθάρος *katharos*, *kath-ar-os'*; of uncertain affinity; **clean** (literally or figuratively): — (Translated in King James Version as) clean, clear, pure.

Thayer's Greek Lexicon 2511 (partial information) –

1. *to make clean, to cleanse*; a. from physical stains and dirt: e.g. utensils,
b. in a moral sense; α. *to free from the defilement of sin and from faults; to purify from wickedness: to free from the guilt of sin, to purify: to consecrate by cleansing or purifying*:

2. *to pronounce clean* in a levitical sense:

Thayer's Greek Lexicon 2512 (partial information) –

- *a cleansing, purification; a ritual purgation or washing...* of the washings of the Jews before and after their meals,
- *a cleansing from the guilt of sins*

Thayer's Greek Lexicon 2513 (partial information) –

- English *chaste, chasten*; the Septuagint mostly for *ṭāhōr*; *clean, pure* (free from the admixture or adhesion of anything that soils
- b. in a levitical sense; *clean*, i.e. the use of which is not forbidden, imparts no uncleanness: *panta kathara*, Rom. 14:20; Titus 1:15. c. ethically; *free from corrupt desire, from sin and guilt*:

Ablution - a cleansing with water or other liquid. Associated with religious ritual, washing of the hands, body, etc

Expiation - the means by which atonement, compensation, reimbursement, or reparation is made for

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Rabbi 4461 – ῥαββί *rabbi*, *hrab-bee'*; of Hebrew origin (H7227 with pronominal suffix); **my master**, i.e. Rabbi, as an official title of honor: — (Translated in King James Version as) Master, Rabbi.

Raiment 2440 – ἱμάτιον *himation*, *him-at'-ee-on*; neuter of a presumed derivative of ἔννυμι *ennumi* (to put on); a dress (inner or outer): — (Translated in King James Version as) apparel, cloke, clothes, garment, raiment, robe, vesture.

Raise him up, Raise it up again 450 – ἀνίστημι *anistemi*, *an-is'-tay-mee*; from 303 and 2476; **to stand up** (literal or figurative, transitive or intransitive): — (Translated in King James Version as) arise, lift up, raise up (again), rise (again), stand up(-right).

Raise(ed), Raised up 1453 – ἐγείρω *egeiro*, *eg-i'-ro*; probably akin to the base of 58 (through the idea of collecting one's faculties); **to waken** (transitively or intransitively), i.e. **rouse** (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from **obscurity**, inactivity, ruins, nonexistence): — (Translated in King James Version as) awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up.

Obscurity - the state or quality of being obscure. the condition of being unknown:

Ready 4289 – πρόθυμος *prothumos*, *proth'-oo-mos*; from 4253 and 2372; **forward in spirit**, i.e. **predisposed**; neuter (as noun) **alacrity**: — (Translated in King James Version as) ready, willing.

Rebuked 2008 – ἐπιτιμάω *epitimaō*, *ep-ee-tee-mah'-o*; from 1909 and 5091; **to tax upon**, i.e. **censure or admonish**; by implication, **forbid**: — (Translated in King James Version as) (straitly) charge, rebuke.

Admonish – to reprove, scold, caution, advise, or counsel against something.

Receive 1209 – δέχομαι *dechomai*, *dekh'-om-ahee*; middle voice of a primary verb; **to receive** (in Various applications, literally or figuratively): — (Translated in King James Version as) accept, receive, take.

Thayer's Greek Lexicon 1209 (partial information) –

- to take with the hand:
to take up, receive
- used of a place receiving one: to receive, grant access to, a visitor; not to refuse contact or friendship; to receive to hospitality, to receive into one's family in order to bring up and educate; to receive to thyself in heaven, of the thing offered in speaking, teaching, instructing; to receive a benefit offered, not to reject it,
- to receive equivalent to to take upon oneself, sustain, bear, endure:
- to receive, get, to become a partaker of the benefits of God's kingdom.

Receive, Received 2983 – λαμβάνω *lambano*, *lam-ban'-o*; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; **to take** (in very many applications, literally and figuratively (properly objective or active, **to get hold of**; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove)): — (Translated in King James Version as) accept, + be amazed, assay, attain, bring, x when I call, catch, come on (x unto), + forget, have, hold, obtain, receive (x after), take (away, up).

Received 3880 – παραλαμβάνω *paralambano*, *par-al-am-ban'-o*; from 3844 and 2983; **to receive near, i.e. associate with oneself (in any familiar or intimate act or relation)**; by analogy, **to assume an office**; figuratively, **to learn**: — (Translated in King James Version as) receive, take (unto, with).

Recompence 489 – ἀντιμισθία *antimisthia*, *an-tee-mis-thee'-ah*; from a compound of 473 and 3408; **requital, correspondence**: — (Translated in King James Version as) recompense.

Redeemed 3084 – λυτρόω *lutroo*, *loo-tro'-o*; from 3083; **to ransom** (literally or figuratively): — (Translated in King James Version as) redeem.

3083 – λύτρον *lutron*, *loo'-tron*; from 3089; **something to loosen with, i.e. a redemption price** (figuratively, atonement): — (Translated in King James Version as) ransom.

3089 – λύω *luo*, *loo'-o*; **a primary verb; to “loosen”** (literally or figuratively): — (Translated in King James Version as) break (up), destroy, dissolve, (un-)loose, melt, put off.

Thayer's Greek Lexicon 3084 (partial information) –

1. *to release on receipt of ransom:*
2. *to redeem, liberate by payment of ransom*

Redemption 629 – ἀπολύτρωσις *apolutrosis*, *ap-ol-oo'-tro-sis*; from a compound of 575 and 3083; (the act) **ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation**: — (Translated in King James Version as) deliverance, redemption.

Thayer's Greek Lexicon 629 (partial information) –

- to redeem one by paying the price,
- to let one go free on receiving the price
- a releasing effected by payment of ransom; redemption, deliverance, liberation procured by the payment of a ransom.

Reign 936 – βασιλεύω *basileuo*, *bas-il-yoo'-o*; from 935; **to rule** (literally or figuratively): — (Translated in King James Version as) king, reign.

935 – βασιλεύς *basileus*, *bas-il-yooce'*; probably from 939 (**through the notion of a foundation of power**); **a sovereign** (abstractly, relatively, or figuratively): — (Translated in King James Version as) king.

Remembrance 364 – ἀνάμνησις *anamnesis*, *an-am'-nay-sis*; from 363; **recollection**: — (Translated in King James Version as) remembrance (again).

Thayer's Greek Lexicon 364 (partial information) – *a remembering, recollection: eis tēn emēn anamnēsin to call me (affectionately) to remembrance*, Luke 22:19 (in offering sacrifices there is a remembrance of sins, i.e. the memory of sins committed is revived by the sacrifices, Heb. 10:

Remission 859 – ἄφεσις **aphesis**, *af'-es-is*; from 863; **freedom**; (figuratively) **pardon**: — (Translated in King James Version as) deliverance, forgiveness, liberty, remission.

Thayer's Greek Lexicon 859 (partial information)

1. *release*, as from bondage, imprisonment, etc.
2. *forgiveness, pardon*, of sins (properly, *the letting them go*, as if they had not been committed, *remission of their penalty*:

Remission 3929 – πάρεσις **paresis**, *par'-es-is*; from 2935; **praetermission**, i.e. **toleration**: — (Translated in King James Version as) remission.

Pretermission – failing to do something that is required or expected

Render 591 – ἀποδίδωμι **apodidomi**, *ap-od-eed'-o-mee*; from 575 and 1325; **to give away**, i.e. **up, over, back, etc.** (in various applications): — (Translated in King James Version as) deliver (again), give (again), (re-)pay(-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

Repent 3340 – μετάνοια **metanoia**, *met-an'-o-eh'-o*; from 3326 and 3539; **to think differently or afterwards**, i.e. **reconsider (morally, feel compunction)**: — (Translated in King James Version as) repent.

Thayer's Greek Lexicon 3340 (partial information) –

- *to change one's mind, i.e. to repent* (to feel sorry that one has done this or that, of having offended someone, *of (on account of)*; used especially of those who, conscious of their sins and with manifest tokens of sorrow, are intent; on obtaining God's pardon;
- *to repent*, clothed in sackcloth and besprinkled with ashes,
- *to change one's mind for the better, heartily to amend with abhorrence of one's past sins*; i.e. conduct worthy of a heart changed and abhorring sin); expresses mental direction, to withdraw or turn one's soul from, etc.

Repentance 3341 – μετάνοια **metanoia**, *met-an'-oy-ah*; from 3340; (subjectively) **compunction** (for guilt, including reformation); by implication, **reversal (of (another's) decision)**: — (Translated in King James Version as) repentance.

Reprobate 96 – ἀδόκιμος **adokimos**, *ad-ok'-ee-mos*; from 1 (as a negative particle) and 1384; **unapproved**, i.e. **rejected**; by implication, **worthless (literally or morally)**: — (Translated in King James Version as) castaway, rejected, reprobate.

Respect of persons 4382 – προσωποληψία **prosopolepsia**, *pros-o-pol-ape-see'-ah*; from 4381; **partiality**, i.e. **favoritism**: — Translated in King James Version as) respect of persons.

4381 – προσωπολήπτης **prosopoleptes**, *pros-o-pol-ape'-tace*; from 4383 and 2983; **an acceptor of a face (individual)**, i.e. **(specially), one exhibiting partiality**: — (Translated in King James Version as) respecter of persons.

Resurrection 386 – ἀνάστασις *anastasis*, *an-as'-tas-is*; from 450; a standing up again, i.e. (literally) a resurrection from death (individual, genitive case or by implication, (its author)), or (figuratively) a (moral) recovery (of spiritual truth): — (Translated in King James Version as) raised to life again, resurrection, rise from the dead, that should rise, rising again.

Resurrection 1454 – ἔγερσις *egersis*, *eg'-er-sis*; from 1453; a resurgence (from death): — (Translated in King James Version as) resurrection.

1453 – ἐγείρω *egeiro*, *eg-i'-ro*; probably akin to the base of 58 (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence): — (Translated in King James Version as) awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up.

Obscurity - the state or quality of being obscure. the condition of being unknown:

Retain 2192 – ἔχω *echo*, *ekh'-o*, including an alternate form σκέω *scheo*, *skheh'-o*; (used in certain tenses only) a primary verb; to hold (used in very various applications, literally or figuratively, direct or remote; such as possession; ability, continuity, relation, or condition): — (Translated in King James Version as) be (able, x hold, possessed with), accompany, + begin to amend, can(+ -not), x conceive, count, diseased, do + eat, + enjoy, + fear, following, have, hold, keep, + lack, + go to law, lie, + must needs, + of necessity, + need, next, + recover, + reign, + rest, + return, x sick, take for, + tremble, + uncircumcised, use.

Return 5290 – ὑποστρέφω *hupostrepho*, *hoop-os-tref'-o*; from 5259 and 4762; to turn under (behind), i.e. to return (literally or figuratively): — (Translated in King James Version as) come again, return (again, back again), turn back (again).

Returned 1880 – ἐπανέρχομαι *epanerchomai*, *ep-an-er'-khom-ahee*; from 1909 and 424; to come up on, i.e. return: — (Translated in King James Version as) come again, return.

Revealed 601 – ἀποκαλύπτω *apokalupto*, *ap-ok-al-oop'-to*; from 575 and 2572; to take off the cover, i.e. disclose: — (Translated in King James Version as) reveal.

Revealed 1540 – γὰρ *galah*, *gaw-law'*; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal:— (Translated in King James Version as) + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, x plainly, publish, remove, reveal, x shamelessly, shew, x surely, tell, uncover.

Revelation 602 – ἀποκάλυψις *apokalupsis*, *ap-ok-al'-oop-sis*; from 601; disclosure: — (Translated in King James Version as) appearing, coming, lighten, manifestation, be revealed, revelation.

601 – ἀποκαλύπτω *apokalupto*, *ap-ok-al-oop'-to*; from 575 and 2572; to take off the cover, i.e. disclose: — (Translated in King James Version as) reveal.

Thayer's Greek Lexicon 602 (partial information) – an uncovering;

1. properly, a laying bare, making naked (1 Sam. 20:30).

2. tropically, in N.T. and ecclesiastical language (see end), a. a disclosure of truth, instruction, concerning divine things before unknown — especially those relating to the Christian salvation

— given to the soul by God himself, or by the ascended Christ, especially through the operation of the Holy Spirit (1 Cor. 2:10), and so to be distinguished from other methods of instruction;

Revilers 3060 – λοιδορος *loidoros*, *loy'-dor-os*; from λοιδός *laidos* (mischief); **abusive**, i.e. a **blackguard**: — (Translated in King James Version as) railer, reviler.

Rich 4145 – πλούσιος *plousios*, *ploo'-see-os*; from 4149; **wealthy**; figuratively, **abounding with**: — (Translated in King James Version as) rich.

4149 – πλοῦτος *ploutos*, *ploo'-tos*; from the base of 4130; **wealth (as fulness)**, i.e. (literally) **money, possessions, or** (figuratively) **abundance, richness, (specially), valuable bestowment**: — (Translated in King James Version as) riches.

Riches 4149 – πλοῦτος *ploutos*, *ploo'-tos*; from the base of 4130; **wealth (as fulness)**, i.e. (literally) **money, possessions, or** (figuratively) **abundance, richness, (specially), valuable bestowment**: — (Translated in King James Version as) riches.

Right 1849 – ἐξουσία *exousia* *ex-oo-see'-ah* from 1832 (**in the sense of ability**); **privilege**, i.e. (subjectively) **force, capacity, competency, freedom**, or (objectively) **mastery** (concretely, **magistrate, superhuman, potentate, token of control**), **delegated influence**: -- (Translated in the King James Version as) authority, jurisdiction, liberty, power, right, strength.

Righteous 1342 – δίκαιος *dikaïos*, *dik'-ah-yos*; from 1349; **equitable (in character or act)**; by implication, **innocent, holy** (absolutely or relatively): — (Translated in King James Version as) just, meet, right(-eous).

1349 – δίκη *dike*, *dee'-kay*; probably from 1166; **right (as self-evident)**, i.e. **justice (the principle, a decision, or its execution)**: — (Translated in King James Version as) judgment, punish, vengeance.

Equitable - characterized by fairness or impartiality; just; reasonable

Equity – being fair or impartial

Righteous judgment 1341 – δικαιοκρισία *dikaiokrisia*, *dik-ah-yok-ris-ee'-ah*; from 1342 and 2920; **a just sentence**: — (Translated in King James Version as) righteous judgment.

Righteousness 1343 – δικαιοσύνη *dikaïosune*, *dik-ah-yos-oo'-nay*; from 1342; **equity (of character or act)**; specially (**Christian**) **justification**: — (Translated in King James Version as) righteousness.

1342 – δίκαιος *dikaïos*, *dik'-ah-yos*; from 1349; **equitable (in character or act)**; by implication, **innocent, holy** (absolutely or relatively): — (Translated in King James Version as) just, meet, right(-eous).

1349 – δίκη *dike*, *dee'-kay*; probably from 1166; **right (as self-evident)**, i.e. **justice (the principle, a decision, or its execution)**: — (Translated in King James Version as) judgment, punish, vengeance.

Thayer's Greek Lexicon 1343 (partial information) –

1. in the broad sense, *the state of him who is such as he ought to be, righteousness*;
 - a) universally: the doctrine concerning the way in which man may attain to a state approved of God,
 - b) *integrity, virtue, purity of life, uprightness, correctness in thinking, feeling, and acting*;
2. in a closer sense, *justice, or the virtue which gives each one his due*;

Equitable - characterized by fairness or impartiality; just; reasonable

Equity – being fair or impartial

Virtue - moral excellence; goodness; righteousness. Conformity of one's life and conduct to moral and ethical principles; uprightness; rectitude.

Rise Again 450 – ἀνίστημι **anistemi**, *an-is'-tay-mee*; from 303 and 2476; **to stand up** (literal or figurative, transitive or intransitive): — (Translated in King James Version as) arise, lift up, raise up (again), rise (again), stand up(-right).

Rise, Risen 1453 – ἐγείρω **egeiro**, *eg-i'-ro*; probably akin to the base of 58 (through the idea of collecting one's faculties); **to waken** (transitively or intransitively), i.e. **rouse** (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from **obscurity**, inactivity, ruins, nonexistence): — (Translated in King James Version as) awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up.

Obscurity - the state or quality of being obscure. the condition of being unknown:

Rock 4073 – πέτρα **petra**, *pet'-ra*; feminine of the same as 4074; **a (mass of) rock** (literally or figuratively): — (Translated in King James Version as) rock.

Rock 4074 – Πέτρος **Petros**, *pet'-ros*; apparently a primary word; **a (piece of) rock** (larger than 3037); **as a name, Petrus, an apostle**: — (Translated in King James Version as) Peter, rock

Rose 1453 – ἐγείρω **egeiro**, *eg-i'-ro*; probably akin to the base of 58 (through the idea of collecting one's faculties); **to waken** (transitively or intransitively), i.e. **rouse** (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from **obscurity**, inactivity, ruins, nonexistence): — (Translated in King James Version as) awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up.

Obscurity - the state or quality of being obscure. the condition of being unknown:

Rough places 7406 – רָכַס **rekeç**, *reh'-kes*; from 7405; **a mountain ridge (as of tied summits)**:— (Translated in King James Version as) rough place.

7405 – רָכַס **rakaç**, *raw-kas'*; a primitive root; **to tie**:— (Translated in King James Version as) bind.

Rulers 758 – ἄρχων **archon**, *ar'-khone*; present participle of 757; **a first (in rank or power)**: — (Translated in King James Version as) chief (ruler), magistrate, prince, ruler

Saints 40 – ἅγιος *hagios*, *hag'-ee-os*; from ἄγος *hagos* (an awful thing) (compare 53, 2282); **sacred** (physically, pure, morally blameless or religious, ceremonially, consecrated): — (Translated in King James Version as) (most) holy (one, thin g), saint.

Thayer's Greek Lexicon 40 (partial information) –

- properly *reverend, worthy of veneration*: God, on account of his incomparable majesty,
 - a. of things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned, specifically that part of the temple or tabernacle which is called 'the holy place,' the most hallowed portion of the temple, 'the holy of holies,' Jerusalem, on account of the temple there
- *set apart for God, to be, as it were, exclusively his*; Just as the Israelites claimed for themselves the title *hoi hagioi*, because God selected them from the other nations to lead a life acceptable to him and rejoice in his favor and protection, so this appellation is very often in the N.T. transferred to Christians, as those whom God has selected, that under the influence of the Holy Spirit they may be rendered, through holiness, partakers of salvation in the kingdom of God:
- of sacrifices and offerings; *prepared for God with solemn rite, pure, clean*
- in a moral sense, *pure, sinless, upright, holy*:

Awful – full of awe, awe inspiring; inspiring reverence or dread; extremely bad

Saints 6922 – קַדְדִּישׁ *qaddiysh*, *kad-deesh'*; (Aramaic) corresponding to 6918:— (Translated in King James Version as) holy (One), saint.

6918 – קַדּוֹשׁ *qadowsh*, *kaw-doshe'*; or קִדְּשׁ *qadosh*, *kaw-doshe'*; from 6942; **sacred** (ceremonially or morally); (as noun) **God (by eminence), an angel, a saint, a sanctuary**: — (Translated in King James Version as) holy (One), saint.

Salvation 4991 – σωτηρία *soteria*, *so-tay-ree'-ah*; feminine of a derivative of 4990 as (properly, abstract) noun; **rescue or safety (physically or morally)**: — (Translated in King James Version as) deliver, health, salvation, save, saving.

4990 – σωτήρ *soter*, *so-tare'*; from 4982; **a deliverer, i.e. God or Christ**: — (Translated in King James Version as) saviour.

Sanctified 37 – ἁγιάζω *hagiazō*, *hag-ee-ad'-zo*; from 40; **to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate**: — (Translated in King James Version as) hallow, be holy, sanctify.

40 – ἅγιος *hagios*, *hag'-ee-os*; from ἄγος *hagos* (an awful thing) (compare 53, 2282); **sacred** (physically, pure, morally blameless or religious, ceremonially, consecrated): — (Translated in King James Version as) (most) holy (one, thing), saint.

Thayer's Greek Lexicon 37 (partial information) –

1. *to render or acknowledge to be venerable, to hallow*: Since the stamp of sacredness passes over from the holiness of God to whatever has any connection with God,
2. *to separate from things profane and dedicate to God, to consecrate* and so render **inviolable**; a. things b. persons. So Christ is said by undergoing death to consecrate himself to God, whose will he in that way fulfills, John 17:19; God is said Christ, i.e. to have selected him for his service by having committed to him the office of Messiah, , of his selection of men for the priesthood); Since only what is pure and without blemish can be devoted and offered to God.
3. *to purify*; and a. *to cleanse externally, to purify levitically*: b. *to purify by expiation*, free from the guilt of sin: c. *to purify internally by reformation of soul*: imbued with the Holy Spirit, the divine source of holiness.

Thayer's Greek Lexicon 40 (partial information) –

- properly *reverend, worthy of veneration*: God, on account of his incomparable majesty,
 - a. of things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned, specifically that part of the temple or tabernacle which is called 'the holy place,' the most hallowed portion of the temple, 'the holy of holies,' Jerusalem, on account of the temple there
- *set apart for God, to be, as it were, exclusively his*; Just as the Israelites claimed for themselves the title *hoi hagioi*, because God selected them from the other nations to lead a life acceptable to him and rejoice in his favor and protection, so this appellation is very often in the N.T. transferred to Christians, as those whom God has selected, that under the influence of the Holy Spirit they may be rendered, through holiness, partakers of salvation in the kingdom of God:
- of sacrifices and offerings; *prepared for God with solemn rite, pure, clean*
- in a moral sense, *pure, sinless, upright, holy*:

Awful – full of awe, awe inspiring; inspiring reverence or dread; extremely bad

Venerate – to regard with deep respect or reverence; worship, adore, esteem, honor

Saved 4982 – **σώζω sozo**, sode'-zo; from a primary **σῶς sos** (contraction for obsolete **σάος saos**, "safe"); **to save, i.e. deliver or protect** (literally or figuratively): — (Translated in King James Version as) heal, preserve, save (self), do well, be (make) whole.

Save –

- To rescue from danger or possible harm, injury, or loss: to save someone from drowning.
- To keep safe, intact, or unhurt; safeguard; preserve: God save the king.
- To keep from being lost to an opponent
- To preserve something from harm, injury, loss, etc.
- Theology – to deliver from the power and consequences of sin.

Saviour 4990 – **σωτήρ soter**, so-tare'; from **4982**; **a deliverer, i.e. God or Christ**: — (Translated in King James Version as) saviour.

4982 – **σώζω sozo**, sode'-zo; from a primary **σῶς sos** (contraction for obsolete **σάος saos**, "safe"); **to save, i.e. deliver or protect** (literally or figuratively): — (Translated in King James Version as) heal, preserve, save (self), do well, be (make) whole.

Save –

- To rescue from danger or possible harm, injury, or loss: to save someone from drowning.
- To keep safe, intact, or unhurt; safeguard; preserve: God save the king.
- To keep from being lost to an opponent
- To preserve something from harm, injury, loss, etc.
- Theology – to deliver from the power and consequences of sin.

Sceptre 7626 – שבט shebet, shay'-bet; from an unused root probably meaning **to branch off; a scion, i.e. (literally) a stick (for punishing, writing, fighting, ruling, walking, etc.) or (figuratively) a clan:**— (Translated in King James Version as) x correction, dart, rod, sceptre, staff, tribe.

Scourge 3146 – μαστιγῶν mastigoo, mas-tig-o'-o; from 3148; **to flog** (literally or figuratively): — (Translated in King James Version as) scourge.

Scribes 1122 – γραμματεὺς grammateus, gram-mat-yooce'; from 1121. **a writer, i.e. (professionally) scribe or secretary:** — (Translated in King James Version as) scribe, town-clerk.

1121 – γράμμα gramma, gram'-mah; from 1125; **a writing, i.e. a letter, note, epistle, book, etc.; plural learning:** — (Translated in King James Version as) bill, learning, letter, scripture, writing, written.

Scripture 1124 – γραφή graphe, graf-ay'; **a document, i.e. holy Writ (or its contents or a statement in it):** — (Translated in King James Version as) scripture.

Search 2045 – ἐρευνᾶω ereunao, er-yoo-nah'-o; apparently from 2046 (through the idea of inquiry); **to seek, i.e. (figuratively) to investigate:** — (Translated in King James Version as) search.

Secrets 2927 – κρυπτός kruptos, kroop-tos'; from 2928; **concealed, i.e. private:** — (Translated in King James Version as) hid(-den), inward(-ly), secret.

2928 – κρύπτω krupto, kroop'-to; a primary verb; **to conceal** (properly, **by covering**): — (Translated in King James Version as) hide (self), keep secret, secret(-ly).

See 1492 – εἶδω eido, i'-do; a primary verb; used only in certain past tenses, the others being borrowed from the equivalent 3700 and 3708; properly, **to see** (literally or figuratively); by implication, (in the perfect tense only) **to know:** — (Translated in King James Version as) be aware, behold, x can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot.

Seed 4690 – σπέρμα sperma, sper'-mah; from 4687; **something sown, i.e. seed (including the male "sperm");** by implication, **offspring; specially, a remnant** (figuratively, **as if kept over for planting**): — (Translated in King James Version as) issue, seed.

Seek 1245 – ψάβω baqash, baw-kash'; a primitive root; **to search out (by any method, specifically in worship or prayer);** by implication, **to strive after:**— (Translated in King James Version as) ask, beg, beseech, desire, enquire, get, make inquisition, procure, (make) request, require, seek (for).

Seek 1934 – ἐπιζητέω **epizeteo**, *ep-eed-zay-teh'-o*; from 1909 and 2212; **to search (inquire) for**; intensively, **to demand, to crave**: — (Translated in King James Version as) desire, enquire, seek (after, for).

Seek 2212 – ζητέω **zeteo**, *dzay-teh'-o*; of uncertain affinity; **to seek** (literally or figuratively); **specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)**: — (Translated in King James Version as) be (go) about, desire, endeavour, enquire (for), require, (x will) seek (after, for, means).

Worship – to render religious reverence and homage to God; adoration, devotion

Seen 3708 – ὁράω **horao**, *hor-ah'-o*; properly, **to stare at** (compare 3700), i.e. (by implication) **to discern clearly (physically or mentally)**; by extension, **to attend to**; by Hebraism, **to experience**; passively, **to appear**: — (Translated in King James Version as) behold, perceive, see, take heed.

Thayer's Greek Lexicon 3708 (partial information) –

1. *to see with the eyes*:
2. *to see with the mind, to perceive, know*: absolutely,
3. *to see* i.e. *to become acquainted with by experience, to experience*:
4. *to see to, look to*; i.e. a. equivalent to *to take heed, beware*

Selah 5542 – ἤλθῃ **selah**, *seh'-law*; from 5541; **suspension (of music), i.e. pause**: — (Translated in King James Version as) Selah.

Send, Sent 649 – ἀποστέλλω **apostello**, *ap-os-tel'-lo*; from 575 and 4724; **set apart, i.e. (by implication) to send out (properly, on a mission)** literally or figuratively: — (Translated in King James Version as) put in, send (away, forth, out), set (at liberty).

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

4724 – στέλλω **stello**, *stel'-lo*; probably strengthened from the base of 2476; properly, **to set fast ("stall")**, i.e. (figuratively) **to repress** (reflexively, **abstain from associating with**): — (Translated in the King James Version as) avoid, withdraw self.

2476 – ἵστημι **histemi**, *his'-tay-mee*; a prolonged form of a primary **στάω stao** (of the same meaning, and used for it in certain tenses); **to stand** (transitively or intransitively), used in various applications (literally or figuratively): — (Translated in King James Version as) abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

Send 7971 – ἡλῶ **shalach**, *shaw-lakh'*; a primitive root; **to send away, for, or out** (in a great variety of applications):— (Translated in King James Version as) x any wise, appoint, bring (on the way), cast (away, out), conduct, x earnestly, forsake, give (up), grow long, lay, leave, let depart (down, go, loose), push away, put (away, forth, in, out), reach forth, send (away, forth, out), set, shoot (forth, out), sow, spread, stretch forth (out).

Separated 873 – ἀφορίζω *aphorizo*, *af-or-id'-zo*; from 575 and 3724; **to set off by boundary**, i.e. (figuratively) **limit, exclude, appoint, etc.**: — (Translated in King James Version as) *ivide, separate, sever*.

Sepulchers 5028 – τάφος *taphos*, *taf'-os*; masculine from 2290; **a grave (the place of interment)**: — (Translated in King James Version as) *sepulchre, tomb*.

Sepulchre 3419 – μνημεῖον *mnemeion*, *mnay-mi'-on*; from 3420; **a remembrance, i.e. cenotaph (place of interment)**: — (Translated in King James Version as) *grave, sepulchre, tomb*.

3420 – μνήμη *mneme*, *mnay'-may*; from 3403; **memory**: — (Translated in King James Version as) *remembrance*.

Cenotaph - a monument erected in memory of a deceased person; a memorial.

Serpents 3789 – ὄφις *ophis*, *of'-is*; probably from 3700 (through the idea of sharpness of vision); **a snake**, figuratively, **(as a type of sly cunning) an artful malicious person, especially Satan**: — (Translated in King James Version as) *serpent*.

Servant 1249 – διάκονος *diakonos*, *dee-ak'-on-os*; probably from an obsolete διάκω *diako* (**to run on errands**; compare 1377); **an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess)**: — (Translated in King James Version as) *deacon, minister, servant*.

Servants 1400 – δοῦλον *doulon*, *doo'-lon*; neuter of 1401; **subservient**: — (Translated in King James Version as) *servant*.

Servant 1401 – δοῦλος *doulos*, *doo'-los*; from 1210; **a slave** (literal or figurative, **involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency**): — (Translated in King James Version as) *bond(-man), servant*.

Servants 1402 – δουλόω *douloo*, *doo-lo'-o*; from 1401; **to enslave** (literally or figuratively): — (Translated in King James Version as) *bring into (be under) bondage, x given, become (make) servant*.

Serve(d) 3000 – λατρεύω *latreuo*, *lat-ryoo'-o*; from λάτρις *latris* (**a hired menial**); **to minister (to God), i.e. render religious homage**: — (Translated in King James Version as) *serve, do the service, worship(-per)*.

Serve 6399 – ܩܠܚ *plach*, *pel-akh'*; (Aramaic) corresponding to 6398; **to serve or worship**:— (Translated in King James Version as) *minister, serve*.

6398 – ܩܠܚ *palach*, *paw-lakh'*; a primitive root; **to slice, i.e. break open or pierce**: — (Translated in King James Version as) *bring forth, cleave, cut, shred, strike through*.

Set 3488 – ܝܬܝܒ *ythiyb*, *yeth-eeb'*; (Aramaic) corresponding to 3427; **to sit or dwell**: — (Translated in King James Version as) *dwelt, (be) set, sit*.

3427 – ܝܫܒ *yashab*, *yaw-shab'*; a primitive root; properly, **to sit down (specifically as judge. in ambush, in quiet)**; by implication, **to dwell, to remain; causatively, to settle, to marry**:— (Translated

in King James Version as) (make to) abide(-ing), continue, (cause to, make to) dwell(-ing), ease self, endure, establish, x fail, habitation, haunt, (make to) inhabit(-ant), make to keep (house), lurking, x marry(-ing), (bring again to) place, remain, return, seat, set(-tle), (down-)sit(-down, still, -ting down, -ting (place) -uate), take, tarry.

Shadow 4639 – σκία skia, *skee'-ah*; apparently a primary word; “shade” or a shadow (literally or figuratively (darkness of error or an adumbration)): — (Translated in King James Version as) shadow.

Shed 1632 – ἐκχέω ekcheo, *ek-kheh'-o*, or (by variation) ἐκχύνω ekchuno, *ek-khoo'-no*; from 1537 and χέω cheo (to pour); to pour forth; figuratively, to bestow: — (Translated in King James Version as) gush (pour) out, run greedily (out), shed (abroad, forth), spill.

Shewing Glad Tidings 2097 – εὐαγγελίζω euaggelizo, *yoo-ang-ghel-id'-zo*; from 2095 and 32; to announce good news (“evangelize”) especially the gospel: — (Translated in King James Version as) declare, bring (declare, show) glad (good) tidings, preach (the gospel).

Sick 770 – ἀσθενέω astheneo, *as-then-eh'-o*; from 772; to be feeble (in any sense): — (Translated in King James Version as) be diseased, impotent folk (man), (be) sick, (be, be made) weak.

772 – ἀσθενής asthenes, *as-then-ace'*; from 1 (as a negative particle) and the base of 4599; strengthless (in various applications, literal, figurative and moral): — (Translated in King James Version as) more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

Sign 4592 – σημεῖον semeion, *say-mi'-on*; neuter of a presumed derivative of the base of 4591; an indication, especially ceremonially or supernaturally: — (Translated in King James Version as) miracle, sign, token, wonder.

Sin, Sinned, Sinneth 264 – ἁμαρτάνω hamartano, *ham-ar-tan'-o*; perhaps from 1 (as a negative particle) and the base of 3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin: — (Translated in King James Version as) for your faults, offend, sin, trespass.

Sins 265 – ἁμάρτημα hamartema, *ham-ar'-tay-mah*; from 264; a sin (properly concrete): — (Translated in King James Version as) sin.

264 – ἁμαρτάνω hamartano, *ham-ar-tan'-o*; perhaps from 1 (as a negative particle) and the base of 3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin: — (Translated in King James Version as) for your faults, offend, sin, trespass.

Sin(s) 266 – ἁμαρτία hamartia, *ham-ar-tee'-ah*; from 264; a sin (properly abstract): — (Translated in King James Version as) offence, sin(-ful).

264 – ἁμαρτάνω hamartano, *ham-ar-tan'-o*; perhaps from 1 (as a negative particle) and the base of 3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin: — (Translated in King James Version as) for your faults, offend, sin, trespass.

Sin 2401 – ἡχάτα chata'ah, *khat-aw-aw'*; feminine of 2399; an offence, or a sacrifice for it:— (Translated in King James Version as) sin (offering).

Sin 2403 – **ἡχατῆ** *chatta'ah*, *khat-taw-aw'*; or **ἡχατῆ** *chattaṭh*, *khat-tawth'*; from 2398; **an offence** (sometimes habitual sinfulness), and its **penalty, occasion, sacrifice, or expiation**; also (concretely) **an offender**: — (Translated in King James Version as) punishment (of sin), purifying(-fication for sin), sin(-ner, offering).

Expiation – the means by which atonement, compensation, reimbursement, or reparation is made for an offense.

Sinful 268 – **ἡμαρτωλός** *hamartolos*, *ham-ar-to-los'*; from 264; **sinful, i.e. a sinner**: — (Translated in King James Version as) sinful, sinner.

264 – **ἡμαρτάνω** *hamartano*, *ham-ar-tan'-o*; perhaps from 1 (as a negative particle) and the base of 3313; properly, **to miss the mark (and so not share in the prize)**, i.e. (figuratively) **to err, especially (morally) to sin**: — (Translated in King James Version as) for your faults, offend, sin, trespass.

Sinful – guilty of, or full of sin; wicked

Sinner – a person who sins; lawbreaker, offender

Sit 2523 – **καθίζω** *kathizo*, *kath-id'-zo*; another (active) form for 2516; **to seat down, i.e. set** (figuratively, **appoint**); intransitively, **to sit (down)**; figuratively, **to settle (hover, dwell)**: — (Translated in King James Version as) continue, set, sit (down), tarry.

Sit Down 347 – **ἀνακλίνω** *anaklino*, *an-ak-lee'-no*; from 303 and 2827; **to lean back**: — (Translated in King James Version as) lay, (make) sit down.

Sleep(eth) 2837 – **κοιμάω** *koimao*, *koy-mah'-o*; from 2749; **to put to sleep, i.e. (passively or reflexively) to slumber**; figuratively, **to de cease**: — (Translated in King James Version as) (be a-, fall a-, fall on) sleep, be dead.

Sleep 5258 – **ὕπνος** *hupnos*, *hoop'-nos*; from an obsolete primary (perhaps akin to 5259 **through the idea of subsilience**); **sleep, i.e. (figuratively) spiritual torpor**: — (Translated in King James Version as) sleep.

Sleepeth 2518 – **καθεύδω** *katheudo*, *kath-yoo'-do*; from 2596 and **εὔδω** *heudo* (**to sleep**); **to lie down to rest, i.e. (by implication) to fall asleep** (literally or figuratively): — (Translated in King James Version as) (be a-)sleep.

Slept 2837 – **κοιμάω** *koimao*, *koy-mah'-o*; from 2749; **to put to sleep, i.e. (passively or reflexively) to slumber**; figuratively, **to de cease**: — (Translated in King James Version as) (be a-, fall a-, fall on) sleep, be dead.

Slew_5407 – **φονεύω** *phoneuo*, *fon-yoo'-o*; from 5406; **to be a murderer (of)**: — (Translated in King James Version as) kill, do murder, slay.

Slow 1021 – **βραδύς** *bradus*, *brad-ooce'*; of uncertain affinity; **slow**; figuratively, **dull**: — (Translated in King James Version as) slow.

Soft 3120 – μαλακός *malakos*, *mal-ak-os'*; of uncertain affinity; **soft**, i.e. **fine (clothing)**; figuratively, a **catamite**: — (Translated in King James Version as) effeminate, soft.

[Thayer's Greek Lexicon](#) 3120 (partial information) – *oft; soft to the touch*:

- metaphorically, and in a bad sense: *effeminate*, of a catamite, a male who submits his body to unnatural lewdness,

Son 5207 – υἱός *huios*, *hwee-os'*; apparently a primary word; a **“son” (sometimes of animals)**, used very widely of immediate, remote or figuratively, **kinship**: — (Translated in King James Version as) child, foal, son.

Sorcerers 5332 – φαρμακεύς *pharmakeus*, *far-mak-yoos'*; from φάρμακον *pharmakon* (a drug, i.e. spell-giving potion); a **druggist (“pharmacist”)** or **poisoner**, i.e. (by extension) a **magician**: — (Translated in King James Version as) sorcerer.

Sorcerers 5333 – φαρμακός *pharmakos*, *far-mak-os'*; the same as 5332: — (Translated in King James Version as) sorcerer.

Sorrows 5604 – ὠδίν *odin*, *o-deen'*; akin to 3601; a **pang or throe, especially of childbirth**: — (Translated in King James Version as) pain, sorrow, travail.

3601 – ὀδύνη *odune*, *od-oo'-nay*; from 1416; **grief (as dejecting)**: — (Translated in King James Version as) sorrow.

Soul(s) 5590 – ψυχή *psuche*, *psoo-khay'*; from 5594; **breath**, i.e. (by implication) **spirit**, abstractly or concretely (**the animal sentient principle only**; thus distinguished on the one hand from 4151, which is the rational and immortal soul; and on the other from 2222, which is mere vitality, even of plants: these terms thus exactly correspond respectively to the Hebrew H5315, H7307 and H2416): — (Translated in King James Version as) heart (+ -ily), life, mind, soul, + us, + you.

[Thayer's Greek Lexicon](#) 5590 (partial information) – ψυχή; *psuchē*,

1. *breath* (Latin *anima*), i.e. a. *the breath of life; the vital force* which animates the body and shows itself in breathing:
2. *the soul* (Latin *animus*), a. *the seat of the feelings, desires, affections, aversions* (our soul, heart, etc.)

Spirit 4151 – πνεῦμα *pneuma*, *pn-yoo'-mah*; from 4154; a **current of air**, i.e. **breath (blast)** or a **breeze**; by analogy or figuratively, a **spirit**, i.e. (human) **the rational soul**, (by implication) **vital principle**, **mental disposition**, etc., or (superhuman) an **angel**, **demon**, or (divine) **God**, **Christ's spirit**, the **Holy Spirit**: — (Translated in King James Version as) ghost, life, spirit(-ual, -ually), mind.

Spiritual 4152 – πνευματικός *pneumatikos*, *pn-yoo-mat-ik-os'*; from 4151; **non-carnal**, i.e. (humanly) **ethereal (as opposed to gross)**, or (daemoniacally) a **spirit** (concretely), or (divinely) **supernatural**, **regenerate**, **religious**: — (Translated in King James Version as) spiritual.

4151 – πνεῦμα *pneuma*, *pn-yoo'-mah*; from 4154; a **current of air**, i.e. **breath (blast)** or a **breeze**; by analogy or figuratively, a **spirit**, i.e. (human) **the rational soul**, (by implication) **vital principle**, **mental**

disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit: — (Translated in King James Version as) ghost, life, spirit(-ual, -ually), mind.

Stand 6966 – קוּמ qūwm, *koom*; (Aramaic) corresponding to 6965:— (Translated in King James Version as) appoint, establish, make, raise up self, (a-)rise (up), (make to) stand, set (up).

6965 – קוּמ qūwm, *koom*; a primitive root; **to rise** (in various applications, literal, figurative, intensive and causative):— (Translated in King James Version as) abide, accomplish, x be clearer, confirm, continue, decree, x be dim, endure, x enemy, enjoin, get up, make good, help, hold, (help to) lift up (again), make, x but newly, ordain, perform, pitch, raise (up), rear (up), remain, (a-)rise (up) (again, against), rouse up, set (up), (e-)stablish, (make to) stand (up), stir up, strengthen, succeed, (as-, make) sure(-ly), (be) up(-hold, - rising).

Stonest 3036 – λιθοβολέω *lithoboleo*, *lith-ob-ol-eh'-o*; from a compound of 3037 and 906; **to throw stones, i.e. lapidate**: — (Translated in King James Version as) stone, cast stones.

Straight 2117 – εὐθύς *euthus*, *yoo-thoos'*; perhaps from 2095 and 5087; **straight, i.e. (literally) level, or (figuratively) true**; adverbially **(of time) at once**: — (Translated in King James Version as) anon, by and by, forthwith, immediately, straightway.

Strait 4728 – στενός *stenos*, *sten-os'*; probably from the base of 2476; **narrow** (from obstacles standing close about): — (Translated in King James Version as) strait.

Such 5108 – τοιοῦτος *toioutos*, *toy-oo'-tos*; (including the other inflections); from 5104 and 3778; **truly this, i.e. of this sort (to denote character or individuality)**: — (Translated in King James Version as) like, such (an one).

Suddenly 6597 – פִּתְאֻם *pith'owm*, *pith-ome'*; or פִּתְאֻם *pith'om*, *pith-ome'*; from 6621; **instantly**:— (Translated in King James Version as) straightway, sudden(-ly).

6621 – פָּתַח *petha'*, *peh'-thah*; from an unused root meaning **to open (the eyes)**; a **wink, i.e. moment** (compare 6597) (used only (with or without preposition) adverbially, **quickly or unexpectedly**):— (Translated in King James Version as) at an instant, suddenly, x very.

Suffer 863 – ἀφίημι *aphiemi*, *af-ee'-ay-mee*; from 575 and ἵημι *hiemi* (**to send**; an intensive form of εἶμι *eimi*, **to go**); **to send forth**, in various applications (as follow): — (Translated in King James Version as) cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Suffered 3958 – πάσχω *pascho*, *pas'-kho*, including the forms πάθω *patho*, *path'-o*, and πένθω *pentho*, *pen'-tho*, used only in certain tenses for it; apparently a primary verb; **to experience a sensation or impression (usually painful)**: — (Translated in King James Version as) feel, passion, suffer, vex.

Thayer's Greek Lexicon 3958 (partial information) –

- in a bad sense, of misfortunes, *to suffer, to undergo evils, to be*
- in a good sense, of pleasant experiences

Suffereth violence 971 – βιάζω **biazo**, *bee-ad'-zo*; from 979; **to force**, i.e. (reflexively) **to crowd oneself (into)**, or (passively) **to be seized**: — (Translated in King James Version as) press, suffer violence.

979 – βίος **bios**, *bee'-os*; a primary word; **life**, i.e. (literally) **the present state of existence**; by implication, **the means of livelihood**: — (Translated in King James Version as) good, life, living.

Thayer's Greek Lexicon 971 (partial information) –

- *to use force, to apply force; tina, to force, inflict violence on, one;*
- *the kingdom of heaven is taken by violence, carried by storm*, i.e. a share in the heavenly kingdom is sought for with the most ardent zeal and the intensest exertion;

Sure 949 – βέβαιος **bebaios**, *beb'-ah-yos*; from the base of 939 (**through the idea of basality**); **stable** (literally or figuratively): — (Translated in King James Version as) firm, of force, steadfast, sure.

Synagogue 4864 – συναγωγή **sunagoge**, *soon-ag-o-gay'*; from (the reduplicated form of) 4863; **an assemblage of persons**; specially, a Jewish “synagogue” (**the meeting or the place**); by analogy, a **Christian church**: — (Translated in King James Version as) assembly, congregation, synagogue.

T/

Tabernacle 4633 – σκηνή **skene**, *skay-nay'*; apparently akin to 4632 and 4639; **a tent or cloth hut** (literally or figuratively): — (Translated in King James Version as) habitation, tabernacle.

Take away 142 – αἶρω **airo**, *ah'-ee-ro*; a primary root; **to lift up**; by implication, **to take up or away**; figuratively, **to raise (the voice)**, **keep in suspense (the mind)**, specially, **to sail away** (i.e. weigh anchor); by Hebraism (compare 5375) **to expiate sin**: — (Translated in King James Version as) away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

Expiation - the means by which atonement, compensation, reimbursement, or reparation is made for an offense.

Take heed 991 – βλέπω **blepo**, *blep'-o*; a primary verb; **to look at** (literally or figuratively): — (Translated in King James Version as) behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

Talitha 5008 – ταλιθά **talitha**, *tal-ee-thah'*; of Chaldee origin (compare H2924); **the fresh**, i.e. **young girl**; **talitha (O maiden)**: — (Translated in King James Version as) talitha.

Temperance 1466 – ἐγκράτεια **egkrateia**, *eng-krat'-i-ah*; from 1468; **self-control (especially continence)**: — (Translated in King James Version as) temperance.

1468 – ἐγκρατής **egkrates**, *eng-krat-ace'*; from 1722 and 2904; **strong in a thing (masterful)**, i.e. (figuratively and reflexively) **self-controlled (in appetite, etc.)**: — (Translated in King James Version as) temperate.

Contenance - self-restraint or abstinence, in regards to desires, outbursts, and passions; self-denial; self-control.

Testified 1263 – διαμαρτύρομαι *diamarturomai*, *dee-am-ar-too'-rom-ahee*; from 1223 and 3140; **to attest or protest earnestly, or** (by implication) **hortatively**: — (Translated in King James Version as) charge, testify (unto), witness.

Testified, Testify 3140 – μαρτυρέω *martureo*, *mar-too-reh'-o*; from 3144; **to be a witness, i.e. testify** (literally or figuratively): — (Translated in King James Version as) charge, give (evidence), bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness.

Testament 1242 – διαθήκη *diatheke*, *dee-ath-ay'-kay*; from 1303; properly, **a disposition, i.e. (specially) a contract (especially a devisory will)**: — (Translated in King James Version as) covenant, testament.

Testimony 3142 – μαρτύριον *marturion*, *mar-too'-ree-on*; neuter of a presumed derivative of 3144; **something evidential, i.e. (genitive case) evidence given or (specially), the Decalogue (in the sacred Tabernacle)**: — (Translated in King James Version as) to be testified, testimony, witness.

3144 – μάρτυς *martus*, *mar'-toos*; of uncertain affinity; **a witness (literally (judicially) or figuratively (genitive case))**; by analogy, a “martyr”: — (Translated in King James Version as) martyr, record, witness.

Thanked 5485 – χάρις *charis*, *khar'-ece*; from 5463; **graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude)**: — (Translated in King James Version as) acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

5463 – χαίρω *chairo*, *khah'-ee-ro*; a primary verb; **to be “cheer”ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well**: — (Translated in King James Version as) farewell, be glad, God speed, greeting, hall, joy(-fully), rejoice.

Thayer's Greek Lexicon 5485 (partial information) –

1. properly, that which affords joy, pleasure, delight, *sweetness, charm, loveliness*: grace of speech
2. *good-will, loving-kindness, favor*:

Thieves 2812 – κλέπτης *kleptes*, *klep'-tace*; from 2813; **a stealer** (literally or figuratively): — (Translated in King James Version as) thief.

Thinkest 3049 – λογίζομαι *logizomai*, *log-id'-zom-ahee*; middle voice from 3056; **to take an inventory, i.e. estimate** (literally or figuratively): — (Translated in King James Version as) conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

Thoughts 3053 – λογισμός *logismos*, *log-is-mos'*; from 3049; **computation, i.e. (figuratively) reasoning (conscience, conceit)**: — (Translated in King James Version as) imagination, thought.

Thrones 2362 – θρόνος *thronos* *thron'-os* from *thrao* (to sit); **a stately seat ("throne")**; by implication, **power** or (concretely) **a potentate**:-- (Translated in the King James Version as) seat, throne.

Thrust 1544 – ἐκβάλλω *ekballo*, *ek-bal'-lo*; from 1537 and 906; **to eject** (literally or figuratively): — (Translated in King James Version as) bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

Tithe 586 – ἀποδεκατόω *apodekatoo*, *ap-od-ek-at-o'-o*; from 575 and 1183; **to tithe (as debtor or creditor)**: — (Translated in King James Version as) (give, pay, take) tithe.

Tittle 2762 – κεραία *keraiā*, *ker-ah'-yah*; feminine of a presumed derivative of the base of 2768; **something horn-like, i.e. (specially) the apex of a Hebrew letter** (figuratively, the least particle): — (Translated in King James Version as) tittle.

Tongues 1100 – γλῶσσα *glossa*, *gloce-sah'*; of uncertain affinity; **the tongue**; by implication, **a language (specially, one naturally unacquired)**: — (Translated in King James Version as) tongue.

Touch 680 – ἅπτομαι *haptomai*, *hap'-tom-ahee*; reflexive of 681; properly, **to attach oneself to, i.e. to touch** (in many implied relations): — (Translated in King James Version as) touch.

681– ἅπτω *hapto*, *hap'-to*; a primary verb; properly, **to fasten to, i.e. (specially) to set on fire**: — (Translated in King James Version as) kindle, light.

Transgresseth 4160 – ποιέω *poieo*, *poi-eh'-o*; apparently a prolonged form of an obsolete primary; **to make or do** (in a very wide application, more or less direct): — (Translated in King James Version as) abide, + agree, appoint, x avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, x journeying, keep, + lay wait, + lighten the ship, make, x mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, x secure, shew, x shoot out, spend, take, tarry, + transgress the law, work, yield.

Transgression(s) 6588 – פֶּשַׁע *pesha'*, *peh'-shah*; from 6586; **a revolt (national, moral or religious)**:— (Translated in King James Version as) rebellion, sin, transgression, trespass.

6586 – פָּשָׁא *pasha'*, *paw-shah'*; a primitive root (identical with 6585 through the idea of expansion); **to break away (from just authority), i.e. trespass, apostatize, quarrel**:—offend, rebel, revolt, transgress(-ion, -or).

Transgression of the Law 458 – ἀνομία *anomia*, *an-om-ee'-ah*; from 459; **illegality, i.e. violation of law or** (genitive case) **wickedness**: — (Translated in King James Version as) iniquity, x transgress(-ion of) the law, unrighteousness.

459 – ἄνομος *anomos*, *an'-om-os*; from 1 (as a negative particle) and 3551; **lawless, i.e. (negatively) not subject to (the Jewish) law**; (by implication, **a Gentile**), **or (positively) wicked**: — (Translated in King James Version as) without law, lawless, transgressor, unlawful, wicked.

3551 – νόμος *nomos*, *nom'-os*; from a primary **νέμω nemo** (**to parcel out, especially food or grazing to animals**); **law (through the idea of prescriptive usage)**, genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), **or figuratively (a principle)**: — (Translated in King James Version as) law.

Treasure up 2343 – **θησαυρίζω** *thesaurizo*, *thay-sow-rid'-zo*; from 2344; **to amass or reserve** (literally or figuratively): — (Translated in King James Version as) lay up (treasure), (keep) in store, (heap) treasure (together, up).

Treatise 3056 – **λόγος** *logos*, *log'-os*; from 3004; **something said (including the thought)**; by implication, **a topic (subject of discourse), also reasoning (the mental faculty) or motive**; by extension, **a computation; specially, (with the article in John) the Divine Expression (i.e. Christ)**: — (Translated in King James Version as) account, cause, communication, x concerning, doctrine, fame, x have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, x speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

Tribulation 2347 – **θλίψις** *thlipsis*, *thlip'-sis*; from 2346; **pressure** (literally or figuratively): — (Translated in King James Version as) afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

Thayer's Greek Lexicon 2347 (partial information) –

- *a pressing, pressing together, pressure*,
- a Greek metaphor, *oppression, affliction, tribulation, distress, straits*; of the afflictions of those hard pressed by siege and the calamities of war, the afflictions which Christ had to undergo (and which, therefore, his followers must not shrink from), *anxiety, burden of heart*.

2346 – **θλίβω** *thlibo*, *thlee'-bo*; akin to the base of 5147; **to crowd** (literally or figuratively): — (Translated in King James Version as) afflict, narrow, throng, suffer tribulation, trouble.

Thayer's Greek Lexicon 2346 (partial information) – to press (as grapes), press hard upon: a compressed way, i.e. narrow, straitened, contracted, metaphorically, to trouble, afflict, distress

Troubled 2360 – **θροέω** *throeo*, *thro-eh'-o*; from **θρέομαι** *threomai* **to wail; to clamor, i.e. (by implication) to frighten**: — (Translated in King James Version as) trouble.

Trusted 1679 – **ἐλπίζω** *elpizo*, *el-pid'-zo*; from 1680; **to expect or confide**: — (Translated in King James Version as) (have, thing) hope(-d) (for), trust.

1680 – **ἐλπίς** *elpis*, *el-pece'*; from a primary **ἐλπω** *elpo* (**to anticipate, usually with pleasure**); **expectation** (abstractly or concretely) **or confidence**: — (Translated in King James Version as) faith, hope.

Confide - open your heart to; speak in confidence; confess, divulge, tell

Expect - to look forward to; anticipate, long for wait for

Truth 225 – **ἀλήθεια** *aletheia*, *al-ay'-thi-a*; from 227; **truth**: — (Translated in King James Version as) true, x truly, truth, verity.

227 – **ἀληθής** *alethes*, *al-ay-thace'*; from 1 (as a negative particle) and 2990; **true (as not concealing)**: — (Translated in King James Version as) true, truly, truth.

U/

Unbelieving 571 – ἄπιστος *apistos*, *ap'-is-tos*; from 1 (as a negative particle) and 4103; (actively) **disbelieving**, i.e. without Christian faith (specially, a heathen); (passively) **untrustworthy (person)**, or **incredible (thing)**: — (Translated in King James Version as) that believeth not, faithless, incredible thing, infidel, unbeliever(-ing).

4103 – πιστός *pistos*, *pis-tos'*; from 3982; objectively, **trustworthy**; subjectively, **trustful**: — (Translated in King James Version as) believe(-ing, -r), faithful(-ly), sure, true.

3982 – πείθω *peitho*, *pi'-tho*; a primary verb; **to convince (by argument, true or false)**; by analogy, **to pacify or conciliate (by other fair means)**; reflexively or passively, **to assent (to evidence or authority)**, **to rely (by inward certainty)**: — (Translated in King James Version as) agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

Assent - to agree or concur, to give in, concede.

Unclean 169 – ἀκάθαρτος *akathartos*, *ak-ath'-ar-tos*; from 1 (as a negative particle) and a presumed derivative of 2508 (**meaning cleansed**); **impure (ceremonially, morally (lewd) or specially, (demonic))**: — (Translated in King James Version as) foul, unclean.

Uncleanness 167 – ἀκαθαρσία *akatharsia*, *ak-ath-ar-see'-ah*; from 169; **impurity (the quality)**, **physically or morally**: — (Translated in King James Version as) uncleanness.

Uncorruptible 862 – ἄφθαρτος *aphthartos*, *af'-thar-tos*; from 1 (as a negative particle) and a derivative of 5351; **undecaying (in essence or continuance)**: — (Translated in King James Version as) not (in-, un-)corruptible, immortal.

Understand 1097 – γινώσκω *ginosko*, *ghin-ocē'-ko*; a prolonged form of a primary verb; **to “know”** (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed): — (Translated in King James Version as) allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.

Thayer's Greek Lexicon 1097 (partial information) –

1. *to learn to know, come to know, get a knowledge of*; passive *to become known*:
2. *to know, understand, perceive, have knowledge of*; a. *to understand*:
3. by a Hebraistic euphemism (cf. Winer's Grammar, 18), found also in Greek writings from the Alexandrian age down, *ginōskō* is used of the carnal connection of male and female,

Unfruitful 175 – ἄκαρπος *akarpōs*, *ak'-ar-pos*; from 1 (as a negative particle) and 2590; **barren** (literally or figuratively): — (Translated in King James Version as) without fruit, unfruitful.

Ungodliness 763 – ἀσεβεία *asebeia*, *as-eb'-i-ah*; from 765; **impiety, i.e. (by implication) wickedness**: — (Translated in King James Version as) ungodly(-liness).

765 – ἄσεβής *asebes*, *as-eb-ace'*; from 1 (as a negative particle) and a presumed derivative of 4576; **irreverent, i.e. (by extension) impious or wicked**: — (Translated in King James Version as) ungodly (man).

Unmerciful 415 – ἀνελεήμων *aneleemon*, *an-eleh-ay'-mone*; from 1 (as a negative particle) and 1655; **merciless**: — (Translated in King James Version as) unmerciful.

Unrighteous 94 – ἄδικος *adikos*, *ad'-ee-kos*; from 1 (as a negative particle) and 1349; **unjust**; by extension **wicked**; by implication, **treacherous**; **specially**, **heathen**: — (Translated in King James Version as) unjust, unrighteous.

Unrighteousness 93 – ἀδικία *adikia*, *ad-ee-kee'-ah*; from 94; **(legal) injustice** (properly, **the quality**, by implication, **the act**); **morally**, **wrongfulness (of character, life or act)**: — (Translated in King James Version as) iniquity, unjust, unrighteousness, wrong.

94 – ἄδικος *adikos*, *ad'-ee-kos*; from 1 (as a negative particle) and 1349; **unjust**; by extension **wicked**; by implication, **treacherous**; **specially**, **heathen**: — (Translated in King James Version as) unjust, unrighteous.

Unseemly 808 – ἀσχημοσύνη *aschemosune*, *as-kay-mos-oo'-nay*; from 809; **an indecency**; by implication, **the pudenda**: — (Translated in King James Version as) shame, that which is unseemly.

Unto 1909 – ἐπί *epi*, *ep-ee'*; a primary preposition; properly, meaning superimposition (**of time, place, order, etc.**), as a **relation of distribution** (with the genitive case), **i.e. over, upon, etc.**; **of rest** (with the dative case) **at, on, etc.**; **of direction** (with the accusative case) **towards, upon, etc.**: — (Translated in King James Version as) about (the times), above, after, against, among, as long as (touching), at, beside, x have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

Unwise 453 – ἀνόητος *anoetos*, *an-o'-ay-tos*; from 1 (as a negative particle) and a derivative of 3539; **unintelligent**; by implication, **sensual**: — (Translated in King James Version as) fool(-ish), unwise.

Uppermost rooms 4411 – πρωτοκλισία *protoklisia*, *pro-tok-lis-ee'-ah*; from 4413 and 2828; a reclining first (in the place of honor) at the dinner-bed, **i.e. preeminence at meals**: — (Translated in King James Version as) chief (highest, uppermost) room.

Use 5540 – χρῆσις *chresis*, *kh-ray'-sis*; from 5530; **employment**, **i.e. (specially), sexual intercourse (as an occupation of the body)**: — (Translated in King James Version as) use.

V/

Vain 1500 – εἰκῇ eike, *i-kay'*; probably from 1502 (through the idea of failure); idly, i.e. without reason (or effect): — (Translated in King James Version as) without a cause, (in) vain(-ly).

1502 – εἶκω eiko, *i'-ko*; apparently a primary verb; properly, to be weak, i.e. yield: — (Translated in King James Version as) give place.

Vain 2756 – κενός kenos, *ken-os'*; apparently a primary word; empty (literally or figuratively): — (Translated in King James Version as) empty, (in) vain.

Thayer's Greek Lexicon 2756 (partial information) –

- properly, of places, vessels, etc., which contain nothing; metaphorically, *empty, vain; devoid of truth*:
- of men, *empty-handed; without a gift*; metaphorically, *destitute of spiritual wealth*, of one who boasts of his faith as a transcendent possession, yet is without the fruits of faith, James 2:20.
- metaphorically, of endeavors, labors, acts, which result in nothing, *vain, fruitless, without effect*:

Vain 3152 – μάταιος mataios, *mat'-ah-yos*; from the base of 3155; empty, i.e. (literally) profitless, or (specially), an idol: — (Translated in King James Version as) vain, vanity.

3155 – μάτην maten, *mat'-ane*; accusative case of a derivative of the base of 3145 (through the idea of tentative manipulation, i.e. unsuccessful search, or else of punishment); folly, i.e. (adverbially) to no purpose: — (Translated in King James Version as) in vain.

Vain 3154 – ματαιώω mataioo, *mat-ah-yo'-o*; from 3152; to render (passively, become) foolish, i.e. (morally) wicked or (specially), idolatrous: — (Translated in King James Version as) become vain.

Verily 281 – ἀμήν amen, *am-ane'*; of Hebrew origin (H543); properly, firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it): — (Translated in King James Version as) amen, verily.

Vile 819 – ἀτιμία atimia, *at-ee-mee'-ah*; from 820; infamy, i.e. (subjectively) comparative indignity, (objectively) disgrace: — (Translated in King James Version as) dishonour, reproach, shame, vile.

820 – ἄτιμος atimos, *at'-ee-mos*; from 1 (as a negative particle) and 5092; (negatively) unhonoured or (positively) dishonoured: — (Translated in King James Version as) despised, without honour, less honourable (comparative degree).

Vipers 2191 – ἔχιδνα echidna, *ekh'-id-nah*; of uncertain origin; an adder or other poisonous snake (literally or figuratively): — (Translated in King James Version as) viper.

Virtue 703 – ἀρέτη arete, *ar-et'-ay*; from the same as 730; properly, manliness (valor), i.e. excellence (intrinsic or attributed): — (Translated in King James Version as) praise, virtue.

Virtue - moral excellence; goodness; righteousness. Conformity of one's life and conduct to moral and ethical principles; uprightness; rectitude.

Visions 2376 – כִּזְזֵי **chezev**, *khay'-zev*; (Aramaic) from 2370; **a sight**:— (Translated in King James Version as) look, vision.

2370 – כִּזְזֵי **chaza'**, *khaz-aw'*; (Aramaic) or כִּזְזֵי **chazah** (Aramaic), *khaz-aw'*; corresponding to 2372; to gaze upon; mentally to dream, be usual (i.e. seem):— (Translated in King James Version as) behold, have (a dream), see, be wont.

2372 – כִּזְזֵי **chazah**, *khaw-zaw'*; a primitive root; to gaze at; mentally, to perceive, contemplate (with pleasure); specifically, to have a vision of:— (Translated in King James Version as) behold, look, prophesy, provide, see.

Vision 3701 – ὀπτασία **optasia**, *op-tas-ee'-ah*; from a presumed derivative of 3700; **visuality**, i.e. (concretely) **an apparition**: — (Translated in King James Version as) vision.

W/

Washed 628 – ἀπολούω **apolouo**, *ap-ol-oo'-o*; from 575 and 3068; **to wash fully**, i.e. (figuratively) **have remitted** (reflexively): — (Translated in King James Version as) wash (away).

Thayer's Greek Lexicon 628 (partial information) – *to wash off or away*

- For the sinner is unclean, polluted as it were by the filth of his sins. Whoever obtains remission of sins has his sins put, so to speak, out of God's sight — is cleansed from them in the sight of God. Remission is (represented as) obtained by undergoing baptism; hence, those who have gone down into the baptismal bath (... are said ... *to have washed themselves*, or ... *to have washed away their sins*, i.e. to have been cleansed from their sins.

Way 1870 – דֶּרֶךְ **derek**, *deh'-rek*; from 1869; **a road (as trodden)**; figuratively, **a course of life or mode of action**, often adverb: — (Translated in King James Version as) along, away, because of, + by, conversation, custom, (east-)ward, journey, manner, passenger, through, toward, (high-) (path-)way(-side), whither(-soever).

Way 3598 – ὁδός **hodos**, *hod-os'*; apparently a primary word; **a road**; by implication, **a progress (the route, act or distance)**; figuratively, **a mode or means**: — (Translated in King James Version as) journey, (high-)way.

Weightier 926 – βαρύς **barus**, *bar-ooce'*; from the same as 922; **weighty**, i.e. (fig) **burdensome, grave**: — (Translated in King James Version as) grievous, heavy, weightier.

Well 4982 – σώζω **sozo**, *sode'-zo*; from a primary σώς **sos** (contraction for obsolete σάος **saos**, "safe"); **to save**, i.e. **deliver or protect** (literally or figuratively): — (Translated in King James Version as) heal, preserve, save (self), do well, be (make) whole.

Save –

- To rescue from danger or possible harm, injury, or loss: to save someone from drowning.
- To keep safe, intact, or unhurt; safeguard; preserve: God save the king.
- To keep from being lost to an opponent
- To preserve something from harm, injury, loss, etc.
- Theology – to deliver from the power and consequences of sin.

Wheels 1535 – גָּלְגַל *galgal, gal-gal'*; (Aramaic) corresponding to 1534; **a wheel**:— (Translated in King James Version as) wheel

1534 – גָּלְגַל *galgal, gal-gal'*; by reduplication from 1556; **a wheel**; by analogy, **a whirlwind**; also **dust (as whirled)**:— (Translated in King James Version as) heaven, rolling thing, wheel.

1556 – גָּלַל *galal, gaw-lal'*; a primitive root; **to roll** (literally or figuratively):— (Translated in King James Version as) commit, remove, roll (away, down, together), run down, seek occasion, trust, wallow.

Whisperers 5588 – ψιθυριστής *psithuristes, psith-oo-ris-tace'*; from the same as 5587; **a secret calumniator**: — (Translated in King James Version as) whisperer.

Calumniator – a person who slanders or makes false and malicious statements about someone.

Whited 2867 – κονιάω *koniao, kon-ee-ah'-o*; from κονία *konio* (dust; by analogy, lime); **to whitewash**: — (Translated in King James Version as) whiten.

Whoremongers 4205 – πόρνος *pornos, por'-nos*; from πέρνημι *pernemi* (to sell; akin to the base of 4097); **a (male) prostitute (as venal)**, i.e. (by analogy) **a debauchee (libertine)**: — (Translated in King James Version as) fornicator, whoremonger.

Thayer's Greek Lexicon 4205 (partial information) – a man who prostitutes his body to another's lust for hire, a male prostitute; a man who indulges in unlawful sexual intercourse, a fornicator.

Debauchee – a person addicted to excessive sexual and sensual indulgences

Libertine – a person devoid of most moral principles and restraints

Venal – willing to sell one's influence; open to bribery; corruptible, lawless

Wickedness 4189 – πονηρία *poneria, pon-ay-ree'-ah*; from 4190; **depravity, i.e. (specially), malice**; plural (concretely) **plots, sins**: — (Translated in King James Version as) iniquity, wickedness.

4190 – πονηρός *poneros, pon-ay-ros'*; from a derivative of 4192; **hurtful, i.e. evil** (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, **calamitous**; also (passively) **ill, i.e. diseased**; but especially (morally) **culpable, i.e. derelict, vicious, facinorous**; neuter (singular) **mischief, malice, or (plural) guilt**; masculine (singular) **the devil, or (plural) sinners**: —(Translated in King James Version as) bad, evil, grievous, harm, lewd, malicious, wicked(-ness).

Wide 4116 – πλατύς *platus*, *plat-oos'*; from 4111; **spread out “flat” (“plot”), i.e. broad**: — (Translated in King James Version as) wide.

Wilderness 2048 – ἔρημος *eremos*, *er'-ay-mos*; of uncertain affinity; **lonesome, i.e. (by implication) waste** (usually as a noun, 5561 being implied): — (Translated in King James Version as) desert, desolate, solitary, wilderness.

Wilderness 4057 – מִדְבָּר *midbar*, *mid-bawr'*; from 1696 **in the sense of driving; a pasture (i.e. open field, whither cattle are driven)**; by implication, **a desert; also speech (including its organs)**:— (Translated in King James Version as) desert, south, speech, wilderness.

Will 2307 – θέλημα *thelema*, *thel'-ay-mah*; from the prolonged form of 2309; **a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination**: — (Translated in King James Version as) desire, pleasure, will.

Will 2309 – θέλω *thelo*, *thel'-o*; or ἐθέλω *ethelo*, *eth-el'-o*, in certain tenses **θέλω *theleo*, *thel-eh'-o*, and *etheleo*, *eth-el-eh'-o***, which are otherwise obsolete; apparently strengthened from the alternate form of 138; **to determine** (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), **i.e. choose or prefer** (literally or figuratively); by implication, **to wish, i.e. be inclined to** (sometimes adverbially, **gladly**); impersonally for the future tense, **to be about to**; by Hebraism, **to delight in**: — (Translated in King James Version as) desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling(-ly))

Wise 4680 – σοφός *sophos*, *sof-os'*; akin to σαφής *saphes* (**clear**); **wise** (in a most general application): — (Translated in King James Version as) wise.

Wise 5429 – φρόνιμος *phronimos*, *fron'-ee-mos*; from 5424; **thoughtful, i.e. sagacious or discreet (implying a cautious character**; while 4680 denotes practical skill or acumen; and 4908 indicates rather intelligence or mental acquirement); **in a bad sense conceited** (also in the comparative): — (Translated in King James Version as) wise(-r).

Wise men 4680 – σοφός *sophos*, *sof-os'*; akin to σαφής *saphes* (**clear**); **wise** (in a most general application): — (Translated in King James Version as) wise.

Within 1787 – ἐντός *entos*, *en-tos'*; from 1722; **inside** (adverb or noun): — (Translated in King James Version as) within.

[Thayer's Greek Lexicon](#) **1787** (partial information) – *within, inside*: with the genitive *entos humōn*, *within you*, i.e. *in the midst of you*; others, *within you* (i.e. *in your souls*), a meaning which the use of the word permits

Without Law 460 – ἀνόμως *anomos*, *an-om'-oce*; adverb from 459; **lawlessly, i.e. (specially) not amenable to (the Jewish) law**: — (Translated in King James Version as) without law.

Without natural affection 794 – ἄστοργος *astorgos*, *as'-tor-gos*; from 1 (as a negative particle) and a presumed derivative of στέργω *stergo* (**to cherish affectionately**); **hard-hearted towards kindred**: — (Translated in King James Version as) without natural affection.

Without understanding 801 – ἀσύνετος *asunetos*, *as-oon'-ay-tos*; from 1 (as a negative particle) and 4908; **unintelligent**; by implication, **wicked**: — (Translated in King James Version as) foolish, without understanding.

Witnesses 3140 – μαρτυρέω *martureo*, *mar-too-reh'-o*; from 3144; **to be a witness, i.e. testify** (literally or figuratively): — (Translated in King James Version as) charge, give (evidence), bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness.

Woe 3759 – οὐαί *ouai*, *oo-ah'-ee*; **a primary exclamation of grief; “woe”**: — (Translated in King James Version

Wonderful works 1411 – δύναμις *dunamis* *doo'-nam-is* from 1410; **force** (literally or figuratively); specially, **miraculous power** (usually by implication, **a miracle itself**):— (Translated in the King James Version as) ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work.

1410 – δύναμαι *dunamai* *doo'-nam-ahee* of uncertain affinity; **to be able or possible**:— (Translated in the King James Version as) be able, can (do, + -not), could, may, might, be possible, be of power.

Word 3056 – λόγος *logos*, *log'-os*; from 3004; **something said (including the thought)**; by implication, **a topic (subject of discourse), also reasoning (the mental faculty) or motive**; by extension, **a computation; specially, (with the article in John) the Divine Expression (i.e. Christ)**: — (Translated in King James Version as) account, cause, communication, x concerning, doctrine, fame, x have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, x speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

Work(s) 2041 – ἔργον *ergon*, *er'-gon*; from a primary (but obsolete) ἔργω *ergo* (**to work**); **toil (as an effort or occupation)**; by implication, **an act**: — (Translated in King James Version as) deed, doing, labour, work.

Worketh 2038 – ἐργάζομαι *ergazomai*, *er-gad'-zom-ahee*; middle voice from 2041; **to toil (as a task, occupation, etc.)**, (by implication) **effect, be engaged in or with, etc.**: — (Translated in King James Version as) commit, do, labor for, minister about, trade (by), work.

2041 – ἔργον *ergon*, *er'-gon*; from a primary (but obsolete) ἔργω *ergo* (**to work**); **toil (as an effort or occupation)**; by implication, **an act**: — (Translated in King James Version as) deed, doing, labour, work.

Worketh 4160 – ποιέω *poieo*, *poi-eh'-o*; apparently a prolonged form of an obsolete primary; **to make or do** (in a very wide application, more or less direct): — (Translated in King James Version as) abide, + agree, appoint, x avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, x journeying, keep, + lay wait, + lighten the ship, make, x mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, x secure, shew, x shoot out, spend, take, tarry, + transgress the law, work, yield.

Working 2716 – **κατεργάζομαι katergazomai**, *kat-er-gad'-zom-ahee*; from 2596 and 2038; **to work fully, i.e. accomplish**; by implication, **to finish, fashion**: — (Translated in King James Version as) cause, to (deed), perform, work (out).

World 165 – **αἰών aion**, *ahee-ohn'*; from the same as 104; properly, **an age**; by extension, **perpetuity (also past)**; by implication, **the world; specially (Jewish) a Messianic period (present or future)**: — (Translated in King James Version as) age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end).

World 2889 – **κόσμος kosmos**, *kos'-mos*; probably from the base of 2865; **orderly arrangement, i.e. decoration**; by implication, **the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally))**:-- (Translated in the King James Version as) adorning, world.

World 3625 – **οἰκουμένη oikoumene**, *oy-kou-men'-ay*; feminine participle present passive of 3611 (as noun, by implication, of 1093); **land, i.e. the (terrene part of the) globe; specially, the Roman empire**: — Translated in King James Version as) earth, world.

[Thayer's Greek Lexicon](#) **3625** (partial information) –

1. *the inhabited earth*; a. in Greek writings often *the portion of the earth inhabited by the Greeks*, in distinction from the lands of the barbarians,
2. *the universe, the world*;: that consummate state of all things which will exist after Christ's return from heaven,

Worshipped 4573 – **σεβάζομαι sebazomai**, *seb-ad'-zom-ahee*; middle voice from a derivative of 4576; **to venerate, i.e. adore**: — (Translated in King James Version as) worship.

Worthy 514 – **ἄξιος axios**, *ax'-ee-os*; probably from 71; **deserving, comparable or suitable (as if drawing praise)**: — (Translated in King James Version as) due reward, meet, (un-)worthy.

Wrath 3709 – **ὀργή orge**, *or-gay'*; from 3713; properly, **desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence)**; by implication **punishment**: — (Translated in King James Version as) anger, indignation, vengeance, wrath.

Ire - intense anger; wrath

X/

Y/

Yield(ed) 3936 – **παρίστημι paristemi**, *par-is'-tay-mee*, or prolonged **παριστάνω paristano**, *par-is-tan'-o*; from 3844 and 2476; **to stand beside, i.e. (transitively) to exhibit, proffer, (specially), recommend, (figuratively) substantiate; or (intransitively) to be at hand (or ready), aid**: —(Translated in King James Version as) assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.