

Revelation 7:9-14 ; 12:10-11

John 1:29 → John 8:31-36

Matthew 26:27-28 ; Mark 14:22-24 ; Luke 22:19-20

Jeremiah 31:34

Acts 20:28 ; Romans 3:22-26 ; Romans 5:8-9 ;
1 Corinthians 10:14-24 ; 1 Corinthians 11:23-32 ;
Ephesians 1:7 → 2:7-22 [Jeremiah 31:31]
Colossians 1:12-14 ; Colossians 1:19-23 ;
Hebrews 2:9-18 ; Hebrews 9:11-28 → 10:1-39
Hebrews 13:12-21 ; 1 Peter 1:17-25 ;
1 John 1:5-10 → 5:1-5 → 4:1-21

Psalm 103:1-18 [2 Timothy 3:14-17]

Psalm 19:7-14

2 Peter 1:1-3:18

James 1:21-27 → Hebrews 13:4-6

Revelation 12:7-11

* see Strong's references at the end of this pdf

"devil" G1228 'diabolos' = "false accuser"

"Satan" G4566/4567 = "the accuser"
H7854 "the adversary"

Job 1:6-12 → 1:22
Job 2:1-6 → 2:7-10

(W1)

2 Corinthians 10:3-6 (Philippians 4:6-9)
2 Corinthians 12:9-10

1 Timothy 1:2+5, 18-19

Ephesians 6:10-18 (John 1:1; 1:14 + Deuteronomy 8:2-3)
Galatians 1:6-12 → 1 Corinthians 15:1-58
Ephesians 4:13-16 ⇒ Matthew 16:5-12

James 1:12-15
Ephesians 6:13-17 ⇒ Luke 4:1-13
James 4:7
1 Corinthians 10:12-13

John 1:1 ; 1:14 ; 10:30
Matthew 28:18-20 (Acts 10:34-47 ⇒ John 4:4)
Psalm 46:1-11
Psalm 118:1-29 ⇒ 1 Samuel 17:45
Hebrews 13:5-8 (Joshua 1:5-9)

Deuteronomy 8:2-3 ⇒ 2 Timothy 3:14-17

woman fled into the wilderness, where she has a place having been prepared from God, that there they might nourish her a thousand two hundred and sixty days.

1135 5343 1722 3588 2048 3699 2192 5117 2090
γυνή ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει τόπον ἠτοιμασμένον
woman fled into the wilderness, where she has a place having been readied
575 3588 2316 2443 1563 5142 846 2250 5507
ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέψωσιν αὐτὴν ἡμέρας χιλίας
from God, that there they might nourish her days a thousand
1250 1835
διακοσίας ἑξήκοντα.
two hundred (and) sixty.

woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred (and) threescore days.

7. And war occurred in Heaven, Michael and His angels making war against the dragon. And the dragon and his angels made war,

2532 1096 4171 1722 3588 3772 3588 3413 2532 3588
7. Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος· καὶ ὁ δράκων ἐπολέμησε, καὶ οἱ ἄγγελοι αὐτοῦ, καὶ οὐκ ἴσχυσαν, οὐτε τόπος εὐρέθη αὐτῶν ἐτι ἐν τῷ οὐρανῷ.
And occurred war in Heaven, Michael and the angels of Him made war against the dragon; and the dragon fought and his angels, and not they prevailed, neither was their place found any more in heaven.

7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 but they did not have strength, nor yet was place found for them in Heaven.

1404 4170 2532 3588 32 846 2532 3756 2480
δράκων ἐπολέμησε, καὶ οἱ ἄγγελοι αὐτοῦ, 8 καὶ οὐκ ἴσχυσαν, οὐτε τόπος εὐρέθη αὐτῶν ἐτι ἐν τῷ οὐρανῷ.
dragon warred, and the angels of him, and not they prevailed,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, the old serpent being called Devil and Satan; he deceiving the whole habitable world was cast out onto the earth, and his angels were cast out with him.

3777 5117 2147 846 2089 1722 3588 3772 2532 906
9 οὐτε τόπος εὐρέθη αὐτῶν ἐτι ἐν τῷ οὐρανῷ. 9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην· ἐβλήθη καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.
nor place was found of them yet in Heaven. And was cast the dragon great, the serpent old, being called devil and Satan, the (one) deceiving the habitable world whole; was cast with him.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a great voice saying in Heaven, Now has come the salvation and power and the kingdom of our God, and the authority of His Christ, because the accuser of our brothers is thrown down, the (one) accusing them before our God day and night.

1519 3588 1093 2532 3588 32 846 3326 846 906
10 καὶ ἤκουσα φωνὴν μεγάλην λεγούσαν ἐν τῷ οὐρανῷ, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. 11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἕως θανάτου.
And I heard voice a great saying in Heaven, Now has come the salvation and the power and the kingdom of the God of us and the authority of the Christ of Him; because is cast down of our brethren is cast down, which accused them before our God day and night.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him because of the blood of the Lamb, and because of the Word of their testimony. And they did not love their soul even until death.

1799 3588 2316 2257 2250 2532 3571 2532 846
11 ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. 11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἕως θανάτου.
before the God of us day and night. And they overcame him because of the blood of the Lamb, and because of the Word of the witness of them, and not they loved the life of them until death.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12. Because of this, be glad, the heavens and those tabernacling in them. Woe to the (ones) dwelling on the earth, and in the sea, because the devil came down to you having great anger, knowing that he has a little time!

891 2288 1223 5124 2165 3588 3772 2532/3588/1722
12 διὰ τοῦτο εὐφραίνεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν οὐρανῷ, καὶ οἱ ἐπὶ τῆς γῆς καὶ οἱ ἐπὶ τῆς θαλάσσης, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.
Because of this be glad, the heavens and those in them tabernacling; woe to (the) ones inhabiting the earth and the sea, because came down the devil to you having anger great, knowing that a little time he has.

12. Therefore rejoice, (ye) heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

accusator (2724). Syn.: 156, 157, 1458, 1462, 1908, 2723, 2724, 4811. See: TDNT—2:71, 150; BAGD—181d; THAYER—135a.

1226. διαβεβαιόομαι {2x} diabēbaiōōmai, dee-ab-eb-ahēe-ō'-om-ahēe; mid. voice of a compound of 1223 and 950; to confirm thoroughly (by words), i.e. asseverate:—affirm {1x}, affirm constantly {1x}. See: BAGD—181d; THAYER—135a.

1227. διαβλέπω {2x} diablēpō, dee-ab-lep'-o; from 1223 and 991; to look through, i.e. recover full vision:—see clearly {2x}. See: BAGD—181d; THAYER—135b.

1228. διάβολος {38x} diabōlōs, dee-ab'-ol-os; from 1225; a traducer; spec. Satan [comp. 7854]:—false accuser {2x}, devil {35x}, slanderer {1x}. See: TDNT—2:72, 150; BAGD—182a.135b.

1229. διαγγέλλω {3x} diaggēllō, de-ang-gel'-lo; from 1223 and the base of 32; to herald thoroughly:—declare {1x}, preach {1x}, signify {1x}. See: TDNT—1:67, 10; BAGD—182b; THAYER—135c.

Shacharajim, an Isr.:—Shaharaim {1x}. See: BDB—1007d.

7843. שָׁחַת {147x} *shâchath, shaw-khath'*; a prim. root; to decay, i.e. (caus.) ruin (lit. or fig.);—destroy {96x}, corrupt {22x}, mar {7x}, destroyer {3x}, corrupters {2x}, waster {2x}, spoilers {2x}, battered {1x}, corruptly {1x}, misc. {11x} = cast off, destruction, lose, perish, spill, X utterly, waste.

This word especially marks dissolution or corruption and also to the physical destruction of all that was living on the earth and of the earth itself. (1) Anything that is good can be corrupted or spoiled: (1a) all on the earth (Gen 6:11-12, 17); (1b) Jeremiah's loincloth (Jer 13:7); (1c) a vineyard (Jer 12:10); (1d) cities (Gen 13:10); and (1e) a temple (Lam 2:6). (2) *Shachath* has the meaning of to waste when words are inappropriately spoken (Prov 23:8). (3) In its participial form, it describes (3a) a destroying lion (Jer 2:30v) and (3b) the destroying angel (1 Chr 21:15). (4) The word symbolizes a trap in Jer 5:26. (5) *Shachath* is used frequently by the prophets in the sense of "to corrupt morally" (Is 1:4; Eze 23:11; Zeph 3:7). Syn.: 7585. See: TWOT—2370; BDB—1007d, 1115a.

7844. שָׁחַת {3x} *sh'chath* (Aram.), *shekh-ath'*; corresp. to 7843:—fault {2x}, corrupt {1x}. See: TWOT—3026; BDB—1115a.

7845. שָׁחַת {23x} *shachath, shakh'-ath*; from 7743; a pit (espec. as a trap); fig. destruction:—corruption {4x}, pit {14x}, destruction {2x}, ditch {2x}, grave {1x}. See: TWOT—2343.1c, 2370d; BDB—1001c, 1008b, 1008d.

7846. שֵׁט {1x} *sêt, sayte*; or

שֵׁט *cêt, sayt*; from 7750; a departure from right, i.e. *sin*:—revolters {1x}. See: TWOT—2240a; BDB—962b, 966a.

7847. שָׁטָה {6x} *sâtâh, saw-taw'*; a prim. root; to deviate from duty:—go aside {4x}, turn {1x}, decline {1x}. See: TWOT—2250; BDB—966a.

7848. שֵׁטָה {28x} *shittâh, shit-taw'*; fem. of a der. [only in the plur.

שֵׁטִיִּים *shittiyim, shit-teem'*; mean. the sticks of wood] from the same as 7850; the *acacia* (from its scourging thorns):—shittim {27x}, shittah tree {1x}. See: TWOT—2371; BDB—1008d. See also 1029.

7849. שָׁטַח {6x} *shâtach, shaw-takh'*; a prim. root; to expand:—spread {3x}, enlarge {1x}, stretch out {1x}, all abroad {1x}. See: TWOT—2372; BDB—1008d.

7850. שָׁטַח {1x} *shôtêh, sho-tate'*; act. part. of an otherwise unused root mean. (prop. to pierce; but only as a denom. from 7752) to flog; a goad:—scourge {1x}. See: TWOT—2344b; BDB—1002b, 1009a.

7851. שֵׁטִים {5x} *Shittiyim, shit-teem'*; the same as the plur. of 7848; *acacia* trees; *Shittim*, a place E. of the Jordan:—Shittim {5x}. See: BDB—1008d.

7852. שָׁטַח {6x} *sâtam, saw-tam'*; a prim. root; prop. to lurk for, i.e. persecute:—hate {5x}, oppose {1x}. See: TWOT—2251; BDB—966b.

7853. שָׁטַח {6x} *sâtan, saw-tan'*; a prim. root; to attack, (fig.) accuse:—adversary {5x}, resist {1x}. See: TWOT—2252; BDB—966c.

7854. שָׁטַח {27x} *sâtân, saw-tawn'*; from 7853; an opponent; espec. (with the art. pref.)

Satan, the arch-enemy of good:—*Satan* {19x}, adversary {7x}, withstand {1x}.

Satan is an adversary or plotter, one who devises means for opposition. *Satan* means "adversary; *Satan*." (1) In Ps 38:20, David cried out because he was the target of attack by his "adversaries": "They also that render evil for good are mine adversaries; because I follow the thing that good is." (2) In another psalm of distress by an individual, a godly man expressed his deep faith in the Lord. The writer prayed concerning those who were "adversaries" to his soul: "Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonor that seek my hurt" (Ps 71:13). He expressed the reality of the powers of darkness against an individual who sought to live for God.

(3) Imprecatory psalms call for judgment upon one's enemies. (3a) David's enemies became his "adversaries," but he continued to pray for them (Ps 109:4). (3b) Because those enemies repaid him evil for good and hatred for his love, the king prayed: "Set thou a wicked man over him: and let *Satan* stand at his right hand" (Ps 109:6).

(3c) When they spoke evil against his soul, David called for the Lord's reward against his "adversaries" (Ps 109:20), and finally, (3d) because David's accusers had intended him so much harm, he asked that his accusers be clothed with shame and dishonor (Ps 109:29). (3e) In all of these passages, God worked indirectly by permitting individuals to act as "adversaries" of His people. (4) In another instance, David was merciful with members of Saul's family who cursed him and wished him harm when he fled from Absalom (2 Sa 16:5ff.). (4a) David restrained his army commanders from killing Saul's family who had repented of their misdeeds. (4b) The king did not want his officers to be his "adversaries" on the day of victory and joy (2 Sa 19:22).

(5) God can also be the "adversary." When Balaam went to curse the sons of Israel, God warned him not to do so. (5a) When the prophet persisted, God disciplined him: "And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him" (Num 22:22). (5b) God stood as an "adversary" because no curse could undo the covenants and agreements already made with Israel. (6) God took up a controversy with Solomon. (6a) When Solomon added more and more pagan wives to his harem, God was greatly displeased (Deut 17:17). (6b) But when the king built pagan shrines for his wives, God raised up "adversaries" against him (1 Kin 11:14), a direct action which caused the Edomites and Syrians to revolt against Israel. (7) Another special instance of intervention was the occasion when "... *Satan* [literally, "an adversary"] stood up against Israel, and provoked David to number Israel" (1 Chr 21:1). (No definite article is here in Hebrew and, therefore, "an adversary" is in mind.)

(8) In a parallel passage the Lord moved David to number Israel and Judah (2 Sa 24:1). Even as the Lord stirred up an "adversary" against Solomon, so here God took a direct action to test David to help him learn a vital lesson. God tests believers to help them make the right choices and not depend upon their own human strength. (9) In the Book of Job, the word *Satan* always has the definite article preceding it (Job 1:6-12; 2:1-7), so the term emphasizes *Satan's* role as "the adversary." (9a) God permitted *Satan* to test Job's faith, and the adversary inflicted the patriarch with many evils and sorrows. (9b) *Satan* was not all-powerful because he indicated that he could not get beyond God's protection of Job (Job 1:10).

the adversary
שָׁטָן

(9c) He penetrated the "hedge" only with God's permission and only for specific instances that would demonstrate God's righteousness.

(10) Zechariah recorded a vision of "... Joshua the high priest standing before the angel of the Lord, and *Satan* standing at his right hand to resist him" (literally, "be his adversary"; Zec 3:1). (10a) The Lord rebuked "the adversary" (Zec 3:2). (10b) *Satan* was once again in conflict with God's purposes and the angels of God, but "the adversary" was not all-powerful and was subject to rebuke by God Himself (11) A general usage of *satan* ("adversary") appears in 1 Kin 5:4: "But now the Lord my God hath given me rest on every side, so that there is neither adversary or evil occasion, so that there is neither adversary or evil occasion." (12) In another instance, David went over to the side of the Philistines; in attempting to fight with them against Israel, some of the Philistine leaders doubted David's sincerity and felt that he would be "an adversary" in any battle between the two armies (1 Sa 29:4). Syn.: 7700, 8163. See: TWOT—2252a; BDB—966b.

7855. שָׁטָה {1x} *sitnâh, sit-naw'*; from 7853; opposition (by letter):—accusation {1x}. See: TWOT—2252b; BDB—966c.

7856. שֵׁטָנָה {1x} *Sitnâh, sit-naw'*; the same as 7855; *Sitnah*, the name of a well in Pal.:—*Sitnah* {1x}. See: BDB—966c.

7857. שָׁטַף {13x} *shâtaph, shaw-taf'*; a prim. root; to gush, by impl. to inundate, cleanse; by anal. to gallop, conquer:—overflow {20x}, rinsed {3x}, wash away {2x}, drown {1x}, flowing {1x}, misc. {4x} = overwhelm, run, rush. Syn.: 1740, 3526, 7364. See: TWOT—2373; BDB—1009a.

7858. שֵׁטָפָה {6x} *sheteph, sheh'-tef*; or שֵׁטָפָה *shêteph, shay'-tef*; from 7857; a deluge (lit. or fig.):—flood {4x}, overflowing of waters {1x}, outrageous {1x}. See: TWOT—2373a; BDB—1009b.

7859. שֵׁטָרָה {1x} *s'tar* (Aram.), *set-ar'*; of uncert. der.; a side:—one side {1x}. See: TWOT—3007; BDB—1113d.

7860. שֵׁטָרָה {25x} *shôtêr, sho-tare'*; act. part. of an otherwise unused root prob. mean. to write; prop. a scribe, i.e. (by anal. or impl.) an official superintendent or magistrate:—officers {23x}, ruler {1x}, overseer {1x}. See: TWOT—2374a; BDB—1009c, 1104c.

7861. שֵׁטָרָה {1x} *Shitray, shit-rah'-ee*; from the same as 7860; *magisterial*; *Shitrai*, an Isr.:—*Shitrai* {1x}. See: BDB—1009c, 1056c.

7862. שֵׁי {3x} *shay, shah'-ee*; prob. from 7737; a gift (as available):—present {3x}. See: TWOT—2375; BDB—1009c.

7863. שֵׁיָא {1x} *siy'*; see; from the same as 7721 by perm.: *elevation*:—excellency {1x}. See: TWOT—1421i; BDB—673b, 966c.

7864. שֵׁיָא {1x} *Sh'yâ, sheh-yaw'*; for 7724; *Sheja*, an Isr.:—*Sheva* {1x}. See: BDB—1009d.

7865. שֵׁיָאן {1x} *Siy'ôn, see-ohn'*; from 7863; *peak*; *Sion*, the summit of Mt. Hermon:—*Sion* {1x}. See: BDB—673b, 966c.

7866. שֵׁיָאון {1x} *Sh'yôwn, shee-ohn'*; from the same as 7722; *ruin*; *Shijon*, a place in Pal.:—*Shion* {1x}. See: BDB—1009d.

7867. שֵׁיב {2x} *siyb, seeb*; a prim. root; prop. to become aged, i.e. (by impl.) to grow gray:—grayheaded {2x}. See: TWOT—2253; BDB—959a, 966c.

7868. שֵׁיב {1x} BDB—1114a.

7869. שֵׁיב {1x} 966c, 1114a.

7870. שֵׁיבָה {1x} captivity {1x} 1009d.

7871. שֵׁיבָה {1x} 922b; BDB—

7872. שֵׁיבָה {1x} hoar head {1x}, hoary

7873. שֵׁינָה {1x} suing {1x}.

7874. שֵׁינָה {1x} only as der. {2x}. See: T

7875. שֵׁינָה {1x} lime {2x}.

7876. שֵׁינָה {1x}. See: Deut 32:18 lect; and (

7877. שֵׁינָה {1x}. See: 7878. שֵׁינָה (with one ter:—talk {2x}, pray {1x}. See:

7879. שֵׁינָה {1x}. See: 7880. שֵׁינָה (gen.) *sh* {1x}. See:

7881. שֵׁינָה {1x}. See: 7882. שֵׁינָה {1x}. See: 2343.1b

7883. שֵׁינָה {1x}. See: 7884. שֵׁינָה {1x}. See: stream BDB—

7885. שֵׁינָה {1x}. See: the san Shicho libnath

[1x] **sardiōs**, *sar'-dee-os*; prop. an adj. from an uncert. base; ing impl.), i.e. (as noun) the gem *sardius* {1x}. See: BAGD—742d;

[1x] **sardōnux**, *sar-don'-oox*; from the base of 4556 and *mail* of a finger; hence, the "*sardonyx*", i.e. the gem so {1x}.

is a precious stone marked the carnelian (sard) and the **2) Saradonux**, a name which of the gem, a layer of onyx, marked by the red of white of the onyx. **(3)** It was mans both for cameos and ms the fifth foundation of enly Jerusalem, Rev 21:20. THAYER—569b.

[1x] **Sarepta**, *sar'-ep-tah*; of b. or. [6886]; *Sarepta* (i.e. n Pal.:—*Sarepta* {1x}. See: ER—569b.

[1x] **sarkikōs**, *sar-kee-kos*; n 4561; *pertaining to flesh*, *temporal*, or (by impl.) *carnal* {9x}, *fleshly* {2x}. **(1)** having the n-animal, controlled by ani-ed by human nature, rit of God (1 Cor 3:3); e animal nature, or ex-*fleshly*); **(1c)** as the equiv- the added idea of f the weapons of spiri-*flesh*, *carnal* (2 Cor 10:4); *aspirituality*, of human :12); **(2)** pertaining to om 15:27; 1 Cor 9:11); *temporal*, *transient life of* *carnal commandment*"; om 7:14, "I am carnal **(5)** In regard to 1 Pet he lusts which have pt and fallen nature, no allows to the flesh elong to it of right; os is an accusation have been. The Co- g no progress, and spect of the partic- apostle was there scribes the lusts man's corrupt and is *sarkikos* who hich does not be- *Sarkinos* stresses *ality*. Syn.: 4560, 0; BAGD—742d;

ōs, *sar'-kee-nos*; *similar to flesh*, of flesh," 2 Cor " Syn.: See dis- TT—7:98, 1000;

prob. from the (as *stripped* of f an animal (as as opposed to bol of what is andred), or (by lties [phys. or

mor.] and passions), or (spec.) a *human being* (as such):—*flesh* {147x}, *carnal* {2x}, *carnally minded* + 5427 {1x}, *fleshly* {1x}.

Sarx means **(1)** the substance of the body whether of beasts or of men (1 Cor 15:39); **(2)** the human body (2 Cor 10:3a; Gal 2:20; Phil 1:22); **(3)** by synecdoche, of mankind, in the totality of all that is essential to manhood, i.e., spirit, soul, and body, (Mt 24:22; Jn 1:13; Rom 3:20); **(4)** by synecdoche, of the holy humanity of the Lord Jesus, in the totality of all that is essential to manhood, i.e., spirit, soul, and body (1 Ti 3:16; 1 Jn 4:2; 2 Jn 7; in Heb 5:7, "the days of His flesh," i.e., His past life on earth in distinction from His present life on earth in resurrection); **(5)** by synecdoche, for the complete person (Jn 6:51-57; 2 Cor 7:5; Jas 5:3); **(6)** the weaker element in human nature (Mt 26:41; Rom 6:19; 8:3a); **(7)** the unregenerate state of men (Rom 7:5; 8:8, 9); **(8)** the seat of sin in man, but this is not the same thing as in the body (2 Pet 2:18; 1 Jn 2:16); **(9)** the lower and temporary element in the Christian (Gal 3:3; 6:8, and in religious ordinances, Heb 9:10); **(10)** the natural attainments of men (1 Cor 1:26; 2 Cor 10:2, 3b); **(11)** circumstances (1 Cor 7:28; the ex-ternals of life, 2 Cor 7:1; Eph 6:5; Heb 9:13); **(12)** by metonymy, the outward and seeming as contrasted with the spirit, the inward and real, (Jn 6:63; 2 Cor 5:16); **(13)** natural relationship, **(13a)** consanguine (1 Cor 10:18; Gal 4:23), or **(13b)** marital (Mt 19:5). See: TDNT—7:98, 1000; BAGD—743b; THAYER—569d.

4562. **Σαρούχ** {1x} *Sarōuch sa-rooch'*, or **Σερούχ** *Sērōuch seh-rooch'*; of Heb. or. [8286]; *Saruch* (i.e. *Serug*), a patriarch:—*Saruch* {1x}. See: BAGD—744d; 747c; THAYER—571d.

4563. **σαρώω** {3x} *sarōō, sar-ō'-o*; from a der. of σαίρω *sairō* (to brush off; akin to 4951); mean. a broom; to sweep:—sweep {3x}. Cf. Mt. 12:44; Lk 11:25; 15:8. See: BAGD—744d; THAYER—571d.

4564. **Σάρρα** {4x} *Sarrha, sar'-hrah*; of Heb. or. [8283]; *Sarra* (i.e. *Sarah*), the wife of Abraham:—*Sara* {2x}, *Sarah* {2x}. See: BAGD—744d; THAYER—571d.

4565. **Σάρων** {1x} *Sarōn, sar'-one*; of Heb. or. [8289]; *Saron* (i.e. *Sharon*), a district of Pal.:—*Saron* {1x}. See: BAGD—744d; THAYER—571d.

4566. **Σατάν** {1x} *Satan, sat-an'*; of Heb. or. [7854]; *Satan*, i.e. *the devil*:—*Satan* {1x}. See: TDNT—7:151,*; BAGD—744d; THAYER—571d. comp. 4567.

4567. **Σατανάς** {36x} *Satanas, sat-an-as'*; of Chald. or. corresp. to 4566 (with the def. aff.); *the accuser*, i.e. *the devil*:—*Satan* {36x}.

Satanas, a Greek form derived from the Heb. *Satan*, "an adversary," is used **(1)** of an angel of Jehovah in Num 22:22 (the first occurrence of the Word in the OT); **(2)** of men, e.g., 1 Sa 29:4; Ps 38:20; 71:13; four in Ps 109; **(3)** of "*Satan*," the Devil, some seventeen or eighteen times in the OT; in Zec 3:1, where the name receives its interpretation, "to resist him." **(4)** In the NT the word is always used of "*Satan*," the adversary **(4a)** of God and Christ, e.g., Mt 4:10; 12:26; Mk 1:13; 3:23, 26; 4:15; Lk 4:8; 11:18; 22:3; Jn 13:27; **(4b)** of His people, e.g., Lk 22:31; Acts 5:3; Rom 16:20; 1 Cor 5:5; 7:5; 2 Cor 2:11; 11:14; 12:7; 1 Th 2:18; 1 Ti 1:20; 5:15; Rev 2:9, 13 (twice), 24; 3:9; **(4c)** of mankind, Lk 13:16; Acts 26:18; 2 Th 2:9;

Rev 12:9; 20:7. **(5)** His doom, sealed at the Cross, is foretold in its stages in Lk 10:18; Rev 20:2, 10. **(6)** Believers are assured of victory over him, Rom 16:20. **(7)** The appellation was given by the Lord to Peter, as a "*Satan*-like" man, on the occasion when he endeavored to dissuade Him from death, Mt 16:23; Mk 8:33. **(8)** "*Satan*" is not simply the personification of evil influences in the heart, for he tempted Christ, in whose heart no evil thought could ever have arisen (Jn 14:30; 2 Cor 5:21; Heb 4:15); **(9)** moreover his personality is asserted in both the OT and the NT, and especially in the latter, whereas if the OT language was intended to be figurative, the NT would have made this evident. See: TDNT—7:151, 1007; BAGD—744d; THAYER—571d.

4568. **σάτον** {2x} *satōn, sat'-on*; of Heb. or. [5429]; a certain *measure* for things dry:—*measure* {2x}.

Saton, as a noun, is a Hebrew dry measure (Heb., *seah*), about a peck and a half, Mt 13:33; Lk 13:21; "three measures" would be the quantity for a baking (cf. Gen 18:6; Judg 6:19; 1 Sa 1:24; the "ephah" of the last two passages was equal to three *sata*). Syn.: 280, 488, 943, 2884, 3313, 3354, 3358, 4057, 5234, 5249, 5518. See: BAGD—745b; THAYER—572a.

4569. **Σαῦλος** {17x} *Saulōs, sōw'-los*; of Heb. or., the same as 4549; *Saulus* (i.e. *Shaül*), the Jewish name of *Paul*:—*Saul* {17x}. See: BAGD—745b; THAYER—572b.

σαυτοῦ *sautou*.etc. See 4572.

4570. **σβέννυμι** {8x} *sbēnnumi, sben'-noo-mee*; a prol. form of an appar. primary verb; to *extinguish* (lit. or fig.):—go out {1x}, quench {7x}.

Sbennumi is used **(1)** of "quenching" fire or things on fire, Mt 12:20, quoted from Is 42:3, **(1a)** figurative of the condition of the feeble, Heb 11:34; **(1b)** in the passive voice, **(1b1)** Mt 25:8, of torches, "are gone out", lit., "are being quenched"; **(1b2)** of the retributive doom hereafter of sin unrepented of and unremitted in this life, Mk 9:44, 46, 48; **(2)** metaphorically, **(2a)** of "quenching" the fire-tipped darts of the evil one, Eph 6:16; **(2b)** of "quenching" the Spirit, by hindering His operations in oral testimony in the church gatherings of believers, 1 Th 5:19. **(2c)** The peace, order, and edification of the saints were evidence of the ministry of the Spirit among them, 1 Cor 14:26, 32, 33, 40, but if, through ignorance of His ways, or through failure to recognize, or refusal to submit to, them, or through impatience with the ignorance or self-will of others, the Spirit were quenched, these happy results would be absent. For there was always the danger that the impulses of the flesh might usurp the place of the energy of the Spirit in the assembly, and the endeavor to restrain this evil by natural means would have the effect of hindering His ministry also. Apparently then, this injunction was intended to warn believers against the substitution of a mechanical order for the restraints of the Spirit. See: TDNT—7:165, 1009; BAGD—745b; THAYER—572b.

4571. **σέ** {197x} *sē, seh*; acc. sing. of 4771; *thee*:—*thee* {178x}, *thou* {16x}, *thy* house {1x}, not tr {2x}. See: BAGD—772a [4771]; THAYER—591c [4771].

4572. **σαυτοῦ** *sautou*.etc. See 4572.

dat. of the same.

σαυτῶ *sautō*.etc. See 4572.

σαυτόν *sautōn*.etc. See 4572.

σαυτοῦ *sautou*.etc. See 4572.

σαυτῶ *sautō*.etc. See 4572.

σαυτόν *sautōn*.etc. See 4572.

{35x}, *thine own* {1x}, *thy* {1x}. See: TDNT—7:172, 1572c.

4573. **σεβάζου** *sebazou*.etc. See 4573.

a der. of 4576; to {1x}.

This word n through religio TDNT—7:172, 1572c.

4574. **σέβασμ** *sebasma*.etc. See 4574.

i.e. an *object of* tion {1x}, that is **(1)** It denote 17:23; **(2)** in 2 Th object of "wors pagan idols, wil of Sin. See: TD THAYER—572c.

4575. **σεβαστ** *sebastos*.etc. See 4575.

gust, i.e. (as no or (as adj.) *imp* *Sebastos*, "gender of an ad awe"), became emperor, Acts fr ing its name fr of honor appli or battalions 27:1. See: TD THAYER—572c.

4576. **σέβου** *sebou*.etc. See 4576.

mary verb; to devout {3x}, r *Sebomai*, "awe or devoti God, Mt 15:9; a goddess, A awe", whethe is translated and **(3)** "relig 7:169, 1010; I

4577. **σειρό** *seiro*.etc. See 4577.

είρο (to fasten or drawing) THAYER—5

4578. **σειο** *seios*.etc. See 4578.

air) a *gale*, earthquake *Seismos*, move to and of concussio "seismometr sea, Mt 8:2 27:54; 28:2; 6:12; 8:5; 11