THE GOSPEL

Part 5

Who Do You Say That I Am?

Unless otherwise indicated, all Scripture quotations are from The King James Version (KJV).The King James Version is in the Public Domain.

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Proverbs 30:4; Psalm 2:1-12, 21:0-21, 30:4, 32:6-9, 88:3-4; Isaiah 9:6-7, 53:1-12, 60:1, 61:1-2; Daniel 2:43,7:13-14, 9:26-27; Hosea 11:1-2; Micah 5:2; Zechariah 9:9 are from Septuagint (LXX) English transltion 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 use 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.
- Definitions for words in **black,** followed by the Strong's number, along with further information for some words in **red** are listed in alphabetical order at the end of the study.
- Because of the number of pages in Part 5, few words are defined in the body of this study. However, a complete list, in alphabetical order, is provided at the end of the study.

Partial information from ***Thayer's Greek Lexicon*** and simple dictionary definitions for a number of words are also included.

There are also links to the ***Blue Letter Bible*** 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 **Iēsoûs,** ee-ay-sooce'.

> **2424** – Ἰησοῦς **Iēsoûs,** 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** – יְהוֹשׁוּעַ **Yᵉhôwshûwa',** yeh-ho-shoo'-ah; or יְהוֹשֻׁעַ Yᵉhôwshu'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** – יְהוָה **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 **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) × 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 **yᵉshûw'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.

TABLE OF CONTENTS

Page

Introduction 7

Brief Review of Christ in Parts 1 thru 4 8

We Have Found Him 17

The Son of Man 33

The Christ 86

The Son of God 103

End of Part 5

INTRODUCTION

When it comes to the Gospel, I realize there are those who are satisfied with just knowing that:

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

However, if you are interested in knowing more about Yeshua; which will increase your understanding about the Gospel, than this study is for you.

That said, because there is so much we should know about Yeshua; we will not be able to fit it all into Part 5. As a result, if the Holy Father allows, more will be addressed in Part 6.

For now, we will begin with this.

In the following passage, Yeshua asked two questions.

> ***"****Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "****Who do people say that the Son of Man is?****" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He said to them, "****But who do you say that I am?****"*
>
> (ESV, Matthew 16:13-15)

What is your answer to the second question?

BRIEF REVIEW OF PARTS 1 – 4
Regarding Who Christ Is.

Since this Gospel Series extends over a number of months, let us start with a brief look back at a few passages in Parts 1 through 4 that tell us, in part, who Christ is.

PART 1 - What is The Gospel?

Page 24 – Christ is the resurrection and the life.

John 11:17-27
"Then when Jesus (2424) **came, he found that he had *lain* in the grave four days already**.
18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:
19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
20 Then Martha, as soon as she heard that Jesus (2424) was coming, went and met him: but Mary sat *still* in the house.
21 Then said Martha unto Jesus, (2424) Lord, (2962 –Supreme in authority) if thou hadst been here, my brother had not died.
22 But I know, that even now, whatsoever thou wilt ask of God, (2316 – Theos, deity) God (2316 – Theos, deity) will give *it* thee.
23 Jesus (2424) saith unto her, Thy brother shall rise again. (450)
24 Martha saith unto him, I know that he shall rise again (450) in the resurrection (386) at the last day.
25 Jesus (2424) said unto her, **I am the resurrection, (386) and the life: he that believeth (4100) in me, though he were dead, yet shall he live**:
26 And whosoever liveth and believeth in me shall never die. Believest thou this?
27 She saith unto him, Yea, Lord: **I believe that thou art the Christ, the Son of God, (**2316 – Theos, deity**) which should come into the world**." (KJV)

Page 81-82 – Christ is the Lamb of God

Revelation 21:1-27
"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
2 **And I John saw the holy** (40) **city, new Jerusalem, coming down from God** (2316 – Theos, deity) **out of heaven**, prepared (2090) as a bride adorned (2885) for her husband.

3 And I heard a great voice out of heaven saying, **Behold, the tabernacle** (4633) **of God** (2316 – Theos, deity) ***is*** **with men, and he will dwell** (4637) **with them, and they shall be his people, and God** (2316 – Theos, deity) **himself shall be with them, *and be* their God.** (2316 – Theos, deity)
4 And God (2316 – Theos, deity) **shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.**
5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
6 And he said unto me, It is done. I am Alpha and Omega, the beginning (746) **and the end.** (5056) **I will give** (1325) **unto him that is athirst of the fountain** (4077) **of the water of life freely.**
7 He that overcometh (3528) **shall inherit** (2816) **all things; and I will be his God,** (2316 – Theos, deity) **and he shall be my son.**
8 But the fearful, (1169) **and unbelieving,** (571) **and the abominable,** (948) **and murderers, and whoremongers,** (4205) **and sorcerers,** (5332) **and idolaters,** (1496) **and all liars,** (5571) **shall have their part in the lake which burneth with fire** (4442) **and brimstone:** (2303) **which is the second death.**
9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.
10 And he carried me away in the spirit to a great and high mountain, and shewed me **that great city, the holy** (40) **Jerusalem, descending out of heaven from God,** (2316 – Theos, deity)
11 Having the glory (1391) **of God:** (2316 – Theos, deity) **and her light** (5458) ***was*** **like unto a stone most precious, even like a jasper stone, clear as crystal;** (2929)
12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:
13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.
14 And **the wall of the city had twelve foundations, and in them the names of the twelve apostles** (652) **of the Lamb.**
15 And he that talked with me had a golden reed to measure **the city**, and the gates thereof, and the wall thereof.
16 And **the city** lieth foursquare, and the length is as large as the breadth: and he measured **the city** with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.
17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.
18 And the building of the wall of it was *of* jasper: and **the city *was* pure gold, like unto clear glass**.
19 And **the foundations of the wall of the city *were* garnished with all manner of precious stones**. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

[20] The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.
[21] And the twelve gates *were* twelve pearls; every several gate was of one pearl: and **the street of the city *was* pure gold, as it were transparent glass**.
[22] And I saw no temple therein: for the Lord (2962 –Supreme in authority) God (2316 – Theos, deity) Almighty and the Lamb are the temple of it.
[23] **And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God** (2316 – Theos, deity) **did lighten it, and the Lamb *is* the light thereof**.
[24] And **the nations of them which are saved shall walk in the light of it**: and **the kings of the earth do bring their glory and honour into it**.
[25] **And the gates of it shall not be shut at all by day: for there shall be no night there**.
[26] And they shall bring the glory and honour of the nations into it.
[27] **And there shall in no wise enter into it any thing that defileth, (2840) neither *whatsoever* worketh (4160) abomination, (946) or *maketh* a lie**: (5579) **but they which are written in the Lamb's book of life**." (KJV)

PART 2 - God and LORD

Page 37, 42 – Christ is the God Who Will Inherit All Nations

37

Psalm 82:0-8
"A Psalm of Asaph.
[1] **God (430 – Elohim, God/god, judge)** standeth in the **congregation** (5712) of the **mighty**; (410 – **EL, might**(y), **strong, power**) he **judgeth** (8199) among the **gods**. **(430 – the Elohim, God/god, judge)**
[2] How long will ye **judge** (8199) unjustly, and accept the persons of the wicked? Selah.
[3] Defend the poor and fatherless: do justice to the afflicted and needy.
[4] Deliver the poor and needy: rid *them* out of the hand of the wicked.
[5] They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are **out of course**. (4131)
[6] I have said, Ye *are* gods; ((430 – Elohim, God/god, judge) and all of you *are* children of the most High. **(5945)**
[7] But ye shall die like men, and fall like one of the **princes**. (8269)
[8] **Arise, O God, (430 – Elohim, God/god, judge) judge** (8199) **the earth: for thou shalt inherit** (5157) **all nations**." (KJV)

In **Psalm 82:8**, could the ***God*** who is to inherit the nations, Christ?

42

Psalm 2:7-9

"I will declare (5608) the decree: (2706) the **LORD** (3068 – **YHWH, the Eternal**) hath said unto me, **Thou *art* my Son; this day have I begotten** (3205) **thee.**

8 **Ask of me, and I shall give *thee* the heathen** (1471) ***for*** **thine inheritance,** (5159) **and the uttermost parts of the earth *for* thy possession**. (272)

9 **Thou shalt break** (7489) **them with a rod** (7626) **of iron; thou shalt dash them in pieces** (5310) **like a potter's** (3335) **vessel."** (3627) (KJV)

- **Psalm 2:9** - the Son who will rule with "**a rod of iron**" is Christ.

Revelation 19:11-16

"And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful (4103) and True, (228) and in righteousness (1343) he doth judge (2919) and make war.

12 His eyes *were* as a flame (5395) of fire, and on his head *were* many crowns; and he had a name (3686) written, that no man knew, but he himself.

13 And he *was* clothed with a vesture (2440) dipped in blood: and his name (3686) is called The **Word** (3056) of **God**. (2316 – **Theos**, **deity**)

14 And the armies (4753) *which were* in heaven followed (190) him upon white horses, clothed in fine linen, white and clean.

15 **And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule** (4165) **them with a rod** (4464) **of iron: and he treadeth** (3961) **the winepress of the fierceness** (2372) **and wrath** (3709) **of Almighty** (3841) **God**. (2316 – **Theos**, **deity**).

16 And he hath on *his* vesture (2440) and on his thigh a name (3686) written, **KING** (935) **OF KINGS** (935)**, AND LORD** (2962 –Supreme in authority) **OF LORDS**." (2962 –Supreme in authority) (KJV)

PART 3 - The Heaven and the Earth

Page 11-12 – Christ Is The Word of God By Whom All Things Were Made

King James Version (KJV)	Septuagint (LXX)
Psalm 33:6-9 "**By the word** (1697) **of the LORD** (3068 – **YHWH, the Eternal**) **were the heavens made**; (6213) and all the host of them by the breath of his mouth. 7 He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.	**Psalm 32:6-9** "**By the word of the Lord the heavens were established**; and all the host of them by the breath of his mouth. 7 Who gathers the waters of the sea as in a bottle; who lays up the deeps in treasuries.

[8] Let all the earth fear the LORD: (3068 – **YHWH, the Eternal**) let all the inhabitants of the world stand in awe of him. [9] **For he spake**, and it was *done*; **he commanded**, and it stood fast." (KJV)	[8] Let all the earth fear the Lord; and let all that dwell in the world be moved because of him. [9] For he spoke, and they were made; he commanded, and they were created." (LXX)

- **Psalm 33:6 (KJV), Psalm 32:6 (LXX)** – "By the word of the LORD" is often taken to mean YAH spoke a word. However, could it be that these verses are referring to Yeshua who is the "Word of the LORD" who ***made*** everything?

John 1:1-3
"In the beginning (746) was the **Word**, (3056) and the **Word** , (3056) was with **God**, (2316 – **Theos, deity**) and the **Word** , (3056) was **God**. (2316 – **Theos, deity**)
[2] The same was in the beginning (746) with **God**." (2316 – **Theos, deity**)
[3] All things were **made** (1096) by him; and without (5565) him was not anything **made** (1096) that was **made**." (1096) (KJV)

Job 38:4-11
"**Where wast thou when I laid the foundations (3245) of the earth? (776-Erets) declare, if thou hast understanding**. (998)
[5] Who hath laid (7760) the measures (4461) thereof, if thou knowest? or who hath stretched (5186) the line upon it?
[6] Whereupon are the foundations (134) thereof fastened? (2883) or who laid (3384) the corner stone thereof;
[7] **When the morning stars (3556) sang (7442) together, and all the sons (1121) of God (430 – Elohim, God/god, judge) shouted (7321) for joy?**
[8] Or *who* shut up (5526) the sea with doors, (1817) when it brake forth, *as if* it had issued out of the womb?
[9] When I made (7760) the cloud (6051) the garment thereof, and thick darkness (6205) a swaddlingband (2854) for it,
[10] And brake up (7665) for it my decreed (2706) *place*, and set (7760) bars (1280) and doors, (1817)
[11] And said, Hitherto shalt thou come, but no further: and here shall thy proud (1347) waves (1530) be stayed?" (KJV)

Page 24-25 – Christ is The First and the Last

24

Isaiah 48:12-13

"Hearken unto me, O Jacob and Israel, my called; (7121) **I *am* he; I *am* the first, (7223) I also *am* the last.** (314)

13 **Mine hand (3027) also hath laid the foundation** (3245) **of the earth,** (776-Erets) **and my right hand** (3225) **hath spanned (2946) the heavens:** (8064– shamayim (firmament)) *when* I call (7121) unto them, they stand up (5975) together.**"** (3162) (KJV)

- **Isaiah 48:12** – Christ is the First and the Last.

24

Revelation 1:9-18

"I John, who also am your brother, and companion in tribulation, (2347) and in the kingdom (932-Basileia) and patience (5281) of Jesus (2424) Christ, was in the isle that is called Patmos, for the word of God, (2316 – Theos, deity) and for the testimony (3141) of Jesus (2424) Christ.

10 I was in the Spirit (4151) on the **Lord's** (2960 - kuriakos) day, and heard behind me a great voice, as of a trumpet,

11 Saying, **I am Alpha** (1) **and Omega,** (5598) **the first** (4413) **and the last**: (2078) and, What thou seest, write in a book, and send *it* unto the seven churches (1577) which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; (3087)

13 And in the midst of the seven candlesticks (3087) ***one* like unto the Son of man, (444) clothed with a garment down to the foot, and girt (4024) about the paps** (3149) **with a golden girdle. (2223)**

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, (5474) **as if they burned** (4448) **in a furnace; and his voice as the sound of many waters.**

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance (3799) ***was* as the sun shineth in his strength.** (1411)

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first (4413) and the last: (2078)

18 I *am* he that liveth, and was dead; and, behold, I am alive for evermore," (165) Amen; (281) and have the keys (2807) of hell (86) and of death."(KJV)

Page 28-29 – Christ is The Light of the World

John 8:12
"Then spake Jesus (2424) again unto them, saying, **I am the light (5457) of the** world: (2889-Kosmos) **he that followeth (190) me shall not (3364) walk (4043) in darkness**, (4653) but shall have **the light (5457) of life.**" (2222) (KJV)

John 12:44-46
"Jesus (2424) cried and said, He that believeth (4100) on me, believeth (4100) not on me, but on him that sent (3992) me.
45 And he that seeth me seeth him that sent (3992) me.
46 **I am come a light (5457) into the world,** (2889-Kosmos) **that whosoever believeth (4100) on me should not abide (3306) in darkness.**" (4653) (KJV)

PART 4 - The World?

Page 32 – God the Father Calls Christ God

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." (932-Basileia) (KJV)

Page 56 – Christ Is The Bread Of Life

John 6:47-51
"Verily, (281) verily, (281) 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)

Page 57 – Christ, the Lamb of YAH, Took Away the Sin of the World

John 1:29
"The next day John seeth Jesus (2424) 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)

Page 60 – Christ Is Our Redeemer

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)

Page 55, 59, 61 – Christ Is Our Savior

55
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 (2919) the **world** (2889-Kosmos), but to save the **world**." (2889-Kosmos) (KJV)

59

John 3:16-17

"**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)

61

2 Peter 1:1-4

"Simon Peter, a servant and an apostle (652) of Jesus (2424) 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** (2424) **Christ**:

2 Grace (5485) and peace (1515) be multiplied unto you through (1722) the knowledge (1922) of God, (2316 – Theos, deity) and of Jesus (2424) 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)

We Have Found Him

*"Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that **the Son of Man** is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon. Peter replied,"You are **the Christ, the Son of the living God**."*
(ESV, Matthew 16:13-16)

In the above passage, there are three key points on the subject of who Yeshua is. Though there is a lot more to learn about Yeshua, these three will be the primary focus of this study.

The three key points are:

The Son of Man
The Christ
The Son of (the living) God

All three points also appear in John 1:29-51; the point in time when Yeshua was first revealed to His future Apostles.

John 1:29-51
"The next day John (the Baptist) seeth Jesus (2424) coming unto him, and saith, **Behold the Lamb (286) of God,** (2316 – Theos, deity) **which taketh away (142) the sin (266) of the world**. (2889-Kosmos)

30 This is he of whom I said, After me cometh a man which is preferred (1096) before (1715) me: for he was before (4413) me.
31 And I knew him not: but that he should be made manifest (5319) to Israel, therefore am I come baptizing (907) with water.
32 And John bare record, (3140) **saying, I saw the Spirit** (4151) **descending** (2597) **from heaven** (3772) **like** (5616) **a dove,** (4058) **and it abode** (3306) **upon him.**
33 And I knew him not: but he that sent (3992) me to baptize (907) with water, the same said **unto me, Upon whom thou shalt see the Spirit** (4151) **descending,** (2597) **and remaining** (3306) **on him, the same is he which baptizeth** (907) **with** (1722) **the Holy** (40) **Ghost.** (4151)
34 And I saw, and bare record (3140) that **this is the Son** (5207) **of God**. (2316 – Theos, deity)
35 **Again the next day after John stood, and two of his disciples;** (3101)
36 And looking upon Jesus (2424) **as he walked, he saith, Behold the Lamb** (286) **of God!** (2316 – Theos, deity)

37 And the two disciples (3101) heard him speak, and they followed (190) Jesus.

38 Then Jesus (2424) turned, and saw them following, (190) and saith unto them, What seek ye? They said unto him, Rabbi, (4461) (which is to say, being interpreted, (2059) Master,) (1320) where dwellest (3306) thou?
39 He saith unto them, Come and see. They came and saw where he dwelt, (3306) and abode (3306) with him that day: for it was about the tenth hour.
40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.
41 He first findeth his own brother Simon, and saith unto him, **We have found the Messias, (3323) which is, being interpreted, (3177) the Christ.** (5547)
42 And he brought him to Jesus. And when Jesus (2424) beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, (2786) which is by interpretation, (2059) A stone. (4074)
43 The day following Jesus (2424) would go forth into Galilee, and findeth Philip, and saith unto him, Follow (190) me.
44 Now Philip was of Bethsaida, the city of Andrew and Peter.
45 Philip findeth Nathanael, and saith unto him, **We have found him, of whom Moses in the law, and the prophets, did write, Jesus (2424) of Nazareth, the son of Joseph.**
46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.
47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!
48 Nathanael saith unto him, Whence knowest thou me? Jesus (2424) answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
49 Nathanael answered and saith unto him, **Rabbi, (4461) thou art the Son (5207) of God; (2316) thou art the King (935) of Israel.**
50 Jesus (2424) answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest (4100) thou? thou shalt see greater things than these.
51 And he saith unto him, Verily, (281) verily, (281) I say unto you, Hereafter **ye shall see heaven (3772) open, (455) and the angels (32) of God (2316) ascending (305) and descending (2597) upon (1909) the Son (5207) of man.**" (444) (KJV)

- **John 1:41, 45, 49 -** John's disciples were excited because just based on what John told them they believed they had found:

  The **Messiah** (the **Christ**)
  The **Son of God**
  The **King of Israel** (Not just the King of the Jews)

  They had found the one "**of whom Moses in the law, and the prophets, did write about.**

Here, in part, is what Moses and the prophets wrote about Yeshua?

King James Version (KJV)	Septuagint (LXX)
Zechariah 9:9 "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, **thy King** (4428) **cometh unto thee: he *is* just,** (6662) **and having salvation;** (3467) lowly, and riding upon an ass, (2543) and upon a **colt** (5895) the foal (1121) of an ass." (860) (KJV)	**Zechariah 9:9** "Rejoice greatly, O daughter of Sion; proclaim *it* aloud, O daughter of Jerusalem; **behold the King is coming to thee, just, and a Saviour**; he is meek and riding on an ass, and a young foal." (LXX)

King James Version (KJV)	Septuagint (LXX)
Micah 5:2 "But thou, **Bethlehem** Ephratah, (672) *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* **to be ruler (4910) in Israel; whose goings forth *have been* from of old, (6924) from everlasting.**" (5769) (KJV)	**Micah 5:2** "And thou, Bethleem, house of Ephratha, art few in number to be *reckoned* among the thousands of Juda; *yet* out of thee shall one come forth to me, to be a ruler of Israel; and his goings forth were from the beginning, *even* from eternity." (LXX)

Bethlehem was the city of King David. And these prophesies proclaimed that this ruler would be the seed of King David.

King James Version (KJV)	Septuagint (LXX)
Psalm 89:3-4 "I have made (3772) a covenant (1285) with my chosen, (972) I have sworn unto David my servant, 4 **Thy seed (2233) will I establish (3559) for ever,** (5769) and build up thy throne (3678) to all generations. (1755) Selah." (5542) (KJV)	**Psalm 88:3-4** "I made a covenant with my chosen ones, I sware unto David my servant. 4 I will establish thy seed for ever, and build up thy throne to all generations. Pause." (LXX)

King James Version (KJV)	Septuagint (LXX)
Isaiah 9:6-7 "**For unto us a child (3206) is born, (3205) unto us a son (1121) is given: (5414) and**	**Isaiah 9:6-7** For a child is born to us, and a son is given to us, whose government is upon

the government (4951) shall be upon his shoulder: (7926) and his name (8034) shall be called (7121) Wonderful, (6382) Counsellor, (3289) The mighty (1368) God, (410 – EL, might(y), strong, power) The everlasting (5703) Father, The Prince (8269) of Peace. (7965)	his shoulder: and his name is called the Messenger of great counsel: for I will bring peace upon the princes, and health to him.
7 Of the increase (4766) of *his* government (4951) and peace (7965) *there shall be* no end, **upon the throne (3678) of David,** and upon his kingdom, (4467) to order (3559) it**, and to establish (5582) it with judgment (4941) and with justice (6666) from henceforth even for ever**. (5769) The zeal (7068) of the LORD (3068 – **YHWH,** the **Eternal**) of hosts (6635) will perform (6213) this." (KJV)	7 His government shall be great, and of his peace there is no end: *it shall be* upon the throne of David, and *upon* his kingdom, to establish it, and to support *it* with judgement and with righteousness, from henceforth and forever. The seal of the Lord of hosts shall perform this." (LXX)

- **John 1:29,36 -** Though John said twice for them to **"Behold the Lamb of God;"** and though there are passages like Isaiah 53 and Psalm 22 that refer to the same Messiah they had found, it was not the Lamb they were waiting for.

King James Version (KJV)	Septuagint (LXX)
Isaiah 53:1-12	**Isaiah 53:1-12**
"Who hath believed (539) our report? (8052) and to whom is the arm (2220) of the LORD (3068 – **YHWH,** the **Eternal**) revealed? (1540)	"O Lord, who has believed our report? and to whom has the arm of the Lord been revealed?
2 For he shall grow up (5927) before him as a tender plant, (3126) and as a root out of a dry (6723) ground: (776-Erets) he hath no form (8389) nor comeliness; (1926) and when we shall see him, *there is* no beauty (4758) that we should desire (2530) him.	2 We brought a report as *of* a child before him; *he is* as a root in a thirsty land: he has no form nor comeliness; and we saw him, but he had no form nor beauty.
3 He is despised (959) and rejected (2310) of men; a man of sorrows, (4341) and acquainted ( ) with grief: (2483) and we hid (4564) as it were *our* faces from him; he was despised, (959) and we esteemed	3 But his form was ignoble, and inferior to that of the children of men: *he was* a man in suffering, and acquainted with the bearing of sickness, for his face is turned from *us*; he was dishonoured,

(2803) him not. 4 Surely he hath borne (5375) our griefs, (2483) and carried (5445) our sorrows: (4341) yet we did esteem (2803) him stricken, (5060) smitten (5221) of God, **(430 – Elohim, God/god, judge)** and afflicted. (6031) 5 But he *was* wounded (2490) for our transgressions, (6588) *he was* bruised (1792) for our iniquities: (5771) the chastisement (4148) of our peace (7965) *was* upon him; and with his stripes (2250) we are healed. (7495) 6 All we like sheep have gone astray; (8582) we have turned (6437) every one to his own way; (1870) and the LORD (3068 – **YHWH,** the **Eternal**) hath laid (6293) on him the iniquity (5771) of us all. 7 He was oppressed, (5065) and he was afflicted, (6031) yet he opened not his mouth: **he is brought as a lamb (7716) to the slaughter**, (2874) and as a sheep before her shearers (1494) is dumb, so he openeth not his mouth. 8 He was taken from prison (6115) and from judgment: (4941) and who shall declare (7878) his generation? (1755) for he was cut off (1504) out of the land of the living: (2416) for the transgression (6588) of my people (5971) was he stricken. (5061) 9 And he made his grave (6913) with the wicked, (7563) and with the rich in his death; because he had done no violence, (2555) neither *was any* deceit (4820) in his mouth. 10 Yet it pleased (2654) the LORD (3068 – **YHWH,** the **Eternal**) to bruise (1792) him; he hath put *him* to grief: (2470) when thou shalt **make (7760) his soul (5315) an offering for sin**, (817) he shall see *his* seed, (2233) he shall prolong (748) *his* days, and the pleasure (2656) of the LORD (3068 – **YHWH,** the **Eternal**) shall prosper (6743) in his	and not esteemed. 4 He bears our sins, and is pained for us; yet we accounted him to be in trouble, and in suffering, and in affliction. 5 But he was wounded on account of our sins, and was bruised because of our iniquities: the chastisement of our peace was upon him; *and* by his bruises we were healed. 6 All we as sheep have gone astray; every one has gone astray in his way; and the Lord gave him up for our sins. 7 And he, because of his affliction, opens not his mouth: he was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth. 8 In humiliation his judgment was taken away: who shall declare his generation? for his life is taken away from the earth: because of the inquities of my people he was led to death. 9 And I will give the wicked for his burial, and the rich for his death; for he practised no iniquity, nor craft with his mouth. 10 The Lord also is pleased to purge him from his stroke. If ye can give an offering for sin, your soul shall see a long-lived seed:

hand. (3027) 11 He shall see of the travail (5999) of his soul, (5315) *and* shall be satisfied: (7646) by his knowledge (1847) shall my righteous (6662) servant (5650) justify (6663) many; (7227) for he shall bear (5445) their iniquities. (5771) 12 **Therefore will I divide (2505) him *a portion* with the great,** (7227) **and he shall divide (2505) the spoil (7998) with the strong;** (6099) because he hath poured out (6168) his soul (5315) unto death: (4194) and he was numbered with the transgressors; (6586) and he bare (5375) the sin (2399) of many, (7227) and made intercession (6293) for the transgressors." (6586) (KJV)	11 the Lord also is pleased to take away from the travail of his soul, to shew him light, and to form *him* with understanding; to justify the just one who serves many well; and he shall bear their sins. 12 Therefore he shall inherit many, and he shall divide the spoils of the mighty; because his soul was delivered to death: and he was numbered among the transgressors; and he bore the sins of many, and was delivered because of their inquities." (LXX)

King James Version (KJV)	Septuagint (LXX)
Psalm 22:0-21 "To the chief Musician upon Aijeleth Shahar, A Psalm of David. 1 **My God, (410 – EL, might(y), strong, power) my God, (410 – EL, might(y), strong, power) why hast thou forsaken** (5800) me? *why art thou so* far from helping (3444) me, *and from* the words (1697) of my roaring? (7581) 2 O my God, **(430 – Elohim, God/god, judge)** I cry in the daytime, but thou hearest not; and in the night season, (3915) and am not silent. 3 But thou *art* holy, (6918) *O thou* that inhabitest (3427) the praises (8416) of Israel. 4 Our fathers trusted (982) in thee: they trusted, (982) and thou didst deliver (6403) them. 5 They cried unto thee, and were delivered: (4422) they trusted (982) in thee, and were not confounded. (954) 6 But I *am* a worm, (8438) and no man; a reproach (2781) of men, and despised (959) of the people. (5971)	**Psalm 21:0-21** "For the end, concerning the morning aid, a Psalm of David: 1 O God, my God, attend to me: why hast thou forsaken me? the account of my transgressions is far from my salvation. 2 O my God, I will cry to thee by day, but thou wilt not hear: and by night, and it shall not be accounted for folly to me. 3 But thou, the praise of Israel, dwellest in a sanctuary. 4 Our fathers hoped in thee; they hoped, and thou didst deliver them. 5 They cried to thee, and were saved: they hoped in thee, and were not ashamed. 6 But I am a worm, and not a man; a reproach of men, and scorn of the people.

7 All they that see me laugh me to scorn: (3932) they shoot out (6362) the lip, they shake the head, *saying*,	7 All that saw me mocked me: they spoke with their lips, they shook the head, saying,
8 He trusted (1556) on the LORD (3068 – **YHWH,** the **Eternal**) *that* he would deliver (6403) him: let him deliver (5337) him, seeing he delighted (2654) in him.	8 He hoped in the Lord: let him deliver him, let him save him, because he takes pleasure in him.
9 But thou *art* he that took me out of the womb: thou didst make me hope (982) *when I was* upon my mother's breasts.	9 For thou art he that drew me out of the womb; my hope from my mother's breasts.
10 I was cast (7993) upon thee from the womb: thou *art* my God (410 – **EL, might**(y)**, strong, power**) from my mother's belly.	10 I was cast on thee from the womb: thou art my God from my mother's belly.
11 Be not far (7368) from me; for trouble (6869) *is* near; (7138) for *there is* none to help. (5826)	11 Stand not aloof from me; for affliction is near; for there is no helper.
12 Many (7227) bulls (6499) have compassed (5437) me: strong (47) *bulls* of Bashan (1316) have beset me round. (3803)	12 Many bullocks have compassed me: fat bulls have beset me round.
13 They gaped upon me *with* their mouths, *as* a ravening (2963) and a roaring (7580) lion.	13 They have opened their mouth against me, as a ravening and roaring lion.
14 I am poured out (8210) like water, and all my bones are out of joint: (6504) my heart (3820) is like wax; it is melted (4549) in the midst of my bowels. (4578)	14 I am poured out like water, and all my bones are loosened: my heart in the midst of my belly is become like melting wax.
15 My strength (3581) is dried up (3001) like a potsherd; (2789) and my tongue cleaveth (1692) to my jaws; and thou hast brought (8239) me into the dust (6083) of death. (4194)	15 My strength is dried up, like a potsherd; and my tongue is glued to my throat; and thou hast brought me down to the dust of the death.
16 For dogs (3611) have compassed (5437) me: the assembly (5712) of the wicked (7489) have inclosed (5362) me: they pierced (738) my hands and my feet.	16 For many dogs have compassed me: the assembly of the wicked doers has beset me round: they pierced my hand and my feet.
17 I may tell all my bones: they look *and* stare upon me.	17 They counted all my bones: and they observed and looked upon me.
18 They part my garments (899) among them, and cast (5307) lots (1486) upon my vesture. (3830)	18 They parted my garments among themselves, and cast lots upon my raiment.
19 But be not thou far (7368) from me, O	19 But thou, O Lord, remove not my help

LORD: (3068 – **YHWH,** the **Eternal**) O my strength, (360) haste (2363) thee to help (5833) me. 20 Deliver (5337) my soul (5315) from the sword; my darling (3173) from the power (3027) of the dog. (3611) 21 Save (3467) me from the lion's mouth: for thou hast heard me from the horns (7161) of the unicorns." (7214) (KJV)	afar off: be ready for mine aid. 20 Deliver my soul from the sword; my only begotten one from the power of the dog. 21 Save me from the lion's mouth; and regard my lowliness from the horns of the unicorns." (LXX)

Those passages did not fit the One the people were waiting for. They were waiting for the conquering King who would be with them forever; not a humble Lamb who would die and be sacrificed for their sins.

John 12:32-34
"And I, if I be lifted up (5312) from the earth, will draw (1670) all *men* unto me.
33 This he said, signifying (4591) what death he should die.
34 The people answered him, **We have heard out of the law (3551) that Christ (5547) abideth (3306) for (1519) ever: (165) and how sayest thou, The Son (5207) of man (444) must be lifted up? (5312) who is this Son (5207) of man?" (444)** (KJV)

Although not mentioned in **John 1:29-51;** the people also anticipated the coming of the Prophet who would be like Moses.

Deuteronomy 18:15-19
"The LORD (3068 – **YHWH,** the **Eternal**) thy God (430 – Elohim, God/god, judge) will raise up unto thee a Prophet (5030) from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; (8085)
16 According to all that thou desiredst (7592) of the LORD (3068 – **YHWH,** the **Eternal**) thy God (430 – Elohim, God/god, judge) in Horeb in the day of the assembly, saying, Let me not hear again the voice (6963) of the LORD (3068 – **YHWH,** the **Eternal**) my God, (430 – Elohim, God/god, judge) neither let me see this great fire (any more, that I die not.
17 And the LORD (3068 – **YHWH,** the **Eternal**) said unto me, They have well *spoken that* which they have spoken. (1696)
18 I will raise them up a Prophet (5030) from among their brethren, like unto thee, and will put my words (1697) in his mouth; and he shall speak (1696) unto them all that I shall command (6680) him.
19 And it shall come to pass, *that* whosoever will not hearken (8085) unto my words (1697) which he shall speak (1696) in my name, (8034) I will require (1875) *it* of him." (KJV)

And many believed Yeshua was that Prophet.

John 6:10-14
"And Jesus (2424) said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
11 And Jesus (2424) took the loaves; and when he had given thanks, he distributed to the disciples, (3101) and the disciples (3101) to them that were set down; and likewise of the fishes as much as they would.
12 When they were filled, he said unto his disciples, (3101) Gather up the fragments that remain, that nothing be lost. (622)
13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.
14 **Then those men, when they had seen the miracle (4592) that Jesus (2424) did, said, This is of a truth (230) that prophet (4396) that should come into the world."** (2889-Kosmos) (KJV)

- The Apostle Peter proclaimed Yeshua as this Prophet.

Acts 3:17-26
"And now, brethren, I wot (1492) that through ignorance (52) ye did *it*, as *did* also your rulers. (758)
18 But those things, which God (2316 – Theos, deity) before had shewed by the mouth of all his prophets, (4396) that Christ (5547) should suffer, he hath so fulfilled. (4137)
19 Repent (3340) ye therefore, and be converted, (1994) that your sins (266) may be blotted out, (1813) when the times of refreshing (403) shall come from the presence (4383) of the Lord; (2962 –Kurios, Supreme in authority)
20 **And he shall send (649) Jesus (2424) Christ, (5547) which before was preached (4296) unto you:**
21 **Whom the heaven (3772) must receive (1209) until the times of restitution (605) of all things, which God (2316 – Theos, deity) hath spoken by the mouth of all his holy (40) prophets (4396) since the world began.** (165-Aion)
22 **For Moses truly said unto the fathers, A prophet (4396) shall the Lord** (2962 –Kurios, Supreme in authority)

your God (2316 – Theos, deity) **raise up unto you of your brethren, like (5613) unto me; him shall ye hear (191) in all things whatsoever he shall say unto you.**
23 And it shall come to pass, *that* every soul, (5590) which will not hear (191) that prophet, (4396) shall be destroyed (1842) from among the people. (2992)
24 Yea, and all the prophets (4396) from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.
25 Ye are the children of the prophets, (4396) and of the covenant (1242) which God (2316 – Theos, deity) made (1303) with our fathers, saying unto Abraham, And in thy seed (4690) shall all the kindreds (3965) of the earth (1093-Ge) be blessed. (1757)

[26] **Unto you first God, (2316 – Theos, deity) having raised up his Son (3816) Jesus, sent (649) him to bless (2127) you, in turning away (654) every one of you from his iniquities**. " (4189) (KJV)

Iniquities 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).

- **Acts 3:26** in the English Standard Version (ESV).

Acts 3:26
"God, having raised up his servant, sent him to you first, **to bless you by turning every one of you from your wickedness**." (ESV)

YAH sent Yeshua to bless us by **turning us away from** our iniquities (depravity, sins, the lust of the flesh, the lust of the eyes, and the pride of life); not enabling, or allowing, us to continue in them.

This brings to mind:

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)

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** (25) **of the Father is not in** (1722) **him.**
16 For **all that *is* in 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, 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)

- **1 John 2:15 -** If we abide in Christ He enables us to overcome, because without Him we can do nothing.

John 15:1-10
"I am the true (228) vine, (288) and my Father is the husbandman. (1092)
2 **Every branch in me that beareth (5342) not fruit (2590) he taketh away**: (142) and every *branch* that beareth (5342) fruit, (2590) he purgeth (2508) it, that it may bring forth **(5342)** more fruit. (2590)
3 Now **ye are clean through the word which I have spoken unto you**.
4 **Abide (3306) in (1722) me, and I in (1722) you. As the branch cannot bear (5342) fruit (2590) of itself, except it abide** (3306) **in** (1722) **the vine**; (288) no more can ye, **except ye abide (3306) in (1722) me**.
5 **I am the vine,** (288) **ye *are* the branches: He that abideth** (3306) **in** (1722) **me, and I in** (1722) **him, the same bringeth forth** (5342) **much fruit:** (2590) **for without (5565) me ye can do (4160) nothing."** (3762)
6 If a man abide (3306) not **in** (1722) me, he is cast (906) forth (1854) as a branch, and is withered; and men gather them, and cast (906) *them* into the fire, and they are burned.
7 **If ye abide (3306) in (1722) me, and my words abide (3306) in (1722) you, ye shall ask what ye will, (2309) and it shall be done (1096) unto you.**
8 **Herein is my Father glorified, (1392) that ye bear (5342) much fruit; (2590) so shall ye be my disciples**. (3101)
9 As the Father hath loved (000) me, so have I loved (000) you: continue (3306) ye **in** (1722) my love. (26)

10 **If** (5083) ye keep my commandments, (1785) ye shall abide (3306) **in** (1722) my love; (26) even as I have kept (5083) my Father's commandments, (1785) and abide (3306) **in** (1722) his love." (26) (KJV)

Matthew 21:1-11

"And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus (2424) two disciples, (3101)

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass (3688) tied, and a colt (4454) with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled **(4137)** which was spoken by the prophet, (4396) saying,

5 Tell ye the daughter (2364) of Sion, **Behold, thy King** (935) **cometh unto thee, meek,** (4239) **and sitting upon an ass,** (3688) **and a colt** (4454) **the foal** (5207) **of an ass**. (5268)

6 And the disciples (3101) went, and did as Jesus (2424) commanded them,

7 And brought the ass, (3688) and the colt, (4454) and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; (3598) others cut down branches from the trees, and strawed (4766) *them* in the way. (3598)

9 **And the multitudes that went before, and that followed, cried, saying, Hosanna (5614) to the Son** (5207) **of David: Blessed (2127)** ***is*** **he that cometh in the name (3686) of the Lord;** (2962 –Supreme in authority) **Hosanna** (5614) **in the highest.** (5310)

10 **And when he was come into Jerusalem, all the city was moved, saying, Who is this?**

11 **And the multitude said, This is Jesus** (2424) **the prophet** (4396) **of Nazareth of Galilee."** (5310) (KJV)

- **Matthew 21: 5** - Taken from **Zechariah 9:9.** (see page 19)

Though many were convinced Yeshua was the Prophet and others thought He was the Christ there was still a major problem – Yeshua was from Galilee, not Bethlehem. Or so they thought.

John 7:37-43

"In the last day, that great *day* of the feast, (1859) Jesus (2424) stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth (4100) on me, as the scripture (1124) hath said, out of his belly (2836) shall flow rivers (4215) of living water.

39 (**But this spake he of the Spirit**, (4151) which they that believe (4100) on him should receive: (2983) for the Holy (40) Ghost (4151) was not yet *given*; because that Jesus (2424) was not yet glorified.) (1392)

[40] Many of the people therefore, when they heard this saying, said, **Of a truth** (230) **this is the Prophet.** (4396)
[41] **Others said, This is the Christ.** (5547) **But some said, Shall Christ** (5547) **come out of Galilee?**
[42] Hath not the scripture said, **That Christ** (5547) **cometh of the seed of David, and out of the town of Bethlehem, where David was**?
[43] So there was a division (4978) **among the people because of him**." (KJV)

- **John 7:41-43** – Christ was indeed born in Bethlehem. The gospel of Luke explains what may have caused the confusion.

Luke 2:1-7
"And it came to pass in those days**, that there went out a decree** (1378) **from Caesar Augustus, that all the world** (3625-Oikoumene) **should be taxed**. (583)
[2] (*And* this taxing (582) was first made when Cyrenius was governor (2230) of Syria.)
[3] And all went to be taxed, **every one into his own city**.
[4] **And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage** (3965) **of David:)**
[5] To be taxed (583) with Mary his espoused (3423) wife, being great with child. (1471)
[6] And so it was, that, **while they were there, the days were accomplished** (4130) **that she should be delivered.**
[7] **And she brought forth her firstborn son**, and wrapped him in swaddling clothes, (4683) and laid him in a manger; (5336) because there was no room for them in the inn." (2646) (KJV)

To recap:
- Joseph and Mary lived in the city of Nazareth in Galilee.
- Both Joseph and Mary were from the lineage of King David.
- Augustus' tax decree required everyone to return to their city of origin.
- Their city of origin was the city of King David, Bethlehem of Judaea.
- And while there, Yeshua was born.

Matthew 2:1-12
"**Now when Jesus** (2424) **was born in Bethlehem of Judaea in the days of Herod the king**, (935) behold, there came wise men from the east to Jerusalem,
[2] Saying, Where is he that is born King (935) of the Jews? for we have seen his star (792) in the east, and are come to worship (4352) him.
[3] When Herod the king (935) had heard *these things*, he was troubled, (5015) and all Jerusalem with him.
[4] And when he had gathered all the chief priests and scribes (1122) of the people together, **he demanded** (4441) **of them where Christ** (5547) **should be born**. (1080)

[5] And they said unto him**, In Bethlehem of Judaea: for thus it is written by the prophet,** (4396)
[6] **And thou Bethlehem, *in* the land of Juda, art not the least among the princes** (2232) **of Juda: for out of thee shall come a Governor,** (2233) **that shall rule** (4165) **my people Israel**.
[7] Then Herod, when he had privily (2977) called the wise men, (3097) enquired of them diligently (198) what time the star (792) appeared.
[8] **And he sent them to Bethlehem**, and said, Go and search (1833) diligently (199) for the young child; (3813) and when ye have found *him*, bring me word again, that I may come and worship (4352) him also.
[9] When they had heard the king, (935) they departed; and, lo, the star, (792) which they saw in the east, went before them, till it came and stood over where the young child (3813) was.
[10] When they saw the star, (792) they rejoiced with exceeding great joy.
[11] **And when they were come into the house, they saw the young child** (3813) **with Mary his mother, and fell down, and worshipped** (4352) **him**: and when they had opened their treasures (2344), they presented unto him gifts; (1435) gold, and frankincense, and myrrh.
[12] And being warned of God (5537) in a dream that they should not return to Herod, they departed into their own country another way." (KJV)

- **Matthew 2:6** - Taken from **Micah 5:2.** (see page 19)

Because King Herod wanted to kill Yeshua, an angel was sent to Joseph with instructions as to what he was to do.

Matthew 2:13-15
"**And when they were departed**, (402) behold, the angel (32) of the Lord appeareth to Joseph in a dream, saying, Arise, and **take the young child and his mother, and flee into** Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy (622) him.
[14] When he arose, he took the young child and his mother by night, and departed (402) into Egypt:
[15] **And was there until the death of Herod: that it might be fulfilled** (4137) **which was spoken of the Lord** (2962 –Supreme in authority) **by the prophet,** (4396) **saying, Out of Egypt have I called** (2564) **my son**." (KJV)

- **Matthew 2:15** -Various translations say this is a quote from **Hosea 11:1.**

King James Version (KJV)	Septuagint (LXX)
Hosea 11:1-2 "When Israel *was* a child, then I loved him, and **called** (7121) **my son out of Egypt.** 2 *As* they called (7121) them, so they went from them: they sacrificed (2076) unto Baalim, (1168) and burned incense to graven images." (6456) (KJV)	**Hosea 11:1-2** "Early in the morning were they cast off, the king of Israel has been cast off: **for Israel is a child, and I loved him, and out of Egypt have I called his children**. 2 As I called them, so they departed from my presence: they sacrificed to Baalim, and burnt incense to graven images." (LXX)

After Herod's death, Joseph received further instructions.

Matthew 2:19-21
"But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,
20 Saying, **Arise, and take the young child** (3813) **and his mother, and go into the land of Israel**: for they are dead which sought the young child's life.
21 **And he arose, and took the young child** (3813) **and his mother, and came into the land of Israel**." (KJV)

But fearing Archelaus, Herod's son who was now king, and after being warned in a dream; Joseph took Mary and Yeshua to Galilee where Mary and Joseph lived before Augustus' tax decree.

Matthew 2:22-23
"But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, **being warned of God** (5537) **in a dream, he turned aside into the parts of Galilee:**
23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, (4396) **He shall be called** (2564) **a Nazarene**." (3480) (KJV)

- **Matthew 2:23** - this quote is not in our present-day Bibles.
  For more information refer to ***"Why cite a prophecy not in Scripture?"***

Though there was a division among the people, as to whether Yeshua was the Christ and/or the Prophet many were still convinced that Yeshua was the one they were waiting for.

Yet why was there nothing said about them waiting for the ***Son of Man***?

In fact, a verse quoted earlier in **John 12,** tells us that the people asked Christ "who is this Son of man?"

John 12:34
"The people answered him, **We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man**?" (KJV)

The Son of Man

Matthew 16:13
"When Jesus (2424) came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the **Son** (5207) of **man** (444) am?" (KJV)

Man 444 – ἄνθρωπος anthropos, *anth´-ro-pos;* from 435 and **ὤψ ops** (the countenance; from 3700); man-faced, i.e. a human being: — (Translated in King James Version as) certain, man.

435 – ἀνήρ aner, *an´-ayr;* a primary word (compare 444); a man (properly as an individual male): — f(Translated in King James Version as) ellow, husband, man, sir.

Son 5207 – υἱός huios, *hwee-os´;* apparently a primary word; a "son" (sometimes of animals), used very widely of immediate, remote or figuratively, kinship: — (Translated in King James Version as) child, foal, son.

This Greek word **ἄνθρωπος anthropos** translated as ***Man*** (444) is not exclusive to Christ.

For instance:

Matthew 26:24
"The **Son** (5207) **of man** (444) goeth as it is written of him: but woe unto that **man** (444) by whom the **Son** (5207) **of man** (444) is betrayed! it had been good for that **man**(444) if he had not been born." (KJV)

The phrase **Son of man** appears over 100 times in the Old Testament.

Interestingly, in the Old Testament, in all but two occurrences for the ***Son of man***, the Hebrew word translated as ***Man*** (120) is **אָדָם ʾadam**; which is both the name of the first created man and any human being.

Adam 120 – אָדָם ʾadam, 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.

For Example:

Genesis 6:2
"That the sons (1121) of God **(430 – Elohim, God/god, judge)** saw the daughters of **men** (120) that they were fair; and they took them wives of all which they chose." (KJV)

- Not once, in the KJV, is Yeshua referred to as the ***Son of Man*** (120) (**אָדָם ʾadam**).

Yet some may point to **1 Corinthians 15:45**, where Paul calls Christ Adam. However, Paul did not refer to Christ as the Son of Adam but Christ as the second Adam.

1 Corinthians 15:45
"And so it is written, The first man **Adam** (76) was made a living soul; (5590) the last **Adam** (76) *was made* a quickening (2227) spirit." (4151) (KJV)

Adam 76 – Ἀδάμ **Adam,** *ad-am´;* of Hebrew origin (H121); Adam, the first man; typically (of Jesus) man (as his representative): — (Translated in King James Version as) Adam

121 – אָדָם **Adam,** *aw-dawm´;* the same as 120; Adam the name of the first man, also of a place in Palestine:— (Translated in King James Version as) Adam.

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 – אָדַם **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).

If we exclude the 90+ times the prophet Ezekiel is referred to as **son of man**, we are not left with much. However, if you would like to check out every Old Testament occurrence of the **Son of Man** click here.

Following are the remaining occurrences of the phrase ***son of man*** in the Old Testament.

Numbers 23:19
"God (410 – **EL, might**(y), **strong, power**) *is* not a man, (376) that he should lie; neither the **son** (1121) **of man**, (120) that he should repent: (5162) hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?" (KJV)

Job 25:6
"How much less man, (582) *that is* a worm? (7415) and the **son** (1121) **of man**, (120) *which is* a worm?" (8438) (KJV)

Job 35:8
"Thy wickedness (7562) *may hurt* a man (376) as thou *art*; and thy righteousness (6666) *may profit* the **son** (1121) **of man**." (120) (KJV)

Psalm 8:4
"What is man, (582) that thou art mindful (2142) of him? and the **son** (1121) **of man**, (120) that thou visitest (6485) him?" (KJV)

Psalm 80:17
"Let thy hand be upon the man (376) of thy right hand, upon the **son** (1121) **of man** (120) *whom* thou madest strong (553) for thyself." (KJV)

Psalm 146:3
"Put not your trust (982) in princes, (5081) *nor* in the **son** (1121) **of man**, (120) in whom *there is* no help." (8668) (KJV)

Isaiah 51:12
"I, *even* I, *am* he that comforteth (5162) you: who *art* thou, that thou shouldest be afraid (3372) of a man (582) *that* shall die, and of the **son** (1121) **of man** (120) *which* shall be made *as* grass;" (KJV)

Isaiah 56:2
"Blessed (835) *is* the man (582) *that* doeth this, and the **son** (1121) **of man** (120) *that* layeth hold on it; that keepeth (8104) the sabbath (7676) from polluting (2490) it, and keepeth (8104) his hand from doing any evil." (7451) (KJV)

Jeremiah 49:18
"As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD, (3068 – **YHWH,** the **Eternal**) no man (376) shall abide (3427) there, neither shall a **son** (1121) **of man** (120) dwell (1481) in it." (KJV)

Jeremiah 49:33
"And Hazor shall be a dwelling (4583) for dragons, (8577) *and* a desolation (8077) for ever: (5769) there shall no man (376) abide (3427) there, nor *any* **son** (1121) **of man** (120) dwell (1481) in it." (KJV)

Jeremiah 50:40
"As God **(430 – Elohim, God/god, judge)** overthrew Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD; (3068 – **YHWH,** the **Eternal**) *so* shall no man (376) abide (3427) there, neither shall any **son** (1121) **of man** (120) dwell (1481) therein." (KJV)

Jeremiah 51:43
"Her cities (5892) are a desolation, (8047) a dry (6723) land, and a wilderness, (6160) a land wherein no man (376) dwelleth, (3427) neither doth *any* **son** (1121) **of man** (120) pass thereby." (KJV)

Daniel 8:17
"So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, (995) O **son** (1121) **of man**: (120) for at the time of the end *shall be* the vision." (2377) (KJV)

Following are the two occurrences where the word ***man*** was translated from a different Hebrew or Aramaic word.

Psalm 144:3
"LORD, (3068 – **YHWH,** the **Eternal**) what *is* man, (120) that thou takest knowledge (3045) of him! *or* the **son** (1121) **of man**, (582) that thou makest account (2803) of him!" (KJV)

Man 582 – אֱנוֹשׁ ʾ**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 .

605 – אָנַשׁ ʾ**anash,** *aw-nash´;* a primitive root; to be frail, feeble, or (figuratively) melancholy:— (Translated in King James Version as) desperate(-ly wicked), incurable, sick, woeful.

King James Version (KJV)	Septuagint (LXX)
Daniel 7:13-14 "I saw in the night visions, (2376) and, behold, *One* like the Son (1247) of Man (606) came (4291) with the clouds of heaven, (8065) and came (4291) to the Ancient (6268) of days, (and they brought him near before him. 14 And there was given him dominion, (7985) and glory, (3367) and a kingdom, (4437) that all people, (5972) nations, (524) and languages, should serve (6399) him: his dominion (7985) *is* an everlasting (5957) dominion, (7985) which shall not pass away, and his kingdom (4437) *that* which shall not be destroyed." (2255) (KJV)	**Daniel 7:13-14** "I beheld in the night vision, and lo, *one* coming with the clouds of heaven **as the Son of man**, and he came on to the Ancient of days, and was brought near to him. 14 And to him was given the dominion, and the honour, and the kingdom; and all nations, tribes, and languages, shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed." (LXX)

Man 606 – אֱנַשׁ ʾ**enash,** *en-awsh´;* (Aramaic) or אֱנַשׁ ʾ**enash** (Aramaic), *en-ash´;* corresponding to 582; a man:— (Translated in King James Version as) man, + whosoever.

- As we can see, for the most part, the phrase ***Son of Man*** in the Tanach (Hebrew Old Testament scriptures) does not appear to apply to Yeshua. But there is one exception. In my opinion, **Daniel 7:13-14**, leaves little doubt that it refers to Yeshua; especially when we include the passages from the Book of Revelation.

Revelation 1:12-14
"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; (3087)
13 And in the midst of the seven candlesticks (3087) ***one*** **like** (3664) **unto the Son** (1121) **of man**, (444) clothed with a garment down to the foot, and girt (4024) about the paps (3149) with a golden girdle. (2223)
14 His head and *his* hairs *were* white like (5616) wool, as white as snow; and his eyes *were* as a flame (5395) of fire; " (4442) (KJV)

Revelation 14:14
"And I looked, and behold a white cloud, and upon the cloud *one* sat **like** (3664) **unto the Son** (1121) **of man**, (444) having on his head a golden crown, (4735) and in his hand a sharp sickle." (1407) (KJV)

In the Gospel accounts it is written, over 80 Times, that Yeshua referred to Himself as the ***Son of man***. So it must be important. But why?

- Was Yeshua letting the people know He identified as a mere man?
  or
- Was this Yeshua's roundabout way of revealing that He is the Son of God?
  or
- Could it be for both reasons and/or maybe because of something else?

Though there is a lot of repetition in the following passages; in order to answer these questions, following are all of the occurrences for the ***Son of man*** in the King James (KJV) Gospel accounts.

Matthew 8:20
"And Jesus (2424) saith unto him, The foxes have holes, and the birds of the air *have* nests; but **the Son** (5207) **of man** (444) **hath not where to lay *his* head**." (KJV)

Matthew 9:6
"But that ye may know that **the Son** (5207) **of man** **(444)** **hath power** (1849) **on earth** (1093-Ge) **to forgive** (863) **sins**, (266) (then saith he to the sick of the palsy,) (3885) Arise, take up thy bed, and go unto thine house." (KJV)

Matthew 10:23
"But when they persecute (1377) you in this city, flee ye into another: for verily (281) I say unto you, Ye shall not have gone over the cities of Israel, till the **Son** (5207) **of man** (444) be come." (KJV)

Matthew 11:19
"**The Son** (5207) **of man** **(444)** **came eating and drinking, and they say, Behold a man** **(444)** **gluttonous,** (5314) **and a winebibber,** (3630) **a friend** (5384) **of publicans** (5057) **and sinners**. (268) But wisdom (4678) is justified (1344) of her children." (KJV)

Matthew 12:8
"**For the Son** (5207) **of man** **(444)** **is Lord** (2962 –Supreme in authority) **even of the sabbath day**." (4521) (KJV)

Matthew 12:32
"And **whosoever speaketh a word against the Son** (5207) **of man,** **(444)** **it shall be forgiven** (863) **him**: but whosoever speaketh against the Holy (40) Ghost, (4151) it shall not be forgiven (863) him, neither in this world, (165-Aion) neither in the *world* to come." (KJV)

Matthew 12:40
"For as Jonas was three days and three nights in the whale's (2785) belly; (2836) so shall **the Son** (5207) **of man** (444) **be three days and three nights in the heart** (2588) **of the earth**." (1093-Ge) (KJV)

Matthew 13:36-43
"Then Jesus (2424) sent the multitude away, and went into the house: and his disciples (3101) came unto him, saying, Declare unto us the parable (3850) of the tares (2215) of the field.
37 He answered and said unto them, **He that soweth** (4687) **the good** (2570) **seed** (4690) **is the Son** (5207) **of man**; (444)
38 The field is the world; (2889-Kosmos) the good (2570) seed (4690) are the children of the kingdom; (932) 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** (5207) **of man** (444) **shall send forth** (649) **his angels**, (32) and **they shall gather** (4816) **out of his kingdom** (932) **all things that offend,** (4625) **and them which do** (4160) **iniquity**;" (458
42 And shall cast (906) them into a furnace of fire: there shall be wailing (2805) and gnashing (1030) of teeth.
43 Then shall the righteous (1342) shine forth (1584) as the sun in the kingdom (932) of their Father. Who hath ears to hear, let him hear." (KJV)

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

Matthew 16:13
"When Jesus (2424) came into the coasts of Caesarea Philippi, he asked his disciples, (311) saying, Whom do men (444) say that I the **Son** (5207) **of man** (444) am?" (KJV)

Matthew 16:27-28
"**For the Son** (5207) **of man** (444) **shall come in the glory** (1391) **of his Father with his angels**; (32) **and then he shall reward** (591) **every man** (1538) **according to his** (846) **works**. (4234)
28 Verily (281) I say unto you, There be some standing here, which shall not taste (1089) of death, till they **see the Son** (5207) **of man** (444) **coming in his kingdom**." (932) (KJV)

Every man 1538 – ἕκαστος hekastos, *hek´-as-tos;* as if a superlative of **ἕκας hekas** (afar); each or every: — (Translated in King James Version as) any, both, each (one), every (man, one, woman), particularly.

Work(s) 4234 – πρᾶξις praxis, *prax´-is;* from 4238; practice, i.e. (concretely) an act; by extension, a function: — (Translated in King James Version as) deed, office, work.

Matthew 17:9-12
"And as they came down from the mountain, Jesus (2424) charged (1781) them, saying, **Tell the vision** (3705) **to no man,** (3367) **until the Son** (5207) **of man** (444) **be risen again** (450) **from the dead**." (KJV)
10 And his disciples (3101) asked him, saying, Why then say the scribes (1122) that Elias (2243) must first come?
11 And Jesus (2424) answered and said unto them, Elias (2243) truly shall first come, and restore (600) all things.
12 But I say unto you, That Elias (2243) is come already, and they knew him not, but have done unto him whatsoever they listed. (2309) **Likewise shall also the Son** (5207) **of man** (444) **suffer** (3958) **of them**." (KJV)

No man 3367 – μηδείς medeis, *may-dice´,* including the irregular feminine **μηδεμία medemia,** *may-dem-ee´-ah,* and the neuter; **μηδέν meden,** *may-den´;* from 3361 and 1520; not even one (man, woman, thing): — (Translated in King James Version as) any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay

Matthew 17:22
"And while they abode (390) in Galilee, Jesus (2424) said unto them, **The Son** (5207) **of man** (444) **shall be betrayed** (3860) **into the hands** (5495) **of men**:" (444) (KJV)

Matthew 18:11
"**For the Son** (5207) **of man** (444) **is come to save** (4982) **that which was lost.**" (622) (KJV)

Matthew 19:28
"And Jesus (2424) said unto them, Verily (281) I say unto you, That ye which have followed (190) me, in the regeneration (3824) when **the Son** (5207) **of man** (444) **shall sit in the throne** (2362) **of his glory,** (1391) **ye also shall sit upon twelve thrones,** (2362) **judging** (2919) **the twelve tribes** (5443) **of Israel.**" (KJV)

- **Matthew 19:28** – All twelve tribes, not just the tribe of Judah.

Matthew 20:18
"Behold, we go up to Jerusalem; and **the Son** (5207) **of man** (444) **shall be betrayed** (3860) **unto the chief priests** (749) **and unto the scribes,** (1122) **and they shall condemn** (2632) **him to death**," (KJV)

Matthew 20:28
"Even as **the Son** (5207) **of man** (444) **came not to be ministered** (1247) **unto, but to minister,** (1247) **and to give his life** (5590) **a ransom** (3083) **for many**." (4183) (KJV)

- **Matthew 20:28** – says Christ gave His life for many - not all.

Matthew 24:27-30
"For **as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son** (5207) **of man** (444) **be.**" (KJV)
28 For wheresoever the carcase (4430) is, there will the eagles be gathered together.
29 Immediately after the tribulation (2347) of those days shall the sun be darkened, and the moon shall not give her light, and the stars (792) shall fall (4098) from heaven, (3772) and the powers (1411) of the heavens (3772) shall be shaken (4531)
30 And then shall appear **the sign** (4592) **of the Son** (5207) **of man** (444) **in heaven**: (3772) and then **shall all the tribes** (5443) **of the earth** (1093-Ge) **mourn**, (2875) and **they shall see the Son** (5207) **of man** (444) **coming in the clouds of heaven** (3772) **with power** (1411) **and great glory**." (1391) (KJV)

- **Matthew 24:30** – All the tribes of the earth – not just the twelve tribes of Israel.

Matthew 24:37-39
"But **as the days of Noe** (3575) ***were*, so shall also the coming of the Son** (5207) **of man** (444) **be**.
38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe (3525) entered into the ark,
39 And knew not until the flood (2627) came, and took them all away; so shall also **the coming of the Son** (5207) **of man** (444) **be.**" (KJV)

Matthew 24:44
"Therefore be ye also ready: (2092) for **in such an hour as ye think not the Son** (5207) **of man** (444) **cometh**." (KJV)

Matthew 25:13
"Watch (1127) therefore, for **ye know neither the day nor the hour wherein the Son of man** (444) **cometh**." (KJV)

Matthew 25:31
"**When the Son** (5207) **of man** (444) **shall come in his glory,** (1391) **and all the holy** (40) **angels** (32) **with him**, then shall he sit upon the throne (2362) of his glory:" (1391) (KJV)

Matthew 26:2
"Ye know that after two days is *the feast of* the passover, (3957) and **the Son** (5207) **of man** (444) **is betrayed** (3860) **to be crucified**." (4717) (KJV)

Matthew 26:24
"The **Son** (5207) **of man** (444) goeth (5217) as it is written (1125) of him: but woe unto that man (444) by whom **the Son** (5207) **of man** **(444)** **is betrayed**! (3860) it had been good (2579) for that man (444) if he had not been born." (1080) (KJV)

Matthew 26:45
"Then cometh he to his disciples, (3101) and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, (1448) and **the Son** (5207) **of man** **(444)** **is betrayed** (3860) **into the hands** (5495) **of sinners**." (268) (KJV)

Matthew 26:64
"Jesus (2424) saith unto him, Thou hast said: nevertheless I say unto you, **Hereafter shall ye see the Son** (5207) **of man** **(444)** **sitting** (2521) **on the right hand of power,** (1411) **and coming in the clouds of heaven**." (3772) (KJV)

Mark 2:10
"But that ye may know that **the Son** (5207) **of man** **(444)** **hath power** (1849) **on earth** (1093-Ge) **to forgive** (863) **sins**, (266) (he saith to the sick of the palsy,)" (3885) (KJV)

Mark 2:28
"Therefore **the Son** (5207) **of man** **(444)** **is Lord** (2962 –Supreme in authority) **also of the sabbath**." (4521) (KJV)

Mark 3:28
"Verily (281) I say unto you, All sins (265) shall be forgiven (863) unto the **sons** (5207) **of men**, (444) and blasphemies (988) wherewith soever they shall blaspheme:" (987) (KJV)

- As you can see, according to the Gospel accounts, Yeshua rarely used the phrase son of man or sons of men when referring to others.

Mark 8:31
"And he began to teach (1321) them, that **the Son** (5207) **of man** **(444)** **must suffer** (3958) **many things, and be rejected** (593) **of the elders,** (4245) **and *of* the chief priests,** (749) **and scribes,** (1122) **and be killed, and after** (3326) **three days rise again.**" (450) (KJV)

Mark 8:38
"Whosoever therefore shall be ashamed (1870) **of me** and of my words in this adulterous (3428) and sinful (268) generation; (1074) of him also shall **the Son** (5207) **of man** **(444)** **be ashamed,** (1870) **when he cometh in the glory** (1391) **of his Father** (3962) **with the holy** (40) **angels**." (32) (KJV)

Mark 9:9-12
"And as they came down from the mountain, **he charged** (1291) **them that they should tell** (1334) **no man** (3367) **what things they had seen,** (1492) **till the Son** (5207) **of man** (444) **were risen** (000) **from the dead**.
10 And they kept that saying with themselves, questioning one with another (4802) what the rising (450) from the dead should mean.
11 And they asked him, saying, Why say the scribes (1122) that Elias (2243) must first come?
12 And he answered and told them, Elias (2243) verily (3303) cometh first, and restoreth (600) all things; and **how it is written** (1125) **of the Son** (5207) **of man,** (444) **that he must suffer** (3958) **many things**, and be set at nought." (1847) (KJV)

Mark 9:31
"For he taught his disciples, (3101) and said unto them, **The Son** (5207) **of man** (444) **is delivered** (3860) **into the hands** (5495) **of men,** (444) **and they shall kill** (615) **him; and after that he is killed,** (000) **he shall rise the third day**." (KJV)

Mark 10:33
"*Saying*, Behold, we go up to Jerusalem; and **the Son** (5207) **of man** (444) **shall be delivered** (3860) **unto the chief priests,** (749) **and unto the scribes;** (1122) **and they shall condemn** (2632) **him to death**, and shall deliver (3860) him to the Gentiles:" (1484) (KJV)

Mark 10:45
"For **even** (2532) **the Son** (5207) **of man** (444) **came not to be ministered** (1247) **unto, but to minister,** (1247) **and to give his life a ransom** (3083) **for many**." (4183) (KJV)

Mark 13:26
"And **then shall they see the Son** (5207) **of man** (444) **coming in the clouds with great power** (1411) **and glory**." (1391) (KJV)

Mark 13:34
"*For the **Son of man** is* as a man (444) taking a far journey, (590) who left his house, (3614) and gave authority (1849) to his servants, (1401) and to every man (1538) his work, (2041) and commanded (1781) the porter (2377) to watch." (1127) (KJV)

- ***"For the Son of man"*** are added words.

Mark 14:21
"**The Son** (5207) **of man** (444) **indeed goeth,** (5217) **as it is written** (1125) **of him**: but woe (3759) to that man (444) by whom **the Son** (5207) **of man** (444) is betrayed! (3860) good (2570) were it for that man (444) if he had never been born." (1080) (KJV)

Mark 14:41
"And he cometh the third time, and saith unto them, Sleep (2518) on now, (3063) and take *your* rest: (373) it is enough, (566) the hour is come; behold, **the Son** (5207) **of man** **(444)** **is betrayed** (3860) **into the hands** (5495) **of sinners**." (268) (KJV)

Mark 14:62
"And Jesus(2424) said, I am: and **ye shall see the Son** (5207) **of man** **(444)** **sitting** (2521) **on** (1537) **the right hand** (1188) **of power,** (1411) **and coming in the clouds of heaven**." (3772) (KJV)

Luke 5:24
"But that **ye may know** (1492) **that the Son of man** **(444)** **hath power** (1849) **upon earth** (1093-Ge) **to forgive** (863) **sins,** (266) (he said unto the sick of the palsy,) (3886) I say unto thee, Arise, and take up thy couch, (2826) and go into thine house." (3624) (KJV)

Luke 6:5
"And he said unto them, That **the Son** (000) **of man** **(444)** **is Lord** (2962 –Supreme in authority) **also of the sabbath**." (4521) (KJV)

Luke 6:22
"**Blessed** (3107) **are ye**, when **men** (444) shall hate (3404) you, and when they shall separate (873) you *from their company*, and shall reproach (3679) *you*, and cast out (1544) your name (3686) as evil, (4190) **for the Son** (5207) **of man's** **(444)** **sake**." (1752) (KJV)

Luke 7:34
"**The Son** (5207) **of man** **(444)** **is come eating and drinking**; and ye say, Behold **a gluttonous** (5314) **man,** **(444)** **and a winebibber,** (3630) **a friend** (5384) **of publicans** (5057) **and sinners**!" (268) (KJV)

Luke 9:22-26
"Saying, **The Son** (5207) **of man** **(444)** **must suffer** (3958) **many things, and be rejected** (593) **of the elders**(4245) **and chief priests** (749) **and scribes,** (1122) **and be slain,** (615) **and be raised** (1453) **the third day**.
23 And he said to *them* all, If any *man* will come after me, let him deny (533) himself, and take up (142) his cross (4716) daily, and follow (190) me.
24 For whosoever will save (4982) his life (5590) shall lose (622) it: but whosoever will lose (622) his life (5590) 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** (5207) **of man** **(444)** **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)

Luke 9:44
"Let these sayings sink down (5087) into your ears: for **the Son (5207) of man (444) shall be delivered (3860) into the hands (5495) of men. "**(444) (KJV)

Luke 9:56-58
"**For the Son (5207) of man (444) is not come to destroy (622) men's lives, (5590) but to save (4982) *them***. And they went to another village." (KJV)
57 And it came to pass, that, as they went in the way, a certain *man* said unto him, **Lord**, (2962 –Supreme in authority) I will follow (190) thee whithersoever thou goest.
58 And Jesus (2424) said unto him, **Foxes have holes, and birds of the air *have* nests; but the Son (5207) of man (444) hath not where to lay *his* head**." (KJV)

Luke 11:30
"**For as Jonas (2495) was a sign (4592) unto the Ninevites, so shall also the Son (5207) of man (444) be to this generation**." (1074) (KJV)

Luke 12:8-10
"Also I say unto you, **Whosoever shall confess (3670) me before men, (444) him shall the Son (5207) of man (444) also confess (3670) before the angels (32) of God**: (2316 – **Theos**, **deity**)
9 But he that denieth (720) me before men shall be denied (000) before the angels (32) of God. (2316 – **Theos**, **deity**)
10 And **whosoever shall speak a word against the Son (5207) of man, (444) it shall be forgiven (863) him**: but unto him that blasphemeth (987) against the Holy (000) Ghost (000) it shall not be forgiven." (863) (KJV)

Luke 12:40
"Be ye therefore ready (2092) also: for **the Son (5207) of man (444) cometh at an hour when ye think(1380) not."** (KJV)

Luke 17:22-30
"And he said unto the disciples, (3101) **The days will come, when ye shall desire (1937) to see (3708) one of the days of the Son (5207) of man, (444) and ye shall not see (3700)** *it*." (KJV)
23 And they shall say to you, See here; or, see there: go not after *them*, nor follow (1377) *them*.
24 For as the lightning, that lighteneth out of the one *part* under heaven, (3772) shineth unto the other *part* under heaven; (3772) **so shall also the Son (5207) of man (444) be in his day**." (KJV)
25 But first must he suffer (3958) many things, and be rejected (593) of this generation. (1074)
26 And **as it was in the days of Noe, (3575) so shall it be also in the days of the Son (5207) of man**." (444) (KJV)
27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe (3575) entered into the ark, and the flood came, and destroyed (622) them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, (4453) they planted, (5452) they builded; (3618)
29 But the same day that Lot went out of Sodom it rained fire and brimstone (2303) from heaven, (3772) and destroyed (622) *them* all.
30 Even thus shall it be in the day when the **Son** (5207) **of man** (444) is revealed." (601) (KJV)

Luke 18:1-8
"And he spake a parable (3850) unto them *to this end*, that men ought (1163) always (3842) to pray, (4336) and not to faint; (1573)
2 Saying, There was in a city a judge, which feared (5399) not (3361) God, (2316 – **Theos**, **deity**) neither regarded (1788) man:
3 And there was a widow in that city; and she came unto him, saying, Avenge (1556) me of mine adversary. (476)
4 And he would not for a while: but afterward he said within himself, Though I fear (5399) not (3756) God, (2316 – **Theos**, **deity**) nor regard (1788) man;
5 Yet because this widow troubleth (2873) me, I will avenge (1556) her, lest by her continual coming she weary (5299) me.
6 And the Lord (2962 –Supreme in authority) said, Hear what the unjust (93) judge saith.
7 And shall not God (2316 – **Theos**, **deity**) avenge (1557) his own elect, (1588) which cry (994) day and night unto him, though he bear long (3114) with them?
8 I tell you that he will avenge (1557) them speedily. (5034) Nevertheless **when the Son** (5207) **of man** (444) **cometh, shall he find** (2147) **faith** (4102) **on the earth**?" (1093-Ge) (KJV)

Luke 18:31
"Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and **all things that are written** (1125) **by the prophets** (4396) **concerning the Son** (5207) **of man** (444) **shall be accomplished**." (5055) (KJV)

- Where is it "written in the prophets concerning the **Son of man?**

  Well, Daniel 7 was one key example; but there must be more. After all, Christ opened the eyes of at least two of His disciples and revealed to them what is written about Him in the scriptures.

  Luke 24:25-27
  "Then he said unto them, O fools, (453) and slow (1021) of heart (2588) **to believe** (4100) **all that the prophets** (4396) **have spoken:**
  26 Ought not Christ (5547) **to have suffered** (3958) **these things, and to enter** (1525) **into his glory?** (1391)
  27 And beginning at Moses and all the prophets, (4396) he expounded (1329) **unto them in all the scriptures** (1124) **the things concerning himself.**" (KJV)

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

Luke 19:10
"**For the Son** (5207) **of man** **(444)** **is come to seek** (2212) **and to save** (4982) **that which was lost**." (622) (KJV)

Luke 21:27
"**And then shall they see** (3700) **the Son** (5207) **of man** **(444)** **coming in a cloud with power** (1411) **and great glory**." (1391) (KJV)

Luke 21:36
"Watch (69) ye therefore, and pray (1189) always, that ye may be accounted worthy (2661) to escape (1628) all these things that shall come to pass, (1096) **and to stand** (2476) **before the Son** **(5207)** **of man**." (444) (KJV)

Luke 22:22
"And truly the **Son** (5207) **of man** (444) goeth, (4198) as it was determined: (3724) but woe (3759) unto that man (444) by whom he is betrayed!" (3860) (KJV)

Luke 22:48
"But Jesus (2424) said unto him, Judas, betrayest (3860) thou the **Son** (5207) **of man** (444) with a kiss?" (5370) (KJV)

Luke 22:69
"Hereafter shall **the Son** (5207) **of man** **(444)** **sit on the right hand** (1188) **of the power** (1411) **of God**." (2316 – **Theos**, **deity**) (KJV)

Luke 24:7
"Saying, **The Son** (5207) **of man** **(444)** **must be delivered** (3860) **into the hands** (5495) **of sinful** (268) **men,** **(444)** **and be crucified,** (4717) **and the third day rise again**." (450) (KJV)

John 1:51
"And he saith unto him, Verily, (281) verily, (281) I say unto you, Hereafter ye shall see heaven (3772) open, (455) and the angels (32) of God (2316 – **Theos**, **deity**) ascending (305) and descending (2597) upon (1909) the **Son** (5207) **of man**." (444) (KJV)

John 3:13-14
"And no man (3762) hath ascended up (305) to heaven, (3772) but he that came down from heaven, (3772) *even* the **Son** (5207) **of man** (444) which is in (1722) heaven. (3772)

14 And as Moses lifted up (5312) the serpent in the wilderness, even so must the **Son** (5207) **of man** (444) be lifted up:" (5312) (KJV)

No man 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.

- **John 3:13** – The wording in this verse is not clear. Here is the same verse from the Engish Standard Version (ESV).

John 3:13
"No one has ascended into heaven except he who descended from heaven, the Son of Man." (ESV)

- To view other Bible versions click here.

If Strong's definition of "***no man***" is correct, than it might appear as if this verse does not agree with other Bible passages; that is of course, if dreams and visions do not count.

For instance:

Genesis 28:10-13
"And Jacob went out from Beersheba, and went toward Haran.
11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.
12 **And he dreamed,** (2492) **and behold a ladder** (5551) **set up** (5324) **on the earth,** (776-Erets) **and the top of it reached** (5060) **to heaven:** (8064 – shamayim (firmament)) **and behold the angels** (4397) **of God (430 – Elohim, God/god, judge) ascending and descending on it.**
13 And, behold, the **LORD** (3068 – **YHWH,** the **Eternal**) stood (5324) above it, and said, I *am* the **LORD**(3068 – **YHWH,** the **Eternal**) **God (430 – Elohim, God/god, judge)** of Abraham thy father, and the **God (430 – Elohim, God/god, judge)** of Isaac: the land (776-Erets) whereon thou liest, to thee will I give it, and to thy seed;" (2233) (KJV)

Daniel 7:13-14
"**I saw in the night visions**, (2376) and, behold, *One* like the Son (1247) of Man (606) came (4291) with the clouds of heaven, (8065) and came (4291) to the Ancient (6268) of days, (and they brought him near before him.
14 And there was given him dominion, (7985) and glory, (3367) and a kingdom, (4437) that all people, (5972) nations, (524) and languages, should serve (6399) him: his dominion (7985)

is an everlasting (5957) dominion, (7985) which shall not pass away, and his kingdom (4437) *that* which shall not be destroyed." (2255) (KJV)

Revelation 1:9-15

"I John, who also am your brother, and companion in tribulation, (2347) and in the kingdom (932-Basileia) and patience (5281) of Jesus (2424) Christ, (5547) was in the isle that is called Patmos, for the word of God, (2316 – Theos, deity) and for the testimony (3141) of Jesus (2424) Christ. (5547)

10 **I was in the Spirit (4151) on the Lord's (2960 - kuriakos) day**, and heard behind me a great voice, as of a trumpet,

11 Saying, **I am Alpha (1) and Omega, (5598) the first (4413) and the last**: (2078) and, What thou seest, write in a book, and send *it* unto the seven churches (1577) which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; (3087)

13 And in the midst of the seven candlesticks (3087) ***one* like unto the Son of man, (444) clothed with a garment down to the foot, and girt (4024) about the paps (3149) with a golden girdle. (2223)**

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, (5474) as if they burned (4448) in a furnace; and his voice as the sound of many waters." (KJV)

Revelation 4:1-3

"After this I looked, and, behold, a door (2374) *was* opened in heaven: (3772) and the first voice which I heard *was* as it were of a trumpet (4536) talking (2980) with me; which said, Come up (305) hither, (5602) and I will shew thee things which must be hereafter.

2 **And immediately I was in the spirit**: (4151) and, behold, a throne (2362) was set (2749) in heaven, (3772) and *one* sat on the throne. (2362)

3 And he that sat was to look upon (3706) like (3664) a jasper and a sardine stone: and *there was* a rainbow (2463) round about (2943) the throne, (2362) in sight (3706) like (3664) unto an emerald." (KJV)

Revelation 9:13-17

"And the sixth angel (32) sounded, (4537) and I heard a voice from the four horns (2768) of the golden altar (2379) which is before God, (2316 – **Theos**, **deity**)

14 Saying to the sixth angel (32) which had the trumpet, (4536) Loose (3089) the four angels (32) which are bound (1210) in the great river Euphrates.

15 And the four angels (32) were loosed, (3089) **which were prepared (2090) for an hour, and a day, and a month, and a year**, for to slay the third part of men.

[16] And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.
[17] **And thus I saw the horses in the vision**, (3706) and them that sat on them, having breastplates (2382) of fire, and of jacinth, (5191) and brimstone: (2306) and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone." (2303) (KJV)

On the other hand, even though I am not certain of this, there appears to be a link between **John 3:13** and **Proverbs 30:4**. With Yeshua indicating that, He, the Son of man, is the Son of God.

King James Version (KJV)	Septuagint (LXX)
Proverbs 30:4 "Who hath ascended (5927) up into heaven, (8064 – shamayim (firmament)) or descended? (3381) who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established (6965) all the ends (657) of the earth? (776-Erets) what *is* his name, (8034) and what *is* his son's (1121) name, (8034) if thou canst tell?" (3045) (KJV)	**Proverbs 30:4** **"**Who has gone up to heaven, and come down? who has gathered the winds in his bosom? who has wrapped up the waters in a garment? who has dominion of all the ends of the earth? what is his name? or what is the name of his children?" (LXX)

AS AN ASIDE, I would like to address the following.

Based on **John 3:13,** and perhaps for other reasons as well, some may be skeptical of the ***Book of 1 Enoch***.

After all, it is said by many that ***Enoch*** was taken into heaven.

- ⇨ But is that true?
- ⇨ And if ***Enoch*** was taken into heaven, how was he taken?

- **Link to R. H. Charles Version of 1 Enoch**

After going through the following information, you should be able to decide for yourself what the answer should be.

ALL FIVE (5) PASSAGES IN THE KJV ABOUT ENOCH (Jared's son**)**

Genesis 5:18-19
" And Jared lived an hundred sixty and two years, and he begat **Enoch**:
19 And Jared lived after he begat **Enoch** eight hundred years, and begat sons and daughters:" (KJV)

Genesis 5:21-24
"And **Enoch** lived sixty and five years, and begat Methuselah:
22 And **Enoch** walked (1980) with God **(430 – Elohim, God/god, judge)** after he begat Methuselah three hundred years, and begat sons and daughters:
23 And all the days of **Enoch** were three hundred sixty and five years:
24 And **Enoch** walked (1980) with God: **(430 – Elohim, God/god, judge)** and he *was* not; for God **(430 – Elohim, God/god, judge)** **took** (3947) him." (KJV)

Took 3947 – לָקַח laqach, *law-kakh';* a primitive root; to take (in the widest variety of applications):— (Translated in King James Version as) accept, bring, buy, carry away, drawn, fetch, get, infold, x many, mingle, place, receive(-ing), reserve, seize, send for, take (away, -ing, up), use, win.

- **Genesis 5:24 -** Does not say where YAH took him.

According to:

1 Enoch 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."

Luke 3:37
"Which was *the son* of Mathusala, which was *the son* of **Enoch**, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan," (KJV)

Jude 14-15
"And **Enoch also, the seventh from Adam**, prophesied (4395) of these, saying, Behold, the Lord (2962 –Supreme in authority) cometh with ten thousands of his saints, (40)
15 To execute (4160) judgment (2920) upon **all**, and to convince (1827) **all** that are ungodly (765) among them of all their ungodly (763) deeds (2041) which they have ungodly committed, (764) and of **all** their hard (4642) *speeches* which ungodly (765) sinners (258) have spoken against (2596) him." (KJV)

- **Jude 14-15** – quoted from **1 Enoch 1:9.**

1 Enoch 1:9
" And behold! He cometh with ten thousands of [His] holy ones To execute judgement upon all, And to destroy [all] the ungodly: And to convict all flesh Of all the works [of their ungodliness] which they have ungodly committed, And of all the hard things which ungodly sinners [have spoken] against Him."

Hebrews 11:5
"By faith (4102) **Enoch** was translated (3346) that he should **not** (3361) **see** (3708) **death**; (2288) **and was not found**, (2147) because God (2316 – **Theos**, **deity**) had translated (3346) him: for before his translation (3331) he had this testimony, (3140) that he pleased (2100) God. "(2316 – **Theos**, **deity** (KJV)

- Including **Hebrews 11:5,** the phrase **see death** occurs only four times in the KJV. The other three occurrences are:

Psalm 89:48
"What man *is he that* liveth, (2421) and shall not **see** (7200) **death**? (4194) shall he deliver (4422) his soul (5315) from the hand (3027) of the grave? (7585) Selah." (5542) (KJV)

Death 4194 – מָוֶת maveth, *maw´-veth;* from 4191; death (natural or violent); concretely, the dead, their place or state (hades); figuratively, pestilence, ruin:— (Translated in King James Version as) (be) dead((-ly)), death, die(-d).

See 7200 – רָאָה raʾah, *raw-aw´;* a primitive root; to see, literally or figuratively (in numerous applications, direct and implied, transitive, intransitive and causative):— (Translated in King James Version as) advise self, appear, approve, behold, x certainly, consider, discern, (make to) enjoy, have experience, gaze, take heed, x indeed, x joyfully, lo, look (on, one another, one on another, one upon another, out, up, upon), mark, meet, x be near, perceive, present, provide, regard, (have) respect, (fore-, cause to, let) see(-r, -m, one another), shew (self), x sight of others, (e-)spy, stare, x surely, x think, view, visions.

Luke 2:26

"And it was revealed (5537) unto him by the Holy (40) Ghost, (4151) that he should not (3361) **see** (1492) **death**, (2288) before he had seen (1492) the Lord's (2962 –Supreme in authority) Christ." (5547) (KJV)

Death 2288 – θάνατος thanatos, *than´-at-os;* from 2348; (properly, an adjective used as a noun) death (literally or figuratively): — (Translated in King James Version as) x deadly, (be...) death.

2348 – θνήσκω thnesko, *thnay´-sko;* a strengthened form of a simpler primary **θάνω thano** (which is used for it only in certain tenses); to die (literally or figuratively): — (Translated in King James Version as) be dead, die.

Thayer's Greek Lexicon **2288** (partial information) **–** *death*;

1. properly, *the death of the body*, i.e. *that separation* (whether natural or violent) *of the soul from the body by which the life on earth is ended*:

2. metaphorically, *the loss of that life which alone is worthy of the name*, i.e. *the misery of soul arising from sin, which begins on earth but lasts and increases after the death of the body*:

3. *the miserable state of the wicked dead in hell* is called — now simply *thanatos*,

4. In the widest sense, *death* comprises *all the miseries arising from sin*, as well *physical death as the loss of a life consecrated to God and blessed in him on earth*

Not 3361 – μή me, *may;* a primary particle of qualified negation (whereas 3756 expresses an absolute denial); (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer (whereas 3756 expects an affirmative one)) whether: — (Translated in King James Version as) any but (that), x forbear, + God forbid, + lack, lest, neither, never, no (x wise in), none, nor, (can-)not, nothing, that not, un(-taken), without. Often used in compounds in substantially the same relations.

See 1492 – εἴδω eido, *i´-do;* a primary verb; used only in certain past tenses, the others being borrowed from the equivalent 3700 and 3708; properly, to see (literally or figuratively); by implication,
(in the perfect tense only) to know: — (Translated in King James Version as) be aware, behold, x can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot.

According to **John 8:51** Yeshua also said.

John 8:51
"Verily, (281) verily, (281) I say unto you, If a man 5100) keep (5083) my saying, (3056) he shall **never** (165) **see** (2334) **death**." (2288) (KJV)

Never 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*,

See 2334 – θεωρέω theoreo, *theh-o-reh´-o;* from a derivative of 2300 (perhaps by addition of 3708); to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge)): — (Translated in King James Version as) behold, consider, look on, perceive, see.

2300 – θεάομαι theaomai, *theh-ah´-om-ahee;* a prolonged form of a primary verb; to look closely at, i.e. (by implication) perceive (literally or figuratively); by extension to visit: — (Translated in King James Version as) behold, look (upon), see.

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 **2334** (partial information) –
1. *to be a spectator, look at, behold*,
2. *to see*; i.e. a. *to perceive with the eyes*: *pneuma*, 1 a.), equivalent to enjoy the presence of one, have contact with him,

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

If Enoch did not "**see death**" and was translated (taken) to the heavens why does it appear he only saw everything in the heavens by visions?

Excluding the title "The Dream-Visions," the word **Vision(s)** occurs **40** Times in R.H. Charles' version of **1 Enoch**. They are listed below by chapter and verse.

- **Link to R. H. Charles Version of 1 Enoch**

1 ENOCH CHAPTERS

1:2 "And he took up his parable and said--Enoch a righteous man, whose eyes were opened by God, **saw the vision of the Holy One in the heavens**…"

13:8. "**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."

13:10. "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**."

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."**

14:4. "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."

14:8. "**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**."

14:15. "**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."

14:18. "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."**

19:3. "**And I, Enoch, alone saw the vision**, the ends of all things: and no man shall see as I have seen."

37:1. "**The second vision which he saw, the vision of wisdom--which Enoch** the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, **saw."**

39:4. "**And there I saw another vision**, the dwelling-places of the holy, And the resting-places of **the righteous**."

52:1. "And after those days in that place where **I had seen all the visions of that which is hidden**--for I had been carried off in a whirlwind and they had borne me towards the west—"

60:4 "And Michael sent another angel from among the holy ones and he raised me up, and when he had raised me up my spirit returned; for I had not been able to endure the look of this host, and the commotion and the quaking of the heaven. And Michael said unto me: **'Why art thou disquieted with such a vision?** Until this day lasted the day of His mercy; and He hath been merciful and long-suffering towards those who dwell on the earth."

83:1. "And now, my son Methuselah, **I will show thee all my visions which I have seen,** recounting them before thee."

83:2. "**Two visions I saw before I took a wife**, and the one was quite unlike the other: the first when I was learning to write: the second before I took thy mother, (when) **I saw a terrible vision**. And regarding them I prayed to the [paragraph continues] Lord."

83:3. "I had laid me down in the house of my grandfather Mahalalel, (when**) I saw in a vision how the heaven collapsed** and was borne off and fell to the earth."

83:7. "**And I recounted to him the whole vision which I had seen**, and he said unto me: 'A terrible thing hast thou seen, my son, and of grave moment is **thy dream-vision** as to the secrets of all the sin of the earth: it must sink into the abyss and be destroyed with a great destruction."

85:2. "And Enoch lifted up (his voice) and spake to his son Methuselah: 'To thee, my son, will I speak: hear my words--incline thine ear to **the dream-vision of thy father**."

85:3. "Before I took thy mother Edna, **I saw in a vision on my bed**,

and behold a bull came forth from the earth, and that bull was white; and after it came forth a heifer, and along with this (latter) came forth two bulls, one of them black and the other red."

86:3. "**And again I saw in the vision, and looked towards the heaven**, and behold I saw many stars descend and cast themselves down from heaven to that first star, and they became bulls amongst those cattle and pastured with them amongst them."

87:2. "And I raised mine eyes again to heaven, and **I saw in the vision**, and behold there came forth from heaven beings who were like white men: and four went forth from that place and three with them."

88:3. "And **as I was beholding in the vision**, lo, one of those four who had come forth stoned (them) from heaven, and gathered and took all the great stars whose privy members were like those of horses, and bound them all hand and foot, and cast them in an abyss of the earth."

89:7. "And again **I saw in the vision** till those water torrents were removed from that high roof, and the chasms of the earth were levelled up and other abysses were opened."

89:36. "**And I saw in this vision** till that sheep became a man and built a house for the Lord of the sheep, and placed all the sheep in that house."

89:70. "**And thus in the vision I saw** that one who wrote, how he wrote down every one that was destroyed by those shepherds, day by day, and carried up and laid down and showed actually the whole book to the Lord of the sheep--(even) everything that they had done, and all that each one of them had made away with, and all that they had given over to destruction."

90:2. "And after **that I saw in my vision** all the birds of heaven coming, the eagles, the vultures, the kites, the ravens; but the eagles led all the birds; and they began to devour those sheep, and to pick out their eyes and to devour their flesh."

90:8. "And **I saw in the vision** how the ravens flew upon those lambs and took one of those lambs, and dashed the sheep in pieces and devoured them."

90:40. "**This is the vision which I saw while I slept**, and I awoke and blessed the Lord of righteousness and gave Him glory."

90:42. "On that night **I remembered the first dream**, and because of it I wept and was troubled--**because I had seen that vision**.'"

93:1. "And after that Enoch both gave and began to recount from the books. And Enoch said:
'Concerning the children of righteousness and concerning the elect of the world, And concerning the plant of uprightness, I will speak these things, Yea, I Enoch will declare (them) unto you, my sons:

According to that **which appeared to me in the heavenly vision**, And which I have known through the word of the holy angels, And have learnt from the heavenly tablets.'"

93:6. "And after that in the fourth week, at its close, **Visions of the holy and righteous shall be seen**, And a law for all generations and an enclosure shall be made for them."

99:8. "And they shall become godless by reason of the folly of their hearts, And their eyes shall be blinded through the fear of their hearts **And through visions in their dreams**."

106:9. "And he answered and said: 'Because of a great cause of anxiety have I come to thee, and **because of a disturbing vision** have I approached."

106:13. "And I, Enoch, answered and said unto him: **'The Lord** will do a new thing on the earth, and **this I have already seen in a vision**, and make known to thee that in the generation of my father Jared some of the angels of heaven transgressed the word of the Lord."

I don't know the definition(s) for the word **Vision** in **1 Enoch**. However, I assume they would be similar to the Hebrew, Aramaic and Greek words translated as **Vision** in the King James Version (KJV). As a result, following are the ***Strong's Exhaustive Concordance of the Bible*** definitions of those words along with one example for each.

Saw 2372 – חָזָה 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.

Example:

Numbers 24:4
"He hath said, which heard the words of God, which **saw** (2372) the **vision** (4236) of the Almighty, falling *into a trance*, but having his eyes open:" (KJV)

Visions 2376 – חֶזְו chezev, *khay´-zev;* (Aramaic) from 2370; a sight:— (Translated in King James Version as) look, vision.

2370 – חֲזָא chaza', *khaz-aw´;* (Aramaic) or **חֲזָה chazah** (Aramaic), *khaz-aw´;* corresponding to 2372; to gaze upon; mentally to dream, be usual (i.e. seem):— (Translated in King James Version as) behold, have (a dream), see, be wont.

2372 – חָזָה **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.

Example:

Daniel 4:5
"I saw a dream which made me afraid, and the thoughts upon my bed and the **visions** (2376) of my head troubled me." (KJV)

Vision 2377 – חָזוֹן **chazown,** *khaw-zone´;* from 2372; a sight (mentally), i.e. a dream, revelation, or oracle:— (Translated in King James Version as) vision.

2372 – חָזָה **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.

Example:

Ezekiel 12:27
"Son of man, behold, *they of* the house of Israel say, The **vision** (2377) that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off." (KJV)

Vision 2378 – חָזוּת **chazowth,** *khaw-zooth´;* from 2372; a revelation:— (Translated in King James Version as) vision.

2372 – חָזָה **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.

Example:

2 Chronicles 9:29
"Now the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the **visions** (2378) of Iddo the seer against Jeroboam the son of Nebat?"(KJV)

Vision 2380 – חָזוּת chazuwth, *khaw-zooth´;* from 2372; a look; hence (figuratively) striking appearance, revelation, or (by implication) compact:— (Translated in King James Version as) agreement, notable (one), vision.

2372 – חָזָה 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.

Example:

Isaiah 21:2
"A grievous vision (2380) is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease." (KJV)

Vision 2384 – חִזָּיוֹן chizzayown, *khiz-zaw-yone´;* from 2372; a revelation, expectation by dream:— (Translated in King James Version as) vision.

2372 – חָזָה 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.

Example:

Job 33:15
"In a dream, in a **vision** (2374) of the night, when deep sleep falleth upon men, in slumberings upon the bed;" (KJV)

Vision 4236 – מַחֲזֶה machazeh, *makh-az-eh´;* from 2372; a vision:— Translated in King James Version as) vision.

2372 – חָזָה 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.

Example:

Genesis 15:1
"After these things the word of the LORD came unto Abram in a **vision**, (4236) saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward." (KJV)

Vision 4758 – מַרְאֶה mar'eh, *mar-eh´;* from 7200; a view (the act of seeing); also an appearance (the thing seen), whether (real) a shape (especially if handsome, comeliness; often plural the looks), or (mental) a vision:— (Translated in King James Version as) x apparently, appearance(-reth), x as soon as beautiful(-ly), countenance, fair, favoured, form, goodly, to look (up) on (to), look(-eth), pattern, to see, seem, sight, visage, vision.

Example:

Ezekiel 11:24
"Afterwards the spirit took me up, and brought me in a **vision** (4758) by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me." (KJV)

Vision 4759 – מַרְאָה mar'ah, *mar-aw´;* feminine of 4758; a vision; also (causatively) a mirror:— (Translated in King James Version as) looking glass, vision.

Example:

Numbers 12:6
"And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a **vision**, (4759) *and* will speak unto him in a dream." (KJV)

Vision 7200 – רָאָה ra'ah, *raw-aw´;* a primitive root; to see, literally or figuratively (in numerous applications, direct and implied, transitive, intransitive and causative):— (Translated in King James Version as) advise self, appear, approve, behold, x certainly, consider, discern, (make to) enjoy, have experience, gaze, take heed, x indeed, x joyfully, lo, look (on, one another, one on another, one upon another, out, up, upon), mark, meet, x be near, perceive, present, provide, regard, (have) respect, (fore-, cause to, let) see(-r, -m, one another), shew (self), x sight of others, (e-)spy, stare, x surely, x think, view, visions.

Example:

2 Chronicles 26:5
"And he sought God in the days of Zechariah, who had understanding in the visions (7200) of God: and as long as he sought the LORD, God made him to prosper." (KJV)

Vision 7203 – רֹאֶה ro'eh, *ro-eh´;* active participle of 7200; a seer (as often rendered); but also (abstractly) a vision:— (Translated in King James Version as) vision.

Example:

Isaiah 28:7
"But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in **vision**, (7203) they stumble *in* judgment." (KJV)

Vision 3701 – ὀπτασία optasia, *op-tas-ee´-ah;* from a presumed derivative of 3700; visuality, i.e. (concretely) an apparition: — (Translated in King James Version as) vision.

3700 – ὀπτάνομαι optanomai, *op-tan´-om-ahee,* a (middle voice) prolonged form of the primary (middle voice) **ὄπτομαι optomai,** *op´-tom-ahee;* 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.

Example:

Luke 1:22
"And when he came out, he could not speak unto them: and they perceived that he had seen a **vision** (3701) in the temple: for he beckoned unto them, and remained speechless." (KJV)

Vision 3705 – ὅραμα horama, *hor´-am-ah;* from 3708; something gazed at, i.e. a spectacle (especially supernatural): — (Translated in King James Version as) sight, vision.

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.

Example:

Matthew 17:1-9
"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,
2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.
3 And, behold, there appeared unto them Moses and Elias talking with him.
4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.
5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.
6 And when the disciples heard *it*, they fell on their face, and were sore afraid.
7 And Jesus came and touched them, and said, Arise, and be not afraid.
8 And when they had lifted up their eyes, they saw no man, save Jesus only.
9 And as they came down from the mountain, Jesus charged them, saying, Tell the **vision** (3705) to no man, until the Son of man be risen again from the dead." (KJV)

Visions 3706 – ὅρασις horasis, *hor´-as-is;* from 3708; the act of gazing, i.e. (externally) an aspect or (internally) an inspired appearance: — (Translated in King James Version as) sight, vision.

Example:

Acts 2:17
"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see **visions**, (3706) and your old men shall dream dreams:" (KJV)

Finally, following are all the occurrences in ***R.H. Charles Book of 1 Enoch*** for the words ***Ascend***, ***Ascended***, and ***Translated***.

***Ascend*, Ascended**

CHAPTER IX. 9:9-10
" 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."

CHAPTER XIV. 14:1-5
"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.
3. As He has created and given to man the power of understanding the word of wisdom, so hath He created me also and given me the power of reprimanding the 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."

CHAPTER XXVIII 28:1-3
"And thence I went towards the east, into the midst of the mountain range of the desert, and I saw a wilderness and it was solitary, full of trees and plants.

2. And water gushed forth from above.
3. Rushing like a copious watercourse [which flowed] towards the north-west it caused clouds and dew to **ascend** on every side."

CHAPTER XLV. 45:1-2
"And this is the Second Parable concerning those who deny the name of the dwelling of the **holy ones** and **the Lord of Spirits.**
2. And into the heaven they shall not **ascend**, And on the earth they shall not come: Such shall be the lot of the sinners Who have denied the name of **the Lord of Spirits**, Who are thus preserved for the day of suffering and tribulation."

CHAPTER XLVII. 47:1
" And in those days shall have **ascended** the prayer of the righteous, And the blood of the righteous from the earth before **the Lord of Spirits**."

LX.60 Book of Noah--a Fragment.
Quaking of Heaven: Behemoth and Leviathan: the Elements.

CHAPTER LX. 60:18
"And the spirit of the snow has forsaken his chambers on account of his strength--There is a special spirit therein, and that which **ascends** from it is like smoke, and its name is frost."

CHAPTER LXVII. 67:11
" And those same waters will undergo a change in those days; for when those angels are punished in these waters, these water-springs shall change their temperature, and when the angels **ascend**, this water of the springs shall change and become cold."

CHAPTER LXXII. 72:4-5
"And first there goes forth the great luminary, named the Sun, and his circumference is like the circumference of the heaven, and he is quite filled with illuminating and heating fire.
5. The chariot on which he **ascends**, the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate (lit. 'that') portal and shines in the face of the heaven."

THE DREAM-VISIONS

CHAPTER LXXXIII. 83:11

" And when I had gone forth below and seen the heaven, and the sun rising in the east, and the moon setting in the west, and a few stars, and the whole earth, and everything as He had known it in the beginning, then I blessed **the Lord of judgement** and extolled Him because He had made the sun to go forth from the windows of the east, †and he **ascended** and rose on the face of the heaven, and set out and kept traversing the path shown unto him."

CHAPTER LXXXIX. 89:28-32

" But the sheep escaped from that water and went forth into a wilderness, where there was no water and no grass; and they began to open their eyes and to see; and I saw **the Lord of the sheep** pasturing them and giving them water and grass, and that sheep going and leading them.

29. And that sheep **ascended** to the summit of that lofty rock, and **the Lord of the sheep** sent it to them.

30. And after that I saw **the Lord of the sheep** who stood before them, and His appearance was great and terrible and majestic, and all those sheep saw Him and were afraid before His face.

31. And they all feared and trembled because of Him, and they cried to that sheep with them [which was amongst them]: "We are not able to stand before our Lord or to behold Him."

32. And that sheep which led them again **ascended** to the summit of that rock, but the sheep began to be blinded and to wander from the way which he had showed them, but that sheep wot not thereof."

CHAPTER XCIII. 93:6-12

" And after that in the fourth week, at its close, **Visions** of **the holy and righteous** shall be seen, And a law for all generations and an enclosure shall be made for them.

7. And after that in the fifth week, at its close, The house of glory and dominion shall be built for ever.

8. And after that in the sixth week all who live in it shall be blinded, And the hearts of all of them shall godlessly forsake wisdom.

And in it a man shall **ascend**;

And at its close the house of dominion shall be burnt with fire, And the whole race of **the chosen** root shall be dispersed.

9. And after that in the seventh week shall an apostate generation arise, And many shall be its deeds, And all its deeds shall be apostate.

10. And at its close shall be **elected** **The elect righteous of the eternal plant of righteousness,** To receive sevenfold instruction concerning all His creation.
[11. For who is there of all the children of men that is able to hear the voice of **the Holy One** without being troubled? And who can think His thoughts? and who is there that can behold all the works of heaven?
12. And how should there be one who could behold the heaven, and who is there that could understand the things of heaven and see a soul or a spirit and could tell thereof, or **ascend** and see all their ends and think them or do like them?"

CHAPTER XCVI. 96:1-4
" Be hopeful, ye righteous; for suddenly shall the sinners perish before you, And ye shall have lordship over them according to your desires.
[2. And in **the day of the tribulation** of the sinners, Your children shall mount and rise as eagles, And higher than the vultures will be your nest, And ye shall **ascend** and enter the crevices of the earth, And the clefts of the rock for ever as coneys before the unrighteous, And the sirens shall sigh because of you-and weep.]
3. Wherefore fear not, ye that have suffered; For healing shall be your portion, And a bright light shall enlighten you, And the voice of rest ye shall hear from heaven.
4. Woe unto you, ye sinners, for your riches make you appear like the **righteous**, But your hearts convict you of being sinners, And this fact shall be a testimony against you for a memorial of (your) evil deeds."

CHAPTER XCVII. 97:8-10
" Woe to you who acquire silver and gold in unrighteousness and say: "We have become rich with riches and have possessions; And have acquired everything we have desired.
9. And now let us do what we purposed: For we have gathered silver, 9d And many are the husbandmen in our houses." 9e And our granaries are (brim) full as with water,
10 Yea and like water your lies shall flow away; For your riches shall not abide But speedily **ascend** from you;
For ye have acquired it all in unrighteousness, And ye shall be given over to a great curse

Translated

LXXI. 71 Two earlier visions of Enoch.

CHAPTER LXXI. 71:1-6
" And it came to pass after this that **my spirit was translated And it ascended into the heavens**: And I saw the **holy sons of God**.
They were stepping on flames of fire: Their garments were white [and their raiment], And their faces shone like snow.
2. And I saw two streams of fire, And the light of that fire shone like hyacinth, And I fell on my face before **the Lord of Spirits**.
3. And the angel Michael [one of the archangels] seized me by my right hand, And lifted me up and led me forth into all the secrets, And he showed me all the secrets of righteousness.
4. And he showed me all the secrets of the ends of the heaven, And all the chambers of all the stars, and all the luminaries, Whence they proceed before the face of the **holy ones**.
5. **And he translated my spirit into the heaven of heavens**, And I saw there as it were a structure built of crystals, And between those crystals tongues of living fire.
6. And my spirit saw the girdle which girt that house of fire, And on its four sides were streams full of living fire, And they girt that house."

- **CHAPTER LXXI. 71:1, 5** – from ***Richard Laurence*** translation of ***1 Enoch.***

CHAPTER LXX. 70:1
"Afterwards my spirit was concealed, ascending into the heavens. I beheld the sons of the holy angels treading on flaming fire, whose garments and robes were white, and whose countenances were transparent as crystal."

Chapter 70:6-7
"And he concealed the spirit of Enoch in the heaven of heavens.
[7]There I beheld, in the midst of that light, a building raised with stones of ice;"

For those who doubt that it was Enoch, the seventh from Adam, who wrote this document. And that this text did not perish and crumble into dust after thousands of years, consider this.

- Noah, the man commissioned by YAH to build the ark. The same man who survived the great flood along with seven members of his family. Who lived a total of 950 years, with 350 of those years being after the flood. This man was the grandson of Enoch and he knew his grandfather. So, would it be too hard to believe that Noah was given this document to take with him on the ark?
- In the very first sentence of the ***Book of 1 Enoch*** it is written:

> **CHAPTER 1:1**
> "The words of the blessing of Enoch, wherewith he blessed the elect [[and]] righteous, **who will be living in the day of tribulation, when all the wicked [[and godless]] are to be removed."**

So, if Enoch did not write this for his generation but for what might turn out to be ours; then it makes sense that he believed we would see it.

So, what do you think? Is ***1 Enoch*** worth reading or not?

Now back to the passages on the Son of man.

John 5:26-27
"For as the **Father** (3962) hath life (2222) in himself; so hath he given (1325) to the Son (5207) to have life (2222) in himself;
27 **And hath given (1325) him authority (1849) to execute (4160) judgment (2920) also, because he is the Son (5207) of man**." (444) (KJV)

John 6:27
"Labour (2038) not for the meat which perisheth, (622) but for that meat (1035) which endureth (3306) unto **everlasting (166) life, (2222) which the Son (5207) of man (444) shall give (1325) unto you: for him hath God** (2316 – **Theos, deity**) **the Father** (3962) **sealed**." (4972) (KJV)

John 6:53
"Then Jesus (2424) said unto them, Verily, (281) verily, (281) I say unto you, **Except ye eat the flesh of the Son (5207) of man, (444) and drink his blood, ye have no life in you**." (KJV)

John 6:62
"*What* and if ye shall see (2334) the **Son (5207) of man** (444) ascend up (305) where he was before?" (KJV)

John 8:28
"Then said Jesus (2424) unto them, **When ye have lifted up** (5312) **the Son** (5207) **of man,** **(444)** **then shall ye know that I am** (1510) *he*, and *that* I do nothing of myself; but as my **Father** (3962) hath taught (1321) me, I speak these things." (KJV)

John 12:23
"And Jesus (2424) answered them, saying, The hour is come, that the **Son** (5207) **of man** (444) should be glorified." (1392) (KJV)

John 12:34
"The people answered him, **We have heard out of the law that Christ** (5547) **abideth** (3306) **for** (1519) **ever:** (165) **and how sayest thou, The Son** (5207) **of man** **(444)** **must be lifted up?** (5312) **who is this Son** (5207) **of man**? " (444) (KJV)

John 13:31
"Therefore, when he was gone out, Jesus (2424) said, **Now is the Son** (000) **of man** **(444)** **glorified,** (1392) **and God** (2316 – **Theos**, **deity**) **is glorified** (1392) **in him**." (KJV)

So, were you able to answer the questions why Yeshua referred to Himself as the Son of man?

Though most Christians have yet to read or recognize it as an important source of information; despite the fact that it was recognized in the time of Christ and even quoted verbatim in the book of Jude.

Jude 1:14-15
"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,"
15 To execute judgment upon all, and to convince (all that are ungodly among them of all their ungodly deeds which they have ungodly (000) committed, and of all their hard (000) *speeches* which ungodly sinners have spoken against him." (KJV)

1 Enoch has a lot to say about the ***Son of Man***.

THE BOOK OF 1 ENOCH

R. H. CHARLES, D.LITT. D. D.

Link to R. H. Charles Version of 1 Enoch

XLVI. 46 The Head of Days and the Son of man.

CHAPTER XLVI. 46

1. And there I saw **One who had a head of days, And His head was white like wool**, And with Him was another being whose countenance had the appearance of a man, And his face was full of graciousness, like one of the holy angels.

2. And I asked the angel who went with me and showed me all the hidden things, concerning **that Son of man**, who he was, and whence he was, (and) why he went with **the Head of Days**? And he answered and said unto me:

This is **the son of man who hath righteousness**, **With whom dwelleth righteousness,** And who revealeth all the treasures of that which is hidden,

Because **the Lord of Spirits hath chosen him**, And whose lot hath the pre-eminence before **the Lord of Spirits** in uprightness forever.

4. And this **Son of man** whom thou hast seen Shall raise up the kings and the mighty from their seats, [And the strong from their thrones]

And shall loosen the reins of the strong, And break the teeth of the sinners.

5. [And he shall put down the kings from their thrones and kingdoms] Because they do not extol and praise Him, Nor humbly acknowledge whence the kingdom was bestowed upon them.

6. And he shall put down the countenance of the strong, And shall fill them with shame.

And darkness shall be their dwelling, And worms shall be their bed, And they shall have no hope of rising from their beds, Because they do not extol the name of **the Lord of Spirits.**

XLVIII.48 The Fount of Righteousness; the Son of man--the Stay of the Righteous: Judgement of the Kings and the Mighty.

CHAPTER XLVIII. 48

1. And in that place I saw the fountain of righteousness Which was inexhaustible: And around it were many fountains of wisdom;

And all the thirsty drank of them, And were filled with wisdom, And their dwellings were with the **righteous** and **holy** and **elect**.
2. And at that hour **that Son of man** was named In the presence of **the Lord of Spirits**, And his name before **the Head of Days.**
3. Yea, before the sun and the signs were created, Before the stars of the heaven were made, His name was named before **the Lord of Spirits**.
4. He shall be a staff to the righteous whereon to stay themselves and not fall, And **he shall be the light of the Gentiles, And the hope of those who are troubled of heart**.
5. All who dwell on earth shall fall down and worship before him, And will praise and bless and celebrate with song **the Lord of Spirits**.

CHAPTER LXII. 62

1. And thus **the Lord** commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: 'Open your eyes and lift up your horns if ye are able to recognize the **Elect One**.'
2. And **the Lord of Spirits** seated him on the throne of His glory, And the spirit of righteousness was poured out upon him, **And the word of his mouth slays all the sinners**, And all the unrighteous are destroyed from before his face.
3. And there shall stand up in that day all the kings and the mighty, And the exalted and those who hold the earth**, And they shall see and recognize How he sits on the throne of his glory**, And righteousness is judged before him, And no lying word is spoken before him.
4. Then shall pain come upon them as on a woman in travail, [And she has pain in bringing forth] When her child enters the mouth of the womb, And she has pain in bringing forth.
5. And one portion of them shall look on the other, And they shall be terrified, And they shall be downcast of countenance, And pain shall seize them, When **they see that Son of man Sitting on the throne of his glory**.
6. And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all, **who was hidden**.
7. For from the beginning **the Son of man was hidden**, And the Most High preserved him in the presence of His might, And revealed him to the **elect**.
8. And the congregation of the **elect** and **holy** shall be sown, And all the **elect** shall stand before him on that day.
9. And all the kings and the mighty and the exalted and those who rule the earth Shall fall down before him on their faces, And worship and set their hope upon **that Son of man**, And petition him and supplicate for mercy at his hands.
10. Nevertheless that **Lord of Spirits** will so press them That they shall hastily go forth from His presence, And their faces shall be filled with shame, And the darkness grow deeper on their faces.
11. And He will deliver them to the angels for punishment, To execute vengeance on them because they have oppressed His children and His **elect**
12. And they shall be a spectacle for the righteous and for **His elect**: They shall rejoice over

them, Because the wrath of **the Lord of Spirits** resteth upon them, And His sword is drunk with their blood.
13. And the **righteous** and **elect** shall be saved on that day, And they shall never thenceforward see the face of the sinners and unrighteous.
14. And **the Lord of Spirits** will abide over them, And with **that Son of man** shall they eat And lie down and rise up for ever and ever.
15. And the **righteous** and **elect** shall have risen from the earth, And ceased to be of downcast countenance.
And they shall have been clothed with garments of glory,
16. And these shall be the garments of life from **the Lord of Spirits**: And your garments shall not grow old, Nor your glory pass away before **the Lord of Spirits**.

CHAPTER LXIII. 63

7. For we have not believed before Him Nor glorified the name of **the Lord of Spirits**, [nor glorified our Lord]
But our hope was in the sceptre of our kingdom, And in our glory.
8. And in the day of our suffering and tribulation He saves us not, And we find no respite for confession
That our **Lord** **is true in all His works, and in His judgements and His justice, And His judgements have no respect of persons**.
9. And we pass away from before **His face** on account of our works, And all our sins are reckoned up in righteousness.'
10. Now they shall say unto themselves: 'Our souls are full of unrighteous gain, but it does not prevent us from descending from the midst thereof into the †burden† of Sheol.'
11. And after that their faces shall be filled with darkness And shame before **that Son of man**, And they shall be driven from his presence, And the sword shall abide before his face in their midst.
12. Thus spake **the Lord of Spirits**: 'This is the ordinance and judgement with respect to the mighty and the kings and the exalted and those who possess the earth before **the Lord of Spirits**.'

CHAPTER LXIX. 69

Close of the Third Parable.
26. And there was great joy amongst them, And they blessed and glorified and extolled Because the name of **that Son of man** had been revealed unto them.
27. And he sat on the throne of his glory, And the sum of judgement was given unto **the Son of man**, And he caused the sinners to pass away and be destroyed from off the face of the earth, And those who have led the world astray.

28. With chains shall they be bound, And in their assemblage-place of destruction shall they be imprisoned, And all their works vanish from the face of the earth.
29. And from henceforth there shall be nothing corruptible; For **that Son of man** has appeared, And has seated himself on the throne of his glory, And all evil shall pass away before his face, And the word of **that Son of man** shall go forth And be strong before **the Lord of Spirits**.

This is the Third Parable of Enoch.
LXX. 70 The Final Translation of Enoch.

CHAPTER LXX. 70
1. And it came to pass after this that his name during his lifetime was raised aloft to **that Son of man** and to **the Lord of Spirits** from amongst those who dwell on the earth.
2. And he was raised aloft on **the chariots of the spirit** and his name vanished among them.
3. And from that day I was no longer numbered amongst them: and he set me between the two winds, between the North and the West, where the angels took the cords to measure for me the place for the **elect** and **righteous**.
4. And there I saw the first fathers and the **righteous** who from the beginning dwell in that place.

CHAPTER LXXI. 71
And Michael, and Raphael, and Gabriel, and Phanuel, And the holy angels who are above the heavens, Go in and out of that house.
9. And they came forth from that house, And Michael and Gabriel, Raphael and Phanuel, And many holy angels without number.
10. And with them **the Head of Days**, His head white and pure as wool, And His raiment indescribable.
11. And I fell on my face, And my whole body became relaxed, And my spirit was transfigured;
And I cried with a loud voice, . . .with the spirit of power, And blessed and glorified and extolled.
12. And these blessings which went forth out of my mouth were well pleasing before **that Head of Days**.
13. And **that Head of Days** came with Michael and Gabriel, Raphael and Phanuel, thousands and ten thousands of angels without number.
[Lost passage wherein **the Son of man** was described as accompanying **the Head of Days**, and Enoch asked one of the angels (as in 463) concerning **the Son of man** as to who he was.]
14. And he (i.e. the angel) came to me and greeted me with His voice, and said unto me: 'This is **the Son of man** who is born unto righteousness; And righteousness abides over him,
And the righteousness of **the Head of Days** forsakes him not.'

15. And he said unto me: 'He proclaims unto thee peace in the name of the world to come; For from hence has proceeded peace since the creation of the world, And so shall it be unto thee for ever and for ever and ever.
16. And all shall walk in his ways since righteousness never forsaketh him: With him will be their dwelling-places, and with him their heritage, And they shall not be separated from him for ever and ever and ever.
17. And so there shall be length of days with **that Son of man**, And the righteous shall have peace and an upright way In the name of **the Lord of Spirits** for ever and ever.'

There are so many similarities between the passages in **1 Enoch** and the Bible that show **1 Enoch's *Son of Man*** is Christ.

Following are just a few samples.

1 ENOCH
CHAPTER XLVI. 46:1
"And there I saw **One who had a head of days, And His head was white like wool**,"

Daniel 7:9
"I beheld till the thrones (3764) were cast down, and **the Ancient** (6268) **of days** did sit, whose garment *was* white as snow, **and the hair of his head like the pure wool**: (6015) his throne (3764) *was like* the fiery flame, *and* his wheels (1535) *as* burning fire." (KJV)

1 ENOCH
CHAPTER XLVI. 46:2
"And I asked the angel who went with me and showed me all the hidden things, concerning **that Son of man**, who he was, and whence he was, (and) why he went with **the Head of Days**? And he answered and said unto me:
This is **the son of man who hath righteousness**, **With whom dwelleth righteousness,** And who revealeth all the treasures of that which is hidden,
Because **the Lord of Spirits hath chosen him**, And whose lot hath the pre-eminence before **the Lord of Spirits** in uprightness forever."

John 6:27
"Labour (2038) not for the meat which perisheth, (622) but for that meat (1035) which endureth (3306) unto **everlasting** (166) **life,** (2222) **which the Son** (5207) **of man** (444) **shall give** (1325) **unto you: for him hath God** (2316 – **Theos, deity**) **the Father** (3962) **sealed**." (4972) (KJV)

Hebrews 1: 8-9

"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." (932-Basileia)

9 Thou hast loved (25) **righteousness**, (1343) and hated (3404) iniquity; (458) therefore God, (2316 – Theos, deity) *even* thy God, (2316 – Theos, deity) hath anointed (5548) thee with the oil (1637) of gladness (20) above thy fellows." (3353) (KJV)

Revelation 19:11

"And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful (4103) and True, (228) and in righteousness (1343) he doth judge (2919) and make war." (KJV)

1 Enoch

CHAPTER XLVI. 46:4

"And **this Son of man whom thou hast seen Shall raise up the kings and the mighty from their seats, [And the strong from their thrones]**

And shall loosen the reins of the strong, And break the teeth of the sinners."

Daniel 2:31-45

"Thou, O king, (4430) sawest, and behold a great image. (6755) This great image, (6755) whose brightness (2122) *was* excellent, (3493) stood before thee; and the form thereof *was* terrible. (1763)

32 This image's (6755) head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay. (2635)

34 Thou sawest till that a stone (69) was cut out without hands, which smote (4223) the image (6755) upon his feet *that were* of iron and clay, (2635) and brake them to pieces.

35 Then was the iron, the clay, (2635) the brass, the silver, and the gold, broken to pieces together, and became like the chaff (5784) of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone (69) that smote (4223) the image (6755) became a great mountain, and filled the whole earth. (772-Ara)

36 This *is* the dream; (2493) and we will tell the interpretation (6591) thereof before the king. (4430)

37 Thou, O king, (4430) *art* a king (4430) of kings: (4430) **for the God (426 – Elah, God/god) of heaven** (8065 – shamayin (firmament)) **hath given (3052) thee a kingdom, (4437) power, (2632) and strength, (8632) and glory**. (3367)

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven (8065) hath he given (3052) into thine hand, **and hath made thee ruler (7981) over them all**. Thou *art* this head of gold.

39 And after thee shall arise another kingdom (4437) inferior to thee, and another third kingdom (4437) of brass, which shall bear rule (7981) over all the earth. (772-Ara)
40 And the fourth kingdom (4437) shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth (2827) all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.
41 And whereas thou sawest the feet and toes, part of potters' (6353) clay, (2635) and part of iron, the kingdom (4437) shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed (6151) with miry (2917) clay. (2635)
42 And *as* the toes of the feet *were* part of iron, and part of clay, (2635) *so* the kingdom (4437) shall be partly strong, and partly broken.
43 And whereas thou sawest iron mixed (6151) with miry (2917) clay, (2635) **they shall mingle (6151) themselves with the seed (2234) of men:** (606) but they shall not cleave (1693) one to another, even as iron is not mixed (6151) with clay. (2635)
44 **And in the days of these kings** (4430) **shall the God** (426 – Elah, God/god) **of heaven** (8065) **set up** (6966) **a kingdom,** (4437) **which shall never be destroyed:** (2255) **and the kingdom** (4437) **shall not be left** (7662) **to other people,** (5972) ***but* it shall break in pieces** (1855) **and consume** (5487) **all these kingdoms,** (4437) **and it shall stand** (6966) **for ever.** (5957)
45 Forasmuch as thou sawest that the stone (69) was cut out (1505) of the mountain without hands, and that it brake in pieces (1855) the iron, the brass, the clay, . (2635) the silver, and the gold; the great God (426 – Elah, God/god) hath made known to the king (4430) what shall come to pass (1934) hereafter: and the dream (2493) *is* certain, (3330) and the interpretation (6591) thereof sure." (540) (KJV)

- **Daniel 2:43** – this verse in English Srandard Version (ESV) ans the Septuagint (LXX).

> **Daniel 2:43**
> "As you saw the iron mixed with soft clay, **so they will mix with one another in marriage**, but they will not hold together, just as iron does not mix with clay." (ESV)

> **Daniel 2:43**
> "Whereas thou sawest the iron mixed with earthenware, **they shall be mingled with the seed of men**: but they shall not cleave together, as the iron does not mix itself with earthenware." (LXX)

Revelation 17:12-14
"And the ten horns (2768) which thou sawest are ten kings, (935) which have received (2983) no kingdom (932) as yet; but receive (2983) power (1849) as kings (935) one hour (5610) with the beast. (2342)
13 These have one mind, (1106) and shall give (1239) their power (1411) and strength (1849) unto the beast. (2342)
14 **These shall make war** (4170) **with the Lamb,** (721) **and the Lamb** (721) **shall overcome** (3528) **them: for he is Lord (2962 –Supreme in authority) of lords,** (2962 –Supreme in authority) **and King** (935) **of**

kings: (935) and they that are with him *are* called, (2822) and chosen, (1588) and faithful." (4103) (KJV)

Luke 19:11-27

"And as they heard these things, he added and spake a parable, (3850) because he was nigh to Jerusalem, and because they thought that the kingdom (932) of God should immediately appear. (398)

12 He said therefore, **A certain nobleman (444) went into a far (3117) country (5561) to receive (2983) for himself a kingdom, (932) and to return.** (5290)

13 And he called his ten servants, (1401) and delivered (1325) them ten pounds, and said unto them, **Occupy** (4231) till I come.

14 **But his citizens (4177) hated (3404) him, and sent a message (4242) after (3694) him, saying, We will not have this *man* to reign (936) over us.**

15 **And it came to pass, that when he was returned, (1880) having received (2983) the kingdom**, (932) then he commanded (2036) these servants (1401) to be called unto him, to whom he had given the money, (694) that he might know how much every man had gained by trading. (1281)

16 Then came the first, saying, Lord, (2962 –Supreme in authority) thy pound hath gained (4333) ten pounds.

17 And he said unto him, Well, thou good servant: (1201) because thou hast been faithful (4103) in a very little, (1646) have thou authority (1849) over ten cities.

18 And the second came, saying, Lord, (2962 –Supreme in authority) thy pound hath gained (4160) five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, (2962 –Supreme in authority) behold, *here is* thy pound, which I have kept laid up (606) in a napkin: (4676)

21 For I feared (5399) thee, because thou art an austere (840) man: thou takest up (142) that thou layedst (5087) not (3756) down, (5087) and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge (2919) thee, *thou* wicked (4190) servant. (1401) Thou knewest that I was an austere (840) man, taking up (142) that I laid (5087) not (3756) down, (5087) and reaping that I did not sow:

23 Wherefore then gavest not thou my money (694) into the bank, (5132) that at my coming I might have required (4238) mine own with usury? (5110)

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, (2962 –Supreme in authority) he hath ten pounds.)

26 For I say unto you, That unto every one which hath (2192) shall be given; and from him that hath (2192) not, even that he hath (2192) shall be taken away (142) from him.

27 But those mine enemies, (2190) which would not that I should reign (936) over them, bring hither, and slay (2695) *them* before me." (KJV)

1 ENOCH
CHAPTER XLVIII. 48:4
"He shall be a staff to the righteous whereon to stay themselves and not fall, And he shall **be the light of the Gentiles**, And the hope of those who are troubled of heart."

Isaiah 42:6-7
"**I the LORD** (3068 – **YHWH,** the **Eternal**) **have called** (7121) **thee in righteousness**, (6664) and will hold thine hand, and will keep (5341) thee, and **give** (5414) **thee for a covenant** (1285) **of the people,** (5971) **for a light** (216) **of the Gentiles**; (1471)
7 To open (6491) the blind eyes, to bring out (3318) the prisoners (616) from the prison, (4525) *and* them that sit in darkness (2822) out of the prison (3608) house." (1004) (KJV)

Isaiah 49:6
"And he said, It is a light (7043) thing that thou shouldest be my servant (5650) to raise up (6965) the tribes (7626) of Jacob, (3290) **and** to restore (7725) the preserved (5336) of Israel: (3478) I will also give (5414) thee for a light (216) to the Gentiles, (1471) that thou mayest be my salvation (3444 -**Yeshua**) unto the end (7097) of the earth." (776-Erets) (KJV)

Isaiah 60:1-3
"Arise, (6965) shine; (215) for thy light (216) is come, and the glory (3519) of the LORD (3068 – **YHWH,** the **Eternal**) is risen (2224) upon thee.
2 For, behold, the darkness (2822) shall cover (3680) the earth, (776-Erets) and gross darkness (6205) the people: (3816) but the LORD (3068 – **YHWH,** the **Eternal**) shall arise (2224) upon thee, and his glory (3519) shall be seen upon thee.
3 And the Gentiles (1471) shall come to thy light, (216) and kings (4428) to the brightness (5051) of thy rising." (2225) (KJV)

- **Isaiah 60:1** – in the Septuagint (LXX).

  Isaiah 60:1
  "Be enlightened, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee." (LXX)

1 ENOCH
CHAPTER CHAPTER LXII. 62:1-3
"And thus **the Lord** commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: 'Open your eyes and lift up your horns if ye are able to recognize the **Elect One**.'
2. And **the Lord of Spirits** seated him on the throne of His glory, And the spirit of righteousness was poured out upon him, **And the word of his mouth slays all the sinners**, And all the unrighteous are destroyed from before his face.

3. And there shall stand up in that day all the kings and the mighty, And the exalted and those who hold the earth**, And they shall see and recognize How he sits on the throne of his glory**, And righteousness is judged before him, And no lying word is spoken before him."

Hebrews 4:12
"**For the word** (3056) **of God** (2316 – **Theos**, **deity**) ***is*** **quick,** (2198) **and powerful,** (1756) **and sharper** (5114) **than any twoedged** (1366) **sword**, (3162) piercing (1338) even to the dividing asunder of soul (5590) and spirit, (4151) and of the joints and marrow, and *is* a discerner (2924) of the thoughts (1761) and intents (1771) of the heart." (2588) (KJV)

Hosea 6:4-7
"O Ephraim, (669) what shall I do unto thee? O Judah, (3063) what shall I do unto thee? for your goodness (2617) *is* as a morning cloud, and as the early dew it goeth away. (1980)
5 Therefore have I hewed (2672) *them* by the prophets; (5030) **I have slain** (2026) **them by the words of my mouth:** and thy judgments (4941) *are as* the light (216) *that* goeth forth.
6 For I desired (2654) mercy, (2617) and not sacrifice; (2077) and the knowledge (1847) of God (430 – Elohim, God/god, judge) more than burnt offerings. (5930)
7 But they like men (121) have transgressed (5674) the covenant: (1285) there have they dealt (treacherously (898) against me." (KJV)

- **Hosea 6:7 - Men** translated from the Hebrew word meaning **Adam**, the name of the first man; therefore, ***Like men*** could be translated as ***like Adam.***

Revelation 1:13-18
"And in the midst of the seven candlesticks (3087) ***one*** **like** (3664) **unto the Son** (1121) **of man**, (444) clothed with a garment down to the foot, and girt (4024) about the paps (3149) with a golden girdle. (2223) .
14 His head and *his* hairs *were* white like (5616) wool, as white as snow; and his eyes *were* as a flame (5395) of fire; " (4442)
15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.
16 And he had in his right hand seven stars: (792) **and out of his mouth went a sharp twoedged** (1366) **sword** (4501): and his countenance (3799) *was* as the sun shineth (5316) in his strength." (1411)
17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear 5399) not; I am (1510) the first (4413) and the last: (2078)
18 I *am* he that liveth, (2198) and was dead; and, behold, I am (1510) alive (2198) for evermore, (165) Amen; (281) and have (2192) the keys (2807) of hell (86) and of death.?" (2288) (KJV)

Matthew 25:31
"**When the Son** (5207) **of man** (444) **shall come in his glory,** (1391) **and all the holy** (40) **angels** (32) **with him**, then shall he sit upon the throne (2362) of his glory:" (1391) (KJV)

1 ENOCH
CHAPTER CHAPTER LXII. 62:13-14
" **And the righteous and elect shall be saved on that day, And they shall never thenceforward see the face of the sinners and unrighteous**.
14. And **the Lord of Spirits** will abide over them, And with **that Son of man** shall they eat And lie down and rise up for ever and ever.
15. **And the righteous and elect shall have risen from the earth, And ceased to be of downcast countenance**.
And they shall have been clothed with garments of glory,
16. **And these shall be the garments of life** from **the Lord of Spirits**: **And your garments shall not grow old, Nor your glory pass away before the Lord of Spirits**."

Matthew 25:37-46
"Then shall the righteous (1342) answer him, saying, Lord, (2962 –Supreme in authority) when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?
38 When saw we thee a stranger, (3581) and took *thee* in? or naked, and clothed *thee*?
39 Or when saw we thee sick, or in prison, (5438) and came unto thee?
40 And **the King** (935) **shall answer and say unto them, Verily** (281) **I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren,** (80) **ye have done *it* unto me**.
41 Then shall he say also unto **them on the left hand, Depart from me, ye cursed,** (2672) **into everlasting** (166) **fire, prepared** (2090) **for the devil** (1228) **and his angels**: (32)
42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
43 I was a stranger, (3581) and ye took me not in: naked, and ye clothed me not: sick, and in prison, (5438) and ye visited (1980) me not.
44 Then shall they also answer him, saying, Lord, (2962 –Supreme in authority) when saw we thee an hungred, or athirst, or a stranger, (3581) or naked, or sick, or in prison, (5438) and did not minister (1247) unto thee?
45 Then shall he answer them, saying, Verily (281) I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.
46 **And these shall go away into everlasting** (166) **punishment:** (2851) **but the righteous** (1342) **into life** (2222) **eternal**." (166) (KJV)

John 14:1-3
"Let not your heart (2588) be troubled: (5015) ye believe (4100) in God, (2316 – **Theos, deity**) believe (4100) also in me.
2 **In my Father's house** (3614) **are many mansions**: (3438) if *it were* not *so*, I would have told you. **I go to prepare** (2090) **a place** (5117) **for you**.

3 And if I go and prepare (2090) a place (5117) for you, **I will come again, and receive (3880) you unto myself; that where I am, (1510) *there* ye may be also**." (KJV)

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Revelation 6:9-11

"And when he had opened the fifth seal, (4973) I saw under the altar (2379) the souls (5590) of them that were slain (4969) for the word (3056) of God, (2316 – **Theos**, **deity**) and for the testimony (3141) which they held:

10 And they cried with a loud voice, saying, How long, O Lord, (1203) holy (40) and true, (228) dost thou not judge (2919) and avenge (1556) our blood on **them that dwell** (2730) **on the earth**? (1093-Ge)

11 And white (3022) robes (4749) were given unto every one of them; and it was said unto them, that they should rest (373) yet for a little season, (5550) until their fellowservants (4889) also and their brethren, (80) that should be killed (615) as they *were*, should be fulfilled." (4137) (KJV)

Revelation 7:9-17

"After this I beheld, and, lo, a great multitude, which no man could number, of **all nations**, (1484) and kindreds, (5443) and people, (2992) and tongues, (1100) stood before the throne, (2362) and before the Lamb, (721) clothed (4016) with white (3022) robes, (4749) and palms (5404) in their hands;

10 And cried with a loud voice, saying, Salvation (4991) to our God (2316 – **Theos**, **deity**) which sitteth (2521) upon the throne, (2362) and unto the Lamb. (721)

11 And all the angels (32) stood round about the throne, (2362) and *about* the elders (4245) and the four beasts, (2226) and fell before the throne (2362) on their faces, and worshipped (4352) God, (2316 – **Theos**, **deity**)

12 Saying, Amen: (281) Blessing, (2129) and glory, (1391) and wisdom, (4678) and thanksgiving, (2169) and honour, (5092) and power, (1411) and might, (2479) *be* unto our God (2316 – **Theos**, **deity**) for (1519) ever (165) and ever. (165) Amen. (281)

13 And one of the elders (4245) answered, saying unto me, What are these which are arrayed (4016) in white (3022) robes? (4749) and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are **they which came out of great tribulation**, (2347) **and have washed (4150) their robes, (4749) and made them white (3021) in the blood (129) of the Lamb**. (721)

15 Therefore are they before the throne (2362) of God, (2316 – **Theos**, **deity**) and serve (3000) him day and night in his temple: (3485) and he that sitteth (2521) on the throne (2362) shall dwell (4637) among (1909) them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on (4098) them, nor any heat. (2738)

17 **For the Lamb (721) which is in the midst (3319) of the throne (2362) shall feed (4165) them, and shall lead (3594) them unto living (2198) fountains (4077) of waters: and God (2316 – Theos, deity) shall wipe away (1813) all tears from their eyes**." (KJV)

- **Revelation 7:14 –** Note that the Lamb did not wash their robes. The Lamb (Christ) was the sacrifice whose blood was shed for us. But we have to do the work of washing our robes and making them white in the Lamb's (Christ's) blood.

Revelation 21:1-8

"And I saw a new (2537) heaven (3772) and a new (2537) earth: (1093-Ge) for the first (4413) heaven (3772) and the first (4413) earth (1093-Ge) were passed away; (3928) and there was no more sea.
2 And **I John saw the holy** (40) **city, new** (2537) **Jerusalem, coming down** (2597) **from God** (2316 – **Theos, deity**) **out of** (1537) **heaven,** (3772) **prepared** (2090) **as a bride** (3565) **adorned** (2885) **for her husband**. (435)
3 And I heard a great voice out of heaven saying, Behold, **the tabernacle** (4633) **of God** (2316 – **Theos, deity**) ***is*** **with** (3326) **men,** (444) **and he will dwell** (4637) **with** (3326) **them, and they shall be his people,** (2992) **and God** (2316 – **Theos, deity**) **himself shall be with** (3326) **them,** ***and be*** **their God**. (2316 – **Theos, deity**)
4 And God (2316 – **Theos, deity**) **shall wipe away** (1813) **all tears from their eyes; and there shall be no more death,** (2288) **neither sorrow,** (3997) **nor crying,** (2906) **neither shall there be any more pain:** (4192) **for the former** (4413) **things are passed away**. (565)
5 **And he that sat** (2521) **upon the throne** (2362) **said, Behold, I make** (4160) **all things new**. (2537) And he said unto me, Write: for these words are true (228) and faithful. (4103)
6 And he said unto me, It is done. I am Alpha (1) and Omega, (5598) the beginning (746) and the end. (5056) **I will give** (1325) **unto him that is athirst of the fountain** (4077) **of the water of life** (2222) **freely.** (1432)
7 He that overcometh (3528) **shall inherit** (2816) **all** (3956) **things; and I will be his God,** (2316 – **Theos, deity**) **and he shall be my son**. (5207)
8 But the **fearful**, (1169) and **unbelieving**, (571) and the **abominable**, (948) and **murderers**, (5406) and **whoremongers**, (4205) and **sorcerers**, (5332) and **idolaters**, (1496) and **all liars**, (5571) shall have their part (3313) in the lake which burneth with fire and **brimstone**: (2303) which is the second death." (2288) (KJV)

- **Revelation 21:8** in the English Standard Version (ESV).

Revelation 21:8

"But as for the **cowardly**, the **faithless**, the **detestable**, as for **murderers**, the **sexually immoral**, **sorcerers**, **idolaters**, and **all liars**, their portion will be in the lake that burns with fire and **sulfur**, which is the second death." (ESV)

1 ENOCH
CHAPTER LXIX. 69:27
" And he sat on the throne of his glory, And the sum of judgement was given unto **the Son of man.** And he caused the sinners to pass away and be destroyed from off the face of the earth, And those who have led the world astray."

John 5:21-30
"For as the Father raiseth up (1453) the dead, (3498) and quickeneth (2227) *them*; even so the Son (5207) quickeneth (2227) whom he will. (2309)
22 **For the Father judgeth (2919) no man, (3762) but hath committed (1325) all judgment (2920) unto the Son:** (5207)
23 That all *men* should honour (5091) the Son, (5207) even as they honour (5091) the Father. He that honoureth (5091) not the Son (5207) honoureth (5091) not the Father which hath sent (3992) him.
24 Verily, (281) verily, (281) I say unto you, He that heareth my word, and believeth (4100) on him that sent (3992) me, hath everlasting (166) life, (2222) and shall not come into condemnation; (2920) but is passed (3327) rom death (2288) unto life. (2222)
25 Verily, (281) verily, (281) I say unto you, The hour is coming, and now is, when the dead (3498) shall hear (191) the voice of **the Son** (5207) **of God**: (2316) and they that hear (191) shall live. (2198)
26 **For as the Father hath life in himself; so hath he given to the Son to have life** (2222) **in himself;**
27 **And hath given him authority** (1849) **to execute** (4160) **judgment** (2920) **also, because he is the Son** (5207) **of man.** (444)
28 Marvel (2296) not at this: for the hour is coming, in the which all that are in the graves (3419) shall hear his voice,
29 And shall come forth; they that have done (4160) good, (18) unto the resurrection (386) of life; (2222) and they that have done (4238) evil, (5337) unto the resurrection (386) of damnation. (2920)
30 **I can of mine own self do nothing: (3762) as I hear, (191) I judge: (2919) and my judgment (2920) is just; (1342) because I seek (2212) not mine own will, (2307) but the will (2307) of the Father which hath sent (3992) me.**" (KJV)

Revelation 11:18
"And the nations (1484) were angry, (3710) and thy wrath (3709) is come, and the time (2540) of the dead, (3498) that they should be judged, (2919) and that t(000) hou shouldest give (1325) reward (3408) unto thy servants (1401) the prophets, (4396) and to the saints, (40) and them that fear (5399) thy name, (3686) small and great; **and shouldest destroy (1311) them which destroy (1311) the earth."** (1093-Ge) (KJV)

Revelation 20:11-15
"And I saw a great white (3022) throne, (2362) and him that sat (2521) on it, from whose face (4383) the earth (1093-Ge) and the heaven (3772) fled away; (5343) and there was found (2147) no place (5117) for them.

12 And I saw the dead, (3498) small and great, stand (2476) before God; (2316 – Theos, deity) and the books (975) were opened: and another book (975) was opened, which is *the book* of life: (2222) and **the dead (3498) were judged (2919) out of those things which were written (1125) in the books, (975) according to their works**. (2041)
13 And the sea gave up the dead (3498) which were in it; and death (2288) and hell (86) delivered up (1325) **the dead (3498) which were in them: and they were judged (2919) every man (1538) according to their works**. (2041)
14 **And death (2288) and hell (86) were cast (906) into the lake (3041) of fire**. This is the second death. (2288)
15 And **whosoever was not found (2147) written (1125) in the book (976) of life (2222) was cast (906) into the lake (3041) of fire**." (KJV)

Revelation 21:22-27
"And I saw no temple (3485) therein: for the Lord (2962 –Kurios, Supreme in authority) God (2316 – Theos, deity) Almighty (3841) and the Lamb (721) are the temple (3485) of it.
23 And the city had no need (5532) of the sun, neither of the moon, to shine in it: for the glory (1391) of God (2316 – Theos, deity) did lighten (5461) it, and the Lamb (721) *is* the light (3088) thereof.
24 And the nations (1484) of them which are saved (4982) shall walk (4043) in the light (5457) of it: and the kings (935) of the earth (1093-Ge) do bring their glory (1391) and honour (5092) into it.
25 And the gates (4440) of it shall not be shut (2808) at all by day: for there shall be no night there.
26 And they shall bring the glory (1391) and honour (5092) of the nations (1484) into it.
27 And there shall in no wise (3364) enter into it any thing that defileth, (2840) neither *whatsoever* worketh (4160) abomination, (946) or *maketh* a(000) lie: (5579) but they which are written (1125) in the Lamb's (721) book (975) of life." (2222) (KJV)

- **Revelation 21:27 -** Though it does not say "the Lamb's book of life," Moses spoke to YAH about being blotted out of His book.

Exodus 32:32-33
"Yet now, if thou wilt forgive (5375) their sin--;(2403) and if not, blot (4229) me, I pray thee, out of thy **book** (5612) which thou hast written. (3789)
33 And the LORD (3068 – **YHWH,** the **Eternal**) said unto Moses, Whosoever hath sinned (2398) against me, him will I blot (4229) out of my **book**." (5612) (KJV)

The Christ

*"Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that **the Son of Man** is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon. Peter replied,"You are **the Christ, the Son of the living God**."*
(ESV, Matthew 16:13-16)

For those who may not know, ***Christ*** is not Yeshua's last name. Yeshua is called ***Christ*** because He is the ***Anointed*** of God (**YAH)**.

According to ***Strong's Exhaustive Concordance of the Bible***, in Greek ***Christ*** means the following.

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 chrio, *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.

There are a number of Hebrew words that were translated as ***Anoint***, ***Anointed***, ***Anointing***, etc., but for now, we will look at just three.

Anointing 4886 – מָשַׁח mashach, *maw-shakh´;* a primitive root; to rub with oil, i.e. to anoint; by implication, to consecrate; also to paint: — Translated in King James Version as) anoint, paint.

4886 – מָשַׁח mashach translated in KJV **60x – anoint** (68x), **painted** (1x)

Anointing 4888 – מִשְׁחָה mishchah, *meesh-khaw´;* or **מָשְׁחָה moshchah,** *mosh-khaw´;* from 4886; unction (the act); by implication, a consecratory gift:— Translated in King James Version as) (to be) anointed(-ing), ointment.

4888 – מִשְׁחָה mishchah translated in KJV **26 – anointing** (24x), **anointed** (1x), **ointment** (1x)

The following passage tells us more about **4886 – מָשַׁח mashach** and **4888 – מִשְׁחָה mishchah;** as well as introduces us to Holy oil.

Exodus 30:22-38

"Moreover the LORD (3068 – **YHWH,** the **Eternal**) **spake unto Moses, saying,**

23 Take thou also unto thee principal (7218) **spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,**

24 And of cassia (6916) **five hundred *shekels*, after the shekel** (8255) **of the sanctuary,** (6944) **and of oil olive an hin:**

25 And thou shalt make it an oil of holy (6944) **ointment, an ointment compound** (4842) **after the art of the apothecary:** (7543) **it shall be an holy** (6944) **anointing** (4888) **oil.**

26 And thou shalt anoint (4886) **the tabernacle** (168) **of the congregation** (4150) **therewith, and the ark** (727) **of the testimony,** (5715)

27 And the table and all his vessels, and the candlestick (4501) and his vessels, and the altar of incense,

28 And the altar of burnt offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify (6942) **them, that they may be most holy:** (6944) **whatsoever toucheth** (5060) **them shall be holy.** (6942)

30 And thou shalt anoint (4886) Aaron and his sons, and consecrate (6942) them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying**, This shall be an holy** (6944) **anointing** (4888) **oil unto me throughout your generations.**

32 Upon man's flesh (1320) **shall it not be poured, neither shall ye make *any other* like it, after the composition** (4971) **of it: it *is* holy,** (6944) ***and* it shall be holy** (6944) **unto you.**

33 Whosoever compoundeth (7543) ***any* like it, or whosoever putteth *any* of it upon a stranger,** (2114) **shall even be cut off** (3772) **from his people.** (5971)

34 And the LORD (3068 – **YHWH,** the **Eternal**) said unto Moses, Take unto thee sweet spices, stacte, (5198) and onycha, (7827) and galbanum; (2464) *these* sweet spices with pure frankincense: of each shall there be a like *weight*:

35 And thou shalt make it a perfume, a confection (7545) after the art of the apothecary, (7543) tempered together, (4414) **pure** (2889) ***and* holy**: (6944)

36 And thou shalt beat *some* of it very small, and put of it before the testimony (5715) in the tabernacle (168) of the congregation, (4150) where I will meet (3259) with thee: **it shall be unto you most holy.** (6944)

37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition (4971) thereof: **it shall be unto thee holy** 6944 **for the LORD.** (3068 – **YHWH,** the **Eternal**)

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off (3772) **from his people."** (5971) (KJV)

According to ***Strong's Exhaustive Concordance of the Bible,*** the ***Anointed,*** or ***Messiah*** was also a consecrated or set apart person; however, by definition, they appear to be individual set apart for a higher purpose and/or position.

> **Anointed, Messiah 4899 – מָשִׁיחַ mashiyach,** *maw-shee´-akh;* from 4886; anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah:— Translated in King James Version as) anointed, Messiah.
>
> **4899 – מָשִׁיחַ mashiyach** translated in KJV **39x – anointed** (37x), **Messiah** (2x)

For instance, In the Tanach, (Old Testament) **מָשִׁיחַ mashiyach (Messiah)** could refer to:

- **The Anointed kings of Israel**

> **Psalm 89:19-20**
> "Then thou spakest in vision (2377) to thy holy one, (2623) and saidst, I have laid help (5828) upon *one that is* mighty; (1368) I have exalted (7311) *one* chosen (977) out of the people. (5971)
>
> 20 I have found David my servant; (5650) **with my holy** (6944) **oil have I anointed** (4886) **him**:" (KJV)

> **1 Samuel 16:6-13**
> "And it came to pass, when they were come, that he looked on Eliab, and said, **Surely the LORD'S (3068 – YHWH, the Eternal) anointed (4899) *is* before him**.
> 7 But the LORD (3068 – **YHWH,** the **Eternal**) said unto Samuel, (8050) Look (5027) not on his countenance, (4758) or on the height of his stature; because I have refused (3988) him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD (3068 – **YHWH,** the **Eternal**) looketh on the heart.
> 8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD (3068 – **YHWH,** the **Eternal**) chosen thIsaiah
> 9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD (3068 – **YHWH,** the **Eternal**) chosen thIsaiah
> 10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD (3068 – **YHWH,** the **Eternal**) hath not chosen (977) these.
> 11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.
> 12 **And he sent, and brought him in. Now he *was* ruddy, (132) *and* withal of a beautiful countenance, (5869) and goodly to look to. And the LORD (3068 – YHWH, the Eternal) said, Arise, anoint (4886) him: for this *is* he.**

13 Then Samuel took the horn (7161) **of oil, and anointed** (4886) **him in the midst of his brethren: and the Spirit** (7307) **of the LORD** (3068 – **YHWH,** the **Eternal**) **came upon David from that day forward.** So Samuel rose up, and went to Ramah." (KJV)

2 Samuel 22:50-51
"Therefore I will give thanks unto thee, O LORD, (3068 – **YHWH,** the **Eternal**) among the heathen, (1471) and I will sing praises unto thy name.
51 *He is* the tower (1431) of salvation (**Yeshua** (3444)) for his king: (4682) **and sheweth mercy** (2617) **to his anointed,** (4899) **unto David, and to his seed for evermore**." (KJV)

- **The Anointed High priest of Israel**

Leviticus 4:5
"**And the priest that is anointed** (4899) shall take of the bullock's blood, and bring it to the tabernacle (168) of the congregation:"(4150) (KJV)

- **Cyrus, the king of Persia, was appointed by YAH and declared to be YAH's anointed.**

2 Chronicles 36:22-23
"Now in the first year of Cyrus king (4428) of Persia, (6539) that the word (1697) of the LORD (3068 – **YHWH,** the **Eternal**) *spoken* by the mouth of Jeremiah might be accomplished, the LORD (3068 – **YHWH,** the **Eternal**) stirred up (5782) the spirit (7307) of Cyrus king (4428) of Persia, (6539) that he made a proclamation throughout all his kingdom, (4438) and *put it* also in writing, saying,
23 Thus saith **Cyrus** king (4428) of Persia, (6539) All the kingdoms (4467) of the earth (776-Erets) hath the LORD (3068 – **YHWH,** the **Eternal**) God (430 – **Elohim, God/god, judge**) of heaven (8064 – shamayim (firmament)) given me; and he hath charged (6485) me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? (5971) The LORD (3068 – **YHWH,** the **Eternal**) his God (430 – **Elohim, God/god, judge**) *be* with him, and let him go up." (5927) (KJV)

- **2 Chronicles 36:22 - *Persia*** is the historic name for what is now called ***Iran***.

Isaiah 45:1
"Thus saith the LORD (3068 – **YHWH,** the **Eternal**) to **his anointed,** (4899) **to Cyrus**, whose right hand (3225) I have holden, (2388) to subdue (7286) nations (1471) before him; and I will loose (6605) the loins (4975) of kings, (4428) to open before him the two leaved gates; (1817) and the gates (8179) shall not be shut;" (KJV)

- **The Messiah, in Daniel 9:25-26, is also Anointed (4899).**

King James Version (KJV)	Septuagint (LXX)
Daniel 9:25-27 "Know therefore and understand, *that* from the going forth of the commandment (1697) to restore (7725) and to build Jerusalem unto **the Messiah (4899) the Prince** (5057) *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore **and two weeks shall Messiah (4899) be cut off, (3772) but not for himself**: and the people of the prince (5057) that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations (8074) are determined. 27 And he shall confirm (1396) the covenant (1285) with many for one week: and in the midst of the week he shall cause the sacrifice (2077) and the oblation (4503) to cease, and for the overspreading of abominations (8251) he shall make *it* desolate, (8074) even until the consummation, (3617) and that determined shall be poured (5413) upon the desolate." (8074) (KJV)	**Daniel 9:26-27** "And thou shalt know and understand, that from the going forth of the command for the answer and for the building of Jerusalem until **Christ the prince** *there shall be* seven weeks and sixty-two weeks; and then *the time* shall return, and the street shall be built, and the wall, and the times shall be exhausted. 26 And after the sixty-two weeks **the anointed one** shall be destroyed, and there is no judgment in him: and he shall destroy the city and the sanctuary with the prince that is coming: they shall be cut off with a flood, and to the end of the war which is rapidly completed he shall appoint *the city* to desolations. 27 And one week shall establish the covenant with many: and in the midst of the week my sacrifice and drink-offering shall be taken away: and on the temple *shall be* the abomination of desolations; and at the end of time an end shall be put to the desolation." (LXX)

As the **Anointed of YAH,** Christ's anointing far excels all others. For instance.

John 3:31-36
"**He that cometh from above** (509) **is above** (1883) **all**: he that is of the earth (1093-Ge) is earthly, (1093-Ge) and speaketh of the earth: (1093-Ge) **he that cometh from heaven** (3772) **is above** (1883) **all**.
32 And what he hath seen (3708) and heard, that he testifieth; (3140) and no man (3762) receiveth (2983) his testimony. (3141)

33 He that hath received (2983) his testimony (3141) hath set to his seal (4972) that God (2316 – **Theos, deity**) is true. (227)
34 **For he whom God (2316 – Theos, deity) hath sent (649) speaketh the words of God: (2316 – Theos, deity) for God (2316 – Theos, deity) giveth not the Spirit (4151) by measure** (3358) *unto him*.
35 **The Father loveth** (25) **the Son,** (5207) **and hath given all things into his hand**. (5495)
36 **He that believeth (4100) on the Son** (5207) **hath everlasting** (166) **life:** (2222) **and he that believeth not** (544) **the Son** (5207) **shall not see** (3700) **life;** (2222) **but the wrath** (3709) **of God** (2316 – **Theos, deity**) **abideth** (3306) **on him**." (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 **131** for more on Believe, Believed, Believeth 4100)

Believed 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. (see page **133** for more on Believed not 544)

Measure 3358 – μέτρον metron, *met´-ron;* an apparently primary word; a measure ("metre"), literally or figuratively; by implication, a limited portion (degree): —(Translated in King James Version as) measure.

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 **270** for more on Sent 649)

John 2:19-21
"Jesus (2424) answered and said unto them, Destroy (3089) this **temple**, (3485) and in three days I will raise it up. (1453)
20 Then said the Jews, Forty and six years was this **temple** (3485) in building, and wilt thou rear it up (1453) in three days?
21 But he spake of the **temple** (3485) of his body." (4983) (KJV)

John 10:37-38
"If I **do** (4160) not the **works** (2041) of my Father, believe (4100) me not.
38 But if I **do**, (4160) though ye believe (4100) not me, believe (4100) the **works**: (2041) that ye may know, and believe, (4100) **that the Father *is* in (1722) me, and I in (1722) him**." (KJV)

John 14:10
"Believest (4100) thou not that I am in (1722) **the Father**, and **the Father** in (1722) me? the words that I speak unto you I speak not of myself: but **the Father** that **dwelleth** (3306) in (1722) me, he **doeth** (4160) the **works**." (2041) (KJV)

John 1:33
"And I knew him not: but he that sent (3992) me to **baptize** (907) with water, the same said unto me, Upon whom thou shalt see the **Spirit** (4151) descending, and remaining (3306) on him, the same is he which baptizeth (907) with the **Holy** (40) Ghost." (4151) (KJV)

Psalm 2 also points us to Yeshua the ***Anointed***, the ***Christ***.

King James Version (KJV)	Septuagint (LXX)
Psalm 2:1-12	**Psalm 2:1-12**
"**Why do the heathen** (1471) **rage,** (7283) **and the people imagine** (1897) **a vain thing?** (7385)	**"Wherefore did the heathen rage, and the nations imagine vain things?**
2 The kings (4428) **of the earth** (776-Erets) **set** (3320) **themselves, and the rulers** (7336) **take counsel** (3245) **together,** (3162) **against the LORD,** (3068 – YHWH, the Eternal) **and against his anointed,** (4899) *saying*,	**2 The kings of the earth stood up, and the rulers gathered themselves together, against the Lord, and against Christ**;
3 Let us break their bands (4147) asunder, and cast away their cords (5688) from us.	3 saying, Let us break through their bonds, and cast their yoke upon us.
4 He that sitteth (3427) in the heavens (8064 – shamayim (firmament)) shall laugh: (7832) the Lord (136 – Adonay) shall have them in derision. (3932)	4 He that dwells in the heavens shall laugh them to scorn, and the Lord shall mock them.
5 Then shall he speak unto them in his wrath, (639) and vex (926) them in his sore displeasure. (2740)	5 Then shall he speak to them in his anger, and trouble them in his fury.
6 Yet have I set (5258) my king upon my holy (6944) hill of Zion.	6 But I have been made king by him on Sion his holy mountain,
7 **I will declare** (5608) **the decree:** (2706) **the LORD** (3068 – YHWH, the Eternal) **hath said unto me, Thou *art* my Son;** (1121) **this day have I begotten** (3205) **thee**.	7 **declaring the ordinance of the Lord: the Lord said to me, Thou art my Son, to-day have I begotten thee.**
8 **Ask of me, and I shall give *thee* the heathen** (1471) ***for* thine inheritance,** (5159) **and the uttermost parts of the earth** (776-Erets) ***for* thy possession.** (272)	8 **Ask of me, and I will give thee the heather for thine inheritance, and the ends of the earth for thy possession.**
9 **Thou shalt break** (7489) **them with a rod** (7626) **of iron; thou shalt dash them in pieces like a potter's** (3335) **vessel**. (3627)	9 **Thou shalt rule them with a rod of iron; thou shalt dash them in pieces as a potter's vessel.**
10 Be wise (7919) now therefore, O ye kings: be instructed, (3256) ye judges (8199) of the earth. (776-Erets)	10 Now therefore understand, ye kings: be instructed, all ye that judge the earth.
11 Serve (5647) the LORD (3068 – YHWH, the Eternal)	11 Serve the Lord with fear, and rejoice in

with fear, (3374) and rejoice (1523) with trembling. (7461) 12 **Kiss** (5401) **the Son**, (1248) **lest he be angry**, (599) and ye perish (6) *from* the way, (1870) when his wrath (639) is kindled (1197) but a little. Blessed (835) *are* all they that put their trust (2620) in him." (KJV)	him with trembling. 12 **Accept correction, lest at any time the Lord be angry and ye should perish from the righteous way**; whensoever his wrath shall be suddenly kindled, blessed are all they that trust in him." (LXX)

- **Psalm 2:2, 7 -** How do we know this ***Anointed*** (***Christ***) is Yeshua?

Acts 4:23-28
"And being let go, they (Peter and John) went to their own company, and reported all that the chief priests (749) and elders (4245) had said unto them.
24 And when they heard that, they lifted up their voice to God (2316 – **Theos**, **deity**) with one accord, and said, Lord, (1203) thou *art* God, (2316 – **Theos**, **deity**) which hast made (4160) heaven, (3772) and earth, (1093-Ge) and the sea, and all that in them is:
25 Who by the mouth of thy servant (3816) **David hast said, Why did the heathen** (1484) **rage,** (5433) **and the people** (2992) **imagine** (3191) **vain** (2756) **things?**
26 The kings (935) **of the earth** (1093-Ge) **stood up,** (3936) **and the rulers** (758) **were gathered** (4863) **together** (846) **against the Lord,** (2962 –Supreme in authority) **and against his Christ.** (5547)
27 For of a truth (225) **against thy holy** (40) **child** (3816) **Jesus,** (2424) **whom thou hast anointed**, (5548) both Herod, and Pontius Pilate, with the Gentiles, (1484) and the people (2992) of Israel, were gathered together, (4863)
28 For to do (4160) whatsoever thy hand and thy counsel (1012) determined before (4309) to be done." (1096) (KJV)

Also, **Psalm 2:7** tells us:

Psalm 2:7
"I will declare (5608) the decree: (2706) the LORD (3068 – **YHWH, the Eternal**) hath said unto me**, Thou *art* my Son;** (1121) **this day have I begotten** (3205) **thee. "**(KJV)

And according to what is written in the New Testament, Yeshua is the only begotten of the Father.

John 1:14-18
"And the Word (3056) was made (1096) flesh, (4561) and dwelt (4637) among (1722) us, (and we beheld (2300) his glory, (1391) the glory (1391) as of **the only begotten (3439) of the Father,) full (4134) of grace (5485) and truth**. (225)

15 John bare witness (3140) of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred (1096) before (1715) me: for he was before (4413) me.
16 And of his fulness (4138) have all we received, (2983) and grace (5485) for grace. (5485)
17 For the law (3551) was given by Moses, *but* grace (5485) and truth (225) came (1096) by (1223) Jesus (2424) Christ. (5547)
18 No man (3762) hath seen (3708) God (2316 – **Theos, deity**) **at any time**; **the only begotten (3439) Son**, (5207) which is in the bosom of the Father, he hath declared (1834) *him*." (KJV)

John 3:16-18
"For God (2316 – **Theos, deity**) so loved (25) the world, (2889-Kosmos) **that he gave (1325) his only begotten (3439) Son**, (5207) that whosoever believeth (4100) in him should not perish, (622) but have everlasting (166) life. (2222)
17 For God (2316 – **Theos, deity**) sent (649) not his Son (5207) into the world (2889-Kosmos) to condemn (2919) the world; (2889-Kosmos) but that the world (2889-Kosmos) through (1223) him might be saved. (4982)
18 He that believeth (4100) on him is not condemned: (2919) but he that believeth (4100) not (3361) is condemned (2919) already, (2235) because he hath not believed (4100) **in the name (3686) of the only begotten (3439) Son (5207) of God**." (2316 – **Theos, deity**) (KJV)

Hebrews 1:4-5
"Being made (1096) so much better (2909) than the angels, (32) as he hath by inheritance obtained (2816) a more excellent (1313) name (3686) than they.
5 For unto which of the angels (32) said he at any time, **Thou art my Son, (5207) this day have I begotten (1080) thee**? And again, I will be to him a Father, and he shall be to me a Son?" (5207) (KJV)

1 John 4:7-9
"Beloved, (27) let us love (25) one another: for love (26) is of God; (2316 – **Theos, deity**) and every one that loveth (25) is born (1080) of God, 2316 – **Theos, deity**) and knoweth (1097) God. (2316 – **Theos, deity**)
8 He that loveth (25) not (3361) knoweth (1097) not (3756) God; (2316 – **Theos, deity**) for God (2316 – **Theos, deity**) is love. (26)
9 In this was manifested (5319) the love (26) of God (2316 – **Theos, deity**) toward (1722) us, because **that God (2316 – Theos, deity) sent (649) his only begotten (3439) Son (5207) into the world, (2889-Kosmos) that we might live (2198) through (1223) him**." (KJV)

So,why was Yeshua ***Anointed?***

King James Version (KJV)	Septuagint (LXX)
Isaiah 61:1-2 "**The Spirit** (7307) **of the Lord** (136 – Adonay) **GOD** (3069 - same as 3068 – **YHWH,** the **Eternal**)) ***is*** **upon me**; because **the LORD** (3068 – **YHWH,** the **Eternal**) **hath anointed** (4886) **me to preach good tidings** (1319) unto the meek; (6035) **he hath sent me** to bind up (2280) the brokenhearted, (3820) to proclaim liberty (1865) to the captives, (7617) and the opening of the prison (6495) to *them that are* bound; (631) 2 **To proclaim the acceptable** (7522) **year of the LORD,** (3068 – **YHWH,** the **Eternal**) and the day of vengeance (5359) of our God; (430 – Elohim, God/god, judge) to comfort (5162) all that mourn;" (57) (KJV)	**Isaiah 61:1-2** "**The Spirit of the Lord is upon me**, because **he has anointed** me; **he has sent me** to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind; 2 to declare the acceptable year of the Lord, and the day of recompence; to comfort all that mourn; " (LXX)

- **Isaiah 61: 2** – ***The day of vengeance*** was not a part of Christ's first coming. But it will be key at His second.

  On the other hand, Yeshua proclaimed that He is the ***Christ***; the ***Messiah***, the ***Anointed One*** sent by **YAH** to fulfill the words written by Isaiah the Prophet.

  Luke 4:16-21
  "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.
  17 And there was delivered unto him the book of the prophet Esaias (Isaiah). And when he had opened the book, he found the place where it was written,
  18 **The Spirit of the Lord** (2962 –Supreme in authority) ***is*** **upon me**, because **he hath anointed** (5548) **me** to preach the gospel (2097) to the poor; (4434) **he hath sent** (649) **me** to heal (2390) the brokenhearted, (2588) to preach deliverance (859) to the captives, (164) and recovering of sight (309) to the blind, (5185) to set at liberty (859) them that are bruised, (2352)
  19 To preach the acceptable (1184) year of the Lord.(2962 –Supreme in authority)
  20 And he closed the book, and he gave *it* again to the minister, (5257) and sat down. And the eyes of all them that were in the synagogue (4864) were fastened on him.
  21 And he began to say unto them, **This day is this scripture** (1124) **fulfilled** (4137) **in your ears**." (KJV)

- Though the words are not exactly the same as **Isaiah 61:1-2,** the reasons are the same; Yeshua was anointed by YAH to:
    - Preach the gospel (glad tidings) to the poor;
    - Heal the brokenhearted,
    - Preach deliverance to the captives,
    - Recovering of sight to the blind,
    - Set at liberty them that are bruised.

  And what Christ was anointed to do concerns more than just our physical being.

  For instance, Christ was anointed to give ***Recovering of sight to the blind***; but not to just the physically blind.

  For example.

In the Physical

Matthew 11:2-6
"Now when John had heard in the prison the works (2041) of Christ, (5547) he sent two of his disciples, (3101)
3 And said unto him, **Art thou he that should come, or do we look for another**?
4 Jesus (2424) answered and said unto them, Go and shew John again those things which ye do hear and see: (991)
5 **The blind** (5185) **receive their sight**, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, (1453) and the poor (4434) have the gospel preached (2097) to them.
6 And blessed (3107) is *he*, whosoever shall not be offended (4624) in me." (KJV)

Matthew 21:14
"And **the blind and the lame came to him** in the temple, and he healed them." (KJV)

Matthew 9:27-28
"And when Jesus (2424) departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.
28 And when he was come into the house, the blind men came to him: and Jesus (2424) saith unto them, **Believe** (4100) **ye that I am able to do this**? They said unto him, Yea, Lord." (KJV)

Mark 10:46-52
"And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.
47 **And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me**.
48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.
49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.
50 And he, casting away his garment, rose, and came to Jesus.
51 **And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight**.
52 And Jesus said unto him, **Go thy way; thy faith hath made thee whole**. And immediately he received his sight, and followed Jesus in the way." (KJV)

Beyond the Physical

Matthew 13:10-16
"And the disciples (3101) came, and said unto him, Why speakest thou unto them in parables? (3850)
11 He answered and said unto them, Because it is given unto you to know the mysteries (3466) of the kingdom (932) of heaven, (3772) but to them it is not given.
12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. (000)
13 Therefore speak I to them in parables: (3850) **because they seeing (991) see** (991) not; and hearing they hear not, neither do they understand. (4920)
14 **And in them is fulfilled the prophecy of Esaias, (Isaiah) which saith, By hearing ye shall hear, and shall not understand;** (4920) **and seeing** (991) **ye shall see,** (991) **and shall not perceive:** (1492)
15 **For this people's heart is waxed gross,** (3975) **and *their* ears are dull** (917) **of hearing, and their eyes they have closed;** (2576) **lest at any time they should see** (1492) **with *their* eyes, and hear with *their* ears, and should understand** (4920) **with *their* heart,** (2588) **and should be converted,** (1994) **and I should heal** (2390) **them.**
16 **But blessed** (3107) ***are* your eyes, for they see**: (991) and your ears, for they hear." (KJV)

- **Matthew 13:15** – in the English Standard Version

Matthew 13:15
"For this people's heart has grown dull, and with their ears they can barely hear,and their eyes **they have closed**, lest they should see with

their eyes and hear with their ears and understand with their heart **and turn, and I would heal them**." (ESV)

Yeshua never forces anyone to accept His words, His deeds or His sacrifice. He does, however, expect us to turn to Him if we want Him to make us whole.

2 Peter 1:5-11

"And beside this, giving all diligence, (4710) add to your faith (4102) virtue; (703) and to virtue (703) knowledge; (000)
6 And to knowledge temperance; (1466) and to temperance (1466) patience; (5281) and to patience 5281) godliness; (2150)
7 And to godliness (2150) brotherly kindness; (5360) and to brotherly kindness (5360) charity. (26)
8 For if these things be in you, and abound, (4121) they make *you that ye shall* neither *be* barren (692) nor unfruitful (175) in the knowledge (1922) of our Lord Jesus (2424) Christ. (5547)

9 **But he that lacketh these things is blind**, (5185) and cannot see afar off, (3467) and **hath forgotten that he was purged** (2512) **from his old sins.** (266)
10 Wherefore the rather, brethren, **give diligence** (4704) **to make your calling** (2821) **and election** (1589) **sure**: (949) **for if ye do these things, ye shall never fall**:
11 **For so an entrance shall be ministered** (2023) **unto you abundantly into the everlasting** (166) **kingdom** (932) **of our Lord and Saviour Jesus** (2424) **Christ**." (5547) (KJV)

Matthew 15:10-14

"And he called the multitude, and said unto them, Hear, and understand: (4920)
11 Not that which goeth into the mouth defileth (2840) a man; but that which cometh out of the mouth, this defileth (2840) a man.
12 Then came his disciples, (3101) and said unto him, Knowest thou that the Pharisees (5330) were offended, (4624) after they heard this saying?
13 But he answered and said, **Every plant, which my heavenly** (3770) **Father hath not planted,** (5452) **shall be rooted up**. (000)
14 **Let them alone: they be blind** (5185) **leaders** (3595) **of the blind.** (5185) **And if the blind** (5185) **lead** (3594) **the blind,** (5185) **both shall fall into the ditch**." (999) (KJV)

Revelation 3:14-22

"And unto the angel (32) of the church (1577) of the Laodiceans write; These things saith the Amen, (281) the faithful (4103) and true (228) witness, (3144) the beginning (746) of the creation (2937) of God; (2316 – **Theos**, **deity**)
15 I know thy works, (2041) that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, (5513) and neither cold nor hot, I will spue **(1692)** thee out of my mouth.
17 Because thou sayest, I am rich, and increased with goods, and have need (5532) of nothing; **and knowest not that thou art wretched,** (5005) **and miserable,** (1652) **and poor,** (4434) **and blind,** (5185) **and naked**:
18 **I counsel (4823) thee to buy** (59) **of me gold tried** (4448) **in the fire, that thou mayest be rich; and white** (3022) **raiment, that thou mayest be clothed, and *that* the shame** (152) **of thy nakedness do not appear; and anoint** (1472) **thine eyes with eyesalve, that thou mayest see**. (991)
19 **As many as I love,** (5368) **I rebuke** (1651) **and chasten:** (3811) **be zealous** (2206) **therefore, and repent**. (3340)
20 **Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me**.
21 To him that overcometh **(3528)** will I grant to sit with me in my throne, even as I also overcame, **(3528)** and am set down with my Father in his throne.
22 He that hath an ear, let him hear what the Spirit (4151) saith unto the churches."
(1577) (KJV)

- **Revelation 3:21 -** As we read earlier:

Acts 3:17-26
"Unto you first God, (2316 – Theos, deity) having raised up his Son (3816) Jesus, sent (649) him to bless (2127) you, in turning away (654) every one of you from his iniquities. " (4189) (KJV)

In other words, YAH sent Yeshua to bless us by **turning us away from** our iniquities (depravity, sins, the lust of the flesh, the lust of the eyes, and the pride of life); so that through Christ, we can be overcomers – if we choose to be.

And this applies to the churchgoer as well as the unbeliever.

The key word in Greek for our English word ***save*** is **σώζω sozo.** According to ***Strong's Exhaustive Concordance of the Bible*** *this word means.*

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

In addition, **Save** means:

- To rescue from danger or possible harm, injury, or loss:
- To keep safe, intact, or unhurt; safeguard; preserve:
- To make well, heal, restore to physical health:
- 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.

As stated in Part 4, YAH loves the ***Kosmos*** so He sent His Son (the **Christ**), the One who made the ***Kosmos,*** into the ***Kosmos*** *to* ***save*** the ***Kosmos*** so that those of this ***Kosmos*** would not perish.

John 3:16-18
"**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.
18 He that believeth (4100) on him is not condemned: but he that believeth (4100) not is condemned already, because **he hath not believed** (4100) **in the name of the only begotten Son of God.**" (4982) (KJV)

Christ, our ***Savior***, was sent by YAH so that those who are Christ's will know and trust that through Him we are being ***saved*** (made whole).

I say **being saved** because there is a process being carried out in time.

There was an appointed time when Christ came.

Luke 1:30-33
" And the angel (32) said unto her, Fear not, Mary: for thou hast found favour (5485) with God. (2316 – **Theos**, **deity**)
31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call **his name** (3686) **JESUS**. (2424)
32 He shall be great, and shall **be called** (2564) **the Son** (5207) **of the Highest**: (5310) **and the Lord** (2962 –Supreme in authority) **God** (2316 – **Theos**, **deity**) **shall give unto him the throne** **(2362)** **of his father David**:
33 And **he shall reign** **(936)** **over the house** **(3624)** **of Jacob for ever;** (165) **and of his kingdom** (932) **there shall be no end**." (5056) (KJV)

An appointed time when Christ's ministry would begin

John 2:1-4
"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus (2424) was there:
2 And both Jesus (2424) was called, (2564) and his disciples, (3101) to the marriage.
3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.
4 Jesus (2424) saith unto her, **Woman, what have I to do with thee? mine hour is not yet come."** (KJV)

An appointed time when Christ's ministry would end.

Matthew 26:45
"Then cometh he to his disciples, (3101) and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, (1448) and **the Son** (5207) **of man** (444) **is betrayed** (3860) **into the hands** (5495) **of sinners**." (268) (KJV)

An appointed time when Christ would be sacrificed.

John 12:27
"Now is my soul (5590) troubled; (5015) and what shall I say? Father**, save** (4982) **me from this hour:** (5610) **but for this cause** (1223) **came I unto this hour**." (5610) (KJV)

There is an appointed time when Christ wii return.

Matthew 24:35-37
"Heaven (3772) and earth (1093-Ge) shall pass away, but my words shall not pass away.
36 **But of that day and hour knoweth no *man*, no, not the angels** (32) **of heaven,** (3772) **but my Father only.** (3441)
37 But **as the days of Noe** (3575) ***were*, so shall also the coming of the Son** (5207) **of man** (444) **be**." (KJV)

And There is an appointed time when the next phase will be realized.

Christ has destroyed the power of death

Hebrew 2:14-15
"Forasmuch then as the children are partakers (2841) of flesh and blood, he also himself likewise took part of the same; **that through death** (2288) **he might destroy** (2673) **him that had the power** (2904) **of death,** (2288) **that is, the devil**; (1228)

15 And deliver (525) them who through fear (5401) of death were all their lifetime subject to (1777) bondage." (1397) (KJV)

Now Christ has the keys of hell and death

Revelation 1:18
"**I *am* he that liveth**, and was dead; (3498) and, behold, I am alive for evermore, (165) Amen; **and have the keys** (2807) **of hell** (86) **and of death**." (2288) (KJV)

But we still know judgement is coming.

Revelation 20:11-13
"And I saw a great white (3022) throne, (2362) and him that sat on it, from whose face the earth (1093-Ge) and the heaven (3772) fled away; (5343) and there was found no place (5117) for them.
12 And I saw the dead, (3498) 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: (2222) and the dead (3498) were judged (2919) out of those things which were written (1125) in the books, (975) according to their works. (2041)
13 And the sea gave up the dead (3498) which were in it; and death (2288) and hell (86) delivered up (1325) the dead (3498) which were in them: and they were judged (2919) every man according to their works." (2041) (KJV)

And death and hell have not yet been cast into the lake of fire

Revelation 20:14-15
"**And death (2288) and hell (86) were cast (906) into the lake (3041) of fire**. This is the second death. (2288)
15 And **whosoever was not found** (2147) **written** (1125) **in the book** (976) **of life** (2222) **was cast** (906) **into the lake** (3041) **of fire**." (KJV)

Christ has not yet returned with His rewards.

Revelation 22:12
"And, behold, I come quickly; (5035) and my **reward** (3408) *is* with me, to give (591) every man (1538) according as his **work** (2041) shall be." (KJV)

And the chosen, elect, saved have not yet entered the kingdom of God.

Revelation 22:14
"Blessed (3107) *are* they that **do** (4160) his commandments, (1785) that they may have right (1849) to the tree of life (2222) and may enter in through the **gates** (4440) into the **city**." (4172) (KJV)

The Son of God

The people were also waiting for the fulfilment of another key prophecy found in the Book of Malachi**.**

Malachi 3:1
"Behold, I will send (7971) my messenger, (4397) and **he shall prepare (6437) the way (1870) before me:** and the Lord, (113 - adon) whom ye seek, (1245) shall suddenly (6597) come to his temple, (2411) even the messenger (4397) of the covenant, (1285) whom ye delight (2655) in: behold, he shall come, saith the LORD (3068 – **YHWH,** the **Eternal**) of hosts." (6635) (KJV)

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

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

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

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

And Yeshua declared that the messenger was John the Baptist.

Matthew 11:7-15
"And as they departed, Jesus (2424) began to say unto the multitudes concerning John, What went ye out into the wilderness (2048) to see? A reed shaken with the wind?
8 But what went ye out for to see? A man clothed in soft (3120) raiment? (2440) behold, they that wear soft (3120) *clothing* are in kings' houses.
9 But what went ye out for to see? A prophet? (4396) yea, I say unto you, and more than a prophet. (4396)
10 For this is *he*, of whom it is written**, Behold, I send (649) my messenger (32) before thy face, which shall prepare (2680) thy way (3598) before thee**.

[11] Verily I say unto you, Among them that are born of women there hath not risen (1453) a greater than John the Baptist: notwithstanding **he that is least in the kingdom of heaven is greater than he.**
[12] **And from the days of John the Baptist until now the kingdom of heaven suffereth violence,** (971) **and the violent take it by force.** (726)
[13] **For all the prophets (4396) and the law prophesied (4395) until John**.
[14] And if ye will receive *it*, this is **Eliasa** (Elijah)**,** (2243) which was for to come.
[15] He that hath ears to hear, let him hear." (KJV)

Force 726 – ἁρπάζω harpazo, *har-pad´-zo;* from a derivative of 138; to seize (in various applications): — (Translated in King James Version as) catch (away, up), pluck, pull, take (by force). (see page **183** for more on Force 726)

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

Prepare 2680 – κατασκευάζω kataskeuazo, *kat-ask-yoo-ad´-zo;* from 2596 and a derivative of 4632; to prepare thoroughly (properly, by external equipment; whereas 2090 refers rather to internal fitness); by implication, to construct, create: — (Translated in King James Version as) build, make, ordain, prepare. (see page **247** for more on Prepare 2680)

Suffereth violence 971 – βιάζω biazo, *bee-ad´-zo;* from 979; to force, i.e. (reflexively) to crowd oneself (into), or (passively) to be seized: — (Translated in King James Version as) press, suffer violence. (see page **285** for more on Suffereth violence 971)

And when asked if he was the Christ by the priests and Levites, who were sent by the Pharisees, John said he was not the Christ but sent to "**Make straight the way of the Lord**."

John 1:6-28
" 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)
[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**.
[11] He came unto his own, and his own received (3880) him not.
[12] **But as many as received (2983) him, to them gave he power (1849) to become (1096) the sons (5043) of God,** (2316 – **Theos**, **deity**) ***even*** **to them that believe (4100) on his name:** (3686)
[13] Which were born,(1080) not of blood, nor of the will (2307) of the flesh, (4561) nor of the will (2307) of man, but **of God**. (2316 – **Theos**, **deity**)

14 **And the Word** (3056) **was made** (1096) **flesh,** (4561) **and dwelt** (4637) **among us,** (and we beheld his glory, (1391) the glory (1391) as of the only begotten (3439) of the Father,) full (4134) of grace (5485) and truth." (225)
15 John bare witness (3140) of him, and cried, (2896) saying, This was he of whom I spake, He that cometh after me is preferred (1096) before me: for he was before me.
16 And of his fulness (4138) have all we received, (2983) and grace (5485) for grace. (5485)
17 For the law (3551) was given by Moses, *but* grace (5485) and truth (225) came by Jesus (2424) Christ. (5547)
18 **No man hath seen God** (2316 – **Theos, deity**) **at any time**; **the only begotten** (3439) **Son,** (5207) **which is in the bosom of the Father, he hath declared** (1834) *him*.
19 And this is the record (3141) of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
20 And he confessed, (3670) and denied (720) not; but confessed, (3670) I am not the Christ. (5547)
21 And they asked him, What then? Art thou Elias (Elijah)? (2243) And he saith, I am not. Art thou that **prophet**? And he answered, No.
22 Then said they unto him, Who art thou? that we may give an answer to them that sent (000) us. What sayest thou of thyself? (000) (000)
23 He said, I *am* the voice (5456) **of one crying** (994) **in the wilderness,** (2048) **Make straight** (2116) **the way** (3598) **of the Lord,** (2962 –Supreme in authority) **as said the prophet** (4396) **Esaias** (Isaiah). (2268)
24 And they which were sent (649) were of the Pharisees.
25 And they asked him, and said unto him, Why baptizest (907) thou then, if thou be not that Christ, (5547) nor Elias, (Elijah) (2243) neither that prophet? (4396)
26 John answered them, saying, I baptize (907) with water: but there standeth one among you, whom ye know not;
27 He it is, who coming after me is preferred (1096) before me, whose shoe's latchet (2438) I am not worthy (514) to unloose. (3089)
28 These things were done in Bethabara beyond Jordan, where John was baptizing." (907) (KJV)

Dwell, Dwelt 4637 – σκηνόω skenoo, *skay-no´-o;* from 4636; to tent or encamp, i.e. (figuratively) to occupy (as a mansion) or (specially), to reside (as God did in the Tabernacle of old, a symbol of protection and communion): — (Translated in King James Version as) dwell.

- **John 1:23** - From **Isaiah 40:3**

Isaiah 40:3-5
"**The voice of him that crieth** (7121) **in the wilderness,** (4057) **Prepare** (6437) **ye the way** (1870) **of the LORD,** (3068 – **YHWH,** the **Eternal**) **make straight** (3474) **in the desert a highway** (4546) **for our God**. (**430 – Elohim, God/god, judge**)
4 Every valley shall be exalted, (5375) and every mountain and hill shall be made low: (8213) and the crooked (6121) shall be made straight, (4334) and the rough places (7406) plain: (1237)

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

Make straight 3474 – יָשַׁר yashar, *yaw-shar´;* a primitive root; to be straight or even; figuratively, to be (causatively, to make) right, pleasant, prosperous: — (Translated in King James Version as) direct, fit, seem good (meet), + please (will), be (esteem, go) right (on), bring (look, make, take the) straight (way), be upright(-ly).

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

And this takes us back to the first passage in this study, when John declares "**the Lamb (286) of God, which taketh away the sin of the world"** is the Son of God.

John 1:29-34
"**The next day John (the Baptist) seeth Jesus (2424) coming unto him**, and saith, **Behold the Lamb (286) of God, (2316 – Theos, deity) which taketh away (142) the sin (266) of the world**. (2889-Kosmos)

[30] This is he of whom I said, After me cometh a man which is preferred (1096) before (1715) me: for he was before (4413) me.
[31] And I knew him not: but that he should be made manifest (5319) to Israel, therefore am I come baptizing (907) with water.
[32] And John bare record, (3140) saying, I saw the Spirit (4151) descending (2597) from heaven (3772) like (5616) a dove, (4058) and it abode (3306) upon him.
[33] And I knew him not: but he that sent (3992) me to baptize (907) with water, the same said **unto me, Upon whom thou shalt see the Spirit (4151) descending, (2597) and remaining (3306) on him, the same is he which baptizeth (907) with (1722) the Holy (40) Ghost.** (4151)
[34] And I saw, and bare record (3140) that **this is the Son (5207) of God**." (2316 – Theos, deity) (KJV)

The Father gave the Son of Man authority to execute judgment.

John 5:27
"**And hath given (1325) him authority (1849) to execute (4160) judgment (2920) also, because he is the Son (5207) of man**." (444) (KJV)

As the Prophet, Yeshua spoke the words of YAH

John 14:10
"Believest (4100) thou not that I am in (1722) **the Father**, and **the Father** in (1722) me? the words that I speak unto you I speak not of myself: but **the Father** that **dwelleth** (3306) in (1722)me, he **doeth** (4160) the **works**." (2041) (KJV)

Christ was anointed by YAH to:

Luke 4:18-19
"**The Spirit of the Lord** (2962 –Supreme in authority) ***is*** **upon me**, because **he hath anointed (5548) me** to preach the gospel (2097) to the poor; (4434) **he hath sent** (649) **me** to heal (2390) the brokenhearted, (2588) to preach deliverance (859) to the captives, (164) and recovering of sight (309) to the blind, (5185) to set at liberty (859) them that are bruised, (2352)
19 To preach the acceptable (1184) year of the Lord."(2962 –Supreme in authority) (KJV)

The Lamb of God would:

John 1:29
"…taketh away (142) **the sin** (266) **of the world."** (2889-Kosmos) (KJV)

And while the people may have believed different individuals would fulfill these prophesies; it was the Son of God who would fulfill them all.

The Son of God is (and this a very short list).

The Maker of all things*

John 1:1-3
"In the beginning (746) was the **Word**, (3056) and the **Word** , (3056) was with **God**, (2316 – **Theos**, **deity**) and the **Word** , (3056) was **God**. (2316 – **Theos**, **deity**)
2 The same was in the beginning (746) with **God**." (2316 – **Theos**, **deity**)
3 All things were **made** (1096) by him; and without (5565) him was not anything **made** (1096) that was **made**." (1096) (KJV)

The Light of the World

John 8:12
"Then spake Jesus (2424) again unto them, saying, **I am the light (5457) of the** world: (2889-Kosmos) **he that followeth (190) me shall not (3364) walk (4043) in darkness**, (4653) but shall have **the light (5457) of life.**" (2222) (KJV)

The One given all power (authority) in the heavens and the earth.

Matthew 28:18
"And Jesus (2424) came and spake unto them, saying, All **power** (1849) is given unto me in heaven and in earth." (KJV)

The Heir of all nations

Psalm 82: 8
"**Arise, O God, (430 – Elohim, God/god, judge) judge** (8199) **the earth: for thou shalt inherit** (5157) **all nations**." (KJV)

The Resurrection, And the Life

John 11:25
"Jesus (2424) said unto her, **I am the resurrection, (386) and the life: he that believeth (4100) in me, though he were dead,** (599) **yet shall he live**:" (KJV)

At Yeshua's first coming, He could do miracles no one else could do.

For example:

He gave sight to a man born blind.

John 9:13-34
"They brought to the Pharisees (5330) him that aforetime was blind. (5185)
14 And it was the sabbath day (4521) when Jesus (2424) made the clay, and opened his eyes.
15 Then again the Pharisees (5330) also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.
16 Therefore said some of the Pharisees, (5330) This man is not of God, (2316 – Theos, deity) because he keepeth (5083) not the sabbath day. (4521) Others said, How can a man that is a sinner (268) do such miracles? (4592) And there was a division (4978) among them.

17 They say unto the blind (5185) man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. (4396)
18 But the Jews did not believe (4100) concerning him, that he had been blind, (5185) and received his sight, until they called the parents of him that had received his sight.
19 And they asked them, saying, Is this your son, who ye say was born (1080) blind? (5185) how then doth he now see?
20 His parents answered them and said, We know that this is our son, and that he was born (1080) blind: (5185)
21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.
22 These *words* spake his parents, because they feared (5399) the Jews: for the Jews had agreed (4934) already, that if any man did confess (3670) that he was Christ, (5547) he should be put out of the synagogue. (656)
23 Therefore said his parents, He is of age; ask him.
24 Then again called they the man that was blind, (5185) and said unto him, Give God (2316 – Theos, deity) the praise: (1391) we know that this man is a sinner. (268)
25 He answered and said, Whether he be a sinner (268) *or no*, I know not: one thing I know, that, whereas I was blind, (5185) now I see.
26 Then said they to him again, What did he to thee? how opened he thine eyes?
27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples? (3101)
28 Then they reviled (3058) him, and said, Thou art his disciple; (3101) but we are Moses' disciples. (3101)
29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.
30 The man answered and said unto them, Why herein is a marvellous (2298) thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.
31 **Now we know that God heareth (191) not sinners: (268) but if any man be a worshipper of God, (2316 – Theos, deity) and doeth (4160) his will, (2307) him he heareth.** (191)
32 Since the world began (165) was it not heard (191) that any man opened the eyes of one that was born (1080) blind. (5185)
33 If this man were not of God, (2316 – **Theos, deity**) he could do nothing. (3762)
34 They answered and said unto him, Thou wast altogether born (1080) in sins, (266) and dost thou teach us? And they cast (1544) him out." (1854) (KJV)

He raised the dead of one who had already started to decay.

John 11:14-27
"Then said Jesus (2424) unto them plainly, Lazarus is dead. (599)
15 And I am glad for your sakes that I was not there, to the intent (2443) ye may believe; (4100) nevertheless let us go unto him.
16 Then said Thomas, which is called Didymus, unto his fellow disciples, (4827) Let us also go, that we may die with him.

17 **Then when Jesus** (2424) **came, he found that he had *lain* in the grave four days already**.
18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:
19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
20 Then Martha, as soon as she heard that Jesus (2424) was coming, went and met him: but Mary sat *still* in the house.
21 Then said Martha unto Jesus, (2424) Lord, (2962 –Supreme in authority) if thou hadst been here, my brother had not died.
22 But I know, that even now, whatsoever thou wilt ask of God, (2316 – Theos, deity) God (2316 – Theos, deity) will give *it* thee.
23 Jesus (2424) saith unto her, Thy brother shall rise again. (450)
24 Martha saith unto him, I know that he shall rise again (450) in the resurrection (386) at the last day.
25 Jesus (2424) said unto her, **I am the resurrection, (386) and the life: he that believeth (4100) in me, though he were dead, yet shall he live**:
26 And whosoever liveth and believeth (4100) in me shall never die. Believest (4100) thou this?
27 She saith unto him, Yea, Lord: **I believe** (4100) **that thou art the Christ,** (5547) **the Son of God,** (2316 – Theos, deity) **which should come into the world**." (2889-Kosmos) (KJV)

John 11:39-44
"Jesus (2424) said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: (3605) for he hath been *dead* four days.
40 Jesus (2424) saith unto her, said I not unto thee, that, if thou wouldest believe, (4100) thou shouldest see the glory (1391) of God? (2316 – **Theos**, **deity**)
41 Then they took away the stone *from the place* where the dead was laid. And Jesus (2424) lifted up *his* eyes, and said, Father, I thank thee that thou hast heard (191) me.
42 And I knew that thou hearest (191) me always: but because of the people which stand by I said *it*, that they may believe (4100) that thou hast sent (649) me.
43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.
44 And he that was dead came forth, bound (1210) hand and foot with graveclothes: (2750) and his face was bound about (4019) with a napkin. (4676) Jesus (2424) saith unto them, Loose (3089) him, and let him go." (KJV)

And it was the Son of God that the demons, the evil one, and those that are his were afraid of.

Twice Satan (the devil) said "**If thou be the Son of God**." Was this simply a tactic used to entice Christ or did he not know for certain if it was the Son of God?

Matthew 4:1-11

"Then was Jesus (2424) led up of the Spirit (4151) into the wilderness (2048) to be tempted (3985) of the devil. (1228)

2 And when he had fasted (3522) forty days and forty nights, he was afterward an hungred. (3983)

3 And when the tempter (3985) came to him, he said, **If thou be the Son (5207) of God**, (2316 – Theos, deity) command (2036) that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out (1607) of the mouth of God. (2316 – Theos, deity)

5 Then the devil (1228) taketh him up into the holy (40) city, (4172) and setteth (2476) him on a pinnacle (4419) of the temple, (2411)

6 And saith unto him, **If thou be the Son (5207) of God**, (2316 – Theos, deity) cast (906) thyself down: for it is written, He shall give his angels (32) charge (1781) concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus (2424) said unto him, It is written again, Thou shalt not tempt (1598) the Lord (2962 – Kurios, Supreme in authority) thy God. (2316 – Theos, deity)

8 Again, the devil (1228) taketh him up into an exceeding high mountain, and sheweth him all the kingdoms (932) of the world, (2889-Kosmos) and the glory (1391) of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship (4352) me.

10 Then saith Jesus (2424) unto him, Get thee hence, Satan: (4567) for it is written, Thou shalt worship (4352) the Lord (2962 – Kurios, Supreme in authority) thy God, (2316 – Theos, deity) and him only (3441) shalt thou serve. (3000)

11 Then the devil (1228) leaveth him, and, behold, angels (32) came and ministered (1247) unto him." (KJV)

In any case, the demons had no doubt that Yeshua is **the Son of God**.

Luke 4:40-42

"Now when the sun was setting, all they that had any sick with divers (4164) diseases (3553) brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils (1140) also came out of many, crying out, and saying, **Thou art Christ (5547) the Son (5207) of God.** (2316 – Theos, deity) And he rebuking *them* suffered them not to speak: for **they knew that he was Christ**. (5547)

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them." (KJV)

Matthew 8:28-29

"And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, (1139) coming out of the tombs, (3419) exceeding fierce, (5467) so that no man might pass by that way.

[29] And, behold, they cried out, saying, What have we to do with thee, **Jesus,** [(2424)] **thou Son** [(5207)] **of God?** [(2316 – Theos, deity)] **art thou come hither to torment** [(928)] **us before the time**?" [(2540)] (KJV)

Mark 3:9-12

"And he spake to his disciples, [(3101)] that a small ship should wait on him because of the multitude, lest they should throng [(2346)] him.
[10] For he had healed [(2323)] many; insomuch that they pressed upon [(1968)] him for to touch him, as many as had plagues. [(3148)]
[11] And unclean [(169)] spirits, [(4151)] when they saw him, fell down before him, and cried, saying, Thou art **the Son** [(5207)] **of God**. [(2316 – Theos, deity)]
[12] And he straitly [(4183)] charged [(2008)] them that they should not make him known." (KJV)

On the other hand, the scribes and Pharisees, those Christ referred to as the children of the devil (Satan); claimed they did not know Yeshua was indeed the Christ the Son of God.

John 8:38-45

"**I speak that which I have seen with my Father**: and ye do that which ye have seen with your father.
[39] They answered and said unto him, Abraham is our father. Jesus [(2424)] saith unto them, If ye were Abraham's children, ye would do the works [(2041)] of Abraham.
[40] But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: [(2316 – Theos, deity)] this did not Abraham.
[41] Ye do the deeds [(2041)] of your father. Then said they to him, We be not born of fornication; [(000)] we have one Father, *even* God. [(2316 – Theos, deity)]
[42] Jesus [(2424)] said unto them, **If** God [(2316 – Theos, deity)] were your Father, ye would love me: for I proceeded forth [(1831)] and came from God; [(2316 – Theos, deity)] neither came I of myself, but he sent me.
[43] Why do ye not understand [(1097)] my speech? *even* because ye cannot hear my word.
[44] Ye are of *your* **father the devil,** [(1228)] and **the lusts** [(1939)] **of your father ye will do** [(4160)]. He was a murderer [(443)] from the beginning, [(746)] and abode [(2476)] not in the truth, [(225)] because there is no truth [(225)] in him. When he speaketh a lie, [(5579)] he speaketh of his own: [(2398)] for he is a liar, [(5583)] and the father of it.
[45] And because I tell *you* the truth, [(225)] ye believe [(4100)] me not." (KJV)

John 11:45-53

"Then many of the Jews which came to Mary, and had seen the things which Jesus [(2424)] did, believed [(4100)] on him.
[46] But some of them went their ways to the Pharisees, [(5330)] and told them what things Jesus [(2424)] had done. [(4160)]

47 Then gathered the chief priests (749) and the Pharisees (5330) a council, (4892) and said, What do we? for this man doeth many miracles. (4592)
48 If we let him thus alone, (863) all *men* will believe (4100) on him: and the Romans shall come and take away both our place (5117) and nation. (1484)
49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,
50 Nor consider that it is expedient (4851) for us, that one man should die for the people, and that the whole nation (1484) perish (622) not.
51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus (2424) should die for that nation; (1484)
52 And not for that nation (1484) only, but that also he should gather together in one the children of God (2316 – Theos, deity) that were scattered abroad. (1287)
53 Then from that day forth they took counsel together (4823) for to put him to death." (615) (KJV)

Matthew 26:59-65
"**Now the chief priests,** (749) **and elders,** (4245) **and all the council,** (4892) **sought false witness** (5577) **against Jesus,** (2424) **to put him to death**; (2289)
60 But found none: yea, though many false witnesses (5575) came, *yet* found they none. At the last came two false witnesses, (5575)
61 And said, This *fellow* said, I am able to destroy (2647) the temple (3485) of God, (2316 – Theos, deity) and to build it in three days.
62 And the high priest (749) arose, and said unto him, Answerest thou nothing? what *is it which* these witness against (2649) thee?
63 But Jesus (2424) held his peace. And the high priest (749) answered and said unto him, I adjure (1844) thee by the living God, (2316 – Theos, deity) that thou **tell us whether thou be the Christ,** (5547) **the Son** (5207) **of God.** (2316 – Theos, deity)
64 Jesus (2424) saith unto him, **Thou hast said**: nevertheless I say unto you, Hereafter **shall ye see the Son** (5207) **of man** (000) **sitting on the right hand** (1188) **of power,** (1411) **and coming in the clouds of heaven."** (000)
65 Then the high priest (749) rent (1284) his clothes, saying, He hath spoken blasphemy; (987) what further need have we of witnesses? (3144) behold, now ye have heard his blasphemy. (988) 66 What think ye**? They answered and said, He is guilty (1777) of death**." (2288) (KJV)

Luke 20:9-19 (Matthew 21:33-46 Mark 12:1-11)
"Then began he to speak to the people this parable; (3850) **A certain man** planted a vineyard, and let it forth to husbandmen, (1092) **and went into a far country for a long time**. (5550)
10 And at the season(000) he sent a servant to the husbandmen, (1092) that they should give him of the fruit of the vineyard: but the husbandmen (1092) beat (1194) him, and sent *him* away empty.
11 And again he sent another servant: (1401) and they beat him also, and entreated *him* shamefully, (818) and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out. (1544)
13 **Then said the lord** (2962 –Supreme in authority) **of the vineyard, What shall I do? I will send my beloved** (27) **son:** (5207) **it may be they will reverence** (1788) ***him* when they see him.**
14 But when the husbandmen (1092) **saw him, they reasoned among themselves, saying, This is the heir:** (2818) **come, let us kill** (615) **him, that the inheritance** (2817) **may be ours.**
15 So they cast him out (1544) of the vineyard, and killed *him*. What therefore shall the lord (2962 – Supreme in authority) of the vineyard do unto them?
16 He shall come and destroy these husbandmen, (1092) and shall give the vineyard to others. And when they heard *it*, they said, God forbid. (1096)
17 And he beheld them, and said, What is this then that is written, The stone which the builders (3618) rejected, (593) the same is become the head (2776) of the corner? (1137)
18 Whosoever shall **fall** upon that stone shall be broken; (4917) but on whomsoever it shall **fall**, (000) it will grind him to powder. (3039)
19 And the chief priests (749) and the scribes (1122) the same hour sought to lay hands on him; and they feared (5399) the people: (2992) **for they perceived** (1097) **that he had spoken this parable** (3850) **against** (4314) **them**." (KJV)

Even Pilate, the **governor,** knew they wanted to kill Christ, the Son of God, for envy.

Matthew 27:11-18
"**And Jesus** (2424) **stood before the governor:** (2232) **and the governor** (2232) **asked him, saying, Art thou the King** (935) **of the Jews? And Jesus** (2424) **said unto him, Thou sayest**.
12 And when he was accused (2723) of the chief priests (749) and elders, (4245) he answered nothing.
13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?
14 And he answered him to never a word; insomuch that the governor (2232) marvelled (2296) greatly.
15 Now at *that* feast (1859) the governor (2232) was wont to release (630) unto the people a prisoner, whom they would.
16 And they had then a notable prisoner, called Barabbas.
17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release (630) unto you? Barabbas, or **Jesus** (2424) **which is called** (3004) **Christ**? (5547)
18 **For he knew that for envy** (5355) **they had delivered** (3860) **him."** (KJV)

Matthew 27:40-43
"And saying, Thou that destroyest (2647) the temple, (3485) and buildest (3618) *it* in three days, save thyself. If thou be the **Son** (5207) **of God**, (2316 – Theos, deity) come down from the cross. (4716)
41 Likewise also the chief priests (749) mocking (1702) *him*, with the scribes (1122) and elders, (4245) said,
42 He saved others; himself he cannot save. **If he be the King** (935) **of Israel, let him now come down from the cross,** (4716) **and we will believe** (4100) **him.**

[43] He trusted (3982) in God; (2316 – Theos, deity) let him deliver (4506) him now, if he will have (2309) him: for he said, I am the **Son** (5207) **of God**." (2316 – Theos, deity) (KJV)

- **Matthew 27:41-43** – No matter how it may have looked, no matter that they plotted it; looked forward to it, drooled over it and threw parties after it. Satan's kids did not triumph over Christ, the Son of God.

  Christ, The Son of God purposely laid down His life for us, in obedience to the Father.

  John 10:15-18
  "As the Father knoweth me, even so know I the Father: and **I lay down (5087) my life for the sheep.**
  [16] **And other sheep I have, which are not of this fold: (833) them also I must bring, and they shall hear my voice; and there shall be one fold,** (4167) ***and*** **one shepherd**.
  [17] Therefore doth my Father love (25) me, because I lay down (5087) my life, that I might take (2983) it again. (3825)
  [18] **No man (3762) taketh (142) it from me**, but I lay it down (5087) of myself. I have power (1849) to lay it down, (5087) and I have power (1849) to take (2983) it again. (3825) This commandment (1785) have I received (2983) of my Father." (KJV)

  Christ even said in advance how it would be carried out.

  John 12:32-34
  "And I, if I be lifted up (5312) from the earth, will draw (1670) all *men* unto me.
  [33] This he said, signifying (4591) what death he should die.
  [34] The people answered him, **We have heard out of the law (3551) that Christ (5547) abideth (3306) for (1519) ever: (165) and how sayest thou, The Son (5207) of man (444) must be lifted up?** (5312) **who is this Son (5207) of man**?" (444) (KJV)

  And why.

  John 12:27-31
  "**Now is my soul (5590) troubled; (5015) and what shall I say? Father, save (4982) me from this hour: but for this cause (1223) came I unto this hour**.
  [28] Father, glorify (1392) thy name. (3686) Then came there a voice from heaven, (3772) *saying*, I have both glorified (1392) *it*, and will glorify (1392) *it* again. (3825)
  [29] The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel (32) spake to him.
  [30] Jesus (2424) answered and said, This voice (5456) came not because of me, but for your sakes.
  [31] **Now is the judgment (2920) of this world: ((2889-Kosmos)) now shall the prince (758) of this world ((2889-Kosmos)) be cast (1544) out.**" (1854) (KJV)

Christ, The Son of God, who they mocked, has risen from the dead.

Matthew 28:2-7
"And, behold, there was a great earthquake: for the angel (32) of the Lord (2962 –Supreme in authority) descended from heaven, (3772) and came and rolled back the stone from the door, (2374) and sat upon it.
3 His countenance (2397) was like (5613) lightning, (796) and his raiment (1742) white (3022) as snow:
4 And for fear (5401) of him the keepers (5083) did shake, (4579) and became as dead (3498) *men*.
5 And the angel (32) answered and said unto the women, Fear not ye: for I know that ye seek (2212) Jesus, (2424) which was crucified. (4717)
6 **He is not here: for he is risen**, (1453) as he said. Come, see the place where the Lord (2962 – Supreme in authority) lay. (2749)
7 And go quickly, and **tell his disciples** (3101) **that he is risen** (1453) **from the dead**;**"**(3498) (KJV)

And Christ, the Son of God, is coming again. And to those who are truly His He says:

John 14:1-3
"Let not your heart (2588) be troubled: (5015) ye believe (4100) in God, (2316 – **Theos**, **deity**) believe (4100) also in me.
2 **In my Father's house** (3614) **are many mansions**: (3438) if *it were* not *so*, I would have told you. **I go to prepare** (2090) **a place** (5117) **for you**.
3 And if I go and prepare (2090) a place (5117) for you, **I will come again, and receive** (3880) **you unto myself; that where I am,** (1510) ***there*** **ye may be also**." (KJV)

END OF PART 5

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* **Page 207** - Originally published on 6/07/2026 as "The Creator of all things." However, I now believe it should be "The Maker of all things" in keeping with what the passage says.

THE GOSPEL

PART 5

DEFINITIONS

A/

Abide 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.

Abide, Abideth, Abiding, Abode 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

Abode 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.

Abode 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).

Abominable 948 – βδελύσσω bdelusso, *bdel-oos´-so;* from a (presumed) derivative of **βδέω bdeo** (to stink); to be disgusted, i.e. (by implication) detest (especially of idolatry): — (Translated in King James Version as) abhor, abominable.

Abomination 946 – βδέλυγμα bdelugma, *bdel´-oog-mah;* from 948; a detestation, i.e. (specially) idolatry: — (Translated in King James Version as) abomination.

948 – βδελύσσω bdelusso, *bdel-oos´-so;* from a (presumed) derivative of **βδέω bdeo** (to stink); to be disgusted, i.e. (by implication) detest (especially of idolatry): — (Translated in King James Version as) abhor, abominable.

Abominations 8251 – שִׁקּוּץ shiqquwts, *shik-koots´;* or **שִׁקֻּץ shiqquts,** *shik-koots´;* from 8262; disgusting, i.e. filthy; especially idolatrous or (concretely) an idol:— (Translated in King James Version as) abominable filth (idol, -ation), detestable (thing).

8262 – שָׁקַץ shaqats, *shaw-kats´;* a primitive root; to be filthy, i.e. (intensively) to loathe, pollute:— (Translated in King James Version as) abhor, make abominable, have in abomination, detest, x utterly.

Abound 4121 – πλεονάζω pleonazo, *pleh-on-ad´-zo;* from 4119; to do, make or be more, i.e. increase (transitively or intransitively); by extension, to superabound: — (Translated in King James Version as) abound, abundant, make to increase, have over.

Above 509 – ἄνωθεν anothen, *an´-o-then;* from 507; from above; by analogy, from the first; by implication, anew: — (Translated in King James Version as) from above, again, from the beginning (very first), the top.

Above 1883 – ἐπάνω epano, *ep-an´-o;* from 1909 and 507; up above, i.e. over or on (of place, amount, rank, etc.): — (Translated in King James Version as) above, more than, (up-)on, over.

Acceptable 1184 – δεκτός dektos, *dek-tos´;* from 1209; approved; (figuratively) propitious: — (Translated in King James Version as) accepted(-table).

Acceptable 7522 – רָצוֹן ratsown, *raw-tsone´;* or **רָצֹן ratson,** *raw-tsone´;* from 7521; delight (especially as shown):— (Translated in King James Version as) (be) acceptable(-ance, -ed), delight, desire, favour, (good) pleasure, (own, self, voluntary) will, as...(what) would.

7521 – רָצָה ratsah, *raw-tsaw´;* a primitive root; to be pleased with; specifically, to satisfy a debt: — (Translated in King James Version as) (be) accept(-able), accomplish, set affection, approve, consent with, delight (self), enjoy, (be, have a) favour(-able), like, observe, pardon, (be, have, take) please(-ure), reconcile self.

Accomplished 4130 – πλήθω pletho, *play´-tho,* a prolonged form of a primary **πλέω pleo,** *pleh´-o;* (which appears only as an alternate in certain tenses and in the reduplicated form **πίμπλημι pimplemi**) to "fill" (literally or figuratively (imbue, influence, supply)); specially, to fulfil (time): — (Translated in King James Version as) accomplish, full (...come), furnish.

Accomplished 5055 – **τελέω teleo,** *tel-eh´-o;* from 5056; to end, i.e. complete, execute, conclude, discharge (a debt): — (Translated in King James Version as) accomplish, make an end, expire, fill up, finish, go over, pay, perform.

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.

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

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.

Accused 2723 – **κατηγορέω kategoreo,** *kat-ay-gor-eh´-o;* from 2725; to be a plaintiff, i.e. to charge with some offence: — (Translated in King James Version as) accuse, object.

2725 – **κατήγορος kategoros,** *kat-ay´-gor-os;* from 2596 and 58; against one in the assembly, i.e. a complainant at law; specially, Satan: — (Translated in King James Version as) accuser.

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

Adam 76 – **Ἀδάμ Adam,** *ad-am´;* of Hebrew origin (H121); Adam, the first man; typically (of Jesus) man (as his representative): — (Translated in King James Version as) Adam

Adam 121 – **אָדָם ʾAdam,** *aw-dawm´;* the same as 120; Adam the name of the first man, also of a place in Palestine:— (Translated in King James Version as) Adam.

120 – **אָדָם ʾadam,** *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.

Adjure 1844 – **ἐξορκίζω exorkizo,** *ex-or-kid´-zo;* from 1537 and 3726; to exact an oath, i.e. conjure: — (Translated in King James Version as) adjure.

Adorned 2885 – **κοσμέω kosmeo,** *kos-meh´-o;* from 2889; to put in proper order, i.e. decorate (literally or figuratively); specially, to snuff (a wick): — (Translated in King James Version as) adorn, garnish, trim.

2889 – **κόσμος kosmos,** *kos´-mos;* probably from the base of 2865; orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally)): — (Translated in King James Version as) adorning, world.

Adulterous 3428 – **μοιχαλίς moichalis,** *moy-khal-is´;* a prolonged form of the feminine of 3432; an adulteress (literally or figuratively): — (Translated in King James Version as) adulteress(-ous, -y).

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.

Adversary 476 – **ἀντίδικος antidikos,** *an-tid´-ee-kos;* from 473 and 1349; an opponent (in a lawsuit); specially, Satan (as the arch-enemy): — (Translated in King James Version as) adversary.

Afflicted 6031 – **עָנָה ʿanah,** *aw-naw´;* a primitive root (possibly rather ident. with 6030 through the idea of looking down or browbeating); to depress literally or figuratively, transitive or intransitive (in various applications, as follows):— (Translated in King James Version as) abase self, afflict(-ion, self), answer (by mistake for 6030), chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing (by mistake for 6030), speak (by mistake for 6030), submit self, weaken, x in any wise.

Afraid 3372 – **יָרֵא yareʾ,** *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).

After 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.

After 3694 – ὀπίσω opiso, *op-is´-o;* from the same as 3693 with enclitic of direction; to the back, i.e. aback (as adverb or preposition of time or place; or as noun): — (Translated in King James Version as) after, back(-ward), (+ get) behind, + follow.

Enclitic - (of a word) closely connected in pronunciation with the preceding word and not having an independent accent or phonological status.

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 (conjunctionally) furthermore or on the other hand: — (Translated in King James Version as) again.

Against 2596 – κατά kata, *kat-ah´;* a primary particle; (prepositionally) down (in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined): — (Translated in King James Version as) about, according as (to), after, against, (when they were) x alone, among, and, x apart, (even, like) as (concerning, pertaining to touching), x aside, at, before, beyond, by, to the charge of, (charita-)bly, concerning, + covered, (dai-)ly, down, every, (+ far more) exceeding, x more excellent, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, + by any means, beyond (out of) measure, x mightily, more, x natural, of (up-)on (x part), out (of every), over against, (+ your) x own, + particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), x uttermost, where(-by), with. In composition it retains many of these applications, and frequently denotes opposition, distribution, or intensity.

Against 4314 – πρός pros, *pros;* a strengthened form of 4253; a preposition of direction; forward to, i.e. toward (with the genitive case, the side of, i.e. pertaining to; with the dative case, by the side of, i.e. near to; usually with the accusative case, the place, time, occasion, or respect, which is the destination of the relation, i.e. whither or for which it is predicated): — (Translated in King James Version as) about, according to , against, among, at, because of, before, between, (where-)by, for, x at thy house, in, for intent, nigh unto, of, which pertain to, that, to (the end that), x together, to (you) -ward, unto, with(-in). In the comparative case, it denotes essentially the same applications, namely, motion towards, accession to, or nearness at.

Agreed 4934 – συντίθεμαι suntithemai, *soon-tith´-em-ahee;* middle voice from 4862 and 5087; to place jointly, i.e. (figuratively) to consent (bargain, stipulate), concur: — (Translated in King James Version as) agree, assent, covenant.

Alive 2198 – ζάω zao, *dzah´-o;* a primary verb; to live (literally or figuratively): — (Translated in King James Version as) life(-time), (a-)live(-ly), quick.

Thayer's Greek Lexicon **2198** (partial information) –

I. properly,

1. *to live, be among the living, be alive (not lifeless, not dead*):;
2. emphatically, and in the Messianic sense, *to enjoy real life*, i.e. *to have true life and worthy of the name — active, blessed, endless in the kingdom of God*
3. *to live* i.e. *pass life*, of the manner of living and acting; of morals or character:

II. Metaphorically, of inanimate things; a. *living water*, i.e. bubbling up, gushing forth, flowing, with the suggested idea of refreshment and salubrity (opposed to the water of cisterns and pools (cf. our *spring water*)), is figuratively used of the spirit and truth of God as satisfying the needs and desires of the soul: b. *having vital power in itself and exerting the same upon the soul*:

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), alway(-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 863 – **ἀφίημι aphiemi,** *af-ee´-ay-mee;* from 575 and **ἵημι hiemi** (to send; an intensive form of **εἰμι 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.

Alpha 1 – **A a,** *al´-fah;* of Hebrew origin; the first letter of the alphabet; figuratively, only (from its use as a numeral) the first: — (Translated in King James Version as) Alpha.

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.

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

Always 3842 – **πάντοτε pantote,** *pan´-tot-eh;* from 3956 and 3753; every when, i.e. at all times: — (Translated in King James Version as) alway(-s), ever(-more).

Am 1510 – **εἰμί eimi,** *i-mee´;* the first person singular present indicative; a prolonged form of a primary and defective verb; I exist (used only when emphatic): — (Translated in King James Version as) am, have been, x it is I, was.

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.

Among 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.

Among 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).

Ancient 6268 – עַתִּיק ʿattiyq, *at-teek´;* (Aramaic) corresponding to 6267; venerable:— (Translated in King James Version as) ancient.

6267 – עַתִּיק ʿattiyq, *at-teek´;* from 6275; removed, i.e. weaned; also antique:— (Translated in King James Version as) ancient, drawn.

6275 – עָתַק ʿathaq, *aw-thak´;* a primitive root; to remove (intransitive or transitive) figuratively, to grow old; specifically, to transcribe:— (Translated in King James Version as) copy out, leave off, become (wax) old, remove.

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

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

Angry 599 – אָנַף ʾanaph, *aw-naf´;* a primitive root; to breathe hard, i.e. be enraged:— (Translated in King James Version as) be angry (displeased).

Angry 3710 – ὀργίζω orgizo, *or-gid´-zo;* from 3709; to provoke or enrage, i.e. (passively) become exasperated: — (Translated in King James Version as) be angry (wroth).

3709 – ὀργή orge, *or-gay´;* from 3713; properly, desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence); by implication punishment: — (Translated in King James Version as) anger, indignation, vengeance, wrath.

Ire - intense anger; wrath

Anoint 1472 – ἐγχρίω egchrio, *eng-khree´-o;* from 1722 and 5548; to rub in (oil), i.e. besmear: — (Translated in King James Version as) anoint.

Anoint(ed) 4886 – מָשַׁח mashach, *maw-shakh´;* a primitive root; to rub with oil, i.e. to anoint; by implication, to consecrate; also to paint: — Translated in King James Version as) anoint, paint.

Anointed 4899 – מָשִׁיחַ mashiyach, *maw-shee´-akh;* from 4886; anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah:— Translated in King James Version as) anointed, Messiah.

4886 – מָשַׁח mashach, *maw-shakh´;* a primitive root; to rub with oil, i.e. to anoint; by implication, to consecrate; also to paint: — Translated in King James Version as) anoint, paint.

4899 – מָשִׁיחַ mashiyach translated in KJV **39x – anointed** (37x), **Messiah** (2x)

Anointed 5548 – χρίω chrio, *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.

Anointing 4888 – מִשְׁחָה mishchah, *meesh-khaw´;* or **מָשְׁחָה moshchah,** *mosh-khaw´;* from 4886; unction (the act); by implication, a consecratory gift:— Translated in King James Version as) (to be) anointed(-ing), ointment.

4886 – מָשַׁח mashach, *maw-shakh´;* a primitive root; to rub with oil, i.e. to anoint; by implication, to consecrate; also to paint: — Translated in King James Version as) anoint, paint.

Apostles 652 – ἀπόστολος apostolos, ap-os´-tol-os; from 649; a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ("apostle") (with miraculous powers): — (Translated in King James Version as) apostle, messenger, he that is sent.

Apothecary 7543 – רָקַח raqach, *raw-kakh´;* a primitive root; to perfume:— (Translated in King James Version as) apothecary, compound, make (ointment), prepare, spice.

Appear 398 – ἀναφαίνω anaphaino, *an-af-ah´-ee-no;* from 303 and 5316; to show, i.e. (reflexively) appear, or (passively) to have pointed out: — (Translated in King James Version as) (should) appear, discover.

Arise 2224 – זָרַח zarach, *zaw-rakh´;* a primitive root; properly, to irradiate (or shoot forth beams), i.e. to rise (as the sun); specifically, to appear (as a symptom of leprosy):— (Translated in King James Version as) arise, rise (up), as soon as it is up.

Arise 6965 – קוּם 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).

Ark 727 – **אָרוֹן ʾarown,** *aw-rone´;* or **אָרֹן ʾaron,** *aw-rone´;* from 717 (in the sense of gathering); a box:— (Translated in King James Version as) ark, chest, coffin.

Arm 2220 – **זְרוֹעַ zrowaʿ,** *zer-o´-ah;* or (shortened) **זְרֹעַ zroao,** *zer-o´-ah;* and (feminine) **זְרוֹעָה zrowpah,** *zer-o-aw´;* or **זְרֹעָה zrowah,** *zer-o-aw´;* from 2232; the arm (as stretched out), or (of animals) the foreleg; figuratively, force:— (Translated in King James Version as) arm, + help, mighty, power, shoulder, strength.

Armies 4753 – **στράτευμα strateuma,** *strat´-yoo-mah;* from 4754; an armament, i.e. (by implication) a body of troops (more or less extensive or systematic): — (Translated in King James Version as) army, soldier, man of war.

4754 – **στρατεύομαι strateuomai,** *strat-yoo´-om-ahee;* middle voice from the base of 4756; to serve in a military campaign; figuratively, to execute the apostolate (with its arduous duties and functions), to contend with carnal inclinations: — (Translated in King James Version as) soldier, (go to) war(-fare).

Arrayed 4016 – **περιβάλλω periballo,** *per-ee-bal´-lo;* from 4012 and 906; to throw all around, i.e. invest (with a palisade or with clothing): — (Translated in King James Version as) array, cast about, clothe(-d me), put on.

Ascended 5927 – **עָלָה ʿalah,** *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.

Ascending, Ascend(ed) up 305 – **ἀναβαίνω anabaino,** *an-ab-ah´-ee-no;* from 303 and the base of 939; to go up (literally or figuratively): — (Translated in King James Version as) arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

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

153 – **αἰσχύνομαι aischunomai,** *ahee-skhoo´-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).

Ass 860 – אָתוֹן ʾathown, *aw-thone´;* probably from the same as 386 (in the sense of patience); a female donkey (from its docility):— (Translated in King James Version as) (she) ass.

Ass 2543 – חֲמוֹר chamowr, *kham-ore´;* or (shortened) **חֲמֹר chamor,** *kham-ore;* from 2560; a male ass (from its dun red):— (Translated in King James Version as) (he) ass.

Ass 3688 – ὄνος onos, *on´-os;* apparently a primary word; a donkey: — (Translated in King James Version as) an ass.

Ass 5268 – ὑποζύγιον hupozugion, *hoop-od-zoog´-ee-on;* neuter of a compound of 5259 and 2218; an animal under the yoke (draught-beast), i.e. (specially), a donkey: — (Translated in King James Version as) ass.

Assembly 5712 – עֵדָה ʿedah, *ay-daw´;* feminine of 5707 in the original sense of fixture; a stated assemblage (specifically, a concourse, or generally, a family or crowd):— (Translated in King James Version as) assembly, company, congregation, multitude, people, swarm.

Astray 8582 – תָּעָה taʿah, *taw-aw´;* a primitive root; to vacillate, i.e. reel or stray (literally or figuratively); also causative of both:— (Translated in King James Version as) (cause to) go astray, deceive, dissemble, (cause to, make to) err, pant, seduce, (make to) stagger, (cause to) wander, be out of the way.

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

1451 – ἐγγύς eggus, *eng-goos´;* from a primary verb **ἄγχω agcho** (to squeeze or throttle; akin to the base of 43); near (literally or figuratively, of place or time): — (Translated in King James Version as) from , at hand, near, nigh (at hand, unto), ready.

Austere 840 – αὐστηρός austeros, *ow-stay-ros´;* from a (presumed) derivative of the same as 109 (meaning blown); rough (properly as a gale), i.e. (figuratively) severe: — (Translated in King James Version as) austere.

Authority (Also often translated as "**Power/Powers**") **1849 – εξουσια 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.

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*));

Avenge 1556 – ἐκδικέω ekdikeo, *ek-dik-eh´-o;* from 1558; to vindicate, retaliate, punish: — (Translated in King James Version as) a (re-)venge.

Avenge 1557 – ἐκδίκησις ekdikesis, *ek-dik´-ay-sis;* from 1556; vindication, retribution: — (Translated in King James Version as) (a-, re-)venge(-ance), punishment.

1556 – ἐκδικέω ekdikeo, *ek-dik-eh´-o;* from 1558; to vindicate, retaliate, punish: — (Translated in King James Version as) a (re-)venge.

Away 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.

B/

Baalim 1168 – בַּעַל Baʿal, *bah´-al;* the same as 1167; Baal, a Phoenician deity:— (Translated in King James Version as) Baal, (plural) Baalim.

1167 – בַּעַל baʿal, *bah´-al;* from 1166; a master; hence, a husband, or (figuratively) owner (often used with another noun in modifications of this latter sense):— (Translated in King James Version as) + archer, + babbler, + bird, captain, chief man, + confederate, + have to do, + dreamer, those to whom it is due, + furious, those that are given to it, great, + hairy, he that hath it, have, + horseman, husband, lord, man, + married, master, person, + sworn, they of.

1166 – בָּעַל baʿal, *baw-al´;* a primitive root; to be master; hence, (as denominative from 1167) to marry:— (Translated in King James Version as) have dominion (over), be husband, marry(-ried, x wife).

Bands 4147 – מוֹסֵר mowçer, *mo-sare´;* also (in plural) feminine **מוֹסֵרָה mowçerah,** *mo-say-raw´;* or **מֹסְרָה moçrah,** *mo-ser-aw´;* from 3256; properly, chastisement, i.e. (by implication) a halter; figuratively, restraint:— (Translated in King James Version as) band, bond.

3256 – **יָסַר yaçar,** *yaw-sar´;* a primitive root; to chastise, literally (with blows) or figuratively (with words); hence, to instruct:— (Translated in King James Version as) bind, chasten, chastise, correct, instruct, punish, reform, reprove, sore, teach.

Bank 5132 – **τράπεζα trapeza,** *trap´-ed-zah;* probably contracted from 5064 and 3979; a table or stool (as being four-legged), usually for food (figuratively, a meal); also a counter for money (figuratively, a broker's office for loans at interest): — (Translated in King James Version as) bank, meat, table.

Baptize, Baptizest. Baptizeth. 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

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

Bare record 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.

Bare Witness 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.

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

Bars 1280 – **בְּרִיחַ briyach,** *ber-ee´-akh;* from 1272; a bolt:— (Translated in King James Version as) bar, fugitive.

Bashan 1316 – **בָּשָׁן Bashan,** *baw-shawn´;* of uncertain derivation; Bashan (often with the article), a region East of the Jordan:— (Translated in King James Version as) Bashan.

Be done 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.

Bear 5445 – סָבַל çabal, *saw-bal´;* a primitive root; to carry (literally or figuratively), or (reflexively) be burdensome; specifically, to be gravid:— (Translated in King James Version as) bear, be a burden, carry, strong to labour.

Bear long 3114 – μακροθυμέω makrothumeo, *mak-roth-oo-meh´-o;* from the same as 3116; to be long-spirited, i.e. (objectively) forbearing or (subjectively) patient: — (Translated in King James Version as) bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

Thayer's Greek Lexicon **3114** (partial information) –
to be of a long spirit, not to lose heart;
1. to persevere patiently and bravely ; in enduring misfortunes and troubles: of the thing hoped for.
2. to be patient in bearing the offences and injuries of others; to be mild and slow in avenging; to be long-suffering, slow to anger, slow to punish,

Beareth 5342 – φέρω phero, *fer´-o;* a primary verb — for which other, and apparently not cognate ones are used in certain tenses only; namely, **οἴω oio,** *oy´-o;* and **ἐνέγκω enegko,** *en-eng´-ko;* to "bear" or carry (in a very wide application, literally and figuratively, as follows): — (Translated in King James Version as) be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

Thayer's Greek Lexicon **5342** (partial information) –
1. *to carry*; a. *to carry some burden*:; *to bear with oneself*
b. *to move by bearing*; *to be conveyed or borne*, with a suggestion of speed or force
2. *to bear i.e. endure*
3. *to bring, bring to, bring forward*;

Beast(s) 2226 – ζῶον zoon, *dzo´-on;* neuter of a derivative of 2198; a live thing, i.e. an animal: — (Translated in King James Version as) beast.

2198 – ζάω zao, *dzah´-o;* a primary verb; to live (literally or figuratively): —(Translated in King James Version as) life(-time), (a-)live(-ly), quick.

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.

Beat 1194 – δέρω dero, *der´-o;* a primary verb; properly, to flay, i.e. (by implication) to scourge, or (by analogy) to thrash: — (Translated in King James Version as) beat, smite.

Beauty 4758 – מַרְאֶה mar'eh, *mar-eh´;* from 7200; a view (the act of seeing); also an appearance (the thing seen), whether (real) a shape (especially if handsome, comeliness; often plural the looks), or (mental) a vision:— (Translated in King James Version as) x apparently, appearance(-reth), x as soon as beautiful(-ly), countenance, fair, favoured, form, goodly, to look (up) on (to), look(-eth), pattern, to see, seem, sight, visage, vision.

Become 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.

Before 1715 – ἔμπροσθεν emprosthen, *em´-pros-then;* from 1722 and 4314; in front of (in place (literally or figuratively) or time): — (Translated in King James Version as) against, at, before, (in presence, sight) of.

Before 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.

Beginning 746 – ἀρχή arche, *ar-khay´;* from 756; (properly abstract) a commencement, or (concretely) chief (in various applications of order, time, place, or rank): — (Translated in King James Version as) beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

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

Begotten 3205 – יָלַד yalad, *yaw-lad´;* a primitive root; to bear young; causatively, to beget; medically, to act as midwife; specifically, to show lineage:— (Translated in King James Version as) bear, beget, birth((-day)), born, (make to) bring forth (children, young), bring up, calve, child, come, be delivered (of a child), time of delivery, gender, hatch, labour, (do the office of a) midwife, declare pedigrees, be the son of, (woman in, woman that) travail(-eth, -ing woman).

Beheld 2300 – θεάομαι theaomai, *theh-ah´-om-ahee;* a prolonged form of a primary verb; to look closely at, i.e. (by implication) perceive (literally or figuratively); by extension to visit: — (Translated in King James Version as) behold, look (upon), see.

Being Made 1096 – γίνομαι gínomai, ghin'-om-ahee; a prolongation and middle voice form of a primary verb; to cause to be ("gen"-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.):— (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, × soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Being warned of God 5537 – χρηματίζω chrematizo, *khray-mat-id´-zo;* from 5536; to utter an oracle (compare the original sense of 5530), i.e. divinely intimate; by implication, (compare the secular sense of 5532) to constitute a firm for business, i.e. (generally) bear as a title: — (Translated in King James Version as) be called, be admonished (warned) of God, reveal, speak.

Believe, Believed, Believeth, Believest 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 ***Thesaurus.com***		
Synonyms for ***Believe***	Synonyms for ***Believe In***	Antonyms for ***Believe***
• 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

Believed 539 – אָמַן ʾaman, *aw-man´;* a primitive root; properly, to build up or support; to foster as a parent or nurse; figuratively to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; morally to be true or certain; once (Isa. 30:21; interchangeable with 541) to go to the right hand:— (Translated in King James Version as) hence, assurance, believe, bring up, establish, + fail, be faithful (of long continuance, stedfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.

Believed 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** *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

Belly 2836 – κοιλία koilia, *koy-lee´-ah;* from **κοῖλος koilos** ("hollow"); a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart: — (Translated in King James Version as) belly, womb.

Beloved 27 – ἀγαπητός agapetos, *ag-ap-ay-tos´;* from 25; beloved: — (Translated in King James Version as) (dearly, well) beloved, dear.

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).

Beset me round 3803 – כָּתַר kathar, *kaw-thar´;* a primitive root; to enclose; hence (in a friendly sense) to crown, (in a hostile one) to besiege; also to wait (as restraining oneself):— (Translated in King James Version as) beset round, compass about, be crowned inclose round, suffer.

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

1325 – δίδωμι didomi, *did´-o-mee;* a prolonged form of a primary verb (which is used as an alternative in most of the tenses); to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection): —(Translated in King James Version as) adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

3844 – παρά para, *par-ah´;* a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local (especially beyond or opposed to) or causal (on account of): — (Translated in King James Version as) above, against, among, at, before, by, contrary to, x friend, from, + give (such things as they), + that (she) had, x his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, (there-)fore, with. In compounds it retains the same variety of application.

Thayer's Greek Lexicon **3860** (partial information) –

1. properly, *to give into the hands* (of another).
2. *to give over into (one's) power or use*: *to deliver to one something* to keep, use, take care of, manage,
3. equivalent to *to commit, to commend*:
4. *to deliver verbally*: commands, rites,
5. *to permit, allow*:

Better 2909 – **κρείττων kreitton,** *krite´-tohn;* comparative of a derivative of 2904; stronger, i.e. (figuratively) better, i.e. nobler: — (Translated in King James Version as) best, better.

Bind up 2280 – **חָבַשׁ chabash,** *khaw-bash´;* a primitive root; to wrap firmly (especially a turban, compress, or saddle); figuratively, to stop, to rule: — (Translated in King James Version as) bind (up), gird about, govern, healer, put, saddle, wrap about.

Blaspheme, blasphemeth, Blasphemy 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.

Blasphemies, 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; scurrilious, i.e. calumnious (against men), or (specially) impious (against God): — (Translated in King James Version as) blasphemer(-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

Blessed 835 – **אֶשֶׁר ʾesher,** *eh´-sher;* from 833; happiness; only in masculine plural construction as interjection, how happy!:— (Translated in King James Version as) blessed, happy.

833 – **אָשַׁר ʾashar,** *aw-shar´;* or **אָשֵׁר ʾasher,** *aw-share´;* a primitive root; to be straight (used in the widest sense, especially to be level, right, happy); figuratively, to go forward, be honest, proper:— (Translated in King James Version as) (call, be) bless(-ed, happy), go, guide, lead, relieve.

Blessed 1757 – ἐνευλογέω eneulogeo, *en-yoo-log-eh´-o;* from 1722 and 2127; to confer a benefit on: — (Translated in King James Version as) bless.

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).

Blessing 2129 – εὐλογία eulogia, *yoo-log-ee´-ah;* from the same as 2127; fine speaking, i.e. elegance of language; commendation ("eulogy"), i.e. (reverentially) adoration; religiously, benediction; by implication, consecration; by extension, benefit or largess: — (Translated in King James Version as) blessing (a matter of) bounty (x -tifully), fair speech.

Blind 5185 – τυφλός tuphlos, *toof-los´;* from, 5187; opaque (as if smoky), i.e. (by analogy) blind (physically or mentally): — (Translated in King James Version as) blind.

> **5187 – τυφόω tuphoo,** *toof-o´-o;* from a derivative of 5188; to envelop with smoke, i.e. (figuratively) to inflate with self-conceit: — (Translated in King James Version as) high-minded, be lifted up with pride, be proud.

Thayer's Greek Lexicon **5185** (partial information) –
- to raise a smoke; hence, properly, 'darkened by smoke'),
- b. mentally *blind*:

Blood 129 – αἷμα haima, *hah´-ee-mah;* of uncertain derivation; blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred: — — (Translated in King James Version as) blood.

Blot 4229 – מָכָה 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).

Blotted out 1813 – ἐξαλείφω exaleipho, *ex-al-i´-fo;* from 1537 and 218; to smear out, i.e. obliterate (erase tears, figuratively, pardon sin): — (Translated in King James Version as) blot out, wipe away.

Body 4983 – **σῶμα soma,** *so´-mah;* from 4982; the body (as a sound whole), used in a very wide application, literally or figuratively: — (Translated in King James Version as) bodily, body, slave.

4982 – **σώζω sozo,** *sode´-zo;* from a primary **σῶς sos** (contraction for obsolete **σάος saos**, "safe"); to save, i.e. deliver or protect (literally or figuratively): — (Translated in King James Version as) heal, preserve, save (self), do well, be (make) whole.
Save –
– to rescue from danger or possible harm, injury, or loss: to save someone from drowning.
–
– to keep safe, intact, or unhurt; safeguard; preserve: God save the king.
– to keep from being lost to an opponent
– to preserve something from harm, injury, loss, etc.
– Theology. to deliver from the power and consequences of sin.

Bondage 1397 – **δουλεία douleia,** *doo-li´-ah;* from 1398; slavery (ceremonially or figuratively): — (Translated in King James Version as)bondage.

Book 5612 – **סֵפֶר çepher,** *say´-fer;* or (feminine) **סְפָרָה çiphrah** (Psalm56:8 (9)), *sif-raw´;* from 5608; properly, writing (the art or a document); by implication, a book:— (Translated in King James Version as) bill, book, evidence, x learn(-ed) (-ing), letter, register, scroll.

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

976 – **βίβλος biblos,** *bib´-los;* properly, the inner bark of the papyrus plant, i.e. (by implication) a sheet or scroll of writing: —(Translated in King James Version as) book.

Book 976 – **βίβλος biblos,** *bib´-los;* properly, the inner bark of the papyrus plant, i.e. (by implication) a sheet or scroll of writing: —(Translated in King James Version as) book.

Born 1080 – **γεννάω gennao,** *ghen-nah´-o;* from a variation of 1085; to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate: — (Translated in King James Version as) bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.

1085 – **γένος genos,** *ghen´-os;* from 1096; "kin" (abstract or concrete, literal or figurative, individual or collective): — (Translated in King James Version as) born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

Regenerate – to renew, reform, re-create, reconstruct, or make over

Born 3205 – **יָלַד yalad,** *yaw-lad´;* a primitive root; to bear young; causatively, to beget; medically, to act as midwife; specifically, to show lineage:— (Translated in King James Version as) bear, beget, birth((-day)), born, (make to) bring forth (children, young), bring up, calve, child, come, be delivered (of a child), time of delivery, gender, hatch, labour, (do the office of a) midwife, declare pedigrees, be the son of, (woman in, woman that) travail(-eth, -ing woman).

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

Bound 631 – אָסַר ʾaçar, *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.

Bound 640 – אָפַד ʾaphad, *aw-fad´;* a primitive root (rather a denominative from 646); to gird on (the ephod):— bind, gird.

Bound 1210 – δέω deo, *deh´-o;* a primary verb; to bind (in various applications, literally or figuratively): — (Translated in King James Version as) bind, be in bonds, knit, tie, wind.

Bound About 4019 – περιδέω perideo, *per-ee-deh´-o;* 4012 and 1210; to bind around one, i.e. enwrap: — (Translated in King James Version as) (Translated in King James Version as) bind about.

Bowels 4578 – מֵעֶה meʿah, *may-aw´;* from an unused root probably meaning to be soft; used only in plural the intestines, or (collectively) the abdomen, figuratively, sympathy; by implication, a vest; by extens. the stomach, the uterus (or of men, the seat of generation), the heart (figuratively):— (Translated in King James Version as) belly, bowels, x heart, womb.

Brake in pieces 1855 – דְּקַק dqaq, *dek-ak´;* (Aramaic) corresponding to 1854; to crumble or (trans.) crush:— (Translated in King James Version as) break to pieces.

> **1854 – דָּקַק daqaq,** *daw-kak´;* a primitive root (compare 1915); to crush (or intransitively) crumble:— (Translated in King James Version as)beat in pieces (small), bruise, make dust, (into) x powder, (be, very) small, stamp (small).

Brake up 7665 – שָׁבַר shabar, *shaw-bar´;* a primitive root; to burst (literally or figuratively):— (Translated in King James Version as) break (down, off, in pieces, up), broken((-hearted)), bring to the birth, crush, destroy, hurt, quench, x quite, tear, view

Brass 5474 – χαλκολίβανον chalkolibanon, *khal-kol-ib´-an-on;* neuter of a compound of 5475 and 3030 (in the implied mean of whiteness or brilliancy); burnished copper, an alloy of copper (or gold) and silver having a brilliant lustre: — (Translated in King James Version as) fine brass.

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

> **142 – αἴρω 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).

Break 7489 – **רָעַע raʿaʿ,** *raw-ahʹ;* 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), + displease, (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.

Break in pieces 1855 – **דְּקַק dqaq,** *dek-akʹ;* (Aramaic) corresponding to 1854; to crumble or (trans.) crush:— (Translated in King James Version as)break to pieces.

1854 – **דָּקַק daqaq,** *daw-kakʹ;* a primitive root (compare 1915); to crush (or intransitively) crumble:— (Translated in King James Version as) beat in pieces (small), bruise, make dust, (into) x powder, (be, very) small, stamp (small).

Breastplate 2833 – **חֹשֶׁן choshen,** *khoʹ-shen;* from an unused root probably meaning to contain or sparkle; perhaps a pocket (as holding the Urim and Thummim), or rich (as containing gems), used only of the gorget of the highpriest:— (Translated in King James Version as) breastplate.

Breastplates 2382 – **θώραξ thorax,** *thoʹ-rax;* of uncertain affinity; the chest ("thorax"), i.e. (by implication) a corslet: — (Translated in King James Version as) breast-plate.

Brethren 80 – **ἀδελφός adelphos,** *ad-el-fosʹ;* 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.

Bride 3565 – **νύμφη numphe,** *noom-fayʹ;* from a primary but obsolete verb **νύπτω nupto** (to veil as a bride; compare Latin "nupto," to marry); a young married woman (as veiled), including a betrothed girl; by implication, a son's wife: — (Translated in King James Version as) bride, daughter in law.

Bright 2986 – **λαμπρός lampros,** *lam-prosʹ;* from the same as 2985; radiant; by analogy, limpid; figuratively, magnificent or sumptuous (in appearance): — (Translated in King James Version as) bright, clear, gay, goodly, gorgeous, white.

2985 – **λαμπάς lampas,** *lam-pasʹ;* from 2989; a "lamp" or flambeau: — (Translated in King James Version as) lamp, light, torch.

2989 – **λάμπω lampo,** *lamʹ-po;* a primary verb; to beam, i.e. radiate brilliancy (literally or figuratively): — (Translated in King James Version as) give light, shine.

Brightness 2122 – **זִיו ziyv,** *zeev;* (Aramaic) corresponding to 2099; (figuratively) cheerfulness:— (Translated in King James Version as) brightness, countenance.

2099 – **זִו Ziv,** *zeev´;* probably from an unused root meaning to be prominent; properly, brightness (compare 2122), i.e. (figuratively) the month of flowers; Ziv (corresponding to Ijar or May):— (Translated in King James Version as) Zif.

Brightness 5051 – **נֹגַהּ nogahh,** *no´-gah;* from 5050; brilliancy (literally or figuratively):— (Translated in King James Version as) bright(-ness), light, (clear) shining.

5050 – **נָגַהּ nagahh,** *naw-gah´;* a primitive root; to glitter; causatively, to illuminate:— (Translated in King James Version as) (en-)lighten, (cause to) shine.

Brimstone 2303 – **θεῖον theion,** *thi´-on;* probably neuter of 2304 (in its original sense of flashing); sulphur: — (Translated in King James Version as) brimstone.

Brimstone 2306 – **θειώδης theiodes,** *thi-o´-dace;* from 2303 and 1491; sulphur-like, i.e. sulphurous: — (Translated in King James Version as) brimstone.

Bring out 3318 – **יָצָא yatsaʼ,** *yaw-tsaw´;* a primitive root; to go (causatively, bring) out, in a great variety of applications, literally and figuratively, direct and proxim.:— (Translated in King James Version as) x after, appear, x assuredly, bear out, x begotten, break out, bring forth (out, up), carry out, come (abroad, out, thereat, without), + be condemned, depart(-ing, -ure), draw forth, in the end, escape, exact, fail, fall (out), fetch forth (out), get away (forth, hence, out), (able to, cause to, let) go abroad (forth, on, out), going out, grow, have forth (out), issue out, lay (lie) out, lead out, pluck out, proceed, pull out, put away, be risen, x scarce, send with commandment, shoot forth, spread, spring out, stand out, x still, x surely, take forth (out), at any time, x to (and fro), utter.

Bringeth forth 5342 – **φέρω phero,** *fer´-o;* a primary verb — for which other, and apparently not cognate ones are used in certain tenses only; namely, **οἴω oio,** *oy´-o;* and **ἐνέγκω enegko,** *en-eng´-ko;* to "bear" or carry (in a very wide application, literally and figuratively, as follows): — (Translated in King James Version as) be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

Thayer's Greek Lexicon **5342** (partial information) –
1. *to carry*; a. *to carry some burden*:; *to bear with oneself*
b. *to move by bearing*; *to be conveyed or borne*, with a suggestion of speed or force
2. *to bear i.e. endure*
3. *to bring, bring to, bring forward*;

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:

Broken 4917 – **συνθλάω sunthlao,** *soon-thlah´-o;* from 4862 and **θλάω thlao** (to crush); to dash together, i.e. shatter: —(Translated in King James Version as) break.

Brokenhearted 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) **–**

1. 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,
2. 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.);…*

Brokenhearted 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.

Brotherly kindness 5360 – φιλαδελφία philadelphia, *fil-ad-el-fee´-ah;* from 5361; fraternal affection: — (Translated in King James Version as) brotherly love (kindness), love of the brethren.

Brought 8239 – שָׁפַת shaphath, *shaw-fath´;* a primitive root; to locate, i.e. (generally) hang on or (figuratively) establish, reduce:— (Translated in King James Version as) bring, ordain, set on.

Bruise(d) 1792 – דָּכָא daka', *daw-kaw´;* a primitive root (compare 1794); to crumble; transitively, to bruise (literally or figuratively):— (Translated in King James Version as) beat to pieces, break (in pieces), bruise, contrite, crush, destroy, humble, oppress, smite.

1794 – דָּכָה dakah, *daw-kaw´;* a primitive root (compare 1790, 1792); to collapse (phys. or mentally):— (Translated in King James Version as) break (sore), contrite, crouch.

Bruised 2352 – θραύω thrauo, *throw´-o;* a primary verb; to crush: — (Translated in King James Version as) bruise.

Build(ed, est), Builders 3618 – οἰκοδομέω oikodomeo, *oy-kod-om-eh´-o;* from the same as 3619; to be a house-builder, i.e. construct or (figuratively) confirm: — (Translated in King James Version as) (be in) build(-er, -ing, up), edify, embolden.

3619 – οἰκοδομή oikodome, *oy-kod-om-ay´;* feminine (abstract) of a compound of 3624 and the base of 1430; architecture, i.e. (concretely) a structure; figuratively, confirmation: — (Translated in King James Version as) building, edify(-ication, -ing).

Thayer's Greek Lexicon **3618** (partial information) – *to build a house. erect a building*; a. properly, *to build* (up from the foundation): to build upon a foundation laid by others, i.e. (without a figure) to carry on instruction begun by others; to *restore by building, to rebuild, repair*:

Confirm - to establish the truth, genuineness, accuracy, validity; to verify

Confirmation - means of verifying, authenticating, proving someone or something

Bulls 6499 – פַּר par, *par;* or **פָּר par,** *pawr;* from 6565; a bullock (apparently as breaking forth in wild strength, or perhaps as dividing the hoof):— (Translated in King James Version as) (+ young) bull(-ock), calf, ox.

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).

Burned 4448 – πυρόω puroo, *poo-ro´-o;* from 4442; to kindle, i.e. (passively) to be ignited, glow (literally), be refined (by implication), or (figuratively) to be inflamed (with anger, grief, lust): — (Translated in King James Version as) burn, fiery, be on fire, try.

Burnt offering 5930 – עֹלָה ʿolah, *o-law´;* or **עוֹלָה ʿowlah,** *o-law´;* feminine active participle of 5927; a step or (collectively, stairs, as ascending); usually a holocaust (as going up in smoke):— (Translated in King James Version as) ascent, burnt offering (sacrifice), go up to.

Buy 59 – ἀγοράζω agorazo, *ag-or-ad´-zo;* from 58; properly, to go to market, i.e. (by implication) to purchase; specially, to redeem: — (Translated in King James Version as) buy, redeem.

By 1223 – διά 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.

C/

Call(ed) 7121 – קָרָא qaraʾ, *kaw-raw´;* a primitive root (rather identical with 7122 through the idea of accosting a person met); to call out to (i.e. properly, address by name, but used in a wide variety of applications):— (Translated in King James Version as) bewray (self), that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

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

2753 – κελεύω keleuo, *kel-yoo´-o;* from a primary **κέλλω kello** (to urge on); "hail"; to incite by word, i.e. order: — (Translated in King James Version as) bid, (at, give) command(-ment).

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

Called 3004 – λέγω lego, *leg´-o;* a primary verb; properly, to "lay" forth, i.e. (figuratively) relate (in words (usually of systematic or set discourse; whereas 2036 and 5346 generally refer to an individual expression or speech respectively; while 4483 is properly to break silence merely, and 2980 means an extended or random harangue)); by implication, to mean: — (Translated in King James Version as) ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Calling 2821 – κλῆσις klesis, *klay´-sis;* from a shorter form of 2564; an invitation (figuratively): — (Translated in King James Version as) calling.

Came 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.

Came 4291 – מְטָא mtaʾ, *met-aw´;* (Aramaic) or **מְטָה mtah** (Aramaic), *met-aw´;* apparently corresponding to 4672 in the intransitive sense of being found present; to arrive, extend or happen:— (Translated in King James Version as) come, reach.

> **4672 – מָצָא matsaʾ,** *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.

Canaan 3667 – כְּנַעַן Knaʿan, *ken-ah´-an;* from 3665; humiliated; Kenaan, a son a Ham; also the country inhabited by him:— (Translated in King James Version as) Canaan, merchant, traffick.

Candlestick 3087 – λυχνία luchnia, *lookh-nee´-ah;* from 3088; a lamp-stand (literally or figuratively): — (Translated in King James Version as) candlestick.

> **3088 – λύχνος luchnos,** *lookh´-nos;* from the base of 3022; a portable lamp or other illuminator (literally or figuratively): — (Translated in King James Version as) candle, light.

Candlestick 4501 – מְנוֹרָה mnowrah, *men-o-raw´;* or **מְנרָה mnorah,** *men-o-raw´;* feminine of 4500 (in the original sense of 5216); a chandelier:— (Translated in King James Version as) candlestick.

Cannot see afar off 3467 – μυωπάζω muopazo, *moo-ope-ad´-zo;* from a compound of the base of 3466 and **ὤψ ops** (the face; from 3700); to shut the eyes, i.e. blink (see indistinctly): — (Translated in King James Version as) cannot see far off.

Captives 164 – αἰχμαλωτός aichmalotos, *aheekh-mal-o-tos´;* from **αἰχμή aichme** (a spear) and a derivative of the same as 259; properly, a prisoner of war, i.e. (genitive case) a captive: — (Translated in King James Version as) captive.

Captives 7617 – שָׁבָה shabah, *shaw-baw´;* a primitive root; to transport into captivity: — (Translated in King James Version as) (bring away, carry, carry away, lead, lead away, take) captive(-s), drive (take) away.

Carcase 4430 – πτῶμα ptoma, *pto´-mah;* from the alternate of 4098; a ruin, i.e. (specially), lifeless body (corpse, carrion): — (Translated in King James Version as) dead body, carcase, corpse.

Carried 5445 – סָבַל çabal, *saw-bal´;* a primitive root; to carry (literally or figuratively), or (reflexively) be burdensome; specifically, to be gravid:— (Translated in King James Version as) bear, be a burden, carry, strong to labour.

Cassia 6916 – קִדָּה qiddah, *kid-daw´;* from 6915; cassia bark (as in shrivelled rolls):— (Translated in King James Version as) cassia.

> **6915 – קָדַד qadad,** *kaw-dad´;* a primitive root; to shrivel up, i.e. contract or bend the body (or neck) in deference:— (Translated in King James Version as) bow (down) (the) head, stoop.

Cast 906 – βάλλω 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 – ἐκβάλλω ekballo, *ek-bal´-lo;* from 1537 and 906; to eject (literally or figuratively): — (Translated in King James Version as) bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

Cast 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.

Cast 7993 – שָׁלַךְ shalak, *shaw-lak;* a primitive root; to throw out, down or away (literally or figuratively):— (Translated in King James Version as) adventure, cast (away, down, forth, off, out), hurl, pluck, throw.

Cast away 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

Cast Out 1544 – ἐκβάλλω ekballo, *ek-bal´-lo;* from 1537 and 906; to eject (literally or figuratively): — (Translated in King James Version as) bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

Cause 1223 – διά 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.

Cephas 2786 – Κηφᾶς Kephas, *kay-fas´;* of Chaldee origin (compare H3710); the Rock; Cephas (i.e. Kepha), a surname of Peter: —(Translated in King James Version as) Cephas.

Certain 3330 – יַצִּיב yatstsiyb, *yats-tseeb´;* (Aramaic) from 3321; fixed, sure; concretely, certainty:— (Translated in King James Version as) certain(-ty), true, truth.

3321 – יְצַב ytseb, *yets-abe´;* (Aramaic) corresponding to 3320; to be firm; hence, to speak surely:— (Translated in King James Version as) truth

Chaff 5784 – עוּר ʿuwr, *oor;* (Aramaic) chaff (as the naked husk):— (Translated in King James Version as) chaff.

Charge(d) 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.

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 cod/

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 –**

- 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.

Charged 1291 – διαστέλλομαι diastellomai, *dee-as-tel´-lom-ahee;* middle voice from 1223 and 4724; to set (oneself) apart (figuratively, distinguish), i.e. (by implication) to enjoin: — (Translated in King James Version as) charge, that which was (give) commanded(-ment).

Charged 2008 – ἐπιτιμάω epitimao, *ep-ee-tee-mah´-o;* from 1909 and 5091; to tax upon, i.e. censure or admonish; by implication, forbid: — (Translated in King James Version as) (straitly) charge, rebuke.

Admonish – to reprove, scold, caution, advise, or counsel against something.

Charged 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.

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

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).

Chasten 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.

Chastisement 4148 – מוּסָר muwçar, *moo-sawr´;* from 3256; properly, chastisement; figuratively, reproof, warning or instruction; also restraint: — (Translated in King James Version as) bond, chastening ((-eth)), chastisement, check, correction, discipline, doctrine, instruction, rebuke.

Chief priests 749 – ἀρχιερεύς archiereus, *ar-khee-er-yuce´;* from 746 and 2409; the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest: — chief (high) priest, chief of the priests.

Child 3206 – יֶלֶד yeled, *yeh´-led;* from 3205; something born, i.e. a lad or offspring:— (Translated in King James Version as) boy, child, fruit, son, young man (one).

3205 – יָלַד yalad, *yaw-lad´;* a primitive root; to bear young; causatively, to beget; medically, to act as midwife; specifically, to show lineage:— (Translated in King James Version as) bear, beget, birth((-day)), born, (make to) bring forth (children, young), bring up, calve, child, come, be delivered (of a

child), time of delivery, gender, hatch, labour, (do the office of a) midwife, declare pedigrees, be the son of, (woman in, woman that) travail(-eth, -ing woman).

Child 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.

Children 5207 – **υἱός huios,** *hwee-os´;* apparently a primary word; a "son" (sometimes of animals), used very widely of immediate, remote or figuratively, kinship: — (Translated in King James Version as) child, foal, son.

Chosen 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 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.

Chosen, Chosen ones 972 – **בָּחִיר bachiyr,** *baw-kheer´;* from 977; select:— (Translated in King James Version as) choose, chosen one, elect.

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.

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 chrio,** *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.

Church(es) 1577 – **ἐκκλησία ekklesia,** *ek-klay-see´-ah;* from a compound of 1537 and a derivative of 2564; a calling out, i.e. (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): — (Translated in King James Version as) assembly, church.

Cities 5892 – **עִיר ʿiyr,** *eer;* or (in the plural) **עָר ʿar,** *awr;* or **עָיַר ʿayar**(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.

Citizens 4177 – πολίτης polites, *pol-ee´-tace;* from 4172; a townsman: — (Translated in King James Version as) citizen.

4172 – πόλις polis, *pol´-is;* probably from the same as 4171, or perhaps from 4183; a town (properly, with walls, of greater or less size): — (Translated in King James Version as) city.

City 4172 – πόλις polis, *pol´-is;* probably from the same as 4171, or perhaps from 4183; a town (properly, with walls, of greater or less size): — (Translated in King James Version as) city.

Clay 2635 – חֶסֶף chaçaph, *khas-af´;* (Aramaic) from a root corresponding to that of 2636; a clod:— (Translated in King James Version as) clay.

2636 – חַסְפַּס chaçpaç, *khas-pas´;* reduplicated from an unused root meaning apparently to peel; a shred or scale:— (Translated in King James Version as) round thing.

Clear as crystal 2929 – κρυσταλλίζω krustallizo, *kroos-tal-lid´-zo;* from 2930; to make (i.e. intransitively, resemble) ice ("crystallize"): — (Translated in King James Version as) be clear as crystal.

Cleave 1693 – דְּבַק dbaq, *deb-ak´;* (Aramaic) corresponding to 1692; to stick to:— (Translated in King James Version as) cleave.

1692 – דָּבַק dabaq, *daw-bak´;* a primitive root; properly, to impinge, i.e. cling or adhere; figuratively, to catch by pursuit: — (Translated in King James Version as) abide fast, cleave (fast together), follow close (hard after), be joined (together), keep (fast), overtake, pursue hard, stick, take.

Cleaveth 1692 – דָּבַק dabaq, *daw-bak´;* a primitive root; properly, to impinge, i.e. cling or adhere; figuratively, to catch by pursuit: — (Translated in King James Version as) abide fast, cleave (fast together), follow close (hard after), be joined (together), keep (fast), overtake, pursue hard, stick, take.

Closed 2576 – καμμύω kammuo, *kam-moo´-o;* from a compound of 2596 and the base of 3466; to shut down, i.e. close the eyes: — (Translated in King James Version as) close.

Clothed 4016 – περιβάλλω periballo, *per-ee-bal´-lo;* from 4012 and 906; to throw all around, i.e. invest (with a palisade or with clothing): — (Translated in King James Version as) array, cast about, clothe(-d me), put on.

Palisade – a fence of pales or stakes set in the ground, forming an enclosure or defense

Cloud 6051 – עָנָן ʿanan, *aw-nawn´;* from 6049; a cloud (as covering the sky), i.e. the nimbus or thunder-cloud:— (Translated in King James Version as) cloud(-y).

Coat 3801 – כְּתֹנֶת kthoneth, *keth-o´-neth;* or **כֻּתֹּנֶת kuttoneth,** *koot-to´-neth;* from an unused root meaning to cover (compare 3802); a shirt:— (Translated in King James Version as) coat, garment, robe.

Colt 4454 – πῶλος polos, *po´-los;* apparently a primary word; a "foal" or "filly", i.e. (specially), a young ass: — (Translated in King James Version as) colt.

Colt 5895 – עַיִר ʿayir, *ah´-yeer;* from 5782 in the sense of raising (i.e. bearing a burden); properly, a young ass (as just broken to a load); hence an ass-colt:— (Translated in King James Version as) (ass) colt, foal, young ass.

Come to pass 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.

Come to pass 1934 – הָוָא hava', *hav-aw´;* (Aramaic) or הֱוָה havah (Aramaic), *hav-aw´;* corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words):— (Translated in King James Version as) be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

> **1933 – הָוָא hava', *haw-vaw´;* or הָוָה havah,** *haw-vaw´;* a primitive root (compare 183, 1961) supposed to mean properly, to breathe; to be (in the sense of existence):— (Translated in King James Version as) be, x have.

Come up 305 – ἀναβαίνω anabaino, *an-ab-ah´-ee-no;* from 303 and the base of 939; to go up (literally or figuratively): — (Translated in King James Version as) arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

Comeliness 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.

Comfort(eth) 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

Coming down 2597 – καταβαίνω katabaino, *kat-ab-ah´-ee-no;* from 2596 and the base of 939; to descend (literally or figuratively): — (Translated in King James Version as) come (get, go, step) down, fall (down).

Command(ed) 2036 – ἔπω epo, *ep´-o;* a primary verb (used only in the definite past tense, the others being borrowed from 2046, 4483, and 5346); to speak or say (by word or writing): — (Translated in King James Version as) answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

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 cod/

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 –**

- 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.

Commanded 6680 – צָוָה tsavah, *tsaw-vaw´;* a primitive root; (intensively) to constitute, enjoin:— (Translated in King James Version as) appoint, (for-)bid, (give a) charge, (give a, give in, send with) command(-er, -ment), send a messenger, put, (set) in order.

Commandment 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.

Commandment(s) 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.

Committed 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.

Compassed 5437 – סָבַב çabab, *saw-bab´;* a primitive root; to revolve, surround, or border; used in various applications, literally and figuratively (as follows):— (Translated in King James Version as) bring, cast, fetch, lead, make, walk, x whirl, x round about, be about on every side, apply, avoid, beset (about), besiege, bring again, carry (about), change, cause to come about, x circuit, (fetch a) compass (about, round), drive, environ, x on every side, beset (close, come, compass, go, stand) round about, inclose, remove, return, set, sit down, turn (self) (about, aside, away, back).

Composition 4971 – מַתְכֹּנֶת mathkoneth, *math-ko´-neth;* or **מַתְכֻּנֶת mathkuneth,** *math-koo´-neth;* from 8505 in the transferred sense of measuring; proportion (in size, number or ingredients):— (Translated in King James Version as) composition, measure, state, tale.

Compound 4842 – מִרְקַחַת mirqachath, *meer-kakh´-ath;* from 7543; an aromatic unguent; also an unguent-pot:— (Translated in King James Version as) prepared by the apothecaries' art, compound, ointment.

Compoundeth 7543 – רָקַח raqach, *raw-kakh´;* a primitive root; to perfume:— (Translated in King James Version as) apothecary, compound, make (ointment), prepare, spice.

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

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 parʼ 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.

Confection 7545 – רֹקַח roqach, *ro´-kakh;* from 7542; an aromatic:— (Translated in King James Version as) confection, ointment.

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

3056 – λόγος lógos, log'-os; from 3004; something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ):— (Translated in King James Version as) account, cause, communication, × concerning, doctrine, fame, × have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, × speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

3674 – ὁμοῦ homoû, hom-oo'; genitive case of ὁμός homós (the same; akin to 260) as adverb; at the same place or time:— (Translated in King James Version as) together.

Thayer's Greek Lexicon **3670** (partial information) – to say the same thing as another, i. e. to agree with, assent; to concede, a. not to refuse, i. e. to promise.

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

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

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

Confirm 1396 – גָּבַר gabar, *gaw-bar´;* a primitive root; to be strong; by implication, to prevail, act insolently:— (Translated in King James Version as) exceed, confirm, be great, be mighty, prevail, put to more (strength), strengthen, be stronger, be valiant.

Confirmed 5975 – עָמַד ʿamad, *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.

Confounded 954 – בּוּשׁ 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.

Congregation 4150 – מוֹעֵד mowʿed, *mo-ade´;* or מֹעֵד **moled,** *mo-ade´;* or (feminine) מוֹעָדָה **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).

Congregation 5712 – עֵדָה ʿedah, *ay-daw´;* feminine of 5707 in the original sense of fixture; a stated assemblage (specifically, a concourse, or generally, a family or crowd):— (Translated in King James Version as) assembly, company, congregation, multitude, people, swarm.

Consecrate 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

Consume 5487 – סוּף çuwph, *soof;* (Aramaic) corresponding to 5486; to come to an end:— (Translated in King James Version as) consume, fulfill.

> **5486 – סוּף çuwph,** *soof;* a primitive root; to snatch away, i.e. terminate: — (Translated in King James Version as) consume, have an end, perish, x be utterly.

Consumption 3617 – כָּלָה kalah, *kaw-law´;* from 3615; a completion; adverb, completely; also destruction:— (Translated in King James Version as) altogether, (be, utterly) consume(-d), consummation(-ption), was determined, (full, utter) end, riddance.

> **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.

Continue 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

Converted 1994 – ἐπιστρέφω epistrepho, *ep-ee-stref´-o;* from 1909 and 4762; to revert (literally, figuratively or morally): — (Translated in King James Version as) come (go) again, convert, (re-)turn (about, again).

Thayer's Greek Lexicon **1994 –**

- transitively, a. *to turn to*: to the worship of the true God, b. *to cause to return, to bring back*;
- intransitive, a. *to turn*, *to turn oneself*: b. *to turn oneself about, turn back*: c. *to return, turn back, come back*;
- absolutely, to turn back morally, *to reform*: a. *to turn oneself about, to turn around*: b. *to return*:

Revert - to return or go back to a former belief, practice, habit, condition

Convince 1827 – ἐξελέγχω exelegcho, *ex-el-eng´-kho;* from 1537 and 1651; to convict fully, i.e. (by implication) to punish: — (Translated in King James Version as) convince.

Cords 5688 – עֲבֹת ʿaboth, *ab-oth´;* or **עֲבוֹת ʿabowth,** *ab-oth´;* or (feminine) **עֲבֹתָה ʿabothah,** *ab-oth-aw´;* the same as 5687; something intwined, i.e. a string, wreath or foliage:— (Translated in King James Version as) band, cord, rope, thick bough (branch), wreathen (chain).

Corner 1137 – γωνία gonia, *go-nee´-ah;* probably akin to 1119; an angle: — (Translated in King James Version as) corner, quarter.

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.*

Couch 2826 – **κλινίδιον klinidion,** *klin-id´-ee-on;* neuter of a presumed derivative of 2825; a pallet or little couch: — (Translated in King James Version as) bed.

2825 – **κλίνη kline,** *klee´-nay;* from 2827; a couch (for sleep, sickness, sitting or eating): — (Translated in King James Version as) bed, table.

Council 4892 – **συνέδριον sunedrion,** *soon-ed´-ree-on;* neuter of a presumed derivative of a compound of 4862 and the base of 1476; a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal: — —(Translated in King James Version as) council.

Counsel 1012 – **βουλή boule,** *boo-lay´;* from 1014; volition, i.e. (objectively) advice, or (by implication) purpose: — (Translated in King James Version as) + advise, counsel, will.

Counsel 3245 – **יָסַד yaçad,** *yaw-sad´;* a primitive root; to set (literally or figuratively); intensively, to found; reflexively, to sit down together, i.e. settle, consult:— (Translated in King James Version as) appoint, take counsel, establish, (lay the, lay for a) found(-ation), instruct, lay, ordain, set, x sure.

Counsel, Counsel together 4823 – **συμβουλεύω sumbouleuo,** *soom-bool-yoo´-o;* from 4862 and 1011; to give (or take) advice jointly, i.e. recommend, deliberate or determine: — (Translated in King James Version as) consult, (give, take) counsel (together).

Counsellor 3289 – **יָעַץ yaʿats,** *yaw-ats´;* a primitive root; to advise; reflexively, to deliberate or resolve: — (Translated in King James Version as) advertise, take advise, advise (well), consult, (give, take) counsel(-lor), determine, devise, guide, purpose.

Countenance 2397 – **ἰδέα idea,** *id-eh´-ah;* from 1492; a sight (comparative figuratively "idea"), i.e. aspect: — (Translated in King James Version as) countenance.

Countenance 3799 – **ὄψις opsis,** *op´-sis;* from 3700; properly, sight (the act), i.e. (by implication) the visage, an external show: — (Translated in King James Version as) appearance, countenance, face.

Countenance 4758 – **מַרְאֶה marʾeh,** *mar-eh´;* from 7200; a view (the act of seeing); also an appearance (the thing seen), whether (real) a shape (especially if handsome, comeliness; often plural the looks), or (mental) a vision:— (Translated in King James Version as) x apparently, appearance(-reth), x as soon as beautiful(-ly), countenance, fair, favoured, form, goodly, to look (up) on (to), look(-eth), pattern, to see, seem, sight, visage, vision.

Countenance 5869 – **עַיִן ʿayin,** *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).

Country 5561 – χώρα chora, *kho´-rah;* feminine of a derivative of the base of 5490 through the idea of empty expanse; room, i.e. a space of territory (more or less extensive; often including its inhabitants): — (Translated in King James Version as) coast, county, fields, ground, land, region.

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.

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

Cover 3680 – כָּסָה kaçah, *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.

Creation 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

Cried 2896 – κράζω krazo, *krad´-zo;* a primary verb; properly, to "croak" (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat): — (Translated in King James Version as) cry (out).

Crieth 7121 – קָרָא qaraʾ, *kaw-raw´;* a primitive root (rather identical with 7122 through the idea of accosting a person met); to call out to (i.e. properly, address by name, but used in a wide variety of applications):— (Translated in King James Version as) bewray (self), that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

Crooked 6121 – עָקֹב ʿaqob, *aw-kobe´;* from 6117; in the original sense, a knoll (as swelling up); in the denominative sense (transitive) fraudulent or (intransitive) tracked:— (Translated in King James Version as) crooked, deceitful, polluted.

Cross 4716 – σταυρός stauros, *stow-ros´;* from the base of 2476; a stake or post (as set upright), i.e. (specially), a pole or cross (as an instrument of capital punishment); figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ: — (Translated in King James Version as) cross.

Crown 4735 – στέφανος stephanos, *stef´-an-os;* from an apparently primary **στέφω stepho** (to twine or wreathe); 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.

Crown 5145 – נֵזֶר nezer, *neh´-zer;* or **נִזֶר nezer,** *nay´-zer;* from 5144; properly, something set apart, i.e. (abstractly) dedication (of a priest or Nazirite); hence (concretely) unshorn locks; also (by implication) a chaplet (especially of royalty):— (Translated in King James Version as) consecration, crown, hair, separation.

5144 – **נָזַר nazar,** *naw-zar´;* a primitive root; to hold aloof, i.e. (intransitivey) abstain (from food and drink, from impurity, and even from divine worship (i.e. apostatize)); specifically, to set apart (to sacred purposes), i.e. devote: — (Translated in King James Version as) consecrate, separate(-ing, self).

Crucified 4717 – **σταυρόω stauroo,** *stow-ro´-o;* from 4716; to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness: — (Translated in King James Version as) crucify.

Cry, Crying 994 – **βοάω boao,** *bo-ah´-o;* apparently a prolonged form of a primary verb; to halloo, i.e. shout (for help or in a tumultuous way): — (Translated in King James Version as) cry.

Crying 2906 – **κραυγή krauge,** *krow-gay´;* from 2896; an outcry (in notification, tumult or grief): — (Translated in King James Version as) clamour, cry(-ing).

Curious girdle 2805 – **חֶשֶׁב chesheb,** *khay´-sheb;* from 2803; a belt or strap (as being interlaced):— (Translated in King James Version as) curious girdle.
2803 – **חָשַׁב chashab,** *khaw-shab´;* a primitive root; properly, to plait or interpenetrate, i.e. (literally) to weave or (gen.) to fabricate; figuratively, to plot or contrive (usually in a malicious sense); hence (from the mental effort) to think, regard, value, compute:— (Translated in King James Version as) (make) account (of), conceive, consider, count, cunning (man, work, workman), devise, esteem, find out, forecast, hold, imagine, impute, invent, be like, mean, purpose, reckon(-ing be made), regard, think.

Curse 2672 – **καταράομαι kataraomai,** *kat-ar-ah´-om-ahee;* middle voice from 2671; to execrate; by analogy, to doom: — (Translated in King James Version as) curse.

2671 – **κατάρα katara,** *kat-ar´-ah;* from 2596 (intensive) and 685; imprecation, execration: — (Translated in King James Version as) curse(-d, ing).

Curse – words, a wish, charm, formula, etc. intended to cause misfortune, evil, doom to others

Execrate – to totally hate; detest, denounce, abhor, to curse

Imprecation - a curse; invoking evil

Cut Off 3772 – **כָּרַת karath,** *kaw-rath´;* a primitive root; to cut (off, down or asunder); by implication, to destroy or consume; specifically, to covenant (i.e. make an alliance or bargain, originally by cutting flesh and passing between the pieces):— (Translated in King James Version as) be chewed, be con-(feder-)ate, covenant, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ((covenant)), x lose, perish, x utterly, x want.

Cut out 1504 – **גָּזַר gazar,** *gaw-zar´;* a primitive root; to cut down or off; (figuratively) to destroy, divide, exclude, or decide:— (Translated in King James Version as) cut down (off), decree, divide, snatch.

Cut out 1505 – **גְּזַר gzar,** *ghez-ar´;* (Aramaic) corresponding to 1504; to quarry; determine:— (Translated in King James Version as) cut out, soothsayer.

1504 – **גָּזַר gazar,** *gaw-zar´;* a primitive root; to cut down or off; (figuratively) to destroy, divide, exclude, or decide:— (Translated in King James Version as) cut down (off), decree, divide, snatch.

D/

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

Darkness 2822 – **חשֶׁךְ 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).

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

Darling 3173 – **יָחִיד yachiyd,** *yaw-kheed´;* from 3161; properly, united, i.e. sole; by implication, beloved; also lonely; (feminine) the life (as not to be replaced):— (Translated in King James Version as) darling, desolate, only (child, son), solitary.

3161 – **יָחַד yachad,** *yaw-khad´;* a primitive root; to be (or become) one:— (Translated in King James Version as) join, unite

Dash them in pieces 5310 – **נָפַץ naphats,** *naw-fats´;* a primitive root; to dash to pieces, or scatter:— (Translated in King James Version as) be beaten in sunder, break (in pieces), broken, dash (in pieces), cause to be discharged, dispersed, be overspread, scatter.

Daughter 2364 – **θυγάτηρ thugater,** *thoo-gat´-air;* apparently a primary word (compare "daughter"); a female child, or (by Hebraism) descendant (or inhabitant): — (Translated in King James Version as) daughter.

Dead 3498 – **νεκρός nekros,** *nek-ros´;* from an apparently primary **νέκυς nekus** (a corpse); dead (literally or figuratively; also as noun): — (Translated in King James Version as) dead.

Thayer's Greek Lexicon **3498** (partial information) **–**

from a root signifying 'to disappear' etc.;; *dead*, i.e.:

1. properly, a. *one that has breathed his last, lifeless*: b. *deceased, departed, one whose soul is in Hades*:, one (returning) from the dead, the world of spirits, life springing forth from death, i.e. the return of the dead to life

2. tropically: a. (spiritually dead, i.e.) *destitute of a life that recognizes and is devoted to God, because given up to trespasses and sins; inactive as respects doing right*:
b. universally, *destitute of force or power, inactive, inoperative*:

Dead 599 – **ἀποθνήσκω apothnesko,** *ap-oth-nace´-ko;* from 575 and 2348; to die off (literally or figuratively): — (Translated in King James Version as) be dead, death, die, lie a-dying, be slain (x with).

Death 615 – **ἀποκτείνω apokteino,** *ap-ok-ti´-no;* from 575 and **κτείνω kteino** (to slay); to kill outright; figuratively, to destroy: — (Translated in King James Version as) put to death, kill, slay.

Death 2288 – **θάνατος thanatos,** *than´-at-os;* from 2348; (properly, an adjective used as a noun) death (literally or figuratively): — (Translated in King James Version as) x deadly, (be...) death.

2348 – **θνήσκω thnesko,** *thnay´-sko;* a strengthened form of a simpler primary **θάνω thano** (which is used for it only in certain tenses); to die (literally or figuratively): — (Translated in King James Version as) be dead, die.

Thayer's Greek Lexicon **2288** (partial information) **–**
death;
1. properly, *the death of the body*, i.e. *that separation* (whether natural or violent) *of the soul from the body by which the life on earth is ended*:
2. metaphorically, *the loss of that life which alone is worthy of the name*, i.e. *the misery of soul arising from sin, which begins on earth but lasts and increases after the death of the body*:
3. *the miserable state of the wicked dead in hell* is called — now simply *thanatos*,
4. In the widest sense, *death* comprises *all the miseries arising from sin*, as well *physical death as the loss of a life consecrated to God and blessed in him on earth*

Death 2289 – **θανατόω thanatoo,** *than-at-o´-o;* from 2288 to kill (literally or figuratively): — (Translated in King James Version as) become dead, (cause to be) put to death, kill, mortify.

Death 4194 – **מָוֶת maveth,** *maw´-veth;* from 4191; death (natural or violent); concretely, the dead, their place or state (hades); figuratively, pestilence, ruin:— (Translated in King James Version as) (be) dead((-ly)), death, die(-d).

4191 – **מוּת muwth,** *mooth;* a primitive root: to die (literally or figuratively); causatively, to kill:— (Translated in King James Version as) x at all, x crying, (be) dead (body, man, one), (put to, worthy of) death, destroy(-er), (cause to, be like to, must) die, kill, necro(-mancer), x must needs, slay, x surely, x very suddenly, x in (no) wise.

Deceit 4820 – **מִרְמָה mirmah,** *meer-maw´;* from 7411 in the sense of deceiving; fraud: — (Translated in King James Version as) craft, deceit(-ful, -fully), false, feigned, guile, subtilly, treachery.

Declare 5608 – **סָפַר çaphar,** *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.

Declare 7878 – **שִׂיחַ siyach,** *see´-akh;* a primitive root; to ponder, i.e. (by implication) converse (with oneself, and hence, aloud) or (transitively) utter:— (Translated in King James Version as) commune, complain, declare, meditate, muse, pray, speak, talk (with).

Declared 1834 – **ἐξηγέομαι exegeomai,** *ex-ayg-eh´-om-ahee;* from 1537 and 2233; to consider out (aloud), i.e. rehearse, unfold: — (Translated in King James Version as) declare, tell.

Decree 1378 – **δόγμα dogma,** *dog´-mah;* from the base of 1380; a law (civil, ceremonial or ecclesiastical): — (Translated in King James Version as) decree, ordinance.

> **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.

Decree 2706 – **חֹק choq,** *khoke;* from 2710; an enactment; hence, an appointment (of time, space, quantity, labor or usage):— (Translated in King James Version as) appointed, bound, commandment, convenient, custom, decree(-d), due, law, measure, x necessary, ordinance(-nary), portion, set time, statute, task.

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.

Deeds 5949 – **עֲלִילָה ʿaliylah,** *al-ee-law´;* or **עֲלִלָה ʿalilah,** *al-ee-law´;* from 5953 in the sense of effecting; an exploit (of God), or a performance (of man, often in a bad sense); by implication, an opportunity:— (Translated in King James Version as) act(-ion), deed, doing, invention, occasion, work.

> **5953** – **עָלַל ʿalal,** *aw-lal´;* a primitive root; to effect thoroughly; specifically, to glean (also figuratively); by implication (in a bad sense) to overdo, i.e. maltreat, be saucy to, pain, impose (also literal):— (Translated in King James Version as) abuse, affect, x child, defile, do, glean, mock, practise, thoroughly, work (wonderfully).

Defileth 2840 – **κοινόω koinoo,** *koy-no´-o;* from 2839; to make (or consider) profane (ceremonially): — (Translated in King James Version as) call common, defile, pollute, unclean.

> ***Thayer's Greek Lexicon*** **2840** (partial information) **–**
> **1.** in classical Greek *to make common*.
> **2.** in Biblical use (see *koinos*, 2), a. *to make (levitically) unclean, render unhallowed, defile, profane*

Delight 2655 – **חָפֵץ chaphets,** *khaw-fates´;* from 2654; pleased with:— (Translated in King James Version as) delight in, desire, favour, please, have pleasure, whosoever would, willing, wish.

2654 – חָפֵץ **chaphets,** *khaw-fates´;* a primitive root; properly, to incline to; by implication (literally but rarely) to bend; figuratively, to be pleased with, desire:— (Translated in King James Version as) x any at all, (have, take) delight, desire, favour, like, move, be (well) pleased, have pleasure, will, would.

Delighted 2654 – חָפֵץ **chaphets,** *khaw-fates´;* a primitive root; properly, to incline to; by implication (literally but rarely) to bend; figuratively, to be pleased with, desire:— (Translated in King James Version as) x any at all, (have, take) delight, desire, favour, like, move, be (well) pleased, have pleasure, will, would.

Deliver 525 – **ἀπαλλάσσω apallasso,** *ap-al-las´-so;* from 575 and 236; to change away, i.e. release, (reflexively) remove: — (Translated in King James Version as) deliver, depart.

Deliver(ed) 4422 – מָלַט **malat,** *maw-lat´;* a primitive root; properly, to be smooth, i.e. (by implication) to escape (as if by slipperiness); causatively, to release or rescue; specifically, to bring forth young, emit sparks:— (Translated in King James Version as) deliver (self), escape, lay, leap out, let alone, let go, preserve, save, x speedily, x surely.

Deliver 5337 – נָצַל **natsal,** *naw-tsal´;* a primitive root; to snatch away, whether in a good or a bad sense:— (Translated in King James Version as) x at all, defend, deliver (self), escape, x without fail, part, pluck, preserve, recover, rescue, rid, save, spoil, strip, x surely, take (out).

Deliver 6403 – פָּלַט **palat,** *paw-lat´;* a primitive root; to slip out, i.e. escape; causatively, to deliver:— (Translated in King James Version as) calve, carry away safe, deliver, (cause to) escape.

Deliverance 859 – **ἄφεσις aphesis,** *af´-es-is;* from 863; freedom; (figuratively) pardon: — (Translated in King James Version as) deliverance, forgiveness, liberty, remission.

Thayer's Greek Lexicon **859** (partial information) **–**
1. *release*, as from bondage, imprisonment, etc.
2. *forgiveness, pardon*, of sins (properly, *the letting them go*, as if they had not been committed, *remission of their penalty*:

Delivered 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.

Thayer's Greek Lexicon **1325** (partial information) **–**
to give something to some one — in various senses;
1. *of one's own accord to give one something*, to his advantage; *to bestow, give as a gift*:
2. *to grant, give to one asking, let have*:
3. *to supply, furnish*, necessary things:

4. *to give over, deliver*, i.e., a. *to reach out, extend, present*:
5. *to give what is due or obligatory, to pay*: wages or reward,

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

1325 – **δίδωμι didomi,** *did´-o-mee;* a prolonged form of a primary verb (which is used as an alternative in most of the tenses); to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection): —(Translated in King James Version as) adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

3844 – **παρά para,** *par-ah´;* a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local (especially beyond or opposed to) or causal (on account of): — (Translated in King James Version as) above, against, among, at, before, by, contrary to, x friend, from, + give (such things as they), + that (she) had, x his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, (there-)fore, with. In compounds it retains the same variety of application.

Thayer's Greek Lexicon **3860** (partial information) –
1. properly, *to give into the hands* (of another).
2. *to give over into (one's) power or use*: *to deliver to one something* to keep, use, take care of,manage,
2. equivalent to *to commit, to commend*:
3. *to deliver verbally*: commands, rites,
4. *to permit, allow*:

Delivered **4506** – **ῥύομαι rhoumai,** *rhoo´-om-ahee;* 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).

Delivered up **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.

Thayer's Greek Lexicon **1325** (partial information) **–**
to give something to some one — in various senses;
1. *of one's own accord to give one something*, to his advantage; *to bestow, give as a gift*:
2. *to grant, give to one asking, let have*:

3. *to supply, furnish*, necessary things:
4. *to give over, deliver*, i.e., a. *to reach out, extend, present*:
5. *to give what is due or obligatory, to pay*: wages or reward,

Demanded 4441 – πυνθάνομαι punthanomai, *poon-than´-om-ahee;* middle voice prolonged from a primary **πύθω putho** (which occurs only as an alternate in certain tenses); to question, i.e. ascertain by inquiry (as a matter of information merely; and thus differing from 2065, which properly means a request as a favor; and from 154, which is strictly a demand for something due; as well as from 2212, which implies a search for something hidden; and from 1189, which involves the idea of urgent need); by implication, to learn (by casual intelligence): — — (Translated in King James Version as) ask, demand, enquire, understand.

Denied, Denieth 720 – ἀρνέομαι arneomai, *ar-neh´-om-ahee;* 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.

Departed 402 – ἀναχωρέω anachoreo, *an-akh-o-reh´-o;* from 303 and 5562; to retire: — (Translated in King James Version as) depart, give place, go (turn) aside, withdraw self.

Departed 565 – ἀπέρχομαι aperchomai, *ap-erkh´-om-ahee;* from 575 and 2064; to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively: — (Translated in King James Version as) come, depart, go (aside, away, back, out, ... ways), pass away, be past.

Derision 3932 – לָעַג la'ag, *law-ag´;* a primitive root; to deride; by implication (as if imitating a foreigner) to speak unintelligibly: — (Translated in King James Version as) have in derision, laugh (to scorn), mock (on), stammering.

Deride – to laugh at in scorn or contempt; scoff or jeer at; mock.

Descended 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.

Descending 2597 – καταβαίνω katabaino, *kat-ab-ah´-ee-no;* from 2596 and the base of 939; to descend (literally or figuratively): — (Translated in King James Version as) come (get, go, step) down, fall (down).

Desire 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).

Desire 2530 – חָמַד chamad, *khaw-mad´;* a primitive root; to delight in:— (Translated in King James Version as) beauty, greatly beloved, covet, delectable thing, (x great) delight, desire, goodly, lust, (be) pleasant (thing), precious (thing).

Desired 2654 – חָפֵץ chaphets, *khaw-fates´;* a primitive root; properly, to incline to; by implication (literally but rarely) to bend; figuratively, to be pleased with, desire:— (Translated in King James Version as) x any at all, (have, take) delight, desire, favour, like, move, be (well) pleased, have pleasure, will, would.

Desiredst 7592 – שָׁאַל shaʾal, *shaw-al´;* or **שָׁאֵל shael,** *shaw-ale´;* a primitive root; to inquire; by implication, to request; by extension, to demand:— (Translated in King James Version as) ask (counsel, on), beg, borrow, lay to charge, consult, demand, desire, x earnestly, enquire, + greet, obtain leave, lend, pray, request, require, + salute, x straitly, x surely, wish.

Desolate 8074 – שָׁמֵם shamem, *shaw-mame´;* a primitive root; to stun (or intransitively, grow numb), i.e. devastate or (figuratively) stupefy (both usually in a passive sense):— (Translated in King James Version as) make amazed, be astonied, (be an) astonish(-ment), (be, bring into, unto, lay, lie, make) desolate(-ion, places), be destitute, destroy (self), (lay, lie, make) waste, wonder.

Desolation 8047 – שַׁמָּה shammah, *sham-maw´;* from 8074; ruin; by implication, consternation:— (Translated in King James Version as) astonishment, desolate(-ion), waste, wonderful thing.

Desolation 8077 – שִׁמָּמָה shmamah, *shem-aw-maw´;* or **שִׁמָּמָה shimamah,** *shee-mam-aw´;* feminine of 8076; devastation; figuratively, astonishment:— (Translated in King James Version as) (laid, x most) desolate(-ion), waste.

Desolations 8074 – שָׁמֵם shamem, *shaw-mame´;* a primitive root; to stun (or intransitively, grow numb), i.e. devastate or (figuratively) stupefy (both usually in a passive sense):— (Translated in King James Version as) make amazed, be astonied, (be an) astonish(-ment), (be, bring into, unto, lay, lie, make) desolate(-ion, places), be destitute, destroy (self), (lay, lie, make) waste, wonder.

Despised 959 – בָּזָה bazah, *baw-zaw´;* a primitive root; to disesteem: — (Translated in King James Version as) despise, disdain, contemn (-ptible), + think to scorn, vile person.

Destroy (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.

Destroy 1311 – διαφθείρω diaphtheiro, *dee-af-thi´-ro;* from 1225 and 5351; to rot thoroughly, i.e. (by implication) to ruin (passively, decay utterly, figuratively, pervert): — (Translated in King James Version as) corrupt, destroy, perish.

Destroy(est) 2647 – καταλύω katalýō, kat-al-oo'-o; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially (compare 2646) to halt for the night:— (Translated in King James Version as) destroy, dissolve, be guest, lodge, come to nought, overthrow, throw down.

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

Thayer's Greek Lexicon **2673** (partial information) –
- To cause a person or a thing to have no further efficiency; to deprive of force, influence, power
- *To cause to cease, put an end to, do away with, annul, abolish*:
- To make idle, i.e. to leave the hand unemployed;
  - To make to cease, i.e. restrain, check, hinder

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

Destroyed 1842 – ἐξολοθρεύω exolothreuo, *ex-ol-oth-ryoo´-o;* from 1537 and 3645; to extirpate: — (Translated in King James Version as) destroy.

Destroyed 2255 – חָבַל chabal, *khab-al´;* (Aramaic) corresponding to 2254; to ruin:— (Translated in King James Version as) destroy, hurt.

2254 – חָבַל chabal, *khaw-bal´;* a primitive root; to wind tightly (as a rope), i.e. to bind; specifically, by a pledge; figuratively, to pervert, destroy; also to writhe in pain (especially of parturition):— :(Translated in King James Version as) x at all, band, bring forth, (deal) corrupt(-ly), destroy, offend, lay &ä to (take a) pledge, spoil, travail, x very, withhold.

Determined 3724 – ὁρίζω horizo, *hor-id´-zo;* from 3725; to mark out or bound ("horizon"), i.e. (figuratively) to appoint, decree, specify: — (Translated in King James Version as) declare, determine, limit, ordain.

3725 – ὅριον horion, *hor´-ee-on;* neuter of a derivative of an apparently primary **ὅρος horos** (a bound or limit); a boundary-line, i.e. (by implication) a frontier (region): — (Translated in King James Version as) border, coast.

Determined Before 4309 – προορίζω proorizo, *pro-or-id´-zo;* from 4253 and 3724; to limit in advance, i.e. (figuratively) predetermine: — (Translated in King James Version as) determine before, ordain, predestinate.

Devil (s) 1228 – διάβολος diabolos, *dee-ab´-ol-os;* from 1225; a traducer; specially, Satan (compare H7854): — (Translated in King James Version as) false accuser, devil, slanderer.

Thayer's Greek Lexicon **1228** (partial information) –
prone to slander, slanderous, accusing falsely,
a calumniator, false accuser, slanderer, (
Satan, the prince of demons, the author of evil, persecuting good men (Job 1; Zech. 3:1ff, cf. Revelation 12:10), estranging mankind from God and enticing them to sin, and afflicting them with diseases by means of demons who take possession of their bodies at his bidding; the malignant enemy of God and the Messiah:

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

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

1142 – δαίμων daimon, *dah´-ee-mown;* from **δαίω daio** (to distribute fortunes); a dæmon or supernatural spirit (of a bad nature): — (Translated in King James Version as) devil.

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

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

4692 – σπεύδω speudo, *spyoo´-do;* probably strengthened from 4228; to "speed" ("study"), i.e. urge on (diligently or earnestly); by implication, to await eagerly: — (Translated in King James Version as) (make, with) haste unto.

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

Diligently 199 – ἀκριβῶς akribos, *ak-ree-boce´;* adverb from the same as 196; exactly: — (Translated in King James Version as) circumspectly, diligently, perfect(-ly).

Discerner 2924 – κριτικός kritikos, *krit-ee-kos´;* from 2923; decisive ("critical"), i.e. discriminative: — discerner.

2923 – κριτής krites, *kree-tace´;* from 2919; a judge (genitive case or specially): — (Translated in King James Version as) judge.

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.

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

Diseases 3554 – **νόσος nosos,** *nos´-os;* of uncertain affinity; a malady (rarely figuratively, of moral disability): — (Translated in King James Version as) disease, infirmity, sickness.

Ditch 999 – **βόθυνος bothunos,** *both´-oo-nos;* akin to 900; a hole (in the ground); specially, a cistern: — (Translated in King James Version as) ditch, pit.

900 – **βαθύνω bathuno,** *bath-oo´-no;* from 901; to deepen: — (Translated in King James Version as) deep.

Divers 4164 – **ποικίλος poikilos,** *poy-kee´-los;* of uncertain derivation; motley, i.e. various in character: — (Translated in King James Version as) divers, manifold.

Divide 2505 – **חָלַק chalaq,** *khaw-lak´;* a primitive root; to be smooth (figuratively); by implication (as smooth stones were used for lots) to apportion or separate:— (Translated in King James Version as) deal, distribute, divide, flatter, give, (have, im-)part(-ner), take away a portion, receive, separate self, (be) smooth(-er).

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).

Division 4978 – **σχίσμα schisma,** *skhis´-mah;* from 4977; a split or gap ("schism"), literally or figuratively: — (Translated in King James Version as) division, rent, schism.

4977 – **σχίζω schizo,** *skhid´-zo;* apparently a primary verb; to split or sever (literally or figuratively): — (Translated in King James Version as) break, divide, open, rend, make a rent.

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

Dog(s) 3611 – כֶּלֶב keleb, *keh´-leb;* from an unused root means. to yelp, or else to attack; a dog; hence (by euphemism) a male prostitute:— (Translated in King James Version as) dog.

Dominion 7985 – שָׁלְטָן sholtan, *shol-tawn´;* (Aramaic) from 7981; empire (abstractly or concretely):— (Translated in King James Version as) dominion.

7981 – שְׁלֵט shlet, *shel-ate´;* (Aramaic) corresponding to 7980:— (Translated in King James Version as) have the mastery, have power, bear rule, be (make) ruler.

7980 – שָׁלַט shalat, *shaw-lat´;* a primitive root; to dominate, i.e. govern; by implication, to permit:— (Translated in King James Version as) (bear, have) rule, have dominion, give (have) power.

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

Done 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.

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 *šaʿar*; *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,

Doors 1817 – דֶּלֶת deleth, *deh´-leth;* from 1802; something swinging, i.e. the valve of a door:— (Translated in King James Version as) door (two-leaved), gate, leaf, lid. (In Psa. 141:3, dal, irreg.).

Dove (s) 4058 – περιστερά peristera, *per-is-ter-ah´;* of uncertain derivation; a pigeon: — (Translated in King James Version as) dove, pigeon.

Dragons 8577 – תַּנִּין tanniyn, *tan-neen´;* or **תַּנִּים 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.

Draw 1670 – ἑλκύω 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 – αἱρέομαι 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 **ἕλλομαι 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*:

Dream 2493 – חֵלֶם chelem, *khay´-lem;* (Aramaic) from a root corresponding to 2492; a dream:— (Translated in King James Version as) dream.

2492 – חָלַם chalam, *khaw-lam´;* a primitive root; properly, to bind firmly, i.e. (by implication) to be (causatively to make) plump; also (through the figurative sense of dumbness) to dream:— (Translated in King James Version as) (cause to) dream(-er), be in good liking, recover.

Dreamed 2492 – חָלַם chalam, *khaw-lam´;* a primitive root; properly, to bind firmly, i.e. (by implication) to be (causatively to make) plump; also (through the figurative sense of dumbness) to dream:— (Translated in King James Version as) (cause to) dream(-er), be in good liking, recover.

Dried Up 3001 – יָבֵשׁ yabesh, *yaw-bashe´;* a primitive root; to be ashamed, confused or disappointed; also (as failing) to dry up (as water) or wither (as herbage):— (Translated in King James Version as) be ashamed, clean, be confounded, (make) dry (up), (do) shame(-fully), x utterly, wither (away).

Dry 6723 – צִיָּה tsiyah, *tsee-yaw´;* from an unused root meaning to parch; aridity; concretely, a desert:— (Translated in King James Version as) barren, drought, dry (land, place), solitary place, wilderness.

Dull 917 – βαρέως bareos, *bar-eh´-oce;* adverb from 926; heavily (figuratively): — (Translated in King James Version as) dull.

926 – βαρύς barus, *bar-ooce´;* from the same as 922; weighty, i.e. (fig) burdensome, grave: — (Translated in King James Version as) grievous, heavy, weightier.

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

6080 – עָפַר ʿ**aphar,** *aw-far´;* : a primitive root: meaning either to be gray or perhaps rather to pulverize; used only as denominative from 6083, to be dust:— (Translated in King James Version as) cast (dust).

Dwell 1481 – גּוּר **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.

Dwell 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).

Dwell, Dwelt 4637 – **σκηνόω skenoo,** *skay-no´-o;* from 4636; to tent or encamp, i.e. (figuratively) to occupy (as a mansion) or (specially), to reside (as God did in the Tabernacle of old, a symbol of protection and communion): — (Translated in King James Version as) dwell.

Dwelleth 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.

Dwelleth, Dwelt 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 4583 – מָעוֹן ma**ʿ**o**wn,** *maw-ohn´;* or מָעִין **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 772 – אֲרַע ʾaraʿ, *ar-ahʹ;* (Aramaic) corresponding to 776; the earth; by implication (figuratively) low:— (Translated in King James Version as) earth, interior.

Earth 776 – אֶרֶץ ʾerets, *ehʹ-retsʹ;* 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 ʾerets 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 1093 – γῆ ge, *ghayʹ;* 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*;

Elder (s) 4245 – πρεσβύτερος presbuteros, *pres-booʹ-ter-osʹ;* comparative of **πρέσβυς presbus** (elderly); older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian "presbyter": — (Translated in King James Version as) elder(-est), old.

Presbyter – church staff that carry out teaching, priestly, and administrative functions.

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

1586 – ἐκλέγομαι eklegomai, *ek-legʹ-om-aheeʹ;* middle voice from 1537 and 3004 (in its primary sense); to select: — (Translated in King James Version as) make choice, choose (out), chosen.

Election 1589 – ἐκλογή ekloge, *ek-log-ayʹ;* from 1586; (divine) selection (abstractly or concretely): — (Translated in King James Version as) chosen, election.

Elias 2243 – Ἠλίας Helias, *hay-leeʹ-as;* of Hebrew origin (H452); Helias (i.e. Elijah), an Israelite: — (Translated in King James Version as) Elias.

H452 – **אֵלִיָּה ʾEliyah,** *ay-lee-yaw´;* or prolonged **אֵלִיָּהוּ ʾEliyahuw,** *ay-lee-yaw´-hoo;* from 410 and 3050; God is Yhwh; Elijah, the name of the famous prophet and of two other Israelites:— (Translated in King James Version as) Elijah, Eliah.

End 4930 – **συντέλεια sunteleia,** *soon-tel´-i-ah;* from 4931; entire completion, i.e. consummation (of a dispensation): — (Translated in King James Version as) end.

End 5056 – **τέλος telos,** *tel´-os;* from a primary **τέλλω tello** (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination (literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose); specially, an impost or levy (as paid): — (Translated in King James Version as) + continual, custom, end(-ing), finally, uttermost.

End 7097 – **קָצֶה qatseh,** *kaw-tseh´;* or (negative only) **קֵצֶה qetseh,** *kay´-tseh;* from 7096; an extremity (used in a great variety of applications and idioms; compare 7093):— (Translated in King James Version as) x after, border, brim, brink, edge, end, (in-)finite, frontier, outmost coast, quarter, shore, (out-)side, x some, ut(-ter-)most (part).

Ends 657 – **אֶפֶס ʾepheç,** *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).

Endureth 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

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

Thayer's Greek Lexicon **5278** –

- *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*).

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 -**

- 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

5259 – **ὑπό hupo,** *hoop-o´;* a primary preposition; under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at)): — (Translated in King James Version as) among, by, from, in, of, under, with. In the comparative, it retains the same general applications, especially of inferior position or condition, and specially, covertly or moderately.

Enemies, Enemy 2190 – **ἐχθρός echthros,** *ech-thros´;* from a primary **ἔχθω 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.

Enquired…diligently 198 – **ἀκριβόω akriboo,** *ak-ree-bo´-o;* from the same as 196; to be exact, i.e. ascertain: — (Translated in King James Version as) enquire diligently.

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

Thayer's Greek Lexicon **1525** (partial information) –

- *to go or come into or in; to enter*;properly, of men and of animals: followed by *eis* with specification of the place … as into a house, into a city, and often without specification of place — when mention of it has already been made, to enter the kingdom of God (compared to a palace) through the gate, by entering to come under the roof, i.e. enter my house, usually denotes one's whole mode of living and acting,

1. Metaphorically used, a. of entrance into any condition, state of things, society, employment:

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

820 – ἄτιμος atimos, *at´-ee-mos;* from 1 (as a negative particle) and 5092; (negatively) unhonoured or (positively) dishonoured: — Translated in King James Version as) despised, without honour, less honourable (comparative degree).

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

5351 – φθείρω phtheiro, *fthi´-ro;* probably strengthened from **φθίω phthio** (to pine or waste); properly, to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave): — (Translated in King James Version as) corrupt (self), defile, destroy.

Ephod 646 – אֵפוֹד ʾephowd, *ay-fode´;* rarely **אֵפֹד ʾephod,** *ay-fode´;* probably of foreign derivation; a girdle; specifically the ephod or high-priest's shoulder- piece; also generally, an image:— (Translated in King James Version as) ephod.

Ephraim 669 – אֶפְרַיִם ʾEphrayim, *ef-rah´-yim;* dual of masculine form of 672; double fruit; Ephrajim, a son of Joseph; also the tribe descended from him, and its territory:— (Translated in King James Version as) Ephraim, Ephraimites.

Ephratah 672 – אֶפְרָת ʾEphraath, *ef-rawth´;* or **אֶפְרָתָה ʾEphrathah,** *ef-raw´-thaw;* from 6509; fruitfulness; Ephrath, another name for Bethlehem; once (Psa. 132:6) perhaps for Ephraim; also of an Israelitish woman:— (Translated in King James Version as) Ephrath, Ephratah.

Esaias 2268 – Ἡσαΐας Hesaias, *hay-sah-ee´-as;* of Hebrew origin (H3470); Hesaias (i.e. Jeshajah), an Israelite: — (Translated in King James Version as) Esaias.

H3470 – יְשַׁעְיָה Yshaʿyah, *yesh-ah-yaw´;* or **יְשַׁעְיָהוּ Yshayahuw,** *yesh-ah-yaw´-hoo;* from 3467 and 3050; Jah has saved; Jeshajah, the name of seven Israelites:— (Translated in King James Version as) Isaiah, Jesaiah, Jeshaiah.

Escape 1628 – ἐκφεύγω ekpheugo, *ek-fyoo´-go;* from 1537 and 5343; to flee out: — (Translated in King James Version as) escape, flee.

Espoused 3423 – μνηστεύω mnesteuo, *mnace-tyoo´-o;* from a derivative of 3415; to give a souvenir (engagement present), i.e. betroth: — (Translated in King James Version as) espouse.

Establish 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.

Establish 5582 – סָעַד ça'ad, *saw-ad´;* a primitive root; to suport (mostly figurative):— (Translated in King James Version as) comfort, establish, hold up, refresh self, strengthen, be upholden.

Established 6965 – קוּם 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).

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

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*:

Even 2532 – καί kai, *kahee;* apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: — (Translated in King James Version as) and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet.

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 5769 – עוֹלָם ʿowlam, *o-lawm´;* or **עֹלָם ʿolam,** *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 ʿ**alam,** *aw-lam´;* a primitive root; to veil from sight, i.e. conceal (literally or figuratively):— (Translated in King James Version as) x any ways, blind, dissembler, hide (self), secret (thing).

Everlasting 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 5703 – עַד ʿ**ad,** *ad;* from 5710; properly, a (peremptory) terminus, i.e. (by implication) duration, in the sense of advance or perpetuity (substantially as a noun, either with or without a preposition):— (Translated in King James Version as) eternity, ever(-lasting, -more), old, perpetually, + world without end.

Terminus – The final point; the end; a boundary or border

Everlasting 5769 – עוֹלָם ʿ**owlam,** *o-lawm´;* or עֹלָם ʿ**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 ʿ**alam,** *aw-lam´;* a primitive root; to veil from sight, i.e. conceal (literally or figuratively):— (Translated in King James Version as) x any ways, blind, dissembler, hide (self), secret (thing).

Everlasting 5957 – עָלַם ʿ**alam,** *aw-lam´;* (Aramaic) corresponding to 5769; remote time, i.e. the future or past indefinitely; often adverb, forever:— (Translated in King James Version as) for ((n-))ever (lasting), old.

5769 – עוֹלָם ʿ**owlam,** *o-lawm´;* or עֹלָם ʿ**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).

Evermore 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).

Every man 1538 – ἕκαστος hekastos, *hek´-as-tos;* as if a superlative of **ἕκας hekas** (afar); each or every: — (Translated in King James Version as) any, both, each (one), every (man, one, woman), particularly.

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 – רַע ra', ***rah;* from 7489; bad or (as noun) evil (natural or moral):— (Translated in King James Version as) adversity, affliction, bad, calamity, + displease(-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), + displease, (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.

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

Exalted 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.

Excellent 3493 – יַתִּיר yattiyr, *yat-teer´;* (Aramaic) corresponding to 3492; preeminent; as an adverb, very:— (Translated in King James Version as) exceeding(-ly), excellent.

3492 – יַתִּיר Yattiyr, *yat-teer´;* from 3498; redundant; Jattir, a place in Palestine:— (Translated in King James Version as) Jattir.

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

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).

Expounded 1329 – διερμηνεύω diermeneuo, *dee-er-main-yoo´-o;* from 1223 and 2059; to explain thoroughly, by implication, to translate: — (Translated in King James Version as) expound, interpret(-ation).

F/

Face 4383 – πρόσωπον prosopon, *pros´-o-pon;* from 4314 and **ὤψ ops** (the visage, from 3700); the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person: — (Translated in King James Version as) (outward) appearance, x before, countenance, face, fashion, (men's) person, presence.

Fail 4098 – πίπτω pipto, *pip´-to,* a reduplicated and contracted form of **πέτω peto,** *pet´-o;* (which occurs only as an alternate in certain tenses); probably akin to 4072 through the idea of alighting; to fall (literally or figuratively): — (Translated in King James Version as) fail, fall (down), light on.

Faint 1573 – ἐκκακέω ekkakeo, *ek-kak-eh´-o;* from 1537 and 2556; to be (bad or) weak, i.e. (by implication) to fail (in heart): — (Translated in King James Version as) faint, be weary.

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

Depraved – corrupt, wicked, or perverted

Injurious – harmful, hurtful, offensive, insulting or detrimental

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 ***Thesaurus.com***			
Synonyms for ***Faith***			Antonyms for ***Faith***
acceptance	credit		disbelief
allegiance	dependence		distrust
assent	faithfulness		doubt
assurance	hope		misgiving
belief	loyalty		skepticism
certainty	reliance		suspicion
confidence	sureness		
constancy	truth		
conviction	truthfulness		

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

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

False witness 5577 – ψευδομαρτυρία pseudomarturia, *psyoo-dom-ar-too-ree´-ah;* from 5575; untrue testimony: — (Translated in King James Version as) false witness.

False witnesss 5575 – ψευδομάρτυρ pseudomartur, *psyoo-dom-ar´-toor;* from 5571 and a kindred form of 3144; a spurious witness, i.e. bearer of untrue testimony: — (Translated in King James Version as) false witness.

> **5571 – ψευδής pseudes,** *psyoo-dace´;* from 5574; untrue, i.e. erroneous, deceitful, wicked: — (Translated in King James Version as) false, liar.

Far 3117 – μακρός makros, *mak-ros´;* from 3372; long (in place (distant) or time (neuter plural)): — (Translated in King James Version as) far, long.

Far 7368 – רָחַק rachaq, *raw-khak´;* a primitive root; to widen (in any direction), i.e. (intransitively) recede or (transitively) remove (literally or figuratively, of place or relation):— (Translated in King James Version as) (a-, be, cast, drive, get, go, keep (self), put, remove, be too, (wander), withdraw) far (away, off), loose, x refrain, very, (be) a good way (off).

Fasted 3522 – νηστεύω nesteuo, *nace-tyoo´-o;* from 3523; to abstain from food (religiously): — (Translated in King James Version as) fast.

> **3523 – νῆστις nestis,** *nace´-tis;* from the inseparable negative particle **νη- ne-** (not) and 2068; not eating, i.e. abstinent from food (religiously): — (Translated in King James Version as) fasting.

Fastened 2883 – טָבַע taba‛, *taw-bah´;* a primitive root; to sink:— (Translated in King James Version as) drown, fasten, settle, sink.

Father 3962 – πατήρ pater, *pat-ayr´;* apparently a primary word; a "father" (literally or figuratively,): — (Translated in King James Version as) father, parent.

> ***Thayer's Greek Lexicon*** **3962** (partial information) – literally, nourisher, protector, upholder;

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 3374 – יִרְאָה yirʾah, *yir-aw´;* feminine of 3373; fear (also used as infinitive); morally, reverence: — (Translated in King James Version as) x dreadful, x exceedingly, fear(-fulness).

Fear (ed) 5399 – φοβέω phobeo, *fob-eh´-o;* from 5401; to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere: — (Translated in King James Version as) be (+ sore) afraid, fear (exceedingly), reverence.

5401 – φόβος phobos, *fob´-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 flightby 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 5401 – φόβος phobos, *fob´-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.

Feared 3372 – יָרֵא yareʾ, *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).

Fearful 1169 – δειλός deilos, *di-los´;* from **δέος deos** (dread); timid, i.e. (by implication) faithless: — (Translated in King James Version as) fearful.

Thayer's Greek Lexicon **1169** (partial information) – (*deidō* to fear), *timid, fearful*: of Christians who through cowardice give way under persecutions and apostatize.

Apostatize - to commit apostasy

Apostasy - a total desertion of or departure from one's religion, principles, party, cause, etc.

Feast 1859 – ἑορτή heorte, *heh-or-tay´;* of uncertain affinity; a festival: — (Translated in King James Version as) feast, holyday.

Feed 4165 – ποιμαίνω poimaino, *poy-mah´-ee-no;* from 4166; to tend as a shepherd of (figuratively, superviser): — (Translated in King James Version as) feed (cattle), rule.

4166 – ποιμήν poimen, *poy-mane´;* of uncertain affinity; a shepherd (literally or figuratively): — (Translated in King James Version as) shepherd, pastor.

Fellow disciples 4827 – συμμαθητής summathetes, *soom-math-ay-tace´;* from a compound of 4862 and 3129; a co-learner (of Christianity): — (Translated in King James Version as) fellow disciple.

Fellows 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.

Fellowservants 4889 – σύνδουλος sundoulos, *soon´-doo-los;* from 4862 and 1401; a co-slave, i.e. servitor or ministrant of the same master (human or divine): — (Translated in King James Version as) fellowservant.

Fierce 5467 – χαλεπός chalepos, *khal-ep-os´;* perhaps from 5465 through the idea of reducing the strength; difficult, i.e. dangerous, or (by implication) furious: — fierce, perilous.

Fierceness 2372 – θυμός thumos, *thoo-mos´;* from 2380; passion (as if breathing hard): — (Translated in King James Version as) fierceness, indignation, wrath.

Find 2147 – εὑρίσκω heurisko, *hyoo-ris´-ko,* a prolonged form of a primary **εὕρω heuro,** *hyoo´-ro*, which (together with another cognate form) **εὑρέω heureo,** *hyoo-reh´-o;* is used for it in all the tenses except the present and imperfect to find (literally or figuratively): — (Translated in King James Version as) find, get, obtain, perceive, see.

Thayer's Greek Lexicon **2147** (partial information) – to *find*; i.e.
1. properly, *to come upon, hit upon, to meet with*; a. after searching, *to find a thing sought*
2. tropically, *to find by inquiry, thought, examination, scrutiny, observation, hearing; to find out by practice and experience*, i.e. *to see, learn, discover, understand*: *to be found*, i.e. *to be seen, be present*:
3. Middle, as in Greek writings, *to find for oneself, to acquire, get, obtain, procure*

Fire 4442 – πῦρ pur, *poor;* a primary word; "fire" (literally or figuratively, specially, lightning): — (Translated in King James Version as) fiery, fire.

First 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.

First 7223 – רִאשׁוֹן ri'shown, *ree-shone´;* or **רִאשֹׁן riishon,** *ree-shone´;* from 7221; first, in place, time or rank (as adjective or noun):— (Translated in King James Version as) ancestor, (that were) before(-time), beginning, eldest, first, fore(-father) (-most), former (thing), of old time, past.

7221 – רִאשָׁה ri'shah, *ree-shaw´;* from the same as 7218; a beginning:— (Translated in King James Version as) beginning.

Firstbegotten 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) firstbegotten(-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).

Fled away 5343 – **φεύγω pheugo,** *fyoo´-go;* apparently a primary verb; to run away (literally or figuratively); by implication, to shun; by analogy, to vanish: — (Translated in King James Version as) escape, flee (away).

Flesh 1320 – **בָּשָׂר basar,** *baw-sawr´;* from 1319; flesh (from its freshness); by extension, body, person; also (by euphem.) the pudenda of a man: — (Translated in King James Version as) body, (fat, lean) flesh(-ed), kin, (man-)kind, + nakedness, self, skin.

Pudenda – genitalia, parts privates, sex organs

Flesh 4561 – **σάρξ sarx,** *sarx;* probably from the base of 4563; flesh (as stripped of the skin), i.e. (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred), or (by implication) human nature (with its frailties (physically or morally) and passions), or (specially), a human being (as such): — (Translated in King James Version as) carnal(-ly, + -ly minded), flesh(-ly).

Flood 2627 – **κατακλυσμός kataklusmos,** *kat-ak-looce-mos´;* from 2626; an inundation: — (Translated in King James Version as) flood.

2626 – **κατακλύζω katakluzo,** *kat-ak-lood´-zo;* from 2596 and the base of 2830; to dash (wash) down, i.e. (by implication) to deluge: — (Translated in King James Version as) overflow.

Foal 1121 – **בֵּן ben,** *bane;* from 1129; a son (as a builder of the family name), in the widest sense (of literal and figurative relationship, including grandson, subject, nation, quality or condition, etc., (like 1, 251, etc.)):— (Translated in King James Version as) + afflicted, age, (Ahoh-) (Ammon-) (Hachmon-) (Lev-)ite, (anoint-)ed one, appointed to, (+) arrow, (Assyr-) (Babylon-) (Egypt-) (Grec-)ian, one born, bough, branch, breed, + (young) bullock, + (young) calf, x came up in, child, colt, x common, x corn, daughter, x of first, + firstborn, foal, + very fruitful, + postage, x in, + kid, + lamb, (+) man, meet, + mighty, + nephew, old, (+) people, + rebel, + robber, x servant born, x soldier, son, + spark, + steward, + stranger, x surely, them of, + tumultuous one, + valiant(-est), whelp, worthy, young (one), youth.

Foal 5207 – **υἱός huios,** *hwee-os´;* apparently a primary word; a "son" (sometimes of animals), used very widely of immediate, remote or figuratively, kinship: — (Translated in King James Version as) child, foal, son.

Fold 833 – **αὐλή aule,** *ow-lay´;* from the same as 109; a yard (as open to the wind); by implication, a mansion: — Translated in King James Version as) court, (sheep-)fold, hall, palace.

Fold 4167 – ποίμνη poimne, *poym´-nay;* contraction from 4165; a flock (literally or figuratively): — Translated in King James Version as) flock, fold.

4165 – ποιμαίνω poimaino, *poy-mah´-ee-no;* from 4166; to tend as a shepherd of (figuratively, superviser): — (Translated in King James Version as) feed (cattle), rule.

Follow (ed, eth, ing) 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.

Follow 1377 – διώκω dioko, *dee-o´-ko;* a prolonged (and causative) form of a primary verb **δίω dio** (to flee; compare the base of 1169 and 1249); to pursue (literally or figuratively); by implication, to persecute: — (Translated in King James Version as) ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

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

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 5957 – עָלַם ʿalam, *aw-lam´;* (Aramaic) corresponding to 5769; remote time, i.e. the future or past indefinitely; often adverb, forever:— (Translated in King James Version as) for ((n-))ever (lasting), old.

5769 – עוֹלָם ʿowlam, *o-lawm´;* or **עֹלָם ʿolam,** *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).

Force 726 – ἁρπάζω 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).

Forgive 5375 – נָשָׂא nasaʾ, *naw-saw´;* or **נָסָה naçah** (Psalm 4 : 6 (7)), *naw-saw´;* a primitive root; to lift, in a great variety of applications, literal and figurative, absol. and rel. (as follows):— (Translated in King James Version as) accept, advance, arise, (able to, (armor), suffer to) bear(-er, up), bring (forth), burn,

carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honorable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, x needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, + swear, take (away, up), x utterly, wear, yield.

Forgive, Forgiven 863 – ἀφίημι aphiemi, *af-ee´-ay-mee;* from 575 and **ἵημι hiemi** (to send; an intensive form of **εἰμι 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.

Form 8389 – תֹּאַר to'ar, *to´-ar;* from 8388; outline, i.e. figure or appearance:—+ beautiful, x comely, countenance, + fair, x favoured, form, x goodly, x resemble, visage.

Former 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.

Fornication 4203 – πορνεύω porneuo, *porn-yoo´-o;* from 4204; to act the harlot, i.e. (literally) indulge unlawful lust (of either sex), or (figuratively) practise idolatry: — (Translated in King James Version as) commit (fornication).

Forsaken 5800 – עָזַב '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.

Forth 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.

Found 2147– εὑρίσκω heurisko, *hyoo-ris´-ko,* a prolonged form of a primary **εὕρω heuro,** *hyoo´-ro*, which (together with another cognate form) **εὑρέω 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*

Foundations 134 – אֶדֶן 'eden, *eh´-den;* from the same as 113 (in the sense of strength); a basis (of a building, a column, etc.):— (Translated in King James Version as) foundation, socket.

Fountain 4077 – πηγή pege, *pay-gay´;* probably from 4078 (through the idea of gushing plumply); a fount (literally or figuratively), i.e. source or supply (of water, blood, enjoyment) (not necessarily the original spring): — (Translated in King James Version as) fountain, well.

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

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

Friend 5384 – **φίλος philos,** *fee´-los;* properly, dear, i.e. a friend; actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.): — (Translated in King James Version as) friend.

Fruit 2590 – **καρπός karpos,** *kar-pos´;* probably from the base of 726; fruit (as plucked), literally or figuratively: — (Translated in King James Version as) fruit.

Full 4134 – **πλήρης pleres,** *play´-race;* from 4130; replete, or covered over; by analogy, complete: — (Translated in King James Version as) full.

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

Thayer's Greek Lexicon **4137** (partial information) – to make full, to fill, to fill up; to cause to abound, to furnish or supply liberally; I abound, I am liberally supplied; to flood; to fill, diffuse throughout one's soul; to render full, i. e. to complete; to perfect, consummate; to make complete in every particular; to render perfect; to carry through to the end, to accomplish, carry out; to carry into effect, bring to realization, realize; to perform, execute; to bring to pass, ratify, accomplish.

Fulness 4138 – **πλήρωμα pleroma,** *play´-ro-mah;* from 4137; repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled (as container, performance, period): — (Translated in King James Version as) which is put in to fill up, piece that filled up, fulfilling, full, fulness.

4137 – **πληρόω pleroo,** *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.

G/

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

Gained 4333 – προσεργάζομαι prosergazomai, *pros-er-gad´-zom-ahee;* from 4314 and 2038; to work additionally, i.e. (by implication) acquire besides: — (Translated in King James Version as) gain.

Gained by trading 1281 – διαπραγματεύομαι diapragmateuomai, *dee-ap-rag-mat-yoo´-om-ahee;* from 1223 and 4231; to thoroughly occupy oneself, i.e. (transitively and by implication) to earn in business: — (Translated in King James Version as) gain by trading.

Galbanum 2464 – חֶלְבְּנָה chelbnah, *khel-ben-aw´;* from 2459; galbanam, an odorous gum (as if fatty):— (Translated in King James Version as) galbanum.

Garments 899 – בֶּגֶד beged, *behg´-ed;* from 898; a covering, i.e. clothing; also treachery or pillage:— (Translated in King James Version as) (ragged) apparel, cloth(-es, ing), garment, lap, rag, raiment, robe, x very (treacherously), vesture, wardrobe.

Gates 4440 – πυλών pulon, *poo-lone´;* from 4439; a gate-way, door-way of a building or city; by implication, a portal or vestibule: — (Translated in King James Version as) gate, porch.

Gates 8179 – שַׁעַר shaʿar, *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).

Gathered 4863 – συνάγω sunago, *soon-ag´-o;* from 4862 and 71; to lead together, i.e. collect or convene; specially, to entertain (hospitably): — (Translated in King James Version as) + accompany, assemble (selves, together), bestow, come together, gather (selves together, up, together), lead into, resort, take in.

Gathered together 4863 – συνάγω sunago, *soon-ag´-o;* from 4862 and 71; to lead together, i.e. collect or convene; specially, to entertain (hospitably): — (Translated in King James Version as) + accompany, assemble (selves, together), bestow, come together, gather (selves together, up, together), lead into, resort, take in.

Gave 1325 – δίδωμι didomi, *did´-o-mee;* a prolonged form of a primary verb (which is used as an alternative in most of the tenses); to give (used in a very wide application, properly, or by implication,

literally or figuratively; greatly modified by the connection): —(Translated in King James Version as) adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

Generation 1074 – γενεά genea, *ghen-eh-ah´;* from (a presumed derivative of) 1085; a generation; by implication, an age (the period or the persons): — (Translated in King James Version as) age, generation, nation, time.

Generations 1755 – דּוֹר dowr, *dore;* or (shortened) **דֹּר 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.

Gentiles 1484 – ἔθνος ethnos, *eth´-nos;* probably from 1486; a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan): — (Translated in King James Version as) Gentile, heathen, nation, people.

Ghost 4151 – πνεῦμα pneuma, *pnyoo´-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.

Gifts 1435 – δῶρον doron, *do´-ron;* a present; specially, a sacrifice: — (Translated in King James Version as) gift, offering.

Girded 2296 – חָגַר chagar, *khaw-gar´;* a primitive root; to gird on (as a belt, armor, etc.):— (Translated in King James Version as) be able to put on, be afraid, appointed, gird, restrain, x on every side.

Girdle 73 – אַבְנֵט ʾabnet, *ab-nate´;* of uncertain derivation; a belt:— (Translated in King James Version as) girdle.

Girdle 2223 – ζώνη zone, *dzo´-nay;* probably akin to the base of 2218; a belt; by implication, a pocket: — (Translated in King James Version as) girdle, purse.

Girt 4024 – περιζώννυμι perizonnumi, *per-id-zone´-noo-mee;* from 4012 and 2224; to gird all around, i.e. (middle voice or passive) to fasten on one's belt (literally or figuratively): — (Translated in King James Version as) gird (about, self).

Give 591 – ἀποδίδωμι apodidomi, *ap-od-eed´-o-mee;* from 575 and 1325; to give away, i.e. up, over, back, etc. (in various applications): — (Translated in King James Version as) deliver (again), give (again), (re-)pay(-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

Give 1239 – διαδίδωμι diadidomai, *dee-ad-id´-o-mee;* from 1223 and 1325; to give throughout a crowd, i.e. deal out; also to deliver over (as to a successor): — (Translated in King James Version as) (make) distribute(-ion), divide, give.

Give, Given 1325 – δίδωμι didomi, *did´-o-mee;* a prolonged form of a primary verb (which is used as an alternative in most of the tenses); to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection): —(Translated in King James Version as) adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

Give 5414 – נָתַן nathan, *naw-than´;* a primitive root; to give, used with greatest latitude of application (put, make, etc.):— (Translated in King James Version as) add, apply, appoint, ascribe, assign, x avenge, x be ((healed)), bestow, bring (forth, hither), cast, cause, charge, come, commit, consider, count, + cry, deliver (up), direct, distribute, do, x doubtless, x without fail, fasten, frame, x get, give (forth, over, up), grant, hang (up), x have, x indeed, lay (unto charge, up), (give) leave, lend, let (out), + lie, lift up, make, + O that, occupy, offer, ordain, pay, perform, place, pour, print, x pull , put (forth), recompense, render, requite, restore, send (out), set (forth), shew, shoot forth (up), + sing, + slander, strike, (sub-)mit, suffer, x surely, x take, thrust, trade, turn, utter, + weep, + willingly, + withdraw, + would (to) God, yield.

Given 3052 – יְהַב yhab, *yeh-hab´;* (Aramaic) corresponding to 3051; -(Translated in King James Version as) deliver, give, lay, + prolong, pay, yield.

3051 – יָהַב yahab, *yaw-hab´;* a primitive root; to give (whether literal or figurative); generally, to put; imperatively (reflexive) come:— (Translated in King James Version as) ascribe, bring, come on, give, go, set, take.

Gladness 20 – ἀγαλλίασις agalliasis, *ag-al-lee´-as-is;* from 21; exultation; specially, welcome: — (Translated in King James Version as) gladness, (exceeding) joy.

21 – ἀγαλλιάω agalliao, *ag-al-lee-ah´-o;* from **ἄγαν agan** (much) and 242; properly, to jump for joy, i.e. exult: — (Translated in King James Version as) be (exceeding) glad, with exceeding joy, rejoice (greatly).

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 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.

Glory 3367 – יְקַר yqar, *yek-awr´;* (Aramaic) corresponding to 3366:— (Translated in King James Version as) glory, honour.

3366 – יְקָר yqar, *yek-awr´;* from 3365; value, i.e. (concretely) wealth; abstractly, costliness, dignity:— (Translated in King James Version as) honour, precious (things), price.

Glory 3519 – **כָּבוֹד kabowd,** *kaw-bode´;* rarely **כָּבֹד 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

Gluttonous 5314 – **φάγος phagos,** *fag´-os;* from 5315; a glutton: — (Translated in King James Version as) gluttonous.

5315 – **φάγω phago,** *fag´-o;* a primary verb (used as an alternate of 2068 in certain tenses); to eat (literally or figuratively): — (Translated in King James Version as) eat, meat.

Gnashing 1030 – **βρυγμός brugmos,** *broog-mos´;* from 1031; a grating (of the teeth): — (Translated in King James Version as) gnashing.

1031 – **βρύχω brucho,** *broo´-kho;* a primary verb; to grate the teeth (in pain or rage): — (Translated in King James Version as) gnash.

Go up 5927 – **עָלָה ʿalah,** *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.

God 410 – **אֵל ʾel,** *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 ʾayil,** *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 – **אֵל ʾel** 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 ʾelohiym,** *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 – אֱלוֹהַּ **elowahh,** *el-o´-ah;* rarely (shortened) אֱלֹהַּ **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 – אֱלוֹהַּ **elowahh,** *el-o´-ah;* rarely (shortened) אֱלֹהַּ **eloahh,** *el-o´-ah} probably prolonged (emphat.)* from 410; a deity or the Deity:— (Translated in King James Version as) *God, god.*

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, × 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 – יְהוָה **Yhwh** translated in KJV **6,519x** – **LORD** (6,510x), **GOD** (4x), JEHOVAH (4x), variant (1x).

GOD 3069 – יְהוִה **Yhwh; Yᵉhôvih, 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) אָדֹן **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 – יְהוִה **Yhwh** translated in KJV **305x** – **GOD** (304x), **LORD** (1x)

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

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

Goeth 4198 – **πορεύομαι poreuomai,** *por-yoo´-om-ahee;* middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); — (Translated in King James Version as) depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

Goeth 5217 – **ὑπάγω hupago,** *hoop-ag´-o;* from 5259 and 71; to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively: — (Translated in King James Version as) depart, get hence, go (a-)way.

Good 18 – **ἀγαθός agathos,** *ag-ath-os´;* a primary word; "good" (in any sense, often as noun): — (Translated in King James Version as) benefit, good(-s, things), well.

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.

Goodness 2617 – **חֶסֶד cheçed,** *kheh´-sed;* from 2616; kindness; by implication (towards God) piety: rarely (by opposition) reproof, or (subject.) beauty: — (Translated in King James Version as) favour, good deed(-liness, -ness), kindly, (loving-)kindness, merciful (kindness), mercy, pity, reproach, wicked thing.

2616 – **חָסַד chaçad,** *khaw-sad´;* a primitive root; properly, perhaps to bow (the neck only (compare 2603) in courtesy to an equal), i.e. to be kind; also (by euphem. (compare l288), but rarely) to reprove: — (Translated in King James Version as) shew self merciful, put to shame.

Reprove - to criticize or correct; Reprimand, Rebuke, Admonish

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

Government 4951 – **מִשְׂרָה misrah,** *mis-raw´;* from 8280; empire:— (Translated in King James Version as) government.

Governor 2230 – **ἡγεμονεύω hegemoneuo,** *hayg-em-on-yoo´-o;* from 2232; to act as ruler: — (Translated in King James Version as) be governor.

2232 – **ἡγεμών hegemon,** *hayg-em-ohn´;* from 2233; a leader, i.e. chief person (or figuratively, place) of a province: — (Translated in King James Version as) governor, prince, ruler

Governor 2232 – ἡγεμών hegemon, *hayg-em-ohn´;* from 2233; a leader, i.e. chief person (or figuratively, place) of a province: — Translated in King James Version as) governor, prince, ruler.

Governor 2233 – ἡγέομαι hegeomai, *hayg-eh´-om-ahee;* middle voice of a (presumed) strengthened form of 71; to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider: — (Translated in King James Version as) account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

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

5463 – χαίρω chairo, *khah´-ee-ro;* a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: — (Translated in King James Version as) farewell, be glad, God speed, greeting, hall, joy(- fully), rejoice.

Thayer's Greek Lexicon **5485** (partial information) –
1. properly, that which affords joy, pleasure, delight, *sweetness, charm, loveliness*: grace of speech
2. *good-will, loving-kindness, favor*:

Gratify – to make happy, give pleasure to, accommodate, satisfy, delight, indulge, humor

Grave 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).

Graveclothes 2750 – κειρία keiria, *ki-ree´-ah;* of uncertain affinity; a swathe, i.e. winding-sheet: — (Translated in King James Version as) graveclothes.

Graven images 6456 – פְּסִיל pçiyl, *pes-eel´;* from 6458; an idol:— (Translated in King James Version as) carved (graven) image, quarry.

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

3420 – μνήμη mneme, *mnay´-may;* from 3403; memory: — (Translated in King James Version as) remembrance.

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

Great 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 with child 1471 – **ἔγκυος egkuos,** *eng´-koo-os;* from 1722 and the base of 2949; swelling inside, i.e. pregnant: — (Translated in King James Version as) great with child.

Great(er) 1419 – **גָּדוֹל gadowl,** *gaw-dole´;* or (shortened) **גָּדֹל gadol,** *gaw-dole´;* from 1431; great (in any sense); hence, older; also insolent:— (Translated in King James Version as) + aloud, elder(-est), + exceeding(-ly), + far, (man of) great (man, matter, thing,-er,-ness), high, long, loud, mighty, more, much, noble, proud thing, x sore, (x) very.

Greatly 3966 – **מְאֹד mᵉ'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.

Grief 2470 – **חָלָה chalah,** *khaw-law´;* a primitive root (compare 2342, 2470, 2490); properly, to be rubbed or worn; hence (figuratively) to be weak, sick, afflicted; or (causatively) to grieve, make sick; also to stroke (in flattering), entreat:— (Translated in King James Version as) beseech, (be) diseased, (put to) grief, be grieved, (be) grievous, infirmity, intreat, lay to, put to pain, x pray, make prayer, be (fall, make) sick, sore, be sorry, make suit (x supplication), woman in travail, be (become) weak, be wounded.

Grief (s) 2483 – **חֳלִי choliy,** *khol-ee´;* from 2470; malady, anxiety, calamity:— (Translated in King James Version as) disease, grief, (is) sick(-ness).

Grind… to powder 3039 – **λικμάω likmao,** *lik-mah´-o;* from **λικμός likmos,** the equivalent of **λίκνον liknon** (a winnowing fan or basket); to winnow, i.e. (by analogy), to triturate: — (Translated in King James Version as) grind to powder.

Gross darkness 6205 – **עֲרָפֶל ʿaraphel,** *ar-aw-fel´;* probably from 6201; gloom (as of a lowering sky):— (Translated in King James Version as) (gross, thick) dark (cloud, -ness).

Ground 776 – **אֶרֶץ ʾerets,** *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.

Grow up 5927 – **עָלָה ʿalah,** *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.

Guilty 1777 – ἔνοχος enochos, *en´-okh-os;* from 1758; liable to (a condition, penalty or imputation): — (Translated in King James Version as) in danger of, guilty of, subject to.

H/

Hand 3027 – יָד yad, *yawd;* a primitive word; a hand (the open one (indicating power, means, direction, etc.), in distinction from 3709, the closed one); used (as noun, adverb, etc.) in a great variety of applications, both literally and figuratively, both proximate and remote (as follows):— (Translated in King James Version as) (+ be) able, x about, + armholes, at, axletree, because of, beside, border, x bounty, + broad, (broken-)handed, x by, charge, coast, + consecrate, + creditor, custody, debt, dominion, x enough, + fellowship, force, x from, hand(-staves, -y work), x he, himself, x in, labour, + large, ledge, (left-)handed, means, x mine, ministry, near, x of, x order, ordinance, x our, parts, pain, power, x presumptuously, service, side, sore, state, stay, draw with strength, stroke, + swear, terror, x thee, x by them, x themselves, x thine own, x thou, through, x throwing, + thumb, times, x to, x under, x us, x wait on, (way-)side, where, + wide, x with (him, me, you), work, + yield, x yourselves.

Hand (s) 5495 – χείρ cheir, *khire;* perhaps from the base of 5494 in the sense of its congener the base of 5490 (through the idea of hollowness for grasping); the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument): — (Translated in King James Version as) hand.

Hard 4642 – σκληρός skleros, *sklay-ros´;* from the base of 4628; dry, i.e. hard or tough (figuratively, harsh, severe): — (Translated in King James Version as) fierce, hard.

Harm 7489 – רָעַע raʿaʿ, *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), + displease, (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.

Harvest 2326 – θερισμός therismos, *ther-is-mos´;* from 2325; reaping, i.e. the crop: — (Translated in King James Version as) harvest.

Haste 2363 – חוּשׁ chuwsh, *koosh;* a primitive root; to hurry; figuratively, to be eager with excitement or enjoyment:— (Translated in King James Version as) (make) haste(-n), ready.

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).

Hath 2192 – ἔχω echo, *ekh´-o,* including an alternate form **σχέω scheo,** *skheh´-o;* (used in certain tenses only) a primary verb; to hold (used in very various applications, literally or figuratively, direct or

remote; such as possession; ability, contiuity, relation, or condition): — (Translated in King James Version as) be (able, x hold, possessed with), accompany, + begin to amend, can(+ -not), x conceive, count, diseased, do + eat, + enjoy, + fear, following, have, hold, keep, + lack, + go to law, lie, + must needs, + of necessity, + need, next, + recover, + reign, + rest, + return, x sick, take for, + tremble, + uncircumcised, use.

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

Have 2309 – θέλω thelo, *thel´-o;* or **ἐθέλω ethelo,** *eth-el´-o*, in certain tenses **θελέω theleo,** *thel-eh´-o*, and **etheleo,** *eth-el-eh´-o*, which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: — (Translated in King James Version as) desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, - ling(-ly)

Head 2776 – κεφαλή kephale, *kef-al-ay´;* from the primary **κάπτω kapto** (in the sense of seizing); the head (as the part most readily taken hold of), literally or figuratively: — (Translated in King James Version as) head.

Heal (ed) 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.

Heal (ed) 2390 – ἰάομαι iaomai, *ee-ah´-om-ahee;* middle voice of apparently a primary verb; to cure (literally or figuratively): — (Translated in King James Version as) heal, make whole.

Thayer's Greek Lexicon **2390** (partial information) –
- To cure (i.e. by curing to free) one of (literally, *from*; cf. Buttmann, 322 (277)) a disease…
- Tropically, *to make whole* i.e. to free from errors and sins, *to bring about (one's) salvation*:

2390 – ἰάομαι iaomai Translated in KJV 28x – heal (26x), **make whole** (2x)

Heal (eth) 7495 – רָפָא raphaʾ, *raw-faw´;* or **רָפָה raphah,** *raw-faw´;* a primitive root; properly, to mend (by stitching), i.e. (figuratively) to cure: — (Translated in King James Version as) cure, (cause to) heal, physician, repair, x thoroughly, make whole.

Hear, Heard, Hearest, Heareth, 191 – **ἀκούω akouo,** *ak-oo´-o;* a primary verb; to hear (in various senses): — (Translated in King James Version as) give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

Thayer's Greek Lexicon **191** (partial information) –

I. absolutely

1. *to be endowed with the faculty of hearing* (not deaf):
2. *to attend to* (use the faculty of hearing), *consider* what is or has been said.
3. tropically, *to understand, perceive the sense of what is said*:

II. with an object

1. *akouō ti*, *to hear something*; a. to perceive by the ear what is announced in one's presence *(to hear* immediately):
2. *akouein* is not joined with the genitive of the object unless one hear the person or thing with his own ears

a. with the genitive of a person; simply; α. *to perceive anyone's voice*:

Hearken 8085 – **שָׁמַע shamaʿ,** *shaw-mah´;* a primitive root; to hear intelligently (often with implication of attention, obedience, etc.; causatively, to tell, etc.):— (Translated in King James Version as) x attentively, call (gather) together, x carefully, x certainly, consent, consider, be content, declare, x diligently, discern, give ear, (cause to, let, make to) hear(-ken, tell), x indeed, listen, make (a) noise, (be) obedient, obey, perceive, (make a) proclaim(-ation), publish, regard, report, shew (forth), (make a) sound, x surely, tell, understand, whosoever (heareth), witness.

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) **–**

1. 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,
2. 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 – **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.

Heat 2738 – **καῦμα kauma,** *kow´-mah;* from 2545; properly, a burn (concretely), but used (abstractly) of a glow: — (Translated in King James Version as) heat.

Heathen 1471 – גּוֹי gowy, *go´-ee;* rarely (shortened) **גּי 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 the King James Version as) air, heaven(-ly), sky.

Heaven 8064 – שָׁמַיִם shamayim, *shaw-mah´-yim;* dual of an unused singular **שָׁמֶה 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 – שְׁמַיִן shamayin, *shaw-mah´-yin;* (Aramaic) corresponding to 8064:— (Translated in King James Version as) heaven

Heavenly 3770 – οὐράνιος ouranios, *oo-ran´-ee-os;* from 3772; celestial, i.e. belonging to or coming from the sky: — (Translated in King James Version as) heavenly.

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.

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 86 – ἅδης haides, *hah´-dace;* from 1 (as negative particle) and 1492; properly, unseen, i.e. "Hades" or the place (state) of departed souls: — (Translated in King James Version as) grave, hell.

Help 5826 – עָזַר ʿazar, *aw-zar´;* a primitive root; to surround, i.e. protect or aid: — (Translated in King James Version as) help, succour

Help 5828 – עֶזְר ʿezer, *ay´-zer;* from 5826; aid: — (Translated in King James Version as) help.

5826 – **עָזַר ʿazar,** *aw-zar´;* a primitive root; to surround, i.e. protect or aid: — (Translated in King James Version as) help, succour

Help 5833 – **עֶזְרָה ʿezrah,** *ez-raw´;* or **עֶזְרַת ʿezrath** (Psa. 60:11 (13); 108:12 (13)), *ez-rawth´;* feminine of 5828; aid:— (Translated in King James Version as) help(-ed, -er).

Help 8668 – **תְּשׁוּעָה tshuwʿah,** *tesh-oo-aw´;* or **תְּשֻׁעָה 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.

Helping 3444 – **יְשׁוּעָה yᵉshûwʻâh,** 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 yâshaʻ,** 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.

Hewed 2672 – **חָצַב chatsab,** *khaw-tsab´;* or **חָצֵב chatseb,** *khaw-tsabe´;* a primitive root ; to cut or carve (wood), stone or other material); by implication, to hew, split, square, quarry, engrave:— (Translated in King James Version as) cut, dig, divide, grave, hew (out, -er), made, mason.

Hid 4564 – **מַסְתֵּר maçter,** *mas-tare´;* from 5641; properly, a hider, i.e. (abstractly) a hiding, i.e. aversion:— (Translated in King James Version as) hid.

Hide 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 priests 749 – **ἀρχιερεύς archiereus,** *ar-khee-er-yuce´;* from 746 and 2409; the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest: — chief (high) priest, chief of the priests.

Highest 5310 – **ὕψιστος 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.

Highway 4546 – **מְסִלָּה mçillah,** *mes-il-law´;* from 5549; a thoroughfare (as turnpiked), literally or figuratively; specifically a viaduct, a staircase: — (Translated in King James Version as) causeway, course, highway, path, terrace.

His 846 – αὐτός autos, *ow-tos´;* from the particle **αὐ au** (perhaps akin to the base of 109 through the idea of a baffling wind) (backward); the reflexive pronoun self, used (alone or in the comparative 1438) of the third person , and (with the proper personal pronoun) of the other persons: — (Translated in King James Version as) her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which. Compare 848.

Hither 5602 – ὧδε hode, *ho´-deh;* from an adverb form of 3592; in this same spot, i.e. here or hither: — (Translated in King James Version as) here, hither, (in) this place, there.

Holden 2388 – חָזַק chazaq, *khaw-zak´;* a primitive root; to fasten upon; hence, to seize, be strong (figuratively, courageous, causatively strengthen, cure, help, repair, fortify), obstinate; to bind, restrain, conquer:— (Translated in King James Version as) aid, amend, x calker, catch, cleave, confirm, be constant, constrain, continue, be of good (take) courage(-ous, -ly), encourage (self), be established, fasten, force, fortify, make hard, harden, help, (lay) hold (fast), lean, maintain, play the man, mend, become (wax) mighty, prevail, be recovered, repair, retain, seize, be (wax) sore, strengthen (self), be stout, be (make, shew, wax) strong(-er), be sure, take (hold), be urgent, behave self valiantly, withstand.

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

> **3741 – ὅσιος 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

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

Thayer's Greek Lexicon **40** (partial information) –

- properly *reverend, worthy of veneration*: God, on account of his incomparable majesty,
  a. of things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned, specifically that part of the temple or tabernacle which is called 'the holy place,' the most hallowed portion of the temple, 'the holy of holies,' Jerusalem, on account of the temple there

- *set apart for God, to be, as it were, exclusively his*; Just as the Israelites claimed for themselves the title *hoi hagioi*, because God selected them from the other nations to lead a life acceptable to him and rejoice in his favor and protection, so this appellation is very often in the N.T. transferred to Christians, as those whom God has selected, that under the influence of the Holy Spirit they may be rendered, through holiness, partakers of salvation in the kingdom of God:

- of sacrifices and offerings; *prepared for God with solemn rite, pure, clean*
- in a moral sense, *pure, sinless, upright, holy*:

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

Holy 6918 – קָדוֹשׁ qadowsh, *kaw-doshe´;* or **קָדֹשׁ qadosh,** *kaw-doshe´;* from 6942; sacred (ceremonially or morally); (as noun) God (by eminence), an angel, a saint, a sanctuary: — (Translated in King James Version as) holy (One), saint.

Holy 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 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 One 2623 – חָסִיד chaçiyd, *khaw-seed´;* from 2616; properly, kind, i.e. (religiously) pious (a saint):— (Translated in King James Version as) godly (man), good, holy (one), merciful, saint, (un-)godly.

> **2616 – חָסַד chaçad,** *khaw-sad´;* a primitive root; properly, perhaps to bow (the neck only (compare 2603) in courtesy to an equal), i.e. to be kind; also (by euphem. (compare l288), but rarely) to reprove: — (Translated in King James Version as) shew self merciful, put to shame.

Reprove - to criticize or correct; Reprimand, Rebuke, Admonish

Honour 5092 – τιμή time, *tee-may´;* from 5099; a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself: — (Translated in King James Version as) honour, precious, price, some.

Honour, Honoureth 5091 – τιμάω timao, *tim-ah´-o;* from 5093; to prize, i.e. fix a valuation upon; by implication, to revere: — (Translated in King James Version as) honour, value.

Hope 982 – בָּטַח batach, *baw-takh´;* a primitive root; properly, to hie for refuge (but not so precipitately as 2620); figuratively, to trust, be confident or sure: — (Translated in King James Version as) be bold (confident, secure, sure), careless (one, woman), put confidence, (make to) hope, (put, make to) trust.

Horn (s) 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

Horn (s) 7161 – **קֶרֶן qeren,** *keh´-ren;* from 7160; a horn (as projecting); by implication, a flask, cornet; by resembl. an elephant's tooth (i.e. ivory), a corner (of the altar), a peak (of a mountain), a ray (of light); figuratively, power:— (Translated in King James Version as) x hill, horn.

Hosanna 5614 – **ὡσαννά hosanna,** *ho-san-nah´;* of Hebrew origin (H3467 and H4994); oh save!; hosanna (i.e. hoshia-na), an exclamation of adoration: — (Translated in King James Version as) hosanna.

H3467 – **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.

H4994 – **נָא na',** *naw;* a primitive particle of incitement and entreaty, which may usually be rendered: "I pray," "now," or "then"; added mostly to verbs (in the Imperative or Future), or to interjections, occasionally to an adverb or conjunction:— (Translated in King James Version as) I beseech (pray) thee (you), go to, now, oh.

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

Hosts 6635 – **צָבָא tsaba',** *tsaw-baw´;* or (feminine) **צְבָאָה 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).

Hour 5610 – **ὥρα hora,** *ho´-rah;* apparently a primary word; an "hour" (literally or figuratively): — (Translated in King James Version as) day, hour, instant, season, x short, (even-)tide, (high) time.

Thayer's Greek Lexicon **5610** (partial information) **–**

1. *a certain definite time or season* fixed by natural law and returning with the revolving year; of the seasons of the year, spring, summer, autumn, winter,
2. *the daytime (bounded by the rising and the setting of the sun),*
3. *a twelfth part of the daytime, an hour* (the twelve hours of the day are reckoned from the rising to the setting of the sun,
4. *any definite time, point of time, moment*:

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).

House 3614 – οἰκία oikia, *oy-kee´-ah;* from 3624; properly, residence (abstractly), but usually (concretely) an abode (literally or figuratively); by implication, a family (especially domestics): — (Translated in King James Version as) home, house(-hold).

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

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

Hungred 3983 – πεινάω peinao, *pi-nah´-o;* from the same as 3993 (through the idea of pinching toil; "pine"); to famish (absolutely or comparatively); figuratively, to crave: — (Translated in King James Version as) be an hungered.

3993 – πένης penes, *pen´-ace;* from a primary **πένω peno** (to toil for daily subsistence); starving, i.e. indigent: — (Translated in King James Version as) poor.

Husband 435 – ἀνήρ aner, *an´-ayr;* a primary word (compare 444); a man (properly as an individual male): — (Translated in King James Version as) fellow, husband, man, sir.

Husbandman 1092 – γεωργός georgos, *gheh-ore-gos´;* from 1093 and the base of 2041; a land-worker, i.e. farmer: — (Translated in King James Version as) husbandman.

I/

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

1497 – εἴδωλον eidolon, *i´-do-lon;* from 1491; an image (i.e. for worship); by implication, a heathen god, or (plural) the worship of such: — (Translated in King James Version as) idol.

3000 – λατρεύω 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).

Thayer's Greek Lexicon **1496** (partial information) – i.e. a hireling, servant, slave), *a worshipper of false gods, an idolater*, (Tertullian *idololatres*); anyone, even a Christian, participant in any way in the worship of heathen; especially one who attends their sacrificial feasts and eats of the remains of the offered victims; a covetous man, as a worshipper of Mammon.

Thayer's Greek Lexicon **1497** (partial information) –

- in Greek writings from Homer down, *an image, likeness*, i.e. whatever represents the form of an object, either real or imaginary;
- used of the shades of the departed (in Homer), of apparitions, spectres, phantoms of the mind, etc.; in Biblical writings *(an idol*, i.e.):
- *the image of a heathen god*:
- *a false god*:, to guard oneself from all manner of fellowship with heathen worship.

Heathen – an individual that do not accept or worship the God of Christianity, Islam, or Judaism; a pagan

Mammon – riches, possessions, or material wealth

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

Ignorance 52 – **ἄγνοια agnoia,** *ag´-noy-ah;* from 50; ignorance (properly, the quality): — (Translated in King James Version as) (be) ignorance.

50 – **ἀγνοέω agnoeo,** *ag-no-eh´-o;* from 1 (as a negative particle) and 3539; not to know (through lack of information or intelligence); by implication, to ignore (through disinclination): — (Translated in King James Version as) (be) ignorant(-ly), not know, not understand, unknown.

Image, image's 6755 – **צֶלֶם tselem,** *tseh´-lem;* (Aramaic) or **צְלֶם tslem** (Aramaic), *tsel-em´;* corresponding to 6754; an idolatrous figure:— Translated in King James Version as) form, image.

6754 – **צֶלֶם 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.

Imagine 1897 – **הָגָה 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.

Imagine 3191 – **μελετάω meletao,** *mel-et-ah´-o;* from a presumed derivative of 3199; to take care of, i.e. (by implication) revolve in the mind: —(Translated in King James Version as) imagine, (pre-)meditate.

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.

Inclosed 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.

Increase 4766 – מַרְבֶּה marbeh, *mar-beh´;* from 7235; properly, increasing; as noun, greatness, or (adverbially) greatly:— (Translated in King James Version as) great, increase.

Inhabitest 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*

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:— 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).

Inheritance 2817 – κληρονομία kleronomia, *klay-ron-om-ee´-ah;* from 2818; heirship, i.e. (concretely) a patrimony or (genitive case) a possession: — (Translated in King James Version as) inheritance.

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Patrimony - an inheritance from a father or ancestors.

Inheritance 5159 – נַחֲלָה nachalah, *nakh-al-aw´;* from 5157 (in its usual sense); properly, something inherited, i.e. (abstractly) occupancy, or (concretely) an heirloom; generally an estate, patrimony or portion:— (Translated in King James Version as) heritage, to inherit, inheritance, possession.

Inheritance obtained 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).

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2. universally, *to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession; to become partaker of, to obtain*

Iniquities 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).

Iniquities, Iniquity 5771 – עָוֹן ʿavon, *aw-vone´;* or **עָוֳן ʿavown** (2 Kings 7:9; Psalm 51:5 (7)), *aw-vone´;* from 5753; perversity, i.e. (moral) evil: — (Translated in King James Version as) fault, iniquity, mischeif, punishment (of iniquity), sin.

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

459 – ἄνομος anomos, *an´-om-os;* from 1 (as a negative particle) and 3551; lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked: — (Translated in King James Version as) without law, lawless, transgressor, unlawful, wicked.

3551 – νόμος nomos, *nom´-os;* from a primary **νέμω nemo** (to parcel out, especially food or grazing to animals); law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle): — (Translated in King James Version as) law.

Inn 2646 – κατάλυμα kataluma, *kat-al´-oo-mah;* from 2647; properly, a dissolution (breaking up of a journey), i.e. (by implication) a lodging-place: — (Translated in King James Version as) guestchamber, inn.

Instructed 3256 – יָסַר yaçar, *yaw-sar´;* a primitive root; to chastise, literally (with blows) or figuratively (with words); hence, to instruct:— (Translated in King James Version as) bind, chasten, chastise, correct, instruct, punish, reform, reprove, sore, teach.

Intent 2443 – ἵνα hina, *hin´-ah;* probably from the same as the former part of 1438 (through the demonstrative idea; compare 3588); in order that (denoting the purpose or the result): — (Translated in King James Version as) albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

Intents 1771 – ἔννοια ennoia, *en´-noy-ah;* from a compound of 1722 and 3563; thoughtfulness, i.e. moral understanding: — (Translated in King James Version as) intent, mind.

Thayer's Greek Lexicon **1771** (partial information) –
1. the act of *thinking, consideration, meditation*;
2. *a thought, notion, conception*; especially in philosophical writings,
3. *mind, understanding, will; manner of thinking and feeling*;

Intercession 6293 – פָּגַע paga, *paw-gah´;* a primitive root; to impinge, by accident or violence, or (figuratively) by importunity:— (Translated in King James Version as) come (betwixt), cause to entreat, fall (upon), make intercession, intercessor, intreat, lay, light (upon), meet (together), pray, reach, run.

Interpretation 2059 – ἑρμηνεύω hermeneuo, *her-mayn-yoo´-o;* from a presumed derivative of 2060 (as the god of language); to translate: — (Translated in King James Version as) interpret.

Interpretation 6591 – פְּשַׁר pshar, *pesh-ar´;* (Aramaic) from 6590; an interpretation:— (Translated in King James Version as) interpretation.

6590 – פְּשַׁר pshar, *pesh-ar´;* (Aramaic) corresponding to 6622; to interpret:— (Translated in King James Version as) make (interpretations), interpreting.

6622 – פָּתַר pathar, *paw-thar´;* a primitive root; to open up, i.e. (figuratively) interpret (a dream):— (Translated in King James Version as) interpret(-ation, -er).

Interpreted 2059 – ἑρμηνεύω hermeneuo, *her-mayn-yoo´-o;* from a presumed derivative of 2060 (as the god of language); to translate: — (Translated in King James Version as) interpret.

Interpreted 3177 – μεθερμηνεύω methermeneuo, *meth-er-mane-yoo´-o;* from 3326 and 2059; to explain over, i.e. translate: — (Translated in King James Version as) (by) interpret(-ation).

Israel 3478 – יִשְׂרָאֵל Yisraʾel, *yis-raw-ale´;* from 8280 and 410; he will rule as God; Jisrael, a symbolical name of Jacob; also (typically) of his posterity: — (Translated in King James Version as) Israel.

It is enough 566 – ἀπέχει apechei, *ap-ekh´-i;* third person singular present indicative active of 568 used impersonally; it is sufficient: — (Translated in King James Version as) t is enough.

J/

Jacinth 5191 – ὑακίνθινος huakinthinos, *hoo-ak-in´-thee-nos;* from 5192; "hyacinthine" or "jacinthine", i.e. deep blue: — (Translated in King James Version as) jacinth.

Jacob 3290 – יַעֲקֹב Yaʿaqob, *yah-ak-obe´;* from 6117; heel-catcher (i.e. supplanter); Jaakob, the Israelitish patriarch: — (Translated in King James Version as) Jacob.

Jesus 2424 – Ἰησοῦς Iēsoûs, 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.

Joint 6504 – פָּרַד parad, *paw-rad´;* a primitive root; to break through, i.e. spread or separate (oneself):— (Translated in King James Version as) disperse, divide, be out of joint, part, scatter (abroad), separate (self), sever self, stretch, sunder.

Jonas 2495 – Ἰωνᾶς Ionas, *ee-o-nas´;* of Hebrew origin (H3124); Jonas (i.e. Jonah), the name of two Israelites: — (Translated in King James Version as) Jonas.

Judah 3063 – יְהוּדָה Yhuwdah, *yeh-hoo-daw´;* from 3034; celebrated; Jehudah (or Judah), the name of five Israelites; also of the tribe descended from the first, and of its territory:— (Translated in King James Version as) Judah.

Judge, Judged, Judgeth, Judging 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 parʾ 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 (s), 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 extenssion, 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 (s) 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 1342 – δίκαιος dikaios, *dik´-ah-yos;* from 1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively): — (Translated in King James Version as) just, meet, right(-eous).

1349 – δίκη dike, *dee´-kay;* probably from 1166; right (as self-evident), i.e. justice (the principle, a decision, or its execution): — (Translated in King James Version as) judgment, punish, vengeance.

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).

Justice 6666 – צְדָקָה tsdaqah, *tsed-aw-kaw´;* from 6663; rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity):— (Translated in King James Version as) justice, moderately, right(-eous) (act, -ly, -ness).

Rectitude – moral integrity; the quality of being straight; correct in judgment; righteousness

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

Justify 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 5341 – נָצַר natsar, *naw-tsar´;* a primitive root; to guard, in a good sense (to protect, maintain, obey, etc.) or a bad one (to conceal, etc.):— (Translated in King James Version as) besieged, hidden thing, keep(-er, -ing), monument, observe, preserve(-r), subtil, watcher(-man).

Keep, Keepers, 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.

Keepeth 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).

Keys 2807 – κλείς kleis, *klice;* from 2808; a key (as shutting a lock), literally or figuratively: — (Translated in King James Version as) key.

2808 – κλείω kleio, *kli´-o;* a primary verb; to close (literally or figuratively): — (Translated in King James Version as) shut (up)

Kill (ed) 615 – ἀποκτείνω apokteino, *ap-ok-ti´-no;* from 575 and **κτείνω kteino** (to slay); to kill outright; figuratively, to destroy: — (Translated in King James Version as) put to death, kill, slay.

Kindled 1197 – בָּעַר ba'ar, *baw-ar´;* a primitive root; to kindle, i.e. consume (by fire or by eating); also (as denominative from 1198) to be(-come) brutish:— (Translated in King James Version as) be brutish, bring (put, take) away, burn, (cause to) eat (up), feed, heat, kindle, set ((on fire)), waste.

Brutish – like an animal; bestial, brutal, cruel, course, uncivilized, carnal

Kindreds 3965 – πατριά patria, *pat-ree-ah´;* as if feminine of a derivative of 3962; paternal descent, i.e. (concretely) a group of families or a whole race (nation): — (Translated in King James Version as) family, kindred, lineage.

Kindreds 5443 – φυλή phule, *foo-lay´;* from 5453 (compare 5444); an offshoot, i.e. race or clan: — (Translated in King James Version as) kindred, tribe.

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.

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

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

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

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

Thayer's Greek Lexicon **932** (partial information) –
1. *royal power, kingship, dominion, rule*:
2. *a kingdom* i.e. the territory subject to the rule of a king:
3. Frequent in the N.T. in reference to the Reign of the Messiah

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

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

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

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.

Kings 4430 – **מֶלֶךְ melek,** *meh´-lek;* (Aramaic) corresponding to 4428; a king:— (Translated in King James Version as) king, royal.

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.

Kiss 5370 – **φίλημα philema,** *fil´-ay-mah;* from 5368; a kiss: — kiss.

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.

Kiss 5401 – **נָשַׁק nashaq,** *naw-shak´;* a primitive root (identical with 5400, through the idea of fastening up; compare 2388, 2836); to kiss, literally or figuratively (touch); also (as a mode of attachment), to equip with weapons:— (Translated in King James Version as) armed (men), rule, kiss, that touched.

Know 1492 – **εἴδω eido,** *i´-do;* a primary verb; used only in certain past tenses, the others being borrowed from the equivalent 3700 and 3708; properly, to see (literally or figuratively); by implication, (in the perfect tense only) to know: — (Translated in King James Version as) be aware, behold, x can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot.

Knoweth 1097 – **γινώσκω ginosko,** *ghin-oce´-ko;* a prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed): — (Translated in King James Version as) allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.

Thayer's Greek Lexicon **1097** (partial information) –

1. *to learn to know, come to know, get a knowledge of*; passive *to become known*:
2. *to know, understand, perceive, have knowledge of*; a. *to understand*:
3. by a Hebraistic euphemism (cf. Winer's Grammar, 18), found also in Greek writings from the Alexandrian age down, *ginōskō* is used of the carnal connection of male and female,

II. In particular *ginōskō*, *to become acquainted with, to know*, is employed in the N.T. of the knowledge of God and Christ, and of the things relating to them or proceeding from them;

Knowledge 1108 – γνῶσις gnosis, *gno´-sis;* from 1097; knowing (the act), i.e. (by implication) knowledge: — knowledge, science.

Knowledge 1847 – דַּעַת daʿath, *dah´-ath;* from 3045; knowledge:— (Translated in King James Version as) cunning, (ig-)norantly, know(-ledge), (un-)awares (wittingly).

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

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-oce´-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.

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

L/

Labour 2038 – **ἐργάζομαι ergazomai,** *er-gad´-zom-ahee;* middle voice from 2041; to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc.: — (Translated in King James Version as) commit, do, labor for, minister about, trade (by), work.

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

Ladder 5551 – **סֻלָּם çullam,** *sool-lawm´;* from 5549; a stair-case:— (Translated in King James Version as) ladder

Laid 3384 – **יָרָה yarah,** *yaw-raw´;* or (2 Chr. 26:15) **יָרָא yara,** *yaw-raw´;* a primitive root; properly, to flow as water (i.e. to rain); transitively, to lay or throw (especially an arrow, i.e. to shoot); figuratively, to point out (as if by aiming the finger), to teach:— (Translated in King James Version as) (+) archer, cast, direct, inform, instruct, lay, shew, shoot, teach(-er,-ing), through.

Laid 6293 – **פָּגַע paga,** *paw-gah´;* a primitive root; to impinge, by accident or violence, or (figuratively) by importunity:— (Translated in King James Version as) come (betwixt), cause to entreat, fall (upon), make intercession, intercessor, intreat, lay, light (upon), meet (together), pray, reach, run.

Laid 7760 – **שׂוּם suwm,** *soom;* or **שִׂים siym,** *seem;* a primitive root; to put (used in a great variety of applications, literal, figurative, inferentially, and elliptically):— (Translated in King James Version as) x any wise, appoint, bring, call (a name), care, cast in, change, charge, commit, consider, convey, determine, + disguise, dispose, do, get, give, heap up, hold, impute, lay (down, up), leave, look, make (out), mark, + name, x on, ordain, order, + paint, place, preserve, purpose, put (on), + regard, rehearse, reward, (cause to) set (on, up), shew, + stedfastly, take, x tell, + tread down, ((over-))turn, x wholly, work.

Laid the foundation 3245 – **יָסַד yaçad,** *yaw-sad´;* a primitive root; to set (literally or figuratively); intensively, to found; reflexively, to sit down together, i.e. settle, consult:— (Translated in King James Version as) appoint, take counsel, establish, (lay the, lay for a) found(-ation), instruct, lay, ordain, set, x sure.

Laid up 606 – **ἀπόκειμαι apokeimai,** *ap-ok´-i-mahee;* from 575 and 2749; to be reserved; figuratively, to await: — (Translated in King James Version as) be appointed, (be) laid up.

Lake 3041 – **λίμνη limne,** *lim´-nay;* probably from 3040 (through the idea of nearness of shore); a pond (large or small): — (Translated in King James Version as) lake.

Lamb 286 – **ἀμνός amnos,** *am-nos´;* apparently a primary word; a lamb: — (Translated in King James Version as) lamb.

Lamb 721 – ἀρνίον arnion, *ar-nee´-on;* diminutive from 704; a lambkin: — (Translated in King James Version as) lamb.

704 – ἀρήν aren, *ar-ane´;* perhaps the same as 730; a lamb (as a male): —(Translated in King James Version as) lamb.

Lamb 7716 – שֶׂה seh, *seh;* or **שֵׂי sey,** *say;* probably from 7582 through the idea of pushing out to graze; a member of a flock, i.e. a sheep or goat:— (Translated in King James Version as) (lesser, small) cattle, ewe, goat, lamb, sheep.

Land 776 – אֶרֶץ ʾerets, *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.

Last 314 – אַחֲרוֹן ʾacharown, *akh-ar-one´;* or (shortened); **אַחֲרֹן ʾacharon,** *akh-ar-one´;* from 309; hinder; generally, late or last; specifically (as facing the east) western:— (Translated in King James Version as) after (-ward), to come, following, hind(-er, -ermost, -most), last, latter, rereward, ut(ter)most.

Last 2078 – ἔσχατος eschatos, *es´-khat-os;* a superlative probably from 2192 (in the sense of contiguity); farthest, final (of place or time): — (Translated in King James Version as) ends of, last, latter end, lowest, uttermost.

Contiguity – the state of being contiguous; actual contact or proximity

Contiguous – being in actual contact; touching, having a common boundary

Latchet 2438 – ἱμάς himas, *hee-mas´;* perhaps from the same as 260; a strap, i.e. (specially) the tie (of a sandal) or the lash (of a scourge): — (Translated in King James Version as) latchet, thong.

Laugh 7832 – שָׂחַק sachaq, *saw-khak´;* a primitive root; to laugh (in pleasure or detraction); by implication, to play: — (Translated in King James Version as) deride, have in derision, laugh, make merry, mock(-er), play, rejoice, (laugh to) scorn, be in (make) sport.

Laugh me to scorn 3932 – לָעַג laʿag, *law-ag´;* a primitive root; to deride; by implication (as if imitating a foreigner) to speak unintelligibly: — (Translated in King James Version as) have in derision, laugh (to scorn), mock (on), stammering.

Deride – to laugh at in scorn or contempt; scoff or jeer at; mock.

Law 2706 – חֹק choq, *khoke;* from 2710; an enactment; hence, an appointment (of time, space, quantity, labor or usage):— (Translated in King James Version as) appointed, bound, commandment, convenient, custom, decree(-d), due, law, measure, x necessary, ordinance(-nary), portion, set time, statute, task.

Law 3551 – νόμος nomos, *nom´-os;* from a primary **νέμω nemo** (to parcel out, especially food or grazing to animals); law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle): — (Translated in King James Version as) law.

Lay 2749 – κεῖμαι keimai, *ki´-mahee;* middle voice of a primary verb; to lie outstretched (literally or figuratively): — (Translated in King James Version as) be (appointed, laid up, made, set), lay, lie.

Lay down, Layedst… down, Laid… down 5087 – τίθημι tithemi, *tith´-ay-mee,* a prolonged form of a primary **θέω theo,** *theh´-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*,

Lead 3594 – ὁδηγέω hodegeo, *hod-ayg-eh´-o;* from 3595; to show the way (literally or figuratively (teach)): — (Translated in King James Version as) guide, lead.

3595 – ὁδηγός hodegos, *hod-ayg-os´;* from 3598 and 2233; a conductor (literally or figuratively (teacher)): — (Translated in King James Version as) guide, leader.

Leaders 3595 – ὁδηγός hodegos, *hod-ayg-os´;* from 3598 and 2233; a conductor (literally or figuratively (teacher)): — (Translated in King James Version as) guide, leader.

Left 7662 – שְׁבַק shbaq, *sheb-ak´;* (Aramaic) corresponding to the root of 7733; to quit, i.e. allow to remain:— (Translated in King James Version as) leave, let alone.

7733 – שׁוּבֵק Showbeq, *sho-bake´;* active participle from a primitive root meaning to leave (compare 7662); forsaking; Shobek, an Israelite:— (Translated in King James Version as) Shobek.

Liar 5583 – ψεύστης pseustes, *psyoos-tace´;* from 5574; a falsifier: — (Translated in King James Version as) liar.

5574 – ψεύδομαι pseudomai, *psyoo´-dom-ahee;* middle voice of an apparently primary verb; to utter an untruth or attempt to deceive by falsehood: — (Translated in King James Version as) falsely, lie.

Attempt – make an effort to accomplish something; try

Liars 5571 – **ψευδής pseudes,** *psyoo-dace´;* from 5574; untrue, i.e. erroneous, deceitful, wicked: — (Translated in King James Version as) false, liar.

Liberty 1865 – **דְּרוֹר drowr,** *der-ore´;* from an unused root (meaning to move rapidly); freedom; hence, spontaneity of outflow, and so clear:— (Translated in King James Version as) liberty, pure.

Lie 5579 – **ψεῦδος pseudos,** *psyoo´-dos;* from 5574; a falsehood: — (Translated in King James Version as) lie, lying.

5574 – **ψεύδομαι pseudomai,** *psyoo´-dom-ahee;* middle voice of an apparently primary verb; to utter an untruth or attempt to deceive by falsehood: — (Translated in King James Version as) falsely, lie.

Attempt – make an effort to accomplish something; try

Life 979 – **βίος bios,** *bee´-os;* a primary word; life, i.e. (literally) the present state of existence; by implication, the means of livelihood: — (Translated in King James Version as) good, life, living.

Life 2222 – **ζωή zoe,** *dzo-ay´;* from 2198; life (literally or figuratively): — (Translated in King James Version as) life(-time).

2198 – **ζάω zao,** *dzah´-o;* a primary verb; to live (literally or figuratively): — (Translated in King James Version as) life(-time), (a-)live(-ly), quick.

Thayer's Greek Lexicon **2198** (partial information) –

I. properly,

1. *to live, be among the living, be alive (not lifeless, not dead*):;
2. emphatically, and in the Messianic sense, *to enjoy real life*, i.e. *to have true life and worthy of the name — active, blessed, endless in the kingdom of God*
3. *to live* i.e. *pass life*, of the manner of living and acting; of morals or character:

II. Metaphorically, of inanimate things; a. *living water*, i.e. bubbling up, gushing forth, flowing, with the suggested idea of refreshment and salubrity (opposed to the water of cisterns and pools (cf. our *spring water*)), is figuratively used of the spirit and truth of God as satisfying the needs and desires of the soul: b. *having vital power in itself and exerting the same upon the soul*:

Life, Lives 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) –

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.)

Lifted up 5312 – ὑψόω hupsoo, *hoop-so´-o;* from 5311; to elevate (literally or figuratively): — (Translated in King James Version as) exalt, lift up.

5311 – ὕψος hupsos, *hoop´-sos;* from a derivative of 5228; elevation, i.e. (abstractly) altitude, (specially), the sky, or (figuratively) dignity: — (Translated in King James Version as) be exalted, height, (on) high.

Light 216 – אוֹר ʾowr, *ore;* from 215; illumination or (concrete) luminary (in every sense, including lightning, happiness, etc.):— (Translated in King James Version as) bright, clear, + day, light (-ning), morning, sun.

Light 3088 – λύχνος luchnos, *lookh´-nos;* from the base of 3022; a portable lamp or other illuminator (literally or figuratively): — (Translated in King James Version as) candle, light.

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

Light 7043 – קָלַל qalal, *kaw-lal´;* a primitive root; to be (causatively, make) light, literally (swift, small, sharp, etc.) or figuratively (easy, trifling, vile, etc.):— (Translated in King James Version as) abate, make bright, bring into contempt, (ac-)curse, despise, (be) ease(-y, -ier), (be a, make, make somewhat, move, seem a, set) light(-en, -er, -ly, -ly afflict, -ly esteem, thing), x slight(-ly), be swift(-er), (be, be more, make, re-)vile, whet.

Light on 4098 – πίπτω pipto, *pip´-to,* a reduplicated and contracted form of **πέτω peto,** *pet´-o;* (which occurs only as an alternate in certain tenses); probably akin to 4072 through the idea of alighting; to fall (literally or figuratively): —(Translated in King James Version as) fail, fall (down), light on.

Lighten 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.

Lightning 796 – ἀστραπή astrape, *as-trap-ay´;* from 797; lightning; by analogy, glare: — (Translated in King James Version as) lightning, bright shining.

797 – ἀστράπτω astrapto, *as-trap´-to;* probably from 792; to flash as lightning: —(Translated in King James Version as) lighten, shine.

792 – **ἀστήρ 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.

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 5613 – **ὡς hos,** *hoce;* probably adverb of comparative from 3739; which how, i.e. in that manner (very variously used, as follows): — (Translated in King James Version as) about, after (that), (according) as (it had been, it were), as soon (as), even as (like), for, how (greatly), like (as, unto), since, so (that), that, to wit, unto, when(-soever), while, x with all speed.

Like 5616 – **ὡσεί hosei,** *ho-si´;* from 5613 and 1487; as if: — (Translated in King James Version as) about, as (it had been, it were), like (as).

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.

Lineage 3965 – **πατριά patria,** *pat-ree-ah´;* as if feminine of a derivative of 3962; paternal descent, i.e. (concretely) a group of families or a whole race (nation): — (Translated in King James Version as) family, kindred, lineage.

3962 – **πατήρ pater,** *pat-ayr´;* apparently a primary word; a "father" (literally or figuratively,): — (Translated in King James Version as) father, parent.

Listed 2309 – **θέλω thelo,** *thel´-o;* or **ἐθέλω ethelo,** *eth-el´-o*, in certain tenses **θελέω theleo,** *thel-eh´-o*, and **etheleo,** *eth-el-eh´-o*, which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: — (Translated in King James Version as) desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, - ling(-ly)

Live, Liveth 2198 – **ζάω zao,** *dzah´-o;* a primary verb; to live (literally or figuratively): — (Translated in King James Version as) life(-time), (a-)live(-ly), quick.

Thayer's Greek Lexicon **2198** (partial information) –

I. properly,

1. *to live, be among the living, be alive (not lifeless, not dead*):;
2. emphatically, and in the Messianic sense, *to enjoy real life*, i.e. *to have true life and worthy of the name — active, blessed, endless in the kingdom of God*
3. *to live* i.e. *pass life*, of the manner of living and acting; of morals or character:

II. Metaphorically, of inanimate things; a. *living water*, i.e. bubbling up, gushing forth, flowing, with the suggested idea of refreshment and salubrity (opposed to the water of cisterns and pools (cf. our *spring water*)), is figuratively used of the spirit and truth of God as satisfying the needs and desires of the soul: b. *having vital power in itself and exerting the same upon the soul*:

Living 2198 – ζάω zao, *dzah´-o;* a primary verb; to live (literally or figuratively): — (Translated in King James Version as) life(-time), (a-)live(-ly), quick.

Thayer's Greek Lexicon **2198** (partial information) –
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Living 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.

Loins 4975 – מֹתֶן mothen, *mo´-then;* from an unused root meaning to be slender; properly, the waist or small of the back; only in plural the loins:— (Translated in King James Version as) + greyhound, loins, side.

Look 5027 – נָבַט nabat, *naw-bat´;* a primitive root; to scan, i.e. look intently at; by implication, to regard with pleasure, favor or care: — (Translated in King James Version as) (cause to) behold, consider, look (down), regard, have respect, see.

Look upon 3706 – ὅρασις horasis, *hor´-as-is;* from 3708; the act of gazing, i.e. (externally) an aspect or (internally) an inspired appearance: — (Translated in King James Version as) sight, vision.

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.

Loose(d) 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.

Loose 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.

Lord 113 – אָדוֹן ʾadown, *aw-done´;* or (shortened) **אָדֹן ʾadon,** *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 ʾAdonay, *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 ʾadown,** *aw-done´;* or (shortened) **אָדֹן ʾadon,** *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 – δεσπότης despotes, *des-pot´-ace;* perhaps from 1210 and **πόσις posis** (a husband); an absolute ruler ("despot"): — (Translated in King James Version as) Lord, master.

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 – 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, × 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 – יְהוָה 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) 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'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.

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.

Lots 1486 – גּוֹרָל gowral, *go-rawl´;* or (shortened) **גּוֹרָל goral,** *go-ral´;* from an unused root meaning to be rough (as stone); properly, a pebble, i.e. a lot (small stones being used for that purpose); figuratively, a portion or destiny (as if determined by lot):— (Translated in King James Version as) lot.

Lot 2256 – חֶבֶל chebel, *kheh´-bel;* or **חֶבֶל chebel,** *khay´-bel;* from 2254; a rope (as twisted), especially a measuring line; by implication, a district or inheritance (as measured); or a noose (as of cords); figuratively, a company (as if tied together); also a throe (especially of parturition); also ruin:— (Translated in King James Version as) band, coast, company, cord, country, destruction, line, lot, pain, pang, portion, region, rope, snare, sorrow, tackling.

Love (d, eth) 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.

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 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.

Lukewarm 5513 – χλιαρός chliaros, *khlee-ar-os´;* from **χλίω chlio** (to warm); tepid: — (Translated in King James Version as) lukewarm.

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 gínomai, ghin'-om-ahee; a prolongation and middle voice form of a primary verb; to cause to be ("gen"-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.):— (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, × soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Made 1303 – διατίθεμαι diatithemai, *dee-at-ith´-em-ahee;* middle voice from 1223 and 5087; to put apart, i.e. (figuratively) dispose (by assignment, compact, or bequest): — (Translated in King James Version as) appoint, make, testator.

Made 3772 – כָּרַת karath, *kaw-rath´;* a primitive root; to cut (off, down or asunder); by implication, to destroy or consume; specifically, to covenant (i.e. make an alliance or bargain, originally by cutting flesh and passing between the pieces):— (Translated in King James Version as) be chewed, be con-(feder-)ate, covenant, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ((covenant)), x lose, perish, x utterly, x want.

Made 6213 – עָשָׂה ʿasah, *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, pracise, 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 , Make 4160 – ποιέω poieo, *poy-eh´-o;* apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct): — (Translated in King James Version as) abide, + agree, appoint, x avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, x journeying, keep, + lay wait, + lighten the ship, make, x mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, x secure, shew, x shoot out, spend, take, tarry, + transgress the law, work, yield.

Made, Make 7760 – **שׂוּם suwm,** *soom;* or **שִׂים siym,** *seem;* a primitive root; to put (used in a great variety of applications, literal, figurative, inferentially, and elliptically):— (Translated in King James Version as) x any wise, appoint, bring, call (a name), care, cast in, change, charge, commit, consider, convey, determine, + disguise, dispose, do, get, give, heap up, hold, impute, lay (down, up), leave, look, make (out), mark, + name, x on, ordain, order, + paint, place, preserve, purpose, put (on), + regard, rehearse, reward, (cause to) set (on, up), shew, + stedfastly, take, x tell, + tread down, ((over-))turn, x wholly, work.

Made Low 8213 – **שָׁפֵל shaphel,** *shaw-fale´;* a primitive root; to depress or sink (expec. figuratively, to humiliate, intransitive or transitive):— (Translated in King James Version as) abase, bring (cast, put) down, debase, humble (self), be (bring, lay, make, put) low(-er).

Made Manifest 5319 – **φανερόω phaneroo,** *fan-er-o´-o;* from 5318; to render apparent (literally or figuratively): — (Translated in King James Version as) appear, manifestly declare, (make) manifest (forth), shew (self).

5318 – **φανερός phaneros,** *fan-er-os´;* from 5316; shining, i.e. apparent (literally or figuratively); neuter (as adverb) publicly, externally: — (Translated in King James Version as) abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

Made straight 2116 – **εὐθύνω euthuno,** *yoo-thoo´-no;* from 2117; to straighten (level); technically, to steer: — (Translated in King James Version as) governor, make straight.

2117 – **εὐθύς euthus,** *yoo-thoos´;* perhaps from 2095 and 5087; straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once: — (Translated in King James Version as) anon, by and by, forthwith, immediately, straightway.

Made straight 4334 – **מְיִשֹׁור miyshowr,** *mee-shore´;* or **מִישֹׁר miyshor,** *mee-shore´;* from 3474; a level, i.e. a plain (often used (with the article prefix) as a properly, name of certain districts); figuratively, concord; also straightness, i.e. (figuratively) justice (sometimes adverbially, justly):— (Translated in King James Version as) equity, even place, plain, right(-eously), (made) straight, uprightness.

Made white 3021 – **λευκαίνω leukaino,** *lyoo-kah´-ee-no;* from 3022; to whiten: — (Translated in King James Version as) make white, whiten.

3022 – **λευκός leukos,** *lyoo-kos´;* from **λύκη luke** ("light"); white: — (Translated in King James Version as) white.

Make straight 3474 – **יָשַׁר yashar,** *yaw-shar´;* a primitive root; to be straight or even; figuratively, to be (causatively, to make) right, pleasant, prosperous: — (Translated in King James Version as) direct, fit, seem good (meet), + please (will), be (esteem, go) right (on), bring (look, make, take the) straight (way), be upright(-ly).

Make war 4170 – **πολεμέω polemeo,** *pol-em-eh´-o;* from 4171; to be (engaged) in warfare, i.e. to battle (literally or figuratively): — (Translated in King James Version as) fight, (make) war.

Man 376 – **אִישׁ ʾiysh,** *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.

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 – **ἀνήρ aner,** *an´-ayr;* a primary word (compare 444); a man (properly as an individual male): — f(Translated in King James Version as) ellow, husband, man, sir.

Man 582 – **אֱנוֹשׁ ʾenowsh,** *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 .

605 – **אָנַשׁ ʾanash,** *aw-nash´;* a primitive root; to be frail, feeble, or (figuratively) melancholy:— (Translated in King James Version as) desperate(-ly wicked), incurable, sick, woeful.

Man, Men 606 – **אֱנָשׁ ʾenash,** *en-awsh´;* (Aramaic) or **אֱנַשׁ ʾenash** (Aramaic), *en-ash´;* corresponding to 582; a man:— (Translated in King James Version as) man, + whosoever.

Manger 5336 – **φάτνη phatne,** *fat´-nay;* from **πατέομαι pateomai** (to eat); a crib (for fodder): — (Translated in King James Version as) manager, stall.

Manifest 5319 – **φανερόω phaneroo,** *fan-er-o´-o;* from 5318; to render apparent (literally or figuratively): — (Translated in King James Version as) appear, manifestly declare, (make) manifest (forth), shew (self).

5318 – **φανερός phaneros,** *fan-er-os´;* from 5316; shining, i.e. apparent (literally or figuratively); neuter (as adverb) publicly, externally: — (Translated in King James Version as) abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

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.

Mansions 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.

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

Many 4183 – **πολύς polus,** *pol-oos´;* including the forms from the alternate **πολλός pollos**; (singular) much (in any respect) or (plural) many; neuter (singular) as adverbial, largely; neuter (plural) as adverb or noun often, mostly, largely: — (Translated in King James Version as) abundant, + altogether, common, + far (passed, spent), (+ be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times)), plenteous, sore, straitly.

Many 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).

Marvel (led) 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**ʾ**,** *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).

Master 1320 – διδάσκαλος didaskalos, *did-as´-kal-os;* from 1321; an instructor (genitive case or specially): — (Translated in King James Version as) doctor, master, teacher.

Measure 3358 – μέτρον metron, *met´-ron;* an apparently primary word; a measure ("metre"), literally or figuratively; by implication, a limited portion (degree): —(Translated in King James Version as) measure.

Measure 4461 – מְמַד memad, *may-mad´;* from 4058; a measure:— (Translated in King James Version as) measure.

4058 – מָדַד madad, *maw-dad´;* a primitive root: properly, to stretch; by implication, to measure (as if by stretching a line); figuratively, (Translated in King James Version as):— (Translated in King James Version as) measure, mete, stretch self.

Meat 1035 – βρῶσις brosis, *bro´-sis;* from the base of 977; (abstractly) eating (literally or figuratively); by extension (concretely) food (literally or figuratively): — (Translated in King James Version as) eating, food, meat.

Meek 4239 – πραΰς praus, *prah-ooce´;* apparently a primary word; mild, i.e. (by implication) humble: — (Translated in King James Version as) meek.

Meek 6035 – עָנָו ʿanav, *aw-nawv´;* or (by intermixture with 6041) **עָנָיו ʿanayv,** *aw-nawv´;* from 6031; depressed (figuratively), in mind (gentle) or circumstances (needy, especially saintly):— (Translated in King James Version as) humble, lowly, meek, poor.

Meet 3259 – יָעַד yaʿad, *yaw-ad´;* a primitive root; to fix upon (by agreement or appointment); by implication, to meet (at a stated time), to summon (to trial), to direct (in a certain quarter or position), to engage (for marriage):— (Translated in King James Version as)agree,(make an) appoint(-ment, a time), assemble (selves), betroth, gather (selves, together), meet (together), set (a time).

Melted 4549 – מָסַס maçaç, *maw-sas´;* a primitive root; to liquefy; figuratively, to waste (with disease), to faint (with fatigue, fear or grief):— (Translated in King James Version as) discourage, faint, be loosed, melt (away), refuse, x utterly.

Mercy 2617 – חֶסֶד cheçed, *kheh´-sed;* from 2616; kindness; by implication (towards God) piety: rarely (by opposition) reproof, or (subject.) beauty: — (Translated in King James Version as) favour, good deed(-liness, -ness), kindly, (loving-)kindness, merciful (kindness), mercy, pity, reproach, wicked thing.

2616 – חָסַד chaçad, *khaw-sad´;* a primitive root; properly, perhaps to bow (the neck only (compare 2603) in courtesy to an equal), i.e. to be kind; also (by euphem. (compare l288), but rarely) to reprove: — (Translated in King James Version as) shew self merciful, put to shame.

Reprove – to criticize or correct; Reprimand, Rebuke, Admonish

Message 4242 – πρεσβεία pesbeia, *pres-bi´-ah;* from 4243; seniority (eldership), i.e. (by implication) an embassy (concretely, ambassadors): — (Translated in King James Version as) ambassage, message.

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

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

Messiah 4899 – מָשִׁיחַ mashiyach, *maw-shee´-akh;* from 4886; anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah:— Translated in King James Version as) anointed, Messiah.

4886 – מָשַׁח mashach, *maw-shakh´;* a primitive root; to rub with oil, i.e. to anoint; by implication, to consecrate; also to paint: — Translated in King James Version as) anoint, paint.

4899 – מָשִׁיחַ mashiyach translated in KJV **39x – anointed** (37x), **Messiah** (2x)

Messias 3323 – Μεσσίας Messias, *mes-see´-as;* of Hebrew origin (H4899); the Messias (i.e. Mashiach), or Christ: — (Translated in King James Version as) Messias.

Midst 3319 – μέσος mesos, *mes´-os;* from 3326; middle (as an adjective or (neuter) noun): — (Translated in King James Version as) among, x before them, between, + forth, mid(-day, -night), midst, way.

Might 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.

Mighty 410 – אֵל ʾel, *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. Compare names in "-el."

Mighty 1368 – גִּבּוֹר gibbowr, *ghib-bore´;* or (shortened) **גִּבֹּר 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.

Mind 1106 – γνώμη gnome, *gno´-may;* from 1097; cognition, i.e. (subjectively) opinion, or (objectively) resolve (counsel, consent, etc.): — (Translated in King James Version as) advice, + agree, judgment, mind, purpose, will.

1097 – γινώσκω ginosko, *ghin-oce´-ko;* a prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly

expressed): — (Translated in King James Version as) allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.

Thayer's Greek Lexicon **1097** (partial information) –

1. *to learn to know, come to know, get a knowledge of*; passive *to become known*:

2. *to know, understand, perceive, have knowledge of*; a. *to understand*:

3. by a Hebraistic euphemism (cf. Winer's Grammar, 18), found also in Greek writings from the Alexandrian age down, *ginōskō* is used of the carnal connection of male and female,

II. In particular *ginōskō*, *to become acquainted with, to know*, is employed in the N.T. of the knowledge of God and Christ, and of the things relating to them or proceeding from them;

Mindful 2142 – זָכַר zakar, *zaw-kar´;* a primitive root; properly, to mark (so as to be recognized), i.e. to remember; by implication, to mention; also (as denominative from 2145) to be male:— (Translated in King James Version as) x burn (incense), x earnestly, be male, (make) mention (of), be mindful, recount, record(-er), remember, make to be remembered, bring (call, come, keep, put) to (in) remembrance, x still, think on, x well.

Mingle 6151 – עָרַב ʿarab, *ar-ab´;* (Aramaic) corresponding to 6148; to commingle:— (Translated in King James Version as) mingle (self), mix.

6148 – עָרַב ʿarab, *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.

Minister (ed) 1247 – διακονέω diakoneo, *dee-ak-on-eh´-o;* from 1249; to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon: — (Translated in King James Version as) (ad-)minister (unto), serve, use the office of a deacon.

Minister 5257 – ὑπηρέτης huperetes, *hoop-ay-ret´-ace;* from 5259 and a derivative of **ἐρέσσω eresso** (to row); an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable): — (Translated in King James Version as) minister, officer, servant.

Ministered 2023 – ἐπιχορηγέω epichoregeo, *ep-ee-khor-ayg-eh´-o;* from 1909 and 5524; to furnish besides, i.e. fully supply, (figuratively) aid or contribute: — (Translated in King James Version as) add, minister (nourishment, unto).

Ministers 3011 – λειτουργός 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).

Miracle(s) 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.

Miry 2917 – **טִין tiyn,** *teen;* (Aramaic) perhaps, by interchange, for a word corresponding to 2916; clay:— (Translated in King James Version as) miry.

2916 – **טִיט tiyt,** *teet;* from an unused root meaning apparently to be sticky (rath. perb. a demon. from 2894, through the idea of dirt to be swept away); mud or clay; figuratively, calamity:— (Translated in King James Version as) clay, dirt, mire.

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

Mitre 4701 – **מִצְנֶפֶת mitsnepheth,** *mits-neh´-feth;* from 6801; a tiara, i.e. official turban (of a king or high priest):— (Translated in King James Version as) diadem, mitre.

6801 – **צָנַף 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.

Mixed 6151 – **עָרַב ʿarab,** *ar-ab´;* (Aramaic) corresponding to 6148; to commingle:— (Translated in King James Version as) mingle (self), mix.

6148 – **עָרַב ʿarab,** *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.

Mocking 1702 – **ἐμπαίζω empaizo,** *emp-aheed´-zo;* from 1722 and 3815; to jeer at, i.e. deride: — (Translated in King James Version as) mock.

Deride - to laugh at in scorn or contempt; scoff or jeer at; mock.

Jeer - to treat with ridicule or derision; to vocally abuse; mock, taunt

Money 694 – **ἀργύριον argurion,** *ar-goo´-ree-on;* neuter of a presumed derivative of 696; silvery, i.e. (by implication) cash; specially, a silverling (i.e. drachma or shekel): — (Translated in King James Version as) money, (piece of) silver (piece).

More excellent 1313 – **διάφορος diaphoros,** *dee-af´-or-os;* from 1308; varying; also surpassing: — (Translated in King James Version as) differing, divers, more excellent.

1308 – **διαφέρω diaphero,** *dee-af-er´-o;* from 1223 and 5342; to bear through, i.e. (literally) transport; usually to bear apart, i.e. (objectively) to toss about (figuratively, report); subjectively, to "differ", or (by implication) surpass: — (Translated in King James Version as) be better, carry, differ from, drive up and down, be (more) excellent, make matter, publish, be of more value.

Morning 3720 – ὀρθρινός orthrinos, *or-thrin-os´;* from 3722; relating to the dawn, i.e. matutinal (as an epithet of Venus, especially brilliant in the early day): —(Translated in King James Version as) morning.

3722 – ὄρθρος orthros, *or´-thros;* from the same as 3735; dawn (as sun-rise, rising of light); by extension, morn: — (Translated in King James Version as) early in the morning.

Most High 5945 – עֶלְיוֹן ʿelyown, *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 ʿalah, *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.

Mourn 57 – אָבֵל ʾabel, *aw-bale´;* from 56; lamenting:— (Translated in King James Version as) mourn(-er, -ing).

56 – אָבַל ʾabal, *aw-bal´;* a primitive root; to bewail:— (Translated in King James Version as) lament, mourn.

Mourn 2875 – κόπτω kopto, *kop´-to;* a primary verb; to "chop"; specially, to beat the breast in grief: — (Translated in King James Version as) cut down, lament, mourn, (be-)wail.

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.

Murderers 5406 – φονεύς phoneus, *fon-yooce´;* from 5408; a murderer (always of criminal (or at least intentional) homicide; which 443 does not necessarily imply; while 4607 is a special term for a public bandit): — (Translated in King James Version as) murderer.

5408 – φόνος phonos, *fon´-os;* from an obsolete primary **φένω pheno** (to slay); murder: — (Translated in King James Version as) murder, + be slain with, slaughter.

Mysteries 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 – שֵׁם 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.

Napkin 4676 – σουδάριον soudarion, *soo-dar´-ee-on;* of Latin origin; a sudarium (sweat-cloth), i.e. towel (for wiping the perspiration from the face, or binding the face of a corpse): — handkerchief, napkin.

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.

Nations 524 – אֻמָּה ʾummah, *oom-maw´;* (Aramaic) corresponding to 523:— (Translated in King James Version as) nation.

523 – אֻמָּה ʾummah, *oom-maw´;* from the same as 517; a collection, i.e. community of persons:— (Translated in King James Version as) nation, people.

Nations 1471 – **גּוֹי gowy,** *go´-ee;* rarely (shortened) **גּוֹי 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.

Nations 5971 – **עַם ʿam,** *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.

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).

Nazarene 3480 – **Ναζωραῖος Nazoraios,** *nad-zo-rah´-yos;* from 3478; a Nazoraean, i.e. inhabitant of Nazareth; by extension, a Christian: — (Translated in King James Version as) Nazarene, of Nazareth.

Near 7138 – **קָרוֹב qarowb,** *kaw-robe´;* or **קָרֹב qarob,** *kaw-robe´;* from 7126; near (in place, kindred or time):— (Translated in King James Version as) allied, approach, at hand, + any of kin, kinsfold(-sman), (that is) near (of kin), neighbour, (that is) next, (them that come) nigh (at hand), more ready, short(-ly).

Need 5532 – **χρεία chreia,** *khri´-ah;* from the base of 5530 or 5534; employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution: — (Translated in King James Version as) business, lack, necessary(-ity), need(-ful), use, want.

New 2537 – **καινός kainos,** *kahee-nos´;* of uncertain affinity; new (especially in freshness; while 3501 is properly so with respect to age: —(Translated in King James Version as) new.

Night season 3915 – **לַיִל layil,** *lah´-yil;* or (Isa. 21:11) **לֵיל leyl,** *lale;* also **לַיְלָה laylah,** *lah´-yel-aw;* from the same as 3883; properly, a twist (away of the light), i.e. night; figuratively, adversity:— (Translated in King James Version as) ((mid-))night (season).

No man 3367 – **μηδείς medeis,** *may-dice´,* including the irregular feminine **μηδεμία medemia,** *may-dem-ee´-ah,* and the neuter; **μηδέν meden,** *may-den´;* from 3361 and 1520; not even one (man, woman, thing): — (Translated in King James Version as) any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay

No man 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.

No wise 3364 – **οὐ μή ou me,** *oo may;* i.e. 3756 and 3361; a double negative strengthening the denial; not at all: — (Translated in King James Version as) any more, at all, by any (no) means, neither, never, no (at all), in no case (wise), nor ever, not (at all, in any wise).

Nobleman 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 – ἀνήρ aner, *an´-ayr;* a primary word (compare 444); a man (properly as an individual male): — f(Translated in King James Version as) ellow, husband, man, sir.

Noe 3575 – Νῶε Noe, *no´-eh;* of Hebrew origin (H5146); Noe, (i.e. Noach), a patriarch: — (Translated in King James Version as) Noe.

H5146 – נֹחַ Noach, *no´-akh;* the same as 5118; rest; Noach, the patriarch of the flood:— (Translated in King James Version as) Noah.

Not 3361 – μή me, *may;* a primary particle of qualified negation (whereas 3756 expresses an absolute denial); (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer (whereas 3756 expects an affirmative one)) whether: — (Translated in King James Version as) any but (that), x forbear, + God forbid, + lack, lest, neither, never, no (x wise in), none, nor, (can-)not, nothing, that not, un(-taken), without. Often used in compounds in substantially the same relations.

Not 3364 – οὐ μή ou me, *oo may;* i.e. 3756 and 3361; a double negative strengthening the denial; not at all: — (Translated in King James Version as) any more, at all, by any (no) means, neither, never, no (at all), in no case (wise), nor ever, not (at all, in any wise).

Not, Nothing 3756 – οὐ ou, *oo,* also (before a vowel) **οὐκ ouk,** *ook*, and (before an aspirate); **οὐχ ouch,** *ookh;* a primary word; the absolute negative (compare 3361) adverb; no or not: — (Translated in King James Version as) + long, nay, neither, never, no (x man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

Nothing 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.

Now 3063 – λοιπόν loipon, *loy-pon´;* neuter singular of the same as 3062; something remaining (adverbially): — (Translated in King James Version as) besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

O/

Oath 7621 – שְׁבוּעָה shbuwʿah, *sheb-oo-aw´;* feminine passive participle of 7650; properly, something sworn, i.e. an oath:— (Translated in King James Version as) curse, oath, x sworn.

> **7650 – שָׁבַע shabaʿ,** *shaw-bah´;* a primitive root; propr. to be complete, but used only as a denominative from 7651; to seven oneself, i.e. swear (as if by repeating a declaration seven times):— (Translated in King James Version as) adjure, charge (by an oath, with an oath), feed to the full (by mistake for 7646), take an oath, x straitly, (cause to, make to) swear.

Oblation 4503 – מִנְחָה 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

Occupy 4231 – πραγματεύομαι pragmateuomai, *prag-mat-yoo´-om-ahee;* from 4229; to busy oneself with, i.e. to trade: — (Translated in King James Version as) occupy.

Offend 4625 – σκάνδαλον skandalon, *skan´-dal-on;* ("scandal;" probably from a derivative of 2578; a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin): — (Translated in King James Version as) occasion to fall (of stumbling), offence, thing that offends, stumblingblock

Offended 4624 – σκανδαλίζω skandalizo, *skan-dal-id´-zo;* from 4625; to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure): — (Translated in King James Version as) (make to) offend.

> **4625 – σκάνδαλον skandalon,** *skan´-dal-on;* ("scandal;" probably from a derivative of 2578; a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin): — (Translated in King James Version as) occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

Offering for sin 817 – אָשָׁם ʾasham, *aw-shawm´;* from 816; guilt; by implication, a fault; also a sin-offering:— (Translated in King James Version as) guiltiness, (offering for) sin, trespass (offering).

Offspring 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.

Oil 1637 – ἔλαιον elaion, *el´-ah-yon;* neuter of the same as 1636; olive oil: — (Translated in King James Version as) oil.

> **1636 – ἐλαία elaia,** *el-ah´-yah;* feminine of a presumed derivative from an obsolete primary; an olive (the tree or the fruit): — (Translated in King James Version as) olive (berry, tree).

Old 6924 – קֶדֶם qedem, *keh´-dem;* or **קַדְמָה 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.

Omega 5598 – Ω O, i.e.**ὦμεγα omega,** *o´-meg-ah;* the last letter of the Greek alphabet, i.e. (figuratively) the finality: — (Translated in King James Version as) Omega.

On 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.

Only 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.

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-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.
>
> **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.

Onycha 7827 – שְׁחֵלֶת shcheleth, *shekh-ay´-leth;* apparently from the same as 7826 through some obscure idea, perhaps that of peeling off by concussion of sound; a scale or shell, i.e. the aromatic mussel.:— (Translated in King James Version as) onycha.

Open 455 – ἀνοίγω anoigo, *an-oy´-go;* from 303 and **οἴγω oigo** (to open); to open up (literally or figuratively, in various applications): — (Translated in King James Version as) open.

Open (ed) 6491 – פָּקַח paqach, *paw-kakh´;* a primitive root; to open (the senses, especially the eyes); figuratively, to be observant:— (Translated in King James Version as) open.

Opening of the prison 6495 – פְּקַח־קוֹחַ pqach-qowach, *pek-akh-ko´-akh;* from 6491 redoubled; opening (of a dungeon), i.e. jail-delivery (figuratively, salvation for sin):— (Translated in King James Version as) opening of the prison.

Oppressed 5065 – נָגַשׂ nagas, *naw-gas´;* a primitive root; to drive (an animal, a workman, a debtor, an army); by implication, to tax, harass, tyrannize:—distress, driver, exact(-or), oppress(-or), x raiser of taxes, taskmaster.

Order 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.

Ought 1163 – δεῖ dei, *die;* 3d person singular active present of 1210; also **δεόν deon**; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding): — (Translated in King James Version as) behoved, be meet, must (needs), (be) need(-ful), ought, should.

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.

Out of course 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.

Overcame, Overcome (th) 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.

Thayer's Greek Lexicon **3528** – *to conquer*

- absolutely, *to carry off the victory, come off victorious*: of Christ, victorious over all his foes,
- of Christians, that hold fast their faith even unto death against the power of their foes, and their temptations and persecutions,
- to conquer and thereby free themselves from the power of the beast
- of Christ the conqueror of his foes, to deprive it of power to harm, to subvert its influence
- s used of one who by Christian constancy and courage keeps himself unharmed and spotless from his adversary's devices, solicitations, assaults: the devil,; false teachers,

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/

Pain 4192– πόνος ponos, *pon´-os;* from the base of 3993; toil, i.e. (by implication) anguish: — (Translated in King James Version as) pain.

3993 – πένης penes, *pen´-ace;* from a primary **πένω peno** (to toil for daily subsistence); starving, i.e. indigent: — (Translated in King James Version as) poor.

Palms 5404 – φοῖνιξ phoinix, *foy´-nix;* of uncertain derivation; a palm-tree: — (Translated in King James Version as) palm (tree).

Palsy 3885 – παραλυτικός paralutikos, *par-al-oo-tee-kos´;* from a derivative of 3886; as if dissolved, i.e. "paralytic": — (Translated in King James Version as) that had (sick of) the palsy.

3886 – παραλύω paraluo, *par-al-oo´-o;* from 3844 and 3089; to loosen beside, i.e. relax (perfect passive participle, paralyzed or enfeebled): — (Translated in King James Version as) feeble, sick of the (taken with) palsy.

Paps 3149 – μαστός mastos, *mas-tos´;* from the base of 3145; a (properly, female) breast (as if kneaded up): — (Translated in King James Version as) pap.

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.

Part 3313 – μέρος meros, *mer´-os;* from an obsolete but more primary form of **μείρομαι meiromai** (to get as a section or allotment); a division or share (literally or figuratively, in a wide application): — (Translated in King James Version as) behalf, course, coast, craft, particular (+ -ly), part (+ -ly), piece, portion, respect, side, some sort(-what).

Thayer's Greek Lexicon **3313** –
- *a part due or assigned to one*
- one of the constituent parts of a whole; a. universally: in a context where the whole and its parts are distinguished

Partakers 2841 – κοινωνέω koinoneo, *koy-no-neh´-o;* from 2844; to share with others (objectively or subjectively): — (Translated in King James Version as) communicate, distribute, be partaker.

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

Pass away 565 – ἀπέρχομαι aperchomai, *ap-erkh´-om-ahee;* from 575 and 2064; to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively: — (Translated in King James Version as) come, depart, go (aside, away, back, out, ... ways), pass away, be past.

Pass away 3928 – παρέρχομαι parerchomai, *par-er´-khom-ahee;* from 3844 and 2064; to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert: — (Translated in King James Version as) come (forth), go, pass (away, by, over), past, transgress.

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 – פֶּסַח peçach, *peh´-sakh;* from 6452; a pretermission, i.e. exemption; used only techically 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 5281 – ὑπομονή hupomone, *hoop-om-on-ay´;* from 5278; cheerful (or hopeful) endurance, constancy: — (Translated in King James Version as) enduring, patience, patient continuance (waiting).

5278 – ὑπομένω hupomeno *hoop-om-en'-o* from hupo 5259 and meno 3306; to stay under (behind), i.e. remain; figuratively, to undergo, i.e. bear (trials), have fortitude, persevere:-- (Translated in the King James Version as), endure, (take) patient(-ly), suffer, tarry behind.

3306 – μένω meno *men'-o* a primary verb; to stay (in a given place, state, relation or expectancy):-- (Translated in the King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.

5259 – **ὑπό hupo,** *hoop-o´;* a primary preposition; under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at)): — (Translated in King James Version as) among, by, from, in, of, under, with. In the comparative, it retains the same general applications, especially of inferior position or condition, and specially, covertly or moderately.

Thayer's Greek Lexicon **5278** (partial information) –
- *to remain i.e. tarry behind*:; *to remain i.e. abide*, not recede or flee;
- *to persevere*: absolutely and emphatically, under misfortunes and trials to hold fast to one's faith in Christ
- *to endure, bear bravely and calmly*: absolutely, ill-treatment, *(for or unto chastening*).

Thayer's Greek Lexicon **5281** (partial information) –
1. *steadfastness, constancy, endurance*; in the N.T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings
2. *a patient, steadfast waiting for*;
3. *a patient enduring, sustaining*:

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

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

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

Peace 1515 – **εἰρήνη eirene,** *i-ray´-nay;* probably from a primary verb **εἴρω eiro** (to join); peace (literally or figuratively); by implication, prosperity: — (Translated in King James Version as) one, peace, quietness, rest, + set at one again.

Peace 7965 – **שָׁלוֹם shalowm,** *shaw-lome´;* or **שָׁלֹם shalom,** *shaw-lome´;* from 7999; safe, i.e. (figuratively) well, happy, friendly; also (abstractly) welfare, i.e. health, prosperity, peace:— (Translated in King James Version as) x do, familiar, x fare, favour, + friend, x great, (good) health, (x perfect, such as be at) peace(-able, -ably), prosper(-ity, -ous), rest, safe(-ty), salute, welfare, (x all is, be) well, x wholly.

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 3816 – **לְאֹם lᵊom,** *leh-ome´;* or **לְאוֹם lᵊowm,** *leh-ome´;* from an unused root meaning to gather; a community:— (Translated in King James Version as) nation, people.

People 5971 – עַם ʿam, *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.

People 5972 – עַם ʿam, *am;* (Aramaic) corresponding to 5971:— (Translated in King James Version as) people.

> **5971 – עַם ʿam,** *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 1492 – εἴδω eido, *i´-do;* a primary verb; used only in certain past tenses, the others being borrowed from the equivalent 3700 and 3708; properly, to see (literally or figuratively); by implication, (in the perfect tense only) to know: — (Translated in King James Version as) be aware, behold, x can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot.

Perceived 1097 – γινώσκω ginosko, *ghin-oce´-ko;* a prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed): — (Translated in King James Version as) allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.

Thayer's Greek Lexicon **1097** (partial information) –

1. *to learn to know, come to know, get a knowledge of*; passive *to become known*:

2. *to know, understand, perceive, have knowledge of*; a. *to understand*:

3. by a Hebraistic euphemism (cf. Winer's Grammar, 18), found also in Greek writings from the Alexandrian age down, *ginōskō* is used of the carnal connection of male and female,

II. In particular *ginōskō*, *to become acquainted with, to know*, is employed in the N.T. of the knowledge of God and Christ, and of the things relating to them or proceeding from them;

Perform 6213 – עָשָׂה ʿasah, *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, pracise, 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.

Perish 6 – אָבַד ʾabad, *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, eth) 622 – ἀπόλλυμι apollumi, ap-ol´-loo-mee; from 575 and the base of 3639; to destroy fully (reflexively, to perish, or lose), literally or figuratively: — (Translated in King James Version as) destroy, die, lose, mar, perish.

Persecute 1377 – διώκω dioko, *dee-o´-ko;* a prolonged (and causative) form of a primary verb **δίω dio** (to flee; compare the base of 1169 and 1249); to pursue (literally or figuratively); by implication, to persecute: — (Translated in King James Version as) ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

Persia 6539 – פָּרַס Paraç, *paw-ras´;* of foreign origin; Paras (i.e. Persia), an Eastern country, including its inhabitants:— (Translated in King James Version as) Persia, Persians.

Pharisees 5330 – Φαρισαῖος Pharisaios, *far-is-ah´-yos;* of Hebrew origin (compare H6567); a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary: — (Translated in King James Version as) Pharisee.

> **H6567 – פָּרַשׁ parash,** *paw-rash´;* a primitive root; to separate, literally (to disperse) or figuratively (to specify); also (by implication) to wound:— (Translated in King James Version as) scatter, declare, distinctly, shew, sting.

Pierced 738 – אֲרִי ʾariy, *ar-ee´;* or (prolonged) **אַרְיֵה ʾaryeh,** *ar-yay´;* from 717 (in the sense of violence); a lion:— (Translated in King James Version as) (young) lion, + pierce (from the margin).

Piercing 1338 – διϊκνέομαι diikneomai, *dee-ik-neh´-om-ahee;* from 1223 and the base of 2425; to reach through, i.e. penetrate: — (Translated in King James Version as) pierce.

Pinnacle 4419 – πτερύγιον pterugion, *pter-oog´-ee-on;* neuter of a presumed derivative of 4420; a winglet, i.e. (figuratively) extremity (top corner): — (Translated in King James Version as) pinnacle.

Place 5117 – τόπος topos, *top´-os;* apparently a primary word; a spot (general in space, but limited by occupancy; whereas 5561 is a large but participle locality), i.e. location (as a position, home, tract, etc.); figuratively, condition, opportunity; specially, a scabbard: — (Translated in King James Version as) coast, licence, place, x plain, quarter, + rock, room, where.

Plague (s) 3148 – μάστιξ mastix, *mas´-tix;* probably from the base of 3145 (through the idea of contact); a whip (literally, the Roman flagellum for criminals; figuratively, a disease): — (Translated in King James Version as) plague, scourging.

Plain 1237 – בִּקְעָה biqʿah, *bik-aw´;* from 1234; properly, a split, i.e. a wide level valley between mountains:— (Translated in King James Version as) plain, valley.

Planted 5452 – φυτεύω phuteuo, *foot-yoo´-o;* from a derivative of 5453; to set out in the earth, i.e. implant; figuratively, to instil doctrine: — (Translated in King James Version as) plant.

Plate 6731 – צִיץ tsiyts, *tseets;* or **צִץ tsits,** *tseets;* from 6692; properly, glistening, i.e. a burnished plate; also a flower (as bright-colored); a wing (as gleaming in the air):— (Translated in King James Version as) blossom, flower, plate, wing.

6692 – צוּץ tsuwts, *tsoots;* a primitive root; to twinkle, i.e. glance; by analogy, to blossom (figuratively, flourish):— (Translated in King James Version as) bloom, blossom, flourish, shew self.

Pleased 2100 – εὐαρεστέω euaresteo, *yoo-ar-es-teh´-o;* from 2101; to gratify entirely: — (Translated in King James Version as) please (well).

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

Gratify – to make happy, give pleasure to, accommodate, satisfy, delight, indulge, humor

Pleased 2654 – חָפֵץ chaphets, *khaw-fates´;* a primitive root; properly, to incline to; by implication (literally but rarely) to bend; figuratively, to be pleased with, desire:— (Translated in King James Version as) x any at all, (have, take) delight, desire, favour, like, move, be (well) pleased, have pleasure, will, would.

Pleasure 2656 – חֵפֶץ chephets, *khay´-fets;* from 2654; pleasure; hence (abstractly) desire; concretely, a valuable thing; hence (by extension) a matter (as something in mind):— (Translated in King James Version as) acceptable, delight(-some), desire, things desired, matter, pleasant(-ure), purpose, willingly.

Polluting 2490 – חָלַל chalal, *khaw-lal´;* a primitive root (compare 2470); properly, to bore, i.e. (by implication) to wound, to dissolve; figuratively, to profane (a person, place or thing), to break (one's word), to begin (as if by an "opening wedge"); denom. (from 2485) to play (the flute):— (Translated in King James Version as) begin (x men began), defile, x break, defile, x eat (as common things), x first, x gather the grape thereof, x take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

Poor 4434 – πτωχός ptochos, *pto-khos´;* from **πτώσσω ptosso** (to crouch); akin to 4422 and the alternate of 4098); a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense; whereas 3993 properly means only straitened circumstances in private), literally (often as noun) or figuratively (distressed): — (Translated in King James Version as) beggar(-ly), poor.

Porter 2377 – θυρωρός thuroros, *thoo-ro-ros´;* from 2374 and **οὐρος ouros** (a watcher); a gate-warden: — (Translated in King James Version as) that kept the door, porter.

Possessed with devils 1139 – δαιμονίζομαι daimonizomai, *dahee-mon-id´-zom-ahee;* middle voice from 1142; to be exercised by a dæmon: — (Translated in King James Version as) have a (be vexed with, be possessed with) devil(-s).

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.

Possession 272 – **אֲחֻזָּה ʾachuzzah,** *akh-ooz-zaw´;* feminine passive participle from 270; something seized, i.e. a possession (especially of land):— (Translated in King James Version as) possession.

270 – **אָחַז ʾachaz,** *aw-khaz´;* a primitive root; to seize (often with the accessory idea of holding in possession):— (Translated in King James Version as) + be affrighted, bar, (catch, lay, take) hold (back), come upon, fasten, handle, portion, (get, have or take) possess(-ion).

Potsherd 2789 – **חֶרֶשׂ cheres,** *kheh´-res;* a collateral form mediating between 2775 and 2791; a piece of pottery:— (Translated in King James Version as) earth(-en), (pot-)sherd, + stone.

2789 – **חֶרֶשׂ cheres Translated in KJV 17x** – earthen (8x), potsherd (5x), sherd (2x), stone (1x) earth (1x)

Potter's 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.

Potters' 6353 – **פֶּחָר pechar,** *peh-khawr´;* (Aramaic) from an unused root probably meaning to fashion; a potter:— (Translated in King James Version as) potter.

Poured 5413 – **נָתַךְ nathak,** *naw-thak´;* a primitive root; to flow forth (literally or figuratively); by implication, to liquify:— (Translated in King James Version as) drop, gather (together), melt, pour (forth, out).

Poured out 6168 – **עָרָה ʿarah,** *aw-raw´;* a primitive root; to be (causatively, make) bare; hence, to empty, pour out, demolish:— (Translated in King James Version as) leave destitute, discover, empty, make naked, pour (out), rase, spread self, uncover.

Poured out 8210 – **שָׁפַךְ shaphak,** *shaw-fak´;* a primitive root; to spill forth (blood, a libation, liquid metal; or even a solid, i.e. to mound up); also (figuratively) to expend (life, soul, complaint, money, etc.); intensively, to sprawl out:— (Translated in King James Version as) cast (up), gush out, pour (out), shed(-der, out), slip.

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 (Also often translated as "**Authority/Authorities**") **1849 – εξουσια 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.

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*));

Power 2632 – חֵסֶן cheçen, *khay´-sen;* (Aramaic) from 2631; strength:— (Translated in King James Version as) power.

2631 – חָסַן chaçan, *khas-an´;* (Aramaic) corresponding to 2630; to hold in occupancy:— (Translated in King James Version as) possess.

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 3027 – יָד yad, *yawd;* a primitive word; a hand (the open one (indicating power, means, direction, etc.), in distinction from 3709, the closed one); used (as noun, adverb, etc.) in a great variety of applications, both literally and figuratively, both proximate and remote (as follows):— (Translated in King James Version as) (+ be) able, x about, + armholes, at, axletree, because of, beside, border, x bounty, + broad, (broken-)handed, x by, charge, coast, + consecrate, + creditor, custody, debt, dominion, x enough, + fellowship, force, x from, hand(-staves, -y work), x he, himself, x in, labour, + large, ledge, (left-)handed, means, x mine, ministry, near, x of, x order, ordinance, x our, parts, pain, power, x presumptuously, service, side, sore, state, stay, draw with strength, stroke, + swear, terror, x thee, x by them, x themselves, x thine own, x thou, through, x throwing, + thumb, times, x to, x under, x us, x wait on, (way-)side, where, + wide, x with (him, me, you), work, + yield, x yourselves.

Powerful 1756 – ἐνεργής energes, ***en-er-gace´;*** from 1722 and 2041; active, operative: — (Translated in King James Version as) effectual, powerful.

Praise 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*:

Praise (s) 8416 – תְּהִלָּה thillah, *teh-hil-law´;* from 1984; laudation; specifically (concretely) a hymn: — (Translated in King James Version as) praise.

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.

Praised 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.

Pray 1189 – δέομαι deomai, *deh´-om-ahee;* middle voice of 1210; to beg (as binding oneself), i.e. petition: — (Translated in King James Version as) beseech, pray (to), make request.

Petition – a formal request addressed to a person or persons in authority or power for favor, right, clemency mercy, or other benefit.

Pray 4336 – προσεύχομαι proseuchomai, *pros-yoo´-khom-ahee;* from 4314 and 2172; to pray to God, i.e. supplicate, worship: — (Translated in King James Version as) pray (x earnestly, for), make prayer.

Supplicate – to pray humbly; appeal, entreat, petition

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

Preach good tidings 1319 – בָּשַׂר basar, *baw-sar´;* a primitive root; properly, to be fresh, i.e. full (rosy, (figuratively) cheerful); to announce (glad news):— (Translated in King James Version as) messenger, preach, publish, shew forth, (bear, bring, carry, preach, good, tell good) tidings.

Preached 4296 – προκηρύσσω prokerusso, *prok-ay-rooce´-so;* from 4253 and 2784; to herald (i.e. proclaim) in advance: — (Translated in King James Version as) before (first) preach.

Precious 5093 – τίμιος timios, *tim´-ee-os,* including the comparative **τιμιώτερος timioteros,** *tim-ee-o´-ter-os*, and the superlative **τιμιώτατος 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.

Preferred 1096 – γίνομαι gínomai, ghin'-om-ahee; a prolongation and middle voice form of a primary verb; to cause to be ("gen"-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.):— (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, × soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Prepare (d) 2090 – ἑτοιμάζω hetoimazo, *het-oy-mad´-zo;* from 2092; to prepare: — (Translated in King James Version as) prepare, provide, make ready.

2092 – ἕτοιμος hetoimos, *het-oy´-mos;* from an old noun **ἕτεος heteos** (fitness); adjusted, i.e. ready: — (Translated in King James Version as) prepared, (made) ready(-iness, to our hand).

Thayer's Greek Lexicon **2090** (partial information) – *to make ready, prepare*: absolutely, *to make the necessary preparations, get everything ready*; of preparing a feast; a figurative expression drawn from the oriental custom of sending on before kings on their journeys persons to level the roads and make them passable), to prepare the minds of men to give the Messiah a fit reception and secure his blessings:

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

Prepare 6437 – פָּנָה panah, *paw-naw´;* a primitive root; to turn; by implication, to face, i.e. appear, look, etc.:— (Translated in King James Version as) appear, at (even-)tide, behold, cast out, come on, x

corner, dawning, empty, go away, lie, look, mark, pass away, prepare, regard, (have) respect (to), (re-)turn (aside, away, back, face, self), x right (early).

Presence 4383 – πρόσωπον prosopon, *pros´-o-pon;* from 4314 and **ὤψ ops** (the visage, from 3700); the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person: — (Translated in King James Version as) (outward) appearance, x before, countenance, face, fashion, (men's) person, presence.

Preserved 5336 – נָצִיר natsiyr, *naw-tsere´;* from 5341; properly, conservative; but used passively, delivered:— (Translated in King James Version as) preserved.

5341 – נָצַר natsar, *naw-tsar´;* a primitive root; to guard, in a good sense (to protect, maintain, obey, etc.) or a bad one (to conceal, etc.):— (Translated in King James Version as) besieged, hidden thing, keep(-er, -ing), monument, observe, preserve(-r), subtil, watcher(-man).

Pressed upon 1968 – ἐπιπίπτω epipipto, *ep-ee-pip´-to;* from 1909 and 4098; to embrace (with affection) or seize (with more or less violence; literally or figuratively): — (Translated in King James Version as) fall into (on, upon) lie on, press upon.

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** (vagrancy); braggart: — (Translated in King James Version as) boaster.

Priest 3548 – כֹּהֵן kohen, *ko-hane´;* active participle of 3547; literally, one officiating, a priest; also (by courtesy) an acting priest (although a layman):— (Translated in King James Version as) chief ruler, x own, priest, prince, principal officer.

3547 – כָּהַן kahan, *kaw-han´;* a primitive root, apparently meaning to mediate in religious services; but used only as denominative from 3548; to officiate as a priest; figuratively, to put on regalia:— (Translated in King James Version as) deck, be (do the office of a, execute the, minister in 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) 2232 – ἡγεμών hegemon, *hayg-em-ohn´;* from 2233; a leader, i.e. chief person (or figuratively, place) of a province: — Translated in King James Version as) governor, prince, ruler.

Prince 5057 – נָגִיד nagiyd, *naw-gheed´;* or **נָגִד nagid,** *naw-gheed´;* from 5046; a commander (as occupying the front), civil, military or religious; generally (abstractly, plural), honorable themes:— (Translated in King James Version as) captain, chief, excellent thing, (chief) governor, leader, noble, prince, (chief) 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).

Prince(s) 8269 – שַׂר sar, *sar;* from 8323; a head person (of any rank or class):— (Translated in King James Version as) captain (that had rule), chief (captain), general, governor, keeper, lord, ((-task-))master, prince(-ipal), ruler, steward.

Principal 7218 – רֹאשׁ roʾsh, *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, itc.):— (Translated in King James Version as) band, beginning, captain, chapiter, 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.

Prison 3608 – כֶּלֶא keleʾ, *keh´-leh;* from 3607; a prison: — (Translated in King James Version as) prison.

> **3607 – כָּלָא kalaʾ,** *kaw-law´;* a primitive root; to restrict, by act (hold back or in) or word (prohibit):— (Translated in King James Version as) finish, forbid, keep (back), refrain, restrain, retain, shut up, be stayed, withhold.

Prison 4525 – מַסְגֵּר maçger, *mas-gare´;* from 5462; a fastener, i.e. (of a person) a smith, (of a thing) a prison: — (Translated in King James Version as) prison, smith.

5462 – סָגַר çagar, *saw-gar´;* a primitive root; to shut up; figuratively, to surrender:— (Translated in King James Version as) close up, deliver (up), give over (up), inclose, x pure, repair, shut (in, self, out, up, up together), stop, x straitly.

Prison 5438 – φυλακή phulake, *foo-lak-ay´;* from 5442; a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively: — (Translated in King James Version as) cage, hold, (im-)prison(-ment), ward, watch.

Prison 6115 – עֹצֶר ʿotser, *o´-tser;* from 6113; closure; also constraint:— (Translated in King James Version as) x barren, oppression, x prison.

Prisoners 616 – אֲסִיר ʾaççiyr, *as-sere´;* for 615: (Translated in King James Version as) prisoner.

> **615 – אָסִיר ʾaçiyr,** *aw-sere´;* from 631; bound, i.e. a captive: — (Translated in King James Version as) (those which are) bound, prisoner.

631 – **אָסַר ʾaçar,** *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.

Privily 2977 – **λάθρα lathra,** *lath´-rah;* adverb from 2990; privately: — (Translated in King James Version as) privily, secretly.

2990 – **λανθάνω lanthano,** *lan-than´-o;* a prolonged form of a primary verb, which is used only as an alternate in certain tenses; to lie hid (literally or figuratively); often used adverbially, unwittingly: — (Translated in King James Version as) be hid, be ignorant of, unawares.

Thayer's Greek Lexicon **2990** – to be hidden; to be hidden from one, secretly, unawares, without knowing.

Proceeded forth 1831 – **ἐξέρχομαι exerchomai,** *ex-er´-khom-ahee;* from 1537 and 2064; to issue (literally or figuratively): — (Translated in King James Version as) come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

Proceedeth out 1607 – **ἐκπορεύομαι ekporeuomai,** *ek-por-yoo´-om-ahee;* from 1537 and 4198; to depart, be discharged, proceed, project: — (Translated in King James Version as) come (forth, out of), depart, go (forth, out), issue, proceed (out of).

Proclaim 7121 – **קָרָא qaraʾ,** *kaw-raw´;* a primitive root (rather identical with 7122 through the idea of accosting a person met); to call out to (i.e. properly, address by name, but used in a wide variety of applications):— (Translated in King James Version as) bewray (self), that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

Prolong 748 – **אָרַךְ ʾarak,** *aw-rak´;* a primitive root; to be (causative, make) long (literally or figuratively):—defer, draw out, lengthen, (be, become, make, pro-)long, + (out-, over-)live, tarry (long).

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.

Prophesied 4395 – **προφητεύω propheteuo,** *prof-ate-yoo´-o;* from 4396; to foretell events, divine, speak under inspiration, exercise the prophetic office: — (Translated in King James Version as) prophesy.

Prophet (s) 4396 – **προφήτης prophetes,** *prof-ay´-tace;* from a compound of 4253 and 5346; a foreteller ("prophet"); by analogy, an inspired speaker; by extension, a poet: — (Translated in King James Version as) prophet.

Prophet(s) 5030 – **נָבִיא nabiyʾ,** *naw-bee´;* from 5012; a prophet or (generally) inspired man:— (Translated in King James Version as) prophecy, that prophesy, prophet.

Prosper 6743 – צָלַח tsalach, *tsaw-lakh´;* or **צָלֵחַ tsaleach,** *tsaw-lay´-akh;* a primitive root; to push forward, in various senses (literal or figurative, transitive or intransitive):— (Translated in King James Version as) break out, come (mightily), go over, be good, be meet, be profitable, (cause to, effect, make to, send) prosper(-ity, -ous, -ously).

Proud 1347 – גָּאוֹן gaʾown, *gaw-ohn´;* from 1342; the same as 1346:— (Translated in King James Version as) arrogancy, excellency(-lent), majesty, pomp, pride, proud, swelling.

Publicans 5057 – τελώνης telones, *tel-o´-nace;* from 5056 and 5608; a tax-farmer, i.e. collector of public revenue: — (Translated in King James Version as) publican.

Punishment 2851 – κόλασις kolasis, *kol´-as-is;* from 2849; penal infliction: — (Translated in King James Version as) punishment, torment.

Pure 2889 – טָהוֹר tahowr, *taw-hore´;* or **טָהֹר tahor,** *taw-hore´;* from 2891; pure (in a physical, chemical, ceremonial or moral sense):— (Translated in King James Version as) clean, fair, pure(-ness).

> **2891 – טָהֵר taher,** *taw-hare´;* a primitive root; properly, to be bright; i.e. (by implication) to be pure (physical sound, clear, unadulterated; Levitically, uncontaminated; morally, innocent or holy):— (Translated in King James Version as) be (make, make self, pronounce) clean, cleanse (self), purge, purify(-ier, self).

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

> Ablution - a cleansing with water or other liquid. Associated with religious ritual, washing of the hands, body, etc.
>
> Expiation - the means by which atonement, compensation, reimbursement, or reparation is made for an offense.

Purgeth 2508 – καθαίρω kathairo, *kath-ah´-ee-ro;* from 2513; to cleanse, i.e. (specially) to prune; figuratively, to expiate: — (Translated in King James Version as) purge

> **2513 – καθαρός katharos,** *kath-ar-os´;* of uncertain affinity; clean (literally or figuratively): — (Translated in King James Version as) clean, clear, pure.

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

Put out of the synagogue 656. ἀποσυνάγωγος aposunagogos, *ap-os-oon-ag´-o-gos;* from 575 and 4864; excommunicated: — (Translated in King James Version as) (put) out of the synagogue(-s).

Q/

Questioning one with another 4802 – συζητέω suzeteo, *sood-zay-teh´-o;* from 4862 and 2212; to investigate jointly, i.e. discuss, controvert, cavil: — (Translated in King James Version as) dispute (with), enquire, question (with), reason (together).

Quick 2198 – ζάω zao, *dzah´-o;* a primary verb; to live (literally or figuratively): — (Translated in King James Version as) life(-time), (a-)live(-ly), quick.

Quickeneth, Quickening 2227 – ζωοποιέω zoopoieo, *dzo-op-oy-eh´-o;* from the same as 2226 and 4160; to (re-)vitalize (literally or figuratively): — (Translated in King James Version as) make alive, give life, quicken.

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.

R/

Rabbi 4461 – ῥαββί rhabbi, *hrab-bee´;* of Hebrew origin (H7227 with pronominal suffix); my master, i.e Rabbi, as an official title of honor: — (Translated in King James Version as) Master, Rabbi.

Rage 5433 – φρυάσσω phruasso, *froo-as´-so;* akin to 1032, 1031; to snort (as a spirited horse), i.e. (figuratively) to make a tumult: — (Translated in King James Version as) rage.

Rage 7283 – רָגַשׁ ragash, *raw-gash´;* a primitive root; to be tumultuous:— (Translated in King James Version as) rage.

8323 – שָׂרַר sarar, *saw-rar´;* a primitive root; to have (transitively, exercise; reflexively, get) dominion:— (Translated in King James Version as) x altogether, make self a prince, (bear) rule.

Raiment 1742 – ἔνδυμα enduma, *en´-doo-mah;* from 1746; apparel (especially the outer robe): — (Translated in King James Version as) clothing, garment, raiment.

Raiment 2440 – ἱμάτιον himation, *him-at´-ee-on;* neuter of a presumed derivative of **ἕννυμι ennumi** (to put on); a dress (inner or outer): — (Translated in King James Version as) apparel, cloke, clothes, garment, raiment, robe, vesture.

Rainbow 2463 – ἶρις iris, *ee´-ris;* perhaps from 2046 (as a symbol of the female messenger of the pagan deities); a rainbow ("iris"): — (Translated in King James Version as) rainbow.

Raise (ed), Raised up, Raiseth up 1453 – ἐγείρω egeiro, *eg-i´-ro;* probably akin to the base of 58 (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. rouse

(literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence): — (Translated in King James Version as) awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up.

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

Raise up 6965 – קוּם 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).

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.

Ravening 2963 – טָרַף taraph, *taw-raf´;* a primitive root; to pluck off or pull to pieces; causatively to supply with food (as in morsels):— (Translated in King James Version as) catch, x without doubt, feed, ravin, rend in pieces, x surely, tear (in pieces).

Reached 5060 – נָגַע naga, *naw-gah´;* a primitive root; properly, to touch, i.e. lay the hand upon (for any purpose; euphem., to lie with a woman); by implication, to reach (figuratively, to arrive, acquire); violently, to strike (punish, defeat, destroy, etc.):— (Translated in King James Version as) beat, (x be able to) bring (down), cast, come (nigh), draw near (nigh), get up, happen, join, near, plague, reach (up), smite, strike, touch.

Ready 2092 – ἕτοιμος 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).

Reapers 2327 – θεριστής theristes, *ther-is-tace´;* from 2325; a harvester: — (Translated in King James Version as) reaper.

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

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

Rebuke 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.

Receive, Received, Receiveth 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).

Receive(d) 3880 – παραλαμβάνω paralambano, *par-al-am-ban´-o;* from 3844 and 2983; to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn: — (Translated in King James Version as) receive, take (unto, with).

Receive (th) 1209 – δέχομαι dechomai, *dekh´-om-ahee;* middle voice of a primary verb; to receive (in **Various** applications, literally or figuratively): — (Translated in King James Version as) accept, receive, take.

Thayer's Greek Lexicon **1209** (partial information) –
- *to take with the hand*:
  to take up, receive
- ;
- used of a place receiving one: *to receive, grant access to, a visitor; not to refuse contact or friendship*:; *to receive to hospitality*, *to receive* into one's family in order to bring up and educate; *to receive* to thyself in heaven, of the thing offered in speaking, teaching, instructing; to receive a benefit offered, not to reject it,
- *to receive* equivalent to *to take upon oneself, sustain, bear, endure*:
- *to receive, get*, to become a partaker of the benefits of God's kingdom.

Record 3141 – μαρτυρία marturia, *mar-too-ree´-ah;* from 3144; evidence given (judicially or genitive case): — (Translated in King James Version as) record, report, testimony, witness.

3144 – μάρτυς martus, *mar´-toos;* of uncertain affinity; a witness (literally (judicially) or figuratively (genitive case)); by analogy, a "martyr": — (Translated in King James Version as) martyr, record, witness

Recovering of sight 309 – ἀνάβλεψις anablepsis, *an-ab´-lep-sis;* from 308; restoration of sight: — (Translated in King James Version as) recovery of sight.

Redeemed 3084 – λυτρόω lutroo, *loo-tro´-o;* from 3083; to ransom (literally or figuratively): — (Translated in King James Version as) **redeem.**

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

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.

Refreshing 403 – **ἀνάψυξις anapsuxis,** *an-aps´-ook-sis;* from 404; properly, a recovery of breath, i.e. (figuratively) revival: — (Translated in King James Version as) revival.

404 – **ἀναψύχω anapsucho,** *an-aps-oo´-kho;* from 303 and 5594; properly, to cool off, i.e. (figuratively) relieve: — (Translated in King James Version as) refresh.

Refused 3988 – **מָאַס maʾaç,** *maw-as´;* a primitive root; to spurn; also (intransitively) to disappear:— (Translated in King James Version as) abhor, cast away (off), contemn, despise, disdain, (become) loathe(some), melt away, refuse, reject, reprobate, x utterly, vile person.

Spurn – to reject snub, despise, disdain, or look down on

Regard(ed) 1788 – **ἐντρέπω entrepo,** *en-trep´-o;* from 1722 and the base of 5157; to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: — (Translated in King James Version as) regard, (give) reference, shame.

Invert – to turn upside down; opposite direction, position, order or relationship.

Regeneration 3824 – **παλιγγενεσία paliggenesia,** *pal-ing-ghen-es-ee´-ah;* from 3825 and 1078; (spiritual) rebirth (the state or the act), i.e. (figuratively) spiritual renovation; specially, Messianic restoration: — (Translated in King James Version as) regeneration.

Reign 936 – **βασιλεύω basileuo,** *bas-il-yoo´-o;* from 935; to rule (literally or figuratively): — (Translated in King James Version as) king, reign.

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

Rejected 593 – **ἀποδοκιμάζω apodokimazo,** *ap-od-ok-ee-mad´-zo;* from 575 and 1381; to disapprove, i.e. (by implication) to repudiate: — (Translated in King James Version as) disallow, reject.

Repudiate - to reject as having no authority or legitimacy; reject or denounce as untrue, unproven, unjust

Rejected 2310 – חָדַל chadel, *khaw-dale´;* from 2308; vacant, i.e. ceasing or destitute:—he that forbeareth, frail, rejected.

2308 – חָדַל chadal, *khaw-dal´;* a primitive root; properly, to be flabby, i.e. (by implication) desist; (figuratively) be lacking or idle:—cease, end, fall, forbear, forsake, leave (off), let alone, rest, be unoccupied, want.

Rejoice 1523 – גִּיל giyl, *gheel;* or (by permutation) **גּוּל guwl,** *gool;* a primitive root; properly, to spin round (under the influence of any violent emotion), i.e. usually rejoice, or (as cringing) fear:— (Translated in King James Version as) be glad, joy, be joyful, rejoice.

Rejoice 8055 – שָׂמַח samach, *saw-makh´;* a primitive root; probably to brighten up, i.e. (figuratively) be (causatively, make) blithe or gleesome:— (Translated in King James Version as) cheer up, be (make) glad, (have, make) joy(-ful), be (make) merry, (cause to, make to) rejoice, x very.

Blithe - carefree; joyous, merry, or happy

Release 630 – ἀπολύω apoluo, *ap-ol-oo´-o;* from 575 and 3089; to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce: — (Translated in King James Version as) (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

Remaining 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

Remember 2142 – זָכַר zakar, *zaw-kar´;* a primitive root; properly, to mark (so as to be recognized), i.e. to remember; by implication, to mention; also (as denominative from 2145) to be male:— (Translated in King James Version as) x burn (incense), x earnestly, be male, (make) mention (of), be mindful, recount, record(-er), remember, make to be remembered, bring (call, come, keep, put) to (in) remembrance, x still, think on, x well.

Rent 1284 – διαῤῥήσσω diarrhesso, *dee-ar-hrayce´-so;* from 1223 and 4486; to tear asunder: — (Translated in King James Version as) break, rend.

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

Thayer's Greek Lexicon **3340** (partial information) –

- *to change one's mind, i.e. to repent* (to feel sorry that one has done this or that, of having offended someone, *of (on account of)*; used especially of those who, conscious of their sins and with manifest tokens of sorrow, are intent; on obtaining God's pardon;
- *to repent*, clothed in sackcloth and besprinkled with ashes,
- *to change one's mind for the better, heartily to amend with abhorrence of one's past sins*:, i.e. conduct worthy of a heart changed and abhorring sin); expresses mental direction, to withdraw or turn one's soul from, etc.

Repent 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

Report 8052 – שְׁמוּעָה shmuwʿah, *sehm-oo-aw´;* feminine passive participle of 8074; something heard, i.e. an announcement:— (Translated in King James Version as) bruit, doctrine, fame, mentioned, news, report, rumor, tidings.

Reproach 2781 – חֶרְפָּה cherpah, *kher-paw´;* from 2778; contumely, disgrace, the pudenda:— (Translated in King James Version as) rebuke, reproach(-fully), shame.

Contumely – rude and insulting display of contempt in words or actions

Pudenda – genitalia, parts privates, sex organs

Reproached 3679 – ὀνειδίζω oneidizo, *on-i-did´-zo;* from 3681; to defame, i.e. rail at, chide, taunt: — (Translated in King James Version as) cast in teeth, (suffer) reproach, revile, upbraid.

Chide - to express disapproval of; scold, harass, reproach

Taunt - to reproach in a sarcastic, offensive, or mocking way; scornful criticism or confrontation

Reprove 3198 – יָכַח yakach, *yaw-kahh´;* a primitive root; to be right (i.e. correct); reciprocal, to argue; causatively, to decide, justify or convict: — (Translated in King James Version as) appoint, argue, chasten, convince, correct(-ion), daysman, dispute, judge, maintain, plead, reason (together), rebuke, reprove(-r), surely, in any wise.

Require 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

Required 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.

Rest 373 – ἀναπαύω anapano, *an-ap-ow´-o;* from 303 and 3973; (reflexively) to repose (literally or figuratively (be exempt), remain); by implication, to refresh: — (Translated in King James Version as) take ease, refresh, (give, take) rest.

Restitution 605 – ἀποκατάστασις apokatastasis, *ap-ok-at-as´-tas-is;* from 600; reconstitution: — (Translated in King James Version as) restitution.

> **600 – ἀποκαθίστημι apokathistemi,** *ap-ok-ath-is´-tay-mee;* from 575 and 2525; to reconstitute (in health, home or organization): — (Translated in King James Version as) restore (again

Restore (th) 600 – ἀποκαθίστημι apokathistemi, *ap-ok-ath-is´-tay-mee;* from 575 and 2525; to reconstitute (in health, home or organization): — (Translated in King James Version as) restore (again

Restore 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); 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.

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.

Return 5290 – ὑποστρέφω hupostrepho, *hoop-os-tref´-o;* from 5259 and 4762; to turn under (behind), i.e. to return (literally or figuratively): — (Translated in King James Version as) come again, return (again, back again), turn back (again).

Returned 1880 – ἐπανέρχομαι epanerchomai, *ep-an-er´-khom-ahee;* from 1909 and 424; to come up on, i.e. return: — (Translated in King James Version as) come again, return.

Reveal (ed) 601 – ἀποκαλύπτω apokalupto, *ap-ok-al-oop´-to;* from 575 and 2572; to take off the cover, i.e. disclose: — (Translated in King James Version as) reveal.

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

Revealed 5537 – χρηματίζω chrematizo, *khray-mat-id´-zo;* from 5536; to utter an oracle (compare the original sense of 5530), i.e. divinely intimate; by implication, (compare the secular sense of 5532) to constitute a firm for business, i.e. (generally) bear as a title: — (Translated in King James Version as) be called, be admonished (warned) of God, reveal, speak.

Reverence 1788 – ἐντρέπω entrepo, *en-trep´-o;* from 1722 and the base of 5157; to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: — (Translated in King James Version as) regard, (give) reference, shame.

Invert – to turn upside down; opposite direction, position, order or relationship

Reviled 3058 – λοιδορέω loidoreo, *loy-dor-eh´-o;* from 3060; to reproach, i.e. vilify: — (Translated in King James Version as) revile.

Thayer's Greek Lexicon **3058** – to reproach, rail at, revile, heap abuse upon:

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

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

Reward 591 – ἀποδίδωμι apodidomi, *ap-od-eed´-o-mee;* from 575 and 1325; to give away, i.e. up, over, back, etc. (in various applications): — (Translated in King James Version as) deliver (again), give (again), (re-)pay(-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

Reward 3408 – μισθός misthos, *mis-thos´;* apparently a primary word; pay for service (literally or figuratively), good or bad: — (Translated in King James Version as) hire, reward, wages.

Thayer's Greek Lexicon 3408 –

- *dues paid for work; wages, hire*:
- *reward*: used — of the fruit naturally resulting from toils and endeavors, of *divine recompense*: a. in both senses, rewards and punishments: Rev. 22:12. b. of the rewards which God bestows, or will bestow, upon good deeds and endeavors

Right 1849 – εξουσια 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.

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*));

Right Hand 1188 – δεξιός dexios, *dex-ee-os´;* from 1209; the right side or (feminine) hand (as that which usually takes): — (Translated in King James Version as) right (hand, side).

Right hand 3225 – יָמִין yamiyn, *yaw-meen´;* from 3231; the right hand or side (leg, eye) of a person or other object (as the stronger and more dexterous); locally, the south: — (Translated in King James Version as) + left-handed, right (hand, side), south.

Righteous 1342 – δίκαιος dikaios, *dik´-ah-yos;* from 1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively): — (Translated in King James Version as) just, meet, right(-eous).

1349 – δίκη dike, *dee´-kay;* probably from 1166; right (as self-evident), i.e. justice (the principle, a decision, or its execution): — (Translated in King James Version as) judgment, punish, vengeance.

Righteous 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).

Righteousness 1343 – δικαιοσύνη dikaiosune, *dik-ah-yos-oo´-nay;* from 1342; equity (of character or act); specially (Christian) justification: — (Translated in King James Version as) righteousness.

1342 – δίκαιος dikaios, *dik´-ah-yos;* from 1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively): — (Translated in King James Version as) just, meet, right(-eous).

1349 – δίκη dike, *dee´-kay;* probably from 1166; right (as self-evident), i.e. justice (the principle, a decision, or its execution): — (Translated in King James Version as) judgment, punish, vengeance.

Thayer's Greek Lexicon **1343** (partial information) –

1. in the broad sense, *the state of him who is such as he ought to be, righteousness*;
   a. universally: the doctrine concerning the way in which man may attain to a state approved of God,
   b. *integrity, virtue, purity of life, uprightness, correctness in thinking, feeling, and acting*:
2. in a closer sense, *justice, or the virtue which gives each one his due*;

Equitable - characterized by fairness or impartiality; just; reasonable

Equity – being fair or impartial

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

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 tsedeq,** *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).

Righteousness 6666 – **צְדָקָה tsdaqah,** *tsed-aw-kaw´;* from 6663; rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity):— (Translated in King James Version as) justice, moderately, right(-eous) (act, -ly, -ness).

Rectitude – moral integrity; the quality of being straight; correct in judgment; righteousness

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

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

Risen 2224 – **זָרַח zarach,** *zaw-rakh´;* a primitive root; properly, to irradiate (or shoot forth beams), i.e. to rise (as the sun); specifically, to appear (as a symptom of leprosy):— (Translated in King James Version as) arise, rise (up), as soon as it is up.

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

Rivers 4215 – **ποταμός potamos,** *pot-am-os´;* probably from a derivative of the alternate of 4095 (compare 4224); a current, brook or freshet (as drinkable), i.e. running water: — (Translated in King James Version as) flood, river, stream, water.

Roaring 7580 – **שָׁאַג shaʼag,** *shaw-ag´;* a primitive root; to rumble or moan:— (Translated in King James Version as) x mightily, roar.

Roaring 7581 – **שְׁאָגָה shagah,** *sheh-aw-gaw´;* from 7580; a rumbling or moan:— (Translated in King James Version as) roaring.

Robe 4598 – **מְעִיל mʿiyl,** *meh-eel´;* from 4603 in the sense of covering; a robe (i.e. upper and outer garment):— (Translated in King James Version as) cloke, coat, mantle, robe.

Robes 4749 – **στολή stole,** *stol-ay´;* from 4724; equipment, i.e. (specially), a "stole" or long-fitting gown (as a mark of dignity): — (Translated in King James Version as) long clothing (garment), (long) robe.

Rod 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.

Cudgel – a short heavy stick used as a weapon; club

Rod 7626 – **שֵׁבֶט shebet,** *shay´-bet;* from an unused root probably meaning to branch off; a scion, i.e. (literally) a stick (for punishing, writing, fighting, ruling, walking, etc.) or (figuratively) a clan:— (Translated in King James Version as) x correction, dart, rod, sceptre, staff, tribe.

Rough places 7406 – **רֶכֶס rekeç,** *reh´-kes;* from 7405; a mountain ridge (as of tied summits):— (Translated in King James Version as) rough place.

7405 – **רָכַס rakaç,** *raw-kas´;* a primitive root; to tie:— (Translated in King James Version as) bind.

Round about 2943 – **κυκλόθεν kuklothen,** *koo-kloth´-en;* adverb from the same as 2945; from the circle, i.e. all around: —(Translated in King James Version as) (round) about.

Ruddy 132 – **אַדְמֹנִי ʾadmoniy,** *ad-mo-nee´;* or (fully) **אַדְמוֹנִי ʾadmowniy,** *ad-mo-nee´;* from 119; reddish (of the hair or the complexion):— (Translated in King James Version as) red, ruddy.

119 – **אָדַם ʾadam,** *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).

Rule 4165 – **ποιμαίνω poimaino,** *poy-mah´-ee-no;* from 4166; to tend as a shepherd of (figuratively, superviser): — (Translated in King James Version as) feed (cattle), rule.

4166 – **ποιμήν poimen,** *poy-mane´;* of uncertain affinity; a shepherd (literally or figuratively): — (Translated in King James Version as) shepherd, pastor.

Rule 7981 – **שְׁלֵט shlet,** *shel-ate´;* (Aramaic) corresponding to 7980:— (Translated in King James Version as) have the mastery, have power, bear rule, be (make) ruler.

7980 – **שָׁלַט shalat,** *shaw-lat´;* a primitive root; to dominate, i.e. govern; by implication, to permit:— (Translated in King James Version as) (bear, have) rule, have dominion, give (have) power.

Ruler 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.

Rulers 758 – **ἄρχων archon,** *ar´-khone;* present participle of 757; a first (in rank or power): — (Translated in King James Version as) chief (ruler), magistrate, prince, ruler

Rulers 7336 – **רָזַן razan,** *raw-zan´;* a primitive root; probably to be heavy, i.e. (figuratively) honorable:— (Translated in King James Version as) prince, ruler.

S/

Sabbath, Sabbath day 4521 – **σάββατον sabbaton,** *sab´-bat-on;* of Hebrew origin (H7676); the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, a se'nnight, i.e. the interval between two Sabbaths; likewise the plural in all the above applications: — (Translated in King James Version as) sabbath (day), week.

Sabbath 7676 – **שַׁבָּת shabbath,** *shab-bawth´;* intensive from 7673; intermission, i.e. (specifically) the Sabbath:— (Translated in King James Version as) (+ every) sabbath.

7673 – **שָׁבַת shabath,** *shaw-bath´;* a primitive root; to repose, i.e. desist from exertion; used in many implied relations (causative, figurative or specific):— (Translated in King James Version as) (cause to, let, make to) cease, celebrate, cause (make) to fail, keep (sabbath), suffer to be lacking, leave, put away (down), (make to) rest, rid, still, take away.

Sacrifice 2077 – **זֶבַח zebach,** *zeh´-bakh;* from 2076; properly, a slaughter, i.e. the flesh of an animal; by implication, a sacrifice (the victim or the act):— (Translated in King James Version as) offer(-ing), sacrifice.

Sacrificed 2076 – **זָבַח zabach,** *zaw-bakh´;* a primitive root; to slaughter an animal (usually in sacrifice):— (Translated in King James Version as) kill, offer, (do) sacrifice, slay.

Saints 40 – ἅγιος hagios, *hag´-ee-os;* from **ἅγος hagos** (an awful thing) (compare 53, 2282); sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): — (Translated in King James Version as) (most) holy (one, thin g), saint.

Thayer's Greek Lexicon **40** (partial information) –

- properly *reverend, worthy of veneration*: God, on account of his incomparable majesty,
  a. of things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned, specifically that part of the temple or tabernacle which is called 'the holy place,' the most hallowed portion of the temple, 'the holy of holies,' Jerusalem, on account of the temple there

- *set apart for God, to be, as it were, exclusively his*; Just as the Israelites claimed for themselves the title *hoi hagioi*, because God selected them from the other nations to lead a life acceptable to him and rejoice in his favor and protection, so this appellation is very often in the N.T. transferred to Christians, as those whom God has selected, that under the influence of the Holy Spirit they may be rendered, through holiness, partakers of salvation in the kingdom of God:

- of sacrifices and offerings; *prepared for God with solemn rite, pure, clean*
- in a moral sense, *pure, sinless, upright, holy*:

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

Sake 1752 – ἕνεκα heneka, *hen´-ek-ah;* or **ἕνεκεν heneken,** *hen´-ek-en;* or **εἵνεκεν 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) × 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 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 3468 – יְשַׁע yesha', *yeh´-shah;* or **יֵשַׁע 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 4991 – σωτηρία soteria, *so-tay-ree´-ah;* feminine of a derivative of 4990 as (properly, abstract) noun; rescue or safety (physically or morally): — (Translated in King James Version as) deliver, health, salvation, save, saving.

4990 – σωτήρ soter, *so-tare´;* from 4982; a deliverer, i.e. God or Christ: — (Translated in King James Version as) saviour.

Sanctified, Sanctifieth, sanctify 37 – ἁγιάζω 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.

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

Sanctified, Sanctify 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

Sanctuary 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

Sang 7442 – רָנַן ranan, *raw-nan´;* a primitive root; properly, to creak (or emit a stridulous sound), i.e. to shout (usually for joy):— (Translated in King James Version as) aloud for joy, cry out, be joyful (greatly, make to) rejoice, (cause to) shout (for joy), (cause to) sing (aloud, for joy, out), triumph.

Sat 2521 – κάθημαι kathemai, *kath´-ay-mahee;* from 2596; and **ἧμαι hemai** (to sit; akin to the base of 1476); to sit down; figuratively, to remain, reside: — (Translated in King James Version as) dwell, sit (by, down).

Satisfied 7646 – שָׂבַע saba', *saw-bah´;* or **שָׂבֵעַ 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.

Save 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) × 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 3467– **יָשַׁע yasha**ʿ**,** *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.

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 **σάος saos**, "safe"); to save, i.e. deliver or protect (literally or figuratively): — (Translated in King James Version as) heal, preserve, save (self), do well, be (make) whole.

Save –
- To rescue from danger or possible harm, injury, or loss:
- To keep safe, intact, or unhurt; safeguard; preserve:
- To make well, heal, restore to physical health:
- 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 – 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.

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

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

Save –
- To rescue from danger or possible harm, injury, or loss:.
- To keep safe, intact, or unhurt; safeguard; preserve:
- To make well, heal, restore to physical health:
- 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.

Saw 2372 – חָזָה 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.

Scattered abroad 1287 – διασκορπίζω diaskorpizo, *dee-as-kor-pid´-zo;* from 1223 and 4650; to dissipate, i.e. (genitive case) to rout or separate; specially, to winnow; figuratively, to squander: — (Translated in King James Version as) disperse, scatter (abroad), strew, waste.

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.

Scribe(s) 1122 – γραμματεύς grammateus, *gram-mat-yooce´;* from 1121. a writer, i.e. (professionally) scribe or secretary: — (Translated in King James Version as) scribe, town-clerk.

1121 – γράμμα gramma, *gram´-mah;* from 1125; a writing, i.e. a letter, note, epistle, book, etc.; plural learning: — (Translated in King James Version as) bill, learning, letter, scripture, writing, written.

Scripture(s) 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.

Seal 4973 – σφραγίς sphragis, *sfrag-ece´;* probably strengthened from 5420; a signet (as fencing in or protecting from misappropriation); by implication, the stamp impressed (as a mark of privacy, or genuineness), literally or figuratively: — (Translated in King James Version as) seal.

Sealed 4972 – σφραγίζω sphragizo, *sfrag-id´-zo;* from 4973; to stamp (with a signet or private mark) for security or preservation (literally or figuratively); by implication, to keep secret, to attest: — (Translated in King James Version as) (set a, set to) seal up, stop.

Search 1833 – ἐξετάζω exetazo, *ex-et-ad´-zo;* from 1537 and **ἐτάζω etazo** (to examine); to test thoroughly (by questions), i.e. ascertain or interrogate: — (Translated in King James Version as) ask, enquire, search.

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

Season 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.

See, Seeing **991 – βλέπω blepo,** *blep´-o;* a primary verb; to look at (literally or figuratively): — (Translated in King James Version as) behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

See 1492 – εἴδω eido, *i´-do;* a primary verb; used only in certain past tenses, the others being borrowed from the equivalent 3700 and 3708; properly, to see (literally or figuratively); by implication, (in the perfect tense only) to know: — (Translated in King James Version as) be aware, behold, x can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot.

See 2334 – θεωρέω theoreo, *theh-o-reh´-o;* from a derivative of 2300 (perhaps by addition of 3708); to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge)): — (Translated in King James Version as) behold, consider, look on, perceive, see.

2300 – θεάομαι theaomai, *theh-ah´-om-ahee;* a prolonged form of a primary verb; to look closely at, i.e. (by implication) perceive (literally or figuratively); by extension to visit: — behold, look (upon), see.

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: — behold, perceive, see, take heed.

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

See 3700 – ὀπτάνομαι optanomai, *op-tan´-om-ahee,* a (middle voice) prolonged form of the primary (middle voice) **ὄπτομαι optomai,** *op´-tom-ahee;* 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.

See, Seen 3708 – ὁράω horao, *hor-ah´-o;* properly, to stare at (compare 3700), i.e. (by implication) to discern clearly (physically or mentally); by extension, to attend to; by Hebraism, to experience; passively, to appear: — (Translated in King James Version as) behold, perceive, see, take heed.

Thayer's Greek Lexicon **3708** (partial information) –

1. *to see with the eyes*:
2. *to see with the mind, to perceive, know*: absolutely,
3. *to see* i.e. *to become acquainted with by experience, to experience*:
4. *to see to, look to*; i.e. a. equivalent to *to take heed, beware*

Seed 2233 – זֶרַע zeraʿ, *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 2234 – זְרַע zraʿ, *zer-ahʹ;* (Aramaic) corresponding to 2233; posterity:— (Translated in King James Version as) seed.

2233 – זֶרַע zeraʿ, *zehʹ-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, *sperʹ-mah;* from 4687; something sown, i.e. seed (including the male "sperm"); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting): — (Translated in King James Version as) issue, seed.

Seek 1245 – בָּקַשׁ baqash, *baw-kashʹ;* a primitive root; to search out (by any method, specifically in worship or prayer); by implication, to strive after:— (Translated in King James Version as) ask, beg, beseech, desire, enquire, get, make inquisition, procure, (make) request, require, seek (for).

Seek 1875 – דָּרַשׁ darash, *daw-rashʹ;* 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

Seek (ing) 2212 – ζητέω zeteo, *dzay-tehʹ-o;* of uncertain affinity; to seek (literally or figuratively); specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life): — (Translated in King James Version as) be (go) about, desire, endeavour, enquire (for), require, (x will) seek (after, for, means).

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

Seen 1492 – εἴδω eido, *iʹ-do;* a primary verb; used only in certain past tenses, the others being borrowed from the equivalent 3700 and 3708; properly, to see (literally or figuratively); by implication, (in the perfect tense only) to know: — (Translated in King James Version as) be aware, behold, x can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot.

Seen 3708 – ὁράω horao, *hor-ahʹ-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.

Selah 5542 – סֶלָה çelah, *sehʹ-law;* from 5541; suspension (of music), i.e. pause: — (Translated in King James Version as) Selah.

Send, Sent 649 – ἀποστέλλω apostello, *ap-os-telʹ-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 *apoʹ* a primary particle; "off," i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative):-- (Translated in the King James Version as) (X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce),

since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

4724 – **στέλλω stello,** *stel´-lo;* probably strengthened from the base of 2476; properly, to set fast ("stall"), i.e. (figuratively) to repress (reflexively, abstain from associating with): — (Translated in the King James Version as)avoid, withdraw self.

2476 – **ἵστημι histemi,** *his´-tay-mee;* a prolonged form of a primary **στάω stao** (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively): — (Translated in King James Version as) abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

Send 7971 – **שָׁלַח shalach,** *shaw-lakh´;* a primitive root; to send away, for, or out (in a great variety of applications):— (Translated in King James Version as) x any wise, appoint, bring (on the way), cast (away, out), conduct, x earnestly, forsake, give (up), grow long, lay, leave, let depart (down, go, loose), push away, put (away, forth, in, out), reach forth, send (away, forth, out), set, shoot (forth, out), sow, spread, stretch forth (out).

Send forth 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.

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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 **εἰμι 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.

Separated 873 – ἀφορίζω aphorizo, *af-or-id´-zo;* from 575 and 3724; to set off by boundary, i.e. (figuratively) limit, exclude, appoint, etc.: — (Translated in King James Version as) ivide, separate, sever.

Servant (s) 1401 – δοῦλος doulos, *doo´-los;* from 1210; a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency): — (Translated in King James Version as) bond(-man), servant.

Servant 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.

Servant 5650 – עֶבֶד ʿebed, *eh´-bed;* from 5647; a servant:— (Translated in King James Version as) x bondage, bondman, (bond-)servant, (man-)servant.

5647 – עָבַד ʿabad, *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,

Serve (d) 3000 – λατρεύω latreuo, *lat-ryoo´-o;* from **λάτρις latris** (a hired menial); to minister (to God), i.e. render religious homage: — (Translated in King James Version as) serve, do the service, worship(-per).

Serve 5647 – עָבַד ʿabad, *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,

Serve 6399 – פֶּלַח plach, *pel-akh´;* (Aramaic) corresponding to 6398; to serve or worship:— (Translated in King James Version as) minister, serve.

6398 – פָּלַח palach, *paw-lakh´;* a primitive root; to slice, i.e. break open or pierce: — (Translated in King James Version as) bring forth, cleave, cut, shred, strike through.

Set 3320 – יָצַב yatsab, *yaw-tsab´;* a primitive root; to place (any thing so as to stay); reflexively, to station, offer, continue:— (Translated in King James Version as) present selves, remaining, resort, set (selves), (be able to, can, with-) stand (fast, forth, -ing, still, up).

Set 5258 – נָסַךְ 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).

Set 7760 – **שׂוּם suwm,** *soom;* or **שִׂים siym,** *seem;* a primitive root; to put (used in a great variety of applications, literal, figurative, inferentially, and elliptically):— (Translated in King James Version as) x any wise, appoint, bring, call (a name), care, cast in, change, charge, commit, consider, convey, determine, + disguise, dispose, do, get, give, heap up, hold, impute, lay (down, up), leave, look, make (out), mark, + name, x on, ordain, order, + paint, place, preserve, purpose, put (on), + regard, rehearse, reward, (cause to) set (on, up), shew, + stedfastly, take, x tell, + tread down, ((over-))turn, x wholly, work.

Set at liberty 859 – **ἄφεσις aphesis,** *af´-es-is;* from 863; freedom; (figuratively) pardon: — (Translated in King James Version as) deliverance, forgiveness, liberty, remission.

859 – **ἄφεσις aphesis Translated in KJV 17x** – **remission** (9x), **forgiveness** (6x), **deliverance** (1x) **liberty** (1x)

Set at nought 1847 – **ἐξουδενόω exoudenoo,** *ex-oo-den-o´-o;* from 1537 and a derivative of the neuter of 3762; to make utterly nothing of, i.e. despise: — (Translated in King James Version as) set at nought.

Set…seal 4972 – **σφραγίζω sphragizo,** *sfrag-id´-zo;* from 4973; to stamp (with a signet or private mark) for security or preservation (literally or figuratively); by implication, to keep secret, to attest: — (Translated in King James Version as) (set a, set to) seal up, stop.

Set up 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.

Set up 6966 – **קוּם quwm,** *koom;* (Aramaic) corresponding to 6965:— (Translated in King James Version as) appoint, establish, make, raise up self, (a-)rise (up), (make to) stand, set (up).

6965 – **קוּם 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).

Setteth 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).

Shake 4579 – **σείω seio,** *si´-o;* apparently a primary verb; to rock (vibrate, properly, sideways or to and fro), i.e. (generally) to agitate (in any direction; cause to tremble); figuratively, to throw into a tremor (of fear or concern): — (Translated in King James Version as) move, quake, shake.

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 152 – αἰσχύνη aischune, *ahee-skhoo´-nay;* from 153; shame or disgrace (abstractly or concretely): — (Translated in King James Version as) dishonesty, shame.

153 – **αἰσχύνομαι aischunomai,** *ahee-skhoo´-nom-ahee;* from **αἶσχος aischos** (disfigurement, i.e. disgrace); to feel shame (for oneself): — (Translated in King James Version as) be ashamed.

Sharper 5114 – τομώτερος tomoteros, *tom-o´-ter-os;* comparative of a derivative of the primary **τέμνω temno** (to cut; more comprehensive or decisive than 2875, as if by a single stroke; whereas that implies repeated blows, like hacking); more keen: — (Translated in King James Version as) sharper.

Shearers 1494. גָּזַז gazaz, *gaw-zaz´;* a primitive root (akin to 1468); to cut off; specifically to shear a flock or shave the hair; figuratively to destroy an enemy:— (Translated in King James Version as) cut off (down), poll, shave, ((sheep-)) shear(-er).

Shekel 8255 – שֶׁקֶל sheqel, *sheh´-kel;* from 8254; probably a weight; used as a commercial standard:— (Translated in King James Version as) shekel.

Shine 215 – אוֹר ʾowr, *ore;* a primitive root; to be (causative, make) luminous (literally and metaphorically):— (Translated in King James Version as) x break of day, glorious, kindle, (be, en-, give, show) light (-en, -ened), set on fire, shine.

Shine forth 1584 – ἐκλάμπω eklampo, *ek-lam´-po;* from 1537 and 2989; to be resplendent: — (Translated in King James Version as) shine forth.

2989 – **λάμπω lampo,** *lam´-po;* a primary verb; to beam, i.e. radiate brilliancy (literally or figuratively): — (Translated in King James Version as) give light, shine.

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,** *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.

Shoot Out 6362 – פָּטַר patar, *paw-tar´;* a primitive root; to cleave or burst through, i.e. (causatively) to emit, whether literal or figurative (gape):— (Translated in King James Version as) dismiss, free, let (shoot) out, slip away.

Shoulder 7926 – שְׁכֶם shkem, *shek-em´;* from 7925; the neck (between the shoulders) as the place of burdens; figuratively, the spur of a hill:— (Translated in King James Version as) back, x consent, portion, shoulder.

Shouted 7321 – רוּעַ ruwaʿ, *roo-ah´;* a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy):— (Translated in King James Version as) blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound an alarm, triumph.

Shut 2808 – κλείω kleio, *kli´-o;* a primary verb; to close (literally or figuratively): — (Translated in King James Version as) shut (up)

Shut up 5526 – סָכַךְ çakak, *saw-kak´;* or **שָׂכַךְ sakak** (Exod. 33:22), *saw-kak´;* a primitive root; properly, to entwine as a screen; by implication, to fence in, cover over, (figuratively) protect:— (Translated in King James Version as) cover, defence, defend, hedge in, join together, set, shut up.

Sickle 1407 – δρέπανον drepanon, *drep´-an-on;* from **δρέπω drepo** (to pluck); a gathering hook (especially for harvesting): — (Translated in King James Version as) sickle.

Sight 3706 – ὅρασις horasis, *hor´-as-is;* from 3708; the act of gazing, i.e. (externally) an aspect or (internally) an inspired appearance: — (Translated in King James Version as) sight, vision.

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.

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.

Signifying 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) 265 – ἁμάρτημα hamartema, *ham-ar´-tay-mah;* from 264; a sin (properly concrete): — (Translated in King James Version as) sin.

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

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

Sin (offering) 2403 – חַטָּאָה chattaʾah, *khat-taw-aw´;* or **חַטָּאת chattaçth,** *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).

Sinful 268 – ἁμαρτωλός hamartolos, *ham-ar-to-los´;* from 264; sinful, i.e. a sinner: — (Translated in King James Version as) sinful, sinner.

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.

Sinful – guilty of, or full of sin; wicked

Sinner – a person who sins; lawbreaker, offender

Sink down 5087 – τίθημι tithemi, *tith´-ay-mee,* a prolonged form of a primary **θέω theo,** *theh´-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*,

Sinned 2398 – חָטָא chataʾ, *khaw-taw´;* a primitive root; properly, to miss; hence (figuratively and generally) to sin; by inference, to forfeit, lack, expiate, repent, (causatively) lead astray, condemn:— (Translated in King James Version as) bear the blame, cleanse, commit (sin), by fault, harm he hath done, loss, miss, (make) offend(-er), offer for sin, purge, purify (self), make reconciliation, (cause, make) sin(-ful, -ness), trespass.

Sinner(s) 268 – ἁμαρτωλός hamartolos, *ham-ar-to-los´;* from 264; sinful, i.e. a sinner: — (Translated in King James Version as) sinful, sinner.

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.

Sinful – guilty of, or full of sin; wicked

Sinner – a person who sins; lawbreaker, offender

Sit, Sitteth, Sitting 2521 – **κάθημαι kathemai,** *kath´-ay-mahee;* from 2596; and **ἧμαι hemai** (to sit; akin to the base of 1476); to sit down; figuratively, to remain, reside: — (Translated in King James Version as) dwell, sit (by, down).

Sitteth 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.

Slain 615 – **ἀποκτείνω apokteino,** *ap-ok-ti´-no;* from 575 and **κτείνω kteino** (to slay); to kill outright; figuratively, to destroy: — (Translated in King James Version as) put to death, kill, slay.

Slain 2026 – **הָרַג harag,** *haw-rag´;* a primitive root; to smite with deadly intent: — (Translated in King James Version as) destroy, out of hand, kill, murder (-er), put to (death), make (slaughter), slay(-er), x surely.

Slain 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.

Slaughter 2874 – **טֶבַח tebach,** *teh´-bakh;* from 2873; properly, something slaughtered; hence, a beast (or meat, as butchered); abstr. butchery (or concretely, a place of slaughter):— (Translated in King James Version as) x beast, slaughter, x slay, x sore.

Slay 2695 – **κατασφάττω katasphatto,** *kat-as-fat´-to;* from 2596 and 4969; to kill down, i.e. slaughter: — (Translated in King James Version as) slay.

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

Slow 1021 – **βραδύς bradus,** *brad-ooce´;* of uncertain affinity; slow; figuratively, dull: — (Translated in King James Version as) slow.

Smitten 5221 – **נָכָה nakah,** *naw-kaw´;* a primitive root; to strike (lightly or severely, literally or figuratively):— (Translated in King James Version as) beat, cast forth, clap, give (wounds), x go forward, x indeed, kill, make (slaughter), murderer, punish, slaughter, slay(-er, -ing), smite(-r, -ing), strike, be stricken, (give) stripes, x surely, wound.

Smote 4223 – **מְחָא mchaʾ,** *mekh-aw´;* (Aramaic) corresponding to 4222; to strike in pieces; also to arrest; specifically to impale:— (Translated in King James Version as) hang, smite, stay.

4222 – **מָחָא macha**ʾ**,** *maw-khaw´;* a primitive root; to rub or strike the hands together (in exultation):— (Translated in King James Version as) clap.

Soft 3120 – **μαλακός malakos,** *mal-ak-os´;* of uncertain affinity; soft, i.e. fine (clothing); figuratively, a catamite: — (Translated in King James Version as) effeminate, soft.

Thayer's Greek Lexicon **3120** (partial information) – *oft; soft to the touch*:
- metaphorically, and in a bad sense: *effeminate*, of a catamite, a male who submits his body to unnatural lewdness,

Sold 4453 – **πωλέω poleo,** *po-leh´-o;* probably ultimately from **πέλομαι pelomai** (to be busy, to trade); to barter (as a pedlar), i.e. to sell: — (Translated in King James Version as) sell, whatever is sold.

Son (s) 1121 – **בֵּן ben,** *bane;* from 1129; a son (as a builder of the family name), in the widest sense (of literal and figurative relationship, including grandson, subject, nation, quality or condition, etc., (like 1, 251, etc.)):— (Translated in King James Version as) + afflicted, age, (Ahoh-) (Ammon-) (Hachmon-) (Lev-)ite, (anoint-)ed one, appointed to, (+) arrow, (Assyr-) (Babylon-) (Egypt-) (Grec-)ian, one born, bough, branch, breed, + (young) bullock, + (young) calf, x came up in, child, colt, x common, x corn, daughter, x of first, + firstborn, foal, + very fruitful, + postage, x in, + kid, + lamb, (+) man, meet, + mighty, + nephew, old, (+) people, + rebel, + robber, x servant born, x soldier, son, + spark, + steward, + stranger, x surely, them of, + tumultuous one, + valiant(-est), whelp, worthy, young (one), youth.

Son 1247 – **בַּר bar,** *bar;* (Aramaic) corresponding to 1121; a son, grandson, etc.:— (Translated in King James Version as) x old, son.

Son 1248 – **בַּר bar,** *bar;* borrowed (as a title) from 1247; the heir (apparent to the throne):— (Translated in King James Version as) son.

Son 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.

Son (s) 5043 – **τέκνον teknon,** *tek´-non;* from the base of 5098; a child (as produced): — (Translated in King James Version as) child, daughter, son.

Son 5207 – **υἱός huios,** *hwee-os´;* apparently a primary word; a "son" (sometimes of animals), used very widely of immediate, remote or figuratively, kinship: — (Translated in King James Version as) child, foal, son.

Sorcerers 5332 – **φαρμακεύς pharmakeus,** *far-mak-yoos´;* from **φάρμακον pharmakon** (a drug, i.e. spell-giving potion); a druggist ("pharmacist") or poisoner, i.e. (by extension) a magician: — (Translated in King James Version as) sorcerer.

Sore displeasure 2740 – חָרוֹן charown, *khaw-rone´;* or (shortened) **חָרֹן charon,** *khaw-rone´;* from 2734; a burning of anger:— (Translated in King James Version as) sore displeasure, fierce(-ness), fury, (fierce) wrath(-ful).
Sorrow 3997 – πένθος penthos, *pen´-thos;* strengthened from the alternate of 3958; grief: — (Translated in King James Version as) mourning, sorrow.

Sorrows 4341 – מַכְאֹב makʾob, *mak-obe´;* sometimes **מַכְאוֹב makçowb,** *mak-obe´;* also (feminine Isaiah 53:3) **מַכְאֹבָה makfobah,** *mak-o-baw´;* from 3510; anguish or (figuratively) affliction:— (Translated in King James Version as) grief, pain, sorrow.

Soul 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 – נָפַשׁ 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).

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.)

Sounded 4537 – σαλπίζω salpizo, *sal-pid´-zo;* from 4536; to trumpet, i.e. sound a blast (literally or figuratively): — (Translated in King James Version as) (which are yet to) sound (a trumpet).

4536 – σάλπιγξ salpigx, *sal´-pinx;* perhaps from 4535 (through the idea of quavering or reverberation); a trumpet: —(Translated in King James Version as) trump(-et).

4535 – σάλος salos, *sal´-os;* probably from the base of 4525; a vibration, i.e. (specially), billow: — (Translated in King James Version as) wave.

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.

Spanned 2946 – טָפַח taphach, *taw-fakh´;* a primitive root; to flatten out or extend (as a tent); figuratively, to nurse a child (as promotive of growth); or perhaps a denom. from 2947, from dandling on the palms:— (Translated in King James Version as) span, swaddle.

Speak, Spoken 1696 – דָּבַר dabar, *daw-bar´;* a primitive root; perhaps properly, to arrange; but used figuratively (of words), to speak; rarely (in a destructive sense) to subdue:— (Translated in King James Version as) answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use (entreaties), utter, x well, x work.

Speedily 5034 – τάχος tachos, *takh´-os;* from the same as 5036; a brief space (of time), i.e. (with 1722 prefixed) in haste: — (Translated in King James Version as) + quickly, + shortly, + speedily.

Spirit (s) 4151 – πνεῦμα pneuma, *pnyoo´-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).

Spoil 7998 – שָׁלָל shalal, *shaw-lawl´;* from 7997; booty:— (Translated in King James Version as) prey, spoil.

7997– שָׁלַל shalal, *shaw-lal´;* a primitive root; to drop or strip; by implication, to plunder:— (Translated in King James Version as) let fall, make self a prey, x of purpose, (make a, (take)) spoil

Spue 1692 – ἐμέω emeo, *em-eh´-o;* of uncertain affinity; to vomit: — (Translated in King James Version as) (will) spue.

Stacte 5198 – νָטָף nataph, *naw-tawf´;* from 5197; a drop; specifically, an aromatic gum (probably stacte):— (Translated in King James Version as) drop, stacte.

Stand 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).

Stand 6966 – קוּם quwm, *koom;* (Aramaic) corresponding to 6965:— (Translated in King James Version as) appoint, establish, make, raise up self, (a-)rise (up), (make to) stand, set (up).

6965 – קוּם 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).

Stand up 5975 – עָמַד ʿ**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.

Stars 792 – **ἀστήρ 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 – כּוֹכָב **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)).

Stinketh 3605 – **ὄζω ozo,** *od´-zo;* a primary verb (in a strengthened form); to scent (usually an ill "odor"): (Translated in King James Version as) stink.

Stirred up 5782 – עוּר ʿ**uwr,** *oor;* a primitive root (rather identical with 5783 through the idea of opening the eyes); to wake (literally or figuratively):— (Translated in King James Version as) (a-)wake(-n, up), lift up (self), x master, raise (up), stir up (self).

Stone 69 – אֶבֶן ʾ**eben,** *eh´-ben;* (Aramaic) corresponding to 68:— (Translated in King James Version as) stone.

68 – אֶבֶן ʾ**eben,** *eh´-ben;* from the root of 1129 through the meaning to build; a stone:— (Translated in King James Version as) + carbuncle, + mason, + plummet, (chalk-, hail-, head-, sling-)stone(-ny), (divers) weight(-s).

Stone 4074 – **Πέτρος Petros,** *pet´-ros;* apparently a primary word; a (piece of) rock (larger than 3037); as a name, Petrus, an apostle: — (Translated in King James Version as) Peter, rock

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.

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

Straitly 4183 – πολύς polus, *pol-oos´;* including the forms from the alternate **πολλός pollos**; (singular) much (in any respect) or (plural) many; neuter (singular) as adverbial, largely; neuter (plural) as adverb or noun often, mostly, largely: — (Translated in King James Version as) abundant, + altogether, common, + far (passed, spent), (+ be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times)), plenteous, sore, straitly.

Stranger 2114 – זוּר zuwr, *zoor;* a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery:— (Translated in King James Version as) (come from) another (man, place), fanner, go away, (e-)strange(-r, thing, woman).

Stranger (s) 3581 – ξένος xenos, *xen´-os;* apparently a primary word; foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer: — (Translated in King James Version as) host, strange(-r).

Strangers 1481 – גּוּר 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.

Strawed 4766 – στρώννυμι stronnumi, *strone'-noo-mee,* or simpler **στρωννύω stronnuo,** *strone-noo´-o*, prolongation from a still simpler; **στρόω stroo,** *stro´-o*, (used only as an alternate in certain tenses); (probably akin to 4731 through the idea of positing); to "strew," i.e. spread (as a carpet or couch): — (Translated in King James Version as) make bed, furnish, spread, strew.

Strength 360 – אֱיָלוּת ʾeyaluwth, *eh-yaw-looth´;* feminine of 353; power; by implication, protection:— (Translated in King James Version as) strength.

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 – 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

Strength 1849 – εξουσια 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.

***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*));

Strength 3581 – כֹּחַ koach, *ko´-akh;* or (Dan. 11:6) **כּוֹחַ 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 hardiness) a large lizard:— (Translated in King James Version as) ability, able, chameleon, force, fruits, might, power(-ful), strength, substance, wealth.

Strength 5797 – עֹז ʿoz, *oze;* or (fully) **עוֹז ʿowz,** *oze;* from 5810; strength in various applications (force, security, majesty, praise):— (Translated in King James Version as) boldness, loud, might, power, strength, strong.

Strength 8632 – תֹּקֶף tqoph, *tek-ofe´;* (Aramaic) corresponding to 8633; power:— (Translated in King James Version as) might, strength.

8633 – תֹּקֶף toqeph, *to´-kef;* from 8630; might or (figuratively) positiveness:— (Translated in King James Version as) authority, power, strength.

Stretched 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

Stricken 5060 – נָגַע naga ʿ, *naw-gah´;* a primitive root; properly, to touch, i.e. lay the hand upon (for any purpose; euphem., to lie with a woman); by implication, to reach (figuratively, to arrive, acquire); violently, to strike (punish, defeat, destroy, etc.):— (Translated in King James Version as) beat, (x be able to) bring (down), cast, come (nigh), draw near (nigh), get up, happen, join, near, plague, reach (up), smite, strike, touch.

Stricken 5061 – נֶגַע nega ʿ, *neh´-gah;* from 5060; a blow (figuratively, infliction); also (by implication) a spot (concretely, a leprous person or dress):— (Translated in King James Version as) plague, sore, stricken, stripe, stroke, wound.

Stripes 2250 – חַבּוּרָה chabbuwrah, *khab-boo-raw´;* or **חַבֻּרָה chabburah,** *khab-boo-raw´;* or **חֲבֶרָה chaburah,** *khab-oo-raw´;* from 2266; properly, bound (with stripes), i.e. a weal (or black-and-blue mark itself):— (Translated in King James Version as) blueness, bruise, hurt, stripe, wound.

Strong 47 – אַבִּיר ʾabbiyr, *ab-beer´;* for 46:— (Translated in King James Version as) angel, bull, chiefest, mighty (one), stout(-hearted), strong (one), valiant.

46 – **אָבִיר ʾabiyr,** *aw-beer´;* from 82; mighty (spoken of God):—m(Translated in King James Version as) ighty (one).

Strong 553 – **אָמַץ ʾamats,** *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)

Strong 6099 – **עָצוּם ʿatsuwm,** *aw-tsoom´;* or **עָצֻם ʿatsum,** *aw-tsoom´;* passive participle of 6105; powerful (specifically, a paw); by implication, numerous:— (Translated in King James Version as) + feeble, great, mighty, must, strong.

Stumblingblock 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.

Subdue 7286 – **רָדַד radad,** *raw-dad´;* a primitive root; to tread in pieces, i.e. (figuratively) to conquer, or (specifically) to overlay:— (Translated in King James Version as) spend, spread, subdue.

Subdueth 2827 – **חָשַׁל chashal,** *khash-al´;* (Aramaic) a root corresponding to 2826; to weaken, i.e. crush:— (Translated in King James Version as) subdue.

2826 – **חָשַׁל chashal,** *khaw-shal´;* a primitive root; to make (intrans. be) unsteady, i.e. weak:— (Translated in King James Version as) feeble.

Subject to 1777 – **ἔνοχος enochos,** *en´-okh-os;* from 1758; liable to (a condition, penalty or imputation): — (Translated in King James Version as) in danger of, guilty of, subject to.

Suddenly 6597 – **פִּתְאוֹם pithʾowm,** *pith-ome´;* or **פִּתְאֹם pithʾom,** *pith-ome´;* from 6621; instantly:— (Translated in King James Version as) straightway, sudden(-ly).

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

Thayer's Greek Lexicon **3958** (partial information) –
- in a bad sense, of misfortunes, *to suffer, to undergo evils, to be*
- in a good sense, of pleasant experiences

Suffered 3240 – **יָנַח yanach,** *yaw-nakh´;* a primitive root; to deposit; by implication, to allow to stay:— (Translated in King James Version as) bestow, cast down, lay (down, up), leave (off), let alone (remain), pacify, place, put, set (down), suffer, withdraw, withhold. (The Hiphil forms with the dagesh are here referred to, in accordance with the older grammarians; but if any distinction of the kind is to be made, these should rather be referred to 5117, and the others here.)

Suffereth violence 971 – βιάζω biazo, *bee-ad´-zo;* from 979; to force, i.e. (reflexively) to crowd oneself (into), or (passively) to be seized: — (Translated in King James Version as) press, suffer violence.

Sure 540 – אָמַן ʾaman, *am-an´;* (Aramaic) corresponding to 539:— (Translated in King James Version as) believe, faithful, sure.

539 – אָמַן ʾaman, *aw-man´;* a primitive root; properly, to build up or support; to foster as a parent or nurse; figuratively to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; morally to be true or certain; once (Isa. 30:21; interchangeable with 541) to go to the right hand:— (Translated in King James Version as) hence, assurance, believe, bring up, establish, + fail, be faithful (of long continuance, stedfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.

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

Swaddlingband 2854 – חִתֻּלָה chathullah, *khath-ool-law´;* from 2853; a swathing cloth (figuratively):— (Translated in King James Version as) swaddling band.

Sword 3162 – μάχαιρα machaira, *makh´-ahee-rah;* probably feminine of a presumed derivative of 3163; a knife, i.e. dirk; figuratively, war, judicial punishment: — (Translated in King James Version as) sword.

Dirk – a dagger

Sword 4501 – ῥομφαία rhomphaia, *hrom-fah´-yah;* probably of foreign origin; a sabre, i.e. a long and broad cutlass (any weapon of the kind, literally or figuratively): — (Translated in King James Version as) sword.

Synagogue 4864 – συναγωγή sunagoge, *soon-ag-o-gay´;* from (the reduplicated form of) 4863; an assemblage of persons; specially, a Jewish "synagogue" (the meeting or the place); by analogy, a Christian church: — (Translated in King James Version as) assembly, congregation, synagogue.

T/

Tabernacle 168 – אֹהֶל ʾohel, *o´-hel;* from 166; a tent (as clearly conspicuous from a distance):— (Translated in King James Version as) covering, (dwelling)(place), home, tabernacle, tent.

Tabernacle 4633 – σκηνή skene, *skay-nay´;* apparently akin to 4632 and 4639; a tent or cloth hut (literally or figuratively): — (Translated in King James Version as) habitation, tabernacle.

Tabernacle 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.

Take 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).

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

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

Take(st) up 142 – αἴρω 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.

Taketh 142 – αἴρω 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.

Taking a far journey 590 – ἀπόδημος apodemos, *ap-od´-ay-mos;* from 575 and 1218; absent from one's own people, i.e. a foreign traveller: — (Translated in King James Version as) taking a far journey.

Talking 2980 – λαλέω laleo, *lal-eh´-o;* a prolonged form of an otherwise obsolete verb; to talk, i.e. utter words: — (Translated in King James Version as) preach, say, speak (after), talk, tell, utter.

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

Taste 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.

Taught 1321 – διδάσκω didasko, *did-as´-ko;* a prolonged (causative) form of a primary verb **δάω dao** (to learn); to teach (in the same broad application): — (Translated in King James Version as) teach.

Taxed 583 – ἀπογράφω apographo, *ap-og-raf´-o;* from 575 and 1125; to write off (a copy or list), i.e. enrol: — (Translated in King James Version as) tax, write.

Thayer's Greek Lexicon **583** –
- to write off, copy (from some pattern).
- to enter in a register or records; specifically, to enter in the public records the names of men, their property and income, to enroll; middle to have oneself registered, to enroll oneself; those whose names are inscribed in the heavenly register

Enrol – Alternative spelling of enroll; put yourself or someone else on an official list; to put in a record; to enlist (oneself)

Taxing 582 – ἀπογραφή apographe, *ap-og-raf-ay´;* from 583; an enrollment; by implication, an assessment: — (Translated in King James Version as) taxing.

Teach 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.

Tell 1334 – διηγέομαι diegeomai, *dee-ayg-eh´-om-ahee;* from 1223 and 2233; to relate fully: — (Translated in King James Version as) declare, shew, tell.

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

Temperance 1466 – ἐγκράτεια egkrateia, *eng-krat´-i-ah;* from 1468; self-control (especially continence
): — (Translated in King James Version as) temperance.

1468 – ἐγκρατής egkrates, *eng-krat-ace´;* from 1722 and 2904; strong in a thing (masterful), i.e. (figuratively and reflexively) self-controlled (in appetite, etc.): — (Translated in King James Version as) temperate.

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

Tempered together 4414 – מָלַח malach, *maw-lakh´;* a primitive root; properly, to rub to pieces or pulverize; intransitively, to disappear as dust; also (as denominative from 4417) to salt whether internally (to season with salt) or externally (to rub with salt):— (Translated in King James Version as) x at all, salt, season, temper together, vanish away.

Temple 2411 – ἱερόν hieron, *hee-er-on´;* neuter of 2413; a sacred place, i.e. the entire precincts (whereas 3485 denotes the central sanctuary itself) of the Temple (at Jerusalem or elsewhere): — (Translated in King James Version as) temple.

Temple 3485 – ναός naos, *nah-os´;* from a primary **ναίω naio** (to dwell); a fane, shrine, temple : — (Translated in King James Version as) shrine, temple.

Tempt 1598 – ἐκπειράζω ekpeirazo, *ek-pi-rad´-zo;* from 1537 and 3985; to test thoroughly: — (Translated in King James Version as) tempt.

Tempt(ed), Tempter 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 – **πεῖρα 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.

Attempt – to make an effort at; try; undertake; seek

Tender plant 3126 – יוֹנֵק yowneq, *yo-nake´;* active participle of 3243; a sucker; hence, a twig (of a tree felled and sprouting):— (Translated in King James Version as) tender plant.

Terrible 1763 – דְּחַל dchal, *deh-khal´;* (Aramaic) corresponding to 2119; to slink, i.e. (by implication) to fear, or (causatively) be formidable: — (Translated in King James Version as) make afraid, dreadful, fear, terrible.

2119 – **זָחַל zachal,** *zaw-khal´;* a primitive root; to crawl; by implication, to fear:— (Translated in King James Version as) be afraid, serpent, worm.

Formidable - producing fear, anxiety, uneasiness, or dread; stirring up feelings of awe or admiration because of grandeur, strength, power, force

Testifieth, Testify(ing) 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.

Testimony 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.

Testimony 3141 – μαρτυρία marturia, *mar-too-ree´-ah;* from 3144; evidence given (judicially or genitive case): — (Translated in King James Version as) record, report, testimony, witness.

3144 – μάρτυς martus, *mar´-toos;* of uncertain affinity; a witness (literally (judicially) or figuratively (genitive case)); by analogy, a "martyr": — (Translated in King James Version as) martyr, record, witness.

Testimony 5715 – עֵדוּת ʿeduwth, *ay-dooth´;* feminine of 5707; testimony: — (Translated in King James Version as) testimony, witness.

5707 – עֵד ʿed, *ayd;* contracted from 5749 ; concretely, a witness; abstractly, testimony; specifically, a recorder, i.e. prince:— (Translated in King James Version as) witness.

Thanksgiving 2169 – εὐχαριστία eucharistia, *yoo-khar-is-tee´-ah;* from 2170; gratitude; actively, grateful language (to God, as an act of worship): — (Translated in King James Version as) thankfulness, (giving of) thanks(-giving).

Thick darkness 6205 – עֲרָפֶל ʿaraphel, *ar-aw-fel´;* probably from 6201; gloom (as of a lowering sky):— (Translated in King James Version as) (gross, thick) dark (cloud, -ness).

Think 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.

Thoughts 1761 – ἐνθύμησις enthumesis, *en-thoo´-may-sis;* from 1760; deliberation: — (Translated in King James Version as) device, thought.

1760 – ἐνθυμέομαι enthumeomai, *en-thoo-meh´-om-ahee;* from a compound of 1722 and 2372; to be inspirited, i.e. ponder: — (Translated in King James Version as) (Translated in King James Version as) think.

Throne (s) 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(s) 3678 – כִּסֵּא kiççeʾ, *kis-say´;* or **כִּסֵּה kiççeh,** *kis-say´;* from 3680; properly, covered, i.e. a throne (as canopied):— (Translated in King James Version as) seat, stool, throne.

3680 – כָּסָה **kaçah,** *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.

Throne (s) 3764 – כָּרְסֵא **korçe',** *kor-say´;* (Aramaic) corresponding to 3678; a throne:— (Translated in King James Version as) throne.

3678 – כִּסֵּא **kiççe',** *kis-say´;* or כִּסֵּה **kiççeh,** *kis-say´;* from 3680; properly, covered, i.e. a throne (as canopied):— (Translated in King James Version as) seat, stool, throne.

3680 – כָּסָה **kaçah,** *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.

Throng 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

Through 1223 – **διά 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 – **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.

Thummim 8550 – תֻּמִּים **Tummiym,** *toom-meem´;* plural of 8537; perfections, i.e. (techn.) one of the epithets of the objects in the high-priest's breastplate as an emblem of complete Truth:— (Translated in King James Version as) Thummim.

8537 – תֹּם **tom,** *tome;* from 8552; completeness; figuratively, prosperity; usually (morally) innocence:— (Translated in King James Version as) full, integrity, perfect(-ion), simplicity, upright(-ly, -ness), at a venture.

Time 2540 – καιρός kairos, *kahee-ros´;* of uncertain affinity; an occasion, i.e. set or proper time: — (Translated in King James Version as) x always, opportunity, (convenient, due) season, (due, short, while) time, a while.

Time 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.

Together 846 – αὐτός autos, *ow-tos´;* from the particle **αὐ au** (perhaps akin to the base of 109 through the idea of a baffling wind) (backward); the reflexive pronoun self, used (alone or in the comparative 1438) of the third person , and (with the proper personal pronoun) of the other persons: — (Translated in King James Version as) her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which. Compare 848.

Together 3162 – יַחַד yachad, *yakh´-ad;* from 3161; properly, a unit, i.e. (adverb) unitedly:— (Translated in King James Version as) alike, at all (once), both, likewise, only, (al-)together, withal.

> **3161 – יָחַד yachad,** *yaw-khad´;* a primitive root; to be (or become) one:— (Translated in King James Version as) join, unite

Tombs 3419 – μνημεῖον mnemeion, *mnay-mi´-on;* from 3420; a remembrance, i.e. cenotaph (place of interment): — (Translated in King James Version as) grave, sepulchre, tomb.

> **3420 – μνήμη mneme,** *mnay´-may;* from 3403; memory: — (Translated in King James Version as) remembrance.

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

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

Took 3947 – לָקַח laqach, *law-kakh´;* a primitive root; to take (in the widest variety of applications):— (Translated in King James Version as) accept, bring, buy, carry away, drawn, fetch, get, infold, x many, mingle, place, receive(-ing), reserve, seize, send for, take (away, -ing, up), use, win.

Torment (ed) 928 – βασανίζω basanizo, *bas-an-id´-zo;* from 931; to torture: — (Translated in King James Version as) pain, toil, torment, toss, vex.

Touch (eth) 5060 – נָגַע naga, *naw-gah´;* a primitive root; properly, to touch, i.e. lay the hand upon (for any purpose; euphem., to lie with a woman); by implication, to reach (figuratively, to arrive, acquire); violently, to strike (punish, defeat, destroy, etc.):— (Translated in King James Version as) beat, (x be able to) bring (down), cast, come (nigh), draw near (nigh), get up, happen, join, near, plague, reach (up), smite, strike, touch.

Toward 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.

Tower 1431 – גָּדַל gadal, *gaw-dal´;* a primitive root; properly, to twist (compare 1434), i.e. to be (causatively make) large (in various senses, as in body, mind, estate or honor, also in pride):— (Translated in King James Version as) advance, boast, bring up, exceed, excellent, be(-come, do, give, make, wax), great(-er, come to...estate, + things), grow(up), increase, lift up, magnify(-ifical), be much set by, nourish (up), pass, promote, proudly (spoken), tower.

Transgressed 5674 – עָבַר ʿabar, *aw-bar´;* a primitive root; to cross over; used very widely of any transition (literal or figurative; transitive, intransitive, intensive, causative); specifically, to cover (in copulation):— (Translated in King James Version as) alienate, alter, x at all, beyond, bring (over, through), carry over, (over-)come (on, over), conduct (over), convey over, current, deliver, do away, enter, escape, fail, gender, get over, (make) go (away, beyond, by, forth, his way, in, on, over, through), have away (more), lay, meddle, overrun, make partition, (cause to, give, make to, over) pass(-age, along, away, beyond, by, -enger, on, out, over, through), (cause to, make) + proclaim(-amation), perish, provoke to anger, put away, rage, + raiser of taxes, remove, send over, set apart, + shave, cause to (make) sound, x speedily, x sweet smelling, take (away), (make to) transgress(-or), translate, turn away, (way-)faring man, be wrath.

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

> **6586 – פָּשַׁע pasha',** *paw-shah´;* a primitive root (identical with 6585 through the idea of expansion); to break away (from just authority), i.e. trespass, apostatize, quarrel:—offend, rebel, revolt, transgress(-ion, -or).

Transgressors 6586 – פָּשַׁע pasha', *paw-shah´;* a primitive root (identical with 6585 through the idea of expansion); to break away (from just authority), i.e. trespass, apostatize, quarrel:—offend, rebel, revolt, transgress(-ion, -or).

Translated 3346 – μετατίθημι metatithemi, *met-at-ith´-ay-mee;* from 3326 and 5087; to transfer, i.e. (literally) transport, (by implication) exchange, (reflexively) change sides, or (figuratively) pervert: — (Translated in King James Version as) carry over, change, remove, translate, turn.

> **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.

5087 – **τίθημι tithemi,** *tith´-ay-mee,* a prolonged form of a primary **θέω theo,** *theh´-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*,

Translation 3331 – **μετάθεσις metathesis,** *met-ath´-es-is;* from 3346; transposition, i.e. transferral (to heaven), disestablishment (of a law): — (Translated in King James Version as) change, removing, translation.

3346 – **μετατίθημι metatithemi,** *met-at-ith´-ay-mee;* from 3326 and 5087; to transfer, i.e. (literally) transport, (by implication) exchange, (reflexively) change sides, or (figuratively) pervert: — (Translated in King James Version as) carry over, change, remove, translate, turn.

Travail 5999 – **עָמָל ʿamal,** *aw-mawl´;* from 5998; toil, i.e. wearing effort; hence, worry, wheth. of body or mind:— (Translated in King James Version as) grievance(-vousness), iniquity, labour, mischief, miserable(-sery), pain(-ful), perverseness, sorrow, toil, travail, trouble, wearisome, wickedness.

Treacherously 898 – **בָּגַד bagad,** *baw-gad´;* a primitive root; to cover (with a garment); figuratively, to act covertly; by implication, to pillage:— (Translated in King James Version as) deal deceitfully (treacherously, unfaithfully), offend, transgress(-or), (depart), treacherous (dealer, -ly, man), unfaithful(-ly, man), x very.

Treadeth 3961 – **πατέω pateo,** *pat-eh´-o;* from a derivative probably of 3817 (meaning a "path"); to trample (literally or figuratively): — (Translated in King James Version as) tread (down, under foot).

Treasures 2344 – **θησαυρός thesauros,** *thay-sow-ros´;* from 5087; a deposit, i.e. wealth (literally or figuratively): — (Translated in King James Version as) treasure.

Trembling 7461 – **רַעַד raʿad,** *rah´-ad;* or (feminine) **רָעָדָה radah,** *reh-aw-daw´;* from 7460; a shu5401

dder:— (Translated in King James Version as) trembling.

7460 – **רָעַד raʿad,** *raw-ad´;* a primitive root: to shudder (more or less violently):— (Translated in King James Version as) tremble.

Tribes 5443 – **φυλή phule,** *foo-lay´;* from 5453 (compare 5444); an offshoot, i.e. race or clan: — (Translated in King James Version as) kindred, tribe.

Tribes 7626 – **שֵׁבֶט shebet,** *shay´-bet;* from an unused root probably meaning to branch off; a scion, i.e. (literally) a stick (for punishing, writing, fighting, ruling, walking, etc.) or (figuratively) a clan:— (Translated in King James Version as) x correction, dart, rod, sceptre, staff, tribe.

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.*

Tried 4448 – **πυρόω puroo,** *poo-ro´-o;* from 4442; to kindle, i.e. (passively) to be ignited, glow (literally), be refined (by implication), or (figuratively) to be inflamed (with anger, grief, lust): — (Translated in King James Version as) burn, fiery, be on fire, try.

Conflagration – a large devastating fire; inferno, brushfire, forest fire

Trouble(s) 6869 – **צָרָה tsarah,** *tsaw-raw´;* feminine of 6862; tightness (i.e. figuratively, trouble); transitively, a female rival: — (Translated in King James Version as) adversary, adversity, affliction, anguish, distress, tribulation, trouble.

6862 – **צַר tsar,** *tsar;* or **צָר tsar,** *tsawr;* from 6887; narrow; (as a noun) a tight place (usually figuratively, i.e. trouble); also a pebble (as in 6864); (transitive) an opponent (as crowding):— (Translated in King James Version as) adversary, afflicted(-tion), anguish, close, distress, enemy, flint, foe, narrow, small, sorrow, strait, tribulation, trouble.

Troubled 5015 – **ταράσσω tarasso,** *tar-as´-so;* of uncertain affinity; to stir or agitate (roil water): — (Translated in King James Version as) trouble

Troubleth 2873 – κόπος kopos, *kop´-os;* from 2875; a cut, i.e. (by analogy) toil (as reducing the strength), literally or figuratively; by implication, pains: — (Translated in King James Version as) labour, + trouble, weariness.

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 228 – ἀληθινός alethinos, *al-ay-thee-nos´;* from 227; truthful: — (Translated in King James Version as) true.

Trumpet 4536 – σάλπιγξ salpigx, *sal´-pinx;* perhaps from 4535 (through the idea of quavering or reverberation); a trumpet: —(Translated in King James Version as) trump(-et).

4535 – σάλος salos, *sal´-os;* probably from the base of 4525; a vibration, i.e. (specially), billow: — (Translated in King James Version as) wave.

Trust (ed) 982 – בָּטַח batach, *baw-takh´;* a primitive root; properly, to hie for refuge (but not so precipitately as 2620); figuratively, to trust, be confident or sure: — (Translated in King James Version as) be bold (confident, secure, sure), careless (one, woman), put confidence, (make to) hope, (put, make to) trust.

Trust 2620 – חָסָה chaçah, *khaw-saw´;* a primitive root; to flee for protection (compare 982); figuratively, to confide in: — (Translated in King James Version as) have hope, make refuge, (put) trust.

Trusted 1556 – גָּלַל galal, *gaw-lal´;* a primitive root; to roll (literally or figuratively):— (Translated in King James Version as) commit, remove, roll (away, down, together), run down, seek occasion, trust, wallow.

Trusted 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.

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 230 – ἀληθῶς alethos, *al-ay-thoce´;* adverb from 227; truly: — indeed, surely, of a surety, truly, of a (in) truth, verily, very.

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.

Turn away **654** – **ἀποστρέφω apostrepho,** *ap-os-tref´-o;* from 575 and 4762; to turn away or back (literally or figuratively): — (Translated in King James Version as) bring again, pervert, turn away (from).

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

4762 – **στρέφω strepho,** *stref´-o;* strengthened from the base of 5157; to twist, i.e. turn quite around or reverse (literally or figuratively): — (Translated in King James Version as) convert, turn (again, back again, self, self about).

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

Two leaved gates **1817** – **דֶּלֶת deleth,** *deh´-leth;* from 1802; something swinging, i.e. the valve of a door:— (Translated in King James Version as) door (two-leaved), gate, leaf, lid. (In Psa. 141:3, dal, irreg.).

Twoedged **1366** – **δίστομος distomos,** *dis´-tom-os;* from 1364 and 4750; double-edged: — (Translated in King James Version as) with two edges, two-edged.

U/

Unbelieving **571** – **ἄπιστος apistos,** *ap´-is-tos;* from 1 (as a negative particle) and 4103; (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing): — (Translated in King James Version as) that believeth not, faithless, incredible thing, infidel, unbeliever(-ing).

4103 – **πιστός pistos,** *pis-tos´;* from 3982; objectively, trustworthy; subjectively, trustful: — (Translated in King James Version as) believe(-ing, -r), faithful(-ly), sure, true.

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

Thayer's Greek Lexicon **571** – *without faith or trust*.
1. *unfaithful, faithless* (not to be trusted, perfidious):
2. *incredible*, of things:

3. *unbelieving, incredulous*: of Thomas disbelieving the news of the resurrection of Jesus; of those who refuse belief in the gospel; with the added idea of impiety and wickedness, of those among the Christians themselves who reject the true faith.

Incredible - so amazing as to seem impossible; hard to believe; unbelievable, implausible

Incredulous – reluctant or unwilling to believe; skeptical

Perfidious – violating good faith, promises, pledges or vows; faithless, treacherous, deceitful, dishonest

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

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

Understand 995 – בִּין 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).

Understand 1097 – γινώσκω ginosko, *ghin-oce´-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.

Understand (ing) 4920 – συνίημι suniemi, *soon-ee´-ay-mee;* from 4862 and **ἵημι hiemi** (to send); to put together, i.e. (mentally) to comprehend; by implication, to act piously: — (Translated in King James Version as) consider, understand, be wise.

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.

Ungodly 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 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 committed 764 – ἀσεβέω asebeo, *as-eb-eh´-o;* from 765; to be (by implied act) impious or wicked: — (Translated in King James Version as) commit (live, that after should live) ungodly.

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).

Unicorns 7214 – רְאֵם rʾem, *reh-ame´;* or **רְאִים rieym,** *reh-ame´;* or **רֵים reym,** *rame;* or **רֵם rem,** *rame;* from 7213; a wild bull (from its conspicuousness):— (Translated in King James Version as) unicorn.

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

Unleavened Bread 4682 – מַצָּה matstsah, *mats-tsaw´;* from 4711 in the sense of greedily devouring for sweetness; properly, sweetness; concretely, sweet (i.e. not soured or bittered with yeast); specifically, an unfermented cake or loaf, or (elliptically) the festival of Passover (because no leaven was then used):— (Translated in King James Version as) unleaved (bread, cake), without leaven.

Unloose 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.

Upon 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).

Urim 224 – אוּרִים ʾUwriym, *oo-reem´;* plur of 217; lights; Urim, the oracular brilliancy of the figures in the high-priest's breastplate:— (Translated in King James Version as) Urim.

217 – אוּר ʾuwr, *ore;* from 215; flame; hence (in the plural) the East (as being the region of light):— (Translated in King James Version as) fire, light.

Usury 5110 – τόκος tokos, *tok´-os;* from the base of 5088; interest on money loaned (as a produce): — (Translated in King James Version as) usury.

5088 – τίκτω tikto, *tik´-to;* a strengthened form of a primary **τέκω teko** (which is used only as alternate in certain tenses); to produce (from seed, as a mother, a plant, the earth, etc.), literally or figuratively: — (Translated in King James Version as) bear, be born, bring forth, be delivered, be in travail.

V/

Vain 2756 – κενός kenos, *ken-os´;* apparently a primary word; empty (literally or figuratively): — (Translated in King James Version as) empty, (in) vain.

Thayer's Greek Lexicon **2756** (partial information) –
- properly, of places, vessels, etc.,which contain nothing; metaphorically, *empty, vain; devoid of truth*:
- of men, *empty-handed; without a gift*; metaphorically, *destitute of spiritual wealth*, of one who boasts of his faith as a transcendent possession, yet is without the fruits of faith, James 2:20.
- metaphorically, of endeavors, labors, acts, which result in nothing, *vain, fruitless, without effect*:

Vain thing 7385 – רִיק riyq, *reek;* from 7324; emptiness; figuratively, a worthless thing; adverbially, in vain:— (Translated in King James Version as) empty, to no purpose, (in) vain (thing), vanity.

Vengeance 5359 – נָקָם naqam, *naw-kawm´;* from 5358; revenge: — (Translated in King James Version as) + avenged, quarrel, vengeance.

5358 – נָקַם naqam, *naw-kam´;* a primitive root; to grudge, i.e. avenge or punish: — (Translated in King James Version as) avenge(-r, self), punish, revenge (self), x surely, take vengeance.

Verily 281 – ἀμήν amen, *am-ane´;* of Hebrew origin (H543); properly, firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it): — (Translated in King James Version as) amen, verily.

Verily 3303 – μέν men, *men;* a primary particle; properly, indicative of affirmation or concession (in fact); usually followed by a contrasted clause with 1161 (this one, the former, etc.): — (Translated in King James Version as) even, indeed, so, some, truly, verily. Often compounded with other particles in an intensive or asseverative sense.

Very little 1646 – ἐλάχιστος elachistos, *el-akh´-is-tos;* superlative of **ἔλαχυς elachus** (short); used as equivalent to 3398; least (in size, amount, dignity, etc.): — (Translated in King James Version as) least, very little (small), smallest.

Vessel 3627 – כְּלִי kliy, *kel-ee´;* from 3615; something prepared, i.e. any apparatus (as an implement, utensil, dress, vessel or weapon):— (Translated in King James Version as) armour ((-bearer)), artillery, bag, carriage, + furnish, furniture, instrument, jewel, that is made of, x one from another, that which pertaineth, pot, + psaltery, sack, stuff, thing, tool, vessel, ware, weapon, + whatsoever.

Vesture 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.

Vesture 3830 – לְבוּשׁ lbuwsh, *leb-oosh´;* or **לְבֻשׁ lbush,** *leb-oosh´;* from 3847; a garment (literally or figuratively); by implication (euphem.) a wife:— (Translated in King James Version as) apparel, clothed with, clothing, garment, raiment, vestment, vesture.

Vex 926 – בָּהַל bahal, *baw-hal´;* a primitive root; to tremble inwardly (or palpitate), i.e. (figuratively) be (causative, make) (suddenly) alarmed or agitated; by implication to hasten anxiously:— (Translated in King James Version as) be (make) affrighted (afraid, amazed, dismayed, rash), (be, get, make) haste(-n, -y, -ily), (give) speedy(-ily), thrust out, trouble, vex.

Vine 288 – ἄμπελος ampelos, *am´-pel-os;* probably from the base of 297 and that of 257; a vine (as coiling about a support): — (Translated in King James Version as) vine.

Violence 2555 – חָמָס 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.

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.

Vision 2377 – חָזוֹן chazown, *khaw-zone´;* from 2372; a sight (mentally), i.e. a dream, revelation, or oracle:— (Translated in King James Version as) vision.

> **2372 – חָזָה chazah,** *khaw-zaw´;* a primitive root; to gaze at; mentally, to perceive, contemplate (with pleasure); specifically, to have a vision of:— (Translated in King James Version as) behold, look, prophesy, provide, see.

Vision 2378 – חָזוֹת chazowth, *khaw-zooth´;* from 2372; a revelation:— (Translated in King James Version as) vision.

> **2372 – חָזָה chazah,** *khaw-zaw´;* a primitive root; to gaze at; mentally, to perceive, contemplate (with pleasure); specifically, to have a vision of:— (Translated in King James Version as) behold, look, prophesy, provide, see.

Vision 2380 – חָזוּת chazuwth, *khaw-zooth´;* from 2372; a look; hence (figuratively) striking appearance, revelation, or (by implication) compact:— (Translated in King James Version as) agreement, notable (one), vision.

> **2372 – חָזָה chazah,** *khaw-zaw´;* a primitive root; to gaze at; mentally, to perceive, contemplate (with pleasure); specifically, to have a vision of:— (Translated in King James Version as) behold, look, prophesy, provide, see.

Vision 2384 – חִזָּיוֹן chizzayown, *khiz-zaw-yone´;* from 2372; a revelation, expectation by dream:— (Translated in King James Version as) vision.

2372 – **חָזָה chazah,** *khaw-zaw´;* a primitive root; to gaze at; mentally, to perceive, contemplate (with pleasure); specifically, to have a vision of:— (Translated in King James Version as) behold, look, prophesy, provide, see.

Vision 3701– ὀπτασία optasia, *op-tas-ee´-ah;* from a presumed derivative of 3700; visuality, i.e. (concretely) an apparition: — (Translated in King James Version as) vision.

3700 – **ὀπτάνομαι optanomai,** *op-tan´-om-ahee,* a (middle voice) prolonged form of the primary (middle voice) **ὄπτομαι optomai,** *op´-tom-ahee;* 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.

Vision 3705 – **ὅραμα horama,** *hor´-am-ah;* from 3708; something gazed at, i.e. a spectacle (especially supernatural): — (Translated in King James Version as) sight, vision.

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.

Vision 3706 – **ὅρασις horasis,** *hor´-as-is;* from 3708; the act of gazing, i.e. (externally) an aspect or (internally) an inspired appearance: — (Translated in King James Version as) sight, vision.

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.

Vision 4236 – **מַחֲזֶה machazeh,** *makh-az-eh´;* from 2372; a vision:— Translated in King James Version as) vision.

2372 – **חָזָה chazah,** *khaw-zaw´;* a primitive root; to gaze at; mentally, to perceive, contemplate (with pleasure); specifically, to have a vision of:— (Translated in King James Version as) behold, look, prophesy, provide, see.

Vision 4758 – **מַרְאֶה marʾeh,** *mar-eh´;* from 7200; a view (the act of seeing); also an appearance (the thing seen), whether (real) a shape (especially if handsome, comeliness; often plural the looks), or (mental) a vision:— (Translated in King James Version as) x apparently, appearance(-reth), x as soon as beautiful(-ly), countenance, fair, favoured, form, goodly, to look (up) on (to), look(-eth), pattern, to see, seem, sight, visage, vision.

Vision 4759 – **מַרְאָה marʾah,** *mar-aw´;* feminine of 4758; a vision; also (causatively) a mirror:— (Translated in King James Version as) looking glass, vision.

Vision 7200 – רָאָה raʾah, *raw-aw´;* a primitive root; to see, literally or figuratively (in numerous applications, direct and implied, transitive, intransitive and causative):— (Translated in King James Version as) advise self, appear, approve, behold, x certainly, consider, discern, (make to) enjoy, have experience, gaze, take heed, x indeed, x joyfully, lo, look (on, one another, one on another, one upon another, out, up, upon), mark, meet, x be near, perceive, present, provide, regard, (have) respect, (fore-, cause to, let) see(-r, -m, one another), shew (self), x sight of others, (e-)spy, stare, x surely, x think, view, visions.

Vision 7203 – רֹאֶה roʾeh, *ro-eh´;* active participle of 7200; a seer (as often rendered); but also (abstractly) a vision:— (Translated in King James Version as) vision.

Visions 2376 – חֱזֶו chezev, *khay´-zev;* (Aramaic) from 2370; a sight:— (Translated in King James Version as) look, vision.

2370 – חֲזָא chazaʾ, *khaz-aw´;* (Aramaic) or **חֲזָה chazah** (Aramaic), *khaz-aw´;* corresponding to 2372; to gaze upon; mentally to dream, be usual (i.e. seem):— (Translated in King James Version as) behold, have (a dream), see, be wont.

2372 – חָזָה 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.

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.

Visitest 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.

Voice 5456 – φωνή phone, *fo-nay´;* probably akin to 5316 through the idea of disclosure; a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language: — (Translated in King James Version as) noise, sound, voice.

Voice 6963 – קוֹל qowl, *kole;* or **קֹל qol,** *kole;* from an unused root meaning to call aloud; a voice or sound:— (Translated in King James Version as) + aloud, bleating, crackling, cry (+ out), fame, lightness, lowing, noise, + hold peace, (pro-)claim, proclamation, + sing, sound, + spark, thunder(-ing), voice, + yell

W/

Wailing 2805 – κλαυθμός klauthmos, *klowth-mos´;* from 2799; lamentation: — (Translated in King James Version as) wailing, weeping, x wept.

2799 – κλαίω klaio, *klah´-yo;* of uncertain affinity; to sob, i.e. wail aloud (whereas 1145 is rather to cry silently): — (Translated in King James Version as) bewail, weep.

Lamentation - expressing grief; mourning, weeping, moaning

Walk, Walketh 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).

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.

Washed 4150 – πλύνω pluno, *ploo´-no;* a prolonged form of an obsolete **πλύω pluo** (to "flow"); to "plunge", i.e. launder clothing: — (Translated in King James Version as) wash.

Watch 69 – ἀγρυπνέω agrupneo, *ag-roop-neh´-o;* ultimately from 1 (as negative particle) and 5258; to be sleepless, i.e. keep awake: — (Translated in King James Version as) watch.

Watch 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).

Waves 1530 – גַּל gal, *gal;* from 1556; something rolled, i.e. a heap of stone or dung (plural ruins), by analogy, a spring of water (plural waves):— (Translated in King James Version as) billow, heap, spring, wave.

Waxed gross 3975 – παχύνω pachuno, *pakh-oo´-no;* from a derivative of 4078 (meaning thick); to thicken, i.e. (by implication) to fatten (figuratively, stupefy or render callous): — (Translated in King James Version as) wax gross.

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

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).

Weary 5299 – ὑπωπιάζω hupopiazo, *hoop-o-pee-ad´-zo;* from a compound of 5259 and a derivative of 3700; to hit under the eye (buffet or disable an antagonist as a pugilist), i.e. (figuratively) to tease or annoy (into compliance), subdue (one's passions): — (Translated in King James Version as) keep under, weary.

Whale's 2785 – κῆτος ketos, *kay´-tos;* probably from the base of 5490; a huge fish (as gaping for prey): — (Translated in King James Version as) whale.

Wheels 1535 – גַּלְגַּל galgal, *gal-gal´;* (Aramaic) corresponding to 1534; a wheel:— (Translated in King James Version as) wheel

1534 – גַּלְגַּל galgal, *gal-gal´;* by reduplication from 1556; a wheel; by analogy, a whirlwind; also dust (as whirled):— (Translated in King James Version as) heaven, rolling thing, wheel.

1556 – גָּלַל galal, *gaw-lal´;* a primitive root; to roll (literally or figuratively):— (Translated in King James Version as) commit, remove, roll (away, down, together), run down, seek occasion, trust, wallow.

White 3021 – λευκαίνω leukaino, *lyoo-kah´-ee-no;* from 3022; to whiten: — (Translated in King James Version as) make white, whiten.

3022 – λευκός leukos, *lyoo-kos´;* from **λύκη luke** ("light"); white: — (Translated in King James Version as) white.

White 3022 – λευκός leukos, *lyoo-kos´;* from **λύκη luke** ("light"); white: — (Translated in King James Version as) white.

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

***Thayer's Greek Lexicon* 4205** (partial information) – a man who prostitutes his body to another's lust for hire, a male prostitute; a man who indulges in unlawful sexual intercourse, a fornicator.

Debauchee – a person addicted to excessive sexual and sensual indulgences

Libertine – a person devoid of most moral principles and restraints

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

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).

Wicked 7489 – רָעַע raʿ**a**ʿ**,** *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), + displease, (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.

Wicked 7563 – רָשָׁע rashaʿ**,** *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.

Wickedness 7562 – רֶשַׁע reshaʿ**,** *reh´-shah;* from 7561; a wrong (especially moral):— (Translated in King James Version as) iniquity, wicked(-ness).

7561 – רָשַׁע rashaʿ**,** *raw-shah´;* a primitive root; to be (causatively, do or declare) wrong; by implication, to disturb, violate:— (Translated in King James Version as) condemn, make trouble, vex, be (commit, deal, depart, do) wicked(-ly, -ness).

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.

Wilderness 6160 – עֲרָבָה ʿ**arabah,** *ar-aw-baw´;* from 6150 (in the sense of sterility); a desert; especially (with the article prefix) the (generally) sterile valley of the Jordan and its continuation to the Red Sea:— (Translated in King James Version as) Arabah, champaign, desert, evening, heaven, plain, wilderness.

Will 2307 – θέλημα thelema, *thel´-ay-mah;* from the prolonged form of 2309; a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination: — (Translated in King James Version as) desire, pleasure, will.

2309 – θέλω thelo, *thel´-o;* or **ἐθέλω ethelo,** *eth-el´-o*, in certain tenses **θελέω theleo,** *thel-eh´-o*, and **etheleo,** *eth-el-eh´-o*, which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer

(literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: — (Translated in King James Version as) desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, - ling(-ly)

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Willing 1014 – βούλομαι boulomai, *boo´-lom-ahee;* middle voice of a primary verb; to "will," i.e. (reflexively) be willing: — (Translated in King James Version as) be disposed, minded, intend, list, (be, of own) will (-ing).

Winebibber 3630 – οἰνοπότης oinopotes, *oy-nop-ot´-ace;* from 3631 and a derivative of the alternate of 4095; a tippler: — (Translated in King James Version as) winebibber.

3631 – οἶνος oinos, *oy´-nos;* a primary word (or perhaps of Hebrew origin (H3196)); "wine" (literally or figuratively): — (Translated in King James Version as) wine.

Wipe away 1813 – ἐξαλείφω exaleipho, *ex-al-i´-fo;* from 1537 and 218; to smear out, i.e. obliterate (erase tears, figuratively, pardon sin): — (Translated in King James Version as) blot out, wipe away.

Wisdom 4678 – σοφία sophia, *sof-ee´-ah;* from 4680; wisdom (higher or lower, worldly or spiritual): — (Translated in King James Version as) wisdom.

4680 – σοφός sophos, *sof-os´;* akin to **σαφής saphes** (clear); wise (in a most general application): — (Translated in King James Version as) wise.

Thayer's Greek Lexicon **4678** –*wisdom, broad and full intelligence*; used of the knowledge of very diverse matters, so that the shade of meaning in which the word is taken must be discovered from the context in every particular case. a. the wisdom which belongs to men; specifically, the varied knowledge of things human and divine, acquired by acuteness and experience, and summed up in maxims and proverbs; the science and learning; the art of interpreting dreams and always giving the sagest advice; the intelligence evinced in discovering the meaning of some mysterious number or vision, skill in the management of affairs; a devout and proper prudence in contact with men not disciples of Christ; skill and discretion in imparting Christian truth; the knowledge and practice of the requisites for godly and upright living;, such as is the craftiness of envious and quarrelsome men…

Wise 7919 – שָׂכַל sakal, *saw-kal´;* a primitive root; to be (causatively, make or act) circumspect and hence, intelligent:— (Translated in King James Version as) consider, expert, instruct, prosper, (deal)

prudent(-ly), (give) skill(-ful), have good success, teach, (have, make to) understand(-ing), wisdom, (be, behave self, consider, make) wise(-ly), guide wittingly.

Wise Men 3097 – μάγος magos, *mag´-os;* of foreign origin (H7248); a Magian, i.e. Oriental scientist; by implication, a magician: — (Translated in King James Version as) sorcerer, wise man.

With 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.

With 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.

Without 5565 – χωρίς choris, *kho-rece´;* adverb from 5561; at a space, i.e. separately or apart from (often as preposition): — (Translated in King James Version as) beside, by itself, without.

Witness 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.

Witness(es) 3144 – μάρτυς martus, *mar´-toos;* of uncertain affinity; a witness (literally (judicially) or figuratively (genitive case)); by analogy, a "martyr": — (Translated in King James Version as) martyr, record, witness.

Witness against 2649 – καταμαρτυρέω katamartureo, *kat-am-ar-too-reh´-o;* from 2596 and 3140; to testify against: — (Translated in King James Version as) witness against.

Woe 3759 – οὐαί ouai, *oo-ah´-ee;* a primary exclamation of grief; "woe": — (Translated in King James Version as) alas, woe.

Wonderful 6382 – פֶּלֶא pele', *peh´-leh;* from 6381; a miracle:— (Translated in King James Version as) marvellous thing, wonder(-ful, -fully).

6381 – **פָּלָא pala**ʾ**,** *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).

Wonders 4159 – מוֹפֵת mowpheth, *mo-faith´;* or **מֹפֵת mopheth,** *mo-faith´;* from 3302 in the sense of conspicuousness; a miracle; by implication, a token or omen:— (Translated in King James Version as) miracle, sign, wonder(-ed at).

Wondrous works 6381 – פָּלָא palaʾ**,** *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).

Wool 6015 – עֲמַר ʿ**amar,** *am-ar´;* (Aramaic) corresponding to 6785; wool:— (Translated in King James Version as) wool.

6785 – צֶמֶר tsemer, *tseh´-mer;* from an unused root probably meaning to be shaggy; wool:— (Translated in King James Version as) wool(-len).

Word 3056 – λόγος logos, *log´-os;* from 3004; something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ): — (Translated in King James Version as) account, cause, communication, x concerning, doctrine, fame, x have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, x speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

Word (s) 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.

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 – πρᾶξις praxis, *prax´-is;* from 4238; practice, i.e. (concretely) an act; by extension, a function: — (Translated in King James Version as) deed, office, work.

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

World 165 – αἰών aion, *ahee-ohn´;* from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): — (Translated in King James Version as) age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end).

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*,

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 began 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) –

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Hence, in the N.T. used:

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Worm 7415 – רִמָּה rimmah, *rim-maw´;* from 7426 in the sense of breading (compare 7311); a maggot (as rapidly bred), literally or figuratively:— (Translated in King James Version as) worm.

Worm 8438 – תּוֹלָע towlaʿ, *to-law´;* and (feminine) **תּוֹלֵעָה towleʿah,** *to-lay-aw´;* or **תּוֹלַעַת towlaʿath,** *to-lah´-ath;* or **תֹּלַעַת tolaʿath,** *to-lah´-ath;* from 3216; a maggot (as voracious); specifically (often with ellipsis of 8144) the crimson-grub, but used only (in this connection) of the color from it, and cloths dyed therewith:— (Translated in King James Version as) crimson, scarlet, worm.

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

Worshipper of God 2318 – θεοσεβής theosebes, *theh-os-eb-ace´;* from 2316 and 4576; reverent of God, i.e. pious: — (Translated in King James Version as) worshipper of God.

Worthy 514 – ἄξιος axios, *ax´-ee-os;* probably from 71; deserving, comparable or suitable (as if drawing praise): — (Translated in King James Version as) due reward, meet, (un-)worthy.

Wot 1492 – εἴδω eido, *i´-do;* a primary verb; used only in certain past tenses, the others being borrowed from the equivalent 3700 and 3708; properly, to see (literally or figuratively); by implication, (in the perfect tense only) to know: — (Translated in King James Version as) be aware, behold, x can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot.

Wounded 2490 – חָלַל chalal, *khaw-lal´;* a primitive root (compare 2470); properly, to bore, i.e. (by implication) to wound, to dissolve; figuratively, to profane (a person, place or thing), to break (one's word), to begin (as if by an "opening wedge"); denom. (from 2485) to play (the flute):— (Translated in King James Version as) begin (x men began), defile, x break, defile, x eat (as common things), x first, x gather the grape thereof, x take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

Wrapped him in swaddling clothes 4683 – σπαργανόω sparganoo, *spar-gan-o´-o;* from **σπάργανον sparganon** (a strip; from a derivative of the base of 4682 meaning to strap or wrap with strips); to swathe (an infant after the Oriental custom): — (Translated in King James Version as) wrap in swaddling clothes.

Wrath 639 – אַף ʾaph, *af;* from 599; properly, the nose or nostril; hence, the face, and occasionally a person; also (from the rapid breathing in passion) ire:— (Translated in King James Version as) anger(-gry), + before, countenance, face, + forebearing, forehead, + (long-)suffering, nose, nostril, snout, x worthy, wrath.

599 – אָנַף ʾanaph, *aw-naf´;* a primitive root; to breathe hard, i.e. be enraged:— (Translated in King James Version as) be angry (displeased).

Ire – intense anger; wrath

Wrath 3709 – ὀργή orge, *or-gay´;* from 3713; properly, desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence); by implication punishment: — (Translated in King James Version as) anger, indignation, vengeance, wrath.

Ire - intense anger; wrath

Wretched 5005 – ταλαίπωρος talaiporos, *tal-ah´-ee-po-ros;* from the base of 5007 and a derivative of the base of 3984; enduring trial, i.e. miserable: — (Translated in King James Version as) wretched.

Written 1125 – γράφω grapho, *graf´-o;* a primary verb; to "grave", especially to write; figuratively, to describe: — (Translated in King James Version as) describe, write(-ing, -ten)

Written 3789 – כָּתַב kathab, *kaw-thab´;* a primitive root; to grave, by implication, to write (describe, inscribe, prescribe, subscribe):— (Translated in King James Version as) describe, record, prescribe, subscribe, write(-ing, -ten).

Wrong 6231 – עָשַׁק ʿashaq, *aw-shak´;* a primitive root (compare 6229); to press upon, i.e. oppress, defraud, violate, overflow:— (Translated in King James Version as) get deceitfully, deceive, defraud, drink up, (use) oppress((-ion)), -or), do violence (wrong).

Y/

Yielding 2232 – זָרַע zaraʿ, *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.

Young child 3813 – παιδίον paidion, *pahee-dee´-on;* neuter diminutive of 3816; a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian: — (Translated in King James Version as) (little, young) child, damsel.

Z/

Zeal 7068 – קִנְאָה qinʾah, *kin-aw´;* from 7065; jealousy or envy:— (Translated in King James Version as) envy(-ied), jealousy, x sake, zeal.

7065 – קָנָא qanaʾ, *kaw-naw´;* a primitive root; to be (causatively, make) zealous, i.e. (in a bad sense) jealous or envious: — (Translated in King James Version as) (be) envy(-ious), be (move to, provoke to) jealous(-y), x very, (be) zeal(-ous).

Zealous 2206 – ζηλόω zeloo, *dzay-lo´-o;* from 2205; to have warmth of feeling for or against: — (Translated in King James Version as) affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous(-ly affect).