

THE GOSPEL

Part 4

The World?

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Genesis Genesis 1:1-5,2:1, 4:7; Deuteronomy 17:3; 1 Chronicles 16:23-31; Job 22:9-14; Psalm 89:0-2; Proverbs 8:22-2,8; Isaiah 22:16-19, 24:1-4, 29:1-3, 40:21-22, 49:18; Ezekiel 23:40. 24:1-5 are from Septuagint (LXX) English translation by L.C.L. Brenton.

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. These words are also listed in alphabetical order at the end of the study.
- Words in **blue**, followed by the Strong's number, are words that were previously defined within 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***, and other sources, on selected words.

Passages from the Septuagint are included for the following reasons.

- The King James Version was translated from the Masoretic text around 700 AD. While, The Septuagint (LXX) was translated around the 3rd - 2nd centuries BC. Which is almost a thousand years before the Masoretic text.
- The apostles of Christ and early Christians used the Septuagint.
- Many quotations used in the New Testament are from the Septuagint.

These passages will be in conjunction with the King James Version to better shown the differences.

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 YAH 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.

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 **Ἰησοῦς**, ee-ay-sooce'.

2424 – Ἰησοῦς **Ἰησοῦς**, 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^ehōwshûwâ'**, yeh-ho-shoo'-ah; or יהושע Y^ehōwshu'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 **Yhwh**, from **1961**; **(the) self-Existent or Eternal; 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** over 6,000 times.

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

Save/Salvation 3444 – יְשׁוּעָה **y^eshûw'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) × 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 **y^eshûw'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.

Psalm 118:14

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

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

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INTRODUCTION

In **Part 2** of the Gospel, I stated that there are a few words that must be deciphered if we hope to understand what the Word of YAH is telling us. Well, the word translated as

World

in the King James Version is most definitely one of them.

And again for the record, this study is not questioning the Word of YAH. It is questioning man's translation of the Word of YAH.

By the end of Part 4, I believe we will understand much more. So get ready for more definitions, and examples. Though in Part 4, instead of just random examples there will also be more that shows us Christ, the One who was sent.

Strong's Use of The Word 'Globe' in Definitions

The following information, pertaining to “**globe**,” is taken from pages **57 – 64** of
THE GOSPEL - Part 3 The Heaven and the Earth.

Though **Strong's** includes the word “**globe**” in some of their definitions, there is nothing in the King James Bible that refers to the earth, or anything else, as a “**globe**.”

Well, you might ask, “doesn't the King James Bible say God sits on the circle of the earth?”

Why yes it does.

King James Version (KJV)	Septuagint (LXX)
<p>Isaiah 40:21-22 “Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? ²² <u>It is he that sitteth upon the circle</u> ⁽²³²⁹⁾ of the earth, and the inhabitants thereof <i>are</i> as grasshoppers; that stretcheth out ⁽⁵¹⁸⁶⁾ the heavens as a curtain, ⁽¹⁸⁵²⁾ and spreadeth them out ⁽⁴⁹⁶⁹⁾ as a tent to dwell in:” (KJV)</p>	<p>Isaiah 40:21-22 “Will ye not know? will ye not hear? has it not been told you of old? Have ye not known the foundations of the earth? ²² <i>It is he that comprehends the circle of the earth</i>, and the inhabitants in it are as grasshoppers; he that set up the heaven as a chamber, and stretched <i>it</i> out as a tent to dwell in:” (LXX)</p>

Circle 2329 – חוּג *chuwg, khoog*; from 2328; a **circle**:— (Translated in King James Version as) circle, circuit, compass. (see page 92 for more on Circle 2329)

Curtain 1852 – דֶּקֶת *doq, doke*; from 1854; **something crumbling, i.e. fine (as a thin cloth)**:— (Translated in King James Version as) curtain.

Spreadeth them out 4969 – מָתַחַח *mathach, maw-thakh*; a primitive root; **to stretch out**:— (Translated in King James Version as) spread out.

Stretcheth out 5186 – נָטָה *natah, naw-taw*; a primitive root; **to stretch or spread out**; by implication, **to bend away (including moral deflection)**; used in a great variety of application (as follows):— (Translated in King James Version as) + afternoon, apply, bow (down, -ing), carry aside, decline, deliver, extend, go down, be gone, incline, intend, lay, let down, offer, outstretched, overthrown, pervert, pitch, prolong, put away, shew, spread (out), stretch (forth, out), take (aside), turn (aside, away), wrest, cause to yield

- **Circle 2329** – The Hebrew word חוּג **chuwg** was translated in the KJV as follows.

2329 – חוּג **chuwg** translated in KJV **3x** – **Circle** (1x), **Circuit** (1x), **Compass** (1x)

Following are **Circuit** and **Compass**.

King James Version (KJV)	Septuagint (LXX)
<p>Job 22:9-14 “Thou hast sent widows away empty, and the arms of the fatherless have been broken. ^(.1792) ¹⁰ Therefore snares ^(.6341) <i>are</i> round about thee, and sudden fear troubleth ^(.926) thee; ¹¹ Or darkness, ^(.2822) <i>that</i> thou canst not see; and abundance of waters cover thee. ¹² <i>Is</i> not God ^(433 – Eloha, deity) in the height ^(.1363) of heaven? ^{(8064 – shamayim (firmament))} and behold the height ^(.7218) of the stars, ^(.3556) how high they are! ¹³ And thou sayest, How doth God ^{(410 – EL, might(y), strong, power)} know? can he judge ^(.8199) through the dark cloud? ^(.6205) ¹⁴ Thick clouds ^(.5645) <i>are</i> a covering ^(.5643) to him, that he seeth not; and he walketh in the circuit ⁽²³²⁹⁾ of heaven.” ? ^{(8064 – shamayim (firmament))} (KJV)</p>	<p>Job 22:9-14 “But thou hast sent widows away empty, and has afflicted orphans. ¹⁰ Therefore snares have compassed thee, and disastrous war has troubled thee. ¹¹ The light has proved darkness to thee, and water has covered thee on thy lying down. ¹² Does not he that dwells in the high places observe? and has he not brought down the proud? ¹³ And thou has said, What does the Mighty One know? does he judge in the dark? ¹⁴ A cloud in his hiding-place, and he shall not be seen; and he passes through the circle of heaven.” (LXX)</p>

Circuit 2329 – חוּג **chuwg**, *khoog*; from **2328**; a **circle**:— (Translated in King James Version as) circle, circuit, compass. (see page 92 for more on **Circuit_2329**)

Covering 5643 – סָתַר **çether**, *say'-ther*; or (feminine) סִתְרָה **çithrah** (Deut. 32:38), *sith-raw'*; from **5641**; a **cover** (in a good or a bad, a literal or a figurative sense):— (Translated in King James Version as) backbiting, covering, covert, x disguise(-th), hiding place, privily, protection, secret(-ly, place). (see page 96 for more on **Covering 5643**)

Dark cloud 6205 – עֲרַפֵּל **'araphel**, *ar-aw-fel'*; probably from 6201; **gloom** (as of a lowering sky):— (Translated in King James Version as) (gross, thick) dark (cloud, -ness).

Judge 8199 – שָׁפַט **shaphat**, *shaw-fat'*; a primitive root; **to judge**, i.e. pronounce sentence (for or against); by implication, **to vindicate or punish**; by extension, **to govern**; passively, **to litigate** (literally

or figuratively):— (Translated in King James Version as) + avenge, x that condemn, contend, defend, execute (judgment), (be a) judge(-ment), x needs, plead, reason, rule.

Thick clouds 5645 – אָב 'ab, awb; (masculine and feminine); from 5743; properly, **an envelope, i.e. darkness (or density, 2 Chron. 4:17); specifically, a (scud) cloud; also a copse:**— (Translated in King James Version as) clay, (thick) cloud, x thick, thicket. (see page 175 for more on Thick clouds 5645)

King James Version (KJV)	Septuagint (LXX)
<p>Proverbs 8:22-28 “The LORD ^(3068 - YHWH, the Eternal) possessed ⁽⁷⁰⁶⁹⁾ me in the beginning ⁽⁷²²⁵⁾ of his way, ⁽¹⁸⁷⁰⁾ before ⁽⁶⁹²⁴⁾ his works ⁽⁴⁶⁵⁹⁾ of old. 23 I was set up ⁽⁵²⁵⁸⁾ from everlasting, ⁽⁵⁷⁶⁹⁾ from the beginning, ⁽⁷²¹⁸⁾ or ever ⁽⁶⁹²⁴⁾ the earth ^(776-Erets) was. 24 When there were no depths, ⁽⁸⁴¹⁵⁾ I was brought forth; ⁽²³⁴²⁾ when there were no fountains ⁽⁴⁵⁹⁹⁾ abounding with water. 25 Before the mountains were settled, before the hills was I brought forth: ⁽²³⁴²⁾ 26 While as yet he had not made ⁽⁶²¹³⁾ the earth, ^(776-Erets) nor the fields, ⁽²³⁵¹⁾ nor the highest part ⁽⁷²¹⁸⁾ of the dust ^(6083-Aphar) of the world. ^(8398-Tebel) 27 When he prepared ⁽³⁵⁵⁹⁾ the heavens, ^{(8064 - shamayim (firmament))} <u>I was there: when he set a compass ⁽²³²⁹⁾ upon the face of the depth:</u> ⁽⁸⁴¹⁵⁾ 28 When he established ⁽⁵⁵³⁾ the clouds ⁽⁷⁸³⁴⁾ above: ⁽⁴⁶⁰⁵⁾ when he strengthened ⁽⁵⁸¹⁰⁾ the fountains ⁽⁵⁸⁶⁹⁾ of the deep:” ⁽⁸⁴¹⁵⁾ (KJV)</p>	<p>Proverbs 8:22-28 “The Lord made me the beginning of his ways for his works. 23 He established me before time was in the beginning, before he made the earth: 24 even before he made the depths; before the fountains of water came forth: 25 before the mountains were settled, and before all hills, he begets me. 26 The Lord made countries and uninhabited tracks, and the highest inhabited parts of the world. 27 When he prepared the heaven, I was present with him; and when he prepared his throne upon the winds: 28 and when he strengthened the clouds above; and when he secured the fountains of the earth:” (LXX)</p>

Above 4605 – מַעַל ma'al, mah'al; from 5927; properly, **the upper part**, used only adverbially with prefix upward, above, overhead, from the top, etc.:— (Translated in King James Version as) above, exceeding(-ly), forward, on (x very) high, over, up(-on, -ward), very.

Before 6924 – קֶדֶם qedem, keh'-dem; or קֶדְמָה qedmah, kayd'-maw; from 6923; **the front, of place (absolutely, the fore part, relatively the East) or time (antiquity);** often used adverbially (before, anciently, eastward):— (Translated in King James Version as) aforeside, ancient (time), before, east (end, part, side, -ward), eternal, x ever(-lasting), forward, old, past.

Beginning 7218 – רֹאשׁ 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.

Brought forth 2342 – חוּל *chuwI*, *khoI*; or חִיל *chiyl*, *kheel*; a primitive root; properly, **to twist or whirl (in a circular or spiral manner)**, i.e. (specifically) **to dance, to writhe in pain (especially of parturition) or fear**; figuratively, **to wait, to pervert**:— (Translated in King James Version as) bear, (make to) bring forth, (make to) calve, dance, drive away, fall grievously (with pain), fear, form, great, grieve, (be) grievous, hope, look, make, be in pain, be much (sore) pained, rest, shake, shapen, (be) sorrow(-ful), stay, tarry, travail (with pain), tremble, trust, wait carefully (patiently), be wounded.

Parturition – the act or process of giving birth; bringing forth or being delivered

Clouds 7834 – שַׁחַק *shachaq*, *shakh'-ak*; from 7833; **a powder (as beaten small)**: by analogy, **a thin vapor**; by extension, **the firmament**:— (Translated in King James Version as) cloud, small dust, heaven, sky.

Compass 2329 – חוּג *chuwg*, *khoog*; from 2328; **a circle**:— (Translated in King James Version as) circle, circuit, compass. (see page 94 for more on Compass 2329)

Depths 8415 – תְּהוֹם *thowm*, *teh-home'*; or תְּהוֹם *thom*, *teh-home'*; (usually feminine) from 1949; **an abyss (as a surging mass of water), especially the deep (the main sea or the subterranean water-supply)**:— (Translated in King James Version as) deep (place), depth.

Established 553 – אָמַץ *'amats*, *aw-mats'*; a primitive root; **to be alert, physically (on foot) or mentally (in courage)**:— (Translated in King James Version as) confirm, be courageous (of good courage, stedfastly minded, strong, stronger), establish, fortify, harden, increase, prevail, strengthen (self), make strong (obstinate, speed)

Ever 6924 – same as **Before 6924**

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) always(-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). (see page 109 for more on Everlasting 5769)

Fields 2351 – חוּץ *chuwts*, *khoots*; or (shortened) חָץ *chuts*, *khoots*; (both forms feminine in the plural) from an unused root meaning **to sever**; properly, **separate by a wall, i.e. outside, outdoors**:— (Translated in King James Version as) abroad, field, forth, highway, more, out(-side, -ward), street, without.

Fountains 4599 – מַעְיָן *ma'yan*, *mah-yawn'*; or מַעְיָנוּ *ma ynow* (Psa. 114:8), *mah-yen-o'*; or (feminine) מַעְיָנָה *yanah*, *mah-yaw-naw'*; from 5869 (as a denominative **in the sense of a spring**); **a fountain (also collectively), figuratively, a source (of satisfaction)**:— (Translated in King James Version as) fountain, spring, well.

Fountains 5869 – עַיִן *'ayin*, *ah'-yin*; probably a primitive word; **an eye (literally or figuratively)**; by analogy, **a fountain (as the eye of the landscape)**:— (Translated in King James Version as) affliction,

outward appearance, + before, + think best, colour, conceit, + be content, countenance, + displease, eye((-brow), (-d), -sight), face, + favour, fountain, furrow (from the margin), x him, + humble, knowledge, look, (+ well), x me, open(-ly), + (not) please, presence, + regard, resemblance, sight, x thee, x them, + think, x us, well, x you(-rselves).

Highest part 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.

Made, Make, Maketh 6213 – עשה 'asah, *aw-saw*'; a primitive root; **to do or make**, in the broadest sense and widest application (as follows):— (Translated in King James Version as) accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, x certainly, have the charge of, commit, deal (with), deck, + displease, do, (ready) dress(-ed), (put in) execute(-ion), exercise, fashion, + feast, (fight-)ing man, + finish, fit, fly, follow, fulfill, furnish, gather, get, go about, govern, grant, great, + hinder, hold ((a feast)), x indeed, + be industrious, + journey, keep, labour, maintain, make, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, practise, prepare, procure, provide, put, requite, x sacrifice, serve, set, shew, x sin, spend, x surely, take, x thoroughly, trim, x very, + vex, be (warr-)ior, work(-man), yield, use.

Possessed 7069 – קנה qanah, *kaw-naw*'; a primitive root; **to erect, i.e. create**; by extension, **to procure, especially by purchase** (causatively, **sell**); **by implication to own**:— (Translated in King James Version as) attain, buy(-er), teach to keep cattle, get, provoke to jealousy, possess(-or), purchase, recover, redeem, x surely, x verily.

Prepared 3559 – כון kuwn, *koon*; a primitive root; properly, **to be erect (i.e. stand perpendicular)**; hence (causatively) **to set up**, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (**appoint, render sure, proper or prosperous**):— (Translated in King James Version as) certain(-ty), confirm, direct, faithfulness, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, order, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-)stablish, stand, tarry, x very deed.

Set up 5258 – נסך naçak, *naw-sak*'; a primitive root; **to pour out, especially a libation, or to cast (metal)**; by analogy, **to anoint a king**:— (Translated in King James Version as) cover, melt, offer, (cause to) pour (out), set (up).

Strengthened 5810 – עזז 'azaz, *aw-zaz*'; a primitive root; **to be stout** (literally or figuratively):— (Translated in King James Version as) harden, impudent, prevail, strengthen (self), be strong.

Way(s) 1870 – דרך 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).

Works 4659 – מפעל miph'al, *mif-awl*'; or (feminine) מפעלה miph'alah, *mif-aw-law*'; from 6466; **a performance**:— (Translated in King James Version as) work. (see page 186 for more on Works 4659)

There is also one verse in the KJV that refers to a **ball** being tossed.

King James Version (KJV)	Septuagint (LXX)
<p>Isaiah 22:16-19</p> <p>“What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre ⁽⁶⁹¹³⁾ here, <i>as</i> he that heweth him out a sepulchre ⁽⁶⁹¹³⁾ on high, ⁽⁴⁷⁹¹⁾ <i>and</i> that graveth ⁽²⁷¹⁰⁾ an habitation ⁽⁴⁹⁰⁸⁾ for himself in a rock? ⁽⁵⁵⁵³⁾</p> <p>¹⁷ Behold, the LORD ^(3068 – YHWH, the Eternal) will carry thee away with a mighty ⁽¹³⁹⁷⁾ captivity, ⁽²⁹²⁵⁾ and will surely ⁽⁵⁸⁴⁴⁾ cover ⁽⁵⁸⁴⁴⁾ thee.</p> <p>¹⁸ He will surely ⁽⁶⁸⁰¹⁾ violently turn ⁽⁶⁸⁰¹⁾ and toss ⁽⁶⁸⁰²⁾ thee like a ball ⁽¹⁷⁵⁴⁾ into a large country: ^(776-Erets) there shalt thou die, and there the chariots ⁽⁴⁸¹⁸⁾ of thy glory ⁽³⁵¹⁹⁾ shall be the shame ⁽⁷⁰³⁶⁾ of thy lord’s ⁽¹¹³⁾ house.</p> <p>¹⁹ And I will drive ⁽¹⁹²⁰⁾ thee from thy station, ⁽⁴⁶⁷³⁾ and from thy state ⁽⁴⁶¹²⁾ shall he pull thee down.” ⁽²⁰⁴⁰⁾ (KJV)</p>	<p>Isaiah 22:16-19</p> <p>“and what hast thou to do here, that thou hast here hewn thyself a sepulchre, and madest thyself a sepulchre on high, and hast graven for thyself a dwelling in the rock?</p> <p>¹⁷ Behold now, the Lord of hosts casts forth and will utterly destroy <i>such</i> a man, and will take away thy robe and thy glorious crown,</p> <p>¹⁸ and will cast thee into a great and unmeasured land, and there thou shalt die: and he will bring thy fair chariot to shame, and the house of thy prince to be trodden down.</p> <p>¹⁹ And thou shalt be removed from thy stewardship, and from thy place.” (LXX)</p>

- **Isaiah 22:18** – The Hebrew word אֶרֶץ **erets** translated as **Country** in this verse is the same word translated 712 times as **Earth**.

Ball 1754 – דוּר **duwr**, *dure*; from 1752; a circle, ball or pile:— (Translated in King James Version as) ball, turn, round about. (see page 84 for more on Ball 1754)

Chariots 4818 – מֵרְכָבָה **merkabah**, *mer-kaw-baw*; feminine of 4817; a chariot:— (Translated in King James Version as) chariot. (see page 91 for more on Chariots 4818)

Country 776 – אֶרֶץ **erets**, *eh'-rets*; from an unused root probably meaning to be firm; the earth (at large, or partitively a land):— (Translated in King James Version as) x common, country, earth, field, ground, land, x nations, way, + wilderness, world.

Lord's 113 – אֲדוֹן **adown**, *aw-done*; or (shortened) אֲדוֹן **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-.”

Shame 7036 – קָלוּן **qalown**, *kaw-lone*; from 7034; disgrace; (by implication) the pudenda:— (Translated in King James Version as) confusion, dishonour, ignominy, reproach, shame. (see page 169 for more on Shame 7036)

Pudenda – genitalia, parts privates, sex organs

Surely 6801 – צָנְנָה **tsanaph**, *tsaw-naf'*; a primitive root; **to wrap, i.e. roll or dress**:— (Translated in King James Version as) be attired, x surely, violently turn.

Toss 6802 – צָנְנָה **tsnephah**, *tsen-ay-faw'*; from **6801**; **a ball**:— (Translated in King James Version as) x toss. (see page 176 for more on **Toss 6802**)

Violently turn 6801 – צָנְנָה **tsanaph**, *tsaw-naf'*; a primitive root; **to wrap, i.e. roll or dress**:— (Translated in King James Version as) be attired, x surely, violently turn.

- **Ball 1754** – The Hebrew word דוּר **duwr** was translated in the KJV as follows.

1754 – דוּר **duwr** translated in KJV **3x** – **Ball** (1x), **Round about** (1x), **Burn** (1x)

Following are **Burn** and **Round About**.

King James Version (KJV)	Septuagint (LXX)
<p>Ezekiel 24:1-5 “Again in the ninth year, in the tenth month, in the tenth <i>day</i> of the month, the word ⁽¹⁶⁹⁷⁾ of the LORD ^(3068 – YHWH, the Eternal) came unto me, saying, ² Son of man, ⁽¹²⁰⁾ write thee the name ⁽⁸⁰³⁴⁾ of the day, <i>even</i> of this same ⁽⁶¹⁰⁶⁾ day: the king of Babylon ⁽⁸⁹⁴⁾ set himself against Jerusalem this same ⁽⁶¹⁰⁶⁾ day. ³ And utter a parable ⁽⁴⁹¹²⁾ unto the rebellious ⁽⁴⁸⁰⁵⁾ house, and say unto them, Thus saith the Lord ^(136 – Adonay) GOD; ^(3069 – same as 3068 – YHWH, the Eternal) Set on a pot, set <i>it</i> on, and also pour water into it: ⁴ Gather the pieces thereof into it, <i>even</i> every good piece, the thigh, and the shoulder; fill <i>it</i> with the choice ⁽⁴⁰⁰⁵⁾ bones. ⁽⁶¹⁰⁶⁾ ⁵ Take the choice ⁽⁴⁰⁰⁵⁾ of the flock, and burn ⁽¹⁷⁵⁴⁾ also the bones ⁽⁶¹⁰⁶⁾ under it, <i>and</i> make it boil well, and let them seethe ⁽¹³¹⁰⁾ the bones ⁽⁶¹⁰⁶⁾ of it therein.” (KJV)</p>	<p>Ezekiel 24:1-5 “And the word of the Lord came to me, in the ninth year, in the tenth month, on the tenth of the month, saying, ² Son of man, write for daily from this day, on which the king of Babylon set himself against Jerusalem, from this day. ³ And speak a parable to the provoking house, and thou shalt say to them, Thus saith the Lord: Set on the caldron, and pour water into it: ⁴ and put the pieces into it, every prime piece, the leg and shoulder taken off from the bones, ⁵ taken from choice cattle, and burn the bones under them: her bones are boiled and cooked in the midst of her.” (LXX)</p>

Bones 6106 – עצם *etsem, eh'tsem*; from 6105; a bone (as strong); by extension, the body; figuratively, the substance, i.e. (as pron.) selfsame:— (Translated in King James Version as) body, bone, x life, (self-)same, strength, x very.

Burn 1754 – דור *duwr, dure*; from 1752; a circle, ball or pile:— (Translated in King James Version as) ball, turn, round about. (see page 90 for more on Burn 1754)

Choice 4005 – מִבְּחָר *mibchar, mib-khawr'*; from 977; select, i.e. best:— (Translated in King James Version as) choice(-st), chosen.

Seethe 1310 – בָּשַׁל *bashal, baw-shal'*; a primitive root; properly, to boil up; hence, to be done in cooking; figuratively to ripen:— (Translated in King James Version as) bake, boil, bring forth, roast, seethe, sod (be sodden).

King James Version (KJV)	Septuagint (LXX)
<p>Isaiah 29:1-3 “Woe ⁽¹⁹⁴⁵⁾ to Ariel, ⁽⁷⁴⁰⁾ to Ariel, ⁽⁷⁴⁰⁾ the city where David dwelt! add ye year to year; let them kill ⁽⁵³⁶²⁾ sacrifices. ⁽²²⁸²⁾ ² Yet I will distress ⁽⁶⁶⁹³⁾ Ariel, ⁽⁷⁴⁰⁾ and there shall be heaviness ⁽⁸³⁸⁶⁾ and sorrow: ⁽⁵⁹²⁾ and it shall be unto me as Ariel. ⁽⁷⁴⁰⁾ ³ And I will camp ⁽²⁵⁸³⁾ against thee round about, ⁽¹⁷⁵⁴⁾ and will lay siege ⁽⁶⁶⁹⁶⁾ against thee with a mount, ⁽⁴⁶⁷⁴⁾ and I will raise forts ⁽⁴⁶⁹⁴⁾ against thee.” (KJV)</p>	<p>Isaiah 29:1-3 “Alas for the city of Ariel, which David besieged. Gather ye fruits year by year; eat ye, for ye shall eat with Moab. ² For I will grievously afflict Ariel: and her strength and her wealth shall be mine. ³ And I will compass thee about like David, and will raise a mound about thee, and set up towers round thee.” (LXX)</p>

Ariel 740 – אַרְיֵאל *Ari'el, ar-ee-ale'*; the same as 739; Ariel, a symbolical name for Jerusalem, also the name of an Israelite:— (Translated in King James Version as) Ariel. (see page 82 for more on Ariel 740)

Camp 2583 – חָנָה *chanah, khaw-naw'*; a primitive root (compare 2603); properly, to incline; by implication, to decline (of the slanting rays of evening); specifically, to pitch a tent; gen. to encamp (for abode or siege):— (Translated in King James Version as) abide (in tents), camp, dwell, encamp, grow to an end, lie, pitch (tent), rest in tent.

Forts 4694 – מְצוּרָה *mtsuwrah, mets-oo-raw'*; or מְצֻרָה *mtsurah, mets-oo-raw'*; feminine of 4692; a hemming in, i.e. (objectively) a mound (of siege), or (subjectively) a rampart (of protection), (abstractly) fortification:— (Translated in King James Version as) fenced (city, fort, munition, strong hold).

Lay siege 6696 – צוּר *tsuwr, tsoor*; a primitive root; to cramp, i.e. confine (in many applications, literally and figuratively, formative or hostile):— (Translated in King James Version as) adversary, assault, beset, besiege, bind (up), cast, distress, fashion, fortify, inclose, lay siege, put up in bags.

Mount 4674 – מַצֵּב *mutstsab, moots-tsawb'*; from 5324; a station, i.e. military post:— (Translated in King James Version as) mount.

Round about 1754 – דוּר **duwr**, *dure*; from 1752; a circle, **ball or pile**:— (Translated in King James Version as) ball, turn, round about.

I also checked the Strong's Exhaustive Concordance for **Globe, Orb, Round, Sphere** and found nothing pertaining to the earth being a round globe.

Introduction to the Word World

Many English dictionaries define **WORLD**, at least in part, as:

The earth and all the people and things on it.

The first time we come across the word **World**, in the King James Version (KJV), is in **1 Samuel 2:8**.

1 Samuel 2:8

“He raiseth up ⁽⁶⁹⁶⁵⁾ the poor ⁽¹⁸⁰⁰⁾ out of the **dust**, ^(6083-Aphar) and lifteth up the beggar ⁽³⁴⁾ from the dunghill, ⁽⁸³⁰⁾ to set *them* among princes, ⁽⁵⁰⁸¹⁾ and to make them inherit ⁽⁵¹⁵⁷⁾ the throne ⁽³⁶⁷⁸⁾ of glory: ⁽³⁵¹⁹⁾ for the **pillars** ⁽⁴⁶⁹⁰⁾ of the earth ^(776-Erets) are the LORD’S, ^(3068 – YHWH, the Eternal) and he hath set the **world** ^(8398-Tebel) upon them.” (KJV)

Pillars 4690 – מְצוּקַת **matsuq**, *maw-tsook*; or מְצוּקַת **matsuq**, *maw-tsook*; from 6693; **something narrow, i.e. a column or hilltop**:— (Translated in King James Version as) pillar, situate.

The 5th and 6th Days of Creation

*“The heavens are thine, the earth also is thine: as for the world
and the fulness thereof, thou hast founded them.”*

(Psalm 89:11, KJV)

In **Part 3 – The Heaven and the Earth** we addressed only the first four days of Creation.
In brief:

1st Day of Creation – Light, and the Dividing of Light from Darkness.

Light is called **Day**

Darkness is called **Night**

2nd Day of Creation – The Firmament

Firmament is called **Heaven(s)**

3rd Day of Creation – The Earth and the Seas

Dry land is called **Earth**

Gathered Waters are called **Seas**

4th Day of Creation – Lights In the Firmament

Then we learned more about what the Holy Bible has to say about the firmament/heaven.

Now in the 5th and 6th days of creation we will discuss what I believe to be the beginning of **YAH’s World**.

5th Day of Creation – Creation of Creatures in the Waters and Winged Fowls

Genesis 1:20-23

“And God ^(430 – Elohim, God/god, judge) said, Let the waters ⁽⁴³²⁵⁾ bring forth abundantly the moving creature ⁽⁸³¹⁸⁾ that hath life, and **fowl that may fly above the earth** ^(776-Erets) **in the open** ⁽⁶⁴⁴⁰⁾ **firmament** ⁽⁷⁵⁴⁹⁾ **of heaven.** ^{(8064–shamayim (firmament))}

²¹ And God ^(430 – Elohim, God/god, judge) **created** ⁽¹²⁵⁴⁾ great whales, ⁽⁸⁵⁷⁷⁾ and every living creature ⁽⁵³¹⁵⁾ that moveth, which the waters brought forth abundantly, after their kind, ⁽⁴³²⁷⁾ and every winged fowl after his kind: ⁽⁴³²⁷⁾ and God ^(430 – Elohim, God/god, judge) saw that *it was good.* ⁽²⁸⁹⁶⁾

²² And God ^(430 – Elohim, God/god, judge) **blessed** ⁽¹²⁸⁸⁾ them, saying, Be fruitful, ⁽⁶⁵⁰⁹⁾ and multiply, and fill the waters in the seas, and let fowl multiply in the earth. ^(776-Erets)

²³ And the evening ⁽⁶¹⁵³⁾ and the morning ⁽¹²⁴²⁾ were **the fifth day.** ⁽³¹¹⁷⁾ (KJV)

6th Day of Creation - Creation of Creatures on the Earth and Man

Genesis 1:24-31

“And God ^(430 – Elohim, God/god, judge) said, Let the earth ^(776-Erets) bring forth the living creature ⁽⁵³¹⁵⁾ after his kind, ⁽⁴³²⁷⁾ cattle, ⁽⁹²⁹⁾ and creeping thing, ⁽⁷⁴³¹⁾ and beast ⁽²⁴¹⁶⁾ of the earth ^(776-Erets) after his kind: ⁽⁴³²⁷⁾ and it was so.

²⁵ And God ^(430 – Elohim, God/god, judge) **made** ⁽⁶²¹³⁾ the beast ⁽²⁴¹⁶⁾ of the earth ^(776-Erets) after his kind, ⁽⁴³²⁷⁾ and cattle ⁽⁹²⁹⁾ after their kind, ⁽⁴³²⁷⁾ and everything that creepeth ⁽⁷⁴³¹⁾ upon the earth ^(127-Adamah) after his kind: ⁽⁴³²⁷⁾ and God ^(430 – Elohim, God/god, judge) saw that *it was good.* ⁽²⁸⁹⁶⁾

²⁶ And God ^(430 – Elohim, God/god, judge) said, Let us **make** ⁽⁶²¹³⁾ man ⁽¹²⁰⁾ in our **image,** ⁽⁶⁷⁵⁴⁾ after our **likeness:** ⁽¹⁸²³⁾ and let them have **dominion** ⁽⁷²⁸⁷⁾ over the fish of the sea, ⁽³²²⁰⁾ and over the fowl of the air, ^{(8064 – shamayim (firmament))} and over the cattle, ⁽⁹²⁹⁾ and over all the earth, ^(776-Erets) and over every creeping thing ⁽⁷⁴³¹⁾ that creepeth ⁽⁷⁴³⁰⁾ upon the earth. ^(776-Erets)

²⁷ So God ^(430 – Elohim, God/god, judge) **created** ⁽¹²⁵⁴⁾ man ⁽¹²⁰⁾ in his **own image,** ⁽⁶⁷⁵⁴⁾ in the **image** ⁽⁶⁷⁵⁴⁾ of God ^(430 – Elohim, God/god, judge) **created** ⁽¹²⁵⁴⁾ he him; male ⁽²¹⁴⁵⁾ and female ⁽⁵³⁴⁷⁾ **created** ⁽¹²⁵⁴⁾ he them.

²⁸ And God ^(430 – Elohim, God/god, judge) **blessed** ⁽¹²⁸⁸⁾ them, and God ^(430 – Elohim, God/god, judge) said unto them, Be fruitful, ⁽⁶⁵⁰⁹⁾ and multiply, and replenish ⁽⁴³⁹⁰⁾ the earth, ^(776-Erets) and subdue ⁽³⁵³³⁾ it: ⁽³⁵³³⁾ and have **dominion** ⁽⁷²⁸⁷⁾ over the fish of the sea, and over the fowl of the air, and over every living thing ⁽²⁴¹⁶⁾ that moveth ⁽⁷⁴³⁰⁾ upon the earth. ^(776-Erets)

²⁹ And God ^(430 – Elohim, God/god, judge) said, Behold, I have given you every herb ⁽⁶²¹²⁾ bearing ⁽²²³²⁾ seed, ⁽²²³³⁾ which *is* upon the face of all the earth, ^(776-Erets) and every tree, in the which *is* the fruit of a tree yielding ⁽²²³²⁾ seed; ⁽²²³³⁾ to you it shall be for meat. ⁽⁴⁰²⁾

³⁰ And to every beast ⁽²⁴¹⁶⁾ of the earth, ^(776-Erets) and to every fowl of the air, ^{(8064 – shamayim (firmament))} and to everything that creepeth ⁽⁷⁴³⁰⁾ upon the earth, ^(776-Erets) wherein *there is* life, ⁽²⁴¹⁶⁾ *I have given* every green herb ⁽⁶²¹²⁾ for meat: ⁽⁴⁰²⁾ and it was so.

³¹ **And God** (430 – Elohim, God/god, judge) **saw everything that he had made,** ⁽⁶²¹³⁾ **and, behold, it was** **very** ⁽³⁹⁶⁶⁾ **good.** ⁽²⁸⁹⁶⁾ **And the evening** ⁽⁶¹⁵³⁾ **and the morning** ⁽¹²⁴²⁾ **were** **the sixth day.**” ⁽³¹¹⁷⁾
(KJV)

Bless(ed) 1288 – בָּרַךְ *barak, baw-rak'*; a primitive root; **to kneel**; by implication **to bless God (as an act of adoration), and (vice-versa) man (as a benefit); also (by euphemism) to curse (God or the king, as treason):**— (Translated in King James Version as) x abundantly, x altogether, x at all, blaspheme, bless, congratulate, curse, x greatly, x indeed, kneel (down), praise, salute, x still, thank.

Created 1254 – בָּרָא *bara', baw-raw'*; a primitive root; **(absolutely) to create; (qualified) to cut down (a wood), select, feed (as formative processes):**— (Translated in King James Version as) choose, create (creator), cut down, dispatch, do, make (fat).

Dominion 7287 – רָדָה *radah, raw-daw'*; a primitive root; **to tread down, i.e. subjugate; specifically, to crumble off:**— (Translated in King James Version as) (come to, make to) have dominion, prevail against, reign, (bear, make to) rule, (-r, over), take.

Good 2896 – טוֹב *towb, tobe*; from 2895; **good (as an adjective) in the widest sense; used likewise as a noun, both in the masculine and the feminine, the singular and the plural (good, a good or good thing, a good man or woman; the good, goods or good things, good men or women), also as an adverb (well):**— (Translated in King James Version as) beautiful, best, better, bountiful, cheerful, at ease, x fair (word), (be in) favour, fine, glad, good (deed, -lier, -liest, -ly, -ness, -s), graciously, joyful, kindly, kindness, liketh (best), loving, merry, x most, pleasant, + pleaseth, pleasure, precious, prosperity, ready, sweet, wealth, welfare, (be) well ((-favoured)).

Image 6754 – צֵלֶם *tselem, tseh'-lem*; from an unused root meaning **to shade; a phantom, i.e. (figuratively) illusion, resemblance; hence, a representative figure, especially an idol:**— (Translated in King James Version as) image, vain shew.

Likeness 1823 – דְּמוּת *dmuwth, dem-ooth'*; from 1819; **resemblance; concretely, model, shape; adverbially, like:**— (Translated in King James Version as) fashion, like (-ness, as), manner, similitude.

Very 3966 – מְאֹד *od, meh-ode'*; from the same as 181; properly, **vehemence, i.e. (with or without preposition) vehemently; by implication, wholly, speedily, etc. (often with other words as an intensive or superlative; especially when repeated):**— (Translated in King James Version as) diligently, especially, exceeding(-ly), far, fast, good, great(-ly), x louder and louder, might(-ily, -y), (so) much, quickly, (so) sore, utterly, very (+ much, sore), well.

The Meanings of the Word Translated as World

WORLD

There are five Hebrew words and five Greek words that were translated, at least once, as **World** in the King James Version. Though some of the words have similar meanings you will discover others have very distinct meanings that are concealed by the King James Bible's use of the word **World**. This will become apparent as you go through the words and their meanings.

HEBREW	GREEK
8398 – תִּבְלַת tebel (35x) <i>earth, world, inhabitants</i>	3625 – οἰκουμένη oikoumene (14x) <i>Roman empire</i>
776 – אֶרֶץ erets (4x) <i>earth, land, soil, country</i>	1093 – γῆ ge , (1x) <i>soil, region, whole earth</i>
2465 – חֵדֶל cheled (2x) <i>fleeting time, this world</i>	2889 – κόσμος kosmos (186x) <i>world, adorning</i>
2309 – חֵדֶל chedel (1x) <i>state of the dead, deceased</i>	165 – αἰών aion (38x) <i>perpetuity, ever, world</i>
5769 – עוֹלָם owlam , (4x) <i>eternity, ancient, always</i>	166 – αἰώνιος aionios (3x) <i>perpetual, long ago</i>

IN THE OLD TESTAMENT (COVENANT)

The most occurrences from the Hebrew words translated as **World** is תִּבְלֵל **tebel**.

TEBEL

- **World 8398** – תִּבְלֵל **tebel**, *tay-bale'*; from 2986; the earth (as moist and therefore inhabited); by extension, the globe; by implication, its inhabitants; specifically, a partic. land, as Babylonia, Palestine:— (Translated in King James Version as) habitable part, world.

2986 – יָבַל **yabal**, *yaw-bal'*; a primitive root; properly, to flow; causatively, to bring (especially with pomp):— (Translated in King James Version as) bring (forth), carry, lead (forth).

8398 – תִּבְלֵל **tebel** Translated in KJV 36x – world (35x), habitable part (1x).

- As pointed out in **THE GOSPEL - Part 2 God and LORD**, Masoretic vowel markers (niqud – a system of dots and dashes), developed sometime between the 6th - 10th centuries AD, are used; which according to many Jews changes the pronunciation and meaning of many words, which appears to be the case for תִּבְלֵל **tebel**.

When the vowel markers are תִּבְלֵל **tebel**, *Strong's Exhaustive Concordance of the Bible* defines תִּבְלֵל **tebel** as above.

However, when the vowel markers are תִּבְלֵל **tebel**, the meaning, according to *Strong's* becomes:

Confusion 8397 – תִּבְלֵל **tebel**, *teh'-bel*; apparently from 1101; mixture, i.e. unnatural bestiality:— (Translated in King James Version as) confusion.

1101 – בָּלַל **balal**, *baw-lal'*; a primitive root; to overflow (specifically with oil.); by implication, to mix; also (denominatively from 1098) to fodder:— (Translated in King James Version as) anoint, confound, x fade, mingle, mix (self), give provender, temper.

- According to KM Hebrew Dictionary, תִּבְלֵל **tebel** means **world** and **earth** while תִּבְלֵל **tebel** means **perversion**, **abominable** and **confusion**.

Examples:

Psalm 93:1-2

"The LORD ^(3068 - YHWH, the Eternal) **reigneth**, ⁽⁴⁴²⁷⁾ he is clothed ⁽³⁸⁴⁷⁾ with majesty; ⁽¹³⁴⁸⁾ the LORD ^(3068 - YHWH, the Eternal) is clothed ⁽³⁸⁴⁷⁾ with strength, ⁽⁵⁷⁹⁷⁾ wherewith he hath girded ⁽²⁴⁷⁾ himself: **the world** ^(8398-Tebel) **also is established**, ⁽³⁵⁵⁹⁾ **that it cannot be moved.** ⁽⁴¹³¹⁾
² Thy throne ⁽³⁶⁷⁸⁾ **is established** ⁽³⁵⁵⁹⁾ of old: thou *art* from **everlasting.**" ⁽⁵⁷⁶⁹⁾ (KJV)

Reigneth 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.

Established, Established 3559 – כָּוַן *kuwn, koon*; a primitive root; properly, **to be erect (i.e. stand perpendicular)**; hence (causatively) **to set up**, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (**appoint, render sure, proper or prosperous**):— (Translated in King James Version as) certain(-ty), confirm, direct, faithfulness, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, order, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-)stablish, stand, tarry, x very deed.

Psalm 50:10-12

"For every beast ⁽²⁴¹⁶⁾ of the forest *is* mine, *and* the cattle ⁽⁹²⁹⁾ upon a thousand hills.
¹¹ I know all the fowls of the mountains: and the wild beasts ⁽²¹²³⁾ of the field *are* mine.
¹² If I were hungry, I would not tell thee: for the **world** ^(8398-Tebel) *is* mine, and the fulness thereof." (KJV)

Psalm 96:12-13

"Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice ¹³
Before the LORD: ^(3068 - YHWH, the Eternal) for he cometh, for he cometh to **judge** ⁽⁸¹⁹⁹⁾ the **earth**:
^(776-Erets) he shall **judge** ⁽⁸¹⁹⁹⁾ the **world** ^(8398-Tebel) with **righteousness**, ⁽⁶⁶⁶⁴⁾ and the people with his **truth.**" ⁽⁵³⁰⁾ (KJV)

Righteousness 6664 – צְדָקָה *tsedek, tseh'-dek*; from 6663; **the right (natural, moral or legal)**; also (abstractly) **equity or (figuratively) prosperity**:— (Translated in King James Version as) x even, (x that which is altogether) just(-ice), ((un-))right(-eous) (cause, -ly, -ness).

Truth – 530 'emuwnah *em-oo-naw'*); or (shortened) >emunah {*em-oo-naw'* feminine of 'emuwn' (529); literally **firmness**; figuratively **security; morally fidelity**:-- (Translated in King James Version as) faith(-ful, -ly, -ness, (man)), set office, stability, steady, truly, truth, verily.

Isaiah 14:12-17

“How art thou fallen ⁽⁵³⁰⁷⁾ from heaven, ^{(8064 – shamayim (firmament))} O **Lucifer**, ⁽¹⁹⁶⁶⁾ son of the morning! ⁽⁷⁸³⁷⁾ how art thou cut down ⁽¹⁴³⁸⁾ to the ground, ^(776-Erets) which didst **weaken** ⁽²⁵²²⁾ the nations! ⁽¹⁴⁷¹⁾

¹³ For thou hast said in thine heart, I will ascend into heaven, ^{(8064 – shamayim (firmament))} I will exalt ⁽⁷³¹¹⁾ my throne ⁽³⁶⁷⁸⁾ above the stars ⁽³⁵⁵⁶⁾ of God: ^{(410 – EL, might(y), strong, power)} I will sit ⁽³⁴²⁷⁾ also upon the mount ⁽²⁰²²⁾ of the congregation, ⁽⁴¹⁵⁰⁾ in the sides ⁽³⁴¹¹⁾ of the north: ⁽⁶⁸²⁸⁾

¹⁴ I will ascend above the heights of the clouds; ⁽⁵⁶⁴⁵⁾ I will be like ⁽¹⁸¹⁹⁾ the most High. ⁽⁵⁹⁴⁵⁾

¹⁵ Yet thou shalt be brought down ⁽³³⁸¹⁾ to hell, ⁽⁷⁵⁸⁵⁾ to the sides ⁽³⁴¹¹⁾ of the pit. ⁽⁹⁵³⁾

¹⁶ They that see thee shall narrowly look ⁽⁷⁶⁸⁸⁾ upon thee, *and consider* ⁽⁹⁹⁵⁾ thee, *saying, Is this the man* ⁽³⁷⁶⁾ that made the earth ^(776-Erets) to tremble, ⁽⁷²⁶⁴⁾ that did shake ⁽⁷⁴⁹³⁾ kingdoms; ^(4467-Mamlakah)

¹⁷ **That made the world** ^(8398-Tebel) **as a wilderness,** ⁽⁴⁰⁵⁷⁾ **and destroyed** ⁽²⁰⁴⁰⁾ **the cities** ⁽⁵⁸⁹²⁾ thereof; **that opened** ⁽⁶⁶⁰⁵⁾ **not the house** ⁽¹⁰⁰⁴⁾ **of his prisoners?** ⁽⁶¹⁵⁾ (KJV)

House 1004 – בַּיִת bayith, bah'-yith; probably from 1129 abbreviated; a house (in the greatest variation of applications, especially family, etc.):— (Translated in King James Version as) court, daughter, door, + dungeon, family, + forth of, x great as would contain, hangings, home(born), (winter) house(-hold), inside(-ward), palace, place, + prison, + steward, + tablet, temple, web, + within(-out).

Lucifer 1966 – הֵיִלֵּל heyilel, hay-lale'; from 1984 (in the sense of brightness); the morning-star:— (Translated in King James Version as) lucifer. (see page 137 for more on Lucifer 1966)

Open(ed) 6605 – פָּתַח pathach, paw-thakh'; a primitive root; to open wide (literally or figuratively); specifically, to loosen, begin, plough, carve:— (Translated in King James Version as) appear, break forth, draw (out), let go free, (en-)grave(-n), loose (self), (be, be set) open(-ing), put off, ungird, unstop, have vent.

Prisoners 615 – אֲסִיר 'aṣiyr, aw-sere'; from 631; bound, i.e. a captive:— (Translated in King James Version as) (those which are) bound, prisoner. (see page 155 for more on Prisoners 615)

Weaken 2522 – חָלַשׁ chalash, khaw-lash'; a primitive root; to prostrate; by implication, to overthrow, decay:— (Translated in King James Version as) discomfit, waste away, weaken.

King James Version (KJV)	Septuagint (LXX)
<p>Isaiah 24:1-4 “Behold, the LORD ^(3068 – YHWH, the Eternal) maketh the earth ^(776-Erets) empty, ⁽¹²³⁸⁾ and maketh it waste, ⁽¹¹¹⁰⁾ and turneth ⁽⁵⁷⁵³⁾ it upside down, and scattereth abroad ⁽⁶³²⁷⁾ the inhabitants ⁽³⁴²⁷⁾ thereof. ² And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with</p>	<p>Isaiah 24:1-4 “Behold, the Lord is about to lay waste the world, and will make it desolate, and will lay bare the surface of it, and scatter them that dwell therein. ² And the people shall be as the priest, and the servant as the lord, and the maid as the mistress; the buyer shall be as the seller, the lender as the borrower, and the debtor</p>

<p>the seller; as with the lender, so with the borrower; as with the taker of usury,⁽⁵³⁸³⁾ so with the giver of usury⁽⁵³⁷⁸⁾ to him.</p> <p>³ The land^(776-Erets) shall be utterly⁽¹²³⁸⁾ emptied,⁽¹²³⁸⁾ and utterly⁽⁹⁶²⁾ spoiled:⁽⁹⁶²⁾ for the LORD^(3068 - YHWH, the Eternal) hath spoken this word.</p> <p>⁴ The earth^(776-Erets) mourneth⁽⁵⁶⁾ and fadeth away,⁽⁵⁰³⁴⁾ the world^(8398-Tebel) languisheth⁽⁵³⁵⁾ and fadeth away,⁽⁵⁰³⁴⁾ the haughty⁽⁴⁷⁹¹⁾ people⁽⁵⁹⁷¹⁾ of the earth^(776-Erets) do languish.”⁽⁵³⁵⁾ (KJV)</p>	<p>as his creditor.</p> <p>³ The earth shall be completely laid waste, and the earth shall be utterly spoiled: for the mouth of the Lord has spoken these things.</p> <p>⁴ The earth mourns, and the world is ruined, the lofty ones of the earth are mourning.” (LXX)</p>
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Inhabitant 3427 – יָשַׁב *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.

King James Version (KJV)	Septuagint (LXX)
<p>1 Chronicles 16:23-31</p> <p>“Sing unto the LORD,^(3068 - YHWH, the Eternal) all the earth;^(776-Erets) shew forth from day to day his salvation.^(3444 - Yeshua)</p> <p>²⁴ Declare⁽⁵⁶⁰⁸⁾ his glory⁽³⁵¹⁹⁾ among the heathen;⁽¹⁴⁷¹⁾ his marvellous works⁽⁶³⁸¹⁾ among all nations.⁽⁵⁹⁷¹⁾</p> <p>²⁵ For great <i>is</i> the LORD,^(3068 - YHWH, the Eternal) and greatly to be praised:⁽¹⁹⁸⁴⁾ he also <i>is</i> to be feared⁽³³⁷²⁾ above all gods.^(430 - Elohim, God/god, judge)</p> <p>²⁶ For all the gods^(430 - Elohim, God/god, judge) of the people <i>are</i> idols:⁽⁴⁵⁷⁾ but the LORD^(3068 - YHWH, the Eternal) made⁽⁶²¹³⁾ the heavens.^{(8064 - shamayim (firmament))}</p> <p>²⁷ Glory⁽¹⁹³⁵⁾ and honour⁽¹⁹²⁶⁾ <i>are</i> in his presence;⁽⁶⁴⁴⁰⁾ strength⁽⁵⁷⁹⁷⁾ and gladness⁽²³⁰⁴⁾ <i>are</i> in his place.⁽⁴⁷²⁵⁾</p> <p>²⁸ Give unto the LORD,^(3068 - YHWH, the Eternal) ye kindreds of the people, give unto the</p>	<p>1 Chronicles 16:23-31</p> <p>“Sing ye to the Lord, all the earth; proclaim his salvation from day to day.</p> <p>²⁴ Declare among the nations his glory, his wondrous deeds among all peoples.</p> <p>²⁵ For the Lord <i>is</i> great, and greatly to be praised: he <i>is</i> to be feared above all gods.</p> <p>²⁶ For all the gods of the nations <i>are</i> idols; but our God made the heavens.</p> <p>²⁷ Glory and praise <i>are</i> in his presence; strength and rejoicing <i>are</i> in his place.</p> <p>²⁸ Give to the Lord, ye families of the nations, give to the Lord glory and</p>

<p>LORD ^(3068 - YHWH, the Eternal) glory ⁽³⁵¹⁹⁾ and strength. ⁽⁵⁷⁹⁷⁾</p> <p>²⁹ Give unto the LORD ^(3068 - YHWH, the Eternal) he glory ⁽³⁵¹⁹⁾ <i>due</i> unto his name: ⁽⁸⁰³⁴⁾ bring an offering, ⁽⁴⁵⁰³⁾ and come before him: worship ⁽⁷⁸¹²⁾ the LORD ^(3068 - YHWH, the Eternal) in the beauty ⁽¹⁹²⁷⁾ of holiness. ⁽⁶⁹⁴⁴⁾</p> <p>³⁰ Fear ⁽²³⁴²⁾ before him, all the earth: ^(776-Erets) the world ^(8398-Tebel) also shall be stable, ⁽³⁵⁵⁹⁾ that it be not moved. ⁽⁴¹³¹⁾</p> <p>³¹ Let the heavens ^{(8064 - shamayim (firmament))} be glad, and let the earth ^(776-Erets) rejoice: and let <i>men</i> say among the nations, ⁽¹⁴⁷¹⁾ The LORD ^(3068 - YHWH, the Eternal) reigneth." ⁽⁴⁴²⁷⁾ (KJV)</p>	<p>strength.</p> <p>²⁹ Give to the Lord the glory <i>belonging</i> to his name: take gifts and offer <i>them</i> before him; and worship the Lord in his holy courts.</p> <p>³⁰ Let the whole earth fear before him; <u>let the earth be established, and not be moved.</u></p> <p>³¹ Let the heavens rejoice, and let the earth exult; and let them say among the nations, "The Lord reigns." (LXX)</p>
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Holiness 6944 – קֹדֶשׁ *qodesh*, *ko'-desh*; from 6942; a sacred place or thing; rarely abstract, sanctity: — (Translated in King James Version as) consecrated (thing), dedicated (thing), hallowed (thing), holiness, (x most) holy (x day, portion, thing), saint, sanctuary. (see page 126 for more on Called 2564)

King James Version (KJV)	Septuagint (LXX)
<p>Psalm 90:0-2</p> <p>"A Prayer ⁽⁸⁶⁰⁵⁾ of Moses ⁽⁴⁸⁷²⁾ the man ⁽³⁷⁶⁾ of God. ^(430 - Elohim, God/god, judge)</p> <p>¹ Lord, ^(136 - Adonay) thou hast been our dwelling place ⁽⁴⁵⁸³⁾ in all ⁽¹⁷⁵⁵⁾ generations. ⁽¹⁷⁵⁵⁾</p> <p>² Before the mountains were brought forth, or <u>ever thou hadst formed</u> ⁽²³⁴²⁾ the earth ^(776-Erets) <u>and the world,</u> ^(8398-Tebel) even from everlasting ⁽⁵⁷⁶⁹⁾ to everlasting, ⁽⁵⁷⁶⁹⁾ thou <i>art</i> God." ^{(410 - EL, might(y), strong, power)} (KJV)</p>	<p>Psalm 89:0-2</p> <p>"A Prayer of Moses the Man of God:</p> <p>¹ Lord, thou hast been our refuge in all generations.</p> <p>² Before the mountains existed, and <u>before the earth and the world were formed,</u> even from age to age, Thou art." (LXX)</p>

- **Psalm 90:2** – The *earth* and the *world* are not the same.

Psalm 33:8

"Let all the earth ^(776-Erets) fear the LORD: ^(3068 - YHWH, the Eternal) let all the inhabitants ⁽³⁴²⁷⁾ of the world ^(8398-Tebel) stand in awe ⁽¹⁴⁸¹⁾ of him." (KJV)

Psalm 89:11

“The heavens ^{(8064 – shamayim (firmament))} are thine, the earth ^(776-Erets) also is thine: as for the world ^(8398-Tebel) and the fulness thereof, thou hast founded them.” (KJV)

Isaiah 18:3

“All ye inhabitants ⁽³⁴²⁷⁾ of the world, ^(8398-Tebel) and dwellers ⁽⁷⁹³¹⁾ on the earth, ^(776-Erets) see ye, when he lifteth up an ensign ⁽⁵²⁵¹⁾ on the mountains; and when he bloweth a trumpet, hear ye.” (KJV)

Jeremiah 10:10-12

“But the LORD ^(3068 – YHWH, the Eternal) is the true ⁽⁵⁷¹⁾ God, ^(430 – Elohim, God/god, judge) he is the living ⁽²⁴¹⁶⁾ God, ^(430 – Elohim, God/god, judge) and an everlasting ⁽⁵⁷⁶⁹⁾ king: ⁽⁴⁴²⁸⁾ at his wrath ⁽⁷¹¹⁰⁾ the earth ^(776-Erets) shall tremble, ⁽⁷⁴⁹³⁾ and the nations shall not be able to abide ⁽³⁵⁵⁷⁾ his indignation. ⁽²¹⁹⁵⁾

¹¹ Thus shall ye say unto them, The gods ^(426 – Elah, God/god) that have not made ⁽⁵⁶⁴⁸⁾ the heavens ^{(8065 – shamayim (firmament))} and the earth, ^(778- Araq) even they shall perish ⁽⁷⁾ from the earth, ^(772-Ara) and from under these heavens.” ^{(8065 – shamayim (firmament))}

¹² He hath made ⁽⁶²¹³⁾ the earth ^(776-Erets) by his power, ⁽³⁵⁸¹⁾ he hath established ⁽³⁵⁵⁹⁾ the world ^(8398-Tebel) by his wisdom, and hath stretched out ⁽⁵¹⁸⁶⁾ the heavens ^{(8064 – shamayim (firmament))} by his discretion.” ⁽⁸³⁹⁴⁾ (KJV)

Discretion 8394 – תבוּנָה **tabuwn**, *taw-boon'*; and (feminine) תְּבוּנָה **tbuwnah**, *teb-oo-naw'*; or תּוֹבְנָה **towbunah**, *to-boo-naw'*; from 995; **intelligence**; by implication, **an argument**; by extension, **caprice**: — (Translated in King James Version as) (Translated in King James Version as) discretion, reason, skilfulness, understanding, wisdom.

Caprice – a sudden, impulsive, unpredictable condition or change; impulsive change of mind; whim, impulse

King(s) 4428 – מֶלֶךְ **melek**, *meh'-lek*; from 4427; **a king**:— (Translated in King James Version as) king, royal. (see page 132 for more on King(s) 4428)

Power 3581 – כֹּחַ **koach**, *ko'-akh*; or (Dan. 11:6) כּוּחַ **kowach**, *ko'-akh*; from an unused root meaning **to be firm**; **vigor**, literally (force, in a good or a bad sense) or figuratively (**capacity**, **means**, **produce**); also (from its hardness) **a large lizard**:— (Translated in King James Version as) ability, able, chameleon, force, fruits, might, power(-ful), strength, substance, wealth.

True 571 – אֱמֶת **'emeth**, *eh'-meth*; contracted from 539; **stability**; (figuratively) **certainty**, **truth**, **trustworthiness**: — (Translated in King James Version as) assured(-ly), establishment, faithful, right, sure, true (-ly, -th), verity.

׳ERETS

- **World 776** – אֶרֶץ **erets**, *eh'-rets*; from an unused root probably meaning **to be firm**; the earth (at large, or partitively a land):— (Translated in King James Version as) x common, country, earth, field, ground, land, x natins, way, + wilderness, world.

776 – אֶרֶץ **erets** Translated in KJV **2504x** – land (1543x), earth (712x), country (140x), ground (98x) **world** (4x), way (3x), common (1x), field (1x) nations (1x), wilderness (with H4057) (1x).

The four (4) occurrences:

Psalm 22:27

“All the ends ⁽⁶⁵⁷⁾ of the **world** ^(776-Erets) shall remember and turn ⁽⁷⁷²⁵⁾ unto the LORD: ^(3068 – YHWH, the Eternal) and all the kindreds of the nations ⁽¹⁴⁷¹⁾ shall worship ⁽⁷⁸¹²⁾ before thee.” (KJV)

Isaiah 23:17

“And it shall come to pass after the end of seventy years, that the LORD ^(3068 – YHWH, the Eternal) will visit Tyre, and she shall turn ⁽⁷⁷²⁵⁾ to her hire, ⁽⁸⁶⁸⁾ and shall commit fornication ⁽²¹⁸¹⁾ with all the kingdoms ^(4467-Mamlakah) of the **world** ^(776-Erets) upon the face of the earth.” ^(127-Adamah) (KJV)

Isaiah 62:11-12

“Behold, the LORD ^(3068 – YHWH, the Eternal) hath proclaimed unto the end of the **world**, ^(776-Erets) Say ye to the daughter of Zion, ⁽⁶⁷²⁶⁾ **Behold, thy salvation** ⁽³⁴⁶⁸⁾ cometh; behold, his reward ⁽⁷⁹³⁹⁾ **is with him, and his work** ⁽⁶⁴⁶⁸⁾ before him.
¹² And they shall call them, The **holy** ⁽⁶⁹⁴⁴⁾ people, ⁽⁵⁹⁷¹⁾ The **redeemed** ⁽¹³⁵⁰⁾ of the LORD: ^(3068 – YHWH, the Eternal) and thou shalt be called, Sought out, ⁽¹⁸⁷⁵⁾ A city not forsaken.” ⁽⁵⁸⁰⁰⁾ (KJV)

Holy 6944 – קֹדֶשׁ **qodesh**, *ko'-desh*; from 6942; a sacred place or thing; rarely abstract, sanctity:— (Translated in King James Version as) consecrated (thing), dedicated (thing), hallowed (thing), holiness, (x most) holy (x day, portion, thing), saint, sanctuary. (see page 127 for more on Holy 6944)

Redeemed 1350 – גָּאַל **ga'al**, *gaw-al'*; a primitive root, to redeem (according to the Oriental law of kinship), i.e. to be the next of kin (and as such to buy back a relative's property, marry his widow, etc.):— (Translated in King James Version as) x in any wise, x at all, avenger, deliver, (do, perform the part of near, next) kinsfolk(-man), purchase, ransom, redeem(-er), revenger.

Salvation 3468 – יְשַׁע **yeshah**, *yeh'-shah*; or יְשַׁי **yeshai**, *yay'-shah*; from 3467; liberty, deliverance, prosperity:— (Translated in King James Version as) safety, salvation, saving. (see page 162 for more on Salvation 3468)

Jeremiah 25:26

“And all the kings ⁽⁴⁴²⁸⁾ of the north, ⁽⁶⁸²⁸⁾ far and near, one with another, and all the kingdoms ^(4467-Mamlakah) of the **world**, ^(776-Erets) which *are* upon the face of the earth: ^(127-Adamah) and the king of Sheshach shall drink after them.” (KJV)

CHELED

- **World 2465** – **חֶלֶד** **cheled**, *kheh'-led*; from an unused root apparently meaning to glide swiftly; life (as a fleeting portion of time); hence, the world (as transient):— (Translated in King James Version as) age, short time, world.

2465 – **חֶלֶד** **cheled** Translated in KJV **5x** – **age** (2x), **world** (2x), **time** (1x).

The two (2) occurrences:

Psalm 17:14-15

“From men *which are* thy hand, O LORD, ^(3068 – YHWH, the Eternal) from men of the **world**, ^(2465-Cheled) *which have* their portion ⁽²⁵⁰⁶⁾ in *this* life, ⁽²⁴¹⁶⁾ and whose belly thou fillest with thy hid *treasure*: they are full ⁽⁷⁶⁴⁶⁾ of children, and leave the rest of their *substance* to their babes.

¹⁵ As for me, I will behold thy face in **righteousness**: ⁽⁶⁶⁶⁴⁾ I shall be satisfied, when I awake, ⁽⁶⁹⁷⁴⁾ with thy **likeness**.” ⁽⁸⁵⁴⁴⁾ (KJV)

Likeness 8544 – **תְּמוּנָה** **tmuwnah**, *tem-oo-naw'*; or **תְּמוּנָה** **tmunah**, *tem-oo-naw'*; from 4327; something portioned (i.e. fashioned) out, as a shape, i.e. (indefinitely) **phantom**, or (specifically) **embodiment**, or (figuratively) **manifestation (of favor)**:— (Translated in King James Version as) image, likeness, similitude.

Psalm 49:1-4

“Hear this, all ye people; give ear, all ye **inhabitants** ⁽³⁴²⁷⁾ of the **world**:,” ^(2465-Cheled)

² Both low ⁽¹²⁰⁾ and high, ⁽³⁷⁶⁾ rich and poor, together.

³ My mouth shall speak of wisdom; ⁽²⁴⁵⁴⁾ and the meditation ⁽¹⁹⁰⁰⁾ of my heart ⁽³⁸²⁰⁾ *shall be* of understanding. ⁽⁸³⁹⁴⁾

⁴ I will incline ⁽⁵¹⁸⁶⁾ mine ear to a parable: ⁽⁴⁹¹²⁾ I will open ⁽⁶⁶⁰⁵⁾ my dark saying ⁽²⁴²⁰⁾ upon the harp.” (KJV)

CHEDEL

- **World 2309** – חֶדֶל **chedel**, *kheh'-del*; from 2308; **rest, i.e. the state of the dead**:— (Translated in King James Version as) world.

2309 – חֶדֶל **chedel** Translated in KJV **1x** – **world** (1x)

The one (1) occurrence:

Isaiah 38:9-11

“The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

¹⁰ I said in the cutting off ⁽¹⁸²⁴⁾ of my days, I shall go to the gates ⁽⁸¹⁷⁹⁾ of the grave: ⁽⁷⁵⁸⁵⁾ I am deprived ⁽⁶⁴⁸⁵⁾ of the residue ⁽³⁴⁹⁹⁾ of my years.

¹¹ I said, I shall not see the LORD, ^(3050 - YAH) *even* the LORD, ^(3050 - YAH) in the **land** ^(776-Erets) of the living: ⁽²⁴¹⁶⁾ I shall behold man no more with the **inhabitants** ⁽³⁴²⁷⁾ of the **world**.” ^(2309-Chedel) (KJV)

‘OLAM

- **World 5769** – עוֹלָם ‘**owlam**, *o-lawm'*; or עוֹלָם ‘**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).**

5769 – עוֹלָם ‘**owlam** Translated in KJV **439x** – **ever** (272x), **everlasting** (63x), **old** (22x), **perpetual** (22x) **evermore** (15x), **never** (13x), **time** (6x), **ancient** (5x) **world** (4x), **always** (3x), **alway** (2x) **long** (2x) **more** (2x), **never** (with H408 (2x), **miscellaneous** (6x)

The four (4) occurrences:

Psalm 73:11-12

“And they say, How doth God ^{(410 – EL, might(y), strong, power)} know? and is there knowledge in the most High? ⁽⁵⁹⁴⁵⁾

¹² Behold, these *are* the ungodly, ⁽⁷⁵⁶³⁾ who prosper ⁽⁷⁹⁶¹⁾ in the **world**; ^(5769-Olam) they increase *in* riches.” ⁽²⁴²⁸⁾ (KJV)

Ecclesiastes 3:11-14

“He hath made every *thing* beautiful in his time: also he hath set the **world** ^(5769-Olam) in their heart, ⁽³⁸²⁰⁾ so that no man ⁽¹²⁰⁾ can find out the work ⁽⁴⁶³⁹⁾ that God ^(430 – Elohim, God/god, judge) maketh ⁽⁶²¹³⁾ from the beginning ⁽⁷²¹⁸⁾ to the end. ⁽⁵⁴⁹⁰⁾

¹² I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

¹³ And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift ⁽⁴⁹⁹¹⁾ of God. ^(430 – Elohim, God/god, judge)

¹⁴ I know that, whatsoever God ^(430 – Elohim, God/god, judge) doeth, it shall be **for ever**: ^(5769-Olam) nothing can be put to it, nor any thing taken from it: and God ^(430 – Elohim, God/god, judge) doeth *it*, that *men* should fear ⁽³³⁷²⁾ before him.” (KJV)

Isaiah 45:17

“*But* Israel shall be saved ⁽³⁴⁶⁷⁾ in the LORD ^(3068 – YHWH, the Eternal) with an **everlasting** ^{(5769) salvation}: ⁽⁸⁶⁶⁸⁾ ye shall not be ashamed ⁽⁹⁵⁴⁾ nor confounded ⁽³⁶³⁷⁾ **world without end**.” ^(5769-Olam) (KJV)

Salvation 8668 – תְּשׁוּעָה *tshuw'ah*, *tesh-oo-aw'*; or תְּשׁוּעָה *tshuah*, *tesh-oo-aw'*; from 7768 in the sense of 3467; **rescue** (literal or figurative, pers., national or **spir.**):— (Translated in King James Version as) deliverance, help, safety, salvation, victory.

Isaiah 64:4

“For since the beginning of the **world** ^(5769-Olam) *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, ^(430 – Elohim, God/god, judge) beside thee, *what* he hath **prepared** ⁽⁶²¹³⁾ for him that **waiteth** ⁽²⁴⁴²⁾ for him.” (KJV)

Waiteth 2442 – חָקַח *chakah*, *khaw-kaw'*; a primitive root (apparently akin to 2707 **through the idea of piercing**); properly, **to adhere to**; hence, **to await**: — (Translated in King James Version as) long, tarry, wait.

IN THE NEW TESTAMENT (COVENANT)

OIKOUMENE

- **World 3625** – οἰκουμένη οἰκουmene, *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,

3625 – οἰκουμένη οἰκουmene Translated in KJV **15x** – **world** (14x), **earth** (1x)

Examples:

Hebrews 1:5-8

"For unto which of the angels ⁽³²⁾ said he at any time, Thou art my Son, this day have I begotten ⁽¹⁰⁸⁰⁾ thee? And again, ⁽³⁸²⁵⁾ I will be to him a Father, and he shall be to me a Son?
⁶ And again, ⁽³⁸²⁵⁾ when he bringeth in ⁽¹⁵²¹⁾ the firstbegotten ⁽⁴⁴¹⁶⁾ into the **world**, ^(3625-Oikoumene) he saith, And let all the angels ⁽³²⁾ of God ^(2316 – Theos, deity) worship ⁽⁴³⁵²⁾ him.
⁷ And of the angels ⁽³²⁾ he saith, Who maketh his angels ⁽³²⁾ spirits, ⁽⁴¹⁵¹⁾ and his ministers ⁽³⁰¹¹⁾ a flame ⁽⁵³⁹⁵⁾ of fire. ⁽⁴⁴⁴²⁾
⁸ But unto the Son *he saith*, Thy throne, ⁽²³⁶²⁾ O God, ^(2316 – Theos, deity) is for ⁽¹⁵¹⁹⁾ ever ^(165-Aion) and ever: ^(165-Aion) a sceptre ⁽⁴⁴⁶⁴⁾ of righteousness ⁽²¹¹⁸⁾ is the sceptre ⁽⁴⁴⁶⁴⁾ of thy kingdom."
(KJV)

Revelation 3:8-11

"I know thy **works**: ⁽²⁰⁴¹⁾ behold, I have set ⁽¹³²⁵⁾ before thee an open door, ⁽²³⁷⁴⁾ and no man can shut it: for thou hast a little strength, ⁽¹⁴¹¹⁾ and hast **kept** ⁽⁵⁰⁸³⁾ my word, ⁽³⁰⁵⁶⁾ and hast not **denied** ⁽⁷²⁰⁾ my name. ⁽³⁶⁸⁶⁾
⁹ Behold, I will make them of the synagogue ⁽⁴⁸⁶⁴⁾ of **Satan**, ⁽⁴⁵⁶⁷⁾ which say they are Jews, ⁽²⁴⁵³⁾ and are not, but do lie; behold, I will make them to come and worship ⁽⁴³⁵²⁾ before thy feet, and to know that I have loved ⁽²⁵⁾ thee.
¹⁰ Because thou hast **kept** ⁽⁵⁰⁸³⁾ the word ⁽³⁰⁵⁶⁾ of my patience, ⁽⁵²⁸¹⁾ I also will **keep** ⁽⁵⁰⁸³⁾ thee from the hour of temptation, ⁽³⁹⁸⁶⁾ which shall come upon all the **world**, ^(3625-Oikoumene) to try ⁽³⁹⁸⁵⁾ them that dwell ⁽²⁷³⁰⁾ upon the **earth**. ^(1093-Ge)
¹¹ Behold, I come quickly: ⁽⁵⁰³⁵⁾ hold that fast which thou hast, that no man take thy crown."
(KJV)

Denied, Denying 720 – ἀρνέομαι *arneomai*, *ar-neh'-om-ah-ee*; perhaps from 1 (as a negative particle) and the middle voice of 4483; **to contradict, i.e. disavow, reject, abnegate**: — (Translated in King James Version as) deny, refuse.

Abnegate - to refuse or deny oneself (some rights, conveniences, etc.); reject; renounce.

Contradict - to assert the contrary or oppose; to deny, challenge, disagree with

Disavow – to disown, reject, renounce, disclaim, deny

Keep, Keepeth, Kept 5083 – τηρέω *tereo*, *tay-reh'-o*; from τέρως *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.

Satan 4567 – Σατανᾶς *Satanas*, *sat-an-as'*; of Chaldee origin corresponding to 4566 (with the definite affix); **the accuser, i.e. the devil**: — (Translated in King James Version as) Satan

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.

Revelation 16:12-16

“And the sixth angel ⁽³²⁾ poured out his vial ⁽⁵³⁵⁷⁾ upon the great river Euphrates; and the water thereof was dried up, that the way of the kings ⁽⁹³⁵⁾ of the east ⁽³⁹⁵⁾ might be prepared.

¹³ And I saw three unclean ⁽¹⁶⁹⁾ spirits ⁽⁴¹⁵¹⁾ like frogs *come* out of the mouth of the **dragon**, ⁽¹⁴⁰⁴⁾ and out of the mouth of the beast, ⁽²³⁴²⁾ and out of the mouth of the false prophet. ⁽⁵⁵⁷⁸⁾

¹⁴ For they are the spirits ⁽⁴¹⁵¹⁾ of devils, ⁽¹¹⁴²⁾ working miracles, ⁽⁴⁵⁹²⁾ *which* go forth unto the kings ⁽⁹³⁵⁾ of the **earth** ^(1093-Ge) and of the whole **world**, ^(3625-Oikoumene) to gather them to the battle of that great day of God ^(2316 – Theos, deity) **Almighty**. ⁽³⁸⁴¹⁾

¹⁵ Behold, I come as a thief. **Blessed** ⁽³¹⁰⁷⁾ *is* he that **watcheth**, ⁽¹¹²⁷⁾ and **keepeth** ⁽⁵⁰⁸³⁾ his garments, ⁽²⁴⁴⁰⁾ lest he walk ⁽⁴⁰⁴³⁾ naked, and they see his shame. ⁽⁸⁰⁸⁾

¹⁶ And he gathered them together into a place called in the Hebrew tongue Armageddon.” ⁽⁷¹⁷⁾ (KJV)

Almighty 3841 – παντοκράτωρ *pantokrator*, *pan-tok-rat'-ore*; from 3956 and 2904; **the all-ruling, i.e. God (as absolute and universal sovereign)**: —(Translated in King James Version as) Almighty, Omnipotent.

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).

Dragon 1404 – δράκων *drakon*, *drak'-own*; probably from an alternate form of **δέρκομαι** *derkomai* (to look); a **fabulous kind of serpent (perhaps as supposed to fascinate)**: — (Translated in King James Version as) dragon.

Watcheth 1127 – γρηγορεύω *gregoreuo*, *gray-gor-yoo'-o*; from 1453; **to keep awake, i.e. watch** (literally or figuratively): — (Translated in King James Version as) be vigilant, wake, (be) watch(-ful).

Also Translated Once as **Earth**

Luke 21:25-28

“And there shall be signs ⁽⁴⁵⁹²⁾ in the sun, and in the moon, and in the stars; and upon the **earth** ^(1093-Ge) distress ⁽⁴⁹²⁸⁾ of nations, ⁽¹⁴⁸⁴⁾ with perplexity; ⁽⁶⁴⁰⁾ the sea and the waves roaring;

²⁶ Men’s ⁽⁴⁴⁴⁾ hearts failing ⁽⁶⁷⁴⁾ them for fear, and for looking after ⁽⁴³²⁹⁾ those things which are coming on ⁽¹⁹⁰⁴⁾ the **earth**: ^(3625-Oikoumene) for the **powers** ⁽¹⁴¹¹⁾ of heaven ⁽³⁷⁷²⁾ shall be shaken. ⁽⁴⁵³¹⁾

²⁷ And then shall they see the Son of man ⁽⁴⁴⁴⁾ coming in a cloud with **power** ⁽¹⁴¹¹⁾ and great glory. ⁽¹³⁹¹⁾

²⁸ And when these things begin to come to pass, ⁽¹⁰⁹⁶⁾ then look up, and lift up your heads; for your redemption ⁽⁶²⁹⁾ draweth nigh.” ⁽¹⁴⁴⁸⁾ (KJV)

Power(s) 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 173 for more on **Power(s) 1411**)

GE

- **World 1093** – γῆ *ge*, *ghay*; contracted from a primary word; **soil**; by extension **a region, or the solid part or the whole of the terrene globe (including the occupants in each application)**: — (Translated in King James Version as) country, earth(-ly), ground, land, world.

[Thayer's Greek Lexicon](#) 1093 (partial information) – *earth*;

1. *arable land*: ... of the earthy material out of which a thing is formed, with the implied idea of frailty and weakness:
2. *the ground, the earth* as a standing-place
3. the main *land*, opposed to sea or water:
4. *the earth* as a whole, *the world*

- a. *the earth as opposed to the heavens:*
- b. *the inhabited earth, the abode of men and animals:*
- 5. *a country, land enclosed within fixed boundaries, a tract of land, territory, region;*

1093 – γῆ **ge** Translated in KJV **252x** – **earth** (188x), **land** (42x), **ground** (18x) **country** (2x) **world** (1x), **earthy** (with 1537) (with 3588) (1x)

The one (1) occurrence.

Revelation 13:1-4

“And I stood upon the sand of the sea, and saw a beast ⁽²³⁴²⁾ rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name ⁽³⁶⁸⁶⁾ of blasphemy. ⁽⁹⁸⁸⁾

² And the beast ⁽²³⁴²⁾ which I saw was like ⁽³⁶⁶⁴⁾ unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the **dragon** ⁽¹⁴⁰⁴⁾ gave him his **power**, ⁽¹⁴¹¹⁾ and his seat, ⁽²³⁶²⁾ and great **authority**. ⁽¹⁸⁴⁹⁾

³ And I saw one of his heads as it were wounded ⁽⁴⁹⁶⁹⁾ to death; and his deadly wound ⁽⁴¹²⁷⁾ was healed: ⁽²³²³⁾ and all the **world** ^(1093-Ge) wondered ⁽²²⁹⁶⁾ after the beast. ⁽²³⁴²⁾

⁴ And they worshipped ⁽⁴³⁵²⁾ the **dragon** ⁽¹⁴⁰⁴⁾ which gave **power** ⁽¹⁸⁴⁹⁾ unto the beast: ⁽²³⁴²⁾ and they worshipped ⁽⁴³⁵²⁾ the beast, ⁽²³⁴²⁾ saying, Who *is* like ⁽³⁶⁶⁴⁾ unto the beast? ⁽²³⁴²⁾ who is able to make war with him?” (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.

Power(s) 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.

The Kosmos

KOSMOS

The most occurrences from the Greek words translated as **World** is **κόσμος kosmos**.

- **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 King James Version as) **adorning, world**.

2865 – **κομίζω komizo**, *kom-id'-zo*; from a primary **κομέω komeo** (**to tend, i.e. take care of**); properly, **to provide for, i.e. (by implication) to carry off (as if from harm; genitive case obtain)**: — (Translated in King James Version as) **bring, receive**.

Thayer's Greek Lexicon 2889 (partial information) –

1. in Greek writings from Homer down, *an apt and harmonious arrangement or constitution*
2. as in Greek writings from Homer down, *ornament, decoration, adornment: ...* ' of the arrangement of the stars, 'the heavenly hosts,' as the ornament of the heavens,
3. *the world, i.e. the universe*
4. *the circle of the earth, the earth*
5. *the inhabitants of the world: ... particularly the inhabitants of the earth, men, the human race*
6. *the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ*
7. *worldly affairs; the aggregate of things earthly; the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc., which, although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ:*
8. *any aggregate or general collection of particulars of any sort*

2889 – **κόσμος kosmos** Translated in KJV **187x** – **world** (186x), **adorning** (1x)

The KJV translated the word **Kosmos** once as **Adorning**.

1 Peter 3:1-4

"Likewise, ye wives, *be* in subjection ⁽⁵²⁹³⁾ to your own ⁽²³⁹⁸⁾ husbands; that, if any obey not ⁽⁵⁴⁴⁾ the word, ⁽³⁰⁵⁶⁾ they also may without the word ⁽³⁰⁵⁶⁾ be won ⁽²⁷⁷⁰⁾ by the conversation ⁽³⁹¹⁾ of the wives;

² While they behold your chaste conversation ⁽³⁹¹⁾ *coupled* with fear. ⁽⁵⁴⁰¹⁾

³ Whose **adorning** ^(2889-Kosmos) let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;
⁴ But *let it be* the hidden ⁽²⁹²⁷⁾ man ⁽⁴⁴⁴⁾ of the heart, ⁽²⁵⁸⁸⁾ in that which is not corruptible, ⁽⁸⁶²⁾ *even the ornament* of a meek ⁽⁴²³⁹⁾ and quiet ⁽²²⁷²⁾ spirit, ⁽⁴¹⁵¹⁾ which is in the sight ⁽¹⁷⁹⁹⁾ of God ^(2316 – Theos, deity) of great price.” ⁽⁴¹⁸⁵⁾ (KJV)

Adorning 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.**

The Greek word **Kosmos** was also in the Greek Septuagint. The first time it is used in the Septuagint is in Genesis 2:1.

The Greek word **Kosmos** was often translated in the Brenton Septuagint as **ornaments**, also as **host** and at least once as **world**, to name a few.

For instance:

King James Version (KJV)	Septuagint (LXX)
<p>Genesis 2:1 “Thus the heavens ^{(8064– shamayim (firmament))} and the earth ^(776-Erets) were finished, ⁽³⁶¹⁵⁾ and all the host ⁽⁶⁶³⁵⁾ of them.” (KJV)</p>	<p>Genesis 2:1 “And the heavens and the earth were finished, and the whole world ⁽²²⁸⁹⁾ of them.” (LXX)</p>
<p>Deuteronomy 17:3 “And hath gone and served ⁽⁵⁶⁴⁷⁾ other gods, ^(430 – Elohim, God/god, judge) and worshipped ⁽⁷⁸¹²⁾ them, either the sun, or moon, or any of the host ⁽⁶⁶³⁵⁾ of heaven, ^{(8064– shamayim (firmament))} which I have not commanded;” (KJV)</p>	<p>Deuteronomy 17:3 “And they should go and serve other gods, and worship them, the sun, or the moon, or any of the host ⁽²²⁸⁹⁾ of heaven, which he commanded thee not to do,” (LXX)</p>
<p>Isaiah 49:18 “Lift up thine eyes round about, and behold: all these gather themselves together, <i>and</i> come to thee. As I live, saith the LORD, ^(3068 – YHWH, the Eternal) thou shalt surely clothe thee with them all, as with an ornament, ⁽⁵⁷¹⁶⁾ and bind them <i>on thee</i>, as a bride <i>doeth.</i>” (KJV)</p>	<p>Isaiah 49:18 “Lift up thine eyes round about, and look on them all; behold, they are gathered together, and are come to thee. As I live, saith the Lord, thou shalt clothe thyself with them all as with an ornament, and put them on as a bride her attire.” (LXX)</p>
<p>Ezekiel 23:40 “And furthermore, that ye have sent for</p>	<p>Ezekiel. 23:40 “And whereas they did thus to the men</p>

men to come from far, unto whom a messenger <i>was</i> sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments , ⁽⁵⁷¹⁶⁾ (KJV)	that came from afar, to whom they sent messengers, and as soon as they came, immediately thou didst wash thyself, and didst paint thine eyes and adorn thyself with ornaments , ⁽²²⁸⁹⁾ (LXX)
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Host 6635 – **צָבָא** *tsaba*, *tsaw-baw*; or (feminine) **צָבָאָה** *tsabadah*, *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).

Ornaments 5716 – **עֲדִי** *adiy*, *ad-ee*; from 5710 in the sense of trappings; finery; generally an outfit; specifically, a headstall:— (Translated in King James Version as) x excellent, mouth, ornament.

Ornaments – anything used to make something attractive; trinkets, decorations, embellishments

Though, according to **THAYER’s**, there is no Hebrew word equivalent to *Kosmos*, a “*harmonious arrangement, ornament, decoration, adornment,*” and “*the inhabitants of the world*” brings to mind what YAH said in **Genesis 1: 31**.

Genesis 1:31

“And God ^(430 – Elohim, God/god, judge) saw everything that he had made, and, **behold, it was very good**. And the evening and the morning were the sixth day.” (KJV)

Thayer’s starts out with a “*harmonious arrangement, ornament, decoration, adornment,*” until point six where the *Kosmos* begins to refer to “*the ungodly multitude.*”

Does the Bible tell us what happened to cause such a drastic change? Well, to begin with, Adam’s son Cain murdered his brother Abel.

King James Version (KJV)	Septuagint (LXX)
<p>Genesis 4:1-9 “And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. ^(3068 – YHWH, the Eternal) ² And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. ³ And in process of time it came to pass,</p>	<p>Genesis 4:1-9 “And Adam knew Eve his wife, and she conceived and brought forth Cain and said, I have gained a man through God. ² And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. ³ And it was so after some time that Cain</p>

<p>that Cain brought of the fruit of the ground an offering unto the LORD. ^(3068 – YHWH, the Eternal)</p> <p>⁴ And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD ^(3068 – YHWH, the Eternal) had respect unto Abel and to his offering:</p> <p>⁵ But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.</p> <p>⁶ And the LORD ^(3068 – YHWH, the Eternal) said unto Cain, Why art thou wroth? and why is thy countenance fallen?</p> <p>⁷ If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee <i>shall be</i> his desire, and thou shalt rule over him.</p> <p>⁸ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.</p> <p>⁹ And the LORD ^(3068 – YHWH, the Eternal) said unto Cain, Where <i>is</i> Abel thy brother? And he said, I know not: <i>Am I my brother's keeper?</i> ⁽⁸¹⁰⁴⁾ ^(KJV)</p>	<p>brought of the fruits of the earth a sacrifice to the Lord.</p> <p>⁴ And Abel also brought of the first born of his sheep and of his fatlings, and God looked upon Abel and his gifts,</p> <p>⁵ but Cain and his sacrifices he regarded not, and Cain was exceedingly sorrowful and his countenance fell.</p> <p>⁶ And the Lord God said to Cain, Why art thou become very sorrowful and why is thy countenance fallen?</p> <p>⁷ Hast thou not sinned if thou hast brought it rightly, but not rightly divided it? be still, to thee shall be his submission, and thou shalt rule over him.</p> <p>⁸ And Cain said to Abel his brother, Let us go out into the plain; and it came to pass that when they were in the plain Cain rose up against Abel his brother, and slew him.</p> <p>⁹ And the Lord God said to Cain, Where is Abel thy brother? and he said, I know not, am I my brother's keeper?" ^(LXX)</p>
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Keeper 8104 – שָׁמַר *shamar, shaw-mar'*; a primitive root; properly, **to hedge about (as with thorns)**, i.e. **guard**; generally, **to protect, attend to, etc.**:— (Translated in King James Version as **beward, be circumspect, take heed (to self), keep(-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch(-man).**)

However, it is not until **Genesis 6** that we learn about what took place on the earth that would result in YAH deciding to destroy all living things that had the breath of life.

King James Version (KJV)	Septuagint (LXX)
<p>Genesis 6:1-13</p> <p>“And it came to pass, when men ⁽¹²⁰⁾ began to multiply on the face of the earth, ^(127-Adamah) and daughters were born unto them,</p> <p>² That the sons of God ^(430 – Elohim, God/god, judge) saw the daughters of men that they were fair; ⁽²⁸⁹⁶⁾ and they took them wives ⁽⁸⁰²⁾ of all which they chose. ⁽⁹⁷⁷⁾</p> <p>³ And the LORD ^(3068 – YHWH, the Eternal) said, My spirit ⁽⁷³⁰⁷⁾ shall not always strive ⁽¹⁷⁷⁷⁾ with man, ⁽⁽¹²⁰⁾⁾ for that he also is flesh: yet his days shall be an hundred and twenty years.</p> <p>⁴ There were giants ⁽⁵³⁰³⁾ in the earth ^(776-Erets) in those days; and also after that, when the sons of God ^(430 – Elohim, God/god, judge) came in unto the daughters of men, ⁽¹²⁰⁾ and they bare <i>children</i> to them, the same <i>became</i> mighty men ⁽¹³⁶⁸⁾ which were of old, ⁽⁵⁷⁶⁹⁾ men of renown. ⁽⁸⁰³⁴⁾</p> <p>⁵ And GOD ^(3068 – YHWH, the Eternal) saw that the wickedness ⁽⁷⁴⁵¹⁾ of man ⁽¹²⁰⁾ was great ⁽⁷²²⁷⁾ in the earth, ^(776-Erets) and that every imagination ⁽³³³⁶⁾ of the thoughts ⁽⁴²⁸⁴⁾ of his heart ⁽³⁸²⁰⁾ was only evil ⁽⁷⁴⁵¹⁾ continually. ⁽³¹¹⁷⁾</p> <p>⁶ And it repented ⁽⁵¹⁶²⁾ the LORD ^(3068 – YHWH, the Eternal) that he had made ⁽⁶²¹³⁾ man ⁽¹²⁰⁾ on the earth, ^(776-Erets) and it grieved ⁽⁶⁰⁸⁷⁾ him at his heart. ⁽³⁸²⁰⁾</p> <p>⁷ And the LORD ^(3068 – YHWH, the Eternal) said, I will destroy ⁽⁴²²⁹⁾ man ⁽¹²⁰⁾ whom I have created ⁽¹²⁵⁴⁾ from the face of the earth; ^(127-Adamah) both man, ⁽¹²⁰⁾ and beast, ⁽⁹²⁹⁾</p>	<p>Genesis 6:1-13</p> <p>And Noe was five hundred years old, and he begot three sons, Sem, Cham, and Japheth.</p> <p>² And it came to pass when men began to be numerous upon the earth, and daughters were born to them,</p> <p>³ that the sons of God having seen the daughters of men that they were beautiful, took to themselves wives of all whom they chose.</p> <p>⁴ And the Lord God said, My Spirit shall certainly not remain among these men for ever, because they are flesh, but their days shall be an hundred and twenty years.</p> <p>⁵ Now the giants were upon the earth in those days; and after that when the sons of God were wont to go in to the daughters of men, they bore <i>children</i> to them, those were the giants of old, the men of renown.</p> <p>⁶ And the Lord God, having seen that the wicked actions of men were multiplied upon the earth, and that every one in his heart was intently brooding over evil continually,</p> <p>⁷ then God laid it to heart that he had made man upon the earth, and he pondered <i>it</i> deeply.</p>

<p>and the creeping thing, ⁽⁷⁴³¹⁾ and the fowls of the air; ^{(8064–shamayim (firmament))} for it repenteth ⁽⁵¹⁶²⁾ me that I have made ⁽⁶²¹³⁾ them.</p> <p>⁸ But Noah ⁽⁵¹⁴⁶⁾ found ⁽⁴⁶⁷²⁾ grace ⁽²⁵⁸⁰⁾ in the eyes ⁽⁵⁸⁶⁹⁾ of the LORD. ^(3068 – YHWH, the Eternal)</p> <p>⁹ These <i>are</i> the generations ⁽⁸⁴³⁵⁾ of Noah: ⁽⁵¹⁴⁶⁾ Noah ⁽⁵¹⁴⁶⁾ was a just ⁽⁶⁶⁶²⁾ man <i>and</i> perfect ⁽⁸⁵⁴⁹⁾ in his generations, ⁽¹⁷⁵⁵⁾ <i>and</i> Noah ⁽⁵¹⁴⁶⁾ walked ⁽¹⁹⁸⁰⁾ with God. ^(430 – Elohim, God/god, judge)</p> <p>¹⁰ And Noah ⁽⁵¹⁴⁶⁾ begat three sons, Shem, Ham, and Japheth.</p> <p>¹¹ The earth ^(776-Erets) also was corrupt ⁽⁷⁸⁴³⁾ before ⁽⁶⁴⁴⁰⁾ God, ^(430 – Elohim, God/god, judge) and the earth ^(776-Erets) was filled ⁽⁴³⁹⁰⁾ with violence. ⁽²⁵⁵⁵⁾</p> <p>¹² And God ^(430 – Elohim, God/god, judge) looked upon the earth, ^(776-Erets) and, behold, it was corrupt; ⁽⁷⁸⁴³⁾ for all flesh had corrupted ⁽⁷⁸⁴³⁾ his way upon the earth. ^(776-Erets)</p> <p>¹³ And God ^(430 – Elohim, God/god, judge) said unto Noah, ⁽⁵¹⁴⁶⁾ The end ⁽⁷⁰⁹³⁾ of all flesh is come before ⁽⁶⁴⁴⁰⁾ me; for the earth ^(776-Erets) is filled ⁽⁴³⁹⁰⁾ with violence ⁽²⁵⁵⁵⁾ through them; and, behold, I will destroy ⁽⁷⁸⁴³⁾ them with the earth.” ^(776-Erets)</p>	<p>⁸ And God said, I will blot out man whom I have made from the face of the earth, even man with cattle, and reptiles with flying creatures of the sky, for I am grieved that I have made them.</p> <p>⁹ But Noe found grace before the Lord God.</p> <p>¹⁰ And these <i>are</i> the generations of Noe. Noe was a just man; being perfect in his generation, Noe was well-pleasing to God.</p> <p>¹¹ And Noe begot three sons, Sem, Cham, Japheth.</p> <p>¹² But the earth was corrupted before God, and the earth was filled with iniquity.</p> <p>¹³ And the Lord God saw the earth, and it was corrupted; because all flesh had corrupted its way upon the earth.</p> <p>¹⁴ And the Lord God said to Noe, A period of all men is come before me; because the earth has been filled with iniquity by them, and, behold, I destroy them and the earth.” ^(LXX)</p>
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Corrupt(ed) 7843 – שָׁחַת shachath, shaw-khath; a primitive root; **to decay, i.e. (causatively) ruin (literally or figuratively)**:— (Translated in King James Version as) batter, cast off, corrupt(-er, thing), destroy(-er, -uction), lose, mar, perish, spill, spoiler, x utterly, waste(-r).

Destroy 7843 – שָׁחַת *shachath*, *shaw-khath*’; a primitive root; **to decay, i.e. (causatively) ruin (literally or figuratively)**:— (Translated in King James Version as) batter, cast off, corrupt(-er, thing), destroy(-er, -uction), lose, mar, perish, spill, spoiler, x utterly, waste(-r).

Giants 5303 – נָפִיל *nphiyl*, *nef-eel*’; or נָפַל *nphil*, *nef-eel*’; from 5307; properly, **a feller, i.e. a bully or tyrant**:— (Translated in King James Version as) giant. (see page 117 for more on Called 2564)

Grieved 6087 – עָצַב *atsab*, *aw-tsab*’; a primitive root; properly, **to carve, i.e. fabricate or fashion; hence (in a bad sense) to worry, pain or anger**:— (Translated in King James Version as) displeasure, grieve, hurt, make, be sorry, vex, worship, wrest.

Hearted 3820 – לֵב *leb*, *labe*; a form of 3824; **the heart; also used (figuratively) very widely for the feelings, the will and even the intellect; likewise for the centre of anything**:— (Translated in King James Version as) + care for, comfortably, consent, x considered, courag(-eous), friend(-ly), ((broken-), (hard-), (merry-), (stiff-), (stout-), double) heart((-ed)), x heed, x I, kindly, midst, mind(-ed), x regard((-ed)), x themselves, x unawares, understanding, x well, willingly, wisdom.

Men 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.

Old 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**; frequently, 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).

Renown 8034 – שָׁם *shem*, *shame*; a primitive word (perhaps rather from 7760 through the idea of definite and conspicuous position; compare 8064); an appellation, **as a mark or memorial of individuality**; by implication **honor, authority, character**:— (Translated in King James Version as) + base, (in-)fame(-ous), named(-d), renown, report.

Repented, Repenteth 5162 – נָחַם *nacham*, *naw-kham*’; a primitive root; properly, **to sigh, i.e. breathe strongly**; by implication, **to be sorry, i.e. (in a favorable sense) to pity, console or (reflexively) rue; or (unfavorably) to avenge (oneself)**:— (Translated in King James Version as) comfort (self), ease (one’s self), repent(-er, -ing, self).

Rue - to feel sorrow, repentance, or regret

Violence 2555 – חָמָץ *chamaç*, *khaw-mawce*’; from 2554; **violence**; by implication, **wrong**; by meton. **unjust gain**:— (Translated in King James Version as) cruel(-ty), damage, false, injustice, x oppressor, unrighteous, violence (against, done), violent (dealing), wrong.

The book of **1Enoch** tells us what took place.

THE BOOK OF 1 ENOCH
R. H. CHARLES, D.LITT. D. D.

VI-XI.6-9 The Fall of the Angels: the Demoralisation of Mankind: the Intercession of the Angels on behalf of Mankind. The Dooms pronounced by God on the Angels: the Messianic Kingdom (a Noah fragment).

CHAPTER VI. 6

1. **And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters.**
2. **And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.'**
3. And Semjâzâ, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.'
4. And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.'
5. Then sware they all together and bound themselves by mutual imprecations upon it.
6. And they were in all two hundred; who descended _in the days of **Jared** on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it.
7. And these are the names of their leaders: Sêmîazâz, their leader, Arâkîba, Râmêêl, Kôkabiêl, Tâmiêl, Râmîêl, Dânêl, Êzêqêêl, Barâqîjâl, Asâêl, Armârôs, Batârêl, Anânêl, Zaqîêl, Samsâpêêl, Satarêl, Tûrêl, Jômjâêl, Sariêl.
8. These are their chiefs of tens.

CHAPTER VII. 7

- 1. And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants.**
- 2. And they became pregnant, and they bare great giants,** whose height was three thousand ells:
3. Who consumed all the acquisitions of men. And when men could no longer sustain them,
4. the giants turned against them and devoured mankind.
- 5. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood.**
6. Then the earth laid accusation against the lawless ones.

CHAPTER VIII. 8

- 1. And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals _of the earth_ and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures.**
- 2. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. Semjâzâ taught enchantments, and root-cuttings, Armârôs the resolving of enchantments, Barâqijâl, [paragraph continues] (taught) astrology, Kôkabêl the constellations, Ezêqêl the knowledge of the clouds, _Araqiêl the signs of the earth, Shamsiêl the signs of the sun_, and Sariêl the course of the moon. And as men perished, they cried, and their cry went up to heaven**

CHAPTER IX. 9

1. And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth.
2. And they said one to another: 'The earth made †without inhabitant cries the voice of their

crying† up to the gates of heaven.

3 And now to you, the **holy ones** of heaven, the souls of men make their suit, saying, "Bring our cause before the Most High."'

4. And they said to the **Lord of the ages: 'Lord of lords, God of gods, King of kings, and God of the ages,** the throne of Thy glory (standeth) unto all the generations of the ages, and Thy name holy and glorious and blessed unto all the ages!

5. Thou hast made all things, and power over all things hast Thou: and all things are naked and open in Thy sight, and Thou seest all things, and nothing can hide itself from Thee.

6. Thou seest what Azâzêl hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn:

7. And Semjâzâ, to whom Thou hast given authority to bear rule over his associates.

8. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins.

9. And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness.

10. And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are wrought on the earth.

11. And Thou knowest all things before they come to pass, and [paragraph continues] Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these.'

CHAPTER X. 10

1. Then said the **Most High, the Holy and Great One** spake, and sent **Uriel** to the son of Lamech, and said to him:

2. '_Go to Noah_ and tell him in my name "Hide thyself!" and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it.

3. And now instruct him that he may escape and his seed may be preserved for all the generations of the world.'

4. **And again the Lord said to Raphael: 'Bind Azâzêl hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein.**

5. **And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light.**

6. **And on the day of the great judgement he shall be cast into the fire.** And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that **the Watchers** have disclosed and have taught their sons.

8. And the whole earth has been corrupted through the works that were taught by Azâzêl: to him ascribe all sin.'

9. And to Gabriel said the Lord: 'Proceed against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of **the Watchers** from amongst men [and cause them to go forth]: send them one against the other that they may destroy each other in battle: for length of days shall they not have.

10. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.'

11. **And the Lord said unto Michael: 'Go, bind Semjâzâ and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness.**

12. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated.

13. In those days they shall be led off to the abyss of fire: and to the torment and the prison in which they shall be confined forever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations.

15. **And destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind.** Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing; the works of righteousness and truth shall be planted in truth and joy for evermore.

17. And then shall all the righteous escape, And shall live till they beget thousands of children, And all the days of their youth and their old age Shall they complete in peace.

18 And then shall the whole earth be tilled in righteousness, and shall all be planted with trees

and be full of blessing.

19. And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield ten presses of oil.

20. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth destroy from off the earth.

21. And all the children of men shall become righteous and all nations shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever.

CHAPTER XI. 11

1. And in those days I will open the store chambers of blessing which are in the heaven, so as to send them down _upon the earth_ over the work and labour of the children of men. 2. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men.'

XII-XVI.12-16 Dream Vision of Enoch: his intercession for Azâzêl and the fallen Angels: and his announcement to them of their first and final doom.

CHAPTER XII. 12

1. Before these things Enoch was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him.
2. And his activities had to do with **the Watchers**, and his days were with the **holy ones**.
3. And I, Enoch was blessing **the Lord of majesty and the King of the ages**, and lo! **the Watchers** called me--Enoch the scribe--and said to me:
4. 'Enoch, thou scribe of righteousness, go, †declare† to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: "Ye have

wrought great destruction on the earth:

5. And ye shall have no peace nor forgiveness of sin: and inasmuch as †they† delight themselves in †their† children,

6. The murder of †their† beloved ones shall †they† see, and over the destruction of †their† children shall †they† lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain."

CHAPTER XIII. 13

1. And Enoch went and said: 'Azâzêl, thou shalt have no peace: a severe sentence has gone forth against thee to put thee in bonds:

2. And thou shalt not have toleration nor †request† granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men.'

3. Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them.

4. And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of the **Lord of heaven**.

5. For from thenceforward they could not speak (with Him) nor lift up their eyes to heaven for shame of their sins for which they had been condemned.

6. Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should have forgiveness and length of days.

7. And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell asleep.

8. And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, _and a voice came bidding (me)_ I to tell it to the sons of heaven, and reprimand them.

9. And when I awaked, I came unto them, and they were all sitting gathered together, weeping in 'Abelsjâîl, which is between Lebanon and Sênêsêr, with their faces covered.

10. And I recounted before them all the visions which I had seen in sleep, and I began to speak the words of righteousness, and to reprimand **the heavenly Watchers**.

CHAPTER XIV. 14

1. The book of the words of righteousness, and of the reprimand of **the eternal Watchers** in accordance with the command of **the Holy Great One** in that vision.
2. I saw in my sleep what I will now say with a tongue of flesh and with the breath of my mouth: which **the Great One** has given to men to converse therewith and understand with the heart. Watchers, the children of heaven.
4. I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you throughout all the days of eternity, and that judgement has been finally passed upon you: yea (your petition) will not be granted unto you.
5. And from henceforth you shall not ascend into heaven unto all eternity, and in bonds of the earth the decree has gone forth to bind you for all the days of the world.
6. And (that) previously you shall have seen the destruction of your beloved sons and ye shall have no pleasure in them, but they shall fall before you by the sword.
7. And your petition on their behalf shall not be granted, nor yet on your own: even though you weep and pray and speak all the words contained in the writing which I have written.
8. And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and **hastened** me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven.
9. And I went in till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire: and it began to affright me. And I went into the tongues of fire and drew nigh to a large house which was built of crystals: and the walls of the house were like a tessellated floor (made) of crystals, and its groundwork was of crystal.
11. Its ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and their heaven was (clear as) water.
12. A flaming fire surrounded the walls, and its portals blazed with fire.
13. And I entered into that house, and it was hot as fire and cold as ice: there were no delights of life therein: fear covered me, and trembling got hold upon me.
14. And as I quaked and trembled, I fell upon my face.
15. And I beheld a vision, And lo! there was a second house, greater than the former, and the

entire portal stood open before me, and it was built of flames of fire.

16. And in every respect it so excelled in splendour and magnificence and extent that I cannot describe to you its splendour and its extent.

17. And its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire.

18. And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the **vision** of cherubim.

19. And from underneath the throne came streams of flaming fire so that I could not look thereon.

20. And **the Great Glory** sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow.

21. None of the angels could enter and could behold His face by reason of the magnificence and glory and no flesh could behold Him.

22. The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ten thousand (stood) before Him, yet He needed no counselor.

23. And **the most holy ones** who were nigh to Him did not leave by night nor depart from Him.

24. And until then I had been prostrate on my face, trembling: and the Lord called me with His own mouth, and said to me: 'Come hither, Enoch, and hear my word.'

25. _And one of the holy ones came to me and waked me_, and He made me rise up and approach the door: and I bowed my face downwards.

CHAPTER XV. 15

1. And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous man and scribe of righteousness: approach hither and hear my voice.

2. And go, say to **the Watchers of heaven**, who have sent thee to intercede for them: "You should intercede" for men, and not men for you:

3. Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons?

4. **And though ye were holy, spiritual, living the eternal life**, you have defiled yourselves with

the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die and perish.

5. Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth.

6. **But you were formerly spiritual, living the eternal life, and immortal for all generations of the world.**

7. And therefore I have not appointed wives for you; **for as for the spiritual ones of the heaven, in heaven is their dwelling.**

8. And now, **the giants**, who are produced **from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling.**

9. Evil spirits have proceeded from their bodies; because they are born from **men**, and **from the holy Watchers is their beginning and primal origin**; they shall be evil spirits on earth, and evil spirits shall they be called.

[10. As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.

11. **And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.**

CHAPTER XVI. 16

1. From the days of the slaughter and destruction and **death of the giants**, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement--thus shall they destroy until the day of the consummation, the great judgement in which the age shall be consummated, over the **Watchers** and the godless, yea, shall be wholly consummated."

2. And now as to **the Watchers** who have sent thee to intercede for them, who had been aforetime in heaven, (say to them): "You have been in heaven, but all the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and through these mysteries women and men work much evil on earth."

4. Say to them therefore: "You have no peace."

Since *Kosmos* is not only key to this study, it also has a great deal to tell us about Christ; as a result, this section will be presented as a side study.

CHRIST SENT INTO THE KOSMOS

John 1: 10

“He was in the world, (2889-Kosmos) and the world (2889-Kosmos) was made (1096) by him, and the world (2889-Kosmos) knew him not.” (KJV)

John 8:23

“And he said unto them, Ye are from beneath; I am from above: ye are of this world (2889-Kosmos); I am not of this world.” (2889-Kosmos) (KJV)

John 10:36

“Say ye of him (Christ), whom the Father hath sanctified, (37) and sent (649) into the world (2889-Kosmos), Thou blasphemest; (987) because I said, I am the Son of God?” (2316 – Theos, deity) (KJV)

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). (see page 166 for more Sent 649)

CHRIST THE LIGHT OF THE KOSMOS

John 3:16-21

“For God (2316 – Theos, deity) so loved (25) the world, (2889-Kosmos) that he gave his only begotten (3439) Son, that whosoever believeth (4100) in him should not perish, (622) but have everlasting (166) life.

17 For God (2316 – Theos, deity) sent (649) not his Son into the world (2889-Kosmos) to condemn (2919) the world; (2889-Kosmos) but that the world (2889-Kosmos) through him might be saved. (4982)

18 He that believeth (4100) on him is not condemned: (2919) but he that believeth (4100) not is condemned (2919) already, (2235) because he hath not believed (4100) in the name (3686) of the only begotten (3439) Son of God. (2316 – Theos, deity)

19 And this is the condemnation, (2920) that light (5457) is come into the world, (2889-Kosmos) and men loved (25) darkness (4655) rather than light, (5457) because their deeds (2041) were evil. (4190)

20 For every one that doeth (4238) evil (5337) hateth (3404) the light, (5457) neither cometh to the light, (5457) lest his deeds (2041) should be reprov'd. (1651)

²¹ But he that doeth ⁽⁴¹⁶⁰⁾ truth ⁽²²⁵⁾ cometh to the light, ⁽⁵⁴⁵⁷⁾ that his deeds ⁽²⁰⁴¹⁾ may be made manifest, ⁽⁵³¹⁹⁾ that they are wrought ⁽²⁰³⁸⁾ in God.” ^(2316 – Theos, deity) (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 86 for more on Believe, Believed, Believeth 4100)

Condemn(ed) 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 94 for more on Condemn(ed) 2919)

Condemnation 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:

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.

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). (see page 108 for more on Everlasting 166)

Light 5457 – φῶς *phos*, *foce*; from an obsolete φάω *phao* (to shine or make manifest, especially by rays; compare 5316, 5346); luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative): — (Translated in King James Version as) fire, light.

Reprove(ed) 1651 – ἐλέγχω *elegcho*, *el-eng'-kho*; of uncertain affinity; to confute, admonish: — (Translated in King James Version as) convict, convince, tell a fault, rebuke, reprove.

Save, Saved 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. (see page 164 for more on Save, Saved 4982)

- **John 3:16-17** - God loves the *Kosmos* so He sent His Son (Christ), the One who made the *Kosmos*, into the *Kosmos* to save the *Kosmos* so that those of this *Kosmos* would not perish.
- **John 3:19** – Christ is the light that came into the *Kosmos*; because the *Kosmos* is in darkness.

John 1:5-9

“And **the light** ⁽⁵⁴⁵⁷⁾ **shineth** ⁽⁵³¹⁶⁾ **in darkness;** ⁽⁴⁶⁵³⁾ and the **darkness** ⁽⁴⁶⁵³⁾ **comprehended** ⁽²⁶³⁸⁾ it not.
⁶ There was a man **sent** ⁽⁶⁴⁹⁾ from God, ^(2316 – Theos, deity) whose name *was* John.
⁷ The same came for a witness, to bear witness of the **Light**, ⁽⁵⁴⁵⁷⁾ that all *men* through him might **believe**. ⁽⁴¹⁰⁰⁾
⁸ He was not that **Light**, ⁽⁵⁴⁵⁷⁾ but *was sent* to bear witness of that **Light**. ⁽⁵⁴⁵⁷⁾
⁹ **That was the true** ⁽²²⁸⁾ **Light,** ⁽⁵⁴⁵⁷⁾ **which lighteth** ⁽⁵⁴⁶¹⁾ **every man that cometh into the world.**” ^(2889-Kosmos) ^(KJV)

- **John 1:9** – in the English Standard Version (ESV) and the New Revised Standard Version, Anglicised Edition (NRSVA).

John 1:9 The true light, which gives light to everyone, was coming into the world. (ESV)

John 1:9

The true light, which enlightens everyone, was coming into the world. (NRSV)

Comprehended 2638 – καταλαμβάνω *katalambano*, *kat-al-am-ban'-o*; from 2596 and 2983; to take eagerly, i.e. seize, possess, etc. (literally or figuratively): — (Translated in King James Version as) apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

Darkness 4653 – σκοτία *skotia*, *skot-ee'-ah*; from 4655; dimness, obscurity (literally or figuratively): — (Translated in King James Version as) dark(-ness). (see page 98 for more on Darkness 4653)

True 228 – ἀληθινός *alethinos*, *al-ay-thee-nos'*; from 227; truthful: — (Translated in King James Version as) true. (see page 177 for more on True 228)

- **John 1:5** – reminds me of Genesis 1

King James Version (KJV)	Septuagint (LXX)
<p>Genesis 1:1-5 “In the beginning God ^(430 – Elohim, God/god, judge) created the heaven and the earth. ² And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God ^(430 – Elohim, God/god, judge) moved upon the face of the waters.</p>	<p>Genesis 1:1-5 “In the beginning God made the heaven and the earth. ² But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of God moved over the water.</p>

<p>³ And God ^(430 – Elohim, God/god, judge) said, Let there be light: and there was light.</p> <p>⁴ And God ^(430 – Elohim, God/god, judge) saw the light, that <i>it was good</i>: and <u>God divided the light from the darkness.</u></p> <p>⁵ And God ^(430 – Elohim, God/god, judge) called the light Day, and the darkness he called Night. And the evening and the morning were the first day.” (KJV)</p>	<p>³ And God said, Let there be light, and there was light.</p> <p>⁴ And God saw the light that it was good, and <u>God divided between the light and the darkness.</u></p> <p>⁵ And God called the light Day, and the darkness he called Night, and there was evening and there was morning, the first day.” (LXX)</p>
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Luke 1:76-79

“And thou, child, shalt be called the prophet ⁽⁴³⁹⁶⁾ of the Highest: ⁽⁵³¹⁰⁾ for thou shalt go before the face of the Lord ^(2962 –Kurios, Supreme in authority) to prepare ⁽²⁰⁹⁰⁾ his ways; ⁽³⁵⁹⁸⁾

⁷⁷ To give knowledge ⁽¹¹⁰⁸⁾ of **salvation** ⁽⁴⁹⁹¹⁾ unto his people by the remission of their **sins,** ⁽²⁶⁶⁾

⁷⁸ Through the tender ⁽⁴⁶⁹⁸⁾ mercy ⁽¹⁶⁵⁶⁾ of our God; ^(2316 – Theos, deity) whereby the dayspring ⁽³⁹⁵⁾ from on high ⁽⁵³¹¹⁾ hath visited ⁽¹⁹⁸⁰⁾ us, ⁷⁹ To give light to them that sit in darkness ⁽⁴⁶⁵⁵⁾ and in the shadow of death, to guide our feet into the way ⁽³⁵⁹⁸⁾ of peace.” ⁽¹⁵¹⁵⁾ (KJV)

Save(d), 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.

Sin(s) 266 – ἁμαρτία *hamartia*, *ham-ar-tee'-ah*; from 264; a **sin** (properly abstract): — (Translated in King James Version as) offence, sin(-ful). (see page 170 for more on Sin(s) 266)

John 8:12

“Then spake Jesus again unto them, saying, I am the light ⁽⁵⁴⁵⁷⁾ of the world: ^(2889-Kosmos) he that followeth ⁽¹⁹⁰⁾ me shall not walk ⁽⁴⁰⁴³⁾ in **darkness,** ⁽⁴⁶⁵³⁾ but shall have the **light** ⁽⁵⁴⁵⁷⁾ of life.” ⁽⁰⁰⁰⁾ (KJV)

John 12:46-47

“I am come a **light** ⁽⁵⁴⁵⁷⁾ into the **world** ^(2889-Kosmos), that whosoever **believeth** ⁽⁴¹⁰⁰⁾ on me should not abide ⁽³³⁰⁶⁾ in **darkness.** ⁽⁴⁶⁵³⁾

⁴⁷ And if any man hear my words, ⁽⁴⁴⁸⁷⁾ and **believe** ⁽⁴¹⁰⁰⁾ not, I **judge** ⁽²⁹¹⁹⁾ him not: for I came not to judge the **world** ^(2889-Kosmos), but to save the **world** ^(2889-Kosmos).” (KJV)

Judge, Judged 2919 – κρίω 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 130 for more on Judge, Judged 2919)

John 3:20

“For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.” (KJV)

- The inhabitants of the **Kosmos** who love the darkness and hate the light hate Christ who is the light.

John 7:7

“The **world** ^(2889-Kosmos) cannot hate ⁽³⁴⁰⁴⁾ you; but me it hateth, ⁽³⁴⁰⁴⁾ because I testify ⁽³¹⁴⁰⁾ of it, that the **works** ⁽²⁰⁴¹⁾ thereof are evil.” ⁽⁴¹⁹⁰⁾ (KJV)

John 15:18

“If the **world** ^(2889-Kosmos) hate ⁽³⁴⁰⁴⁾ you, ye know that it hated ⁽³⁴⁰⁴⁾ me before it hated you.” (KJV)

CHRIST GIVES HIS LIFE FOR THE KOSMOS

John 6:47-51

“Verily, verily, I say unto you, He that **believeth** ⁽⁴¹⁰⁰⁾ on me hath **everlasting** ⁽¹⁶⁶⁾ life.

⁴⁸ I am that bread ⁽⁷⁴⁰⁾ of life.

⁴⁹ Your fathers did eat manna ⁽³¹³¹⁾ in the wilderness, ⁽²⁰⁴⁸⁾ and are dead.

⁵⁰ This is the bread ⁽⁷⁴⁰⁾ which cometh down from heaven, ⁽³⁷⁷²⁾ that a man may eat thereof, and not die.

⁵¹ I am the living bread ⁽⁷⁴⁰⁾ which came down from heaven: ⁽³⁷⁷²⁾ if any man eat of this bread, ⁽⁷⁴⁰⁾ he shall live **for ever**: ^(165-Aion) and the bread ⁽⁷⁴⁰⁾ that I will give is my flesh, which I will give for the life of the world. ^(2889-Kosmos)” (KJV)

- **John 6:47** – If you would like to know what it means to believe in Christ please refer to the Disciples Project Bible study **HE WHO ENDURES TO THE END - Part 4 – Trust (Believe & Faith)**.

CHRIST TAKES AWAY THE SIN OF THE KOSMOS

John 1:29

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, ^(2316–Theos, deity) which taketh away ⁽¹⁴²⁾ the **sin** ⁽²⁶⁶⁾ of the **world**. ^(2889-Kosmos)” (KJV)

- Christ took away the sin of the **Kosmos**. Note that it does not say **sins** just **sin**. This brings to mind:

Genesis 4:7

“If thou doest well, ⁽³¹⁹⁰⁾ shalt thou not be accepted? ⁽⁷⁶¹³⁾ and if thou doest not well, ⁽³¹⁹⁰⁾ **sin** ⁽²⁴⁰³⁾ lieth ⁽⁷²⁵⁷⁾ at the door. ⁽⁶⁶⁰⁷⁾ And unto thee *shall be* **his** desire, ⁽⁸⁶⁶⁹⁾ and thou shalt rule ⁽⁴⁹¹⁰⁾ over **him**.” (KJV)

- **Genesis 4:7** in LXX and ESV

Genesis 4:7

“Hast thou not sinned if thou hast brought it rightly, but not rightly divided it? be still, to thee shall be **his** submission, and thou shalt rule over **him**.” (LXX)

Genesis 4:7

“If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. **Its** desire is contrary to you, but you must rule over **it**.” (ESV)

BECAUSE OF CHRIST'S VICTORY, THE PRINCE OF THE KOSMOS WAS CAST OUT.

John 12:31-32

“**Now** ⁽³⁵⁶⁸⁾ is the **judgment** ⁽²⁹²⁰⁾ of this **world**: ^(2889-Kosmos) **now** ⁽³⁵⁶⁸⁾ shall the **prince** ⁽⁷⁵⁸⁾ of **this world** ^(2889-Kosmos) **be cast** ⁽¹⁵⁴⁴⁾ **out**. ⁽¹⁸⁵⁴⁾

³² And I, if I be lifted up from the earth, ^(1093-Ge) will draw ⁽¹⁶⁷⁰⁾ all *men* unto me.” (KJV)

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.

- There was **Judgement** of this **Kosmos**; but Christ did not **judge** the **Kosmos** at His first coming.

John 12:47

“And if any man hear ⁽¹⁹¹⁾ my words, ⁽⁴⁴⁸⁷⁾ and believe ⁽⁴¹⁰⁰⁾ not, I **judge** ⁽²⁹¹⁹⁾ him not: for I came not to **judge** ⁽²⁹¹⁹⁾ the **world** ^(2889-Kosmos), but to save the **world**.” ^(2889-Kosmos) (KJV)

John 12:47 is not a contradiction of **John 12:31**. There is a difference here in the meaning of **Judgement** and **Judged**.

John 16:7-11

“Nevertheless I tell you the truth; ⁽²²⁵⁾ It is expedient ⁽⁴⁸⁵¹⁾ for you that I go away: for if I go not away, the **Comforter** ⁽³⁸⁷⁵⁾ will not come unto you; but if I depart, I will **send** ⁽³⁹⁹²⁾ him unto you.

⁸ And when he is come, he will **reprove** ⁽¹⁶⁵¹⁾ the **world** ^(2889-Kosmos) of **sin**, ⁽²⁶⁶⁾ and of **righteousness**, ⁽¹³⁴³⁾ and of **judgment**: ⁽²⁹²⁰⁾

⁹ Of **sin**, ⁽²⁶⁶⁾ because they **believe** ⁽⁴¹⁰⁰⁾ not on me;

¹⁰ Of **righteousness**, ⁽¹³⁴³⁾ because I go to my Father, and ye see me no more;

¹¹ Of **judgment**, ⁽²⁹²⁰⁾ because the prince ⁽⁷⁵⁸⁾ of this world ^(2889-Kosmos) is **judged**.” ⁽²⁹¹⁹⁾ (KJV)

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

Send 3992 – πέμπω *pempo*, *pe-m'-po*; apparently a primary verb; **to dispatch (from the subjective view or point of departure)**, whereas ἵμι *hiemi* (as a stronger form of εἶμι *eimi*) refers rather to the objective point or terminus ad quem, and 4724 denotes properly, the orderly motion involved), especially on a temporary errand; also to transmit, bestow, or wield: — (Translated in King James Version as) send, thrust in.

The **judgement** (decision) was for the **Kosmos**; but against the prince of the **world** ^(2889-Kosmos) who was **judged** and cast out at Christ's first coming.

- This brings to mind Revelation 12.

Revelation 12:1-9

“And there appeared ⁽³⁷⁰⁰⁾ a great wonder ⁽⁴⁵⁹²⁾ in heaven; ⁽³⁷⁷²⁾ a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

² And she being with child cried, travailing in birth, and pained to be delivered.

³ And there appeared ⁽³⁷⁰⁰⁾ another wonder ⁽⁴⁵⁹²⁾ in heaven; ⁽³⁷⁷²⁾ and behold a great red ⁽⁴⁴⁵⁰⁾ **dragon**, ⁽¹⁴⁰⁴⁾ having seven heads and ten horns, and seven crowns ⁽¹²³⁸⁾ upon his heads.

⁴ And his tail drew ⁽⁴⁹⁵¹⁾ the third part of the stars ⁽⁷⁹²⁾ of heaven, ⁽³⁷⁷²⁾ and did cast ⁽⁹⁰⁶⁾ them to the earth: ^(1093-Ge) and the dragon ⁽¹⁴⁰⁴⁾ stood before the woman which was ready to be delivered, for to devour ⁽²⁷¹⁹⁾ her child as soon as it was born.

⁵ And she brought forth a man child, who was to rule ⁽⁴¹⁶⁵⁾ all nations ⁽¹⁴⁸⁴⁾ with a rod of iron: and her child was caught up ⁽⁷²⁶⁾ unto God, ^(2316 – Theos, deity) and to his throne. ⁽²³⁶²⁾

⁶ And the woman fled into the wilderness, ⁽²⁰⁴⁸⁾ where she hath a place prepared ⁽²⁰⁹⁰⁾ of God, ^(2316 – Theos, deity) that they should feed her there a thousand two hundred *and* threescore days.

And there was war in heaven: ⁽³⁷⁷²⁾ Michael and his angels ⁽³²⁾ fought against the dragon; ⁽¹⁴⁰⁴⁾ and the dragon ⁽¹⁴⁰⁴⁾ fought and his angels, ⁽³²⁾

⁸ And prevailed ⁽²⁴⁸⁰⁾ not; neither was their place found any more in heaven. ⁽³⁷⁷²⁾

⁹ And the great dragon ⁽¹⁴⁰⁴⁾ was cast out, ⁽⁹⁰⁶⁾ that old serpent, ⁽³⁷⁸⁹⁾ called the Devil, ⁽¹²²⁸⁾ and Satan, ⁽⁴⁵⁶⁷⁾ which deceiveth ⁽⁴¹⁰⁵⁾ the whole world: ^(3625-Oikoumene) he was cast out ⁽⁹⁰⁶⁾ into the earth, ^(1093-Ge) and his angels ⁽³²⁾ were cast out ⁽⁹⁰⁶⁾ with him. ” (KJV)

Deceive(th) 4105 – **πλανᾶω 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.

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.

Does this mean that the *Kosmos* will not be judged? No. As stated in **John 3:16-17**:

John 3:16-17 already in study pg 37

“For God ^(2316 – Theos, deity) so loved ⁽²⁵⁾ the world, ^(2889-Kosmos) that he gave his only begotten ⁽³⁴³⁹⁾ Son, that whosoever believeth ⁽⁴¹⁰⁰⁾ in him should not perish, ⁽⁶²²⁾ but have everlasting ⁽¹⁶⁶⁾ life.

¹⁷ For God ^(2316 – Theos, deity) sent ⁽⁶⁴⁹⁾ not his Son into the world ^(2889-Kosmos) to condemn ⁽²⁹¹⁹⁾ the world; ^(2889-Kosmos) but that the world ^(2889-Kosmos) through him might be saved. ” ⁽⁴⁹⁸²⁾
(KJV)

Saved for what? Saved to continue doing any and everything we choose at Christ's expense? No.

Luke 1:67-75

“And his father Zacharias was filled with the **Holy** ⁽⁴⁰⁾ **Ghost**, ⁽⁴¹⁵¹⁾ and prophesied, saying,
⁶⁸ **Blessed** ⁽²¹²⁸⁾ *be* the Lord ^(2962 – Kurios, Supreme in authority) **God** ^(2316 – Theos, deity) of Israel;
for he hath visited and redeemed ⁽³⁰⁸⁵⁾ **his people**,
⁶⁹ **And hath raised up an horn** ⁽²⁷⁶⁸⁾ **of salvation** ⁽⁴⁹⁹¹⁾ for us in the house of his servant David;
⁷⁰ As he spake by the mouth of his **holy** ⁽⁴⁰⁾ prophets, ⁽⁴³⁹⁶⁾ which have been since the **world began**: ^(165-Aion)
⁷¹ **That we should be saved** ⁽⁴⁹⁹¹⁾ **from our enemies**, ⁽²¹⁹⁰⁾ **and from the hand of all that hate** ⁽³⁴⁰⁴⁾ **us**;
⁷² To perform the mercy *promised* to our fathers, and to remember his **holy** ⁽⁴⁰⁾ covenant; ⁽¹²⁴²⁾
⁷³ The oath which he sware to our father Abraham,
⁷⁴ **That he would grant unto us, that we being delivered** ⁽⁴⁵⁰⁶⁾ **out of the hand of our enemies** ⁽²¹⁹⁰⁾ **might serve** ⁽³⁰⁰⁰⁾ **him without fear**, ⁽⁸⁷⁰⁾
⁷⁵ **In holiness** ⁽³⁷⁴²⁾ **and righteousness** ⁽¹³⁴³⁾ **before him, all the days of our life.”**
(KJV)

Blessed 2128 – εὐλογητός *eulogetos*, *yoo-log-ay-tos'*; from 2127; **adorable**: — (Translated in King James Version as) blessed.

Ghost 4151 – πνεῦμα *pneuma*, *pnayoo'-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.

Holiness 3742 – ὁσιότης *hosiotēs*, *hos-ee-ot'-ace*; from 3741; **piety**: — (Translated in King James Version as) holiness.

Holy 40 – ἅγιος *hagios*, *hag'-ee-os*; from ἄγος *agos* (**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.

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

Redeemed 3085 – λύτρωσις *lutrosis*, *loo'-tro-sis*; from 3084; **a ransoming (figuratively)**: — (Translated in King James Version as) **+ redeemed, redemption**.

YAH has given us everything pertaining to life and godliness. So now with the prince of the **Kosmos** cast out we, if we so choose, are able to serve God in holiness and righteousness.

2 Peter 1:1-4 ⁽⁰⁰⁰⁾

“Simon Peter, a servant and an apostle ⁽⁶⁵²⁾ of Jesus Christ, to them that have obtained like precious ⁽²⁴⁷²⁾ faith ⁽⁴¹⁰²⁾ with us through ⁽¹⁷²²⁾ the righteousness ⁽¹³⁴³⁾ of God ^(2316 – Theos, deity) and our Saviour ⁽⁴⁹⁹⁰⁾ Jesus Christ:

² Grace ⁽⁵⁴⁸⁵⁾ and peace ⁽¹⁵¹⁵⁾ be multiplied unto you through ⁽¹⁷²²⁾ the knowledge ⁽¹⁹²²⁾ of God, ^(2316 – Theos, deity) and of Jesus our Lord, ^(2962 –Supreme in authority)

³ According as his divine ⁽²³⁰⁴⁾ power ⁽¹⁴¹¹⁾ hath given unto us all ⁽³⁹⁵⁶⁾ things that pertain unto life and godliness, ⁽²¹⁵⁰⁾ through ⁽¹²²³⁾ the knowledge ⁽¹⁹²²⁾ of him that hath called ⁽²⁵⁶⁴⁾ us to glory ⁽¹³⁹¹⁾ and virtue: ⁽⁷⁰³⁾

⁴ Whereby are given unto us exceeding great and precious ⁽⁵⁰⁹³⁾ promises: ⁽¹⁸⁶²⁾ that by these ye might be partakers ⁽²⁸⁴⁴⁾ of the divine ⁽²³⁰⁴⁾ nature, ⁽⁵⁴⁴⁹⁾ having escaped the corruption ⁽⁵³⁵⁶⁾ that is in the world ^(2889-Kosmos) through ⁽¹⁷²²⁾ lust. ⁽¹⁹³⁹⁾”^(KJV)

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 90 for more on Called 2564)

Divine 2304 – θεῖος theios, thi'-os; from 2316; godlike (neuter as noun, divinity): — (Translated in King James Version as) divine, godhead. (see page 103 for more on Divine 2304)

Faith – 4102 πιστις 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 110 for more on Faith – 4102)

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 121 for more on Godliness 2150)

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 132 for more on Knowledge 1922)

Like precious 2472 – ἰσότημος isotimos, ee-sot'-ee-mos; from 2470 and 5092; of equal value or honor: — (Translated in King James Version as) like precious.

Lust(s) 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 137 for more on Knowledge 1922)

Partakers 2844 – κοινωνός *koinonos*, *koy-no-nos'*; from 2839; a sharer, i.e. associate: — (Translated in King James Version as) companion, x fellowship, partaker, partner.

Precious 5093 – τίμιος *timios*, *tim'-ee-os*, including the comparative τιμώτερος *timioteros*, *tim-ee-o'-ter-os*, and the superlative τιμώτατος *timiotatos*, *tim-ee-o'-tat-os*; from 5092; valuable, i.e. (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved: — (Translated in King James Version as) dear, honourable, (more, most) precious, had in reputation.

Promises 1862 – ἐπάγγελμα *epaggelma*, *ep-ang'-el-mah*; from 1861; a self-committal (by assurance of conferring some good): — (Translated in King James Version as) promise.

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 160 for more on Righteousness 1343)

Saviour 4990 – σωτήρ *soter*, *so-tare'*; from 4982; a deliverer, i.e. God or Christ: — (Translated in King James Version as) saviour. (see page 164 for more on Saviour 4990)

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.

Still if we choose to or choose not to, at the appointed time, the *Kosmos* will be judged.

Psalm 9:7-8

“But the LORD ^(3068 – YHWH, the Eternal) shall endure ⁽³⁴²⁷⁾ for ever: he hath prepared ⁽³⁵⁵⁹⁾ his throne for judgment. ⁽⁴⁹⁴¹⁾

⁸ And he shall judge ⁽⁸¹⁹⁹⁾ the world ^(8398-Tebel) in righteousness, ⁽⁶⁶⁶⁴⁾ he shall minister judgment to the people in uprightness.” (KJV)

Judgment 4941 – ὑψῆμισpat, *mish-pawt'*; from 8199; properly, a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or (participant's) divine law, individual or collective), including the act, the place, the suit, the crime, and the penalty; abstractly, justice, including a participant's right or privilege (statutory or customary), or even a style:— (Translated in King James Version as) + adversary, ceremony, charge, x crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just(-ice, -ly), (manner of) law(-ful), manner, measure, (due) order, ordinance, right, sentence, usest, x worthy, + wrong

Revelation 20:12-13

“And I saw the dead, small and great, stand before God; ^(2316 – Theos, deity) and the books ⁽⁹⁷⁵⁾ were opened: and another book ⁽⁹⁷⁵⁾ was opened, which is *the book of*

life: and the dead were **judged** ⁽²⁹¹⁹⁾ out of those things which were written in the books, according to their works. ⁽²⁰⁴¹⁾

¹³ And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and **they were judged** ⁽²⁹¹⁹⁾ **every man according to their works.** ⁽²⁰⁴¹⁾ (KJV)

- **Revelation 20:12-13** – It is stated twice that the dead are judged “according to their works.”

CHRIST FULFILLED WHAT HE WAS SENT TO DO

John 13:1

“Now before the feast ⁽¹⁸⁵⁹⁾ of the passover, ⁽³⁹⁵⁷⁾ when Jesus knew that his hour was come that he should depart out of this **world** ^(2889-Kosmos) unto the Father, having loved ⁽²⁵⁾ his own ⁽²³⁹⁸⁾ which were in the **world** ^(2889-Kosmos), he loved ⁽²⁵⁾ them unto the end.” ⁽⁵⁰⁵⁶⁾ (KJV)

John 16:28

“I came forth from the Father, and am come into the **world** ^(2889-Kosmos): again, I leave the **world** ^(2889-Kosmos), and go to the Father.” (KJV)

- Knowing He would have to leave His own who are in the *Kosmos* Christ tells them.

John 14:15-21

“If ye love ⁽²⁵⁾ me, **keep** ⁽⁵⁰⁸³⁾ my commandments. ⁽¹⁷⁸⁵⁾

¹⁶ And I will pray ⁽²⁰⁶⁵⁾ the Father, and he shall give you another **Comforter**, ⁽³⁸⁷⁵⁾ that he may abide ⁽³³⁰⁶⁾ with you for ever; ^(165-Aion)

¹⁷ Even the Spirit ⁽⁴¹⁵¹⁾ of truth; ⁽²²⁵⁾ whom the **world** ^(2889-Kosmos) cannot receive, ⁽²⁹⁸³⁾ because it seeth him not, neither knoweth him: but ye know him; for he dwelleth ⁽³³⁰⁶⁾ with you, and shall be in ⁽¹⁷²²⁾ you.

¹⁸ I will not leave ⁽⁸⁶³⁾ you **comfortless**: ⁽³⁷³⁷⁾ I will come to you.

¹⁹ Yet a little while, and the **world** ^(2889-Kosmos) seeth me no more; but ye see me: because I live, ye shall live also.

²⁰ At that day ye shall know that I **am** in ⁽¹⁷²²⁾ my Father, and ye in ⁽¹⁷²²⁾ me, and I in ⁽¹⁷²²⁾ you.

²¹ He that hath my commandments, ⁽¹⁷⁸⁵⁾ and **keepeth** ⁽⁵⁰⁸³⁾ them, he it is that loveth ⁽²⁵⁾ me: and he that loveth ⁽²⁵⁾ me shall be loved ⁽²⁵⁾ of my Father, and I will love ⁽²⁵⁾ him, and will manifest ⁽¹⁷¹⁸⁾ myself to him.” (KJV)

Comfortless 3737 – ὀρφανός *orphanos*, *or-fan-os*; of uncertain affinity; **bereaved** (“orphan”), i.e. **parentless**: — (Translated in King James Version as) comfortless, fatherless.

- **John 14:17** - One of the disciples then asked Christ why He would not show Himself to the *Kosmos*:

John 14:22-24

“Judas saith unto him, not Iscariot, Lord, **how is it that thou wilt manifest** ⁽¹⁷¹⁸⁾ **thyself unto us, and not unto the world?** ^(2889-Kosmos)

²³ Jesus answered and said unto him, If a man love ⁽²⁵⁾ me, he will **keep** ⁽⁵⁰⁸³⁾ my words: ⁽³⁰⁵⁶⁾ and my Father will love ⁽²⁵⁾ him, and **we will come unto him, and make our abode** ⁽³⁴³⁸⁾ with him.

²⁴ He that loveth ⁽²⁵⁾ me not **keepeth** ⁽⁵⁰⁸³⁾ not my sayings: ⁽³⁰⁵⁶⁾ and the word ⁽³⁰⁵⁶⁾ which ye hear is not mine, but the Father’s which **sent** ⁽³⁹⁹²⁾ me.” (KJV)

Sent 3992 – πέμπω *pempo*, *pe-m’-po*; apparently a primary verb; **to dispatch** (from the subjective view or point of departure, whereas ἵημι *hiemi* (as a stronger form of εἶμι *eimi*) refers rather to the objective point or terminus ad quem, and 4724 denotes properly, the orderly motion involved), especially on a temporary errand; also to transmit, bestow, or wield: — (Translated in King James Version as) send, thrust in.

- Unlike His Disciples (followers), the *Kosmos* would rejoice when He was gone.

John 16:20

“Verily, verily, I say unto you, That ye shall weep and lament, but the **world** ^(2889-Kosmos) shall rejoice: ⁽⁵⁴⁶³⁾ and ye shall be sorrowful, but your sorrow shall be turned ⁽¹⁰⁹⁶⁾ into joy.” ⁽⁵⁴⁷⁹⁾ (KJV)

CHRIST PRAYS FOR HIS OWN WHO REMAIN IN THE KOSMOS

In **John 17**, the word *World* ^(2889-Kosmos) appears **19** times in the KJV.

John 17:1-5

“ These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify ⁽¹³⁹²⁾ thy Son, that thy Son also may glorify ⁽¹³⁹²⁾ thee:

² **As thou hast given him power** ⁽¹⁸⁴⁹⁾ over all flesh, that he should give **eternal** ⁽¹⁶⁶⁾ life to as many as thou hast given him.

³ **And this is life eternal,** ⁽¹⁶⁶⁾ **that they might know thee the only true** ⁽²²⁸⁾ **God,** ^(2316 – Theos, deity) **and Jesus Christ, whom thou hast sent.** ⁽⁶⁴⁹⁾

⁴ I have glorified ⁽¹³⁹²⁾ thee on the earth: ^(1093-Ge) I have finished the work which thou gavest me to do. ⁽⁰⁰⁰⁾

⁵ And now, O Father, glorify ⁽¹³⁹²⁾ thou me with thine own self with the glory ⁽¹³⁹¹⁾ which I had with thee before the world ^(2889-Kosmos) was.” (KJV)

Eternal 166 – αἰώνιος *aiionios*, *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). (see page 108 for more **Eternal 166**)

John 17:6-8

“I have manifested ⁽⁵³¹⁹⁾ thy name ⁽³⁶⁸⁶⁾ unto the men which thou gavest me out of the world ^(2889-Kosmos): thine they were, and thou gavest them me; and they have **kept** ⁽⁵⁰⁸³⁾ thy word.

⁷ Now they have known that all things whatsoever thou hast given me are of thee.

⁸ For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have **believed** ⁽⁴¹⁰⁰⁾ that thou didst **send** ⁽⁶⁴⁹⁾ me.” (KJV)

Send 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). (see page 166 for more **Send 649**)

John 17:9-10

“I pray ⁽²⁰⁶⁵⁾ for them: I pray ⁽²⁰⁶⁵⁾ not for the world ^(2889-Kosmos), but for them which thou hast given me; for they are thine.

¹⁰ And all mine are thine, and thine are mine; and I am glorified ⁽¹³⁹²⁾ in them.” (KJV)

John 17:11

“And now I am no more in the world ^(2889-Kosmos), but these are in the world ^(2889-Kosmos), and I come to thee. **Holy** ⁽⁴⁰⁾ Father, **keep** ⁽⁵⁰⁸³⁾ through thine own name ⁽³⁶⁸⁶⁾ those whom thou hast given me, that they may be one, as we are.” (KJV)

John 17:12

“While I was with them in the world ^(2889-Kosmos), I **kept** ⁽⁵⁰⁸³⁾ them in thy name: ⁽³⁶⁸⁶⁾ those that thou gavest me I have kept, ⁽⁵⁴⁴²⁾ and none ⁽³⁷⁶²⁾ of them is lost, ⁽⁶²²⁾ but the son of perdition; ⁽⁶⁸⁴⁾ that the scripture ⁽¹¹²⁴⁾ might be fulfilled.” ⁽⁴¹³⁷⁾ (KJV)

John 17:13

“And now come I to thee; and these things I speak in the world ^(2889-Kosmos), that they might have my joy ⁽⁵⁴⁷⁹⁾ fulfilled ⁽⁴¹³⁷⁾ in themselves.” (KJV)

John 17:14

"I have given them thy word; ⁽³⁰⁵⁶⁾ and the world ^(2889-Kosmos) hath hated ⁽³⁴⁰⁴⁾ them, because they are not of the world ^(2889-Kosmos), even as I am not of the world ^(2889-Kosmos)." (KJV)

John 17:15

"I pray ⁽²⁰⁶⁵⁾ not that thou shouldest take them out of the world ^(2889-Kosmos), but that thou shouldest keep ⁽⁵⁰⁸³⁾ them from the evil." ⁽⁴¹⁹⁰⁾ (KJV)

John 17:16

"They are not of the world ^(2889-Kosmos), even as I am not of the world ^(2889-Kosmos)." (KJV)

John 17:17-19

"Sanctify ⁽³⁷⁾ them through thy truth: ⁽²²⁵⁾ thy word ⁽³⁰⁵⁶⁾ is truth. ⁽²²⁵⁾

¹⁸ As thou hast sent ⁽⁶⁴⁹⁾ me into the world ^(2889-Kosmos), even so have I also sent ⁽⁶⁴⁹⁾ them into the world ^(2889-Kosmos).

¹⁹ And for their sakes I sanctify ⁽³⁷⁾ myself, that they also might be sanctified ⁽³⁷⁾ through ⁽¹⁷²²⁾ the truth." ⁽²²⁵⁾ (KJV)

Sanctified, Sanctifieth, sanctify 37 – ἀγιάζω *hagiazo*, *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.

John 17:20-21

"Neither pray ⁽²⁰⁶⁵⁾ I for these alone, ⁽³⁴⁴⁰⁾ but for them also which shall believe ⁽⁴¹⁰⁰⁾ on me through ⁽¹²²³⁾ their word; ⁽³⁰⁵⁶⁾

²¹That they all may be one; as thou, Father, art in ⁽¹⁷²²⁾ me, and I in ⁽¹⁷²²⁾ thee, that they also may be one in ⁽¹⁷²²⁾ us: that the world ^(2889-Kosmos) may believe ⁽⁴¹⁰⁰⁾ that thou hast sent ⁽⁶⁴⁹⁾ me." (KJV)

John 17:22-23

"And the glory ⁽¹³⁹¹⁾ which thou gavest me I have given them; **that they may be one, even as we are one:**

²³ I in ⁽¹⁷²²⁾ them, and thou in ⁽¹⁷²²⁾ me, that they may be made perfect ⁽⁵⁰⁴⁸⁾ in ⁽¹⁵¹⁹⁾ one; and that the world ^(2889-Kosmos) may know that thou hast sent ⁽⁶⁴⁹⁾ me, and hast loved ⁽²⁵⁾ them, as thou hast loved ⁽²⁵⁾ me." (KJV)

John 17:24

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, ⁽¹³⁹¹⁾ which thou hast given me: **for thou lovedst ⁽²⁵⁾ me before the foundation ⁽²⁶⁰²⁾ of the world ^(2889-Kosmos)."** (KJV)

John 17:25-26

“O righteous ⁽¹³⁴²⁾ Father, the world ^(2889-Kosmos) **hath not known thee**: but I have known thee, and these have known that thou hast **sent** ⁽⁶⁴⁹⁾ me.
²⁶ And I have declared ⁽¹¹⁰⁷⁾ unto them thy name, ⁽³⁶⁸⁶⁾ and will declare ⁽¹¹⁰⁷⁾ *it*: that the love ⁽²⁶⁾ wherewith thou hast loved ⁽²⁵⁾ me may be in ⁽¹⁷²²⁾ them, **and I in** ⁽¹⁷²²⁾ them.” (KJV)

- Do you see the important points that Yeshua keeps repeating in His awe-inspiring prayer?
 1. Yeshua declared *the Holy Father’s name.
 2. It is very important to Yeshua the we know that it was *the Holy Father who sent Him.
 3. Yeshua is no longer in the world (kosmos); but He prays for all that are His who still are.
 4. *The Holy Father keeps (guards) all those He gave to Yeshua.
 5. *The Holy Father loves Yeshua and those that are Yeshua’s.
 6. *The Holy Father and Yeshua are making those who are Yeshua’s one with them as they are one with each other.

*I say the Holy Father instead of Our Holy Father because I cannot assume everyone reading this is a child of YAH’s.

TO THE DISCIPLES

1 John 4:16-17

“And we have known and **believed** ⁽⁴¹⁰⁰⁾ the love ⁽²⁶⁾ that God ^(2316 – Theos, deity) hath to us. God ^(2316 – Theos, deity) is love; ⁽²⁶⁾ and he that dwelleth ⁽³³⁰⁶⁾ in love ⁽²⁶⁾ dwelleth ⁽³³⁰⁶⁾ in God, ^(2316 – Theos, deity) and God ^(2316 – Theos, deity)

in him.

¹⁷ Herein is our love ⁽²⁶⁾ made perfect, that we may have boldness in the day of **judgment** ⁽²⁹²⁰⁾ because as he is, so are we in this world.” ^(2889-Kosmos) (KJV)

To the disciples (true students and followers) of Christ.

John 9:5

“As long as I am in the **world** ^(2889-Kosmos), I am the **light** ⁽⁵⁴⁵⁷⁾ of the **world** ^(2889-Kosmos).” (KJV)

John 12:36

“While ye have **light**, ⁽⁵⁴⁵⁷⁾ **believe** ⁽⁴¹⁰⁰⁾ in the **light**, ⁽⁵⁴⁵⁷⁾ that ye may be the children ⁽⁰⁰⁰⁾ of **light**. ⁽⁵⁴⁵⁷⁾ . These things spake Jesus, and departed, and did hide himself from them.” (KJV)

Matthew 5:14

“Ye are the **light** ⁽⁵⁴⁵⁷⁾ of the **world**. ^(2889-Kosmos) A city that is set on an hill cannot be hid.”
(KJV)

James 1:27

“Pure ⁽²⁵¹³⁾ religion ⁽²³⁵⁶⁾ and undefiled ⁽²⁸³⁾ before God ^(2316 – Theos, deity) and the Father is this, to visit ⁽¹⁹⁸⁰⁾ the **fatherless** ⁽³⁷³⁷⁾ and widows ⁽⁵⁵⁰³⁾ in their affliction, ⁽²³⁴⁷⁾ and to **keep** ⁽⁵⁰⁸³⁾ himself unspotted ⁽⁷⁸⁴⁾ from the **world**. ^(2889-Kosmos) (KJV)

Fatherless 3737 – ὀρφανός *orphanos, or-fan-os'*; of uncertain affinity; **bereaved (“orphan”), i.e. parentless:** — (Translated in King James Version as) comfortless, fatherless.

Philippians 2:14-15

“Do all things without murmurings ⁽¹¹¹²⁾ and disputings: ⁽¹²⁶¹⁾
¹⁵ That ye may be blameless ⁽²⁷³⁾ and harmless, ⁽¹⁸⁵⁾ the sons of God, ^(2316 – Theos, deity) without rebuke, ⁽²⁹⁸⁾ in the midst of a crooked ⁽⁴⁶⁴⁶⁾ and perverse ⁽¹²⁹⁴⁾ nation, ⁽¹⁰⁷⁴⁾ among whom ye shine ⁽⁵³¹⁶⁾ as **lights** ⁽⁵⁴⁵⁸⁾ in the **world**.” ^(2889-Kosmos) (KJV)

Light(s) 5458 – φωστήρ *phoster, foce-tare'*; from 5457; **an illuminator, i.e. (concretely) a luminary, or (abstractly) brilliancy:** — (Translated in King James Version as) light.

1 John 1:5-7

“This then is the message which we have heard of him, and declare ⁽³¹²⁾ unto you, that **God** ^(2316 – Theos, deity) **is light**, ⁽⁵⁴⁵⁷⁾ **and in him is no darkness** ⁽⁴⁶⁵³⁾ **at all.**
⁶ If we say that we have fellowship ⁽²⁸⁴²⁾ with him, and walk ⁽⁴⁰⁴³⁾ in darkness, ⁽⁴⁶⁵³⁾ we lie, and do not the truth: ⁽²²⁵⁾
⁷ “**But if we walk** ⁽⁴⁰⁴³⁾ **in the light**, ⁽⁵⁴⁵⁷⁾ **as he is in the light**, ⁽⁵⁴⁵⁷⁾ we have fellowship ⁽²⁸⁴²⁾ one with another, and **the blood of Jesus** ⁽²⁴²⁴⁾ **Christ** ⁽⁵⁵⁴⁷⁾ **his Son cleanseth** ⁽²⁵¹¹⁾ **us from all sin.**” ⁽²⁶⁶⁾ (KJV)

1 Peter 2:9

“But ye *are* a chosen ⁽¹⁵⁸⁸⁾ generation, ⁽¹⁰⁸⁵⁾ a royal ⁽⁹³⁴⁾ priesthood, ⁽²⁴⁰⁶⁾ an **holy** ⁽⁴⁰⁾ nation, ⁽¹⁴⁸⁴⁾ a peculiar ⁽⁴⁰⁴⁷⁾ people; ⁽²⁹⁹²⁾ that ye should shew forth the praises ⁽⁷⁰³⁾ of him who hath called ⁽²⁵⁶⁴⁾ you out of **darkness** ⁽⁴⁶⁵⁵⁾ into his marvellous ⁽²²⁹⁸⁾ **light.**” ⁽⁵⁴⁵⁷⁾ (KJV)

John 15:19

“If ye were of the **world** ^(2889-Kosmos), the **world** ^(2889-Kosmos) would love ⁽⁵³⁶⁸⁾ his own: ⁽²³⁹⁸⁾ but because ye are not of the **world** ^(2889-Kosmos), but I have chosen ⁽¹⁵⁸⁶⁾ you out of ⁽¹⁵³⁷⁾ the **world** ^(2889-Kosmos), therefore the **world** ^(2889-Kosmos) hateth ⁽³⁴⁰⁴⁾ you.” (KJV)

1 John 3:1

“Behold, what manner of ⁽⁴²¹⁷⁾ **love** ⁽²⁶⁾ **the** Father hath bestowed ⁽¹³²⁵⁾ upon us, that we should be **called** ⁽²⁵⁶⁴⁾ **the** sons of God: ^(2316 – Theos, deity) therefore **the world** ^(2889-Kosmos) knoweth us not, because it knew him not.” (KJV)

1 John 3:13

“Marvel ⁽²²⁹⁶⁾ not, my brethren, if the **world** ^(2889-Kosmos) hate ⁽³⁴⁰⁴⁾ you.” (KJV)

John 16:33

“These things I have spoken unto you, that in me ye might have peace. ⁽¹⁵¹⁵⁾ In the **world** ^(2889-Kosmos) ye shall have tribulation: ⁽²³⁴⁷⁾ but be of good cheer; ⁽²²⁹³⁾ I have overcome ⁽³⁵²⁸⁾ the **world**.” ^(2889-Kosmos) (KJV)

Mark 16:15

And he said unto them, Go ye into all the **world**, ^(2889-Kosmos) and preach ⁽²⁷⁸⁴⁾ the gospel ⁽²⁰⁹⁸⁾ to every creature.” ⁽²⁹³⁷⁾ (KJV)

John 12:25

“He that loveth ⁽⁵³⁶⁸⁾ his life shall lose ⁽⁶²²⁾ it; and he that hateth ⁽³⁴⁰⁴⁾ his life in this **world** ^(2889-Kosmos) shall keep it unto life **eternal**.” ⁽¹⁶⁶⁾ (KJV)

Matthew 25:34

Then shall the King ⁽⁹³⁵⁾ say unto them on his right hand, Come, ye blessed ⁽²¹²⁷⁾ of my Father, **inherit** ⁽²⁸¹⁶⁾ **the kingdom** ^(Basileia-932) **prepared** ⁽²⁰⁹⁰⁾ **for you from the foundation** ⁽²⁶⁰²⁾ **of the world**.” ^(2889-Kosmos) (KJV)

TO ALL

1 John 2:15-17

“Love ⁽²⁵⁾ not the **world**, ^(2889-Kosmos) neither the things *that are* in the **world**. ^(2889-Kosmos) **If any man love** ⁽²⁵⁾ **the world**, ^(2889-Kosmos) **the love** ⁽²⁶⁾ **of the Father is not in him.**
¹⁶ For all ⁽³⁹⁵⁶⁾ that is in ⁽¹⁷²²⁾ the world, ^(2889-Kosmos) the lust ⁽¹⁹³⁹⁾ of the flesh, and the lust ⁽¹⁹³⁹⁾ of the eyes, and the pride ⁽²¹²⁾ of life, ⁽⁹⁷⁹⁾ is not of the Father, but is of the world. ^(2889-Kosmos)

¹⁷ And the **world** ^(2889-Kosmos) passeth away, ⁽³⁸⁵⁵⁾ and the **lust** ⁽¹⁹³⁹⁾ thereof: but he that doeth ⁽⁴¹⁶⁰⁾ the will ⁽²³⁰⁷⁾ of God ^(2316 – Theos, deity) abideth ⁽³³⁰⁶⁾ for ⁽¹⁵¹⁹⁾ ever.” ⁽¹⁶⁵⁾ (KJV)

Luke 12:22-31

“And he said unto his disciples, Therefore I say unto you, **Take no thought** ⁽³³⁰⁹⁾ for your life, what ye shall eat; neither for the body, what ye shall put on.

²³ The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God ^(2316 – Theos, deity) feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God ^(2316 – Theos, deity) so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith? ⁽³⁶⁴⁰⁾

29 And seek ⁽²²¹²⁾ not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. ⁽³³⁴⁹⁾

30 For all these things do the nations ⁽¹⁴⁸⁴⁾ of the **world** ^(2889-Kosmos) seek ⁽¹⁹³⁴⁾ after: and your Father knoweth that ye have need ⁽⁵⁵³⁵⁾ of these things.

31 But rather **seek** ⁽²²¹²⁾ **ye the kingdom** ^(932-Basileia) **of God;** ^(2316 – Theos, deity) and all these things shall be added unto you.” (KJV)

1 John 3:14-17

“We know that we have passed ⁽³³²⁷⁾ from death unto life, because we love ⁽²⁵⁾ the brethren. ⁽⁸⁰⁾ He that loveth ⁽²⁵⁾ not *his* brother ⁽⁸⁰⁾ abideth ⁽³³⁰⁶⁾ in death.

15 Whosoever hateth ⁽³⁴⁰⁴⁾ his brother ⁽⁸⁰⁾ is a murderer: ⁽⁴⁴³⁾ and ye know that no murderer ⁽⁴⁴³⁾ hath eternal ⁽¹⁶⁶⁾ life abiding ⁽³³⁰⁶⁾ in him.

16 Hereby perceive ⁽¹⁰⁹⁷⁾ we the love ⁽²⁶⁾ *of God*, because he laid down ⁽⁵⁰⁸⁷⁾ his life for us: and we ought to lay down ⁽⁵⁰⁸⁷⁾ *our* lives for the brethren. ⁽⁸⁰⁾

17 But whoso hath this **world’s** ^(2889-Kosmos) good, and seeth his brother have need, and shutteth up ⁽²⁸⁰⁸⁾ his bowels ⁽⁴⁶⁹⁸⁾ *of compassion* from him, how dwelleth ⁽³³⁰⁶⁾ the love ⁽²⁶⁾ of God ^(2316 – Theos, deity) in him?” (KJV)

Matthew 18:7

“Woe ⁽³⁷⁵⁹⁾ unto the **world** ^(2889-Kosmos) 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!” (KJV)

Matthew 16:24-27

“Then said Jesus unto his disciples, ⁽³¹⁰¹⁾ If any *man* will come after me, let him deny ⁽⁵³³⁾ himself, and take up his cross, ⁽⁴⁷¹⁶⁾ and follow ⁽¹⁹⁰⁾ me.

25 For whosoever will **save** ⁽⁴⁹⁸²⁾ his life shall lose ⁽⁶²²⁾ it: and whosoever will lose ⁽⁶²²⁾ his life for my sake ⁽¹⁷⁵²⁾ shall find ⁽²¹⁴⁷⁾ it.

26 For what is a man profited, ⁽⁵⁶²³⁾ if he shall gain the whole **world**, ^(2889-Kosmos) and lose ⁽²²¹⁰⁾ his own soul? ⁽⁵⁵⁹⁰⁾ or what shall a man give in exchange ⁽⁴⁶⁵⁾ for his soul? ⁽⁵⁵⁹⁰⁾

27 For the Son of man shall come in the glory ⁽¹³⁹¹⁾ of his Father with his angels; ⁽³²⁾ and then he shall reward ⁽⁵⁹¹⁾ every man according to his works.” ⁽⁴²³⁴⁾ (KJV)

- **Matthew 16:24-27** - Luke said it like this.

Luke 9:23-26

“And he said to *them* all, If any *man* will come after me, let him deny ⁽⁵³³⁾ himself, and take up his cross ⁽⁴⁷¹⁶⁾ daily, and follow ⁽¹⁹⁰⁾ me.

²⁴ For whosoever will **save** ⁽⁴⁹⁸²⁾ his life shall lose ⁽⁶²²⁾ it: but whosoever will lose ⁽⁶²²⁾ his life for my sake, ⁽¹⁷⁵²⁾ the same shall **save** ⁽⁴⁹⁸²⁾ it.

²⁵ For what is a man advantaged, ⁽⁵⁶²³⁾ if he gain the whole **world**, ^(2889-Kosmos) and lose ⁽⁶²²⁾ himself, or be cast away? ⁽²²¹⁰⁾

²⁶ For whosoever shall be ashamed ⁽¹⁸⁷⁰⁾ of me and of my words, ⁽³⁰⁵⁶⁾ of him shall the Son of man be ashamed, ⁽¹⁸⁷⁰⁾ when he shall come in his own glory, ⁽¹³⁹¹⁾ and *in his Father’s*, and of the **holy** ⁽⁴⁰⁾ angels.” ⁽³²⁾ (KJV)

Though this is far from exhaustive; after this short list of passages on the **world** ^(2889-Kosmos), by now it should be clear why Christ said the following.

John 18:36

“Jesus answered, My kingdom ^(932-Basileia) is not of this **world** ^(2889-Kosmos): if my kingdom ^(932-Basileia) were of this **world** ^(2889-Kosmos), then would my servants fight, that I should not be delivered ⁽³⁸⁶⁰⁾ to the Jews: but now is my kingdom ^(932-Basileia) not from hence.” (KJV)

The Ages

AION

- **World(s) 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).

104 – **ἀεί aei**, *ah-eye'*; from an obsolete primary noun (apparently meaning **continued duration**); **“ever,”** by qualification regularly; by implication, **earnestly**; — (Translated in King James Version as) always, ever.

[Thayer's Greek Lexicon](#) **165** (partial information) –
1. *age, a human lifetime*
2. *an unbroken age, perpetuity of time, eternity,*

Hence, in the N.T. used:

1. a. universally: *forever*, unto the day which is eternity; with a negation: *never*,; or *not for ever, not always*, unto the ages, i.e., as long as time shall be (the plural denotes the individual ages whose sum is eternity): (in which expression the endless future is divided up into various periods, the shorter of which are comprehended in the longer; the (whole) age embracing the (shorter) ages, from the ages down, from eternity, before time was, before the foundation of the world, eternal purpose, b. in hyperbolic and popular usage: *from the most ancient time down (within the memory of man), from of old,*

165 – **αἰών aion** Translated in KJV **128x** – **ever** (71x), **world** (38x) **never** (with 3364) with (1519) with (3588) (6x), **evermore** (4x) **age** (2x) **eternal** (2x), **miscellaneous** (5x)

Like **Kosmos, Aion** is vitally important to this study; therefore, more time will be spent here too.

CHRIST

Hebrews 1:1-2

“God, ^(2316 – Theos, deity) who at sundry times ⁽⁴¹⁸¹⁾ and in divers manners ⁽⁴¹⁸⁷⁾ spake in time past unto the fathers by the prophets, ⁽⁴³⁹⁶⁾

² Hath in these last days spoken unto us by *his* Son, whom he hath appointed ⁽⁵⁰⁸⁷⁾ heir ⁽²⁸¹⁸⁾ of all things, by whom also he made the **worlds;**” ^(165-Aion) (KJV)

Galatians 1:3-5

“Grace ⁽⁵⁴⁸⁵⁾ *be* to you and peace ⁽¹⁵¹⁵⁾ from God ^(2316 – Theos, deity) the Father, and *from* our Lord ^(2962 – Kurios, Supreme in authority) Jesus Christ,

⁴ Who gave himself for our sins, ⁽²⁶⁶⁾ that he might deliver ⁽¹⁸⁰⁷⁾ us from this present ⁽¹⁷⁶⁴⁾ evil ⁽⁴¹⁹⁰⁾ **world,** ^(165-Aion) according to the will ⁽²³⁰⁷⁾ of God ^(2316 – Theos, deity) and our Father:

⁵ To whom *be* glory ⁽¹³⁹¹⁾ for ⁽¹⁵¹⁹⁾ ever ^(165-Aion) and ever. ^(165-Aion) Amen.” ⁽²⁸¹⁾ (KJV)

Ephesians 1:19-21

“And what *is* the exceeding greatness of his **power** ⁽¹⁴¹¹⁾ to us-ward who **believe,** ⁽⁴¹⁰⁰⁾ according to the working ⁽¹⁷⁵³⁾ of his mighty ⁽²⁴⁷⁹⁾ power, ⁽²⁹⁰⁴⁾

²⁰ Which he wrought ⁽¹⁷⁵⁴⁾ in Christ, when he raised ⁽¹⁴⁵³⁾ him from the dead, and set *him* at his own right hand in the heavenly ⁽²⁰³²⁾ places,

²¹ Far above ⁽⁵²³¹⁾ all **principality,** ⁽⁷⁴⁶⁾ and **power,** ⁽¹⁸⁴⁹⁾ and **might,** ⁽¹⁴¹¹⁾ and dominion, ⁽²⁹⁶³⁾ and every name ⁽³⁶⁸⁶⁾ that is named, ⁽³⁶⁸⁷⁾ not only in this **world,** ^(165-Aion) but also in that which is to come:” (KJV)

Might 1411 – δύναμις *dunamis* *doon'-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.

Principality, Principalities 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 the King James Version as) beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

Matthew 28:18-20

“And Jesus came and spake unto them, saying, All **power** ⁽¹⁸⁴⁹⁾ is given unto me in **heaven** ⁽³⁷⁷²⁾ and in **earth.** ^(1093-Ge)

¹⁹ Go ye therefore, and teach ⁽³¹⁰⁰⁾ all nations, ⁽¹⁴⁸⁴⁾ baptizing ⁽⁹⁰⁷⁾ them in the name ⁽³⁶⁸⁶⁾ of the Father, and of the Son, and of the **Holy** ⁽⁴⁰⁾ **Ghost:** ⁽⁴¹⁵¹⁾

²⁰ Teaching ⁽¹³²¹⁾ them to **observe** ⁽⁵⁰⁸³⁾ all things whatsoever I have commanded ⁽¹⁷⁸¹⁾ you: and, lo, I am with you alway, *even* unto the end ⁽⁴⁹³⁰⁾ of the **world.** ^(165-Aion) Amen.” (KJV)

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.

DISCIPLES

Mark 10:29-30

“And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, ⁽¹⁷⁵²⁾ and the **gospel’s**, ⁽²⁰⁹⁸⁾

³⁰ But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; ⁽¹³⁷⁵⁾ and in the **world** ^(165-Aion) to come **eternal** ^(166-Aionios) life.” (KJV)

Luke 20:34-35

“And Jesus answering said unto them, The children of this **world** ^(165-Aion) marry, and are given in marriage:

³⁵ But they which shall be accounted worthy ⁽²⁶⁶¹⁾ to obtain ⁽⁵¹⁷⁷⁾ that **world**, ^(165-Aion) and the resurrection ⁽³⁸⁶⁾ from the dead, neither marry, nor are given in marriage: (KJV) (KJV)

Titus 2:12

“Teaching ⁽³⁸¹¹⁾ us that, denying ⁽⁷²⁰⁾ ungodliness ⁽⁷⁶³⁾ and **worldly** ^(2886-kosmikos) **lusts**, ⁽¹⁹³⁹⁾ we should live soberly, ⁽²⁵³²⁾ righteously, ⁽¹³⁴⁶⁾ and godly, ⁽²¹⁵³⁾ in this present ⁽³⁵⁶⁸⁾ **world**; ^(165-Aion) (KJV)

Hebrews 6:4-6

“For *it is* impossible ⁽¹⁰²⁾ for those who were once enlightened, ⁽⁵⁴⁶¹⁾ and have tasted ⁽¹⁰⁸⁹⁾ of the heavenly ⁽²⁰³²⁾ gift, ⁽¹⁴³¹⁾ and were made ⁽¹⁰⁹⁶⁾ partakers ⁽³³⁵³⁾ of the **Holy** ⁽⁴⁰⁾ **Ghost**, ⁽⁴¹⁵¹⁾

⁵ And have tasted ⁽¹⁰⁸⁹⁾ the good ⁽²⁵⁷⁰⁾ word ⁽⁴⁴⁸⁷⁾ of God, ^(2316 – Theos, deity) and the **powers** ⁽¹⁴¹¹⁾ of the **world** ^(165-Aion) to come,

⁶ If they shall fall away, ⁽³⁸⁹⁵⁾ to renew ⁽³⁴⁰⁾ them again unto repentance; ⁽³³⁴¹⁾ seeing they crucify ⁽³⁸⁸⁾ to themselves the Son of God ^(2316 – Theos, deity) afresh, ⁽³⁸⁸⁾ and put *him* to an open shame.” ⁽³⁸⁵⁶⁾ (KJV)

PEOPLE OF THE WORLD

Matthew 12:32

“And whosoever speaketh a word against the Son of man, it shall be forgiven ⁽⁸⁶³⁾ him: but whosoever speaketh against the Holy Ghost, ⁽⁴¹⁵¹⁾ it shall not be forgiven ⁽⁸⁶³⁾ him, neither in this **world**, ^(165-Aion) neither in the **world** to come.” (KJV)

Matthew 13:22

“He also that received seed ⁽⁴⁶⁸⁷⁾ among the thorns is he that heareth the word; ⁽³⁰⁵⁶⁾ and the care ⁽³³⁰⁸⁾ of this **world**, ^(165-Aion) and the deceitfulness ⁽⁵³⁹⁾ of riches ⁽⁴¹⁴⁹⁾, choke ⁽⁴⁸⁴⁶⁾ the word, ⁽³⁰⁵⁶⁾ and he becometh ⁽¹⁰⁹⁶⁾ unfruitful.” ⁽¹⁷⁵⁾ (KJV)

- Mark 4:19 adds another important point.

Mark 4:19

“And the cares ⁽³³⁰⁸⁾ of this **world**, ^(165-Aion) and the deceitfulness ⁽⁵³⁹⁾ of riches, ⁽⁴¹⁴⁹⁾ and the lusts ⁽¹⁹³⁹⁾ of other things entering in, choke ⁽⁴⁸⁴⁶⁾ the word, ⁽³⁰⁵⁶⁾ and it becometh ⁽¹⁰⁹⁶⁾ unfruitful.” ⁽¹⁷⁵⁾ (KJV)

Romans 12:2

“And be not conformed ⁽⁴⁹⁶⁴⁾ to this **world**: ^(165-Aion) but be ye transformed ⁽³³³⁹⁾ by the renewing ⁽³⁴²⁾ of your mind, ⁽³⁵⁶³⁾ that ye may prove ⁽¹³⁸¹⁾ what is that good, and acceptable, ⁽²¹⁰¹⁾ and perfect, ⁽⁵⁰⁴⁶⁾ will ⁽²³⁰⁷⁾ of God.” ^(2316 – Theos, deity) (KJV)

THE EVIL ONE AND THOSE WHO BELONG TO HIM.

Matthew 13:36-42

“Then Jesus sent the multitude away, and went into the house: and his disciples ⁽³¹⁰¹⁾ came unto him, saying, Declare ⁽⁵⁴¹⁹⁾ unto us the parable ⁽³⁸⁵⁰⁾ of the **tares** ⁽²²¹⁵⁾ of the field. ⁽⁶⁸⁾

³⁷ He answered and said unto them, He that soweth ⁽⁴⁶⁸⁷⁾ the good ⁽²⁵⁷⁰⁾ seed ⁽⁴⁶⁹⁰⁾ is the Son of man; ⁽⁴⁴⁴⁾

³⁸ The field ⁽⁶⁸⁾ is the **world**; ^(2889-Kosmos) the good ⁽²⁵⁷⁰⁾ seed ⁽⁴⁶⁹⁰⁾ are the children of the kingdom; ^(932-Basileia) but the **tares** ⁽²²¹⁵⁾ are the children of the wicked ⁽⁴¹⁹⁰⁾ **one**;

³⁹ The enemy ⁽²¹⁹⁰⁾ that sowed ⁽⁴⁶⁸⁷⁾ them is the devil; ⁽¹²²⁸⁾ the harvest ⁽²³²⁶⁾ is the end ⁽⁴⁹³⁰⁾ of the **world**; ^(165-Aion) and the reapers ⁽²³²⁷⁾ are the angels. ⁽³²⁾

⁴⁰ As therefore the **tares** ⁽²²¹⁵⁾ are gathered ⁽⁴⁸¹⁶⁾ and burned ⁽²⁶¹⁸⁾ in the fire; so shall it be in the end ⁽⁴⁹³⁰⁾ of this **world**. ^(165-Aion)

⁴¹ The Son of man shall **send forth** ⁽⁶⁴⁹⁾ his angels, ⁽³²⁾ and they shall gather ⁽⁴⁸¹⁶⁾ out of his kingdom ^(932-Basileia) all things that offend, ⁽⁴⁶²⁵⁾ and them which do iniquity; ⁽⁴⁵⁸⁾

⁴² And shall cast ⁽⁹⁰⁶⁾ them into a furnace of fire: there shall be wailing and gnashing ⁽¹⁰³⁰⁾ of teeth.” (KJV)

Sendforth 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).

Tares 2215 – ζιζάνιον *zizanion*, *dziz-an'-ee-on*; of uncertain origin; **darnel or false grain**: — (Translated in King James Version as) tares.

Ephesians 6:11-12

“Put on the **whole armour** ⁽³⁸³³⁾ of God, ^(2316 – Theos, deity) that ye may be able to stand against the **wiles** ⁽³¹⁸⁰⁾ of the **devil**. ⁽¹²²⁸⁾

¹² For we wrestle ⁽³⁸²³⁾ not against flesh and blood, but against **principalities**, ⁽⁷⁴⁶⁾ against **powers**, ⁽¹⁸⁴⁹⁾ against the **rulers** ⁽²⁸⁸⁸⁾ of the **darkness** ⁽⁴⁶⁵⁵⁾ of this **world**, ^(165-Aion) against spiritual ⁽⁴¹⁵²⁾ wickedness ⁽⁴¹⁸⁹⁾ in ⁽¹⁷²²⁾ high ⁽²⁰³²⁾ places.” (KJV)

Ruler(s) 2888 – κοσμοκράτωρ *kosmokrator*, *kos-mok-fat'-ore*; from 2889 and 2902; **a world-ruler, an epithet of Satan**:-- (Translated in the King James Version as) ruler.

Whole armour 3833 – πανοπλία *panoplia*, *pan-op-lee'-ah*; from a compound of 3956 and 3696; **full armor (“panoply”)**: — (Translated in King James Version as) all (whole) armour.

Wiles 3180 – μεθοδεία *methodeia*, *meth-od-i'-ah*; from a compound of 3326 and 3593 (compare “method”); **travelling over, i.e. travesty (trickery)**: — (Translated in King James Version as) wile, lie in wait. (see page 182 for more on Wiles 3180)

Ephesians 2:2

“Wherein in time past ye walked ⁽⁴⁰⁴³⁾ according to the **course** ^(165-Aion) of this **world**, ^(2889-Kosmos) according to the prince ⁽⁷⁵⁸⁾ of the **power** ⁽¹⁸⁴⁹⁾ of the air, ⁽¹⁰⁹⁾ the spirit ⁽⁴¹⁵¹⁾ that now ⁽³⁵⁶⁸⁾ worketh ⁽¹⁷⁵⁴⁾ in the children of disobedience:” ⁽⁵⁴³⁾ (KJV)

AIONIOS

- **World 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:*

166 – αἰώνιος *aionios* Translated in KJV **71x** – **eternal** (42x), **everlasting** (25x), **the world began** (with G5550) (2x), **since the world began** (with G5550) (1x) **for ever** (1x).

The three (3) occurrences.

This word αἰώνιος *aionios* was used only by Paul.

Romans 16:25

“Now to him that is of **power** ⁽¹⁴¹⁰⁾ to **stablish** ⁽⁴⁷⁴¹⁾ you according to my **gospel**, ⁽²⁰⁹⁸⁾ and the preaching ⁽²⁷⁸²⁾ of Jesus Christ, according to the revelation ⁽⁶⁰²⁾ of the mystery, ⁽³⁴⁶⁶⁾ which was kept secret **since the world** ^(166-Aionios) **began**,” ⁽⁵⁵⁵⁰⁾ (KJV)

Power 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.

Stablish 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.

Titus 1:2

“In hope ⁽¹⁶⁸⁰⁾ of **eternal** ^(166-Aionios) life, which God, ^(2316 – Theos, deity) that cannot lie, promised ⁽¹⁸⁶¹⁾ before ⁽⁴²⁵³⁾ the **world** ^(166-Aionios) **began**,” ⁽⁵⁵⁵⁰⁾ (KJV)

2 Timothy 1:9

“Who hath **saved** ⁽⁴⁹⁸²⁾ us, and **called** ⁽²⁵⁶⁴⁾ us with an **holy** ⁽⁴⁰⁾ calling, ⁽²⁸²¹⁾ not according to our **works**, ⁽²⁰⁴¹⁾ but according to his own purpose ⁽⁴²⁸⁶⁾ and grace, ⁽⁵⁴⁸⁵⁾ which was given us in Christ ⁽⁵⁵⁴⁷⁾ Jesus ⁽²⁴²⁴⁾ before **the world** ^(166-Aionios) **began**,” ⁽⁵⁵⁵⁰⁾ (KJV)

- When it comes to Paul's words regarding **works**, many still believe this means no matter what you do you are still saved. In other words, because of Christ's sacrifice on the cross for us works are no longer necessary. If this applies to you, please review this study and take into consideration passages such as the following.

Matthew 16:24-27

"Then said Jesus unto his disciples, ⁽³¹⁰¹⁾ If any *man* will come after me, let him deny ⁽⁵³³⁾ himself, and take up his cross, ⁽⁴⁷¹⁶⁾ and follow ⁽¹⁹⁰⁾ me.

²⁵ For whosoever will **save** ⁽⁴⁹⁸²⁾ his life shall lose ⁽⁶²²⁾ it: and whosoever will lose ⁽⁶²²⁾ his life for my sake ⁽¹⁷⁵²⁾ shall find ⁽²¹⁴⁷⁾ it.

²⁶ For what is a man profited, ⁽⁵⁶²³⁾ if he shall gain the whole **world**, ^(2889-Kosmos) and lose ⁽²²¹⁰⁾ his own soul? ⁽⁵⁵⁹⁰⁾ or what shall a man give in exchange ⁽⁴⁶⁵⁾ for his soul? ⁽⁵⁵⁹⁰⁾

²⁷ For the Son of man shall come in the glory ⁽¹³⁹¹⁾ of his Father with his angels; ⁽³²⁾ and then **he shall reward** ⁽⁵⁹¹⁾ **every man according to his works.** ⁽⁴²³⁴⁾ (KJV)

Revelation 20:12-13

"And I saw the dead, small and great, stand before God; ^(2316 - Theos, deity) and the books ⁽⁹⁷⁵⁾ were opened: and another book ⁽⁹⁷⁵⁾ was opened, which is *the book* of life: and **the dead were judged** ⁽²⁹¹⁹⁾ **out of those things which were written in the books, according to their works.** ⁽²⁰⁴¹⁾

¹³ And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: **and they were judged** ⁽²⁹¹⁹⁾ **every man according to their works.** ⁽²⁰⁴¹⁾ (KJV)

- For more on the subject of **works** refer to Disciples Project Bible Study **Saves to.....**

END OF PART 4

**THE GOSPEL
PART 4
DEFINITIONS**

A/

Abide, Abideth, Abiding 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*

Abide 3557 – כוּל kuwl, kool; a primitive root; properly, **to keep in**; hence, **to measure**; figuratively, **to maintain (in various senses)**:— (Translated in the King James Version as) (be able to, can) abide, bear, comprehend, contain, feed, forbearing, guide, hold(-ing in), nourish(-er), be present, make provision, receive, sustain, provide sustenance (victuals).

Abode 3438 – μονή mone, mon-ay'; from 3306; **a staying, i.e. residence (the act or the place)**: — (Translated in King James Version as) abode, mansion.

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.

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- 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*

Above 4605 – מַעַל *ma'al, mah'al*; from 5927; properly, **the upper part**, used only adverbially with prefix **upward, above, overhead, from the top, etc.**:— (Translated in King James Version as) above, exceeding(-ly), forward, on (x very) high, over, up(-on, -ward), very.

Acceptable 2101 – εὐάρεστος *euarestos, yoo-ar'-es-tos*; from 2095 and 701; **fully agreeable**: — (Translated in King James Version as) acceptable(-ted), wellpleasing.

Accepted 7613 – ἡψ *s'eth, seh-ayth'*; from 5375; **an elevation or leprous scab**; figuratively, **elation or cheerfulness; exaltation in rank or character**:— (Translated in King James Version as) adorning be accepted, dignity, excellency, highness, raise up self, rising.

Accounted worthy 2661 – καταξιόω *kataxioo, kat-ax-ee-o'-o*; from 2596 and 515; **to deem entirely deserving**: — (Translated in King James Version as) (ac-)count worthy.

Adorning 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.

Advantaged 5623 – ὠφελέω *opheleo, o-fel-eh'-o*; from the same as 5622; **to be useful, i.e. to benefit**: — (Translated in King James Version as) advantage, better, prevail, profit.

Afflicted, Affliction 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

Again 3825 – πάλιν *palin, pal'-in*; probably from the same as 3823 (**through the idea of oscillatory repetition**); (adverbially) **anew, i.e. (of place) back, (of time) once more, or** (conjunctively) **furthermore or on the other hand**: — (Translated in King James Version as) again.

Air 109 – ἀήρ *aer*, *ah-ayr'*; from ἄημι *aemi* (to breathe unconsciously, i.e. respire; by analogy, to blow); “air” (as naturally circumambient): — (Translated in King James Version as) air.

Thayer’s Greek Lexicon 109 (partial information) –

the air (particularly the lower and denser, as distinguished from the higher and rarer... the atmospheric region: ... signifies ‘the ruler of the powers (spirits, see *exousia* 4 c. ββ.) in the air,’ i.e. the devil, the prince of the demons that according to Jewish opinion fill the realm of air

Air 8064 – ἀήρ *shamayim*, *shaw-mah'-yim*; dual of an unused singular ἀήρ *shameh*, *shaw-meh'*; from an unused root meaning to be lofty; the sky (as aloft; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve):— (Translated in King James Version as) air, x astrologer, heaven(-s).

- The visible arch refers to the firmament.

8064 – ἀήρ *shamayim* translated in KJV **420x** – heaven (398x), air (21x), astrologers (with {H1895}) (1x)

Arch – something that has a curved shape; bow, arc, bend

All 1755 – δώρ *dowr*, *dore*; or (shortened) δώρ *dor*, *dore*; from 1752; properly, a revolution of time, i.e. an age or generation; also a dwelling: — (Translated in King James Version as) age, x evermore, generation, (n-) ever, posterity.

All 3956 – πᾶς *pas*, *pas*; including all the forms of declension; apparently a primary word; all, any, every, the whole: — (Translated in King James Version as) all (manner of, means), always(-s), any (one), x daily, + ever, every (one, way), as many as, + no(-thing), x thoroughly, whatsoever, whole, whosoever.

Almighty 3841 – παντοκράτωρ *pantokrator*, *pan-tok-rat'-ore*; from 3956 and 2904; the all-ruling, i.e. God (as absolute and universal sovereign): —(Translated in King James Version as) Almighty, Omnipotent.

Alone 3440 – μόνον *monon*, *mon'-on*; neuter of 3441 as adverb; merely: — (Translated in King James Version as) alone, but, only.

Already 2235 – ἤδη *ede*, *ay'-day*; apparently from 2228 (or possibly 2229) and 1211; even now: — (Translated in King James Version as) already, (even) now (already), by this time.

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.

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.

Appeared 3700 – ὀπτάνομαι *optanomai*, *op-tan'-om-ahēe*, a (middle voice) prolonged form of the primary (middle voice) ὀπτομαι *optomai*, *op'-tom-ahēe*; which is used for it in certain tenses; and both as alternate of 3708 **to gaze** (i.e. with wide-open eyes, as at something remarkable); and thus differing from 991, which denotes simply voluntary observation; and from 1492, which expresses merely mechanical, passive or casual vision; while 2300, and still more emphatically its intensive 2334, signifies an earnest but more continued inspection; and 4648 a watching from a distance): — (Translated in King James Version as) appear, look, see, shew self.

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*

Appointed 5087 – τίθημι *tithemi*, *tith'-ay-mēe*, a prolonged form of a primary θέω *theo*, *thē'-o*; (which is used only as alternate in certain tenses) **to place** (in the widest application, literally and figuratively; properly, **in a passive or horizontal posture**, and thus different from 2476, which properly denotes an upright and active position, while 2749 is properly reflexive and utterly prostrate): — (Translated in King James Version as) + advise, appoint, bow, commit, conceive, give, x kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

Thayer's Greek Lexicon **5087** (partial information) –

to set, put, place, i.e., a. to place or lay: b. to put down, lay down; i.e. α. to bend downward: to lay off or aside, to wear or carry no longer:
to make to make (or set) for oneself or for one's use:; to appoint one to (destine one to be) anything, to appoint for one's use:; to appoint with oneself or in one's mind:
to set, fix, establish a. to set forth b. to establish, ordain,

Ariel 740 – אַרְיֵאל 'Ari'el, *ar-ee-ale'*; the same as 739; **Ariel, a symbolical name for Jerusalem, also the name of an Israelite:**— (Translated in King James Version as) Ariel.

739 – אַרְיֵאל 'ariy'el, *ar-ee-ale'*; or אַרְיֵאל 'arielel, *ar-ee-ale'*; from 738 and 410; **lion of God; i.e. heroic:**— (Translated in King James Version as) lionlike men.

Armageddon 717 – Ἀρμαγεδδών *Armageddon*, *ar-mag-ed-dohn'*; of Hebrew origin (H2022 and H4023); **Armageddon (or Har-Meggiddon), a symbolic name:** — (Translated in King James Version as) Armageddon.

Ashamed 954 – **ψιβ** **buwsh**, *boosh*; a primitive root; properly, **to pale**, i.e. by implication **to be ashamed**; also (by implication) **to be disappointed or delayed**: — (Translated in King James Version as) (be, make, bring to, cause, put to, with, a-) shamed(-d), be (put to) confounded(-fusion), become dry, delay, be long.

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

153 – **αἰσχύνομαι** **aischunomai**, *ahee-skhoó'-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).

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 6974 – **γυγ** **quwts**, *koots*; a primitive root (identical with 6972 **through the idea of abruptness in starting up from sleep** (compare 3364)); **to awake** (literally or figuratively):— (Translated in King James Version as) arise, (be) (a-)wake, watch.

B/

Babylon 894 – בָּבֶל **Babel**, *baw-bel'*; from 1101; **confusion; Babel (i.e. Babylon), including Babylonia and the Babylonian empire**:— (Translated in King James Version as) Babel, Babylon.

Ball 1754 – דּוּר **duwr**, *dure*; from 1752; **a circle, ball or pile**:— (Translated in King James Version as) ball, turn, round about.

1752 – דּוּר **duwr**, *dure*; a primitive root; properly, **to gyrate (or move in a circle), i.e. to remain**:— (Translated in King James Version as) dwell.

1754 – דּוּר **duwr** translated in KJV 3X - **Ball** (1x), **Burn** (1x), **Round About** (1x)

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

Be...of doubtful mind 3349 – μετεωρίζω **meteorizo**, *met-eh-o-rid'-zo*; from a compound of 3326 and a collateral form of 142 or perhaps rather 109 (compare “meteor”); **to raise in mid-air, i.e. (figuratively) suspend (passively, fluctuate or be anxious)**: — (Translated in King James Version as) be of doubtful mind.

Be of Good Cheer 2293 – θαρσέω **tharseo**, *thar-seh'-o*; from 2294; **to have courage**: — (Translated in King James Version as) be of good cheer (comfort).

2294 – θάρσος **tharsos**, *thar'-sos*; akin (by transposition) to θράσος **thrasos** (daring); **boldness (subjectively)**: — (Translated in King James Version as) courage.

Bearing 2232 – זָרַע **zara'**, *zaw-rah'*; a primitive root; to sow; figuratively, **to disseminate, plant, fructify**: — (Translated in King James Version as) bear, conceive seed, set with sow(-er), yield.

Beast 929 – בְּהֵמָה **bhemah**, *be-hay-maw'*; from an unused root (**probably meaning to be mute**); properly, **a dumb beast; especially any large quadruped or animal (often collective)**:— (Translated in King James Version as) beast, cattle.

Beast 2342 – θηρίον **therion**, *thay-ree'-on*; diminutive from the same as 2339; **a dangerous animal**: — (Translated in King James Version as) (venomous, wild) beast.

2339 – θήρα **thera**, *thay'-rah*; from θήρ **ther** (**a wild animal, as game**); **hunting, i.e. (figuratively) destruction**: — (Translated in King James Version as) trap.

[Thayer's Greek Lexicon](#) **2342** (partial information) –

- *a little beast, little animal; an animal; a wild animal, wild beast, beast*, under the figurative of a 'beast' is depicted Antichrist, both his person and his kingdom and power (see *antichristos*); metaphorically, a brutal, bestial man, savage, ferocious; apparently never with allusion to the stupidity of beasts.

Beast 2416 – **חַי** *chay*, *khah'-ee*; from 2421; **alive**; hence, **raw (flesh); fresh (plant, water, year), strong**; also (as noun, especially in the feminine singular and masculine plural) **life (or living thing)**, whether literally or figuratively:— (Translated in King James Version as) + age, alive, appetite, (wild) beast, company, congregation, life(-time), live(-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop.

Beauty 1927 – **הַדָּרָה** *hadarah*, *had-aw-raw'*; feminine of 1926; **decoration**:— (Translated in King James Version as) beauty, honour.

1926 – **הָדָר** *hadar*, *haw-dawr'*; from 1921; **magnificence, i.e. ornament or splendor**:— (Translated in King James Version as) beauty, comeliness, excellency, glorious, glory, goodly, honour, majesty.

Becometh 1096 – **γίνομαι** *ginomai*, *ghin'-om-ah-ee*; 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, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Before 4253 – **πρό** *pro*, *pro*; a **primary preposition; "fore", i.e. in front of, prior** (figuratively, superior) **to**:— (Translated in King James Version as) above, ago, before, or ever. In the comparative, it retains the same significations.

Before 6440 – **פָּנִים** *paniyim*, *paw-neem'*; plural (but always as singular) of an unused noun (**פָּנֵה** *paneh*, *paw-neh'*; from 6437); **the face (as the part that turns)**; used in a great variety of applications (literally and figuratively); also (with prepositional prefix) as a preposition (before, etc.):— (Translated in King James Version as) + accept, a-(be-)fore(-time), against, anger, x as (long as), at, + battle, + because (of), + beseech, countenance, edge, + employ, endure, + enquire, face, favour, fear of, for, forefront(-part), form(-er time, -ward), from, front, heaviness, x him(-self), + honourable, + impudent, + in, it, look(-eth) (-s), x me, + meet, x more than, mouth, of, off, (of) old (time), x on, open, + out of, over against, the partial, person, + please, presence, propect, was purposed, by reason of, + regard, right forth, + serve, x shewbread, sight, state, straight, + street, x thee, x them(-selves), through (+ -out), till, time(-s) past, (un-)to(-ward), + upon, upside (+ down), with(-in, + -stand), x ye, x you.

Before 6924 – קֶדֶם *qedem*, *keh'-dem*; or קֶדְמָה *qedmah*, *kayd'-maw*; from 6923; **the front, of place (absolutely, the fore part, relatively the East) or time (antiquity)**; often used adverbially (**before, anciently, eastward**):— (Translated in King James Version as) aforeside, ancient (time), before, east (end, part, side, -ward), eternal, x ever(-lasting), forward, old, past.

Began 5550 – χρόνος *chronos*, *khron'-os*; of uncertain derivation; **a space of time (in general, and thus properly distinguished from 2540, which designates a fixed or special occasion; and from 165, which denotes a particular period) or interval**; by extension, an individual opportunity; by implication, **delay**: — (Translated in King James Version as) + years old, season, space, (x often-)time(-s), (a) while.

Beggar 34 – אֲבִיוֹן *'ebyown*, *eb-yone'*; from 14, **in the sense of want (especially in feeling); destitute**:— (Translated in King James Version as) beggar, needy, poor (man).

Beginning 7218 – ראשׁ *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.

Begotten 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

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.

Faith 4102 – πίστις *pistis* *pis'-tis* from 3982; **persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession**; by extension, **the system of religious (Gospel) truth itself**:— (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 *g* 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

2. fidelity, faithfulness, i.e. the character of one who can be relied on: of one who keeps his promises:

Following are Synonyms and Antonyms for “Believe.” (Partial list)

- ▶ A **Synonym** is a word or phrase that means exactly or nearly the same as another word or phrase.
- ▶ An **Antonym** is a word or phrase that is opposite in meaning.

From <i>Thesaurus.com</i>		
Synonyms for <i>Believe</i>	Synonyms for <i>Believe In</i>	Antonyms for <i>Believe</i>
accept accredit affirm be certain of be convinced of count on give credence to have faith in have no doubt keep the faith place confidence in take at one's word trust understand	be sure about Build on Count on Lean on Look to Rely on Trust	challenge disbelieve discredit distrust doubt dispute question reject suspect

Bestowed 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.

Blameless 273 – ἄμεμπτος *amemptos*, *am'-emp-tos*; from 1 (as a negative particle) and a derivative of 3201; **irreproachable**: — (Translated in King James Version as) blameless, faultless, unblamable.

Blasphemest 987 – βλασφημέω *blasphemeo*, *blas-fay-meh'-o*; from 989; **to vilify; specially, to speak impiously**: — (Translated in King James Version as) (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

Impious – lacking reverence for god; sinful, irreverent, ungodly

Vilify – to speak ill of; defame; insult; slander.

Blasphemy 988 – βλασφημία *blasphemia*, *blas-fay-me'-ah*; from 989; **vilification (especially against God)**: — (Translated in King James Version as) blasphemy, evil speaking, railing.

989 – βλάσφημος *blasphemos*, *blas'-fay-mos*; from a derivative of 984 and 5345; **scurrilous, i.e. calumnious (against men), or (specially) impious (against God)**: — (Translated in King James Version as) blasphemmer(-mous), railing.

Calumnious – slanderous; defamatory; to slur or smear.

Impious – lacking reverence for god; sinful, irreverent, ungodly

Scurrilous – grossly or obscenely abusive; insulting, scandalous, defamatory

Vilification – slandering or speaking ill of someone or something; maliciousness, backbiting, criticism

Bless(ed) 1288 – בָּרַךְ *barak*, *baw-rak'*; a primitive root; **to kneel**; by implication **to bless God (as an act of adoration), and (vice-versa) man (as a benefit); also (by euphemism) to curse (God or the king, as treason)**:— (Translated in King James Version as) x abundantly, x altogether, x at all, blaspheme, bless, congratulate, curse, x greatly, x indeed, kneel (down), praise, salute, x still, thank.

Blessed 2127 – εὐλογέω *eulogeo*, *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 **eulogeo**, *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).

Bones 6106 – ὄστυ **'etsem**, *eh'tsem*; from 6105; **a bone (as strong)**; by extension, **the body**; figuratively, **the substance, i.e. (as pron.) selfsame**: — (Translated in King James Version as) body, bone, x life, (self-)same, strength, x very.

Books 975 – βιβλίον **biblion**, *bib-lee'-on*; a diminutive of 976; **a roll**: — (Translated in King James Version as) bill, book, scroll, writing.

Bowels 4698 – σπλάγχνον **splagchnon**, *splangkh'-non*; probably strengthened from σπλήν **splen** (the “spleen”); **an intestine (plural)**; figuratively, **pity or sympathy**: — (Translated in King James Version as) bowels, inward affection, + tender mercy.

Bread 740 – ἄρτος **artos**, *ar'-tos*; from 142; **bread (as raised) or a loaf**: — (shew-)bread, loaf.

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).

Brethren 80 – ἀδελφός **adelphos**, *ad-el-fos'*; from 1 (as a connective particle) and δελφύς **delphus** (the womb); **a brother (literally or figuratively) near or remote (much like 1)**: — (Translated in King James Version as) brother.

Bringeth in 1521 – εἰσάγω **eisago**, *ice-ag'-o*; from 1519 and 71; **to introduce (literally or figuratively)**: — (Translated in King James Version as) bring in(-to), (+ was to) lead into.

[Thayer's Greek Lexicon](#) 1521 (partial information) –

1. *to lead in*:
2. *to bring in, the place into which not being expressly stated*:

Brother 80 – ἀδελφός **adelphos**, *ad-el-fos'*; from 1 (as a connective particle) and δελφύς **delphus** (the womb); **a brother (literally or figuratively) near or remote (much like 1)**: — (Translated in King James Version as) brother.

Brought down 3381 – יָרַד *yarad*, *yaw-rad'*; a primitive root; to descend (literally, to go downwards; or conventionally to a lower region, as the shore, a boundary, the enemy, etc.; or figuratively, to fall); causatively, to bring down (in all the above applications):— (Translated in King James Version as) x abundantly, bring down, carry down, cast down, (cause to) come(-ing) down, fall (down), get down, go(-ing) down(-ward), hang down, x indeed, let down, light (down), put down (off), (cause to, let) run down, sink, subdue, take down.

Brought forth 2342 – חוּל *chuwI*, *khool*; or חִיל *chiyl*, *kheel*; a primitive root; properly, to twist or whirl (in a circular or spiral manner), i.e. (specifically) to dance, to writhe in pain (especially of parturition) or fear; figuratively, to wait, to pervert:— (Translated in King James Version as) bear, (make to) bring forth, (make to) calve, dance, drive away, fall grievously (with pain), fear, form, great, grieve, (be) grievous, hope, look, make, be in pain, be much (sore) pained, rest, shake, shapen, (be) sorrow(-ful), stay, tarry, travail (with pain), tremble, trust, wait carefully (patiently), be wounded.

Parturition – the act or process of giving birth; bringing forth or being delivered

Burn 1754 – דוּר *duwr*, *dure*; from 1752; a circle, ball or pile:— (Translated in King James Version as) ball, turn, round about.

Burned 2618 – κατακαίω *katakaio*, *kat-ak-ah'-ee-o*; from 2596 and 2545; to burn down (to the ground), i.e. consume wholly: — (Translated in King James Version as) burn (up, utterly).

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).

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)).

Camp 2583 – חָנָה *chanah*, *khaw-naw'*; a primitive root (compare 2603); properly, to incline; by implication, to decline (of the slanting rays of evening); specifically, to pitch a tent; gen. to encamp (for abode or siege):— (Translated in King James Version as) abide (in tents), camp, dwell, encamp, grow to an end, lie, pitch (tent), rest in tent.

Captivity 2925 – תַּלְתֵּלַח *taltelah*, *tal-tay-law'*; from 2904; **overthrow or rejection**:— (Translated in King James Version as) captivity.

Care(s) 3308 – מֵרִימְנָא *merimna*, *mer'im-nah*; from 3307 (through the idea of distraction); **solicitude**: — (Translated in King James Version as) care.

Solicitude - anxiety or concern; causes of anxiety or care

Cast 906 – בָּאֵלֶּוּ *ballo*, *bal'-lo*; a primary verb; **to throw** (in various applications, **more or less violent or intense**): — (Translated in King James Version as) arise, cast (out), x dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

Cast 1544 – עִבְּאֵלֶּוּ *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).

Cast away 2210 – זִמְיֹוֹ *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

Cast Out 906 – בָּאֵלֶּוּ *ballo*, *bal'-lo*; a primary verb; **to throw** (in various applications, **more or less violent or intense**): — (Translated in King James Version as) arise, cast (out), x dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

Cattle 929 – בְּהֵמָה *bhemah*, *be-hay-maw'*; from an unused root (probably meaning **to be mute**); properly, **a dumb beast**; **especially any large quadruped or animal** (often collective):— (Translated in King James Version as) beast, cattle.

Caught up 726 – אֶרְפָּזוּ *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 – אִירְעֹמַי *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 אֵלְלֹמַי *hellomai* which is otherwise obsolete.

Chariot(s) 4818 – מֶרְכָּבָה *merkabah*, *mer-kaw-baw'*; feminine of 4817; **a chariot**:— (Translated in King James Version as) chariot.

4817 – מֶרְכָּב *merkab*, *mer-kawb'*; from 7392; **a chariot; also a seat (in a vehicle)**:— (Translated in King James Version as) chariot, covering, saddle.

Choice 4005 – מִיבְּחָר *mibchar*, *mib-khawr'*; from 977; **select, i.e. best**:— (Translated in King James Version as) choice(-st), chosen.

Choke 4846 – συμπνίγω *sumpnigo*, *soom-pnee'-go*; from 4862 and 4155; **to strangle completely, i.e. (literally) to drown, or (figuratively) to crowd:** — (Translated in King James Version as) choke, throng.

Chose 977 – בָּחַר *bachar*, *baw-khar'*; a primitive root; properly, **to try, i.e. (by implication) select:** — (Translated in King James Version as) acceptable, appoint, choose (choice), excellent, join, be rather, require.

Chosen 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.

Chosen 1588 – ἐκλεκτός *eklektos*, *ek-lek-tos'*; from 1586; **select;** by implication, **favorite:** — (Translated in King James Version as) chosen, elect.

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.

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.

Circle 2329 – חוּג *chuwg*, *khoog*; from 2328; **a circle:**— (Translated in King James Version as) circle, circuit, compass.

2328 – חוּג *chuwg*, *khoog*; a primitive root (compare 2287); **to describe a circle:**— (Translated in King James Version as) compass.

Circuit 2329 – חוּג *chuwg*, *khoog*; from 2328; **a circle:**— (Translated in King James Version as) circle, circuit, compass.

2328 – חוּג *chuwg*, *khoog*; a primitive root (compare 2287); **to describe a circle:**— (Translated in King James Version as) compass.

Cities 5892 – עִיר *'iyar*, *eer*; or (in the plural) עָר *'ar*, *awr*; or עָיִר *'ayar* (Judges 10:4), *aw-yar'*; from 5782 **a city (a place guarded by waking or a watch) in the widest sense (even of a mere encampment or post):**— (Translated in King James Version as) Ai (from margin), city, court (from margin), town.

Cleanse 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 – καθαρός *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, *to remove by cleansing*:
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*: Heb. 9:22; equivalent to *to consecrate, dedicate*,

2. *to pronounce clean* in a levitical sense: Acts 10:15; 11:9 (Lev. 13:13,17,23,28). (Compare: *diakatharizō*.)*

Clothed 3847 – לָבַשׁ *labash*, *law-bash'*; or לָבַשׁ *labesh*, *law-bashe'*; a primitive root; properly, **wrap around, i.e.** (by implication) **to put on a garment or clothe (oneself, or another)**, literally or figuratively:— (Translated in King James Version as) (in) apparel, arm, array (self), clothe (self), come upon, put (on, upon), wear.

Clouds 5645 – עָב *'ab*, *awb*; (masculine and feminine); from 5743; properly, **an envelope, i.e. darkness (or density, 2 Chron. 4:17); specifically, a (scud) cloud; also a copse**:— (Translated in King James Version as) clay, (thick) cloud, x thick, thicket.

5743 – עָוֵב *'uwb*, *oob*; a primitive root; **to be dense or dark, i.e. to becloud**:— (Translated in King James Version as) cover with a cloud.

Clouds 7834 – שָׁחַק *shachaq*, *shakh'-ak*; from 7833; **a powder (as beaten small)**: by analogy, **a thin vapor**; by extension, **the firmament**:— (Translated in King James Version as) cloud, small dust, heaven, sky.

Come to pass 1096 – γίνομαι *ginomai*, *ghin'-om-ahēe*; 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, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

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

Comfortless 3737 – ὀρφανός *orphanos*, *or-fan-os'*; of uncertain affinity; **bereaved ("orphan"), i.e. parentless**: — (Translated in King James Version as) comfortless, fatherless.

Coming on 1904 – ἐπέρχομαι *eperchomai*, *ep-er'-khom-ahēe*; from 1909 and 2064; **to supervene, i.e. arrive, occur, impend, attack, (figuratively) influence**: — (Translated in King James Version as) (be in) come (in, upon).

Supervene – something unexpected occurs; follows immediately after; turns up; ensues

Commanded 1781 – ἐντέλλομαι *entellomai*, *en-tel'-lom-ahee*; from 1722 and the base of 5056; **to enjoin**: — (Translated in King James Version as) (give) charge, (give) command(-ments), injoin.

Commandment 1785 – ἐντολή *entole*, *en-tol-ay'*; from 1781; **injunction, i.e. an authoritative prescription**: — (Translated in King James Version as) commandment, precept.

1781 – ἐντέλλομαι *entellomai*, *en-tel'-lom-ahee*; from 1722 and the base of 5056; **to enjoin**: — (Translated in King James Version as) (give) charge, (give) command(-ments), injoin.

Commit fornication 2181 – זָנָה *zanah*, *zaw-naw'*; a primitive root (highly-fed and therefore wanton); **to commit adultery (usually of the female, and less often of simple fornication, rarely of involuntary ravishment)**; figuratively, **to commit idolatry (the Jewish people being regarded as the spouse of YHWH)**:— (Translated in King James Version as) (cause to) commit fornication, x continually, x great, (be an, play the) harlot, (cause to be, play the) whore, (commit, fall to) whoredom, (cause to) go a-whoring, whorish.

Compass 2329 – חוּג *chuwg*, *khoog*; from 2328; **a circle**:— (Translated in King James Version as) circle, circuit, compass.

2328 – חוּג *chuwg*, *khoog*; a primitive root (compare 2287); **to describe a circle**:— (Translated in King James Version as) compass.

Comprehended 2638 – καταλαμβάνω *katalambano*, *kat-al-am-ban'-o*; from 2596 and 2983; **to take eagerly, i.e. seize, possess, etc. (literally or figuratively)**: — (Translated in King James Version as) apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

Condemn(ed) 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:*

Condemnation 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.

Conformed 4964 – συσχηματίζω *suschematizo*, *soos-khay-mat-id'-zo*; from 4862 and a derivative of 4976; **to fashion alike, i.e. conform to the same pattern** (figuratively): — (Translated in King James Version as) conform to, fashion self according to.

Confounded 3637 – כָּלַם *kalam*, *kaw-lawm'*; a primitive root; properly, **to wound**; but only figuratively, **to taunt or insult**:— (Translated in King James Version as) be (make) ashamed, blush, be confounded, be put to confusion, hurt, reproach, (do, put to) shame.

Confusion 8397 – תִּבְּלָה *tebel*, *teh'-bel*; apparently from 1101; **mixture, i.e. unnatural bestiality**:— (Translated in King James Version as) confusion.

1101 – בָּלַל *balal*, *baw-lal'*; a primitive root; **to overflow (specifically with oil.)**; by implication, **to mix**; also (denominatively from 1098) to fodder:— (Translated in King James Version as) anoint, confound, x fade, mingle, mix (self), give provender, temper.

Congregation 4150 – מוֹעֵד *mow'ed*, *mo-ade'*; or מוֹעֵד *moled*, *mo-ade'*; or (feminine) מוֹעֵדָה *moweadah* (2 Chronicles 8:13), *mo-aw-daw'*; from 3259; properly, **an appointment, i.e. a fixed time or season; specifically, a festival; conventionally a year**; by implication, **an assembly (as convened for a definite purpose); technically the congregation**; by extension, **the place of meeting; also a signal (as appointed beforehand)**:— (Translated in King James Version as) appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn(-ity), synogogue, (set) time (appointed).

Consider 995 – בִּיַן *biyn*, *bene*; a primitive root; **to separate mentally (or distinguish), i.e. (generally) understand**:— (Translated in King James Version as) attend, consider, be cunning, diligently, direct, discern, eloquent, feel, inform, instruct, have intelligence, know, look well to, mark, perceive, be prudent, regard, (can) skill(-full), teach, think, (cause, make to, get, give, have) understand(-ing), view, (deal) wise(-ly, man).

Continually 3117 – יוֹמָם *yowm*, *yome*; from an unused root meaning **to be hot; a day (as the warm hours), whether literal (from sunrise to sunset, or from one sunset to the next), or figurative (a space of time defined by an associated term)**, (often used adverb):— (Translated in King James Version as) age, + always, + chronicals, continually(-ance), daily, ((birth-), each, to) day, (now a, two) days (agone), + elder, x end, + evening, + (for) ever(-lasting, -more), x full, life, as (so) long as (... live), (even) now, + old, + outlived, + perpetually, presently, + remaineth, x required, season, x since, space, then, (process of) time, + as at other times, + in trouble, weather, (as) when, (a, the, within a) while (that), x whole (+ age), (full) year(-ly), + younger.

Conversation 391 – ἀναστροφή *anastrophe*, *an-as-trof-ay'*; from 390; **behavior**: — (Translated in King James Version as) conversation.

390 – ἀναστρέφω *anastrepho*, *an-as-tref'-o*; from 303 and 4762; **to overturn; also to return**; by implication, **to busy oneself, i.e. remain, live**: — (Translated in King James Version as) abide, behave self, have conversation, live, overthrow, pass, return, be used.

Corrupt(ed) 7843 – שָׁחַת *shachath*, *shaw-khath'*; a primitive root; **to decay, i.e. (causatively) ruin (literally or figuratively)**:— (Translated in King James Version as) batter, cast off, corrupt(-er, thing), destroy(-er, -uction), lose, mar, perish, spill, spoiler, x utterly, waste(-r).

Corruptible 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.

Corruption 5356 – φθορά *phthora*, *fthor-ah'*; from 5351; **decay, i.e. ruin (spontaneous or inflicted, literally or figuratively)**: — (Translated in King James Version as) corruption, destroy, perish.

Country 776 – אֶרֶץ *'erets*, *eh'-rets*; from an unused root probably meaning **to be firm; the earth (at large, or partitively a land)**:— (Translated in King James Version as) x common, country, earth, field, ground, land, x nations, way, + wilderness, world.

Course 165 – αἰών *aiwn*, *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).

Covenant 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.

Cover 5844 – עָטָה *'atah*, *aw-taw'*; a primitive root; **to wrap, i.e. cover, veil, cloth, or roll**:— (Translated in King James Version as) array self, be clad, (put a) cover (-ing, self), fill, put on, x surely, turn aside.

Covering 5643 – סָתַר *sether*, *say'-ther*; or (feminine) סִתְרָה *sithrah* (Deut. 32:38), *sith-raw'*; from 5641; **a cover (in a good or a bad, a literal or a figurative sense)**:— (Translated in King James Version as) backbiting, covering, covert, x disguise(-th), hiding place, privily, protection, secret(-ly, place).

5641 – סָתַר *sethar*, *saw-thar'*; a primitive root; **to hide (by covering)**, literally or figuratively:— (Translated in King James Version as) be absent, keep close, conceal, hide (self), (keep) secret, x surely.

Created 1254 – בָּרָא *bara'*, *baw-raw'*; a primitive root; **(absolutely) to create; (qualified) to cut down (a wood), select, feed (as formative processes)**:— (Translated in King James Version as) choose, create (creator), cut down, dispatch, do, make (fat).

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.

Creature 5315 – נֶפֶשׁ *nephesh*, *neh'-fesh*; from 5314; properly, **a breathing creature**, i.e. animal of (abstractly) **vitality**; used very widely in a literal, accommodated or figurative sense (**bodily or mental**):— (Translated in King James Version as) any, appetite, beast, body, breath, creature, x dead(-ly), desire, x (dis-)contented, x fish, ghost, + greedy, he, heart(-y), (hath, x jeopardy of) life (x in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thy-)self, them (your)-selves, + slay, soul, + tablet, they, thing, (x she) will, x would have it.

5314 – נָפַח *naphash*, *naw-fash'*; a primitive root; **to breathe**; passively, **to be breathed upon**, i.e. (figuratively) **refreshed (as if by a current of air)**:— (Translated in King James Version as) (be) refresh selves (-ed).

Creature 8318 – שָׂרָץ *sherets*, *sheh'-rets*; from 8317; **a swarm**, i.e. **active mass of minute animals**:— (Translated in King James Version as) creep(-ing thing), move(-ing creature).

Creepeth 7430 – רָמַשׁ *ramas*, *raw-mas'*; a primitive root; properly, **to glide swiftly**, i.e. **to crawl or move with short steps**; by analogy **to swarm**:— (Translated in King James Version as) creep, move.

Creepeth 7431 – רֵמֶשׂ *remes*, *reh'-mes*; from 7430; **a reptile or any other rapidly moving animal**:— (Translated in King James Version as) that creepeth, creeping (moving) thing.

7430 – רָמַשׁ *ramas*, *raw-mas'*; a primitive root; properly, **to glide swiftly**, i.e. **to crawl or move with short steps**; by analogy **to swarm**:— (Translated in King James Version as) creep, move.

Creeping thing 7431 – רֵמֶשׂ *remes*, *reh'-mes*; from 7430; **a reptile or any other rapidly moving animal**:— (Translated in King James Version as) that creepeth, creeping (moving) thing.

7430 – רָמַשׁ *ramas*, *raw-mas'*; a primitive root; properly, **to glide swiftly**, i.e. **to crawl or move with short steps**; by analogy **to swarm**:— (Translated in King James Version as) creep, move.

Crooked 4646 – σκολιός *skolios*, *skol-ee-os'*; from the base of 4628; **warped**, i.e. **winding**; figuratively, **perverse**: — (Translated in King James Version as) crooked, froward, untoward.

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.

Crown 4735 – στέφανος *stephanos*, *stef'-an-os*; from an apparently primary στέφω *stepho* (**to twine or wreath**); **a chaplet (as a badge of royalty, a prize in the public games or a symbol of honor generally**; but more conspicuous and elaborate than the simple fillet, 1238), literally or figuratively: — (Translated in King James Version as) crown.

Crowns 1238 – **διάδημα diadema**, *dee-ad'-ay-mah*; from a compound of 1223 and 1210; a “diadem” (as bound about the head): — (Translated in King James Version as) crown.

Crucify...Afresh 388 – **ἀνασταυρόω anastauroo**, *an-as-tow-ro'-o*; from 303 and 4717; to recrucify (figuratively): — (Translated in King James Version as) crucify afresh.

Curtain 1852 – **דֶּקֶ doq, doke**; from 1854; something crumbling, i.e. fine (as a thin cloth):— (Translated in King James Version as) curtain.

Cut down 1438 – **גָּדַע gada'**, *gaw-dah'*; a primitive root; to fell a tree; generally, to destroy anything:— (Translated in King James Version as) cut (asunder, in sunder, down, off), hew down.

Cutting off 1824 – **דָּמִי dmiy, dem-ee'**; or **דָּמִי domiy, dom-ee'**; from 1820; quiet:— (Translated in King James Version as) cutting off, rest, silence.

1820 – **דָּמָה damah, daw-mam'**; a primitive root; to be dumb or silent; hence, to fail or perish; trans. to destroy:— (Translated in King James Version as) cease, be cut down (off), destroy, be brought to silence, be undone, x utterly.

D/

Dark cloud 6205 – **עֲרַפֵּל 'araphel, ar-aw-fel'**; probably from 6201; gloom (as of a lowering sky):— (Translated in King James Version as) (gross, thick) dark (cloud, -ness).

Dark saying 2420 – **חִידָה chiydah, kee-daw'**; from 2330; a puzzle, hence, a trick, conundrum, sententious maxim:— (Translated in King James Version as) dark saying (sentence, speech), hard question, proverb, riddle.

Darkness 2822 – **חֹשֶׁךְ choshek, kho-shek'**; from 2821; the dark; hence (literally) darkness; figuratively, misery, destruction, death, ignorance, sorrow, wickedness:— (Translated in King James Version as) dark(-ness), night, obscurity.

Darkness 4653 – **σκοτία skotia, skot-ee'-ah**; from 4655; dimness, obscurity (literally or figuratively): — (Translated in King James Version as) dark(-ness).

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:

Day 3117 – **αἰγῶν**, *yome*; from an unused root meaning **to be hot; a day (as the warm hours), whether literal (from sunrise to sunset, or from one sunset to the next), or figurative (a space of time defined by an associated term)**, (often used adverb):— (Translated in King James Version as) age, + always, + chronicals, continually(-ance), daily, ((birth-), each, to) day, (now a, two) days (agone), + elder, x end, + evening, + (for) ever(-lasting, -more), x full, life, as (so) long as (... live), (even) now, + old, + outlived, + perpetually, presently, + remaineth, x required, season, x since, space, then, (process of) time, + as at other times, + in trouble, weather, (as) when, (a, the, within a) while (that), x whole (+ age), (full) year(-ly), + younger.

Deceitfulness 539 – **ἀπάτη** *apate*, *ap-at'-ay*; from 538; **delusion**: — (Translated in King James Version as) deceit(-ful, -fulness), deceivableness(-ving).

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

Delusion – a false belief or opinion that is unwilling to reason or is confrontational when presented with an opposing view

Deceive(th 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.

Declare 312 – **ἀναγγέλλω** *anaggello*, *an-ang-el'-lo*; from 303 and the base of 32; **to announce (in detail)**: — (Translated in King James Version as) declare, rehearse, report, show, speak, tell.

Declare 5419 – **φράζω** *phrazo*, *frad'-zo*; probably akin to 5420 **through the idea of defining; to indicate (by word or act), i.e. (specially), to expound**: — (Translated in King James Version as) declare.

Declare 5608 – **פָּרַח** *phar*, *saw-far'*; a primitive root; properly, **to score with a mark as a tally or record, i.e. (by implication) to inscribe, and also to enumerate; intensively, to recount, i.e. celebrate**:— (Translated in King James Version as) commune, (ac-)count; declare, number, + penknife, reckon, scribe, shew forth, speak, talk, tell (out), writer.

Declared 1107 – **γνωρίζω** *gnorizo*, *gno-rid'-zo*; from a derivative of 1097; **to make known; subjectively, to know**: — (Translated in King James Version as) certify, declare, make known, give to understand, do to wit, wot.

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.

Deep 8415 – **θωμ** *thowm*, *teh-home'*; or **θωμ** *thom*, *teh-home'*; (usually feminine) from 1949; **an abyss (as a surging mass of water), especially the deep (the main sea or the subterranean water-supply):**— (Translated in King James Version as) deep (place), depth.

Deliver 1807 – **ἐξαίρειν** *exaireo*, *ex-ah-ee-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.

Deliver(ed) 3860 – **παραδίδομι** *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 – **δίδομι** *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:*

Delivered 4506 – **ῥύομαι** *rhoumai*, *rhou'-om-ah-ee*; middle voice of an obsolete verb, akin to 4482 (**through the idea of a current; compare 4511); to rush or draw (for oneself), i.e. rescue:** — (Translated in King James Version as) deliver(-er).

Denied, Denying 720 – **ἀρνέομαι** *arneomai*, *ar-neh'-om-ah-ee*; perhaps from 1 (as a negative particle) and the middle voice of 4483; **to contradict, i.e. disavow, reject, abnegate:** — (Translated in King James Version as) deny, refuse.

Abnegate - to refuse or deny oneself (some rights, conveniences, etc.); reject; renounce.

Contradict - to assert the contrary or oppose; to deny, challenge, disagree with

Disavow – to disown, reject, renounce, disclaim, deny

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.

Deprived 6485 – פָּקַד *paqad*, paw-kad'; a primitive root; **to visit (with friendly or hostile intent); by analogy, to oversee, muster, charge, care for, miss, deposit, etc.**:— (Translated in King James Version as) appoint, x at all, avenge, bestow, (appoint to have the, give a) charge, commit, count, deliver to keep, be empty, enjoin, go see, hurt, do judgment, lack, lay up, look, make, x by any means, miss, number, officer, (make) overseer, have (the) oversight, punish, reckon, (call to) remember(-brance), set (over), sum, x surely, visit, want.

Depths 8415 – תְּהוֹם *thowm*, teh-home'; or תְּהוֹם *thom*, teh-home'; (usually feminine) from 1949; **an abyss (as a surging mass of water), especially the deep (the main sea or the subterranean water-supply)**:— (Translated in King James Version as) deep (place), depth.

Desire 8669 – תְּשׁוּקָה *tshuwqah*, tesh-oo-kaw'; from 7783 in the original sense of stretching out after; **a longing**:— (Translated in King James Version as) desire.

7783 – שׁוּק *shuwq*, shook; a primitive root; **to run after or over, i.e. overflow**:— (Translated in King James Version as) overflow, water.

Destroy 4229 – מָחָה *machah*, maw-khaw'; a primitive root; properly, **to stroke or rub**; by implication, **to erase; also to smooth (as if with oil), i.e. grease or make fat; also to touch, i.e. reach to**:— (Translated in King James Version as) abolish, blot out, destroy, full of marrow, put out, reach unto, x utterly, wipe (away, out).

Destroy 5362 – נָקַף *naqaph*, naw-kaf'; a primitive root; **to strike with more or less violence (beat, fell, corrode)**; by implication **(of attack) to knock together, i.e. surround or circulate**:— (Translated in King James Version as) compass (about, -ing), cut down, destroy, go round (about), inclose, round

Destroy 7843 – שָׁחַת *shachath*, shaw-khath'; a primitive root; **to decay, i.e. (causatively) ruin (literally or figuratively)**:— (Translated in King James Version as) batter, cast off, corrupt(-er, thing), destroy(-er, -uction), lose, mar, perish, spill, spoiler, x utterly, waste(-r).

Destroyed 2040 – הָרַס *haraç*, haw-ras'; a primitive root; **to pull down or in pieces, break, & destroy**:— (Translated in King James Version as) beat down, break (down, through), destroy, overthrow, pluck down, pull down, ruin, throw down, x utterly.

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:

Devils 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 2719 – κατεσθίω *katesthio*, *kat-es-thee'-o*; from 2596 and 2068 (including its alternate); to *eat down, i.e. devour* (literally or figuratively): — (Translated in King James Version as) devour.

Disciples 3101 – μαθητής *mathetes*, *math-ay-tes'*; from 3129; a *learner, i.e. pupil*: — (Translated in King James Version as) disciple.

Discretion 8394 – תבוין *tabuwn*, *taw-boon'*; and (feminine) תבוניה *tbuwnah*, *teb-oo-naw'*; or תובנה *towbunah*, *to-boo-naw'*; from 995; *intelligence*; by implication, *an argument*; by extension, *caprice*: — (Translated in King James Version as) (discretion, reason, skilfulness, understanding, wisdom.

Caprice – a sudden, impulsive, unpredictable condition or change; impulsive change of mind; whim, impulse

Disobedience 543 – ἀπειθεια *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 – *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.

Disputings 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.

Distress 4928 – συνόχη *sunoche*, *soon-okh-ay'*; from 4912; *restraint, i.e. (figuratively) anxiety*: — (Translated in King James Version as) anguish, distress.

Distress 6693 – ציִק *tsuwq*, *tsook*; a primitive root; *to compress, i.e. (figuratively) oppress, distress*: — (Translated in King James Version as) constrain, distress, lie sore, (op-)press(-or), straiten.

Divine 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)*.

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*.

Doeth 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*.

Dominion 2963 – κυριότης *kuriotes* *koo-ree-ot'-ace* from 2962; **mastery**, i.e. (concretely and collectively) **rulers**:— (Translated in the King James Version as) *dominion, government*.

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**.

Dominion 7287 – ηἴρα *radah*, *raw-daw'*; a primitive root; **to tread down, i.e. subjugate; specifically, to crumble off**:— (Translated in King James Version as) (come to, make to) *have dominion, prevail against, reign, (bear, make to) rule,(-r, over), take*.

Door 2374 – θύρα *thura*, *thoo'-rah*; apparently a primary word (compare “door”); **a portal or entrance (the opening or the closure, literally or figuratively)**: — (Translated in King James Version as) *door, gate*.

Thayer's Greek Lexicon 2374 (partial information) –

– to rush in, properly, that through which a rush is made; hence,... sometimes also for *ša'ar*; *a (house) door*; (in plural equivalent to Latin *fores, folding doors*;... b. *thura* is used of any opening like a door, *an entrance, way or passage into*:... c. in parable and metaphorically, we find α. *hē thura tōn probatōn*, the door through which the sheep go out and in, the name of him who brings salvation to those who follow his guidance, ... ‘an open door’ is used of the *opportunity* of doing something: ... of getting faith, ... open to a teacher, i.e. the opportunity of teaching others, ... a great door and effectual) is used of a large opportunity of teaching a great multitude the way of salvation, and one encouraging the hope of the most successful results: ... *the door of the kingdom*

of heaven (likened to a palace) denotes the conditions which must be complied with in order to be received into the kingdom of God: ... power of entering, access into, God's eternal kingdom,

Door 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.

Dragon 1404 – δράκων *drakon*, *drak'-own*; probably from an alternate form of δέркоμαι *derkomai* (to look); **a fabulous kind of serpent (perhaps as supposed to fascinate)**: — (Translated in King James Version as) dragon.

Draw 1670 – ἐλκύω *helkuo*, *hel-koo'-o*; or helko *hel'-ko*; probably akin to 138; **to drag** (literally or figuratively): — (Translated in King James Version as) draw.

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*](#) **1670** (partial information) –

1. properly: a person forcibly and against his will (our *drag*, *drag off*),
2. metaphorically, *to draw by inward power, lead, impel*:

Draweth 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*;

Drew 4951 – σύρω *suro*, *soo'-ro*; probably akin to 138; **to trail**: — (Translated in King James Version as) drag, draw, hale.

Drive 1920 – ἠδάφῃ *Hadaph*, *haw-daf'*; a prim root; **to push away or down**:— (Translated in King James Version as) cast away (out), drive, expel, thrust (away).

Dunghill 830 – אֶשְׁפוֹת *'ashpoth*, *ash-poth'*; or אֶשְׁפוֹת *'ashpowth*, *ash-poth'*; or (contraction) שְׁפוֹת *shphoth*, *shef-ohth'*; plural of a noun of the same form as 827, from 8192 (**in the sense of scraping**); **a heap of rubbish or filth**:— (Translated in King James Version as) dung (hill).

Dust 6083 – עָפָר *'aphar*, *aw-fawr'*; from 6080; **dust (as powdered or gray); hence, clay, earth, mud**:— (Translated in King James Version as) ashes, dust, earth, ground, mortar, powder, rubbish.

Dwell, Dwelleth 2730 – κατοικέω *katoikeo*, *kat-oy-keh'-o*; from 2596 and 3611; **to house permanently, i.e. reside** (literally or figuratively):— (Translated in King James Version as) dwell(-er), inhabitant(-ter).

Dwellers 7931 – שָׁכַן *shakan*, *shaw-kan'*; a primitive root (apparently akin (by transmission) to 7901 through the idea of lodging; compare 5531, 7925); **to reside or permanently stay** (literally or figuratively):— (Translated in King James Version as) abide, continue, (cause to, make to) dwell(-er), have habitation, inhabit, lay, place, (cause to) remain, rest, set (up).

Dwelleth 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*

Dwelling place 4583 – מֵוֶן *ma'own*, *maw-ohn'*; or מַיִן *maiyn* (1 Chronicles 4:41), *maw-een'*; from the same as 5772; **an abode, of God (the Tabernacle or the Temple), men (their home) or animals (their lair); hence, a retreat (asylum)**:— (Translated in King James Version as) den, dwelling((-)place), habitation.

E/

Earth 127 – אֲדָמָה *adamah*, *ad-aw-maw'*; from 119; **soil (from its general redness)**:— (Translated in King James Version as) country, earth, ground, husband(-man) (-ry), land.

119 – אָדָם *adam*, *aw-dam'*; **to show blood (in the face), i.e. flush or turn rosy**:— (Translated in King James Version as) be (dyed, made) red (ruddy).

127 – אֲדָמָה *adamah* Translated in KJV 225x – **land(s)** (125x), **earth** (53x), **ground** (43x), **country** (1x), **husbandman** (2x), **husbandry** (1x)

Earth 772 – אֲרָעָה *'ara'*, *ar-ah'*; (Aramaic) corresponding to 776; **the earth; by implication (figuratively) low**:— (Translated in King James Version as) earth, interior.

772 – אֶרֶץ 'araṣ' Translated in KJV 21x – earth (20x), inferior (1x),

Earth 776 – אֶרֶץ 'erets, eh'-rets; from an unused root probably meaning to be firm; the earth (at large, or partitively a land):— (Translated in King James Version as) x common, country, earth, field, ground, land, x nations, way, + wilderness, world.

776 – אֶרֶץ 'erets Translated in KJV 2504x – land (1543x), earth (712x), country (140x), ground (98x), world (4x), way (3x), common (1x), field (1x), nations (1x), wilderness (with H4057) (1x).

Earth 778 – אֶרֶק 'araq, ar-ak'; (Aramaic) by transmutation for 772; the earth:— (Translated in King James Version as) earth.

778 – אֶרֶק 'araq Translated in KJV 1x – earth (1x),

Earth 1093 – גֵּה ge, ghay; contracted from a primary word; soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application): — (Translated in King James Version as) country, earth(-ly), ground, land, world.

Thayer's Greek Lexicon 1093 (partial information) – earth;

1. *arable land*: ... of the earthy material out of which a thing is formed, with the implied idea of frailty and weakness:
2. *the ground, the earth* as a standing-place
3. the main *land*, opposed to sea or water:
4. *the earth* as a whole, *the world*
 - a. *the earth as opposed to the heavens*:
 - b. *the inhabited earth*, the abode of men and animals:
5. *a country, land enclosed within fixed boundaries, a tract of land, territory, region*;

1093 – גֵּה ge Translated in KJV 252x – earth (188x), land (42x), ground (18x) country (2x) world (1x), earthy (with 1537) (with 3588) (1x)

Earth 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) – *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, *the universe, the world*.; that consummate state of all things which will exist after Christ's return from heaven,

East 395 – ἀνατολή *anatole*, an-at-ol-ay'; from 393; a rising of light, i.e. dawn (figuratively); by implication, the east (also in plural): — (Translated in King James Version as) dayspring, east, rising.

Emptied, Empty 1238 – בקבא *baqaq*, *baw-kah'*; a primitive root; to pour out, i.e. to empty, figuratively, to depopulate; by analogy, to spread out (as a fruitful vine):— (Translated in King James Version as) (make) empty (out), fail, x utterly, make void.

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.

End 5490 – ἡιο ζωρη, *sofe*; from 5486; a termination: — (Translated in King James Version as) conclusion, end, hinder participle

End 7093 – קצ *qets*, *kates*; contracted from 7112; an extremity; adverbially (with prepositional prefix) after:— (Translated in King James Version as) + after, (utmost) border, end, (in-)finite, x process.

Ends 657 – עפח *epheç*, *eh'-fes*; from 656; cessation, i.e. an end (especially of the earth); often used adverb, no further; also (like 6466) the ankle (in the dual), as being the extremity of the leg or foot:— (Translated in King James Version as) ankle, but (only), end, howbeit, less than nothing, nevertheless (where), no, none (beside), not (any, -withstanding), thing of nought, save(-ing), there, uttermost part, want, without (cause).

Endure 3427 – ישב *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.

Enemies, Enemy 2190 – ἐχθρός *echthros*, *ech-thros'*; from a primary ἐχθω *echtho* (to hate); hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan): — (Translated in King James Version as) enemy, foe.

Enlightened 5461 – φωτίζω *photizo*, *fo-tid'-zo*; from 5457; to shed rays, i.e. to shine or (transitively) to brighten up (literally or figuratively): — (Translated in King James Version as) enlighten, illuminate, (bring to, give) light, make to see.

Ensign 5251 – נס *neç*, *nace*; from 5264; a flag; also a sail; by implication, a flagstaff; generally a signal; figuratively, a token:— (Translated in King James Version as) banner, pole, sail, (en-)sign, standard.

Established 553 – אָמַץ 'amats, aw-mats'; a primitive root; **to be alert, physically (on foot) or mentally (in courage)**:— (Translated in King James Version as) confirm, be courageous (of good courage, steadfastly minded, strong, stronger), establish, fortify, harden, increase, prevail, strengthen (self), make strong (obstinate, speed)

Established 3559 – כּוּן kuwn, koon; a primitive root; properly, **to be erect (i.e. stand perpendicular)**; hence (causatively) **to set up**, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (**appoint, render sure, proper or prosperous**):— (Translated in King James Version as) certain(-ty), confirm, direct, faithfulness, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, order, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-)stablish, stand, tarry, x very deed.

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:

Evening 6153 – עֶרֶב ereb, eh'-reb; from 6150; **dusk**:— (Translated in King James Version as) + day, even(-ing, tide), night.

6150 – עָרַב arab, aw-rab'; a primitive root (identical with 6148 through the idea of covering with a texture); **to grow dusky at sundown**:— (Translated in King James Version as) be darkened, (toward) evening

6148 – עָרַב arab, aw-rab'; a primitive root; **to braid, i.e. intermix; technically, to traffic (as if by barter); also or give to be security (as a kind of exchange)**:— (Translated in King James Version as) engage, (inter-)meddle (with), mingle (self), mortgage, occupy, give pledges, be(-come, put in) surety, undertake.

Ever 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).

Ever 6924 – קֶדֶם qedem, keh'-dem; or קֶדְמָה qedmah, kayd'-maw; from 6923; **the front, of place (absolutely, the fore part, relatively the East) or time (antiquity); often used adverbially (before, anciently, eastward)**:— (Translated in King James Version as) aforetime, ancient (time), before, east (end, part, side, -ward), eternal, x ever(-lasting), forward, old, past.

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 – עולם 'owlam, o-lawm'; or עולם '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 – אָלַם '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).

Evil 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).

Evil 5337 – φαῦλος **phaulos**, fow'-los; apparently a primary word; **"foul" or "flawy"**, i.e. (figuratively) **wicked**: — (Translated in King James Version as) evil.

Flawy – full of flaws or cracks; broken, defective, imperfect

Evil 7451 – רָע ra', rah; from 7489; **bad or** (as noun) **evil (natural or moral)**:— (Translated in King James Version as) adversity, affliction, bad, calamity, + displeasure(-ure), distress, evil((-favouredness), man, thing), + exceedingly, x great, grief(-vous), harm, heavy, hurt(-ful), ill (favoured), + mark, mischief(-vous), misery, naught(-ty), noisome, + not please, sad(-ly), sore, sorrow, trouble, vex, wicked(-ly, -ness, one), worse(-st), wretchedness, wrong. (Incl. feminine raaah; as adjective or noun.).

7489 – רָעַע ra'a', raw-ah'; a primitive root; properly, **to spoil (literally, by breaking to pieces)**; figuratively, **to make (or be) good for nothing, i.e. bad (physically, socially or morally)**:— (Translated in King James Version as) afflict, associate selves (by mistake for 7462), break (down, in pieces), + displeasure, (be, bring, do) evil (doer, entreat, man), show self friendly (by mistake for 7462), do harm, (do) hurt, (behave self, deal) ill, x indeed, do mischief, punish, still, vex, (do) wicked (doer, -ly), be (deal, do) worse.

Exalt 7311 – רוּם *ruwm*, *room*; a primitive root; **to be high actively, to rise or raise** (in various applications, literally or figuratively):— (Translated in King James Version as) bring up, exalt (self), extol, give, go up, haughty, heave (up), (be, lift up on, make on, set up on, too) high(-er, one), hold up, levy, lift(-er) up, (be) lofty, (x a-)loud, mount up, offer (up), + presumptuously, (be) promote(-ion), proud, set up, tall(-er), take (away, off, up), breed worms.

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.

Expedient 4851 – συμφέρω *sumphero*, *soom-fer'-o*; from 4862 and 5342 (including its alternate); **to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially** (neuter participle as a noun) **advantage**:— (Translated in King James Version as) be better for, bring together, be expedient (for), be good, (be) profit(-able for).

Eyes 5869 – עַיִן *'ayin*, *ah'-yin*; probably a primitive word; **an eye** (literally or figuratively); by analogy, **a fountain (as the eye of the landscape)**:— (Translated in King James Version as) affliction, outward appearance, + before, + think best, colour, conceit, + be content, countenance, + displease, eye((-brow), (-d), -sight), face, + favour, fountain, furrow (from the margin), x him, + humble, knowledge, look, (+ well), x me, open(-ly), + (not) please, presence, + regard, resemblance, sight, x thee, x them, + think, x us, well, x you(-rselves).

F/

Fadeth away 5034 – נָבַל *nabel*, *naw-bale'*; a primitive root; **to wilt; generally, to fall away, fail, faint; figuratively, to be foolish or (morally) wicked; causatively, to despise, disgrace**:— (Translated in King James Version as) disgrace, dishonour, lightly esteem, fade (away, -ing), fall (down, -ling, off), do foolishly, come to nought, x surely, make vile, wither.

Fair 2896 – טוֹב *towb*, *tobe*; from 2895; **good** (as an adjective) **in the widest sense**; used likewise as a noun, both in the masculine and the feminine, the singular and the plural (**good, a good or good thing, a good man or woman; the good, goods or good things, good men or women**), also as an adverb (**well**):— (Translated in King James Version as) beautiful, best, better, bountiful, cheerful, at ease, x fair (word), (be in) favour, fine, glad, good (deed, -lier, -liet, -ly, -ness, -s), graciously, joyful, kindly, kindness, liketh (best), loving, merry, x most, pleasant, + pleaseth, pleasure, precious, prosperity, ready, sweet, wealth, welfare, (be) well ((-favoured)).

Faith – 4102 - πίστις *pistis* *pis'-tis* [from 3982](#); **persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself**:-- (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 g 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
2. fidelity, faithfulness, i.e. the character of one who can be relied on: of one who keeps his promises:

Following are Synonyms and Antonyms for “Believe.” (Partial list)

- ▶ A **Synonym** is a word or phrase that means exactly or nearly the same as another word or phrase.
- ▶ An **Antonym** is a word or phrase that is opposite in meaning.

From <i>Thesaurus.com</i>	
Synonyms for <i>Faith</i>	Antonyms for <i>Faith</i>
acceptance	disbelief
allegiance	distrust
assent	doubt
assurance	misgiving
belief	skepticism
certainty	suspicion
confidence	
constancy	
conviction	

Fall away 3895 – **παραπίπτω parapipto**, *par-ap-ip'-to*; from 3844 and 4098; **to fall aside**, i.e. (figuratively) **to apostatize**: — (Translated in King James Version as) fall away.

Fallen 5307 – נָפַל *naphal*, *naw-fal'*; a primitive root; **to fall**, in a great variety of applications (intransitive or causative, literal or figurative):— (Translated in King James Version as) be accepted, cast (down, self, (lots), out), cease, die, divide (by lot), (let) fail, (cause to, let, make, ready to) fall (away, down, -en, -ing), fell(-ing), fugitive, have (inheritance), inferior, be judged (by mistake for 6419), lay (along), (cause to) lie down, light (down), be (x hast) lost, lying, overthrow, overwhelm, perish, present(-ed, -ing), (make to) rot, slay, smite out, x surely, throw down.

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 *pseudēs*, *psyoo-dace'*; from 5574; **untrue, i.e. erroneous, deceitful, wicked**: — (Translated in King James Version as) false, liar.

Far above 5231 – ὑπεράνω *huperano*, *hoop-er-an'-o*; from 5228 and 507; **above upward, i.e. greatly higher (in place or rank)**: — (Translated in King James Version as) far above, over.

Fatherless 3737 – ὀρφανός *orphanos*, *or-fan-os'*; of uncertain affinity; **bereaved (“orphan”), i.e. parentless**: — (Translated in King James Version as) comfortless, fatherless.

Fear 870 – ἀφόβως *aphobos*, *af-ob'-oce*; adverb from a compound of 1 (as a negative particle) and 5401; **fearlessly**: — —(Translated in King James Version as) without fear.

Fear 2342 – חוּל *chuwl*, *khool*; or חִיל *chiyl*, *kheel*; a primitive root; properly, **to twist or whirl (in a circular or spiral manner), i.e. (specifically) to dance, to writhe in pain (especially of parturition) or fear**; figuratively, **to wait, to pervert**:— (Translated in King James Version as) bear, (make to) bring forth, (make to) calve, dance, drive away, fall grievously (with pain), fear, form, great, grieve, (be) grievous, hope, look, make, be in pain, be much (sore) pained, rest, shake, shapen, (be) sorrow(-ful), stay, tarry, travail (with pain), tremble, trust, wait carefully (patiently), be wounded.

Fear 5401 – φόβος *phobos*, *fab'-os*; from a primary **φέβομαι phebomai (to be put in fear)**; **alarm or fright**: — (Translated in King James Version as) be afraid, + exceedingly, fear, terror.

Thayer's Greek Lexicon 5399 –

- To terrify, frighten; to put to flight by terrifying
- *to be put to flight, to flee.*
- *to fear, be afraid; to be struck with fear, to be seized with alarm*: of those who fear harm or injury; of those startled by strange sights or occurrences; of those struck with amazement; to 'fear a great fear,' fear exceedingly, the fear which they inspire *to fear one, be afraid of one*, lest he do harm, be displeased, etc., to fear danger from something, Heb. 11:23,27; to fear (dread to undergo) some suffering...
- *to reverence, venerate, to treat with deference or reverential obedience*:

Fear(ed) 3372 – יָרָא *yare'*, *yaw-ray'*; a primitive root; **to fear; morally, to revere; caus. to frighten:** — (Translated in King James Version as) affright, be (make) afraid, dread (-ful), (put in) fear(-ful, -fully, -ing), (be had in) reverence(-end), x see, terrible (act, -ness, thing).

Feast 1859 – ἑορτή *heorte*, *heh-or-tay'*; of uncertain affinity; **a festival:** — (Translated in King James Version as) feast, holyday.

Fellowship 2842 – κοινωνία *koinonia*, *koy-nohn-ee'-ah*; from 2844; **partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction:** — (Translated in King James Version as) (to) communicate(-ation), communion, (contri-)distribution, fellowship.

Female 5347 – נִקְבָּה *nqebah*, *nek-ay-baw'*; from 5344; **female (from the sexual form):**— (Translated in King James Version as) female.

Field 68 – ἄγρός *agros*, *ag-ros'*; from 71; a field (as a drive for cattle); genitive case, **the country; specially, a farm, i.e. hamlet:** — (Translated in King James Version as) country, farm, piece of ground, land.

Fields 2351 – חוּץ *chuwts*, *khoots*; or (shortened) חָץ *chuts*, *khoots*; (both forms feminine in the plural) from an unused root meaning **to sever;** properly, **separate by a wall, i.e. outside, outdoors:**— (Translated in King James Version as) abroad, field, forth, highway, more, out(-side, -ward), street, without.

Filled 4390 – מָלֵא *male'*, *maw-lay'*; or מָלֵא *malae* (Esth. 7:5), *maw-law'*; a primitive root, **to fill or (intransitively) be full of,** in a wide application (literally and figuratively):— (Translated in King James Version as) accomplish, confirm, + consecrate, be at an end, be expired, be fenced, fill, fulfil, (be, become, x draw, give in, go) full(-ly, -ly set, tale), (over-)flow, fulness, furnish, gather (selves, together), presume, replenish, satisfy, set, space, take a (hand-)full, + have wholly.

Find 2147– εὕρισκω *heurisko*, *hyoo-ris'-ko*, a prolonged form of a primary εὔρω *heuro*, *hyoo'-ro*, which (together with another cognate form) εὔρέω *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*

Finished 3615 – כָּלָה *kalah*, *kaw-law'*; a primitive root; **to end,** whether intransitive (**to cease, be finished, perish**) or transitived (to complete, prepare, consume):— (Translated in King James Version as) accomplish, cease, consume (away), determine, destroy (utterly), be (when ... were) done, (be an) end (of), expire, (cause to) fail, faint, finish, fulfil, x fully, x have, leave (off), long, bring to pass, wholly reap, make clean riddance, spend, quite take away, waste.

Fire 4442 – πῦρ *pur*, *poor*; a primary word; “fire” (literally or figuratively, *especially*, lightning): — (Translated in King James Version as) fiery, fire.

Firmament 7549 – רָקִיעַ *raqiya'*, *raw-kee'-ah*; from 7554; properly, *an expanse*, i.e. the firmament or (apparently) *visible arch* of the sky:— (Translated in King James Version as) firmament.

7554 – רָקַח *raqa'*, *raw-kah'*; a primitive root; *to pound the earth (as a sign of passion)*; by analogy *to expand (by hammering)*; by implication, *to overlay (with thin sheets of metal)*:— (Translated in King James Version as) beat, make broad, spread abroad (forth, over, out, into plates), stamp, stretch.

7549 – רָקִיעַ *raqiya'* translated in KJV **17x** – **firmament** (17x),

Arch – something that has a curved shape; bow, arc, bend

Firstborn 4416 – πρωτοτόκος *prototokos*, *pro-tot-ok'-os*; from 4413 and the alternate of 5088; first-born (usually as noun, literally or figuratively): — (Translated in King James Version as) firstborn(-born).

4413 – πρῶτος *protos*, *pro'-tos*; contracted superlative of 4253; *foremost (in time, place, order or importance)*: — (Translated in King James Version as) before, beginning, best, chief(-est), first (of all), former.

Flame 5395 – φλόξ *phlox*, *flox*; from a primary φλέγω *phlego* (to “flash” or “flame”); a blaze: — (Translated in King James Version as) flame(-ing).

Follow(eth) 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.

For 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).

For Ever 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).

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.

Formed 2342 – חוּל **chuwl**, khaal; or חִיַל **chiyl**, kheel; a primitive root; properly, **to twist or whirl (in a circular or spiral manner), i.e. (specifically) to dance, to writhe in pain (especially of parturition) or fear**; figuratively, **to wait, to pervert**:— (Translated in King James Version as) bear, (make to) bring forth, (make to) calve, dance, drive away, fall grievously (with pain), fear, form, great, grieve, (be) grievous, hope, look, make, be in pain, be much (sore) pained, rest, shake, shapen, (be) sorrow(-ful), stay, tarry, travail (with pain), tremble, trust, wait carefully (patiently), be wounded.

Forsaken 5800 – אָזַב ‘azab, aw-zab’; a primitive root; **to loosen, i.e. relinquish, permit, etc.**:— (Translated in King James Version as) commit self, fail, forsake, fortify, help, leave (destitute, off), refuse, x surely.

Forts 4694 – מְצוּרָה **mtsuwrah**, mets-oo-raw’; or מְצֻרָה **mtsurah**, mets-oo-raw’; feminine of 4692; a **hemming in, i.e. (objectively) a mound (of siege), or (subjectively) a rampart (of protection), (abstractly) fortification**:— (Translated in King James Version as) fenced (city, fort, munition, strong hold).

Found 4672 – מָצָא **matsa**, maw-tsaw’; a primitive root; properly, **to come forth to, i.e. appear or exist**; transitively, **to attain, i.e. find or acquire**; figuratively, **to occur, meet or be present**:— (Translated in King James Version as) + be able, befall, being, catch, x certainly, (cause to) come (on, to, to hand), deliver, be enough (cause to) find(-ing, occasion, out), get (hold upon), x have (here), be here, hit, be left, light (up-)on, meet (with), x occasion serve, (be) present, ready, speed, suffice, take hold on.

Foundation 2602 – καταβολή **katabole**, kat-ab-ol-ay’; from 2598; **a deposition, i.e. founding**; figuratively, **conception**: — (Translated in King James Version as) conceive, foundation.

Fountains 4599 – מַעְיָן *ma'yan, mah-yawn'*; or מַעְיָנו *ma ynow* (Psa. 114:8), *mah-yen-o'*; or (feminine) מַעְיָנָה *yanah, mah-yaw-naw'*; from 5869 (as a denominative **in the sense of a spring**); **a fountain** (also collectively), figuratively, **a source (of satisfaction)**:— (Translated in King James Version as) fountain, spring, well.

Fountains 5869 – עַיִן *'ayin, ah'-yin*; probably a primitive word; **an eye** (literally or figuratively); by analogy, **a fountain (as the eye of the landscape)**:— (Translated in King James Version as) affliction, outward appearance, + before, + think best, colour, conceit, + be content, countenance, + displeas(e), eye((-brow), (-d), -sight), face, + favour, fountain, furrow (from the margin), x him, + humble, knowledge, look, (+ well), x me, open(-ly), + (not) please, presence, + regard, resemblance, sight, x thee, x them, + think, x us, well, x you(-rselves).

Fruitful 6509 – פָּרָה *parah, paw-raw'*; a primitive root; **to bear fruit** (literally or figuratively):— (Translated in King James Version as) bear, bring forth (fruit), (be, cause to be, make) fruitful, grow, increase.

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, x 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.

Full 7646 – שָׂבַע *saba', saw-bah'*; or שָׂבַע *sabeay, saw-bay'-ah*; a primitive root; **to sate, i.e. fill to satisfaction** (literally or figuratively):— (Translated in King James Version as) have enough, fill (full, self, with), be (to the) full (of), have plenty of, be satiate, satisfy (with), suffice, be weary of.

G/

Garments 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.

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).

Gather(ed) 4816 – συλλέγω *sullego, sool-leg'-o*; from 4862 and 3004 in its original sense; **to collect**:— (Translated in King James Version as) gather (together, up).

Generation 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.

Generations 1755 – דור *dowr*, *dore*; or (shortened) דר *dor*, *dore*; from 1752; properly, a revolution of time, i.e. an age or generation; also a dwelling: — (Translated in King James Version as) age, x evermore, generation, (n-) ever, posterity.

Generations 8435 – תולדה *towldah*, *to-led-aw'*; or תלדה *toldah*, *to-led-aw'*; from 3205; (plural only) descent, i.e. family; (figuratively) history: — (Translated in King James Version as) birth, generations.

Ghost 4151 – πνεῦμα *pneuma*, *pnnyoo'-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.

Giants 5303 – גפיל *nphiyl*, *nef-eel'*; or גפיל *nphil*, *nef-eel'*; from 5307; properly, a feller, i.e. a bully or tyrant:— (Translated in King James Version as) giant.

5307 – נפל *naphal*, *naw-fal'*; a primitive root; to fall, in a great variety of applications (intransitive or causative, literal or figurative):— (Translated in King James Version as) be accepted, cast (down, self, (lots), out), cease, die, divide (by lot), (let) fail, (cause to, let, make, ready to) fall (away, down, -en, -ing), fell(-ing), fugitive, have (inheritance), inferior, be judged (by mistake for 6419), lay (along), (cause to) lie down, light (down), be (x hast) lost, lying, overthrow, overwhelm, perish, present(-ed, -ing), (make to) rot, slay, smite out, x surely, throw down.

Gift 1431 – δωρεά *dorea*, *do-reh-ah'*; from 1435; a gratuity: — (Translated in King James Version as) gift.

Gift 1435 – δῶρον *doron*, *do'-ron*; a present; specially, a sacrifice: — (Translated in King James Version as) gift, offering.

Gratuity - something given, over and above compensation due for service

Gift 4991 – מַתָּת *mattath*, *mat-tawth'*; feminine of 4976 abbreviated form; a present:— (Translated in King James Version as) gift.

Girded 247 – אָזַר *'azar*, *aw-zar'*; a primitive root; to belt: — (Translated in King James Version as) bind (compass) about, gird (up, with).

Giver of usury 5378 – נָשָׂא *nasha'*, *naw-shaw'*; a primitive root (perhaps identical with 5377, through the idea of imposition); to lend on interest; by implication, to dun for debt:— (Translated in King James Version as) x debt, exact, giver of usury.

5377— נָשָׂא *nasha'*, *naw-shaw'*; a primitive root; **to lead astray, i.e. (mentally) to delude, or (morally) to seduce**:— (Translated in King James Version as) beguile, deceive, x greatly, x utterly.

Gladness 2304 — הִדְדָּה *chedvah*, *khed-vaw'*; from 2302; **rejoicing**:— (Translated in King James Version as) gladness, joy.

Glorified, Glorify 1392 — δοξάζω *doxazo*, *dox-ad'-zo*; from 1391; **to render (or esteem) glorious** (in a wide application): — (Translated in King James Version as) (make) glorify(-ious), full of (have) glory, honour, magnify.

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.

Thayer's Greek Lexicon 1392 — (partial information) —

1. *to think, suppose, be of opinion,*
2. *on to praise, extol, magnify, celebrate:*
3. *to honor, do honor to, hold in honor:*
4. *to make glorious, adorn with lustre, clothe with splendor; a. to impart glory to something, render it excellent: b. to make renowned, render illustrious, i.e. to cause the dignity and worth of some person or thing to become manifest and acknowledged: c. to exalt to a glorious rank or condition...*

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 1926 – הָדָר *hadar*, *haw-dawr'*; from 1921; **magnificence, i.e. ornament or splendor**: — (Translated in King James Version as) beauty, comeliness, excellency, glorious, glory, goodly, honour, majesty.

1921 – הָדָר *hadar*, *haw-dar'*; a primitive root; **to swell up** (literally or figuratively, active or passive); by implication, **to favor or honour, be high or proud**:— (Translated in King James Version as) countenance, crooked place, glorious, honour, put forth.

Glory 1935 – הוֹד *howd*, *hode*; from an unused root; **grandeur (i.e. an imposing form and appearance)**:— (Translated in King James Version as) beauty, comeliness, excellency, glorious, glory, goodly, honour, majesty.

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

Gnashing 1030 – βρυγμός *brugmos*, *broog-mos'*; from 1031; **a grating (of the teeth)**: — (Translated in King James Version as) gnashing.

1031 – βρῦχω *brucho*, *broo'-kho*; a primary verb; **to grate the teeth (in pain or rage)**: — (Translated in King James Version as) gnash.

God 410 – אֱלֹהִים *elohim*, *ale*; shortened from 352; **strength**; as adjective, **mighty; especially the Almighty (but used also of any deity)**:— (Translated in King James Version as) God (god), x goodly, x great, idol, might(-y one), power, strong.

352 – אַיִל *ayil*, *ah'-yil*; from the same as 193; properly, **strength**; hence, **anything strong; specifically a chief (politically); also a ram (from his strength); a pilaster (as a strong support); an oak or other strong tree**:— (Translated in King James Version as) God (god), x goodly, x great, idol, might(-y one), power, strong. mighty (man), lintel, oak, post, ram, tree.

410 – אֱלֹהִים *elohim* translated in KJV **245x** – **God** (213x), **god** (16x), **power** (4x), **mighty** (5x), **goodly** (1x), **great** (1x), **idols** (1x), **Immanuel** (with H6005) (2x), **might** (1x), **strong** (1x)

Deity – a divine being; god, goddess; idol

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 – אֱלֹהִים **elowahh**, *el-o'-ah*; rarely (shortened) אֱלֹהִים **eloahh**, *el-o'-ah* } probably prolonged (*emphat.*) from 410; a deity or the Deity:— (Translated in King James Version as) *God, god.*

430 – אֱלֹהִים **elohiym** translated in KJV **2606x** – **God** (2346x), **god** (244x), **judge** (5x), **GOD** (1x), **goddess** (2x), **great** (2x), **mighty** (2x), **angels** (1x), **exceeding** (1x), **Godward** (with H4136) (1x), **godly** (1x)

Deity – a divine being; god, goddess; idol

God 433 – אֱלֹהִים **elowahh**, *el-o'-ah*; rarely (shortened) אֱלֹהִים **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).

2316 – θεός **theos** translated in KJV **1343x** – **God** (1320x), **god** (13x), **godly** (3x), **Godward** (with H4214) (2x), **miscellaneous** (5x)

Deity – a divine being; god, goddess; idol

GOD (LORD) 3068 – יְהוָה **Yhwh**, *yeh-ho-vaw'*; from 1961; (the) self-Existent or Eternal; 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, x altogether, be(-come), accomplished, committed, like), break, cause, come (to pass), do, faint, fall, follow, happen, x have, last, pertain, quit (one-) self, require, x use

3068 – יְהוָה **Yhwh** translated in KJV **6,519x** – **LORD** (6,510x), **GOD** (4x), **JEHOVAH** (4x), **variant** (1x).

GOD 3069 – יְהוִה **Yhwh**; Y^hhōvih, *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 – אָדוֹן **adown**, *aw-done'*; or (shortened) אָדוֹן **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-.”

3069 – אֱלֹהִים **Yhwh** translated in KJV **305x** – **GOD** (304x), **LORD** (1x)

Godhead 2305 – θεϊότης **theiotes**, *thi-ot'-ace*; from **2304**; **divinity** (abstractly): — (Translated in King James Version as) godhead.

2304 – θεῖος **theios**, *thi'-os*; from **2316**; **godlike** (neuter as noun, **divinity**): — (Translated in King James Version as) divine, godhead.

2316 – θεός **theos**, *thē'-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

Godly 2153 – εὐσεβῶς **eusebos**, *yoo-seb-ocē'*; adverb from **2152**; **piously**: — (Translated in King James Version as) godly

2152 – εὐσεβής **eusebes**, *yoo-seb-ace'*; from 2095 and 4576; **well-reverent, i.e. pious**: — (Translated in King James Version as) devout, godly.

Good 2570 – καλός **kalos**, *kal-os'*; of uncertain affinity; properly, **beautiful, but chiefly** (figuratively) **good (literally or morally), i.e. valuable or virtuous (for appearance or use, and thus distinguished from 18, which is properly intrinsic)**: — (Translated in King James Version as) x better, fair, good(-ly), honest, meet, well, worthy.

Good 2896 – טוֹב **towb**, *tobe*; from 2895; **good** (as an adjective) **in the widest sense**; used likewise as a noun, both in the masculine and the feminine, the singular and the plural (**good, a good or good thing, a good man or woman; the good, goods or good things, good men or women**), also as an adverb (**well**):— (Translated in King James Version as) beautiful, best, better, bountiful, cheerful, at ease, x fair (word), (be in) favour, fine, glad, good (deed, -lier, -liest, -ly, -ness, -s), graciously, joyful, kindly, kindness, liketh (best), loving, merry, x most, pleasant, + pleaseth, pleasure, precious, prosperity, ready, sweet, wealth, welfare, (be) well ((-favoured)).

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 2580 – חַן *chen*, *khane*; from 2603; **graciousness**, i.e. subjective (**kindness, favor**) or objective (**beauty**):— (Translated in King James Version as) favour, grace(-ious), pleasant, precious, (well-)favoured.

2603 – חָנַן *chanan*, *khaw-nan'*; a primitive root (compare 2583); properly, **to bend or stoop in kindness to an inferior; to favor, bestow**; causatively **to implore** (i.e. **move to favor by petition**):— (Translated in King James Version as) beseech, x fair, (be, find, shew) favour(-able), be (deal, give, grant (gracious(-ly), intreat, (be) merciful, have (shew) mercy (on, upon), have pity upon, pray, make supplication, x very.

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*:

Grave 7585 – שׁוֹלַיִם *sh'owl*, *sheh-ole'*; or שׁוֹלַיִם *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

Graveth 2710 – חָקַק *chaqaq*, *khaw-kak'*; a primitive root; properly, **to hack, i.e. engrave** (Judges 5:14, **to be a scribe simply**); by implication, **to enact (laws being cut in stone or metal tablets in primitive times) or (gen.) prescribe**:— (Translated in King James Version as) appoint, decree, governor, grave, lawgiver, note, pourtray, print, set.

Great 7227– רַב *rab*, *rab*; by contracted from 7231; **abundant (in quantity, size, age, number, rank, quality)**:— (Translated in King James Version as) (in) abound(-undance, -ant, -antly), captain, elder, enough, exceedingly, full, great(-ly, man, one), increase, long (enough, (time)), (do, have) many(-ifold, things, a time), ((ship-))master, mighty, more, (too, very) much, multiply(-tude), officer, often(-times), plenteous, populous, prince, process (of time), suffice(-lent).

Great price 4185 – πολυτελής *poluteles*, *pol-oo-tel-ace'*; from 4183 and 5056; **extremely expensive**: — (Translated in King James Version as) costly, very precious, of great price.

Grieved 6087 – עֲצַב *'atsab, aw-tsab'*; a primitive root; properly, **to carve, i.e. fabricate or fashion**; hence (in a bad sense) **to worry, pain or anger**:— (Translated in King James Version as) displease, grieve, hurt, make, be sorry, vex, worship, wrest.

Ground 776 – עָרַץ *'erets, eh'-rets*; from an unused root probably meaning **to be firm**; the earth (at large, or partitively a land):— (Translated in King James Version as) x common, country, earth, field, ground, land, x nations, way, + wilderness, world.

H/

Habitation 4908 – מִשְׁכָּן *mishkan, mish-kawn'*; from 7931; **a residence (including a shepherd's hut, the lair of animals, figuratively, the grave; also the Temple); specifically, the Tabernacle (properly, its wooden walls)**:— (Translated in King James Version as) dwelleth, dwelling (place), habitation, tabernacle, tent.

Harmless 185 – ἀκέραιος *akeraios, ak-er'-ah-yos*; from 1 (as a negative particle) and a presumed derivative of 2767; **unmixed, i.e. (figuratively) innocent**: — (Translated in King James Version as) harmless, simple.

Harvest 2326 – θερισμός *therismos, ther-is-mos'*; from 2325; **reaping, i.e. the crop**: — (Translated in King James Version as) harvest.

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).

Heal 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.

Hear 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*:

Heart 2588 – καρδία *kardia*, *kar-dee'-ah*; prolonged from a primary κάρ *kar* (Latin *cor*, "heart"); the heart, i.e. (figuratively) **the thoughts or feelings (mind)**; also (by analogy) **the middle**: — (Translated in King James Version as) (+ broken-)heart(-ed).

Thayer's Greek Lexicon 2588 (partial information) –

- properly, that organ in the animal body which is the center of the circulation of the blood, and hence, was regarded as the seat of physical life: Hence,
- universally, *kardia* denotes the seat and center of all physical and spiritual life; and a. *the vigor and sense of physical life*, b. *the center and seat of spiritual life, the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors (so in English heart, inner man, etc.);...*

Hearted 3820 – לב *leb*, *labe*; a form of 3824; **the heart**; also used (figuratively) **very widely for the feelings, the will and even the intellect**; likewise for the centre of anything:— (Translated in King James Version as) + care for, comfortably, consent, x considered, courag(-eous), friend(-ly), ((broken-), (hard-), (merry-), (stiff-), (stout-), double) heart((-ed)), x heed, x I, kindly, midst, mind(-ed), x regard((-ed)), x themselves, x unawares, understanding, x well, willingly, wisdom.

Hearts failing 674 – ἀποψύχω *apopsucho*, *ap-ops-oo'-kho*; from 575 and 5594; **to breathe out, i.e. faint**: — (Translated in King James Version as) hearts failing.

Heathen 1471 – גוי *gowy*, *go'-ee*; rarely (shortened) גוי *goy*, *go'-ee*; apparently from the same root as 1465 (in the sense of massing); **a foreign nation**; hence, **a Gentile**; also (figuratively) **a troop of animals, or a flight of locusts**: — (Translated in King James Version as) Gentile, heathen, nation, people.

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 King James Version as) air, heaven(-ly), sky.

Heaven(s) 8064 – שָׁמַיִם *shamayim*, *shaw-mah'-yim*; dual of an unused singular שָׁמַיִם *shameh*, *shaw-meh'*; from an unused root meaning **to be lofty**; **the sky (as aloft; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve)**:— (Translated in King James Version as) air, x astrologer, heaven(-s).

- The visible arch refers to the firmament.

8064 – שָׁמַיִם *shamayim* translated in KJV **420x** – **heaven** (398x), air (21x), astrologers (with {H1895}) (1x)

Arch – something that has a curved shape; bow, arc, bend

For more information on **Heaven 8064** – שָׁמַיִם **shamayim** click link to [Blue Letter Bible](#)

Heaven(s) 8065 – שָׁמַיִן **shamayin**, *shaw-mah'-yin*; (Aramaic) corresponding to **8064**:— (Translated in King James Version as) heaven

Heavenly 2032 – ἐπουράνιος **epouranios** *ep-oo-ran'-ee-os*; from **1909** and **3772**; **above the sky**:— (Translated in the King James Version as) celestial, (in) heaven(-ly), high.

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.

Heaviness 8386 – תַּאֲנִיָּה **ta'aniyah**, *tah-an-ee-yaw'*; from **578**; **lamentation**:— (Translated in King James Version as) heaviness, mourning.

578 – אָנָה **'anah**, *aw-naw'*; a primitive root; **to groan**:— (Translated in King James Version as) lament, mourn.

Height 7218 – רוֹשׁ **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.

Heir 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.

Hell 7585 – שְׂאוּל **sh'owl**, *sheh-ole'*; or שְׂאוּל **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

Herb 6212 – עֵשֶׂב **'eseb**, *eh'seb*; from an unused root meaning **to glisten (or be green)**; **grass (or any tender shoot)**:— (Translated in King James Version as) grass, herb.

Hidden 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).

High 376 – אִישׁ *'iysh, eesh*; contracted for 582 (or perhaps rather from an unused root meaning to be extant); **a man as an individual or a male person**; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation):— (Translated in King James Version as) also, another, any (man), a certain, + champion, consent, each, every (one), fellow, (foot-, husband-)man, (good-, great, mighty) man, he, high (degree), him (that is), husband, man(-kind), + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy.

High 2032 – ἐπουράνιος *epouranios ep-oo-ran'-ee-os*; from 1909 and 3772; **above the sky**:— (Translated in the King James Version as) celestial, (in) heaven(-ly), high.

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.

Highest 5310 – ὑψιστος *hupsistos, hoop'-sis-tos*; superlative from the base of 5311; **highest, i.e. (masculine singular) the Supreme (God), or (neuter plural) the heavens**:— (Translated in King James Version as) most high, highest.

Highest part 7218 – ראשׁ *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.

Hire 868 – אֶתְנַן *'ethnan, eth-nan'*; the same as 866; **a gift (as the price of harlotry or idolatry)**:— (Translated in King James Version as) hire, reward.

Holiness 3742 – ὁσιότης *hosiotēs, hos-ee-ot'-ace*; from 3741; **piety**:— (Translated in King James Version as) holiness.

3741 – ὁσιος *hosios, hos'-ee-os*; of uncertain affinity; properly, **right** (by intrinsic or divine character); thus distinguished from 1342, which refers rather to human statutes and relations; from 2413, which denotes formal consecration; and from 40, which relates to purity from defilement), i.e. hallowed (pious, sacred, sure):— (Translated in King James Version as) holy, mercy, shalt be. 342

Holiness 6944 – קֹדֶשׁ *qodesh, ko'-desh*; from 6942; **a sacred place or thing**; rarely abstract, **sanctity**:— (Translated in King James Version as) consecrated (thing), dedicated (thing), hallowed (thing), holiness, (x most) holy (x day, portion, thing), saint, sanctuary.

6942 – קָדַשׁ *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 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

Holy 6944 – קֹדֶשׁ *qodesh*, *ko'-desh*; from 6942; **a sacred place or thing**; rarely abstract, **sanctity**: — (Translated in King James Version as) consecrated (thing), dedicated (thing), hallowed (thing), holiness, (x most) holy (x day, portion, thing), saint, sanctuary.

6942 – קָדַשׁ *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.

Honour 1926 – הָדָר *hadar*, *haw-dawr'*; from 1921; **magnificence, i.e. ornament or splendor**: — (Translated in King James Version as) beauty, comeliness, excellency, glorious, glory, goodly, honour, majesty.

1921 – הָדַר *hadar*, *haw-dar'*; a primitive root; **to swell up** (literally or figuratively, active or passive); by implication, **to favor or honour, be high or proud**:— (Translated in King James Version as) countenance, crooked place, glorious, honour, put forth.

Hope 1680 – ἐλπίς *elpis*, *el-pece'*; from a primary ἔλπω *elpo* (**to anticipate, usually with pleasure**); **expectation** (abstractly or concretely) **or confidence**: — (Translated in King James Version as) faith, hope.

Horn 2768 – κέρας *keras*, *ker'-as*; from a primary κάρ *kar* (**the hair of the head**); **a horn** (literally or figuratively): — (Translated in King James Version as) horn

Host(s) 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 1004 – בַּיִת *bayith*, *bah'-yith*; probably from 1129 abbreviated; **a house** (in the greatest variation of applications, **especially family, etc.**):— (Translated in King James Version as) court, daughter, door, + dungeon, family, + forth of, x great as would contain, hangings, home(born), (winter) house(-hold), inside(-ward), palace, place, + prison, + steward, + tablet, temple, web, + within(-out).

I/

Idols 457 – אֵלִיל *'eliyl*, *el-eel*; apparently from 408; **good for nothing**, by anal. **vain or vanity; specifically an idol**:— (Translated in King James Version as) idol, no value, thing of nought.

Image 6754 – תְּצַלֵּם *tselem*, *tseh'-lem*; from an unused root meaning **to shade**; **a phantom, i.e. (figuratively) illusion, resemblance; hence, a representative figure, especially an idol**:— (Translated in King James Version as) image, vain shew.

Imagination 3336 – יָצַר *yetser*, *yay'-tser*; from 3335; **a form**; figuratively, **conception (i.e. purpose)**:— (Translated in King James Version as) frame, thing framed, imagination, mind, work.

3335 – יָצַר *yatsar*, *yaw-tsar*; probably identical with 3334 (**through the squeezing into shape**); ((compare 3331)); **to mould into a form; especially as a potter**; figuratively, **to determine (i.e. form a resolution)**:— (Translated in King James Version as) x earthen, fashion, form, frame, make(-r), potter, purpose.

Impossible 102 – ἀδύνατος *adunatos*, *ad-oo'-nat-os*; from 1 (as a negative particle) and 1415; **unable, i.e. weak** (literally or figuratively); passively, **impossible**:— (Translated in King James Version as) could not do, impossible, impotent, not possible, weak.

In 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).

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 divers manners 4187 – πολυτρόπως *polutropos, pol-oot-rop'-oce*; adverb from a compound of 4183 and 5158; in many ways, i.e. variously as to method or form:— (Translated in King James Version as) in divers manners.

Incline 5186 – נָטָה *natah, naw-taw'*; a primitive root; to stretch or spread out; by implication, to bend away (including moral deflection); used in a great variety of application (as follows):— (Translated in King James Version as) + afternoon, apply, bow (down, -ing), carry aside, decline, deliver, extend, go down, be gone, incline, intend, lay, let down, offer, outstretched, overthrown, pervert, pitch, prolong, put away, shew, spread (out), stretch (forth, out), take (aside), turn (aside, away), wrest, cause to yield

Indignation 2195 – זָעַם *za'am, zah'-am*; from 2194; strictly froth at the mouth, i.e. (figuratively) fury (especially of God's displeasure with sin):—angry, indignation, rage.

Inhabitant 3427 – יָשַׁב *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.

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

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.

J/

Jesus 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.

Joy 5479 – χαρά *chara*, *khar-ah'*; from 5463; **cheerfulness, i.e. calm delight**: — (Translated in King James Version as) gladness, x greatly, (x be exceeding) joy(-ful, -fully, -fulness, -ous).

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.

Judge, Judged 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*

Judge, Judgest, Judgeth 8199 – שָׁפַט *shaphat*, *shaw-fat'*; a primitive root; **to judge, i.e. pronounce sentence (for or against)**; by implication, **to vindicate or punish**; by extension, **to govern**; passively,

to litigate (literally or figuratively):— (Translated in King James Version as) + avenge, x that condemn, contend, defend, execute (judgment), (be a) judge(-ment), x needs, plead, reason, rule.

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.

Judgment 4941 – מִשְׁפָּט *mishpat*, *mish-pawt'*; from 8199; properly, a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (**human or (participant's) divine law, individual or collective**), including the act, the place, the suit, the crime, and the penalty; abstractly, **justice, including a participant's right or privilege (statutory or customary), or even a style**:— (Translated in King James Version as) + adversary, ceremony, charge, x crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just(-ice, -ly), (manner of) law(-ful), manner, measure, (due) order, ordinance, right, sentence, usest, x worthy, + wrong

Just 6662 – צַדִּיק *tsaddiyq*, *tsad-deek'*; from 6663; **just**: — (Translated in King James Version as) just, lawful, righteous (man).

6663 – צָדַק *tsadaq*, *tsaw-dak'*; a primitive root; **to be (causatively, make) right (in a moral or forensic sense)**:— (Translated in King James Version as) cleanse, clear self, (be, do) just(-ice, -ify, -ify self), (be turn to) righteous(-ness).

K/

Keep, Keepeth, Kept 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.

Keeper 8104 – שָׁמַר *shamar*, *shaw-mar'*; a primitive root; properly, **to hedge about (as with thorns), i.e. guard**; generally, **to protect, attend to, etc.**:— (Translated in King James Version as) beware, be circumspect, take heed (to self), keep(-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch(-man).

Kill 5362 – נָקַף *naqaph*, *naw-kaf'*; a primitive root; **to strike with more or less violence (beat, fell, corrode)**; by implication (**of attack**) **to knock together, i.e. surround or circulate**:— (Translated in King James Version as) compass (about, -ing), cut down, destroy, go round (about), inclose, round.

Kind 4327 – מִינִי *miyn*, *meen*; from an unused root meaning **to portion out; a sort, i.e. species**:— (Translated in King James Version as) kind.

King(s) 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

King(s) 4428 – מֶלֶךְ **melek**, *meh'-lek*; from 4427; a king:— (Translated in King James Version as) king, 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.

Kingdom(s) 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.

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 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.

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Laid down, lay down 5087 – τίθημι *tithemi*, *tith'-ay-mee*, a prolonged form of a primary θέω *theo*, *thēh'-o*; (which is used only as alternate in certain tenses) **to place** (in the widest application, literally and figuratively; properly, **in a passive or horizontal posture**, and thus different from 2476, which properly denotes an upright and active position, while 2749 is properly reflexive and utterly prostrate): — (Translated in King James Version as) + advise, appoint, bow, commit, conceive, give, x kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

Thayer's Greek Lexicon 5087 (partial information) –

to set, put, place, i.e., a. to place or lay: b. to put down, lay down; i.e. α. to bend downward: to lay off or aside, to wear or carry no longer:

to make to make (or set) for oneself or for one's use:, to appoint one to (destine one to be) anything, to appoint for one's use:; to appoint with oneself or in one's mind:

to set, fix, establish a. to set forth b. to establish, ordain,

Land 776 – ארץ *'erets*, *eh'-rets*; from an unused root probably meaning **to be firm; the earth (at large, or partitively a land)**:— (Translated in King James Version as) x common, country, earth, field, ground, land, x nations, way, + wilderness, world.

Languish(eth) 535 – אמל *'amal*, *aw-mal'*; a primitive root; **to droop**; by implication **to be sick, to mourn**:— (Translated in King James Version as) languish, be weak, wax feeble.

Lay siege 6696 – צור *tsuwr*, *tsoor*; a primitive root; **to cramp, i.e. confine** (in many applications, literally and figuratively, formative or hostile):— (Translated in King James Version as) adversary, assault, beset, besiege, bind (up), cast, distress, fashion, fortify, inclose, lay siege, put up in bags.

Leave 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.

Lieth 7257 – רבץ *rabats*, *raw-bats'*; a primitive root; **to crouch (on all four legs folded, like a recumbent animal)**; be implication, **to recline, repose, brood, lurk, imbed**:— (Translated in King James Version as) crouch (down), fall down, make a fold, lay, (cause to, make to) lie (down), make to rest, sit.

Life 2416 – חַי *chay*, *kah'-ee*; from 2421; **alive**; hence, **raw (flesh); fresh (plant, water, year), strong**; also (as noun, especially in the feminine singular and masculine plural) **life (or living thing)**, whether literally or figuratively:— (Translated in King James Version as) + age, alive, appetite, (wild) beast, company, congregation, life(-time), live(-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop.

Light 5457 – φῶς *phos*, *foce*; from an obsolete φάω *phao* (to shine or make manifest, especially by rays; compare 5316, 5346); **luminousness** (in the widest application, natural or artificial, abstract or concrete, literal or figurative): — (Translated in King James Version as) fire, light.

Light(s) 5458 – φωστήρ *phoster*, *foce-tare'*; from 5457; **an illuminator**, i.e. (concretely) a luminary, or (abstractly) **brilliancy**: — (Translated in King James Version as) light.

Lighteth 5461 – φωτίζω *photizo*, *fo-tid'-zo*; from 5457; **to shed rays**, i.e. **to shine** or (transitively) **to brighten up** (literally or figuratively): — (Translated in King James Version as) enlighten, illuminate, (bring to, give) light, make to see.

Like 1819 – ηἴδω *damah*, *daw-maw'*; a primitive root; **to compare**; by implication, **to resemble**, **liken**, **consider**:— (Translated in King James Version as) compare, devise, (be) like(-n), mean, think, use similitudes.

Like 3664 – ὅμοιος *homoios*, *hom'-oy-os*; from the base of 3674; **similar** (in appearance or character): — (Translated in King James Version as) like, + manner.

Like precious_2472 – ἰσότιμος *isotimos*, *ee-sot'-ee-mos*; from 2470 and 5092; **of equal value or honor**: — (Translated in King James Version as) like precious.

Likeness 1823 – ὁμοιωθῆναι *dmuwth*, *dem-ooth'*; from 1819; **resemblance**; concretely, **model**, **shape**; adverbially, **like**:— (Translated in King James Version as) fashion, like (-ness, as), manner, similitude.

Likeness 8544 – ἡμιμοιωθῆναι *tmuwnah*, *tem-oo-naw'*; or ἡμιμοιωθῆναι *tmunah*, *tem-oo-naw'*; from 4327; **something portioned** (i.e. fashioned) **out, as a shape**, i.e. (indefinitely) **phantom**, or (specifically) **embodiment**, or (figuratively) **manifestation (of favor)**:— (Translated in King James Version as) image, likeness, similitude.

Little Faith 3640 – ὀλιγόπιστος *oligopistos*, *ol-ig-op'-is-tos*; from 3641 and 4102; **incredulous**, i.e. **lacking confidence (in Christ)**: — (Translated in King James Version as) of little faith.

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.

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

[Thayer's Greek Lexicon](#) **3640** – (partial information) – *of little faith, trusting too little*

Incredulous – reluctant or unwilling to believe; skeptical

Live 2421 – **חַיָּה** *chayah*, *khaw-yaw'*; a primitive root (compare 2331, 2421); **to live**, whether literally or figuratively; causatively, **to revive**:— (Translated in King James Version as) keep (leave, make) alive, x certainly, give (promise) life, (let, suffer to) live, nourish up, preserve (alive), quicken, recover, repair, restore (to life), revive, (x God) save (alive, life, lives), x surely, be whole.

Living 2416 – **חַיָּה**, *khah'-ee*; from 2421; **alive**; hence, **raw (flesh)**; **fresh (plant, water, year)**, **strong**; also (as noun, especially in the feminine singular and masculine plural) **life (or living thing)**, whether literally or figuratively:— (Translated in King James Version as) + age, alive, appetite, (wild) beast, company, congregation, life(-time), live(-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop.

Living thing 2416 – **חַיָּה**, *khah'-ee*; from 2421; **alive**; hence, **raw (flesh)**; **fresh (plant, water, year)**, **strong**; also (as noun, especially in the feminine singular and masculine plural) **life (or living thing)**, whether literally or figuratively:— (Translated in King James Version as) + age, alive, appetite, (wild) beast, company, congregation, life(-time), live(-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop.

Looking after 4329 – **προσδοκία** *prosdokia*, *pros-dok-ee'-ah*; from 4328; **apprehension (of evil)**; **by implication, infliction anticipated**:— (Translated in King James Version as) (be in) expectation, looking after.

4328 – **προσδοκάω** *prosdokao*, *pros-dok-ah'-o*; from 4314 and **δοκεύω** *dokeuo* (**to watch**); **to anticipate (in thought, hope or fear)**; by implication, **to await**:— (Translated in King James Version as) (be in) expect(-ation), look (for), when looked, tarry, wait for.

Lord, Lord's 113 – **אֲדֹנָי** *'adown*, *aw-done'*; or (shortened) **אֲדֹן** *'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'*; an 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) **אֲדֹן** *'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 1203 – **δеспότης** *despotēs*, *des-pot'-ace*; perhaps from 1210 and **πόσις** *posis* (**a husband**); **an absolute ruler (“despot”)**:— (Translated in King James Version as) Lord, master.

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.

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

LORD (GOD) 3068 – יהוה Yhwh, yeh-ho-vaw'; from 1961; **(the) self-Existent or Eternal; name of God.**:— (Translated in King James Version as) Jehovah, the Lord.

1961 – היה 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

3068 – יהוה Yhwh translated in KJV **6,519x** – **LORD** (6,510x), **GOD** (4x), **JEHOVAH** (4x), **variant** (1x).

Lord 7229 – רַב rab, rab; (Aramaic) corresponding to 7227:— (Translated in King James Version as) captain, chief, great, lord, master, stout.

7227– רַב rab, rab; by contracted from 7231; **abundant (in quantity, size, age, number, rank, quality)**:— (Translated in King James Version as) (in) abound(-undance, -ant, -antly), captain, elder, enough, exceedingly, full, great(-ly, man, one), increase, long (enough, (time)), (do, have) many(-ifold, things, a time), ((ship-))master, mighty, more, (too, very) much, multiply(-tude), officer, often(-times), plenteous, populous, prince, process (of time), suffice(-lent).

Lord's 2960 – κυριακός kuriakos, koo-ree-ak-os'; from 2962; **belonging to the Lord (Jehovah or Jesus)**: — (Translated in King James Version as) Lord's.

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.

Love(d), Lovedst, Loveth 25 – 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).

Love 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.

Love, 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.

Low 120 – ἄדם *adam*, *aw-dawm'*; from 119; **ruddy i.e. a human being (an individual or the species, mankind, etc.):**— (Translated in King James Version as) x another, + hypocrite, + common sort, x low, man (mean, of low degree), person.

119 – ἄדם *adam*, *aw-dam'*; **to show blood (in the face), i.e. flush or turn rosy:**— (Translated in King James Version as) be (dyed, made) red (ruddy).

Lucifer 1966 – הֵיִלֵּל *heylel*, *hay-lale'*; from 1984 **(in the sense of brightness); the morning-star:**— (Translated in King James Version as) lucifer.

1984 – הָלַל *halal*, *haw-lal'*; a primitive root; **to be clear (orig. of sound, but usually of color); to shine; hence, to make a show, to boast; and thus to be (clamorously) foolish; to rave;** causatively, **to celebrate; also to stultify:**— (Translated in King James Version as) (make) boast (self), celebrate, commend, (deal, make), fool(-ish, -ly), glory, give (light), be (make, feign self) mad (against), give in marriage, (sing, be worthy of) praise, rage, renowned, shine.

Stultify - to cause or feel dull, numb, and stupid; to make, or cause to appear, foolish or ridiculous.

Lust(s) 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, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Made 5648 – עָבַד 'abad, ab-bad'; (Aramaic) corresponding to 5647; **to do, make, prepare, keep, etc.**:— (Translated in King James Version as) x cut, do, execute, go on, make, move, work.

Made, Make, Maketh 6213 – עָשָׂה 'asah, aw-saw'; a primitive root; **to do or make**, in the broadest sense and widest application (as follows):— (Translated in King James Version as) accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, x certainly, have the charge of, commit, deal (with), deck, + displease, do, (ready) dress(-ed), (put in) execute(-ion), exercise, fashion, + feast, (fight-)ing man, + finish, fit, fly, follow, fulfill, furnish, gather, get, go about, govern, grant, great, + hinder, hold ((a feast)), x indeed, + be industrious, + journey, keep, labour, maintain, make, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, practise, prepare, procure, provide, put, requite, x sacrifice, serve, set, shew, x sin, spend, x surely, take, x thoroughly, trim, x very, + vex, be (warr-)ior, work(-man), yield, use.

Made Manifest 5319 – φανερώω 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).

Majesty 1348 – תָּאָה גֵּ' ge'uwth, gay-ooth'; from 1342; the same as 1346:— (Translated in King James Version as) excellent things, lifting up, majesty, pride, proudly, raging.

1342 – גָּאָה ga'ah, gaw-aw'; a primitive root; **to mount up**; hence, **in general, to rise**, (figuratively) **be majestic**: — (Translated in King James Version as) gloriously, grow up, increase, be risen, triumph.

1346 – גָּאָה גֵּ' ga'avah, gah-av-aw'; from 1342; **arrogance or majesty**; by implication, (concretely) **ornament**: — (Translated in King James Version as) excellency, haughtiness, highness, pride, proudly, swelling.

Male 2145 – זָכָר zakar, zaw-kawr'; from 2142; properly, **remembered, i.e. a male (of man or animals, as being the most noteworthy sex)**:— (Translated in King James Version as) x him, male, man(child, -kind).

Man 120 – אָדָם adam, aw-dawm'; from 119; **ruddy i.e. a human being (an individual or the species, mankind, etc.)**:— (Translated in King James Version as) x another, + hypocrite, + common sort, x low, man (mean, of low degree), person.

119 – אָדָם adam, aw-dam'; **to show blood (in the face), i.e. flush or turn rosy**:— (Translated in King James Version as) be (dyed, made) red (ruddy).

Man 376 – אִישׁ 'iysh, eesh; contracted for 582 (or perhaps rather from an unused root meaning to be extant); **a man as an individual or a male person**; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation):— (Translated in King James Version
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as) also, another, any (man), a certain, + champion, consent, each, every (one), fellow, (foot-, husband-)man, (good-, great, mighty) man, he, high (degree), him (that is), husband, man(-kind), + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy.

Man, Men 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**): — f(Translated in King James Version as) fellow, husband, man, sir.

Manifest 1718 – **ἐμφανίζω emphanizo**, *em-fan-id'-zo*; from 1717; **to exhibit (in person) or disclose (by words)**: — (Translated in King James Version as) appear, declare (plainly), inform, (will) manifest, shew, signify.

Manna 3131 – **μάννα manna**, *man'-nah*; of Hebrew origin (**H4478**); **manna (i.e. man), an edible gum**: — (Translated in King James Version as) manna.

H4478 – **מָן man**, *mawn*; from 4100; **literally, a whatness (so to speak), i.e. manna (so called from the question about it)**:— (Translated in King James Version as) manna.

Marvel 2296 – **θαυμάζω thaumazo**, *thou-mad'-zo*; from 2295; **to wonder**; by implication, **to admire**: — (Translated in King James Version as) admire, have in admiration, marvel, wonder.

Marvellous 2298 – **θαυμαστός thaumastos**, *thow-mas-tos'*; from **2296**; **wondered at, i.e. (by implication) wonderful**: — (Translated in King James Version as) marvel(-lous).

2296 – **θαυμάζω thaumazo**, *thou-mad'-zo*; from 2295; **to wonder**; by implication, **to admire**: — (Translated in King James Version as) admire, have in admiration, marvel, wonder.

Marvel – something that causes wonder, admiration, astonishment, surprise, or be curious about.

Marvellous works 6381 – **פָּלָא' pala'**, *paw-law'*; a primitive root; properly, **perhaps to separate, i.e. distinguish** (literally or figuratively); by implication, **to be** (causatively, **make**) **great, difficult, wonderful**:— (Translated in King James Version as) accomplish, (arise...too, be too) hard, hidden, things too high, (be, do, do a, shew) marvelous(-ly, -els, things, work), miracles, perform, separate, make singular, (be, great, make) wonderful(-ers, -ly, things, works), wondrous (things, works, -ly).

Meat 402 – **אֹכְלָה 'oklah**, *ok-law'*; feminine of 401; **food**:—c(Translated in King James Version as) onsume, devour, eat, food, meat.

Meditation 1900 – **הַגּוּת haguwth**, *haw-gooth'*; from **1897**; **musings**:— (Translated in King James Version as) meditation.

1897 – **הַגָּה hagah**, *daw-gaw'*; a primitive root (compare 1901); **to murmur (in pleasure or anger)**; by implication, **to ponder**:— (Translated in King James Version as) imagine, meditate, mourn, mutter, roar, x sore, speak, study, talk, utter.

Meek 4239 – **πραῦς praus**, *prah-ooce'*; apparently a primary word; **mild, i.e.** (by implication) **humble**: — (Translated in King James Version as) meek.

Men 1368 – **גִּבּוֹר gibbawr**, *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.

Might 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

Mighty 1397 – **גִּבֵּר 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 2479 – **ἰσχύς ischus**, *is-khoos'*; from a derivative of **ἰς is** (force; compare **ἔσχον eschon**, a form of 2192); **forcefulness** (literally or figuratively): —(Translated in King James Version as) ability, might(-ily), power, strength.

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 intellectual 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.

Ministers 3011 – **leitourgos leitourgos**, *li-toorg-os'*; from a derivative of 2992 and 2041; **a public servant, i.e. a functionary in the Temple or Gospel, or (genitive case) a worshipper (of God) or benefactor (of man)**: — (Translated in King James Version as) minister(-ed).

Miracles 4592 – **σημεῖον semeion**, *say-mí'-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.

4591 – **σημαίνω semaino**, *say-mah'-ee-no*; from **σημα sema** (a mark; of uncertain derivation); **to indicate**: — (Translated in King James Version as) signify.

Morning 1242 – בֹּקֵר *boqer*, *bo'-ker*; from 1239; properly, **dawn (as the break of day)**; generally, **morning**:— (Translated in King James Version as) (+) day, early, morning, morrow.

1239 – בָּקַר *baqar*, *baw-kar*; a primitive root; properly, **to plough, or (generally) break forth, i.e. (figuratively) to inspect, admire, care for, consider**:— (Translated in King James Version as) (make) inquire (-ry), (make) search, seek out.

Morning 7837 – שָׁחַר *shachar*, *shakh'-ar*; from 7836; **dawn** (literal, figurative or adverbial):— (Translated in King James Version as) day(-spring), early, light, morning, whence riseth.

7836 – שָׁחַר *shachar*, *shaw-khar'*; a primitive root; properly, **to dawn, i.e. (figuratively) be (up) early at any task** (with the implication of **earnestness**); by extension, **to search for (with painstaking)**:— (Translated in King James Version as) (do something) betimes, enquire early, rise (seek) betimes, seek diligently) early, in the morning).

Moses 4872 – מֹשֶׁה *Mosheh*, *mo-sheh'*; from 4871; **drawing out (of the water), i.e. rescued; Mosheh, the Israelite lawgiver**:— (Translated in King James Version as) Moses.

Most High 5945 – עֲלִיּוֹן *'elyown*, *el-yone'*; from 5927; **an elevation, i.e. (adj.) lofty** (compar.); **as title, the Supreme**:— (Translated in King James Version as) (Most, on) high(-er, -est), upper(-most).

5927 – עָלָה *'alah*, *aw-law'*; a primitive root; **to ascend**, intransitively (**be high**) or actively (**mount**); used in a great variety of senses, primary and secondary, literal and figurative (as follow):— (Translated in King James Version as) arise (up), (cause to) ascend up, at once, break (the day) (up), bring (up), (cause to) burn, carry up, cast up, + shew, climb (up), (cause to, make to) come (up), cut off, dawn, depart, exalt, excel, fall, fetch up, get up, (make to) go (away, up); grow (over) increase, lay, leap, levy, lift (self) up, light, (make) up, x mention, mount up, offer, make to pay, + perfect, prefer, put (on), raise, recover, restore, (make to) rise (up), scale, set (up), shoot forth (up), (begin to) spring (up), stir up, take away (up), work.

Mount 2022 – הַר *har*, *har*; a shortened form of 2042; **a mountain or range of hills** (sometimes used figuratively):— (Translated in King James Version as) hill (country), mount(-ain), x promotion.

Mount 4674 – מַצֵּב *muttsab*, *moots-tsawb'*; from 5324; **a station, i.e. military post**:— (Translated in King James Version as) mount.

Mourneth 56 – אָבַל *'abal*, *aw-bal'*; a primitive root; **to bewail**: — (Translated in King James Version as) lament, mourn.

Moved 4131 – מוּט *mowt*, *mote*; a primitive root; **to waver**; by implication, **to slip, shake, fall**:— (Translated in King James Version as) be carried, cast, be out of course, be fallen in decay, x exceedingly, fall(-ing down), be (re-)moved, be ready, shake, slide, slip.

Moveth 7430 – רָמַשׁ *ramas*, *raw-mas'*; a primitive root; properly, **to glide swiftly, i.e. to crawl or move with short steps**; by analogy **to swarm**:— (Translated in King James Version as) creep, move.

Murderer 443 – ἀνθρωποκτόνος *anthropoktonos*, *anth-ro-pok-ton'-os*; from 444 and κτείνω *kteino* (to kill); a **manslayer**: — (Translated in King James Version as) murderer.

Murmurings 1112 – γογγυσμός *goggusmos*, *gong-goos-mos'*; from 1111; a **grumbling**: — (Translated in King James Version as) grudging, murmuring.`

Must needs 318 – ἀναγκή *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.

Mystery 3466 – μυστήριον *musterion*, *moos-tay'-ree-on*; from a derivative of μύω *muo* (to shut the mouth); a **secret** or “**mystery**” (through the idea of silence imposed by initiation into religious rites): — (Translated in King James Version as) mystery.

[Thayer's Greek Lexicon 3466](#) (partial information) –

plural generally *mysteries*, *religious secrets*, confided only to the initiated and not to be communicated by them to ordinary mortals;

1. *a hidden or secret thing, not obvious to the understanding*:

2. *a hidden purpose or counsel; secret will*: the secret counsels which govern God in dealing with the righteous, which are hidden from ungodly and wicked men but plain to the godly, God's plan of providing salvation for men through Christ, which was once hidden but now is revealed:

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...

Name 8034 – ἄψι *shem*, *shame*; a primitive word (perhaps rather from 7760 through the idea of definite and conspicuous position; compare 8064); an appellation, **as a mark or memorial of individuality**; by implication **honor, authority, character**: — (Translated in King James Version as) + base, (in-)fame(-ous), named(-d), renown, report.

Named 3687 – ὀνομάζω *onomazo*, *on-om-ad'-zo*; from 3686; **to name, i.e. assign an appellation**; by extension, **to utter, mention, profess**: — (Translated in King James Version as) call, name.

Narrowly look 7688 – נִגַּח *shagach*, *shaw-gakh'*; a primitive root; **to peep, i.e. glance sharply at**:— (Translated in King James Version as) look (narrowly).

Nation 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.

Nation(s) 1471 – גֹּיִם *gowy*, *go'-ee*; rarely (shortened) גֵּי *goy*, *go'-ee*; apparently from the same root as 1465 (**in the sense of massing**); **a foreign nation**; hence, **a Gentile**; also (figuratively) **a troop of animals, or a flight of locusts**: — (Translated in King James Version as) Gentile, heathen, nation, people.

Nation(s) 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.

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).

Need 5535 – χρείζω *chreizo*, *khra-de'-zo*; from 5532; **to make (i.e. have) necessity, i.e. be in want of**: — (Translated in King James Version as) (have) need.

Noah 5146 – נֹחַ *Noach*, *no'-akh*; the same as 5118; **rest; Noach, the patriarch of the flood**:— (Translated in King James Version as) Noah.

None 3762 – οὐδείς *oudeis*, *oo-dice'*, including feminine οὐδεμία *oudemia*, *oo-dem-ee'-ah*, and neuter; οὐδέν *ouden*, *oo-den'*; from 3761 and 1520; **not even one (man, woman or thing), i.e. none, nobody, nothing**: — (Translated in King James Version as) any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

North 6828 – צָפֹן *tsaphown*, *tsaw-fone'*; or צָפוֹן *tsaphon*, *tsaw-fone'*; from 6845; properly, **hidden, i.e. dark**; used only of the north as a quarter (**gloomy and unknown**):— (Translated in King James Version as) north(-ern, side, -ward, wind

6845 – סָפַן *tsaphan*, *tsaw-fan'*; a primitive root; **to hide (by covering over)**; by implication, **to hoard or reserve**; figuratively **to deny**; specifically (favorably) **to protect, (unfavorably) to lurk**:— (Translated in King James Version as) esteem, hide(-den one, self), lay up, lurk (be set) privily, (keep) secret(-ly, place).

Now 3568 – **νῦν nun**, *noon*; a primary particle of present time; “now” (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: — (Translated in King James Version as) henceforth, + hereafter, of late, soon, present, this (time).

O/

Obey not 544 – **ἀπειθέω apeitheo**, *ap-i-theh'-o*; from 545; to disbelieve (wilfully and perversely): — (Translated in King James Version as) not believe, disobedient, obey not, unbelieving.

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 – **544** (partial information) –
not to allow oneself to be persuaded; not to comply with; to refuse or withhold belief; absolutely of those who reject the gospel, to refuse belief and obedience:

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

Unpersuadable – not open to persuasion. close-minded, intolerant, narrow-minded

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.

Obtain 5177 – **τυγχάνω tugchano**, *toong-khan'-o*; probably for an obsolete **τύχω tucho** (for which the middle voice of another alternate **τεύχω teucho** (to make ready or bring to pass) is used in certain tenses; akin to the base of 5088 through the idea of effecting; properly, to affect; or (specially), to hit or light upon (as a mark to be reached), i.e. (transitively) to attain or secure an object or end, or (intransitively) to happen (as if meeting with); but in the latter application only impersonal (with 1487), i.e. perchance; or (present participle) as adjective, usual (as if commonly met with, with 3756, extraordinary), neuter (as adverb) perhaps; or (with another verb) as adverb, by accident (as it were): — (Translated in King James Version as) be, chance, enjoy, little, obtain, x refresh...self, + special.

Thayer's Greek Lexicon **5177** (partial information) –

1. transitive, a. properly, to hit the mark (opposed to *hamartanein* to miss the mark), of one discharging a javelin or arrow b. tropically, to reach, attain, obtain, get, become master of:
2. intransitive, to happen, chance, fall out:

Offence(s) 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

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Offering 4503 – ἡνθάχ *minchah*, *min-khaw'*; from an unused root meaning to apportion, i.e. bestow; a donation; euphemistically, tribute; specifically a sacrificial offering (usually bloodless and voluntary):— (Translated in King James Version as) gift, oblation, (meat) offering, present, sacrifice

Old 5769 – עולם *'owlam*, *o-lawm'*; or עולם *'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).

On High 4791 – מַרְוֹם *marowm*, *maw-rome'*; from 7311; altitude, i.e. concretely (an elevated place), abstractly (elevation, figuratively (elation), or adverbially (aloft):— (Translated in King James Version as) (far) above, dignity, haughty, height, (most, on) high (one, place), loftily, upward.

Only Begotten 3439 – μονογενής *monogenes*, *mon-og-en-ace'*; from 3441 and 1096; only-born, i.e. sole: — (Translated in King James Version as) only (begotten, child)

1096 – γίνομαι *ginomai*, *ghin'-om-ahēe*; 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, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

3441 – μόνος *monos*, *mon'-os*; probably from 3306; remaining, i.e. sole or single; by implication, mere: — (Translated in King James Version as) alone, only, by themselves.

Open 6440 – פָּנִים *paniyim*, *paw-neem'*; plural (but always as singular) of an unused noun (פָּנֶה *pane*, *paw-neh'*; from 6437); **the face (as the part that turns)**; used in a great variety of applications (literally and figuratively); also (with prepositional prefix) as a preposition (before, etc.):— (Translated in King James Version as) + accept, a-(be-)fore(-time), against, anger, x as (long as), at, + battle, + because (of), + beseech, countenance, edge, + employ, endure, + enquire, face, favour, fear of, for, forefront(-part), form(-er time, -ward), from, front, heaviness, x him(-self), + honourable, + impudent, + in, it, look(-eth) (-s), x me, + meet, x more than, mouth, of, off, (of) old (time), x on, open, + out of, over against, the partial, person, + please, presence, propect, was purposed, by reason of, + regard, right forth, + serve, x shewbread, sight, state, straight, + street, x thee, x them(-selves), through (+ -out), till, time(-s) past, (un-)to(-ward), + upon, upside (+ down), with(-in, + -stand), x ye, x you.

Open(ed) 6605 – פָּתַח *pathach*, *paw-thakh'*; a primitive root; **to open wide** (literally or figuratively); specifically, **to loosen, begin, plough, carve**:— (Translated in King James Version as) appear, break forth, draw (out), let go free, (en-)grave(-n), loose (self), (be, be set) open(-ing), put off, ungird, unstop, have vent.

Ornaments 5716 – אֲדִיב *'adiy*, *ad-ee'*; from 5710 in the sense of trappings; finery; generally an outfit; specifically, a headstall:— (Translated in King James Version as) x excellent, mouth, ornament.

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.

Out of 1537 – ἐκ *ek*, *ek*; or ἐξ *ex*, *ex*; a primary preposition **denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote)**: — (Translated in King James Version as) after, among, x are, at, betwixt(-yond), by (the means of), exceedingly, (+ abundantly above), for(- th), from (among, forth, up), + grudgingly, + heartily, x heavenly, x hereby, + very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, x thenceforth, through, x unto, x vehemently, with(-out). Often used in composition, with the same general import; often of completion.

Overcame 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

Own 2398 – ἴδιος *idios*, *id'-ee-os*; of uncertain affinity; **pertaining to self, i.e. one's own**; by implication, **private or separate**: — (Translated in King James Version as) x his acquaintance, when they were alone, apart, aside, due, his (own, proper, several), home, (her, our, thine, your) own (business), private(-ly), proper, severally, their (own).

P/

Parable(s) 3850 – παραβολή *parabole*, *par-ab-ol-ay'*; from 3846; a similitude (“parable”), i.e. (symbolic) fictitious narrative (of common life conveying a moral), **apothegm** or **adage**: — (Translated in King James Version as) comparison, figure, parable, proverb.

3846 – παραβάλλω *paraballo*, *par-ab-al'-lo*; from 3844 and 906; to throw alongside, i.e. (reflexively) to reach a place, or (figuratively) to liken: — (Translated in King James Version as) arrive, compare.

Adage – a proverb, saying, maxim, motto

Apothegm - a short, pithy saying; a terse remark or saying.

Parable 4912– מָשָׁל *mashal*, *maw-shawl'*; apparently from 4910 in some original sense of superiority in mental action; properly, a pithy maxim, usually of metaphorical nature; hence, a simile (as an adage, poem, discourse):— (Translated in King James Version as) byword, like, parable, proverb.

Partakers 2844 – κοινωνός *koinonos*, *koy-no-nos'*; from 2839; a sharer, i.e. associate: — (Translated in King James Version as) companion, x fellowship, partaker, partner.

Partakers 3353 – μέτοχος *metochos*, *met'-okh-os*; from 3348; participant, i.e. (as noun) a sharer; by implication, an associate: — (Translated in King James Version as) fellow, partaker, partner.

Passed 3327 – μεταβαίνω *metabaino*, *met-ab-ah'-ee-no*; from 3326 and the base of 939; to change place: — (Translated in King James Version as) depart, go, pass, remove.

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 – פֶּשַׁח *peṣach*, *peh'-sakh*; from 6452; a pretermission, i.e. exemption; used only technically of the Jewish Passover (the festival or the victim):— (Translated in King James Version as) passover (offering).

Pretermission – failing to do something that is required or expected

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 – υπό 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 unworved 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.

Peculiar 4047 – περιποίησις *peripoiesis, per-ee-poy'-ay-sis*; from 4046; **acquisition (the act or the thing)**; by extension, **preservation**: — (Translated in King James Version as) obtain(-ing), peculiar, purchased, possession, saving.

4046 – περιποιέομαι *peripoieomai, per-ee-poy-eh'-om-ah-ee*; middle voice from 4012 and 4160; **to make around oneself, i.e. acquire (buy)**: — (Translated in King James Version as) purchase.

Thayer's Greek Lexicon 4047 (partial information) –

1. *a preserving, preservation*: to the preserving of the soul, namely, that it may be made partaker of eternal salvation
2. *possession, one's own property*:
3. *an obtaining*: of the thing to be obtained,

People 2992 – λαός *laos*, *lah-os'*; apparently a primary word; a **people (in general)**; thus differing from 1218, which denotes one's own populace): — (Translated in King James Version as) people.

People 5971 – ἄμ *'am*, *am*; from 6004; a **people (as a congregated unit)**; specifically, a **tribe (as those of Israel)**; hence (collectively) **troops or attendants**; figuratively, a **flock**: — (Translated in King James Version as) folk, men, nation, people.

Perceive 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.

Perdition 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.

Perfect 5046 – τέλειος *teleios*, *tel'-i-os*; from 5056; **complete** (in various applications of **labor, growth, mental and moral character, etc.**); neuter (as noun, with 3588) **completeness**: — (Translated in King James Version as) of full age, man, perfect.

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.

Thayer's Greek Lexicon 5046 – (partial information) –

- brought to its end, finished; lacking nothing necessary to completeness; perfect: that which is perfect:
- consummate human integrity and virtue; the perfect state of all things, to be ushered in by the return of Christ from heaven;
- of men, full-grown, adult; of full age, mature, until we rise to the same level of knowledge which we ascribe to a full-grown man, until we can be likened to a full-grown man,
- one who has reached the proper height of virtue and integrity: as respects understanding and goodness.

Perfect 5048 – τελειόω *teleioo*, *tel-i-o'-o*; from 5046; to **complete, i.e.** (literally) **accomplish, or** (figuratively) **consummate (in character)**: — (Translated in King James Version as) consecrate, finish, fulfil, make) perfect.

Thayer's Greek Lexicon 5048 – (partial information) –

- to make perfect or complete;
- to carry through completely; to accomplish, finish, bring to an end:
- to complete (perfect), i.e. add what is yet lacking in order to render a thing full: that they may be perfected into one, i.e. perfectly united, to bring one's character to perfection
- to bring to the end (goal) proposed: (to perfect or consummate) i.e. to raise to the state befitting him:
- to accomplish, i.e. bring to a close or fulfilment by event:

Consummate – to complete; to bring to perfection; bring to the highest degree

Perfect 8549 – תָּמִיִּם *tamiym*, *taw-meem'*; from 8552; **entire (literally, figuratively or morally); also (as noun) integrity, truth**: — (Translated in King James Version as) without blemish, complete, full, perfect, sincerely (-ity), sound, without spot, undefiled, upright(-ly), whole.

8552 – תָּמַם *tamam*, *taw-mam'*; a primitive root; **to complete, in a good or a bad sense**, literal, or figurative, transitive or intransitive (as follows):— (Translated in King James Version as) accomplish, cease, be clean (pass-)ed, consume, have done, (come to an, have an, make an) end, fail, come to the full, be all gone, x be all here, be (make) perfect, be spent, sum, be (shew self) upright, be wasted, whole.

Perish 7 – אָבַד *'abad*, *ab-ad'*; (Aramaic) corresponding to 6:— (Translated in King James Version as) destroy, perish.

6 – אָבַד *'abad*, *aw-bad'*; a primitive root; properly, **to wander away, i.e. lose oneself**; by implication **to perish** (causative, **destroy**):— (Translated in King James Version as) break, destroy(-uction), + not escape, fail, lose, (cause to, make) perish, spend, x and surely, take, be undone, x utterly, be void of, have no way to flee.

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.

Perplexity 640 – ἀπορία *aporía*, *ap-or-ee'-a*; from the same as 639; **a (state of) quandary**: — (Translated in King James Version as) perplexity.

Persecutions 1375 – διωγμός *diogmos*, *dee-ogue-mos'*; from 1377; **persecution**: — (Translated in King James Version as) persecution.

1377 – διώκω *dioko*, *dee-o'-ko*; a prolonged (and causative) form of a primary verb **δίω διο (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.

Perverse 1294 – διαστρέφω *diastrepho*, *dee-as-tref'-o*; from 1223 and 4762; **to distort, i.e. (figuratively) misinterpret, or (morally) corrupt**:— (Translated in King James Version as) perverse(-rt), turn away.

Thayer's Greek Lexicon 1294 – (partial information) –

- to distort, turn aside, to oppose, plot against,
- to turn aside from the right path, to pervert, corrupt

Pillars 4690 – מצוק *matsuq*, *maw-tsook'*; or מצוק *matsuq*, *maw-tsook'*; from 6693; **something narrow, i.e. a column or hilltop**:— (Translated in King James Version as) pillar, situate.

Pillars 5982 – עמוד *'ammuwd*, *am-mood'*; or עמוד *'ammud*, *am-mood'*; from 5975; **a column (as standing); also a stand, i.e. platform**:— (Translated in King James Version as) x apiece, pillar.

5975 – עמד *'amad*, *aw-mad'*; a primitive root; **to stand**, in various relations (literal and figurative, intransitive and transitive):— (Translated in King James Version as) abide (behind), appoint, arise, cease, confirm, continue, dwell, be employed, endure, establish, leave, make, ordain, be (over), place, (be) present (self), raise up, remain, repair, + serve, set (forth, over, -tle, up), (make to, make to be at a, with-)stand (by, fast, firm, still, up), (be at a) stay (up), tarry.

Pit 953 – בור *bowr*, *bore*; from 952 (in the sense of 877); **a pit hole (especially one used as a cistern or a prison)**:— (Translated in King James Version as) cistern, dungeon, fountain, pit, well.

Place 4725 – מקום *maqom*, *maw-kome'*; or מקום *maqom*, *maw-kome'*; also (feminine) מקומה *maqomah*, *mek-o-mah'*; or מקומה *maqomah*, *mek-o-mah'*; from 6965; properly, **a standing, i.e. a spot; but used widely of a locality (general or specific); also (figuratively) of a condition (of body or mind)**:— (Translated in King James Version as) country, x home, x open, place, room, space, x whither(-soever).

Poor 1800 – דל *dal*, *dal*; from 1809; properly, **dangling, i.e. (by implication) weak or thin**:— (Translated in King James Version as) lean, needy, poor (man), weaker.

1809 – דלל *dalal*, *daw-lal'*; a primitive root (compare 1802); **to slacken or be feeble; figuratively, to be oppressed**:— (Translated in King James Version as) bring low, dry up, be emptied, be not equal, fail, be impoverished, be made thin.

Portion 2506 – חלק *cheleq*, *khay'lek*; from 2505; properly, **smoothness (of the tongue); also an allotment**:— (Translated in King James Version as) flattery, inheritance, part, x partake, portion.

Possessed 7069 – קנה *qanah*, *kaw-naw'*; a primitive root; **to erect, i.e. create; by extension, to procure, especially by purchase (causatively, sell); by implication to own**:— (Translated in King James Version as) attain, buy(-er), teach to keep cattle, get, provoke to jealousy, possess(-or), purchase, recover, redeem, x surely, x verily.

Power 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.

Power(s) 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

Power(s) 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.

Power 2904 – κράτος *kratos*, *krat'-os*; perhaps a primary word; **vigor** ("great") (literally or figuratively): — (Translated in King James Version as) dominion, might(-ily), power, strength.

Power 3581 – κωαχ *koach*, *ko'-akh*; or (Dan. 11:6) κωαχ *kowach*, *ko'-akh*; from an unused root meaning **to be firm; vigor, literally (force, in a good or a bad sense) or figuratively (capacity, means, produce)**; also (from its hardness) **a large lizard**:— (Translated in King James Version as) ability, able, chameleon, force, fruits, might, power(-ful), strength, substance, wealth.

Praised 1984 – הלל *halal*, *haw-lal'*; a primitive root; **to be clear (orig. of sound, but usually of color); to shine; hence, to make a show, to boast; and thus to be (clamorously) foolish; to rave**; causatively, **to celebrate; also to stultify**:— (Translated in King James Version as) (make) boast (self), celebrate, commend, (deal, make), fool(-ish, -ly), glory, give (light), be (make, feign self) mad (against), give in marriage, (sing, be worthy of) praise, rage, renowned, shine.

Praises 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.

Pray 2065 – ἐρωτάω *erotao*, *er-o-tah'-o*; apparently from 2046 (compare 2045); **to interrogate**; by implication, **to request**: — (Translated in King James Version as) ask, beseech, desire, intreat, pray.

Prayer 8605 – תפלה *tphillah*, *tef-il-law'*; from 6419; **intercession, supplication**; by implication, **a hymn**:— (Translated in King James Version as) prayer.

Preach 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.

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.

Precious 5093 – τίμιος *timios*, *tim'-ee-os*, including the comparative τιμώτερος *timiōteros*, *tim-ee-o'-ter-os*, and the superlative τιμώτατος *timiōtatos*, *tim-ee-o'-tat-os*; from 5092; valuable, i.e. (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved: — (Translated in King James Version as) dear, honourable, (more, most) precious, had in reputation.

Prepare(d) 2090 – ἐτοιμάζω *hetoimazo*, *het-oy-mad'-zo*; from 2092; to prepare: — (Translated in King James Version as) prepare, provide, make ready.

2092 – ἔτοιμος *hetoimos*, *het-oy'-mos*; from an old noun ἔτεος *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(d) 3559 – כּוּן *kuwn*, *koon*; a primitive root; properly, to be erect (i.e. stand perpendicular); hence (causatively) to set up, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (appoint, render sure, proper or prosperous):— (Translated in King James Version as) certain(-ty), confirm, direct, faithfulness, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, order, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-)stablish, stand, tarry, x very deed.

Prepared 6213 – אָשַׁח *asah*, *aw-saw'*; a primitive root; to do or make, in the broadest sense and widest application (as follows):— (Translated in King James Version as) accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, x certainly, have the charge of, commit, deal (with), deck, + displease, do, (ready) dress(-ed), (put in) execute(-ion), exercise, fashion, + feast, (fight-)ing man, + finish, fit, fly, follow, fulfill, furnish, gather, get, go about, govern, grant, great, + hinder, hold ((a feast)), x indeed, + be industrious, + journey, keep, labour, maintain, make, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, practise, prepare, procure, provide, put, requite, x sacrifice, serve, set, shew, x sin, spend, x surely, take, x thoroughly, trim, x very, + vex, be (warr-)ior, work(-man), yield, use.

Presence 6440 – פָּנִים *paniym*, *paw-neem'*; plural (but always as singular) of an unused noun (פָּנֶה *paneh*, *paw-neh'*; from 6437); the face (as the part that turns); used in a great variety of applications (literally and figuratively); also (with prepositional prefix) as a preposition (before, etc.):— (Translated in King James Version as) + accept, a-(be-)fore(-time), against, anger, x as (long as), at, + battle, + because (of), + beseech, countenance, edge, + employ, endure, + enquire, face, favour, fear of, for, forefront(-part), form(-er time, -ward), from, front, heaviness, x him(-self), + honourable, + impudent, + in, it, look(-eth) (-s), x me, + meet, x more than, mouth, of, off, (of) old (time), x on, open, + out of, over against, the partial, person, + please, presence, propect, was purposed, by reason of, + regard, right forth, + serve, x shewbread, sight, state, straight, + street, x thee, x them(-disciplesproject.com

selves), through (+ -out), till, time(-s) past, (un-)to(-ward), + upon, upside (+ down), with(-in, + -stand), x ye, x you.

Present 1764. ἐνίστημι **enistemi**, *en-is'-tay-mee*; from 1722 and 2476; **to place on hand, i.e. (reflexively) impend, (participle) be instant:** — (Translated in King James Version as) come, be at hand, present.

Present 3568 – νῦν **nun**, *noon*; a primary particle of present time; **“now” (as adverb of date, a transition or emphasis);** also as noun or adjective present or immediate: — (Translated in King James Version as) henceforth, + hereafter, of late, soon, present, this (time).

Prevailed 2480 – ἰσχύω **ischuo**, *is-khoo'-o*; from 2479; **to have (or exercise) force** (literally or figuratively): — (Translated in King James Version as) be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

2479 – ἰσχύς **ischus**, *is-khoos'*; from a derivative of ἰς **is** (force; compare ἔσχον **eschon**, a form of 2192); **forcefulness** (literally or figuratively): — (Translated in King James Version as) ability, might(-ily), power, strength.

Pride 212 – ἀλαζονεία **alazoneia**, *al-ad-zon-i'-a*; from 213; **braggadocio, i.e. (by implication) self-confidence:** — (Translated in King James Version as) boasting, pride.

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

Priesthood 2406 – ἱεράτευμα **hierateuma**, *hee-er-at'-yoo-mah*; from 2407; **the priestly fraternity, i.e. sacerdotal order** (figuratively): — (Translated in King James Version as) priesthood.

2407 – ἱερατεύω **hierateuo**, *hee-er-at-yoo'-o*; prolongation from 2409; **to be a priest, i.e. perform his functions:** — (Translated in King James Version as) execute the priest's office.

Prince 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.

Prince(s) 5081 – נָדִיב **nadiyb**, *naw-deeb'*; from 5068; properly, **voluntary, i.e. generous;** hence, **magnanimous;** as Noun, **a grandee (sometimes a tyrant):**— (Translated in King James Version as) free, liberal (things), noble, prince, willing ((hearted)).

5068 – נָדַב **nadab**, *naw-dab'*; a primitive root; **to impel; hence, to volunteer (as a soldier), to present spontaneously:**— (Translated in King James Version as) offer freely, be (give, make, offer self) willing(-ly).

Principality, Principalities 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 the King James Version as) beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

756 – ἄρχομαι *archomai ar'-khom-ahee* middle voice of **757** (through the implication, of precedence); to commence (in order of time):-- (Translated in the King James Version as) (rehearse from the) begin(-ning).

757 – ἄρχω *archo ar'-kho* a primary verb; to be first (in political rank or power):-- (Translated in the King James Version as) reign (rule) over.

Prisoners 615 – אָסִיר *'asir, aw-sere'*; from **631**; bound, i.e. a captive: — (Translated in King James Version as) (those which are) bound, prisoner.

631 – אָסַר *'asar, aw-sar'*; a primitive root; to yoke or hitch; by analogy, to fasten in any sense, to join battle:— (Translated in King James Version as) bind, fast, gird, harness, hold, keep, make ready, order, prepare, prison(-er), put in bonds, set in array, tie.

Profited 5623 – ὠφελέω *opheleo, o-fel-eh'-o*; from the same as **5622**; to be useful, i.e. to benefit: — (Translated in King James Version as) advantage, better, prevail, profit.

Promised 1861 – ἐπαγγέλλω *epaggello, ep-ang-el'-lo*; from 1909 and the base of **32**; to announce upon (reflexively), i.e. (by implication) to engage to do something, to assert something respecting oneself: — (Translated in King James Version as) profess, (make) promise.

Promises 1862 – ἐπάγγελμα *epaggelma, ep-ang'-el-mah*; from 1861; a self-committal (by assurance of conferring some good): — (Translated in King James Version as) promise.

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.

Prosper 7961 – ἡσυχία *shalev, shaw-lave'*; or ἡσυχία *shaleyv, shaw-lave'*; feminine ἡσυχία *shlevah, shel-ay-vaw'*; from 7951; tranquil; (in a bad sense) careless; abstractly, security:— (Translated in King James Version as) (being) at ease, peaceable, (in) prosper(-ity), quiet(-ness), wealthy.

Proved 1381 – δοκιμάζω *dokimazo, dok-im-ad'-zo*; from **1384**; to test (literally or figuratively); by implication, to approve: — (Translated in King James Version as) allow, discern, examine, x like, (ap-)prove, try.

1384 – δόκιμος *dokimos, dok'-ee-mos*; from **1380**; properly, acceptable (current after assayal), i.e. approved: — (Translated in King James Version as) approved, tried.

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 1381 (partial information) –

to try;

1. to test, examine, prove, scrutinize (to see whether a thing be genuine or not), as metals:

2. to recognize as genuine after examination, to approve, deem worthy:

δοκιμασία, δοκιμασίας, ἡ, dokimasía, dokimasias, hē, a proving, putting to the proof: to tempt by proving, Heb. 3:9

Pull...down 2040 – **הָרַס** *haraç, haw-ras'*; a primitive root; to pull down or in pieces, break, & destroy:— (Translated in King James Version as) beat down, break (down, through), destroy, overthrow, pluck down, pull down, ruin, throw down, x utterly.

Pure 2513 – **καθαρός** *katharos, kath-ar-os'*; of uncertain affinity; clean (literally or figuratively): — (Translated in King James Version as) clean, clear, pure.

Purpose 4286 – **πρόθεσις** *prothesis, proth'-es-is*; from 4388; a setting forth, i.e. (figuratively) proposal (intention); specially, the show-bread (in the Temple) as exposed before God: — (Translated in King James Version as) purpose, shew(-bread).

Put to an open shame 3856 – **παραδειγματίζω** *paradeigmatizo, par-ad-igüe-mat-id'-zo*; from 3844 and 1165; to show alongside (the public), i.e. expose to infamy: — (Translated in King James Version as) make a public example, put to an open shame.

Infamy – extremely bad reputation resulting from a shameful, disgraceful, dishonorable, criminal, or despicable act

Q/

Quickly 5035 – **ταχύ** *tachu, takh-oo'*; neuter singular of 5036 (as adverb); shortly, i.e. without delay, soon, or (by surprise) suddenly, or (by implication, of ease) readily: — Translated in King James Version as) lightly, quickly.

Quiet 2272 – **ἡσυχίος** *hesuchios, hay-soo'-khee-os*; a prolonged form of a compound probably of a derivative of the base of 1476 and perhaps 2192; properly, keeping one's seat (sedentary), i.e. (by implication) still (undisturbed, undisturbing): — Translated in King James Version as) peaceable, quiet.

R/

Raised 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:

Raiseth up 6965 – קוּמ *quwm, 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).

Reapers 2327 – θεριστής *theristes, ther-is-tace'*; from 2325; **a harvester**: — (Translated in King James Version as) reaper.

Rebuke 298 – ἀνώμητος *amometos, am-o'-may-tos*; from 1 (as a negative particle) and a derivative of 3469; **unblamable**: — (Translated in King James Version as) blameless.

Unblamable - Innocent

Receive 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 seed 4687 – σπείρω *speiro, spi'-ro*; probably strengthened from 4685 (**through the idea of extending**); **to scatter, i.e. sow** (literally or figuratively): — (Translated in King James Version as) sow(- er), receive seed.

Red 4450. πυρρός *purros, poor-hros'*; from 4442; fire-like, i.e. (specially), flame- colored: — red.

Redeemed 1350 – גָּאֵל *ga'al, gaw-al'*; a primitive root, **to redeem** (according to the Oriental law of kinship), i.e. **to be the next of kin (and as such to buy back a relative's property, marry his widow, etc.)**:— (Translated in King James Version as) x in any wise, x at all, avenger, deliver, (do, perform the part of near, next) kinsfolk(-man), purchase, ransom, redeem(-er), revenger.

Redeemed 3085 – λύτρωσις *lutrosis, loo'-tro-sis*; from 3084; **a ransoming** (figuratively): — (Translated in King James Version as) + **redeemed, redemption**.

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

Thayer's Greek Lexicon 3084 (partial information) –

1. to release on receipt of ransom:
2. to redeem, liberate by payment of ransom

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.

Redeemer 1350 – ἴσῃ *ga'al*, *gaw-al'*; a primitive root, to redeem (according to the Oriental law of kinship), i.e. to be the next of kin (and as such to buy back a relative's property, marry his widow, etc.): — (Translated in King James Version as) x in any wise, x at all, avenger, deliver, (do, perform the part of near, next) kinsfolk(-man), purchase, ransom, redeem(-er), revenger.

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.

Reigneth 4427 – ἡγῆ *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.

Rejoice 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.

Religion 2356 – θρησκεία *threskeia*, *thrace-ki'-ah*; from a derivative of 2357; ceremonial observance: — (Translated in King James Version as) religion, worshipping.

Renew 340 – ἀνακαινίζω *anakainizo*, *an-ak-ahee-nid'-zo*; from 303 and a derivative of 2537; to restore: — (Translated in King James Version as) renew.

Renewing 342. ἀνακαίνωσις *anakainosis*, *an-ak-ah'-ee-no-sis*; from 341; renovation: — renewing.

Renown 8034 – ἔση *shem*, *shame*; a primitive word (perhaps rather from 7760 through the idea of definite and conspicuous position; compare 8064); an appellation, as a mark or memorial of individuality; by implication honor, authority, character: — (Translated in King James Version as) + base, (in-)fame(-ous), named(-d), renown, report.

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.

Repented, Repenteth 5162 – נָחַם *nacham*, *naw-kham'*; a primitive root; properly, **to sigh**, i.e. **breathe strongly**; by implication, **to be sorry**, i.e. (in a favorable sense) **to pity, console or (reflexively) rue; or (unfavorably) to avenge (oneself)**:— (Translated in King James Version as) comfort (self), ease (one's self), repent(-er,-ing, self).

Rue - to feel sorrow, repentance, or regret

Replenish 4390 – מָלָא *male'*, *maw-lay'*; or מָלְאָה *malae* (Esth. 7:5), *maw-law'*; a primitive root, **to fill or (intransitively) be full of**, in a wide application (literally and figuratively):— (Translated in King James Version as) accomplish, confirm, + consecrate, be at an end, be expired, be fenced, fill, fulfil, (be, become, x draw, give in, go) full(-ly, -ly set, tale), (over-)flow, fulness, furnish, gather (selves, together), presume, replenish, satisfy, set, space, take a (hand-)full, + have wholly.

Reprove(ed) 1651 – ἐλέγχω *elegcho*, *el-eng'-kho*; of uncertain affinity; **to confute, admonish**: — (Translated in King James Version as) convict, convince, tell a fault, rebuke, reprove.

Residue 3499 – יָתֵר *yether*, *yeh'-ther*; from 3498; properly, **an overhanging**, i.e. (by implication) **an excess, superiority, remainder; also a small rope (as hanging free)**:— (Translated in King James Version as) + abundant, cord, exceeding, excellency(-ent), what they leave, that hath left, plentifully, remnant, residue, rest, string, with.

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.

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).

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;

Reward 591 – ἀποδίδωμι *apodidomi*, *ap-od-ee'd'-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.

Reward 7939 – סָכַר *sakar, saw-kawr'*; from 7936; **payment of contract**; concretely, **salary, fare, maintenance**; by implication, **compensation, benefit**:— (Translated in King James Version as) hire, price, reward(-ed), wages, worth.

Riches 2428 – חַיִּיל *chayil, khah'-yil*; from 2342; **probably a force, whether of men, means or other resources; an army, wealth, virtue, valor, strength**:— (Translated in King James Version as) able, activity, (+) army, band of men (soldiers), company, (great) forces, goods, host, might, power, riches, strength, strong, substance, train, (+)valiant(-ly), valour, virtuous(-ly), war, worthy(-ily).

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.

Righteously 1346 – δικαίως *dikaivos, dik-ah'-yoce*; adverb from 1342; **equitably**: — (Translated in King James Version as) justly, (to) righteously(-ness).

1342 – δίκαιος *dikaivos, 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).

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

1342 – δίκαιος *dikaivos, 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*;

Equity – being fair or impartial

Righteousness 2118 – εὐθύτης *euthutes, yoo-thoo'-tace*; from 2117; **rectitude**: — righteousness.

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.

Rectitude – moral integrity; the quality of being straight; correct in judgment; righteousness

Righteousness 6664 – צֶדֶק *tsedek*, *tseh'-dek*; from 6663; **the right (natural, moral or legal)**; also (abstractly) **equity** or (figuratively) **prosperity**:— (Translated in King James Version as) x even, (x that which is altogether) just(-ice), ((un-))right(-eous) (cause, -ly, -ness).

Rock 5553 – צֶלֶע *zela'*, *seh'-lah*; from an unused root meaning **to be lofty**; **a craggy rock**, literally or figuratively (**a fortress**):— (Translated in King James Version as) (ragged) rock, stone(-ny), strong hold.

Round about 1754 – דּוּר *duwr*, *dure*; from 1752; a circle, **ball or pile**:— (Translated in King James Version as) ball, turn, round about.

Royal 934 – βασιλειος *basileios*, *bas-il'-i-os*; from 935; **kingly (in nature)**: — (Translated in King James Version as) royal.

Rule 4165 – ποιμαίνω *poimaino*, *poi-mah'-ee-no*; from 4166; **to tend as a shepherd of** (figuratively, **supervisor**): — (Translated in King James Version as) feed (cattle), rule.

4166 – ποιμήν *poimen*, *poi-mane'*; of uncertain affinity; **a shepherd** (literally or figuratively): — (Translated in King James Version as) shepherd, pastor.

Rule 4910 – מָשַׁל *mashal*, *maw-shal'*; a primitive root; **to rule**:— (Translated in King James Version as) (have, make to have) dominion, governor, x indeed, reign, (bear, cause to, have) rule(-ing, -r), have power.

Ruler(s) 2888 – κοσμοκράτωρ *kosmokrator*, *kos-mok-fat'-ore*; from 2889 and 2902; **a world-ruler, an epithet of Satan**:— (Translated in the King James Version as) ruler.

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.

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

S/

Sacrifices 2282 – **גִּחַג** *chag, khag*; or **גִּחַג** *chag, khawg*; from 2287; **a festival, or a victim therefor**:— (Translated in King James Version as) (solemn) feast (day), sacrifice, solemnity.

Sake 1752 – **ἕνεκα** *heneka, hen'-ek-ah*; or **ἕνεκεν** *heneken, hen'-ek-en*; or **ἕνεκεν** *heineken, hi'-nek-en*; of uncertain affinity; **on account of**: — (Translated in King James Version as) because, for (cause, sake), (where-)fore, by reason of, that.

Salvation 3444 – **יְשׁוּעָה** *yeshûw'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.

Salvation 3468 – **יֵשַׁע** *yeshah', yeh'-shah*; or **יֵשַׁח** *yeshai, yay'-shah*; from 3467; **liberty, deliverance, prosperity**: — (Translated in King James Version as) safety, salvation, saving.

3467 – **יָשַׁע** *yasha'*, *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.

Salvation 8668 – **תְּשׁוּעָה** *tshuw'ah, tesh-oo-aw'*; or **תְּשׁוּחָה** *tshuah, tesh-oo-aw'*; from 7768 in the sense of 3467; **rescue** (literal or figurative, pers., national or spir.):— (Translated in King James Version as) deliverance, help, safety, salvation, victory.

Same 6106 – **עֵצֶם** *'etsem, eh'tsem*; from 6105; **a bone (as strong)**; by extension, **the body**; figuratively, **the substance, i.e. (as pron.) selfsame**: — (Translated in King James Version as) body, bone, x life, (self-)same, strength, x very.

Sanctified, Sanctifieth, sanctify 37 – **ἁγιάζω** *hagiazō, hag-ee-ad'-zō*; 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 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, 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

Satan 4567 – Σατανᾶς *Satanas*, *sat-an-as'*; of Chaldee origin corresponding to 4566 (with the definite affix); **the accuser, i.e. the devil**: — (Translated in King James Version as) Satan

Save 3444 – יְשׁוּעָה *yeshoo'-ah*, 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 – **יָשָׁהׁ** *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) **×** 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.

Save(d), 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.

Save, Saved 4982 – **σώζω** *sozo*, sode'-zo; from a primary **σῶς** *sos* (contraction for obsolete **σῆος** *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.

Saved 3467 – **יָשָׁהׁ** *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) **×** at all, avenging, defend, deliver(-er), help, preserve, rescue, be safe, bring (having) salvation, save(-iour), get victory.

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 **σῆος** *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

Sayings 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 disciplesproject.com

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.

Thayer's Greek Lexicon 3056 (partial information) —

properly, *a collecting, collection* (see *legō*) — and that, as well of those things which are put together in thought, as of those which, having been thought i.e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.

I. As respects Speech:

1. *a word,*
2. *what someone has said; a saying;*
3. *discourse* (Latin *oratio*); a. *the act of speaking, speech:*
4. in an objective sense, what is communicated by instruction, *doctrine:*
5. *anything reported in speech; a narration, narrative:* of a written narrative, a continuous account of things done,
6. *matter under discussion, thing spoken of, affair: a matter in dispute, case, suit at law*
7. *thing spoken of or talked about; event; deed*

II. Its use as respects the mind, alone,

1. *reason*, the mental faculty of thinking, meditating, reasoning, calculating, etc.:
2. *account, i.e. regard, consideration:*
3. *account, i.e. reckoning, score:*
4. *account*, i.e. answer or explanation in reference to judgment:
5. *relation: pros hon hēmin ho logos*, with whom as judge we stand in relation
6. *reason, cause, ground: tini logō*, for what reason? why?

III. In several passages in the writings of John *ho logos* denotes the essential Word of God, i.e. the personal (hypostatic) wisdom and power in union with God, his minister in the creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah and shone forth conspicuously from his words and deeds:

from his words and deeds:

Scattereth abroad 6327 — פוץ *puwts, poots*; a primitive root; **to dash in pieces**, literally or figuratively (**especially to disperse**):— (Translated in King James Version as) break (dash, shake) in (to) pieces, cast (abroad), disperse (selves), drive, retire, scatter (abroad), spread abroad.

Sceptre 4464 — ῥάβδος *rhabdos, hrab'-dos*; from the base of 4474; **a stick or wand (as a cudgel, a cane or a baton of royalty):** — (Translated in King James Version as) rod, sceptre, staff.

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.

Seas 3220 – **θαλάσσιος** *thalamios*, *yawm*; from an unused root meaning **to roar**; a sea (as breaking in noisy surf) or large body of water; specifically (with the article), the Mediterranean Sea; sometimes a large river, or an artificial basin; locally, the west, or (rarely) the south:— (Translated in King James Version as) sea (x -faring man, (-shore)), south, west (-ern, side, -ward).

Seat 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.

See 2372 – **ἴδω** *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.

Seed 2233 – **σπέρμα** *zera'*, *zeh'-rah*; from 2232; seed; figuratively, fruit, plant, sowing-time, posterity:— (Translated in King James Version as) x carnally, child, fruitful, seed(-time), sowing- time.

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 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

Seethe 1310 – **בָּשַׁל** *bashal*, *baw-shal'*; a primitive root; properly, to boil up; hence, to be done in cooking; figuratively to ripen:— (Translated in King James Version as) bake, boil, bring forth, roast, seethe, sod (be sodden).

Send 3992 – **πέμπω** *pempo*, *pem'-po*; apparently a primary verb; to dispatch (from the subjective view or point of departure, whereas ἵημι *hiemi* (as a stronger form of εἶμι *eimi*) refers rather to the objective point or terminus ad quem, and 4724 denotes properly, the orderly motion involved), especially on a temporary errand; also to transmit, bestow, or wield: — (Translated in King James Version as) send, thrust in.

Send 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).

Sendforth 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).

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Sent 3992 – **πέμπω pempo**, *pem'-po*; apparently a primary verb; **to dispatch (from the subjective view or point of departure)**, whereas **ἵημι hiemi** (as a stronger form of **εἶμι eimi**) refers rather to the objective point or terminus ad quem, and **4724** denotes properly, the orderly motion involved), especially on a temporary errand; also **to transmit, bestow, or wield**: — (Translated in King James Version as) send, thrust in.

Sepulchre 6913 – **קֶבֶר qeber**, *keh'-ber*; or (feminine) **קִבְרָה qibrah**, *kib-raw'*; from **6912**; **a sepulchre**:— (Translated in King James Version as) burying place, grave, sepulchre.

6912 – **קָבַר qabar**, *kaw-bar'*; a primitive root; **to inter**:— (Translated in King James Version as) x in any wise, bury(-ier).

Serpent 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.

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).

Served 5647 – **עָבַד abad**, *aw-bad'*; a primitive root; **to work (in any sense)**; by implication, **to serve, till**, (causatively) **enslave, etc.**:— (Translated in King James Version as) x be, keep in bondage, be bondmen, bond-service, compel, do, dress, ear, execute, + husbandman, keep, labour(-ing man, bring to pass, (cause to, make to) serve(-ing, self), (be, become) servant(-s), do (use) service, till(-er), transgress (from margin), (set a) work, be wrought, worshipper,

Set 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.

Set up 5258 – **נָסַךְ naṣak**, *naw-sak'*; a primitive root; **to pour out, especially a libation, or to cast (metal)**; by analogy, **to anoint a king**:— (Translated in King James Version as) cover, melt, offer, (cause to) pour (out), set (up).

Shake 7493 – רָעַשׁ *ra'ash, raw-ash*; a primitive root; to undulate (as the earth, the sky, etc.; also a field of grain), partic. through fear; specifically, to spring (as a locust):— (Translated in King James Version as) make afraid, (re-)move, quake, (make to) shake, (make to) tremble.

Undulate – to have a wave like form or move in a wavelike motion; roll, ripple

Shake terribly 6206 – אָרַץ *'arats, aw-rats'*; a primitive root; to awe or (intransitive) to dread; hence, to harass:— (Translated in King James Version as) be affrighted (afraid, dread, feared, terrified), break, dread, fear, oppress, prevail, shake terribly.

Shaken 4531 – σαλεύω *saleuo, sal-yoo'-o*; from 4535; to waver, i.e. agitate, rock, topple or (by implication) destroy; figuratively, to disturb, incite: — (Translated in King James Version as) move, shake (together), which can(-not) be shaken, stir up.

Shame 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.

Shame 7036 – קָלוּן *qalown, kaw-lone'*; from 7034; disgrace; (by implication) the pudenda:— (Translated in King James Version as) confusion, dishonour, ignominy, reproach, shame.

7034 – קָלָה *qalah, kaw-law'*; a primitive root; to be light (as implied in rapid motion), but figuratively, only (be causatively, hold) in contempt):— (Translated in King James Version as) base, contemn, despise, lightly esteem, set light, seem vile.

Pudenda – genitalia, parts privates, sex organs

Shine, Shineth 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.

5457 – φῶς *phos, fose*; from an obsolete φάω *phao* (to shine or make manifest, especially by rays; compare 5316, 5346); luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative): — (Translated in King James Version as) fire, light.

Shutteth up 2808 – κλείω *kleio, kli'-o*; a primary verb; to close (literally or figuratively): — (Translated in King James Version as) shut (up)

Sides 3411 – יָרֵכָה *yrekah, yer-ay-kaw'*; feminine of 3409; properly, the flank; but used only figuratively, the rear or recess:— (Translated in King James Version as) border, coast, part, quarter, side.

Sight 1799 – ἐνώπιον *enopion, en-o'-pee-on*; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): — (Translated in King James Version as) before, in the presence (sight) of, to.

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.

4591 – σημαίνω *semaino*, *say-mah'-ee-no*; from σῆμα *sema* (a mark; of uncertain derivation); to indicate: — (Translated in King James Version as) signify.

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 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.

Sit 3427 – יָשַׁב *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.

Snare 6341 – פָּחַךְ *pach*, *pakh*; from 6351; a (metallic) sheet (as pounded thin); also a spring net (as spread out like a lamina):— (Translated in King James Version as) gin, (thin) plate, snare.

6351 – פָּחַךְ *pachach*, *paw-khakh'*; a primitive root; to batter out; but used only as denominative from 6341, to spread a net: — (Translated in King James Version as) be snared.

Lamina – a thin plate, sheet or layer

Soberly 4996 – σωφρόνως *sophronos*, *so-fron'-oce*; adverb from 4998; with sound mind, i.e. moderately: — (Translated in King James Version as) soberly.

Sorrow 592 – אָנִיָּה *'aniyah*, *an-ee-yaw'*; from 578; **groaning**:— (Translated in King James Version as) lamentation, sorrow.

578 – אָנָּה *'anah*, *aw-naw'*; a primitive root; **to groan**:— (Translated in King James Version as) lament, mourn.

Sought out 1875 – דָּרַשׁ *darash*, *daw-rash'*; a primitive root; properly, **to tread or frequent; usually to follow (for pursuit or search)**; by implication, **to seek or ask; specifically to worship**:— (Translated in King James Version as) ask, x at all, care for, x diligently, inquire, make inquisition, (necro-)mancer, question, require, search, seek (for, out), x surely

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.)

Sowed, Soweth 4687 – σπείρω *speiro*, *spi'-ro*; probably strengthened from 4685 (**through the idea of extending**); **to scatter, i.e. sow** (literally or figuratively): — (Translated in King James Version as) sow(-er), receive seed.

Spirit(s) 4151 – πνεῦμα *pneuma*, *pn̄yoo'-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.

Spirit 7307 – רוּחַ *ruwach*, *roo'-akh*; from 7306; **wind; by resemblance breath, i.e. a sensible (or even violent) exhalation**; figuratively, **life, anger, unsubstantiality**; by extension, **a region of the sky**; by resemblance **spirit, but only of a rational being (including its expression and functions)**:— (Translated in King James Version as) air, anger, blast, breath, x cool, courage, mind, x quarter, x side, spirit((-ual)), tempest, x vain, ((whirl-))wind(-y).

Spiritual 4152 – πνευματικός *pneumatikos*, *pn̄yoo-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.

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Spoiled 962 – **בָּזַז** *bazaz, baw-zaz'*; a primitive root; **to plunder**:— (Translated in King James Version as) catch, gather, (take) for a prey, rob(-ber), spoil, take (away, spoil), x utterly.

Spreadeth them out 4969 – **מָתַח** *mathach, maw-thakh'*; a primitive root; **to stretch out**:— (Translated in King James Version as)mspread out.

Stable 3559 – **כָּוַן** *kuwn, koon*; a primitive root; properly, **to be erect (i.e. stand perpendicular)**; hence (causatively) **to set up**, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (**appoint, render sure, proper or prosperous**):— (Translated in King James Version as) certain(-ty), confirm, direct, faithfulness, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, order, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-)stablish, stand, tarry, x very deed.

Stablish 4741 – **סָתַרְזוּ** *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.

Stablished 3559 – **כָּוַן** *kuwn, koon*; a primitive root; properly, **to be erect (i.e. stand perpendicular)**; hence (causatively) **to set up**, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (**appoint, render sure, proper or prosperous**):— (Translated in King James Version as) certain(-ty), confirm, direct, faithfulness, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, order, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-)stablish, stand, tarry, x very deed.

Stand in awe 1481 – **גִּוַר** *guwr, goor*; a primitive root; properly, **to turn aside from the road (for a lodging or any other purpose), i.e. sojourn (as a guest); also to shrink, fear (as in a strange place); also to gather for hostility (as afraid)**:— (Translated in King James Version as) abide, assemble, be afraid, dwell, fear, gather (together), inhabitant, remain, sojourn, stand in awe, (be) stranger, x surely.

Stars 792 – **אַסְתֵּר** *aster, as-tare'*; probably from the base of 4766; **a star (as strown over the sky)**, literally or figuratively:— (Translated in King James Version as) star.

Stars 3556 – **כֹּוֹבָב** *kowkab, ko-kawb'*; probably from the same as 3522 (**in the sense of rolling**) or 3554 (**in the sense of blazing**); **a star (as round or as shining)**; figuratively, **a prince**:— (Translated in King James Version as) star((-gazer)).

State 4612 – **מַאֲמָד** *ma'amad, mah-am-awd'*; from 5975; (figuratively) **a position**:— (Translated in King James Version as) attendance, office, place, state.

5975 – **עָמַד** *'amad, aw-mad'*; a primitive root; **to stand**, in various relations (literal and figurative, intransitive and transitive):— (Translated in King James Version as) abide (behind), appoint, arise, cease, confirm, continue, dwell, be employed, endure, establish, leave, make, ordain, be (over), place, (be) present (self), raise up, remain, repair, + serve, set (forth, over, -tle, up), (make to, make to be at a, with-)stand (by, fast, firm, still, up), (be at a) stay (up), tarry.

Station 4673 – מַצֵּב *matstsab*, *mats-tsawb*’; from 5324; a fixed spot; figuratively, an office, a military post:— (Translated in King James Version as) garrison, station, place where...stood.

5324 – נָצַב *natsab*, *naw-tsab*’; a prim root; to station, in various applications (literally or figuratively):— (Translated in King James Version as) appointed, deputy, erect, establish, x Huzzah (by mistake for a proper name), lay, officer, pillar, present, rear up, set (over, up), settle, sharpen, establish, (make to) stand(-ing, still, up, upright), best state.

Strength 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 – δύνamai *dunamai* *doo'-nam-ahēe* 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

Strength 5797 – עֹז *oze*; or (fully) עֹז *owz*, *oze*; from 5810; strength in various applications (force, security, majesty, praise):— (Translated in King James Version as) boldness, loud, might, power, strength, strong.

Strengthen(ed) 5810 – אָזַז *'azaz*, *aw-zaz*’; a primitive root; to be stout (literally or figuratively):— (Translated in King James Version as) harden, impudent, prevail, strengthen (self), be strong.

Stretcheth out 5186 – נָטָה *natah*, *naw-taw*’; a primitive root; to stretch or spread out; by implication, to bend away (including moral deflection); used in a great variety of application (as follows):— (Translated in King James Version as) + afternoon, apply, bow (down, -ing), carry aside, decline, deliver, extend, go down, be gone, incline, intend, lay, let down, offer, outstretched, overthrown, pervert, pitch, prolong, put away, shew, spread (out), stretch (forth, out), take (aside), turn (aside, away), wrest, cause to yield

Strive 1777 – דִּין *diyn*, *deen*; or (Gen. 6:3) דָּוַן *duwn*, *doon*; a primitive root a straight course, i.e. sail direct:— (Translated in King James Version as) (come) with a straight course.

Subdue 3533 – קָבַשׁ *kabash*, *kaw-bash*’; a primitive root; to tread down; hence, negatively, to disregard; positively, to conquer, subjugate, violate:— (Translated in King James Version as) bring into bondage, force, keep under, subdue, bring into subjection.

Subjection 5293 – ὑποτάσσω *hypotasso*, *hoop-ot-as'-so*; from 5259 and 5021; to subordinate; reflexively, to obey: — (Translated in King James Version as) be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

Sundry times 4181 – πολυμέρως *polumeros*, *pol-oo-mer'-oce*; adverb from a compound of 4183 and 3313; in many portions, i.e. variously as to time and agency (piecemeal): — (Translated in King James Version as) at sundry times.

Surely 5844 – אָטַח *’atah, aw-taw’*; a primitive root; **to wrap, i.e. cover, veil, cloth, or roll:**— (Translated in King James Version as) array self, be clad, (put a) cover (-ing, self), fill, put on, x surely, turn aside.

Surely 6801 – תָּנַף *tsanaph, tsaw-naf’*; a primitive root; **to wrap, i.e. roll or dress:**— (Translated in King James Version as) be attired, x surely, violently turn.

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.

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Take no thought 3309 – μεριμνάω *merimnao, mer-im-nah’-o*; from 3308; **to be anxious about:** — (Translated in King James Version as) (be, have) care(-ful), take thought.

Taker Of Usury 5383 – נָשָׂה *nashah, naw-shaw’*; a primitive root (rather identical with 5382, in the sense of 5378); **to lend or (by reciprocity) borrow on security or interest:**— (Translated in King James Version as) creditor, exact, extortioner, lend, usurer, lend on (taker on) usury.

Taketh away 142 – אָרַו *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.

Tares 2215 – ζιζάνιον *zizanion, dziz-an’-ee-on*; of uncertain origin; **darnel or false grain:** — (Translated in King James Version as) tares.

Tasted 1089 – γεύομαι *geuomai, ghyoo’-om-ahee*; a primary verb; **to taste;** by implication, **to eat;** figuratively, **to experience (good or ill):** — (Translated in King James Version as) eat, taste.

Teach 3100 – μαθητεύω *matheteuo, math-ayt-yoo’-o*; from 3101; intransitively, **to become a pupil;** transitively, **to disciple, i.e. enrol as scholar:** — (Translated in King James Version as) be disciple, instruct, teach.

3101 – μαθητής *mathetes, math-ay-tes’*; from 3129; **a learner, i.e. pupil:** — (Translated in King James Version as) disciple.

Teaching 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.

Teaching 3811 – παιδεύω **paideuo**, *pahee-dyoo'-o*; from 3816; to train up a child, i.e. educate, or (by implication), discipline (by punishment): — (Translated in King James Version as) chasten(-ise), instruct, learn, teach.

3816 – παῖς **pais**, *paheece*; perhaps from 3817; a boy (as often beaten with impunity), or (by analogy), a girl, and (genitive case) a child; specially, a slave or servant (especially a minister to a king; and by eminence to God): — (Translated in King James Version as) child, maid(-en), (man) servant, son, young man.

Temptation 3986 – πειρασμός **peirasmos**, *pi-ras-mos'*; from 3985; a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity: — (Translated in King James Version as) temptation, x try.

Tender 4698 – σπλάγχνον **splagchnon**, *splangkh'-non*; probably strengthened from σπλήν **splen** (the “spleen”); an intestine (plural); figuratively, pity or sympathy: — (Translated in King James Version as) bowels, inward affection, + tender mercy.

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.

Thick clouds 5645 – עָב 'ab, *awb*; (masculine and feminine); from 5743; properly, an envelope, i.e. darkness (or density, 2 Chron. 4:17); specifically, a (scud) cloud; also a copse:— (Translated in King James Version as) clay, (thick) cloud, x thick, thicket.

5743 – עָוַב 'uwb, *oob*; a primitive root; to be dense or dark, i.e. to becloud:— (Translated in King James Version as) cover with a cloud.

Thoughts 4284 – מַחְשָׁבָה **machashabah**, *makh-ash-aw-baw'*; or מַחְשֵׁבֶת **machashebeth**, *makh-ash-eh'-beth*; from 2803; a contrivance, i.e. (concretely) a texture, machine, or (abstractly) intention, plan (whether bad, a plot; or good, advice):— (Translated in King James Version as) cunning (work), curious work, device(-sed), imagination, invented, means, purpose, thought.

Throne 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.

Throne 3678 – כִּסֵּא **kisṣe'**, *kis-say'*; or כִּסֵּיחַ **kisṣeh**, *kis-say'*; from 3680; properly, covered, i.e. a throne (as canopied):— (Translated in King James Version as) seat, stool, throne.

3680 – קָסַח *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.

Through 1223 – דִּיאָ *dia*, *dee-ah'*; a primary preposition **denoting the channel of an act**; **through** (in very wide applications, local, causal, or occasional): — (Translated in King James Version as) after, always, among, at, to avoid, because of (that), briefly, by, for (cause) ... fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, x though, through(-out), to, wherefore, with (-in). In composition it retains the same general importance.

Through 1722 – עִן *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.

To make them inherit 5157 – נָחַל *nachal*, *naw-khal'*; a primitive root; **to inherit** (as a (figurative) **mode of descent**), or (generally) **to occupy**; causatively, **to bequeath, or (generally) distribute, instate**:— (Translated in King James Version as) divide, have ((inheritance)), take as a heritage, (cause to, give to, make to) inherit, (distribute for, divide (for, for an, by)), give for, have, leave for, take (for) inheritance, (have in, cause to, be made to) possess(-ion).

Toss 6802 – תִּנֵּפֵחַ *tsnephah*, *tsen-ay-faw'*; from 6801; **a ball**:— (Translated in King James Version as) x toss.

6801 – תָּנַף *tsanaph*, *tsaw-naf'*; a primitive root; **to wrap, i.e. roll or dress**:— (Translated in King James Version as) be attired, x surely, violently turn.

Transformed 3339 – μεταμορφώω *metamorphoo*, *met-am-or-fo'-o*; from 3326 and 3445; **to transform** (literally or figuratively, **“metamorphose”**): — (Translated in King James Version as) change, transfigure, transform.

Tremble 7264 – רָגַז *ragaz*, *raw-gaz'*; a primitive root; **to quiver (with any violent emotion, especially anger or fear)**:— (Translated in King James Version as) be afraid, stand in awe, disquiet, fall out, fret, move, provoke, quake, rage, shake, tremble, trouble, be wroth.

Trembled 7493 – רָעַשׁ *ra'ash*, *raw-ash*; a primitive root; **to undulate (as the earth, the sky, etc.; also a field of grain), partic. through fear; specifically, to spring (as a locust)**:— (Translated in King James Version as) make afraid, (re-)move, quake, (make to) shake, (make to) tremble.

Undulate – to hae a wave ike form or move in a wavelike motion; roll, ripple

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.

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.

True 228 – ἀληθινός *alethinos*, *al-ay-thee-nos'*; from 227; **truthful**: — (Translated in King James Version as) true.

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.

True 571 – ἠμεθ *'emeth*, *eh'-meth*; contracted from 539; **stability**; (figuratively) **certainty, truth, trustworthiness**: — (Translated in King James Version as) assured(-ly), establishment, faithful, right, sure, true (-ly, -th), verity.

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.

Truth – 530 'emuwnah *em-oo-naw'*; or (shortened) >emunah {*em-oo-naw'* feminine of 'emuwn' (529); literally **firmness**; figuratively **security; morally fidelity**:-- (Translated in King James Version as) faith(-ful, -ly, -ness, (man)), set office, stability, steady, truly, truth, verily.

Try 3985 – πειράζω *peirazo*, *pi-rad'-zo*; from 3984; **to test** (objectively), i.e. **endeavor, scrutinize, entice, discipline**: — (Translated in King James Version as) assay, examine, go about, prove, tempt(-er), try.

3984 – πείρα *peira*, *pi'-rah*; from the base of 4008 (through the idea of piercing); **a test, i.e. attempt, experience**: — (Translated in King James Version as) assaying, trial.

Turn 7725 – שׁוּב *shuwb*, *shoob*; a primitive root; **to turn back (hence, away)** transitively or intransitively, literally or figuratively (**not necessarily with the idea of return to the starting point**);
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generally to retreat; often adverbial, again:— (Translated in King James Version as) ((break, build, circumcise, dig, do anything, do evil, feed, lay down, lie down, lodge, make, rejoice, send, take, weep)) x again, (cause to) answer (+ again), x in any case (wise), x at all, averse, bring (again, back, home again), call (to mind), carry again (back), cease, x certainly, come again (back), x consider, + continually, convert, deliver (again), + deny, draw back, fetch home again, x fro, get (oneself) (back) again, x give (again), go again (back, home), (go) out, hinder, let, (see) more, x needs, be past, x pay, pervert, pull in again, put (again, up again), recall, recompense, recover, refresh, relieve, render (again), requite, rescue, restore, retrieve, (cause to, make to) return, reverse, reward, + say nay, send back, set again, slide back, still, x surely, take back (off), (cause to, make to) turn (again, self again, away, back, back again, backward, from, off), withdraw.

Turned 1096 – γίνομαι *gínomai*, ghin'-om-ahē; 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, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Turneth 5753 – עָוָה *'avah*, aw-vaw'; a primitive root; **to crook**, literally or figuratively (as follows):— (Translated in King James Version as) do amiss, bow down, make crooked, commit iniquity, pervert, (do) perverse(-ly), trouble, x turn, do wickedly, do wrong.

U/

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.

Undefined 283 – ἀμίαντος *amiantos*, am-ee'-an-tos; from 1 (as a negative particle) and a derivative of 3392; **unsoiled, i.e. (figuratively) pure**:— (Translated in King James Version as) undefined.

Understanding 8394 – תְּבוּנָה *tabuwn*, taw-boon'; and (feminine) תְּבוּנָה *tbuwnah*, teb-oo-naw'; or תּוֹבְנָה *towbunah*, to-boo-naw'; from 995; **intelligence**; by implication, **an argument**; by extension, **caprice**:— (Translated in King James Version as) (Translated in King James Version as) discretion, reason, skilfulness, understanding, wisdom.

Unfruitful 175 – ἄκαρπος *akarpos*, 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 – ἀσέβεια *asebeia*, as-eb'-i-ah; from 765; **impiety, i.e. (by implication) wickedness**:— (Translated in King James Version as) ungodly(-liness).

765 – ἀσεβής *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).

Ungodly 7563 – רשׁאׁ rasha', *raw-shaw'*; from 7561; **morally wrong; concretely, an (actively) bad person**: — (Translated in King James Version as) + condemned, guilty, ungodly, wicked (man), that did wrong.

Unspotted 784 – ἄσπιλος *aspilos*, *as'-pee-los*; from 1 (as a negative particle) and 4695; **unblemished (physically or morally)**: — (Translated in King James Version as) without spot, unspotted.

Utterly 962 – רצׁזׁ bazaz, *baw-zaz'*; a primitive root; **to plunder**:— (Translated in King James Version as) catch, gather, (take) for a prey, rob(-ber), spoil, take (away, spoil), x utterly.

Utterly 1238 – בקׁקׁ baqaq, *baw-kah'*; a primitive root; **to pour out, i.e. to empty**, figuratively, **to depopulate; by analogy, to spread out (as a fruitful vine)**:— (Translated in King James Version as) (make) empty (out), fail, x utterly, make void.

V/

Very 3966 – רׁמׁ od, *meh-ode'*; from the same as 181; properly, **vehemence, i.e. (with or without preposition) vehemently**; by implication, **wholly, speedily, etc. (often with other words as an intensive or superlative; especially when repeated)**:— (Translated in King James Version as) diligently, especially, exceeding(-ly), far, fast, good, great(-ly), x louder and louder, might(-ily, -y), (so) much, quickly, (so) sore, utterly, very (+ much, sore), well.

Vial 5357– φιάλη *phiale*, *fee-al'-ay*; of uncertain affinity; a broad shallow cup (“phial”): — vial.

Violence 2555 – חמׁחׁ chamaq, *khaw-mawce'*; from 2554; **violence**; by implication, **wrong**; by meton. **unjust gain**:— (Translated in King James Version as) cruel(-ty), damage, false, injustice, x oppressor, unrighteous, violence (against, done), violent (dealing), wrong.

Violently turn 6801 – רנׁפׁ tsanaph, *tsaw-naf'*; a primitive root; **to wrap, i.e. roll or dress**:— (Translated in King James Version as) be attired, x surely, violently turn.

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.

Visit(ed) 1980 – ἐπισκέπτομαι *episkeptomai*, *ep-ee-skep'-tom-ahee*; middle voice from 1909 and the base of 4649; **to inspect, i.e. (by implication) to select**; by extension, **to go to see, relieve**: — (Translated in King James Version as) look out, visit.

W/

Waiteth 2442 – חָקַח *chakah*, *khaw-kaw'*; a primitive root (apparently akin to 2707 **through the idea of piercing**); properly, **to adhere to; hence, to await**: — (Translated in King James Version as) long, tarry, wait.

Walk(ed) 1980 – הָלַךְ *halak*, *haw-lak'*; akin to 3212; a primitive root; **to walk** (in a great variety of applications, literally and figuratively):— (Translated in King James Version as) (all) along, apace, behave (self), come, (on) continually, be conversant, depart, + be eased, enter, exercise (self), + follow, forth, forward, get, go (about, abroad, along, away, forward, on, out, up and down), + greater, grow, be wont to haunt, lead, march, x more and more, move (self), needs, on, pass (away), be at the point, quite, run (along), + send, speedily, spread, still, surely, + tale-bearer, + travel(-ler), walk (abroad, on, to and fro, up and down, to places), wander, wax, (way-)faring man, x be weak, whirl.

Walk(ed) 4043 – περιπατέω *peripateo*, *per-ee-pat-eh'-o*; from 4012 and 3961; **to tread all around, i.e. walk at large (especially as proof of ability)**; figuratively, **to live, deport oneself, follow (as a companion or votary)**: — (Translated in King James Version as) go, be occupied with, walk (about).

Waste 1110 – בָּלַק *balaq*, *baw-lak'*; a primitive root; **to annihilate**:— (Translated in King James Version as) (make) waste.

Watcheth 1127 – γρηγορεύω *gregoreuo*, *gray-gor-yoo'-o*; from 1453; **to keep awake, i.e. watch** (literally or figuratively): — (Translated in King James Version as) be vigilant, wake, (be) watch(-ful).

Water 4325 – מַיִם *mayim*, *mah'-yim*; dual of a primitive noun (but used in a singular sense); **water**; figuratively, **juice; by euphemism, urine, semen**:— (Translated in King James Version as) + piss, wasting, water(-ing, (-course, -flood, -spring)).

Way(s) 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(s) 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.

Weaken 2522 – חָלַשׁ *chalash*, *khaw-lash'*; a primitive root; **to prostrate**; by implication, **to overthrow, decay**:— (Translated in King James Version as) discomfit, waste away, weaken.

Well 3190 – יָטַב *yatab*, *yaw-tab'*; a primitive root; **to be** (causative) **make well, literally (sound, beautiful) or figuratively (happy, successful, right)**:— (Translated in King James Version as) be accepted, amend, use aright, benefit, be (make) better, seem best, make cheerful, be comely, + be content, diligent(-ly), dress, earnestly, find favour, give, be glad, do (be, make) good((-ness)), be

(make) merry, please (+ well), shew more (kindness), skilfully, x very small, surely, make sweet, thoroughly, tire, trim, very, be (can, deal, entreat, go, have) well (said, seen).

Whales 8577 – תַּנִּינַי *tanniyn*, *tan-noon'*; or תַּנִּימַי *tanniym* (Ezek. 29:3), *tan-neem'*; intensive from the same as 8565; a marine or land monster, i.e. sea-serpent or jackal:— (Translated in King James Version as) dragon, sea-monster, serpent, whale.

What manner of 4217 – ποταπός *potapos*, *pot-ap-os'*; apparently from 4219 and the base of 4226; interrogatively, whatever, i.e. of what possible sort: — (Translated in King James Version as) what (manner of).

Whole armour 3833 – πανοπλία *panoplia*, *pan-op-lee'-ah*; from a compound of 3956 and 3696; full armor ("panoply"): — (Translated in King James Version as) all (whole) armour.

Wicked 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).

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).

Wickedness 7451 – רַע *ra'*, *rah*; from 7489; bad or (as noun) evil (natural or moral):— (Translated in King James Version as) adversity, affliction, bad, calamity, + displeasure(-ure), distress, evil((-favouredness), man, thing), + exceedingly, x great, grief(-vous), harm, heavy, hurt(-ful), ill (favoured), + mark, mischief(-vous), misery, naught(-ty), noisome, + not please, sad(-ly), sore, sorrow, trouble, vex, wicked(-ly, -ness, one), worse(-st), wretchedness, wrong. (Incl. feminine raaah; as adjective or noun.).

7489 – רָעַע *ra'a'*, *raw-ah'*; a primitive root; properly, to spoil (literally, by breaking to pieces); figuratively, to make (or be) good for nothing, i.e. bad (physically, socially or morally):— (Translated in King James Version as) afflict, associate selves (by mistake for 7462), break (down, in pieces), + displeasure, (be, bring, do) evil (doer, entreat, man), show self friendly (by mistake for 7462), do harm, (do) hurt, (behave self, deal) ill, x indeed, do mischief, punish, still, vex, (do) wicked (doer, -ly), be (deal, do) worse.

Widows 5503 – **χήρα chera**, *khay'-rah*; feminine of a presumed derivative apparently from the base of 5490 **through the idea of deficiency; a widow (as lacking a husband)**, literally or figuratively: — (Translated in King James Version as) widow.

Wild beasts 2123 – **זִיז ziz, zeez**; from an unused root **apparently meaning to be conspicuous; fulness of the breast; also a moving creature**:— (Translated in King James Version as) **abundance, wild beast**.

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.

Wiles 3180 – **μεθοδεία methodeia**, *meth-od-i'-ah*; from a compound of 3326 and 3593 (**compare “method”**); **travelling over, i.e. travesty (trickery)**: — (Translated in King James Version as) wile, lie in wait.

3326 – **μετά meta**, *met-ah'*; a primary preposition (often used adverbially); properly, **denoting accompaniment; “amid” (local or causal)**; modified variously according to the case (genitive association, or accusative succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): — (Translated in King James Version as) after(-ward), x that he again, against, among, x and, + follow, hence, hereafter, in, of, (up-)on, + our, x and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence.

3593 – **ὁδεύω hodeuo**, *hod-yoo'-o*; from 3598; to travel: — journey.

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.

2309 – **θέλω thelo**, *thel'-o*; or **ἔθελω 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))

Wisdom 2454 – חִכְמוֹת **chokmowth**, *khok-moth*’; or חִכְמוֹת **chakmowth**, *khak-moth*’; collateral forms of 2451; wisdom: — (Translated in King James Version as) wisdom, every wise (woman).

Wives 802 – אִשָּׁה **’ishshah**, *ish-shaw*’; feminine of 376 or 582; irregular plural, נְשִׁים **’ashiym**, *naw-sheem*’; a woman (used in the same wide sense as 582):— (Translated in King James Version as) (adulter)ess, each, every, female, x many, + none, one, + together, wife, woman. Often unexpressed in English.

376 – אִישׁ **’iysh**, *eesh*; contracted for 582 (or perhaps rather from an unused root meaning to be extant); a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation):— (Translated in King James Version as) also, another, any (man), a certain, + champion, consent, each, every (one), fellow, (foot-, husband-)man, (good-, great, mighty) man, he, high (degree), him (that is), husband, man(-kind), + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy.

582 – אֲנוּשׁ **’enowsh**, *en-oshe*’; from 605; properly, a mortal (and thus differing from the more dignified 120); hence, a man in general (singly or collectively):— (Translated in King James Version as) another, x (blood-)thirsty, certain, chap(-man); divers, fellow, x in the flower of their age, husband, (certain, mortal) man, people, person, servant, some (x of them), + stranger, those, + their trade. It is often unexpressed in the English versions, especially when used in apposition with another word .

Woe 1945 – הוּי **howy**, *hoh’ee*; a prolonged form of 1930 (akin to 188); **oh!**:— (Translated in King James Version as) ah, alas, ho, O, woe.

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

Won 2770 – κερδαίνω **kerdaino**, *ker-dah’-ee-no*; from 2771; to gain (literally or figuratively): — (get) gain, win.

Wonder 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.

4591 – σημαίνω **semaino**, *say-mah’-ee-no*; from σῆμα **sema** (a mark; of uncertain derivation); to indicate: — (Translated in King James Version as) signify.

Wondered 2296 – θαυμάζω **thaumazo**, *thou-mad’-zo*; from 2295; to wonder; by implication, to admire: — (Translated in King James Version as) admire, have in admiration, marvel, wonder.

Word 1697 – דָּבָר *dabar*, *daw-baw'*; from 1696; **a word**; by implication, **a matter (as spoken of) or thing**; adverbially, **a cause**:— (Translated in King James Version as) act, advice, affair, answer, x any such (thing), because of, book, business, care, case, cause, certain rate, + chronicles, commandment, x commune(-ication), + concern(-ing), + confer, counsel, + dearth, decree, deed, x disease, due, duty, effect, + eloquent, errand, (evil favoured-)ness, + glory, + harm, hurt, + iniquity, + judgment, language, + lying, manner, matter, message, (no) thing, oracle, x ought, x parts, + pertaining, + please, portion, + power, promise, provision, purpose, question, rate, reason, report, request, x (as hast) said, sake, saying, sentence, + sign, + so, some (uncleanness), somewhat to say, + song, speech, x spoken, talk, task, + that, x there done, thing (concerning), thought, + thus, tidings, what(-soever), + wherewith, which, word, work.

Word(s) 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.

[Thayer's Greek Lexicon](#) **3056** (partial information) –

properly, *a collecting, collection* (see *legō*) — and that, as well of those things which are put together in thought, as of those which, having been thought i.e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.

I. As respects Speech:

1. *a word,*
2. *what someone has said; a saying;*
3. *discourse* (Latin *oratio*); a. *the act of speaking, speech:*
4. in an objective sense, what is communicated by instruction, *doctrine:*
5. *anything reported in speech; a narration, narrative:* of a written narrative, a continuous account of things done,
6. *matter under discussion, thing spoken of, affair: a matter in dispute, case, suit at law*
7. *thing spoken of or talked about; event; deed*

II. Its use as respects the mind, alone,

1. *reason*, the mental faculty of thinking, meditating, reasoning, calculating, etc.:
2. *account, i.e. regard, consideration:*
3. *account, i.e. reckoning, score:*
4. *account, i.e. answer or explanation in reference to judgment:*
5. *relation: pros hon hēmin ho logos*, with whom as judge we stand in relation
6. *reason, cause, ground: tini logō*, for what reason? why?

III. In several passages in the writings of John *ho logos* denotes the essential Word of God, i.e. the personal (hypostatic) wisdom and power in union with God, his minister in the creation and government of the universe, the cause of all the world's life both physical and ethical, which for

the procurement of man's salvation put on human nature in the person of Jesus the Messiah and shone forth conspicuously from his words and deeds:
from his words and deeds:

Word(s) 4487 – ῥῆμα *rhema*, *hray'-mah*; from 4483; **an utterance (individually, collectively or specially),;** by implication, a **matter or topic (especially of narration, command or dispute)**; with a negative naught whatever: — (Translated in King James Version as) + evil, + nothing, saying, word.

Thayer's Greek Lexicon 4487 (partial information) –

1. properly, *that which is or has been uttered by the living voice, thing spoken, word* (cf. *epos*, also *logos*, l. 1); i.e. a. *any sound produced by the voice and having a definite meaning*:
2. In imitation of the Hebrew *dābār*, *the subject matter of speech, thing spoken of, thing*; and that
 - a. so far forth as it is a matter of narration:
 - b. in so far as it is matter of command:
 - c. a matter of dispute, case at law:

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.

Work(s) 4234 – πράξις *praxis*, *prax'-is*; from 4238; **practice, i.e.** (concretely) **an act**; by extension, **a function**: — (Translated in King James Version as) deed, office, work.

Work 4639 – מַעֲשֵׂה *ma'aseh*, *mah-as-eh'*; from 6213; **an action (good or bad)**; generally, **a transaction**; abstractly, **activity**; by implication, **a product (specifically, a poem) or (generally) property**:— (Translated in King James Version as) act, art, + bakemeat, business, deed, do(-ing), labor, thing made, ware of making, occupation, thing offered, operation, possession, x well, ((handy-, needle-, net-))work(ing, -manship), wrought.

Work 6468 – הַעֲלֵה *p'ullah*, *peh-ool-law'*; feminine passive participle of 6466; (abstractly) **work**:— (Translated in King James Version as) labour, reward, wages, work.

6466 – פָּעַל *pa'al*, *paw-al'*; a primitive root; **to do or make** (systematically and habitually), **especially to practise**: — (Translated in King James Version as) commit, (evil-) do(-er), make(-r), ordain, work(-er).

Worketh 1754 – ἐνεργέω *energeo*, *en-erg-eh'-o*; from 1756; **to be active, efficient**: — (Translated in King James Version as) do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).

1756 – ἐνεργής *energes*, *en-er-gace'*; from 1722 and 2041; **active, operative**: — (Translated in King James Version as) effectual, powerful.

Working 1753 – ἐνέργεια *energeia*, *en-erg'-i-ah*; from 1756; **efficiency (“energy”)**: — (Translated in King James Version as) operation, strong, (effectual) working.

Works 4659 – מִפְעַל **miph'al**, *mif-awl'*; or (feminine) מִפְעֻלָּה **miph'alah**, *mif-aw-law'*; from 6466; a **performance**:— (Translated in King James Version as) work.

6466 – פָּעַל **pa'al**, *paw-al'*; a primitive root; **to do or make** (systematically and habitually), **especially to practise**: — (Translated in King James Version as) commit, (evil-) do(-er), make(-r), ordain, work(-er).

➤ **World(s) 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).

104 – αἰ **aei**, *ah-eye'*; from an obsolete primary noun (apparently meaning **continued duration**); **“ever,”** by qualification regularly; by implication, **earnestly**; — (Translated in King James Version as) always, ever.

Thayer's Greek Lexicon 165 (partial information) –

3. *age, a human lifetime*
4. *an unbroken age, perpetuity of time, eternity,*

Hence, in the N.T. used:

1. a. *universally; forever, unto the day which is eternity; with a negation: never; or not for ever, not always, unto the ages, i.e., as long as time shall be (the plural denotes the individual ages whose sum is eternity): (in which expression the endless future is divided up into various periods, the shorter of which are comprehended in the longer; the (whole) age embracing the (shorter) ages, from the ages down, from eternity, before time was, before the foundation of the world, eternal purpose, b. in hyperbolic and popular usage: from the most ancient time down (within the memory of man), from of old,*

➤ **World 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:*

➤ **World 776** – אֶרֶץ **'erets**, *eh'-rets*; from an unused root probably meaning **to be firm; the earth (at large, or partitively a land)**:— (Translated in King James Version as) x common, country, earth, field, ground, land, x natins, way, + wilderness, world.

World without end 5769 – עֹלָם 'owlam, o-lawm'; or עֲלָם '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).**

➤ **World 1093** – גֵּי ge, ghay; contracted from a primary word; **soil**; by extension **a region, or the solid part or the whole of the terrene globe (including the occupants in each application)**:— (Translated in King James Version as) **country, earth(-ly), ground, land, world.**

Thayer's Greek Lexicon 1093 (partial information) – *earth*;

1. *arable land*: ... of the earthy material out of which a thing is formed, with the implied idea of frailty and weakness:
2. *the ground, the earth* as a standing-place
3. the main *land*, opposed to sea or water:
4. *the earth* as a whole, *the world*
 - a. *the earth as opposed to the heavens*:
 - b. *the inhabited earth*, the abode of men and animals:
5. *a country, land enclosed within fixed boundaries, a tract of land, territory, region*;

➤ **World 2309** – כְּדֵל chedel, keh'-del; from 2308; **rest, i.e. the state of the dead**:— (Translated in King James Version as) **world.**

➤ **World 2465** – כְּלָד cheled, keh'-led; from an unused root apparently **meaning to glide swiftly; life (as a fleeting portion of time)**; hence, **the world (as transient)**:— (Translated in King James Version as) **age, short time, world.**

➤ **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 King James Version as) **adorning, world.**

2865 – κομίζω komizo, kom-id'-zo; from a primary κομέω komeo (**to tend, i.e. take care of**); properly, **to provide for, i.e. (by implication) to carry off (as if from harm; genitive case obtain)**:— (Translated in King James Version as) **bring, receive.**

Thayer's Greek Lexicon 2889 (partial information) –

1. in Greek writings from Homer down, *an apt and harmonious arrangement or constitution*
2. as in Greek writings from Homer down, *ornament, decoration, adornment: ...* of the arrangement of the stars, 'the heavenly hosts,' as the ornament of the heavens,
3. *the world, i.e. the universe*
4. *the circle of the earth, the earth*
5. *the inhabitants of the world: ... particularly the inhabitants of the earth, men, the human race*
6. *the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ*
7. *worldly affairs; the aggregate of things earthly; the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc., which, although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ:*
8. *any aggregate or general collection of particulars of any sort*

➤ **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,*

➤ **World 5769** – עֹלָם '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).

➤ **World 8398** – תֵּבֵל *tebel*, *tay-bale'*; from 2986; **the earth (as moist and therefore inhabited);** by extension, **the globe;** by implication, **its inhabitants;** specifically, **a partic. land, as Babylonia, Palestine:**— (Translated in King James Version as) habitable part, world.

2986 – יָבַל *yabal*, *yaw-bal'*; a primitive root; properly, **to flow;** causatively, to bring (especially with pomp):— (Translated in King James Version as) bring (forth), carry, lead (forth).

Worship(ped) 4352 – προσκυνέω *proskuneo*, *pros-koo-neh'-o*; from 4314 and a probable derivative of 2965 (**meaning to kiss, like a dog licking his master's hand**); **to fawn or crouch to, i.e. (literally or figuratively) prostrate oneself in homage (do reverence to, adore):** — (Translated in King James Version as) worship.

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

Worship(ped) 7812 – **σηψ** *shachah*, *shaw-khaw'*; a primitive root; **to depress, i.e. prostrate (especially reflexive, in homage to royalty or God)**:— (Translated in King James Version as) bow (self) down, crouch, fall down (flat), humbly beseech, do (make) obeisance, do reverence, make to stoop, worship.

Wound 4127 – **πληγή** *plege*, *play-gay'*; from 4141; **a stroke**; by implication, **a wound**; figuratively, **a calamity**: — (Translated in King James Version as) plague, stripe, wound(-ed).

Wounded 4969 – **σφάζω** *sphazo*, *sfad'-zo*; a primary verb; **to butcher (especially an animal for food or in sacrifice) or (generally) to slaughter, or (specially), to maim (violently)**: — (Translated in King James Version as) kill, slay, wound.

Wrath 7110 – **ῥῆξ** *qetseph*, *keh'-tsef*; from 7107; **a splinter (as chipped off)**; figuratively, **rage or strife**:— (Translated in King James Version as) foam, indignation, x sore, wrath.

7107 – **ῥῆξ** *qatsaph*, *kaw-tsaf'*; a primitive root; **to crack off, i.e. (figuratively) burst out in rage**:— (Translated in King James Version as) (be) anger(-ry), displeasure, fret self, (provoke to) wrath (come), be wroth.

Wrestle 3823 – **πάλη** *pale*, *pal'-ay*; from **πάλλω** *pallo* (to vibrate; another form for 906); **wrestling**: — (Translated in King James Version as) + wrestle.

Thayer's Greek Lexicon 3823 (partial information) –

(from *pollō* to vibrate, shake), from Homer down, *wrestling* (a contest between two in which each endeavors to throw the other, and which is decided when the victor is able *thlibein kai katechein* his prostrate antagonist, i.e. hold him down with his hand upon his neck;

Wrought 1754 – **ἐνεργέω** *energeo*, *en-erg-eh'-o*; from 1756; **to be active, efficient**: — (Translated in King James Version as) do, (be) **effectual (fervent)**, be mighty in, shew forth self, work (effectually in).

1756 – **ἐνεργής** *energes*, *en-er-gace'*; from 1722 and 2041; **active, operative**: — (Translated in King James Version as) effectual, powerful.

Wrought 2038 – **ἐργάζομαι** *ergazomai*, *er-gad'-zom-ahēe*; 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.

X/

Y/

Yielding 2232 – זָרַע *zara'*, *zaw-rah'*; a primitive root; to sow; figuratively, **to disseminate, plant, fructify**:— (Translated in King James Version as) bear, conceive seed, set with sow(-er), yield.

Z/

Zion 6726 – צִיּוֹן *Tsiyown*, *tsee-yone'*; the same (regularly) as **6725**; **Tsijon (as a permanent capital), a mountain of Jerusalem**:— (Translated in King James Version as) Zion.

6725 – צִיּוֹן *tsiyuwn*, *tsee-yoon'*; from the same as **6723** **in the sense of conspicuousness** (compare **5329**); **a monumental or guiding pillar**:— (Translated in King James Version as) sign, title, waymark.