**Synonyms**

**Of**

**Greek Words**

**New Testament**

**RHL**

**Richard H. Lynam**

**Contents**

**All are put in memory p =Contents; p1, Anger and Wrath; p2 etc. They are not page numbers.**

**1** **Anger, Wrath 29 Power**

**2 Anointed 30 Quiet**

**3 Another 31 Receive**

**4 Bad, Evil 32 Repent**

**5 Beasts 33 Rock**

**6 Blessed 34 Slave**

**7 Conversation 35 Sleep**

**8 Crown 36 Temple**

**9 Dedicated 37 Tempt**

**10 Deity 38 Time**

**11 Desire 39 Truth**

**12 Do 40 Walk**

**13 Follow 41 Wash**

**14 Gift 42 Well**

**15 Glory 43 Word**

**16 Good 44 World**

**17 Hear Greek words that have more than one meaning**

**18 Hell 45 anōthen**

**19 Know 46 eis**

**20 Little 47 pneuma**

**21 Love 48 ekklēsia**

**22 New 49 phobos**

**23 Not 50 hupsoō**

**24** **Obey 51 poimainō**

**25 Old 52 entrepō**

**26 Patience 53 tachu**

**27 Peace 54 Pais**

**28 Perfect 55 Caution to preachers**

**There are other synonyms but I believe these are the most important ones.**

**1 Anger and Wrath**

(orgē, parorgizō, and thumos)

**anger** [orgē] (the natural disposition) 36xs NT

**wrath** [thumos](to boil up)18xs NT with 10xs of these in Rev.

The KJB does not make much of a difference between orgē and thumos.

**parorgizō** 2xs NT. 1x anger and 1xwrath.

**Example** (both orgē and thumos together.)

**Col. 3:8** But now ye also put off all these; anger, [orgē] (a disposition, attitude of anger) wrath, [thumos, to boil up] (acts of rage) malice, blasphemy, filthy communication out of your mouth.

**Eph. 4:31** *Let* all bitterness, and wrath, [thumos] (passion, hot anger boiling up) and anger, [orgē] (an angry disposition, **Eph. 4:26**) and clamor and evil speaking, be put away from you, with all malice:

**Rev. 14:10** The same shall drink of the wine of the wrath [thumos, to boil up] of God, which is poured out without mixture into the cup of his indignation; [orgē] and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

**Example** (orgē)

**Rom. 1:18** For the wrath [orgē] of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

**Rom. 12:19** Dearly beloved, avenge not yourselves, but rather give place unto wrath: [orgē] for it is written, Vengeance is mine; I will repay, saith the Lord.

**Example** (thumos)

**Rev. 12:12** Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, [thumos] because he knows that he has but a short time.

**Rev. 14:8** And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath [thumos] of her fornication.

**Example** (parorgizō)

**Rom. 10:19** But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger [parorgizō] you.

**Eph. 6:4** And, ye fathers, provoke not your children to wrath: [parorgizō] but bring them up in the nurture and admonition of the Lord.

**2 Anointed**

(aleiphō and chriō, chrisma)

**aleiphō** - to anoint, physically (9xs NT)

**chriō** – to anoint, spiritually (5xs NT)

**chrisma** – The Holy Spirit anointing believers, spiritually (3xs NT)

**Example** (aleiphō)

**Matt. 6:17** But thou, when thou fast, anoint [aleiphō] thine head, and wash thy face;

The common word for anoint “aleiphō” is used here, not the sacred and religious word “chriō.” Jesus anointed “aleiphō” many when He healed them, **Mark 6:13**. This anointing had nothing to do with them being healed but was used to comfort them. **Luke 7:46** “My head with oil thou did not anoint: (a common courtesy to a guest) but this woman has anointed “aleiphō” my feet with ointment.” Read **1John 2:27** (NOTE) “Anointing.” cf. **James 5:14**.

**Example** (chriō)

**Acts 4:27** For of a truth against thy holy child Jesus, whom thou have anointed, [chriō] both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.

**Example** (chrisma)

**1John 2:20** But ye have an unction [chrisma, anointing] from the Holy One, and ye know all things

**1John 2:27** But the anointing [chrisma] which ye have received of him abides in you, and ye need not that any man teach you: but as the same anointing [chrisma] teaches you of all things, and is truth and is no lie, and even as it has taught you, ye shall abide in him.

**3 Another**

**(**allos and heteros**)**

**allos** - another of the same kind. (160xs NT)

**heteros** - another of a different kind. (99xs NT)

**Example** (allos)

**Luke 7:19** And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another? [allos, another of the same kind of king]

Luke, writing to the Gentiles (i.e., Greeks) does not use [heteros] because they were not looking for a Messiah / King in the first place.

**John 14:16** And I will pray the Father, and he shall give you another [allos] Comforter, that he may abide with you forever;

**Example** (heteros)

**Matt. 11:3** And said unto him, Art thou he that should come, or do we look for another [heteros, another of a different kind of king]?

[heteros] (another of a different kind of Messiah): John was in prison and Jesus was not doing what he thought He should be doing. John preached that Jesus was the promised king and that Jesus would set up the Kingdom. Jesus was meek and mild and was not over throwing the Romans. This was Israel’s hope. Of course, we now know that He will over throw the Romans (The fourth kingdom of **Dan. 2** and **Dan. 7**) at His second coming.

It seems that Paul varies his vocabulary for effect and it is merely a question of style in the verses below: See P49

**1Cor. 12:8** For to one is given by the Spirit the word of wisdom; to another [allos] the word of knowledge by the same Spirit; **9** To another [heteros] faith by the same Spirit; to another [allos] the gifts of healing by the same Spirit; **10** To another [allos] the working of miracles; to another [allos] prophecy; to another [allos] discerning of spirits; to another [heteros] *divers* kinds of tongues; to another [allos] the interpretation of tongues:

**4 Bad**

(kakos and ponēros)

**kakos –** (adj) bad, evil (51xs NT)

**ponēros** - (adj) evil nature, open opposition against God (76xs NT)

**Example** (both)

**Mark 7:21-22** For from within, out of the heart of men, proceed evil [kakos] thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil [ponerōs] eye, blasphemy, pride, foolishness:

**Example** (ponerōs)

**Matt. 12:24** O generation of vipers, how can ye, being evil, [ponerōs] speak good things? for out of the abundance of the heart the mouth speaks. **25** A good man out of the good treasure of the heart brings forth good things: and an evil [ponerōs] man out of the evil [ponerōs] treasure brings forth evil [ponerōs] things.

**Matt. 15:19** For out of the heart proceed evil [ponerōs] thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

**1John 5:18** We know that whosoever is born of God sins not; but he that is begotten of God keeps himself, and that wicked one [ponerōs, masculine, singular] (**Satan**) touches him not.

**5 Beast**

**(**thērion and zōon**)**

**thērion** – an animal, a person (46xs NT). Animals 9xs. The Beast (anti-Christ) 30xs; Image of the 1st Beast 4xs; and the 2nd Beast 3xs.

**zōon** – a living being: (23xs NT). animals 3xs: The Four Beasts of Rev. 20xs.

**Example** (thērion)

**Heb. 12:20** (For they could not endure that which was commanded, And if so much as a beast [thērion] touch the mountain, it shall be stoned, or thrust through with a dart:

**Tit. 1:12** One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, [thērion] slow bellies.

**Rev 11:7** And when they shall have finished their testimony, the beast [thērion] that ascends out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

**Rev 13:4** And they worshipped the dragon which gave power unto the beast: [thērion] and they worshipped the beast, [thērion] saying, Who *is* like unto the beast? [thērion] who is able to make war with him?

**Example** (zōon)

**Jude 1:10** But these speak evil of those things which they know not: but what they know naturally, as brute beasts, [zōon] in those things they corrupt themselves.

**Rev. 4:6-7** And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts [zōon] full of eyes before and behind. **7** And the first beast [zōon] *was* like a lion, and the second beast like a calf, and the third beast[zōon] had a face as a man, and the fourth beast [zōon] *was* like a flying eagle.

**Rev. 14:3** And they sung as it were a new song before the throne, and before the four beasts, [zōon] and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

**6 B****l****essed**

**(**ulogētos and makarios**)**

**ulogētos** – blessed, praised, to speak well of (44xs NT)

**makarios** – happy (50xs NT. Translated happy 5xs and blessed 45xs)

**Example** (ulogētos)

**Matt. 5:44** But I say unto you, Love your enemies, bless [ulogētos] them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

**Matt. 26:26** And as they were eating, Jesus took bread, and blessed [ulogētos] *it,* and brake *it,* and gave *it* to the disciples, and said, Take, eat; this is my body.

**Example**(makarios)

**Matt. 5:3** Blessed [makarios] *are* the poor in spirit: for theirs is the kingdom of heaven.

**1Tim. 6:15** Which in his times he shall show, *who is* the blessed [makarios] and only Potentate, the King of kings, and Lord of lords;

**James 1:12** Blessed [makarios] *is* the man that endures temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him.

**John 13:17** If ye know these things, happy [makarios]are ye if ye do them.

**7 Conversation**

(anastrophē, anastrepho and politeuma)

**anastrophē** - (noun) your way of life, behavior (13xs NT)

**anastrepho** – (verb) metaphorically to conduct one’s self, behave one’s self, live (11xs NT)

**politeuma** - citizenship (1x NT)

**politeuomai –** (verb)(2xs NT)

**Example** (anastrophē)

**1Peter 1:15** But as he which has called you is holy, so be ye holy in all manner of conversation; [anastrophē]

**Gal 1:13** For ye have heard of my conversation [anastrophē]in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

**Example** (anastrepho)

**1Peter 1:17** And if ye call on the Father, who without respect of persons judge according to every man's work, pass [anastrepho] the time of your sojourning *here* in fear:

**2Peter 2:18** For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live [anastrepho] in error.

**Example**(politeuma)

**Phil. 3:20** For our conversation [politeuma, citizenship] is in heaven; from whence also we look for the Savior, the Lord Jesus Christ:

**Example** (politeuomai)

**Phil. 1:27** Only let your conversation [politeuomai] be as it becomes the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;cf. **Acts 23:1**.

**8 Crown**

(stephanos and diadēma)

**stephanos**, a victor’s crown (18xs NT) was a chaplet woven of leaves or flowers placed upon the brow of the winning athlete or the victorious general.

**diadēma**, a royal crown (3xs NT)

**Example** (stephanos)

**1Cor. 9:25** And every man that strives for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; [stephanos] but we an incorruptible.

**Matt. 27:29** And when they had platted a crown [stephanos] of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

**Example** (diadēma)

**Rev 12:3** And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns [diadēma] upon his heads.

**Rev 13:1**. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, [diadēma] and upon his heads the name of blasphemy

**Rev 19:12** His eyes were as a flame of fire, and on his head were many crowns; [diadēma] and he had a name written, that no man knew, but he himself.

**9 Dedicated**

(anathema and anathēma)

**anathema** (noun, neuter) Dedicated to God and doomed to destruction (6xs NT).

**anathēma** (noun, neuter) Gifts dedicated to God; an offering resulting from a vow. (1x NT)

“The Greek word anathema came to mean devoted in a bad sense and anathēma in a good sense. RWP says: “In lxx *anathēma* means a thing devoted to God without being redeemed, doomed to destruction **(Lev. 27:28f**.; **Josh. 6:17**; **7:12**).”

**Example** (anathema)

**Gal. 1:8-9** But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. [anathema] **9** As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed. [anathema]

**1Cor. 16:22** If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

**Example** (anathēma)

**Luke 21:5** And as some spoke of the temple, how it was adorned with goodly stones and gifts, [anathēma]

**10 Deity**

(theiotes, theotēs, and theios – deity and divinity)

**theiotes** (noun) – deity, divinity (1x NT)

**theotēs** (noun) – deity, divinity, (godhead) (1x NT. The very essence of God, because Christ is God, dwells in Christ in bodily form.

**theios** (adj.) – (3xs NT)

**Example**,theiotēs – (deity, divinity)

**Rom. 1:20** For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; [theiotēs] so that they are without excuse:

**John 1:1** “[In](file:///C%3A%5CUsers%5Cjmoor%5CGoogle%20Drive%5C_STRONG_G1722%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A43.1.1%7Cmodid%3Anet) the [beginning](file:///C%3A%5CUsers%5Cjmoor%5CGoogle%20Drive%5C_STRONG_G746%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A43.1.1%7Cmodid%3Anet) [was](file:///C%3A%5CUsers%5Cjmoor%5CGoogle%20Drive%5C_STRONG_G1510%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A43.1.1%7Cmodid%3Anet) the [Word](file:///C%3A%5CUsers%5Cjmoor%5CGoogle%20Drive%5C_STRONG_G3056%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A43.1.1%7Cmodid%3Anet), [and](file:///C%3A%5CUsers%5Cjmoor%5CGoogle%20Drive%5C_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A43.1.1%7Cmodid%3Anet) the [Word](file:///C%3A%5CUsers%5Cjmoor%5CGoogle%20Drive%5C_STRONG_G3056%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A43.1.1%7Cmodid%3Anet) [was](file:///C%3A%5CUsers%5Cjmoor%5CGoogle%20Drive%5C_STRONG_G1510%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A43.1.1%7Cmodid%3Anet) [with](file:///C%3A%5CUsers%5Cjmoor%5CGoogle%20Drive%5C_STRONG_G4314%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A43.1.1%7Cmodid%3Anet) [God](file:///C%3A%5CUsers%5Cjmoor%5CGoogle%20Drive%5C_STRONG_G2316%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A43.1.1%7Cmodid%3Anet), [theos] [and](file:///C%3A%5CUsers%5Cjmoor%5CGoogle%20Drive%5C_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A43.1.1%7Cmodid%3Anet) the [Word](file:///C%3A%5CUsers%5Cjmoor%5CGoogle%20Drive%5C_STRONG_G3056%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A43.1.1%7Cmodid%3Anet) [was](file:///C%3A%5CUsers%5Cjmoor%5CGoogle%20Drive%5C_STRONG_G1510%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A43.1.1%7Cmodid%3Anet) fully [theos] [God](file:///C%3A%5CUsers%5Cjmoor%5CGoogle%20Drive%5C_STRONG_G2316%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A43.1.1%7Cmodid%3Anet). Net Bible

*Theos* is anarthrous, the absence of the article stressing quality, nature, essence. *Theiotēs*, used by Paul in **Rom. 1:20** and **Acts 17:29** and translated “Godhead” (AV), speaks of that which may be known of God from the revelation of Himself made in nature, yet not the personal God who can be known only by revelation of Himself in His Son. Kenneth S. Wuest

The Godhead (Deity) dwelled in Christ before his incarnation as Spirit Being (**John 1:1-2**; **Phil. 2:6**), in bodily form during his incarnation (**John 1:14**, **18**), and now in a body though out eternity (**Phil. 2:9-11**; **1John 4:2**).

**Example** (theotēs, deity, divinity)

**Col. 2:9** “For in him (Christ) dwells all the fulness of the Godhead [theotēs] bodily.”

*Theotēs*, used by him in **Col. 2:9**, speaks of God in all the fullness of His absolute deity Bodily — not merely as before His incarnation, but now “bodily in Him” as the incarnate word (**John 1:14**, **18**). Believers, by union with Him, partake of His fullness of the divine nature (**John 1:16**; **2Pet. 1:4**; see on **Eph. 3:19**). JFB

**Example**(theios, deity, divinity)

**Acts 17:29** Forasmuch then as we are the offspring of God, we ought not to think that the Godhead [theios] is like unto gold, or silver, or stone, graven by art and man's device.

**2Peter 1:3-4** According as his divine [theios] power has given unto us all things that *pertain* unto life and godliness, through the knowledge of him that has called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine [theios] nature, having escaped the corruption that is in the world through lust. (The believer shares God’s divinity, not His Deity.)

**11** **Desire**

(erōtaō and aiteō)

**erōtaō**: 58xs NT. Desire, ask: “This Greek word indicates that the petitioner is on a footing of equality or familiarity with the person whom he requests.

**aiteō**: “Desire, ask, beg” 71xs NT. When we ask God for something, if we were Greek, we would use “aiteō showing that we are inferior to Him.” A child from a parent; A subject from a king; **Acts 12:20**; Priests and people from Pilate; **Luke 23:23**; a beggar from a passerby; **Acts 3:2**; Paul’s Epistles 2xs **Eph. 3:20**; **Col. 1:9**; James, 4xs **James 1:5**, **6**; **4:2**, **3**; I John 5xs **I John 3:22**; **5:14-16**.

**Example** (erōtaō)

**Luke 7:36** And one of the Pharisees desired [erōtaō] him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

The Pharisee who “desired” [erōtaō] Christ that he would eat with him, shows the inferior conception that he had of Christ, **Luke** **11:37**; **John 9:15**; **18:19**.

When Jesus asked the Father for anything He always used “[erōtaō]” showing His equality with the Father, **John 14:16**; **16:26**; **17:9**, **15**, **20**.” (Vines).

**John 14:16** And I will pray [erōtaō] the Father, and he shall give you another Comforter, that he may abide with you forever;

**Example** (aiteō)

**Col. 1:9** For this cause we also, since the day we heard *it,* do not cease to pray [aiteō] for you, and to desire [aiteō] that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.

**12. Do**

**(**poieōand prassō)

**poieō** tomakeordo. (576 xs NT.)

**prassō** to “practice”, that is, perform repeatedly or habitually. (38xs NT.)

**Example** (poieō)

**Matt. 3:8** Bring forth [poieō] therefore fruits meet for repentance:

**Matt. 5:36**  Neither shalt thou swear by thy head, because thou canst not make [poieō] one hair white or black

**Matt. 5:47** And if ye salute your brethren only, what do [poieō] ye more *than others?* do [poieō] not even the publicans so?

**Matt. 7:21** Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that does [poieō] the will of my Father which is in heaven.

**Example** (prassō)

**Luke 3:13** And he said unto them, Exact [prassō] no more than that which is appointed you

**Luke 23:41** And we indeed justly; for we receive the due reward of our deeds: [prassō] but this man has done [prassō] nothing amiss.

**Acts 3:17** And now, brethren, I wot that through ignorance ye did [prassō] *it,* as *did* also your rulers.

**13. Follower[s]**

(mimētēs and akoloutheō)

**mimētēs** - an imitator (8xs NT.)

**akoloutheō -** to follow one who precedes (91xs NT.)

**Example** (mimētēs)

**1Cor. 4:16** Wherefore I beseech you, be ye followers [mimētēs] of me.

**Eph. 5:1** Be ye therefore followers [mimētēs] of God, as dear children;

**Heb. 6:12** That ye be not slothful, but followers [mimētēs] of them who through faith and patience inherit the promises.

**Example** (akoloutheō)

**Matt. 4:20** And they straightway left *their* nets, and followed [akoloutheō] him.

**Matt. 9:9** And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow [akoloutheō] me. And he arose, and followed [akoloutheō] him.

**14 Gift**

(charis and dorea)

**charis** – (noun feminine) grace, gift, favor, thanks (156xs NT)

**charisma** – (noun neuter) a gift given by grace (17xs NT)

**charitoō** - (verb) accepted, favored (2xs NT)

**dorea** - a spiritual or supernatural gift (11xs NT)

**Example** (charis)

**Luke 2:52** And Jesus increased in wisdom and stature, and in favor [charis] with God and man.

**Acts 24:27** But after two years Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure, [charis] left Paul bound.

**2Cor. 8:4** Praying us with much intreaty that we would receive the gift, [charis] and *take upon us* the fellowship of the ministering to the saints.

**1Peter 2:20** For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable [charis] with God.

**1Tim. 1:12** And I thank [charis] Christ Jesus our Lord, who has enabled me, for that he counted me faithful, putting me into the ministry;

**Example** (charisma)

**Acts 8:20** But Peter said unto him, Thy money perish with thee, because thou have thought that the gift [charisma] of God may be purchased with money.

**Rom. 1:11** For I long to see you, that I may impart unto you some spiritual gift, [charisma] to the end ye may be established;

**Rom. 6:23** For the wages of sin *is* death; but the gift [charisma] of God *is* eternal life through Jesus Christ our Lord.

**Example** (charis and dorea)

**Eph. 3:7** Whereof I was made a minister, according to the gift [dorea] of the grace [charis] of God given unto me by the effectual working of his power.

**Eph 4:7** But unto every one of us is given grace [charis] according to the measure of the gift [dōrea] of Christ.

**Rom. 5:17** For if by one man's offence death reigned by one; much more they which receive abundance of grace [charis] and of the gift [dōrea] of righteousness shall reign in life by one, Jesus Christ.

**Example** (charitoō)

**Luke 1:28** And the angel came in unto her, and said, Hail, thou that are highly favored, [charitoō] the Lord is with thee: blessed are thou among women.

**Eph. 1:6** To the praise of the glory of his grace, [charis] wherein he has made us accepted [charitoō] in the beloved.

**15 Glory**

**(**doxa and kauchēma**)**

**doxa** – an opinion (168xs NT). Always used in the NT in a good way.

**kauchēma** – boast, brag (38xs NT)

**Example** (doxa)

**Eph. 1:17** That the God of our Lord Jesus Christ, the Father of glory, [doxa] may give unto you the spirit of wisdom and revelation in the knowledge of him:

“Father of <the> glory”: [doxa, a notion, an opinion, judgment] 8xs Ephesians, **Eph. 1:6**, **12**, **14**, **17**, **18**; **3:13, 16, 21.** It is always used in a good sense.The Father characterized by glory to whom all glory belongs. We form this opinion by what we read, hear, or see. Glory can, according to context, be translated many ways: splendor, brightness, amazing might, praise, honor, greatness, glorious being, pride, heaven, etc. God's glory is the manifestation of His Holiness,

**Heb. 9:5** “And over it the cherubim of glory [doxa] shadowing the mercy-seat.

**Example** (kauchēma)

**1Cor. 1:31** That, according as it is written, He that glories, [kauchēma, boasts] let him glory [kauchēma, boast] in the Lord.

**1Cor. 4:7** For who makes thee to differ *from another?* and what have thou that thou did not receive? now if thou did receive *it,* why dost thou glory, [kauchēma, boast] as if thou have not received *it?*

**16 Good**

(agathos and kalos)

**agathos -** as an adj. and 2xs as a verb. 102xs NT. This is God’s internal goodness which believers have. It is not used but 2xs it may be for an unbeliever. See **Rom 5:7** (NOTE) RHL Bible

**kalos -** is the good that can be seen. 101xs NT

**kalōs** - (adverb) (36xs NT)

**Example** (agathos and kalos)

**Matt. 7:17** Even so every good [agathos] tree brings forth good [kalos] fruit; but a corrupt tree brings forth evil fruit.

 **18** A good [agathos] tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good [kalos] fruit.

 **19** Every tree that brings not forth good [kalos] fruit is hewn down, and cast into the fire.

 **20** Wherefore by their fruits ye shall know them.

**Matt. 19:16-17** And, behold, one came and said unto him, Good [agathos] Master, what **good** thing [agathos] shall I do, that I may have eternal life? **17** And he said unto him, Why call thou me good? [agathos] *there is* none good [agathos] but one, *that is*, God: but if thou will enter into life, keep the commandments.

“None good” [agathos]: This Greek word is used for only God and believers in the NT except 2xs. See **Rom. 5:7** (NOTE). In order to have eternal life one must be as good as God. If Jesus was not God, He was not good. In the absolute sense only, God is good [agathos]. This man thought that he was good [agathos] and could do good [agathos] things (cf. **Rom. 3:12**). He put himself on the same plane as Jesus. This man also came to Jesus on the ground of the Law; he is seeking eternal life by doing. Jesus met him on his own ground in order to use the Law as a schoolmaster to bring this man unto Himself, that he might be justified, not by works but by faith (**Gal. 2:16**). Jesus demonstrated to this man that although he thought that he was good and had kept the commandments, he was not good [agathos] by God's standards. Believers are good [agathos] in God's sight because they have His righteous, **2Cor. 5:21**.

**Example** (kalōs)

**Matt. 5:44**  But I say unto you, Love your enemies, bless them that curse you, do good [kalōs] to them that hate you, and pray for them which despitefully use you, and persecute you;

**Matt. 15:7** *Ye* hypocrites, well [kalōs] did Esaias prophesy of you, saying,

**17 Hear**

(akouo and eisakouō)

**akouo** - 437xs NT.

**eisakouō** - A stronger word than **“**akouo”:5xs NT **Matt. 6:7:7**. **Luke 1:13**; **Acts 10:31**; **Heb. 5:7**, all about answered prayer. God will not only hear but He will start to do something.

**Example** (eisakouō)

**Matt. 6:7** But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard [eisakouō] for their much speaking.

**Luke 1:13** [But](_STRONG_G1161%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) the [angel](_STRONG_G32%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) [said](_STRONG_G3004%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) [to](_STRONG_G4314%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) [him](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet), “Do [not](_STRONG_G3361%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) be [afraid](_STRONG_G5399%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet), [Zechariah](_STRONG_G2197%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet), [for](_STRONG_G1360%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) [your](_STRONG_G4771%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) [prayer](_STRONG_G1162%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) has been [heard](_STRONG_G1522%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet), [eisakouō] [and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) [your](_STRONG_G4771%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) [wife](_STRONG_G1135%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) [Elizabeth](_STRONG_G1665%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) will [bear](_STRONG_G1080%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) [you](_STRONG_G4771%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) a [son;](_STRONG_G5207%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) you will [name](_STRONG_G2564%7C_STRONG2_G3686%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) [him](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet) [John](_STRONG_G2491%7C_STRONG2_%7C_STRONG3_%7C_STRONG4_%7C_STRONG5_%7C_STRONG6_%7C_NOLINK_%7Cverse%3A42.1.13%7Cmodid%3Anet).

**18 Hell**

(hadēs, geenna and tartaroō)

**hadēs** – (11xs NT) The place now of all unsaved departed spirits. Translated grave 1x

**geenna** – (gehenna) (12xs NT) This same place that is also called The Lake of Fire (5xs NT)

**tartaroō** - (1x NT)

**Example** (hadēs)

**Matt. 11:23** And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: [hadēs] for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

**1Cor. 15:55** O death, where is thy sting? O grave, [hadēs] where is thy victory?

**Rev. 1:18** I am he that lives, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [hadēs] and of death.

**Example** (geenna, gehenna)

**Matt. 5:22** But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell [geenna] fire.

**Matt. 10:28** And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. [geenna]

**James 3:6** And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defiles the whole body, and sets on fire the course of nature; and it is set on fire of hell. [geenna]

[geenna] is the place of the future punishment call “Gehenna” or “Gehenna of fire”. This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction. Hinnom is named as it is but is not the place of the Lake of fire.

**Rev. 19:20** And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

**Rev. 20:10** And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

**Rev. 20:14** And death and hell [hadēs] were cast into the lake of fire. This is the second death.

**Example** (tartaroō)

**2Peter 2:4** For if God spared not the angels that sinned, but cast *them* down to hell, [tartaroō] and delivered *them* into chains of darkness, to be reserved unto judgment;

This cannot refer to the fall of the angels with Satan in his rebellion against God (**Ezek. 28:15**) because not all of the fallen angels are now in Tartarus awaiting Judgement. The Angels that are now in Tartarus (not Hades or Gehenna cf. **Matt. 25:41**) are the ones that sinned in **Gen. 6:1-4**. cf. **Jude 6-7**.

**19** **Know**

(eidō and ginōskō, epiginōskō)

**eidō** - to know absolutely (664xs NT)

**ginōskō** - to know by experience (223xs NT)

**epiginōskō** - to perceived full knowledge by experience (42xs NT)

**Example** (eidō) Translated most times, see, seen saw etc.

**Luke 10:24** For I tell you, that many prophets and kings have desired to see [eidō] those things which ye see, and have not seen [eidō] *them;* and to hear those things which ye hear, and have not heard *them*

**John 1:33** And I knew [eidō] him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shall see [eidō] the Spirit descending, and remaining on him, the same is he which baptizes with the Holy Ghost.

**Matt. 7:11** If ye then, being evil, know [eidō] how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

**Luke 10:24** For I tell you, that many prophets and kings have desired to see [eidō] those things which ye see, and have not seen [eidō] *them;* and to hear those things which ye hear, and have not heard *them.*

**Example** (ginōskō)

**Matt. 7:23** And then will I profess unto them, I never knew [ginōskō] you: depart from me, ye that work iniquity.

**Example (**epiginōskō)

**Luke 5:22** But when Jesus perceived [epiginōskō] their thoughts, he answering said unto them, What reason ye in your hearts?

**2Cor. 13:5** Examine yourselves, whether ye be in the faith; prove your own selves. Know [epiginōskō] ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

**2Cor. 1:13** For we write none other things unto you, than what ye read or acknowledge; [epiginōskō] and I trust ye shall acknowledge [epiginōskō] even to the end;

**20** **Little**

(oligopistos and mikron)

**oligopistos** (noun) - lacking confidence(in Christ) of little faith (5xs NT)

**oligos** (adj.) - puny (in extent, degree, number, duration or value) (43xs NT)

**mikron** (adj.) - small, little,1a) of size: of stature, of length1b) of space,1c) of age: less by birth, younger.1d) of time: short, brief, a little while, how little! 1e) of quantity: i.e., number, amount,1f) of rank or influence (16xs NT)

**mikros** (adj.) - small, little (of size, of space, of age) (30xs NT)

**Example** (oligopistos)

**Matt. 6:30** Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little [oligopistos] faith?

**Matt. 8:26** And he saith unto them, Why are ye fearful, O ye of little [oligopistos] faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

See **Mark 4:40** where little faith means “no faith at that time.”

**Matt. 16:8** *Which* when Jesus perceived, he said unto them, O ye of little [oligopistos] faith, why reason ye among yourselves, because ye have brought no bread?

**Example** (mikron)

**Matt. 26:39** And he went a little further, [mikron] and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

**Joh 16:16** A little while, [mikron] and ye shall not see me: and again, a little while, [mikron] and ye shall see me, because I go to the Father.

**Example** (oligos)

**1Tim. 4:8** For bodily exercise profits little: [oligos] but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

**Mark 8:7** And they had a few [oligos] small fishes: and he blessed, and commanded to set them also before *them.*

**Example** (mikros and oligos)

**James 3:5** Even so the tongue is a little [mikros] member, and boasts great things. Behold, how great a matter a little [oligos] fire kindles!

**21 Love**

(agapē and phileō)

**agapē** (noun) a decision to love. 116xs NT. This is God’s love. Only Believers have this love.

**agapaō** (verb) 142xs NT.

**phile****ō** (verb) 25xs NT. an emotional love, even like a kiss.

**Example** (agapē and agapaō)

**Rom. 5:5** And hope makes not ashamed; because the love [agapē] of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

**1John 4:10** Herein is love, [agapē] not [ou] that we loved [agapaō] God, but that he loved [agapaō] us, and sent his Son *to be* the propitiation for our sins.

**Example** (phileō)

**Matt. 26:48** Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, phileō]that same is he: hold him fast. **49** And forthwith he came to Jesus, and said, Hail, master; and kissed [kataphileō]him.

**Example** (agapaō and phileō)

**John 21:16** He says to him again the second time, Simon, *son* of Jonas, love [agapaō] thou me? He says unto him, Yea, Lord; thou know that I love [phileō] thee. He says unto him, Feed my sheep.

**John 21:17** He says unto him the third time, Simon, *son* of Jonas, love [phileō] thou me? Peter was grieved because he said unto him the third time, Love [phileō] thou me? And he said unto him, Lord, thou know all things; thou know that I love [phileō] thee. Jesus says unto him, Feed my sheep.

“Jesus’ threefold Question”: “Love thou me?” contrasts directly with Peter’s three denials. Three times Peter said he did not even know the Lord (**John 18:17**, **25, 27**); now three times Peter said that he loved (**phileō**) the Lord (**John 21:15-17**). Peter used the Greek word “**phileō**” for the word love all three times. Jesus used the Greek word (**agapaō**) in questioning Peter the first two times. In His third question Jesus used the Greek word (**phileō**) the same word that Peter gave in his answers. Phileō is a good love but is based upon human emotions, i.e., receiving pleasure from the one loved. Agapē is a grand love that is based on a decision you make, because of the preciousness of the one loved, that effects the emotions. Peter could not raise to the level of **agapē** love having recently denied the Lord. The Lord in His third question recognizing this, met Peter on his own level.

**22 New**

(neos and kainos)

**neos** – (adj) recently born, young, youthful (24xs)

**neotēs** – (noun)

**kainos** – fresh, recent, unused, new kind, unheard of (44xs)

**Example** (neos)

**Luke 5:39** No man also having drunk old wine straightway desires new: [neos] for he saith, The old is better.

**Luke 22:26** But ye shall not be so: but he that is greatest among you, let him be as the younger; [neos] and he that is chief, as he that doth serve.

**1Cor. 5:7** Purge out therefore the old leaven, that ye may be a new [neos] lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

**Col. 3:10** And have put on the new [neos] man, which is renewed in knowledge after the image of that created him:

**Example** (neos and kainos)

**Matt. 9:17** Neither do men put new [neos] wine into old bottles: else the bottles break, and the wine runs out, and the bottles perish: but they put new [neos] wine into new [kainos] bottles, and both are preserved.

**Example** (neotēs)

**Matt. 19:20** The young man saith unto him, All these things have I kept from my youth [neotēs] up: what lack I yet?

**1Tim. 4:12** Let no man despise thy youth; [neotēs] but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

**Example** (kainos)

**Mark 1:27** And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new [kainos] doctrine is this? for with authority commands he even the unclean spirits, and they do obey him.

**2Cor. 5:17** Therefore if any man be in Christ, he is a new [kainos] creature: old things are passed away; behold, all things are become new. [kainos]

**23 Not**

(ou and mē)

The word“**ou**”**(**1544x**s +** NT) Translated no, not, an absolute negative, the fact of not.

The word“**m****ē**” (1544x**s +** NT) Translated no, not, a qualified negative, made the decision not to.

**Example** (both)

**Matt. 22:11-13** And when the king came in to see the guests, he saw there a man which had not [ou] on a wedding garment: **12** And he says unto him, Friend, how came thou in hither not [mē] having a wedding garment? And he was speechless. **13** Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

“Wedding clothes”: Apparently, the king gave everyone wedding clothes as they arrived; as they came off the streets. This man failed to put on the garment of the righteousness of God (cf. **II Cor. 5:21**) which is provided for all. (**Rev. 19:7-8**)

“Not”: This word in **verse 11** in Greek is “**ou**.” It states the fact that the man did not have a wedding garment on. In **verse 12** a different word in the Greek “**mē**” is used for “not.” It shows that the man thought about putting on the garment, but chose not to.The intermediate Greek lexicon has:“mē” not, is the negative of thought, as “ou” of statement, i.e., “mē” says that one thinks a thing is not, “ou” that it is not. The same differences hold for all compounds of “mē” and “ou”.

[mē ou] or [ou mē] are used as double negatives and are very strong in the NT. Jesus used them 45xs; an Angel 1x; Thomas 1x; Peter 2xs; Paul 8xs; I Peter 3xs; Rev. 11xs; OT quotes 9.

**Hebrews 13:5** have one double negative and one triple, “I will never (ou mē, double negative) leave thee, nor (oude ou mē, triple negative) forsake thee.”

**The negative “a” joined to beginning of a word**

**Example:** persuaded (peithō); not persuaded (apeitheō)

**John 3:36** He that believes on the Son has everlasting life: and he that believes not [pres act part - apeitheō, not persuaded, refuse to believe] the Son shall not see life; but the wrath of God abides on] him.

“**apeitheō**” (verb) 16xs NT. lit., the condition of being unpersuaded (a, negative; peithō, to persuade), denotes obstinacy, determinant rejection of the will of God. **Rom. 2:8**; **10:21**; **11:30-31**; **15:31**; **Heb. 3:18**; **11:31**; **I Peter 2:7-8**; **3:1**, **20**; **4:17**,etc. Apeitheia (noun) 7xs NT. **Rom. 11:30**, **32**; **Eph. 2:2**; **5:6**; **Col.** **3:6**; **Heb. 4:6**, **11**. Apeithēs (adjective) 6xs NT. **Luke 1:17**; **Acts 26:19**; **Rom. 1:30**; **2Tim. 3:2**; **Tit. 1:16**; **3:3**. To be unpersuaded means that an unsaved person has the possibility of being persuaded. cf. **Rom. 1:19-20**.

**noieō** - understand, perceive14xs NT.

**agnoeō** - not understand, be ignorant 22xs NT.

**Example** (noieō, agnoeō)

**Heb. 11:3** Through faith we understand [noieō] that they were framed by the word of God, so that things which are seen were not made of things which do appear.

**Luke 9:44**-**45** Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. **45** But they understood not [agnoeō] this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

**24 Obey**

**(**hupakoē and peithō**)**

**hupakoē** - (noun 15xs NT) obedience, compliance.

**hupakouō** - (verb 21xs NT) to hear under, i.e., to obey, harken to a command.

**hupēkoos** - (adj. 3xs NT) giving ear, obedient.

**peithō -** (noun) (55xs NT) persuade;17xs; trust 10xs; confidence 8xs; obey 5xs;believe 2xs; etc.

**peitharcheō** - (verb 3xs NT) to obey.

**peithos -** (adj. 1x NT) persuasive.

**Example** (peithō)

**Acts 5:36-37** For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed [peithō] him, were scattered, and brought to nought. 37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed [peithō] him, were dispersed.

**Acts 17:4** And some of them believed, [peithō] and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

**Acts:24** And some believed [peithō] the things which were spoken, and some believed not.

**2Cor. 2:3** And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence [peithō] in you all, that my joy is *the joy* of you all

**Rom. 14:14** I know, and am persuaded [peithō] by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteems anything to be unclean, to him *it is* unclean.

**Example** (peitharcheō)

**Acts 7:39** To whom our fathers would not obey, [peitharcheō] but thrust him from them, and in their hearts turned back again into Egypt,

**Example** (peithos)

**1Cor. 2:4** And my speech and my preaching was not with enticing [peithos] words of man's wisdom, but in demonstration of the Spirit and of power:

**Example** (hupakoē)

**Rom. 6:16** Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; [hupakoē] whether of sin unto death, or of obedience [hupakoē] unto righteousness?

**Example** (hupakouō)

**Matt. 8:27** But the men marveled, saying, What manner of man is this, that even the winds and the sea obey [hupakouō] him!

**Eph. 6:1** Children, obey [hupakouō] your parents in the Lord: for this is right.

**Example** (hupēkoos)

**2Cor. 2:9** For to this end also did I write, that I might know the proof of you, whether ye be obedient [hupēkoos] in all things.

**25** **Old**

**(**archaios, palaios and ekpalai**)**

**Archaios** - old, ancient, in point of time (12xs NT)

**palaios** - ancient, worn by use (19xs NT)

**ekpalai** - old of time (2xs NT)

**Example** (archaios)

**2Cor. 5:17** Therefore, if any man *be* in Christ, *he is* a new creature: old [archaios] things are passed away; behold, all things are become new.

**2Peter 2:5** And spared not the old [archaios] world, but saved Noah the eighth *person,* a preacher of righteousness, bringing in the flood upon the world of the ungodly;

**Example** (palaios)

**Rom. 6:6** Knowing this, that our old man [palaios] is crucified with *him,* that the body of sin might be destroyed, that henceforth we should not serve sin.

This is the person we were before we trusted Christ, when we were controlled by the old nature and still under its power.

**Col. 3:9-10** Lie not one to another, seeing that ye have put off the old [palaios] man with his deeds; **10** And have put on the new *man,* which is renewed in knowledge after the image of him that created him

**Example** (ekpalai)

**2Peter 2:3** And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time [ekpalai] lingers not, and their damnation slumbers not.

**2Peter 3:5** For this they willingly are ignorant of, that by the word of God the heavens were of old, [ekpalai] and the earth standing out of the water and in the water:

**26 Patience**

(hupomonē and makrothumeō)

**hupomonē** - patience (32xs NT)

**makrothumeō** - long suffering, patience (10xs NT)

**makrothumia** - (noun) – (14xs NT)

**Example** (hupomonē)

**Rom. 15:4** For whatsoever things were written aforetime were written for our learning, that we through patience [hupomonē] and comfort of the scriptures might have hope. **5** Now the God of patience [hupomonē] and consolation grant you to be likeminded one toward another according to Christ Jesus:

**2Cor. 1:6** And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring [hupomonē] of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

**2Th. 3:5** And the Lord direct your hearts into the love of God, and into the patient [hupomonē] waiting for Christ.

**Example** (makrothumeō)

**Matt. 18:26** The servant therefore fell down, and worshipped him, saying, Lord, have patience [makrothumeō] with me, and I will pay thee all.

**2Peter 3:9** The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering [makrothumeō] to us-ward, not willing that any should perish, but that all should come to repentance.

**James 5:7** Be patient [makrothumeō] therefore, brethren, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and have long patience [makrothumeō] for it, until he receives the early and latter rain.

It seems that that patience is used for things and longsuffering is used for people.

**Example** (makrothumia)

**Col. 3:12** Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; [makrothumia]

**1Tim. 1:16** Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, [makrothumia] for a pattern to them which should hereafter believe on him to life everlasting.

**Heb. 6:12** That ye be not slothful, but followers of them who through faith and patience [makrothumia] inherit the promises.

**Example** (hupomonē and makrothumia)

**Col. 1:11** Strengthened with all might, according to his glorious power, unto all patience [hupomonē] and longsuffering [makrothumia] with joyfulness;

**2Tim. 3:10** But thou have fully known my doctrine, manner of life, purpose, faith, longsuffering, [makrothumia] charity, patience, [hupomonē]

**27** **Peace**

(eirēnē and siōpaō)

**eirēnē** - the state of tranquility (92xs NT)

**siōpaō** - to be silent, hold one’s peace (11xs NT)

**Example** (eirēnē)

**Eph 2:14** For he is our peace, [eirēnē] who has made both one, and has broken down the middle wall of partition *between us;*

**Phil. 4:7** And the peace [eirēnē] of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus.

**Example** (siōpaō)

**Mark 4:39** And he arose, and rebuked the wind, and said unto the sea, Peace, [siōpaō] be still. And the wind ceased, and there was a great calm.

**Luke 1:20** And, behold, thou shall be dumb, [siōpaō] and not able to speak, until the day that these things shall be performed, because thou believe not my words, which shall be fulfilled in their season

**Acts 18:9** Then spoke the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: [siōpaō]

**28 Perfect**

(teleiosand katartizō)

**teleios** - referring to spiritual maturity (19xs NT)

**katartizō** - to make fit, sound, to equip for service (13xs NT)

**katartismos** – (noun) complete (1x NT)

**Example** (katartizō)

**Gal. 6:1** Brethren, if a man be overtaken in a fault, ye which are spiritual, restore [katartizō] such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

**1Cor. 1:10** Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly [katartizō] joined together in the same mind and in the same judgment.

**Example** (katartismos)

**Eph. 4:1****2** For the perfecting [katartismos] of the saints, for the work of the ministry, for the edifying of the body of Christ.

**Example** (teleios)

**Matt. 5:48** Be ye therefore perfect, [teleios] even as your Father which is in heaven is perfect. [teleios]

**1Cor. 13:10** But when that which is perfect [teleios, compete] - neuter, singular] (the complete revelation, i.e., the Bible) is come, then that which is in part shall be done away.

**Heb. 5:14** But strong meat belongs to them that are of full age, [teleios] *even* those who by reason of use have their senses exercised to discern both good and evil.

**29 Power**

(dunamis, energia, exousia, ischus, kratos)

**Examples:**

**“Power”** In **Eph.1:19** there are four different words in the Greek showing different aspects of God’s power. Read **Col. 1:11** (NOTE) “Power”

**Eph. 1:19** And what *is* the exceeding greatness of his power [dunamis, dynamo] to us-ward: who believe, according to the working [energeia, energy] of his mighty [kratos, dominion] power, [ischus, the power to overcome resistance]

**dunamis** “POWER” 120xs NT. This is the inherent power of God. We have this power by the indwelling Holy Spirit for a dynamic spiritual life, **Acts 1:8** “But ye shall receive power, [dunamis] after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” **Rom. 1:4**, **16**, **20**; **8:38**; **9:17**; **15:13**, **19** etc.

**energia** “WORKING” 8xs NT. This is God’s operational supernatural power that He uses towards the believer (**Eph. 3:7**). He has worked in the believer **(Eph. 2:10)** and will work in your life if you yield to Him. In the NT it is used only of supernatural power, whether of God **Eph. 1:19**; **3:7**; **4:16**; **Phil. 3:21**; **Col. 1:29**; **2:12**; **II Th. 2:11** or of the Devil (**II Th. 2:9)**.

**kratos** “POWER” Dominion, 12xs NT. **Luke 1:51**; **Acts 19:20**; **Eph. 1:19**; **6:10**; **Col. 1:11**; **1Tim. 6:16**; **Heb. 2:14**; **1Peter 4:11**; **5:11**; **Jude 1:25**; **Rev. 1:6**; **5:13**. God’s Power manifested as it overcomes resistance.

**ischus “**MIGHTY” 11xs NT. 3xs human power **Mark 12:30**, **33**; **Luke 10:27.** 8xs God's power **Eph.** **1:19**; **6:11**; **2Th. 1:9**; **1Peter 4:11**; **2Peter 2:11**; **Rev. 5:12**; **7:12**; **18:2.** This is the ability of the power. The force that overcomes resistance. **1Peter 4:11** “...if any man minister, let him do it as of the ability [ischus] which God gives: that God in all things may be glorified through Jesus Christ...”

**exousia** This is another Greek word 103xs NT. This Greek word which means authority, the legal right, is not in **verse 19.** It is translated many times “power.” Kings were dictators and had power (full authority). **John 1:12** “But as many as received him, to them gave he power [exousia] to become the sons [children] of God, even to them that believe on his name.” **Matt. 9:6-8**; **10:1**; **28:18**; **John 10:18**; **17:2**; **19:10-11**.

Think of [Energeia] (God’s supernatural power that is available) as the water behind a dam. The force of the water turns the dynamo [Dunamis] (The Holy Spirit dwelling in us. **Acts 1:8**) that produces the power. This electrical force [Ischus] (the ability of God’s power to overcome all resistance) is available to all Christians. We must be connected to this force (determined to do God’s will) in order to accomplish the work [Kratos] (to have victory, domination). When we are plugged in and use this power, we will accomplish His will. There is no charge for this service, it is free to all that believe.

**30 Quiet**

(hēsuchia, sigaō and phimoō)

**hēsuchia** – to be quiet, peaceful. (4xs NT)

**hēsuchios** adj. (2xs NT)

**sigaō -** “quietness, absence of disorder. (9xs NT)

**phimoō** - close the mouth, muzzle (8xs NT)

**Example** (hēsuchia)

**Acts 22:2** (And when they heard that he spoke in the Hebrew tongue to them, they kept the more silence: [hēsuchia] and he saith)

**1Tim. 2:11-12** Let the woman learn in silence [hēsuchia] with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. [hēsuchia]

**2Th. 3:12** Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness [hēsuchia] they work, and eat their own bread.

**Example** (hēsuchios)

**1Tim. 2:2** For kings, and *for* all that are in authority; that we may lead a quiet and peaceable [hēsuchios] life in all godliness and honesty.

**1Peter 3:4** But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, [hēsuchia] which is in the sight of God of great price.

**Example** (sagaō)

**1Cor. 14:34** Let your women keep silence [sagaō] in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

We know that a woman could pray and prophesy in the church service, (**1Cor.** **11:5**) so this prohibition is not total silence. The daughters of Philip were prophetesses, **Acts 21:8-9**. Woman in **verse 34** are to be “under obedience” but to whom, **Gen. 3:16** (cf. **Eph.** **5:22**; **Col. 3:18**; **Tit. 2:5**; **1Peter 3:1**, **5**). The phrase “their husbands” whom the inquisitive disturbing women were to consult if they had questions seems to limit this command to a certain problem within the Corinthian church. It seems that the men and woman were separated in the services.

**1Cor. 14:28** But if there be no interpreter, let him keep silence [sagaō] in the church; and let him speak to himself, and to God.

The man that has the gift of foreign languages is to be silent unless he or has another kind of part in the service

**Example** (phimoō)

**Matt. 22:12** And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. [phimoō]

**Mark 4:39** And he arose, and rebuked the wind, and said unto the sea, Peace, be still [phimoō] And the wind ceased, and there was a great calm.

**1Cor. 9:9** For it is written in the law of Moses, Thou shall not muzzle [phimoō] the mouth of the ox that treads out the corn. Does God take care for oxen?

**31 Received**

(lambanō and dechomai)

**dechoma**i - refers to the warm welcome of a guest (59xs NT).

**lambanō** - to take with the hand (264xs NT).

**paradechomai** - to take upon one’s self (5xs NT)

**proslambanō -** to take to, take in addition, to take to one’s self (14xs NT)

**prosdechomai -** to receive to one’s self, to admit, to give access to one’s self (14xs NT)

**Example** (dechomai) -

**Luke 10:8**,And into whatsoever city ye enter, and they receive [dechomai] you, eat such things as are set before you:…**10** But into whatsoever city ye enter, and they receive [dechomai] you not, go your ways out into the streets of the same, and say,

**Heb. 11:31** By faith the harlot Rahab perished not with them that believed not, when she had received [dechomai] the spies with peace.

**1Th. 1:6** And ye became followers of us, and of the Lord, having received [dechomai] the word in much affliction, with joy of the Holy Ghost:

**Example** (dechomai and lambanō)

**Matt. 10:41** He that receives [dechomai] a prophet in the name of a prophet shall receive [lambanō] a prophet's reward; and he that receives a righteous [dechomai] man in the name of a righteous man shall receive [lambanō] a righteous man's reward.

**Example** (lambanō)

**Matt. 8:17** That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took [lambanō] our infirmities, and bare *our* sicknesses.

**Matt. 27:7** And they took [lambanō] counsel, and bought with them the potter's field, to bury strangers in.

**Matt 27:59** And when Joseph had taken [lambanō] the body, he wrapped it in a clean linen cloth,

**32** **Repent**

(metanoeō and metamellomai)

**metanoeō** - (verb) - change your mind (34xs NT)

**metanoia** - (noun) – change your mind (25xs NT)

**metamellomai** - (verb) – be sorry, regret, to repent one’s self (6xs NT)

**Example** (metanoeō)

**Luke 13:3** I tell you, Nay: but, except ye repent, [metanoeō] ye shall all likewise perish.

When you use the word “repent” you do not have to use the word “believe, faith.” The Gospel of John was written so people would know how to be saved, **John 20:31**. The word "believe" is used 99 times in John, but the word “repent” is not once mentioned. It does not have to be used when the word believe is used.

**Example** (metanoia)

**Acts 3:19** “Repent [metanoia] ye therefore, and be converted, that your sins may be blotted out.”

**Acts 17:30** And the times of this ignorance God winked at; but now commands all men everywhere to repent: [metanoia]

**Example** (metamellomai)

**Matt. 27:3** Then Judas, which had betrayed him, when he saw that he was condemned, repented [metamellomai] himself, and brought again the thirty pieces of silver to the chief priests and elders.

**2Cor. 7:8** For though I made you sorry with a letter, I do not repent, [metamellomai] though I did repent: [metamellomai] for I perceive that the same epistle has made you sorry, though *it were* but for a season.

**33** **Rock**

(petra, petros and lithos)

**petra** – (feminine) a large rock cliff or ledge (16xs NT)

**petros** – (masculine)a rock or a stone. Peter (162xs NT)

**lithos –** (masculine)a small or large rock (60xs NT)

**Example** (petra)

**1Cor. 10:4** And did all drink the same spiritual drink: for they drank of that spiritual Rock [petra] that followed them: and that Rock [petra] was Christ.

**Example** (petra and lithos)

**Matt. 27:60** And laid it in his own new tomb, which he had hewn out in the rock: [petra] and he rolled a great stone [lithos] to the door of the sepulcher, and departed.

**1Peter 2:8** And a stone [lithos] of stumbling, and a rock [petra] of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

A stone [lithos]that will make men stumble, and a rock [petra] that will make them fall” (**Isa. 8:14**; **1Pet. 2:8**). This is proof that the words for “rock” were used interchangeably. But petros and petra were never used interchangeably. Julius Mantey JETS 21:3 (Sept. 1978)

**Example** (petros and petra)

**Matt. 16:18** And I say also unto thee, That thou are Peter, [petros] and upon this rock [petra] I will build my church; and the gates of hell shall not prevail against it.

**Example** (petros)

**John 1:42** And he brought him to Jesus. And when Jesus beheld him, he said, Thou are Simon the son of Jona: thou shall be called Cephas, which is by interpretation, A stone. [Petros]

**Example** (lithos)

**1Peter 2:4** To whom coming, *as unto* a living stone, [lithos] disallowed indeed of men, but chosen of God, *and* precious, **5** Ye also, as lively stones, [lithos] are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

**34 Slave**

(doulos, oiketēs and pais)

**doulos** – slave, servant (125xs NT)

**oiketēs** - house servant, domestic (4xs NT) But at the same time they could also be slaves.

**pais** – Servant, it can also mean a boy or a girl. (24xs NT)

**Example** **(**doulos)

**Matt. 8:9** For I am a man under authority, having soldiers under me: and I say to this *man,* Go, and he goes; and to another, Come, and he comes; and to my servant, [doulos] Do this, and he does *it*.

**Matt. 25:26** His lord answered and said unto him, *Thou* wicked and slothful servant, [doulos] thou knew that I reap where I sowed not, and gather where I have not strawed:

**Example** (oiketēs)

**Luke 16:13** No servant [oiketēs] can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

**Acts 10:7** And when the angel which spoke unto Cornelius was departed, he called two of his household servants, [oiketēs] and a devout soldier of them that waited on him continually;

**1Peter 2:18** Servants, [oiketēs] *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

[oiketēs] A house servant could be also a [doulos]

**Example** (pais)

**Matt. 2:16** Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children [pais] that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

**Matt. 12:18** Behold my servant, [pais] whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles.

**Luke 2:43** And when they had fulfilled the days, as they returned, the child [pais] Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it.*

**35** **Sleep**

**(**katheudō and koimaō, hupnos**)**

**katheudō** - to compose one's self for sleep (literally or figuratively) (22xs NT)

**koimaō** - To fall asleep (unintentionally, to slumber*;* figuratively, dead) (18xs NT)

**hupnos** *-* sleep, that is, (figuratively, spiritual **sluggish or numb**) (6xs NT)

**Example** (katheudō)

**Matt. 25:5** While the bridegroom tarried, they all slumbered and slept. [katheudō]

**Matt. 9:24** He said unto them, Give place: for the maid is not dead, but sleeps. [katheudō] And they laughed him to scorn.

**Example** (koimaō)

**Acts 7:60** And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. [koimaō]

**Acts 12:6** And when Herod would have brought him forth, the same night Peter was sleeping [koimaō] between two soldiers, bound with two chains: and the keepers before the door kept the prison.

In Acts verse Luke uses [koimaō] and make no difference between the Greek words. See P53.

**1Th. 4:13** But I would not have you to be ignorant, brethren, concerning them which are asleep, [koimaō] that ye sorrow not, even as others which have no hope.

**2Peter 3:4** And saying, Where is the promise of his coming? for since the fathers fell asleep, [koimaō] all things continue as *they were* from the beginning of the creation.

**Example** (hupnos)

**Matt. 1:24** Then Joseph being raised from sleep [hupnos] did as the angel of the Lord had bidden him, and took unto him his wife:

**Rom. 13:11** And that, knowing the time, that now *it is* high time to awake out of sleep: [hupnos] for now *is* our salvation nearer than when we believed.

**36** **Temple**

(hieron and naos)

**hieron** - the temple building with its courts (71xs NT)

**naos** – the Holy place and the Holy of Holies inside the Temple building (46xs NT). The actual Temple is mentioned (18xs); A heathen temple (1x); The body of Christ as a Temple (7xs); The bodies of believers as Temples (6xs); The Millennium Temple (1x); Heaven as a Temple (12xs)

The Temple, [**naos**] the two rooms, became one room when Christ died, **Matt.** **27:51** And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; **Heb 10:20** By a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh;

**37 Tempt**

(dokimazō and peirazō)

**dokimazō** - (verb) to test, examine, prove, scrutinize (23xs NT)

**dokimos** – (adj.) approved, accepted (7xs NT)

**peirazō** - (verb) to try, test whether a thing can be done or for the purpose of ascertaining his quantity, or what he thinks, or how he will behave himself. (39xs NT)

**ekpeirazō** - to prove, test thoroughly (9xs NT)

**peirasmos** - (noun) prove (15xs NT)

**Example** (dokimazō)

**1Th. 2:4** But as we were allowed [dokimazō] of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which tries [dokimazō, tests] our hearts

**Example** (a mixture of terms)

**James** **1:12** Blessed *is* the man that endures temptation: [peirasmos] for when he is tried, [dokimos] he shall receive the crown of life, which the Lord has promised to them that love him. **13** Let no man say when he is tempted, [peirazō] I am tempted [peirazō] of God: for God cannot be tempted [apeirastos] with evil, neither tempts [peirazō] he any man.

**Heb. 3:9** When your fathers tempted [peirazō] me, proved [dokimos] me, and saw my works forty years.

**2Tim. 2:15** Study to show thyself approved [dokimos] unto God, a workman that needs not to be ashamed, rightly dividing the word of truth.

**Example** (peirasmos)

**1Th. 5:21** Prove [peirasmos] all things; hold fast that which is good.

**John 6:6** And this he said to prove [peirasmos] him: for he himself knew what he would do.

**Example** (ekpeirazō)

**Matt. 4:7** Jesus said unto him, It is written again, Thou shall not tempt [ekpeirazō] the Lord thy God.

**1Cor. 10:9** Neither let us tempt [ekpeirazō] Christ, as some of them also tempted, [peirazō] and were destroyed of serpents.

**38** **Time**

(chronos and kairos)

**chronos** - time either long or short (53xs NT)

**kairos** - a fixed and definite time (86xs NT)

**Example** (chronos)

**Matt. 2:7** Then Herod, when he had privily called the wise men, inquired of them diligently what time [chronos] the star appeared.

**Mat 25:19** After a long time [chronos] the lord of those servants cometh, and reckon with them.

**Acts 13:18** And about the time [chronos] of forty years suffered he their manners in the wilderness.

**Example** (kairos)

**Matt. 16:3** And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? [kairos]

**Matt. 21:34** And when the time [kairos]of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it

**1Peter 5:6** Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: [kairos]

**Rev. 11:18** And the nations were angry, and thy wrath is come, and the time [kairos] of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

**39 Truth**

(alēthēs and alēthinos)

**alēthēs** (adj.) - true, as opposed to false. (25xs NT)

**alētheia** (noun) - (110xs NT)

**alēthōs** (adverb) – (21xs NT)

**alētheuō** (verb) – (2xs NT)

**alēthinos** (adj.) - true, reality as opposed to unreality – (27xs NT)

**Example** (alēthēs)

**John 8:13** The Pharisees therefore said unto him, Thou bear record of thyself; thy record is not true. [alēthēs] **14** Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: [alēthēs] for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

**Example** (alētheia)

**John 8:32** And ye shall know the truth, [alētheia] and the truth [alētheia] shall make you free.

**John 14:6** Jesus says unto him, I am the way, the truth, [alētheia] and the life: no man comes unto the Father, but by me.

**Example** (alēthōs)

**Matt. 14:33** Then they that were in the ship came and worshipped him, saying, Of a truth [alēthōs] thou are the Son of God.

**John 1:47** Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, [alēthōs] in whom is no guile!

**Example** (alētheuō)

**Gal. 4:16** Am I therefore become your enemy, because I tell you the truth? [alētheuō]

**Eph. 4:15** But speaking the truth [alētheuō]in love, may grow up into him in all things, which is the head, *even* Christ:

**Example** (alēthinos)

**John 15:1** I am the true [alēthinos] vine, and my Father is the husbandman.

**John 17:3** And this is life eternal, that they might know thee the only true [alēthinos] God, and Jesus Christ, whom thou have sent.

**40** **Walk**

(peripateō and stoicheō)

**peripateō** - to walk, walking in fellowship (96xs NT)

**stoicheō** - keeping in step (5xs NT)

**Example** (peripateō)

**Mark 7:5** Then the Pharisees and scribes asked him, Why walk [peripateō] not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

**Luke 5:23** Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? [peripateō]

**Eph. 2:10** For we are his workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk [peripateō] in them.

**Example** (stoicheō)

**Rom. 4:12** And the father of circumcision to them who are not of the circumcision only, but who also walk [stoicheō] in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

**Gal. 5:25** If we live in the Spirit, let us also walk [stoicheō] in the Spirit.

**41** **Wash**

(niptō and louō)

**niptō** - to wash part of the body (17xs NT)

**louō** - to perform a complete bath (6xs NT)

**Example** (niptō) **John 13:6**,**8**.

**John 13:5** After that he pours water into a bason, and began to wash [niptō] the disciples' feet, and to wipe *them* with the towel wherewith he was girded. **6** Then comes he to Simon Peter: and Peter saith unto him, Lord, dost thou wash [niptō] my feet? **7** Jesus answered and said unto him, What I do thou know not now; but thou shall know hereafter. **8** Peter saith unto him, Thou shall never wash [niptō] my feet. Jesus answered him, If I wash [niptō] thee not, thou have no part with me.

**Example** (louō)

**John 13:****10**, **11**. Jesus saith to him, He that is washed [louō] needs not save to wash [niptō] *his* feet, but is clean every whit: and ye are clean, but not all. **11** For he knew who should betray him; therefore said he, Ye are not all clean.

Niptōrefers to the cleansing from the defilement of sin in the Christian’s experience. *Louō* speaks of the cleansing of the believing sinner at the moment of his initial act of faith. Our Lord says: “He who has been bathed completely [at the cross] stays bathed [until he reaches his home in heaven] and does not need but to wash (*niptō*) his feet.” The imagery is oriental, where the Roman citizen *louō* at the public baths and *niptō* his feet when he arrives home.

Kenneth S. Wuest

**42** **Well**

(pēgē and phrear)

**pēgē** - well, fountain (12xs) a well fed by a spring (4xs) fountain (8xs).

**phrear** - well, pit (7xs) a well into which water seeps, which becomes stagnant (2xs)

a pit (5xs)

**Example** (pēgē)

**John 4:6** Now Jacob's well [pēgē] was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: [pēgē] *and* it was about the sixth hour.

**John 4:14** But whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well [pēgē]of water springing up into everlasting life.

**Rev. 7:17** For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains [pēgē]of waters: and God shall wipe away all tears from their eyes.

**Example** (phrear)

**John 4:11** The woman saith unto him, Sir, thou hast nothing to draw with, and the well [phrear] is deep: from whence then hast thou that living water?

**Rev 9:1** And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. [phrear]

**43** **Word**

(logos and rhēma)

**logos** - something said (including the thought, reasoning, (330xs NT). Divine person (that is, Christ (5xs of the total)

**rh****ēma** *–* utterance,saying, word (70xs NT).

The word ‘thought’ is probably the best equivalent for the Greek term Logos, since it denotes, on the one hand, the faculty of reason, or the thought inwardly conceived in the mind; and, on the other hand, the thought outwardly expressed through the vehicle of language. The two ideas, thought and speech, are indubitably blended in the term *logos*; and in every employment of the word in philosophy and Scripture, both notions of thought and its outward expression are intimately connected.

**Example (**logos)

**Matt. 5:37** But let your communication [logos] be, Yea, yea; Nay, nay: for whatsoever is more than these comes of evil.

**Matt. 12:36** But I say unto you, That every idle word that men shall speak, they shall give account [logos] thereof in the day of judgment.

**Example (**logos, person of Christ)

**John 1:1** In the beginning was the Word, [logos] and the Word [logos] was with God, and the Word [logos] was God.

**John 1:14** And the Word [logos] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

**Rev. 19:13** And he was clothed with a vesture dipped in blood: and his name is called The Word [logos] of God.

**Example (**rhēma**)**

**Matt. 4:4** But he answered and said, It is written, Man shall not live by bread alone, but by every word [rhēma] that proceeds out of the mouth of God.

**Luke 1:38** And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. [rhēma] And the angel departed from her.

**Luke 18:34** And they understood none of these things: and this saying [rhēma] was hid from them, neither knew they the things which were spoken.

**44** **World**

(kosmos and aiōn)

**kosmos** – The inhabited world (187xs NT)

**anion** – (128xs NT) age, a period of time, short or long even eternity. trans. in the KJB world (40xs  of the 128xs)

The word *aiōn*, or age, is a New Testament term which needs careful consideration in connection with the concept of a dispensation. The unfortunate translation of *aiōn* as “world” in the AV:

**Example** (aiōn)

**Matt. 12:32**And whosoever speaks a word against the Son of man, it shall be forgiven him: but whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, [aiōn] neither in the world [aiōn] to come.

**Matt. 13:40**As therefore the tares are gathered and burned in the fire; so, shall it be in the end of this world. [aiōn]

**Matt. 28:20** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. [aiōn] Amen.

**Heb. 6:5** And have tasted the good word of God, and the powers of the world [aiōn] to come,

In these passages the word *age* is used to designate this gospel economy or a new age which will follow. The use of *age* seems to be synonymous with the word *dispensation* in **Eph. 1:10**”the dispensation of the fulness of times.”

In **Eph. 1:10** the emphasis is on the nature of the age, but in the other passages the emphasis is on the concept of a time period. Roy L. Aldrich

It should here be emphasized, what has before been simply stated, that the world, as disapproved *kosmos* and *aiōn* is in possession of Satan and is ruled over by him. There are very many who look upon the Devil, when offering Christ “all the kingdoms of the kosmos “(**Matt. 4:8**) for an act of worship to himself, as a grand fraud, offering what he did not possess. Not so; the world-kingdoms *are* his, for we have Christ’s own testimony to the fact.

Three times does He declare him to be “the Prince of this *kosmos*.”

**John 12:31**Now is the judgment of this world: [kosmos] now shall the prince of this world [kosmos] be cast out.

**John 14:30** Hereafter I will not talk much with you: for the prince of this world [kosmos] comes, and has nothing in me.

**John** **16:11** Of judgment, because the prince of this world [kosmos] is judged.

Paul says he (Satan) is the “god of this age *aiōn.*”

**2 Cor. 4:4** n whom the god of this world [aiōn] has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

**1 John 5:19** *And* we know that we are of God, and the whole world [kosmos] lies in wickedness. William H. Bates, D.D.

**Greek words that have more than one meaning**

**45 anōthen**

(from above and again)

**anōthen** - (13xs NT)

**1.** **from above**, **top**, **the beginning.**

**2.** **again**

**Example**

**John 3:31** He that comes **from above** [anōthen] is above all: he that is of the earth is earthly, and speaks of the earth: he that comes from heaven is above all.

**James 1:17** Every good gift and every perfect gift is **from above**, [anōthen] and comes down from the Father of lights, with whom is no variableness, neither shadow of turning.

**Acts 26:5** Which knew me **from the beginning**, [anōthen] if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

**Examples** (“again” that should be changed to “from above”)

**John 3:3** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, [anōthen, from above] he cannot see the kingdom of God.

**John 3:7** Marvel not that I said unto thee, Ye must be born again. [anōthen, from above]

**46** **eis**

(in, into and unto)

**eis** – preposition, 1693xs NT. All prepositions have several different meanings. I picked this one because it is doctrinally the most important one.

**in**, **into** - indicating the point reached or entered.

**unto** - in reference to, (figuratively) purpose (result, etc.)

**Example** (unto)

The use of the preposition [eis] are in the four references following:

**Matt. 28:19** “Go ye therefore, and teach all nations, baptizing them in [eis, unto, in reference to] the name of the Father, and of the Son, and of the Holy Ghost:”

**1Cor. 1:13** “Were ye baptized in [eis, unto] (in reference to) the name of Paul?”

**1Cor. 10:1**, **2** Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized “unto [eis, in reference to] Moses.”

**Rom. 6:3** Know ye not, that so many of us as were baptized into [eis - unto, in reference to] Jesus Christ were baptized into [eis - unto, in reference to] his death?

This is Water Baptism not Holy Spirit Baptism. This is a picture of, **v. 4** “buried” and “raised up,” **v. 5** “likeness,” of our union with Christ in death, burial and resurrection. Holy Spirit Baptism is not a picture but the reality of our union. Holy Spirit Baptism is not into His death but being put into the body of Christ, i.e., the church.

In my RHL Bible you find all prepositions, in the NT also in the Greek. Many of “into” and “unto” do not have the “eis”, because the word it modifies is in the dative case. (i.e., it is built into the word.

**47** **pneuma**

(spirit or wind)

**pneuma** – (385xs NT)

**Spirit**, **Ghost** - Deity

**spirit** - human (342xs NT) (1x life, **Rev. 13:15**)

**Wind** - (1x NT). In the OT spirit and wind are also from one word.

**Evil spirits** 41x**s**

**Example** (wind)

**John 3:8** The **wind** [pneuma] blows where it lists, and thou hear the sound thereof, but canst not tell whence it comes, and whither it goes: so is every one that is born of the Spirit. [pneuma]

**Example** (of the “Spirit” that should be changed to, of the “wind.”)

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, [pneuma, wind] he cannot enter into the kingdom of God.

**John 3:12** gives the answer to verse 5.

**John 3:12** If [1st class] (Since) I have told you earthly things, [plural] (and He has, i.e., the water and wind which both picture the Holy Spirit in **verse 5**) and ye believe not, how shall ye believe, if [3rd class] I tell you *of* heavenly things?

He says that he has not told him anything that is spiritual as of yet. He is explaining what it means to be born again/from above.

**Example** (of the Holy Spirit and human spirit)

**Rom. 8:16** The Spirit (Holy Spirit) itself [Himself] bears witness with (together with) our (human) spirit, that we are *the* children of God:

“Itself”: The Holy Spirit is not an “it” but is the 3rd. person with the Father and the Son. (cf.) The Greek word “pneuma” (meaning spirit and wind) is neuter so that is why the translators made it neuter. See also **verse 26**. Our human spirit testifies to us, being prompted by the Holy Spirit through the Word of God that we are God's children. The author of the Bible is the Holy Spirit, cf. **1John 5:13** “...that ye may know that ye have eternal life.”

**Example** (a small “s” is used in KJB for the Holy Spirit)

**1Peter 4:14** If ye be reproached for the name of Christ, happy *are ye;* for the **spirit** (Spirit)of glory and of God rests upon you: on their part he is evil spoken of, but on your part he is glorified.

Jehovah’s Witnesses appeal to the Greek to belittle the Holy Spirit, but they are mistaken. The answer to their claim that pneuma is a neuter noun and hence refers to an influence, not a person. The masculine pronoun “ekeinos” is also used frequently with pneuma, **John 16:13**.

**Matt. 27:50** Jesus, when he had cried again with a loud voice, yielded up the ghost. [human spirit, breath]

**48** **ekklēsia**

(church and assembly)

**Church –** (113xs)

**Assembly** – (2xs)

**Example** (Church used wrongly**)**

**Acts 7:38** This is he, that was in the church [ekklēsia] in the wilderness with the angel which spoke to him in the mount Sinai, and *with* our fathers: who received the lively oracles to give unto us:

It should be translated “congregation” (i.e., Israel in the wilderness during the OT).

The NT word for ‘Church is [ekklēsia]. This word comes from two roots meaning ‘call’ and ‘out:’ it might therefore be asserted on this basis that the Church is the called-out community of believers which is true. The OT Septuagint used [ekklēsia] for ‘the congregation’ of Israel: see **Deut. 31:30**, etc. The translators of the KJB had covenant theology, believing that the church started with Adam and Eve. Jesus said that the Church was future:

**Matt. 16:18** And I say also unto thee, That thou are Peter, and upon this rock I will build my church; [ekklēsia] and the gates of hell shall not prevail against it. (The Church started on Pentecost, **Acts 2**)

**Example** (assembly)

ekklēsia, is also used for a political gathering.

**Acts 19:32** Some therefore cried one thing, and some another: for the assembly [ekklēsia] was confused; and the more part knew not wherefore they were come together.

**Acts 19:40** For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. **41** And when he had thus spoken, he dismissed the assembly[ekklēsia]

**49** **phobos**

(fear, awe, or reverence)

phobos - (noun) Fear – (44xs NT) Terror – (3xs NT) to be put to flight, be seized with fear or terror.

phobeō - (verb) (93xs NT). “The active voice never occurs in the NT, However the passive voice does: “to be put to flight, be seized with fear or terror.” Aida B. Spencer

aphobōs - (adverb) without fear (4xs NT)

phobētron - (noun neuter) (1x) fearful sights, things that fill with fear.

**Example** (phobos)

**Matt. 28:4** And for fear [phobos] of him the keepers did shake, and became as dead *men.*

**Matt. 28:8** And they departed quickly from the sepulcher with fear [phobos, awe, reverence] and great joy; and did run to bring his disciple’s word.

**Eph. 5:21** Submitting yourselves one to another in the fear [phobos, awe, reverence] of God.

**Luke 7:16** And there came a fear [phobos, awe, reverence] on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

**Rom. 13:7** Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear [phobos] to whom fear; [phobos] honor to whom honor.

**Example** (phobeō)

**Mark 4:41** And they feared [phobeō] exceedingly, [phobos] and said one to another, What manner of man is this, that even the wind and the sea obey him?

**Luke 2:9** And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore [phobeō] afraid. [phobos]

**Example** (phobētron)

**Luke 21:11** And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights [phobētron] and great signs shall there be from heaven.

**Example** (aphobōs)

**Luke 1:74** That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, [aphobōs]

**50****hupsoō**

(exalted or lifted up)

**hupsoō** - 20xs NT.

**exalted** – 14xs NT.

**lifted up** – 6xs NT.

**Example** (exalted)

**Luke 14:11** For whosoever **exalts** [hupsoō] himself shall be abased; and he that humbles himself shall be **exalted**. [hupsoō]

**Acts 2:33** Therefore being by the right hand of God **exalted**, [hupsoō] and having received of the Father the promise of the Holy Ghost, he has shed forth this, which ye now see and hear.

**Example** (lifted up)

**John 3:14** And as Moses **lifted up** [hupsoō] the serpent in the wilderness, even so must the Son of man be **lifted up**:

**John 12:34** The people answered him, We have heard out of the law that Christ abides for ever: and how sayest thou, The Son of man must be **lifted up**? [hupsoō] who is this Son of man?

**James 4:10**  Humble yourselves in the sight of the Lord, and he shall **lift you up**. [hupsoō]

**51** **poimainō**

(feed and rule)

11xs NT.

**4xs Rule**

**7xs Feed**

**Examples**

**Matt. 2:6** And thou Bethlehem, in the land of Juda, are not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule [poimainō] my people Israel.

**Rev. 2:27** And he shall rule [poimainō] them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

**Rev. 12:5** And she brought forth a man child, who was to rule [poimainō] all nations with a rod of iron: and her child was caught up unto God, and to his throne.

**1Peter 5:2** Feed [poimainō] the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

**Acts 20:28** Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost has made you overseers, to feed [poimainō] the church of God, which he has purchased with his own blood.

**52** **entrepō**

(reverence, regard, and shame)

9xs NT

**4xs reverence**

**2xs regard**

**3xs shame**

**Example** (reverence)

**Matt. 21:37** But last of all he sent unto them his son, saying, They will reverence [entrepō] my son.

**Heb 12:9** Furthermore we have had fathers of our flesh which corrected *us,* and we gave *them* reverence: [entrepō] shall we not much rather be in subjection unto the Father of spirits, and live?

**Example** (regard)

**Luke 18:2** Saying, There was in a city a judge, which feared not God, neither regarded [entrepō] man:

**Example** (shame)

**1Cor. 4:14** I write not these things to shame [entrepō] you, but as my beloved sons I warn *you.*

**2Th. 3:14** And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. [entrepō]

**Tit. 2:8** Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, [entrepō]having no evil thing to say of you.

**53** **tachu**

**(When you do so****mething or How you do something)**

13xs NT. 12xs adverb, 1x adj.

**When**: without delay*,* soon, quickly.

**How**(by surprise)suddenly, 6xs Rev. lightly, 1x Mark.

**Example** (when)

**Matt. 5:25** Agree with thine adversary **quickly**, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

**Mark 16:8** And they went out **quickly**, and fled from the sepulcher; for they trembled and were amazed: neither said they anything to any *man;* for they were afraid.

**James 1:19** Wherefore, my beloved brethren, let every man be **swift** to hear, slow to speak, slow to wrath:

**Example** (how)

**Mark 9:39** But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can **lightly** speak evil of me.

**John 11:29** As soon as she heard *that,* she arose **quickly**, (suddenly) and came unto him

**Rev. 2:16** Repent; or else I will come unto thee **quickly**, (suddenly) and will fight against them with the sword of my mouth.

**54**  **pais**

(Child and Servant)

24xs NT

**A Child**, **Boy or Girl**, **Servant**.

**Young man**1x, **Son** 3xs, **Maid**, **maiden** 2xs NT.

**Servant -** 11xs NT.

**Child**, **children –** 7xs NT.

**Example (male)**

**Acts 3:13** The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his **Son** (Servant would be better)Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

**Acts 3:26** Unto you first God, having raised up his **Son** (Servant would be better)Jesus, sent him to bless you, in turning away every one of you from his iniquities.

cf. **Phil. 2:7** But made himself of no reputation, and took upon him the form of a servant, [doulos] and was made in the likeness of men: [doulos, is the usual word for servant.

**Act 20:12** And they brought the **young man** alive, and were not a little comforted.

**Example** (female)

**Luke 8:51** And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the **maiden**.

**Luke 8:54** And he put them all out, and took her by the hand, and called, saying, **maid**, arise.

**Example** (servant)

**Matt. 12:18** Behold my **servant**, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles.

**Acts 4:25** Who by the mouth of thy **servant** David have said, Why did the heathen rage, and the people imagine vain things?

**Luke 1:54** He has holpen his **servant** Israel, in remembrance of *his* mercy;

**Luke 7:7** Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my **servant** shall be healed.

**Example** (child, children)

**Acts 4:27** For of a truth against thy holy **child** (Servant would be better)Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

**Acts 4:30** By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy **child** (Servant would be better)Jesus.

**55** **Caution to preachers**

Reading two possible meanings into a text simultaneously is a good way to display a knowledge of Greek. How many preachers have expounded **Gal. 2:20** like this? Having made the point at the driving force of Paul’s life was faith in Christ, they proceed explain that πίστις [faith] can also mean faithfulness, and suggest that Paul was also alluding to the assurance he drew from Christ’s steadfast love. Two lessons for the price of one.

But language does not work like this. Words, except perhaps in the most modern poetry, cannot bear two different meanings at the same time. In the instance I have mentioned, either translation is theoretically possible, although the word order strongly suggests the first. But it is unrealistic and thoroughly confusing to combine the two. G. C. Neal

Also remember that each writer has his own style and that the Context is King.

**The End**