

Exodus 24:7-8

Jeremiah 31:31-34

Isaiah 43:10-12

John 1:1; 1:14; 10:30

Matthew 26:27-28

Mark 14:22-24

Luke 22:19-20

Luke 23:33-34

Isaiah 51:1-4; 51:5-8

John 14:1-16:33

John 14:15-26; 15:26-27; 16:7-15

Acts 2:1-4; 9:15-17; 13:9-10

⇒ 2 Timothy 3:15-17
(i.e. Genesis 1:1-Revelation 22:21)

Jeremiah 31:31

'House of Israel'

Matthew 15:24-28 ⇒ John 15:10

Acts 10:1-48

Romans 11:1-36

Ephesians 2:11-22

Acts 15:1-31

Acts 15:5-6

Law of Moses

'Torah'

Genesis 1:1 - Deuteronomy 34:12

'House of Judah' (also part of Israel)

Nahum 1:15

Matthew 5:17-18

Luke 16:17

[Galatians 2:16-21 + Romans 3:20-31]

John 10:14-16

Joshua 1:1 - Revelation 22:21

John 14:15-26; 16:7-15 + Acts 2:1-4; 9:15-17; 13:9-10

Galatians 2:16-21 + Romans 3:20-31

1 Thessalonians 2:1-13 + 2 Timothy 3:15-17

1 Corinthians 11:31-32 + 1 John 3:19-24

See Scripture scans after page 2 → Acts 15:28-29 ⇒ "through law is a knowledge of sin." Romans 3:20

Acts 15: Law of Moses

Exodus 20:1-6; 20:22-23

Exodus 32:1-8

Deuteronomy 4:12-19; 29:9-28; 12:32

Leviticus 19:1-4; 26:1; 26:30

(Deuteronomy 6:4) John 1:1; 1:14; 10:30 + Isaiah 43:10-12 [Matthew 12:14-21]

Isaiah 40:11-31; 42:8-43:12

Ezekiel 1:25-2:7 [2 Peter 1:19-21]

Daniel 7:9-14

Colossians 1:12-15 ⇒ John 16:1-14

Revelation 1:13-18

Acts 9:1-18 → 1 Corinthians 1:1; 15:1-8;

Acts 13:9 → 1 Corinthians 11:14; 8:1-9

→ Revelation 1:13-18

→ Mark 7:6-9

→ Matthew 15:3-9

Ezekiel 8:1-18 (read up on 'Tammuz') [2 Peter 1:19-21]

Romans 1:17-23

Leviticus 17:10-14

Leviticus 19:26a

Deuteronomy 12:16; 12:23-25

Deuteronomy 15:23

Leviticus 17:13-14

Exodus 20:14

Leviticus 18:1-20; 18:22-30

Leviticus 20:10-24

Deuteronomy 22:5

1 Corinthians 10:25-33

Romans 14:12-23

Matthew 5:27-32

Matthew 19:3-12

Luke 16:18

1 Corinthians 4:14-5:5

1 Corinthians 6:9-20

Romans 1:24-32

Galatians 5:16-6:16

John 8:1-11

2 Corinthians 5:17-21

Luke 23:33-34

Colossians 2:2-14

1 Corinthians 11:31-32

James 2:8-13

Hosea 4:1; 6:6

Matthew 7:1-5 Luke 6:36-38

John 8:31-32; Revelation 1:19-20

Romans 5:8-10 + 1 Peter 2:21-25

Isaiah 53



1 John 2:1-29
1 John 3:1-24

James 1:19-25

1 Corinthians 11:31-32

1 Peter 1:22-2:10

2 Corinthians 10:1-5

Philippians 4:7-8

Romans 12:1-21

Ephesians 4:1-32

Matthew 6:5-13
Jeremiah 31:34
Matthew 6:14-15

1 John 5:3

Deuteronomy 6:4-5
(John 10:30)

Matthew 22:36-40
(1 John 3:1-24)

Matthew 11:25-30

John 15:7-27

John 10:17-18; John 12:44-50; John 14:21; Luke 4:17-21;
Luke 9:55-56; Luke 4:43; John 3:16-18; ② John 6:38-40; Matthew 15:24;
Ephesians 2:11-22; John 15:10-11; Jeremiah 31:31-34

Deuteronomy 12:32 “The whole thing which I am commanding you - it ye observe to do; thou dost not add unto it, nor diminish from it.”

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Exodus 20:1-6 “And GOD speaketh all these words, saying, I [am] יהוה <the LORD/YHWH/JEHOVAH> thy GOD, who hath brought thee out of the land of Egypt, out of a house of servants. Thou hast no other gods before ME. Thou dost not make to thyself a graven image, or any likeness which [is] in the heavens above, or which [is] in the earth beneath, or which [is] in the waters under the earth. Thou dost not bow thyself to them, nor serve them: for I, יהוה <the LORD/YHWH/JEHOVAH> thy GOD, [am] a zealous GOD, charging iniquity of fathers on sons, on the third [generation], and on the fourth, of those hating ME, and doing kindness to thousands, of those loving ME and keeping MY commands.”

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Exodus 20:22-23 “And יהוה <the LORD/YHWH/JEHOVAH> saith unto Moses, 'Thus dost thou say unto the sons of Israel: Ye - ye have seen that from the heavens I have spoken with you; ye do not make with ME gods of silver, even gods of gold ye do not make to yourselves.”

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Exodus 32:1-8 “And the people see that Moses is delaying to come down from the mount, and the people assemble against Aaron, and say unto him, 'Rise, make for us gods who go before us, for this Moses - the man who brought us up out of the land of Egypt - we have not known what hath happened to him'. And Aaron saith unto them, 'Break off the rings of gold which [are] in the ears of your wives, your sons, and your daughters, and bring in unto me;' and all the people themselves break off the rings of gold which [are] in their ears, and bring in unto Aaron, and he receiveth from their hand, and doth fashion it with a graving tool, and doth make it a molten calf, and they say, 'These thy gods, O Israel, who brought thee up out of the land of Egypt.' And Aaron seeth, and buildeth an altar before it, and Aaron calleth, and saith, '**A festival to יהוה <the LORD/YHWH/JEHOVAH>** - tomorrow;' and they rise early on the morrow, and cause burnt-offerings to ascend, and bring nigh peace-offerings; and the people sit down to eat and to drink, and rise up to play.

And יהוה <the LORD/YHWH/JEHOVAH> saith unto Moses, '**Go, descend, for thy people whom thou hast brought up out of the land of Egypt hath done corruptly, they have turned aside hastily from the way that I have commanded them;** they have made for themselves a molten calf, and bow themselves to it, and sacrifice to it, and say, These thy gods O Israel, who brought thee up out of the land of Egypt.’”

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Deuteronomy 4:12-19 “And יהוה <the LORD/YHWH/JEHOVAH> speaketh unto you out of the midst of the fire; a voice of words ye are hearing and a similitude ye are not seeing, only a voice; and He declareth to you His covenant, which He hath commanded you to do, the Ten Matters, and He writeth them upon two tables of stone. And me hath יהוה <the LORD/YHWH/JEHOVAH> commanded at that time to teach you statutes and judgments, for your doing them in the land whither ye are passing over to possess it; and ye have been very watchful of your souls, for ye have not seen any similitude in the day of יהוה's <the LORD/YHWH/JEHOVAH> speaking unto you in Horeb out of the midst of the fire, lest ye do corruptly, and have made to you a graven image, a similitude of any figure, a form of male or female - a form of any beast which [is] in the earth - a form of any winged bird which flieth in the heavens - a form of any creeping thing on the ground - a form of any fish which [is] in the waters under the earth; And lest thou lift up thine eyes towards the heavens, and hast seen the sun, and the moon, and the stars, and all the host of the heavens, and thou hast been forced, and hast bowed thyself to them, and served them, which יהוה <the LORD/YHWH/JEHOVAH> thy GOD hath apportioned to all the peoples under the whole heavens.”

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Deuteronomy 29:9-28 “and ye have kept the words of this covenant, and done them, so that ye cause all that ye do to prosper. Ye are standing today, all of you, before יהוה <the LORD/YHWH/JEHOVAH> your GOD - your heads, your tribes, your elders, and your authorities - every man of Israel; your infants, your wives and thy sojourner who [is] in the midst of thy camps, from the hewer of thy wood unto the drawer of thy water - for thy passing over into the covenant of יהוה <the LORD/YHWH/JEHOVAH> thy GOD, and into HIS oath which יהוה <the LORD/YHWH/JEHOVAH> thy GOD is making with thee today; in order to establish the today to HIM for a people, and HE HIMSELF is thy GOD, as HE hath spoken to thee, and as HE hath sworn to thy fathers, to Abraham, to Isaac, and to Jacob. And not with you alone am I making this covenant and this oath; but with him who is here with us, standing today before יהוה <the LORD/YHWH/JEHOVAH> our GOD, and with him who is not here with us today, for ye have known how ye dwelt in the land of Egypt, and how we passed by through the midst of the nations which ye have passed by; and ye see their abominations, and their idols, wood and stone, silver and gold, which [are] with them, lest there be among you a man or a woman, or family or tribe, whose heart is turning today from יהוה <the LORD/YHWH/JEHOVAH> our GOD, to go to serve the gods of those nations, lest there be in you a root fruitful of gall and

wormwood; and it hath been, in his hearing the words of this oath, and he hath blessed himself in his heart, saying, 'I have peace, though in the stubbornness of my heart I go on, in order to end the fulness with the first.'

יהוה' <the LORD/YHWH/JEHOVAH> is not willing to be propitious to him, for then doth the anger of יהוה' <the LORD/YHWH/JEHOVAH> smoke, also HIS zeal, against that man, and lain down on him hath all the oath which is written in this book, and יהוה' <the LORD/YHWH/JEHOVAH> hath blotted out his name from under the heavens, and יהוה' <the LORD/YHWH/JEHOVAH> hath separated him for evil, out of all the tribes of Israel, according to all the oaths of the covenant which is written in this book of the law. And the latter generation of your sons who rise after you, and the stranger who cometh in from a land afar off, have said when they have seen the strokes of that land, and its sicknesses which יהוה' <the LORD/YHWH/JEHOVAH> hath sent into it, - [with] brimstone and salt is the whole land burnt, it is not sown, nor doth it shoot up, nor doth there go up on it any herb, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which יהוה' <the LORD/YHWH/JEHOVAH> overturned in HIS anger and in HIS fury - yea, all the nations have said, Wherefore hath יהוה' <the LORD/YHWH/JEHOVAH> done thus to this land? What the heat of HIS anger? And they have said, Because that they have forsaken the covenant of יהוה' <the LORD/YHWH/JEHOVAH>, GOD of their fathers, which HE made with them in HIS bringing them out of the land of Egypt, and they go and serve other gods, and bow themselves to them - gods which they have not known, and which HE hath not apportioned to them; and the anger of יהוה' <the LORD/YHWH/JEHOVAH> burneth against that land, to bring in on it all the reviling that is written in this book, and יהוה' <the LORD/YHWH/JEHOVAH> doth pluck them from off their ground in anger, and in fury, and in great wrath, and doth cast them unto another land, as [at] this day.

& Jeremiah 31:31-34

"Lo, days are coming, an affirmation of יהוה' <the LORD/YHWH/JEHOVAH>, And I have made with the house of Israel And with the house of Judah a new covenant, Not like the covenant that I made with their fathers, In the day of My laying hold on their hand, To bring them out of the land of Egypt, In that they made void MY covenant, And I ruled over them -- an affirmation of יהוה' <the LORD/YHWH/JEHOVAH> For this [is] the covenant that I make, With the house of Israel, after those days, An affirmation of יהוה' <the LORD/YHWH/JEHOVAH>, I have given MY law in their inward part, And on their heart I do write it, And I have been to them for GOD, And they are to ME for a people. And they do not teach any more Each his neighbour, and each his brother, Saying, Know ye יהוה' <the LORD/YHWH/JEHOVAH>, For they all know ME, from their least unto their greatest, An affirmation of

יהוה' <the LORD/YHWH/JEHOVAH>; For I pardon their iniquity, And of their sin I make mention no more.

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Leviticus 19:1-4 “And יהוה' <the LORD/YHWH/JEHOVAH> speaketh unto Moses, saying, ‘Speak unto all the company of the sons of Israel, and thou hast said unto them, Ye are holy, for holy [am] I, יהוה' <the LORD/YHWH/JEHOVAH> your GOD. ‘Each his mother and his father ye do fear, and MY sabbaths ye do keep; I [am] יהוה' <the LORD/YHWH/JEHOVAH> your GOD. ‘Ye do not turn unto the idols, and a molten god ye do not make to your selves; I am יהוה' <the LORD/YHWH/JEHOVAH> your GOD.’”

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Leviticus 26:1 “ ‘Ye do not make to yourselves idols; and graven image or standing image ye do not set up to yourselves; and a stone of imagery ye do not put in your land, to bow yourselves to it; for I am יהוה' <the LORD/YHWH/JEHOVAH> your GOD.’”

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Leviticus 26:[23-25]30 “[And if by these ye are not instructed by ME, and have walked with ME [in] opposition, then I have walked – I also – with you in opposition, and have smitten you, even I, seven times for your sins; and I have brought in on you a sword, executing the vengeance of a covenant; and ye have been gathered unto your cities, and I have sent pestilence into your midst, and ye have been given into the hand of an enemy.] And I have destroyed your high places, and cut down your images, and have put your carcasses on the carcasses of your idols, and MY soul hath loathed you;”

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Deuteronomy 6:4 “Hear O Israel, יהוה' <the LORD/YHWH/JEHOVAH> our GOD [is] one יהוה' <the LORD/YHWH/JEHOVAH>”

John 1:1 “In the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD.”

John 1:14 “And the WORD became flesh, and did tabernacle among us, and we beheld HIS glory, glory as of an only begotten of a FATHER, full of grace and truth.”

John 10:30 [the LORD JESUS speaking...] “I and the FATHER are one.”

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Matthew 12:16-21 <from Isaiah 42:1-4> “and did charge them that they

might not make **HIM [the LORD JESUS CHRIST]** manifest, that it might be fulfilled that was spoken through the Isaiah the prophet, saying, 'lo, **MY SERVANT, Whom I did choose, MY Beloved, in Whom MY soul did delight**, I will put **MY SPIRIT upon HIM**, and judgement to the nations HE shall declare, HE shall not strive nor cry, nor shall any hear in the broad places HIS voice, a bruised reed HE shall not break, and smoking flax HE shall not quench, till HE my put forth judgement to victory, and **in HIS Name shall nations hope.**"

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Isaiah 43:10-12 "Ye are MY witnesses [plural], an affirmation of יהוה' <the LORD/YHWH/JEHOVAH>, and **MY SERVANT** [singular in the original Hebrew Scripture] **Whom I have chosen**, so that you know and give credence to ME, and **understand that I [am] HE**, before ME there was no GOD formed, and after ME there is none. I - I [am] יהוה' <the LORD/YHWH/JEHOVAH>, and besides ME there is no Saviour. I - I declared, and saved, and proclaimed, and there is no stranger [god] with you, and ye are MY witnesses, and affirmation of יהוה' <the LORD/YHWH/JEHOVAH>, and I **[am] GOD.**"

<see I come to you in the Name of GOD for a more complete discussion>

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Isaiah 40:11-31 "As a shepherd HIS flock HE feedeth, With HIS arm HE gathereth lambs, and in HIS bosom HE carrieth [them]: suckling ones HE leadeth. Who hath measured in the hollow of HIS hand the waters? And the heavens by a span hath meted out, and comprehended in a measure the dust of the earth, and hath weighed in scales the mountains, and the hills in a balance? Who hath meted out the Spirit of יהוה' <the LORD/YHWH/JEHOVAH>, and, [being] HIS counsellor, doth teach HIM! With whom consulted HE, that he causeth HIM to understand? And teacheth HIM in the path of judgment, and teacheth HIM knowledge? And the way of understanding causeth HIM to know? Lo, nations as a drop from a bucket, and as small dust of the balance, have been reckoned, lo, isles as a small thing HE taketh up. And Lebanon is not sufficient to burn, nor its beasts sufficient for a burnt-offering. All the nations [are] as nothing before HIM, less than nothing and emptiness, they have been reckoned to HIM. **And unto whom do ye liken GOD, and what likeness do ye compare to HIM?** The graven image poured out hath an artisan, and a refiner with gold spreadeth it over, and chains of silver he is refining. He who is poor [by] heave-offerings, a tree not rotten doth choose, a skilful artisan he seeketh for it, **to establish a graven image - not moved. Do ye not know - do ye not hear? Hath it not been declared from the first to you? Have ye not understood [from] the foundations of the earth?** HE Who is sitting on the circle of the earth, and its inhabitants [are] as grasshoppers, HE Who is stretching out as a thin thing the heavens, and spreadeth them as a tent to dwell in. HE Who is making princes become nothing, judges of earth as emptiness hath

made; Yea, they have not been planted, yea, they have not been sown, yea, not taking root in the earth is their stock, and also HE hath blown upon them, and they wither, and a whirlwind as stubble taketh them away. And unto whom do ye liken ME, and [am] I equal? Saith the HOLY ONE. Lift up on high your eyes, and see – Who hath prepared these? HE Who is bringing out by number their host, to all of them by name HE calleth, by abundance of strength (and [HE is] strong in power) not one is lacking. Why sayest thou, O Jacob? And speaketh thou, O Israel? My way hath been hid from יהוה <the LORD/YHWH/JEHOVAH> and from my GOD my judgement passeth over.

Hast thou not known? Hast thou not heard? The GOD of the age - יהוה <the LORD/YHWH/JEHOVAH>, Preparer of the ends of the earth, is not wearied nor fatigued, there is no searcher of HIS understanding. HE is giving power to the weary, and to those not strong HE increaseth might. Even youths are wearied and fatigued, and young men utterly stumble, but those expecting יהוה <the LORD/YHWH/JEHOVAH> pass [to] power, they raise up the pinion as eagles, they run and are not fatigued, they go on and do not faint!”

& Isaiah 42:8 “I am יהוה <pronounced ‘ADONAI ELOHIM’ literally meaning ‘LORD GOD’ in Hebrew, out of respect for GOD's personal Name>, this is MY Name, and MINE honour to another I give not, nor MY praise to graven images.”

& Isaiah 43:11-12 “I - I [am] יהוה <the LORD/YHWH/JEHOVAH>, and besides ME there is no Saviour. I - I declared, and saved, and proclaimed, and there is no stranger [god] with you, and ye are MY witnesses, and affirmation of יהוה <the LORD/YHWH/JEHOVAH>, and **I [am] GOD.**”

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Ezekiel 1:25 - 2:7 “And there is a voice from above the expanse, that [is] above their head: in their standing they let fall their wings. And above the expanse that [is] over their head, as an appearance of a sapphire stone, [is] the likeness of a throne, and on the likeness of the throne a likeness, as the appearance of man upon it from above. And I see as the colour of copper, as the appearance of fire within it round about, from the appearance of HIS loins and upward, and from the appearance of HIS loins and downward, I have seen as the appearance of fire, and brightness [is] to it round about. As the appearance of the bow that is in the cloud in a day of rain, so [is] the appearance of the brightness round about. It [is] the appearance of the likeness of the honour of יהוה <the LORD/YHWH/JEHOVAH>, and I see, and fall on my face, and I hear a voice speaking, and HE saith unto me, ‘Son of man, stand on thy feet, and I speak with thee.’ And there doth come into me a Spirit, when HE hath spoken unto me, and it causeth me to stand on my feet, and I hear HIM who is speaking unto me. And HE saith unto me, ‘Son of man, I am sending thee unto the sons of Israel, unto nations [plural] who are rebels, who have rebelled against ME; they and their fathers have

transgressed against ME, unto this self-same day. And the sons [are] brazen-faced and hard-hearted to whom I am sending thee, and thou hast said unto them: Thus said the Lord[ADONAI] יהוה <the LORD/YHWH/JEHOVAH> and they - whether they hear, or whether they forbear, for a rebellious house they [are] - have known that a **prophet** hath been in their midst. And thou, son of man, thou art not afraid of them, yea, of their words thou art not afraid, for briars and thorns are with thee, and near scorpions thou art dwelling, of their words thou art not afraid, and of their faces thou art not affrighted, for they [are] a rebellious house, and thou hast spoken MY words unto them, whether they hear or whether they forbear, for they [are] rebellious." [...see Ezekiel 8 further down...]

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2 Peter 1:19-21 "And we have more firm the prophetic Word, to which we do well giving heed, as to a lamp shining in a dark place, till day may dawn, and a morning star may arise - in your hearts; this first knowing, that no prophecy of the Writing doth come of private exposition, for not by will of man did ever prophecy come, but by the HOLY SPIRIT borne on holy men of GOD, spake. " & **2 Timothy 3:16-17** "every Writing [is] GOD-breathed, and profitable for teaching, for conviction, for setting aright, for instruction that [is] in righteousness, that the man of GOD may be fitted - for every good work having been completed."

[Strong's H5030/H5012/G4394-4396:

'prophet' - 'to prophesy' is much more than the prediction of future events. Indeed, the first concern of the prophet is to speak GOD's Word to the people of his own time, calling them to covenant faithfulness. The prophet's message is conditional, dependant upon the response of the people. Thus, by their response to this Word, the people determine in large part what the future holds, as is well illustrated by the response of the Ninevites to Jonah's preaching.

<From the New Testament definition> Prophecy is not necessarily, nor even primarily, **fore**-telling. It emanates from GOD and is the **forth**-telling of the will of GOD - it signifies "the speaking forth of the mind and counsel of GOD"]

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Acts1:7-11 "and HE [the LORD JESUS CHRIST] saith unto them, 'It is not yours to know times or seasons that the FATHER did appoint in HIS own authority; but ye shall receive power at the coming of the HOLY SPIRIT upon you, and ye shall be witnesses to ME both in Jerusalem, and in all Judea, and Samaria, and unto the end of the earth. And these things having said - they beholding - HE was taken up, and a cloud did receive HIM up from their sight; and as they were looking stedfastly to the heaven in HIS going on, then, lo, two men stood by them in white apparel, who also said, 'Men, Galileans, why do ye stand gazing into the heaven? This JESUS Who was

received up from you into the heaven, shall so come in what manner ye saw HIM going on to the heaven.”

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Daniel 7:9-14 “I was seeing till that thrones have been thrown down, and the **ANCIENT of DAYS is seated, HIS garment as snow [is] white, and the hair of HIS head [is] as pure wool, HIS throne flames of fire,** its wheels burning fire. A flood of fire is proceeding and coming forth from before HIM, a thousand thousands do serve HIM, and a myriad of myriads before HIM do rise up, the JUDGE is seated, and the books have been opened. I was seeing, then, because of the voice of the great words that the horn is speaking, I was seeing till that the beast is slain, and his body hath been destroyed, and given to a burning fire; and the rest of the beasts have caused their dominion to pass away, and a prolongation in life is given to them, till a season and a time. I was seeing in the visions of the night, and lo, with the clouds of the heavens **as a SON of MAN was [one] coming,** and **unto the ANCIENT of DAYS HE hath come,** and before HIM they have brought HIM near. And to HIM is given dominion, and glory, and a Kingdom, and all peoples, nations, and languages do serve HIM, HIS dominion [is] a dominion age-during, that passeth not away, and HIS Kingdom that which is not destroyed.”

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Revelation 1:11-18 “**I am the Alpha and the Omega, the First and the Last;** and, `What thou dost see, write in a scroll, and send to the seven assemblies that [are] in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. `And I did turn to see the voice that did speak with me, and having turned, I saw seven golden lamp-stands, and in the midst of the seven lamp-stands, [one] **like to a SON of MAN,** clothed to the foot, and girt round at the breast with a golden girdle, **and HIS head and hairs white, as if white wool - as snow,** and HIS eyes as a flame of fire; and HIS feet like to fine brass, as in a furnace having been fired, and HIS voice as a sound of many waters, and having in HIS right hand seven stars, and out of HIS mouth a sharp two-edged sword is proceeding, and HIS countenance [is] as the sun shining in its might. **And when I saw HIM, I did fall at HIS feet as dead, and HE placed HIS right hand upon me, saying to me, `Be not afraid; I am the First and the Last, and HE Who is living, and I did become dead, and, lo, I am living to the ages of the ages.**
Amen!
and I have the keys of the hades and of the death.”

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Proverbs 30:4-5 “Who went up to heaven, and cometh down? Who hath

gathered the wind in HIS fists? Who hath bound waters in a garment? Who established all the ends of the earth? What is HIS Name? And what HIS SON's Name? Surely thou knowest! Every saying of GOD [is] tried, a shield HE [is] to those trusting in HIM."

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Colossians 1:12-15 "Giving thanks to the FATHER who did make us meet for the participation of the inheritance of the saints in the light, who did rescue us out of the authority of the darkness, and did translate [us] into the reign of the SON of HIS love, in Whom we have the redemption through HIS blood, the forgiveness of the sins, **Who is the image of the invisible GOD**, first-born of all creation."

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John 15:22 - 16:15 "if I [the LORD JESUS CHRIST] had not come and spoken to them, they were not having sin; but now pretext they have not for their sin. `He who is hating ME, doth hate also MY FATHER; if I did not do among them the works that no other hath done, they were not having sin, and now they have both seen and hated both ME and MY FATHER; but -- that the Word may be fulfilled that was written in their law - They hated me without a cause. [Psalm 69] ` **And when the COMFORTER may come, whom I will send to you from the FATHER - the SPIRIT of TRUTH**, Who from the FATHER doth come forth, HE will testify of ME; and ye also do testify, because from the beginning ye are with ME.
`These things I have spoken to you, that ye may not be stumbled, out of the synagogues they will put you; but an hour doth come, that every one who hath killed you, may think to offer service unto GOD; and these things they will do to you, because they did not know the FATHER, nor ME.
`But these things I have spoken to you, that when the hour may come, ye may remember them, that I said [them] to you, and these things to you from the beginning I did not say, because I was with you; and now I go away to HIM who sent me, and none of you doth ask me, Whither dost thou go? but because these things I have said to you, the sorrow hath filled your heart. `But I tell you the truth; it is better for you that I go away, for if I may not go away, **the COMFORTER will not come unto you, and if I go on, I will send HIM unto you; and having come, HE will convict the world concerning sin, and concerning righteousness, and concerning judgment;** concerning sin indeed, because they do not believe in ME; and concerning righteousness, because unto MY FATHER I go away, and no more do ye behold ME; **and concerning judgment, because the ruler of this world hath been judged.** `I have yet many things to say to you, but ye are not able to bear [them] now; and when HE may come - **the SPIRIT of TRUTH - HE will guide you to all the truth, for HE will not speak from HIMSELF, but as many things as HE will hear HE will speak**, and the coming things HE will tell you; HE will glorify ME, because of MINE HE will

take, and will tell to you. `All things, as many as the FATHER hath, are MINE; because of this I said, That of mine HE will take, and will tell to you;

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Acts 9:1-18 "And Saul, yet breathing of threatening and slaughter to the disciples of the LORD, having gone to the chief priest, did ask from him letters to Damascus, unto the synagogues, that if he may find any being of the way, both men and women, he may bring them bound to Jerusalem. And in the going, he came nigh to Damascus, and suddenly there shone round about him a light from the heaven, and having fallen upon the earth, he heard a voice saying to him, `Saul, Saul, why ME dost thou persecute? And he said, `Who art thou, LORD?` and the LORD said, `I am JESUS Whom thou dost persecute; hard for thee at the pricks to kick; trembling also, and astonished, he said, `LORD, what dost Thou wish me to do?` and the LORD [said] unto him, `Arise, and enter into the city, and it shall be told thee what it behoveth thee to do. And the men who are journeying with him stood speechless, hearing indeed the voice but seeing no one, and Saul arose from the earth, and his eyes having been opened, he beheld no one, and leading him by the hand they brought him to Damascus, and he was three days without seeing, and he did neither eat nor drink. And there was a certain disciple in Damascus, by name Ananias, and the LORD said unto him in a vision, `Ananias;` and he said, `Behold me, LORD;` and the LORD [saith] unto him, `Having risen, go on unto the street that is called Straight, and seek in the house of Judas, [one] by name Saul of Tarsus, for, lo, he doth pray, and he saw in a vision a man, by name Ananias, coming in, and putting a hand on him, that he may see again.` And Ananias answered, `LORD, I have heard from many about this man, how many evils he did to Thy saints in Jerusalem, and here he hath authority from the chief priests, to bind all those calling on Thy Name.` And the LORD said unto him, `Be going on, because a choice vessel to ME is this one, to bear MY Name before nations and kings -- the sons also of Israel; for I will shew him how many things it behoveth him for MY Name to suffer.` And Ananias went away, and did enter into the house, and having put upon him [his] hands, said, `Saul, brother, the LORD hath sent me -- JESUS Who did appear to thee in the way in which thou wast coming -- that thou mayest see again, and **mayest be filled with the HOLY SPIRIT.**` And immediately there fell from his eyes as it were scales, he saw again also presently, and having risen, was baptized."

Acts 13:9 "And Saul -- who also [is] Paul -- having been filled with the HOLY SPIRIT, and having looked stedfastly on him..."

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1 Corinthians 1:1

"Paul, a called apostle of JESUS CHRIST, through the will of GOD ..."

& 1 Corinthians 15:1-8

“And I make known to you, brethren, the good news that I proclaimed to you, which also ye did receive, in which also ye have stood, through which also ye are being saved, in what words I proclaimed good news to you, if ye hold fast, except ye did believe in vain, for I delivered to you first, what also I did receive, that CHRIST died for our sins, according to the Writings, and that HE was buried, and that HE hath risen on the third day, according to the Writings, and that HE appeared to Cephas, then to the twelve, afterwards HE appeared to above five hundred brethren at once, of whom the greater part remain till now, and certain also did fall asleep; afterwards HE appeared to James, then to all the apostles. And last of all - as to the untimely birth - **HE appeared also to me...**”

& 1 Corinthians 11:14

“doth not even nature itself teach you, that **if a man indeed have long hair, a dishonour it is to him?**”

& 1 Corinthians 8:1-9

“And concerning the things sacrificed to idols, we have known that we all have knowledge: knowledge puffeth up, but love buildeth up; and if any one doth think to know anything, he hath not yet known anything according as it behoveth [him] to know; and if any one doth love GOD, this one hath been known by HIM. Concerning the eating then of the things sacrificed to idols, we have known that an idol [is] nothing in the world, and that there is no other GOD except one; for even if there are those called gods, whether in heaven, whether upon earth - as there are gods many and lords many - yet to us [is] one GOD, the FATHER, of Whom [are] the all things, and we to HIM; and one LORD, JESUS CHRIST, through Whom [are] the all things, and we through HIM; but not in all men [is] the knowledge, and certain with conscience of the idol, till now, as a thing sacrificed to an idol do eat [it], and their conscience, being weak, is defiled. But victuals do not commend us to GOD, for neither if we may eat are we in advance; nor if we may not eat, are we behind; but see, lest this privilege of yours may become a stumbling-block to the infirm”

& 1 Corinthians 10:14-24

“Wherefore, my beloved, flee from the idolatry; as to wise men I speak -- judge ye what I say: The cup of the blessing that we bless - is it not the fellowship of the blood of the CHRIST? the bread that we break - is it not the fellowship of the body of the CHRIST? because one bread, one body, are we the many - for we all of the one bread do partake. See Israel according to the flesh! are not those eating the sacrifices in the fellowship of the altar? what then do I say? that an idol is anything? or that a sacrifice offered to an idol is anything? [no,] but that the things that the nations sacrifice -- they sacrifice to demons and not to GOD; and I do not wish you to come into the fellowship of the demons. Ye are not able the cup of the LORD to drink, and the cup of demons; ye are not able of the table of the LORD to partake, and of the table of demons; do we arouse the LORD to jealousy? are we stronger than HE? All things to me are lawful, but all things are not profitable; all things to me are lawful, but all things do not build up; let no one seek his own -- but each

another`s.”

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Mark 7:6-9 “and HE [the LORD JESUS CHRIST] answering said to them -
`Well did Isaiah prophesy concerning you, hypocrites,
as it hath been written [Isaiah 29:13], This people with the lips doth honour
ME, and their heart is far from ME; and in vain do they worship ME, teaching
teachings, commands of men; for, having put away the command of GOD,
ye hold the tradition of men, baptisms of pots and cups; and many other
such like things ye do. `And HE said to them, `**Well do ye put away the
command of GOD that your tradition ye may keep;**”

& Matthew 15:3-9

“And HE answering said to them, `**Wherefore also do ye transgress the
command of GOD because of your tradition?** for GOD did command,
saying, Honour thy father and mother; and, He who is speaking evil of
father or mother - let him die the death; but ye say, Whoever may say to
father or mother, An offering [is] whatever thou mayest be profited by me; -
and he may not honour his father or his mother, and **ye did set aside the
command of GOD because of your tradition.** `Hypocrites, well did
Isaiah prophesy of you, saying, This people doth draw nigh to ME with their
mouth, and with the lips it doth honour ME, but their heart is far off from
ME; and in vain do they worship ME, teaching teachings - commands of
men.”

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Ezekiel 8:1-18 “And it cometh to pass, in the sixth year, in the sixth
[month], in the fifth of the month, I am sitting in my house, and the elders of
Judah are sitting before me, and fall on me there doth a hand of the ADONAI
[Lord] יהוה <the LORD/YHWH/JEHOVAH>,”

and I look and lo, a likeness as the appearance of fire, from the appearance
of HIS loins and downward - fire, and from HIS loins and upward, as the
appearance of brightness, as the colour of copper.

And HE putteth forth a form of a hand, and taketh me by a lock of my head,
and lift me up doth a spirit between the earth and the heavens, and it
bringeth me in to Jerusalem in visions of GOD, unto the opening of the inner
gate that is facing north, where [is] the seat of the figure of jealousy that is
making jealous, and lo, there the honour of the GOD of Israel, as the
appearance that I saw in the valley.

And HE saith unto me, 'Son of man, lift up, I pray thee, thine eyes the way of
the north.' And I lift up mine eyes the way of the north, and lo, on the north
of the gate of the altar **this figure of jealousy**, at the entrance.

And HE saith unto me, 'Son of man, art thou seeing what they are doing?
the **great abominations that the house of Israel are doing here, to
keep far off from MY sanctuary;** and again thou dost turn, thou dost see
great abominations.'

And HE bringeth me in unto an opening of the court, and I look, and lo, a

hole on the wall;

and HE saith to me, 'Son of man, dig, I pray thee, through the wall;' and I dig through the wall, and lo, an opening.

And HE saith to me, 'Go in, and see the evil abominations that they are doing here.'

And I go in, and look, and lo, **every form of creeping thing, and detestable beast - and all the idols of the house of Israel - graved on the wall, all round about,** and seventy men of the elders of the house of Israel - and Jaazaniah son of Shaphan standing in their midst - are standing before them, and **each his censer in his hand, and the abundance of the cloud of perfume is going up.**

And HE saith unto me, 'Hast thou seen, son of man, **that which elders of the house of Israel are doing in the darkness, each in the inner chambers of his imagery,** for they are saying, יהוה <the

LORD/YHWH/JEHOVAH> is not seeing us, יהוה <the LORD/YHWH/JEHOVAH> hath forsaken the land?'

And HE saith unto me, 'Again thou dost turn, thou dost see great abominations that they are doing.'

And HE bringeth me in unto the opening of the gate of the house of יהוה <the LORD/YHWH/JEHOVAH> that [is] at the north, and lo, there the women are sitting weeping for Tammuz. **[read up on the Babylonian idol called 'Tammuz' then read Daniel 2:1-49]**

And He saith unto me, 'Hast thou seen, son of man? again thou dost turn, thou dost see greater abominations than these.'

And He bringeth me in unto the inner court of the house of יהוה <the

LORD/YHWH/JEHOVAH>, and lo, at the opening of the temple of יהוה <the LORD/YHWH/JEHOVAH>, between the porch and the altar, about twenty-

five men, **their backs toward the temple of יהוה** <the

LORD/YHWH/JEHOVAH>, and **their faces eastward, and they are bowing themselves eastward to the sun.**

And HE saith unto me, 'Hast thou seen, son of man? hath it been a light thing to the house of Judah to do the abominations that they have done here, that they have filled the land with violence, and turn back to provoke ME to anger? and lo, they are putting forth the branch unto their nose!

And I also deal in fury, MINE eye doth not pity, nor do I spare, and they have cried in MINE ears - a loud voice - and I do not hear them."

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Romans 1:17-23 "For the righteousness of GOD in it is revealed from faith to faith, according as it hath been written, `And the righteous one by faith shall live [Habakkuk 2:4b], `for revealed is the wrath of GOD from heaven upon all impiety and unrighteousness of men, holding down the truth in unrighteousness. Because that which is known of God is manifest among them, for GOD did manifest [it] to them, for the invisible things of HIM from

the creation of the world, by the things made being understood, are plainly seen, both HIS eternal power and GODhead - to their being inexcusable; because, having known GOD they did not glorify [HIM] as GOD, nor gave thanks, but were made vain in their reasonings, and their unintelligent heart was darkened, professing to be wise, they were made fools, and **changed the glory of the incorruptible GOD into the likeness of an image of corruptible man**, and of fowls, and of quadrupeds, and of reptiles."

- quotations from the Young's Literal Translation of the Bible, but please consult your own or indeed any translation of the Bible-

prophets, as it has been written, 16 After these things I will return and build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up.

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, say the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God.

20 But that we write unto them, that they abstain from pollutions of idols, and (from) fornication, and (from) things strangled, and (from) blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; (namely,) Judas Barsabbas, and Silas, chief men among the brethren.

23 And they wrote (letters) by them after this manner. The apostles and elders and brethren greet you who are of (send) greeting unto the brethren which are of Antioch and Cilicia.

24 Forasmuch as we have heard, that certain men went out

have troubled you with words, saying, Be circumcised and keep the Law; to whom we gave no command.

25 It seemed (good) to us, having become one mind, to send men to you along with our beloved Barnabas and Paul.

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 Therefore, we have sent Judas and Silas, they by word also announcing the same things.

28 For it seemed (good) to the Holy Spirit and to us, nothing more to put on you a greater burden than these necessary things:

29 To abstain from idol sacrifices, and (the things) strangled, and (from) fornication, from which continually keeping yourselves, you will do well.

30 Then indeed they being let go, they went to Antioch. And having assembled the multitude, they delivered the letter.

31 And having read (it), they rejoiced at the comfort which they received from the brethren.

32 And Judas and Silas, themselves also being prophets, exhorted much speech, and confirmed the brethren.

33 And after they had been some time, they were let go with peace from the brethren to the apostles.

34 But it seemed (good) to Silas to remain with Paul and Barnabas with many others also stayed in Antioch, teaching and preaching the Word of the Lord.

35 And Paul and Barnabas continued in Antioch, teaching and preaching the Word of the Lord.

unto you, saying, Ye must be circumcised, and keep the Law; to whom we gave no command.

25 It seemed to us, having become one mind, having chosen out of us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul.

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell (you) the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things:

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle.

31 (Which) when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried (there) a space, they were let go in peace from the brethren unto the apostles.

34 Now withstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord.

unto you, saying, Ye must be circumcised, and keep the Law; to whom not we gave no command.

25 It seemed to us, having become one mind, having chosen out of us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul.

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 Therefore, we have sent Judas and Silas, they by word also announcing the same things.

28 For it seemed (good) to the Holy Spirit and to us, nothing more to put on you a greater burden than these necessary things:

29 To abstain from idol sacrifices, and (the things) strangled, and (from) fornication, from which continually keeping yourselves, you will do well.

30 Then indeed they being let go, they went to Antioch. And having assembled the multitude, they delivered the letter.

31 And having read (it), they rejoiced at the comfort which they received from the brethren.

32 And Judas and Silas, themselves also being prophets, exhorted much speech, and confirmed the brethren.

33 And after they had been some time, they were let go with peace from the brethren to the apostles.

34 But it seemed (good) to Silas to remain with Paul and Barnabas with many others also stayed in Antioch, teaching and preaching the Word of the Lord.

35 And Paul and Barnabas continued in Antioch, teaching and preaching the Word of the Lord.

Oida (Perf. of *eido*), as a verb, "to see," (1) is a perfect tense with a present meaning, (2) signifying, primarily, "to have seen or perceived"; hence, "to know, to have knowledge of," whether absolutely, (2a) as in divine knowledge, e.g., Mt 6:8, 32; Jn 6:6, 64; 8:14; 11:42; 13:11; 18:4; 2 Cor 11:31; 2 Pet 2:9; Rev 2:2, 9, 13, 19; 3:1, 8, 15; (2b) or in the case of human "knowledge," to know from observation, e.g., 1 Th 1:4, 5; 2:1; 2 Th 3:7. Syn.: The differences between *ginosko* (1097) and *oida* (1492) demand consideration: (A) *ginosko*, frequently suggests inception or progress in "knowledge," while *oida* suggests fullness of "knowledge," e.g., (A1) Jn 8:55, "ye have not known Him" (*ginosko*), i.e., begun to "know," "but I know Him" (*oida*), i.e., "know Him perfectly"; (A2) Jn 13:7, "What I do thou knowest not now," i.e. Peter did not yet perceive (*oida*) its significance, "but thou shalt understand," i.e., "get to know (*ginosko*), hereafter"; (A3) Jn 14:7, "If ye had known Me" (*ginosko*), i.e., "had definitely come to know Me," "ye would have known My Father also" (*oida*), i.e., "would have had perception of": "from henceforth ye know Him" (*ginosko*), i.e., having unconsciously been coming to the Father, as the One who was in Him, they would now consciously be in the constant and progressive experience of "knowing" Him; (A4) in Mk 4:13, "Know ye not (*oida*) this parable? and how shall ye know (*ginosko*) all the parables"; the intimation being that the first parable is a leading and testing one; (B) while *ginosko* frequently implies an active relation between the one who "knows" and the person or thing "known" *oida* expresses the fact that the object has simply come within the scope of the "knower's" perception; (B1) thus in Mt 7:23 "I never knew you" (*ginosko*) suggests "I have never been in approving connection with you," whereas (B2) in Mt 25:12, "I know you not" (*oida*) suggests "you stand in no relation to Me." See also: 1097, 1107, 1110, 1492, 1921, 1467, 1922, 1987. See: TDNT—5:116, 673; BAGD—220c; THAYER—172d, comp. 3700.

1493. εἰδωλεῖον [1x] εἰδωλεῖον, *i-do-lē'-on*; neut. of a presumed der. of 1497; an *image-fane*:—idol's temple (1x). See: TDNT—2:379, 202; BAGD—221b; THAYER—174c. Acts 15:29

1494. εἰδωλόθυτον [10x] εἰδωλόθυτον, *i-do-lō-tho-ton*, neut. of a compound of 1497 and a presumed der. of 2380; an *image-sacrifice*, i.e. part of an idolatrous offering:—things offered unto idols (4x), things offered in sacrifice to idols (3x), things sacrificed unto idols (2x), meats offered to idols (1x). This word is an adjective signifying "sacrificed to idols" (*eidolon*—1497, and *thuo*—2380, "to sacrifice"), Acts 15:29; 21:25; 1 Cor 8:1, 4, 7, 10; 10:19, 28; Rev 2:14, 20 (in these the RV and KJV both have "sacrificed"). See: TDNT—2:378, 202; BAGD—221b; THAYER—174c.

1495. εἰδωλολατρεία [4x] εἰδωλολατρεία, *i-do-lō-lat-ri-ah*, from 1497 and 2999; *image-worship* (lit. or fig.):—idolatry (4x).

Eidololatreia, whence Eng. "idolatry," and (1) is found in 1 Cor 10:14; Gal 5:20; Col 3:5; and, in the plural, in 1 Pet 4:3 (2) Heathen sacrifices were sacrificed to devils, 1 Cor 10:19. (2a) There was a dire reality in the cup and table of devils and in the involved communion with devils. (2b) In Rom 1:22-25, "idolatry," the sin of the mind against God (Eph 2:3), and immorality, sins of the flesh, are associated, and are traced to lack of the acknowledgment of God and of

gratitude to Him. (2c) An "idolater" is a slave to the depraved ideas his idols represent. Gal 4:8, 9; and thereby, to divers lusts, Titus 3:3. See: TDNT—2:379, 202; BAGD—221c; THAYER—174c.

1496. εἰδωλολάτρης [7x] εἰδωλολάτρης, *i-do-lō-lat'-rēs*; from 1497 and the base of 3000; an *image-(servant or) worshipper* (lit. or fig.):—idolater (7x).

Eidololatrēs, an "idolater" (from *eidolon*, and *latrēs*, "a hireling"), is (1) found in 1 Cor 5:10, 11; 6:9; 10:7. (2) The warning is to believers against turning away from God to idolatry, whether openly or secretly, consciously or unconsciously; Eph 5:5; Rev 21:8; 22:15. See: TDNT—2:379, 202; BAGD—221c; THAYER—174c.

1497. εἰδωλον [11x] εἰδωλον, *i'-do-lon*; from 1491; an *image* (i.e. for worship); by impl. a heathen god, or (plur.) the worship of such:—idol (11x).

Eidolon, primarily (1) "a phantom or likeness" (from *eidōs*, "an appearance"), means (1a) lit., "that which is seen," or (1b) "an idea, fancy," (2) denotes in the NT (2a) "an idol," an image to represent a false god, Acts 7:41; 1 Cor 12:2; Rev 9:20; (2b) "the false god" worshipped in an image, Acts 15:20; Rom 2:22; 1 Cor 8:4, 7; 10:19; 2 Cor 6:16; 1 Th 1:9; 1 Jn 5:21. (3) The corresponding Heb. word denotes 'vanity,' cf. Jer 14:22; 18:15; "thing of nought," Lev 19:4, cf. Eph 4:17. (4) Hence what represented a deity to the Gentiles, was to Paul a 'vain thing,' Acts 14:15; 'nothing in the world,' 1 Cor 8:4, 10:19. (5) Jeremiah describes the idol, 10:5; cf. Is 44:9-20; Hab 2:18, 19, and the Psalmist, 115:4-8, etc., are all equally scathing. (6) It is important to notice, however, that in each case the people of God are addressed. (7) When he speaks to idolaters, Paul, knowing that no man is won by ridicule, adopts a different line, Acts 14:15-18; 17:16, 21-31. See: TDNT—2:375, 202; BAGD—221c; THAYER—174d. Acts 15:20

1498. εἶην [12x] εἶην, *i'-ane*; optative (i.e. English subjunctive) present of 1510 (incl. the other pers.):—might (could, would, or should) be:—should be (3x), be (3x), meant (2x), might be (1x), should mean (1x), wert (1x), not tr (1x). See: BAGD—222d; THAYER—175c.

1499. εἰ καὶ [22x] εἰ καὶ, *i-ka-ee*, from 1487 and 2532; if also (or even):—though (14x), if (4x), and if (2x), if that (1x), if also (1x). See: BAGD—220a; THAYER—171b.

1500. εἰκῆ [7x] εἰκῆ, *i-ka-y'*; prob. >From 1502 (through the idea of *failure*), idly, i.e. without a reason (or effect):—in vain (5x), without a cause (1x), vainly (1x).

Eike denotes (1) "without cause," Mt 5:22; (2) "vainly," Col 2:18; (3) "to no purpose," "in vain," Rom 13:4; 1 Cor 15:2; Gal 3:4 (twice); 4:11. See: TDNT—2:380, 203; BAGD—221d; THAYER—174d.

1501. εἰκοσι [12x] εἰκοσι, *i'-kos-ee*; of uncert. aff., a score:—twenty (12x). See: BAGD—222a; THAYER—174d.

1502. εἶκο [1x] εἶκο, *i'-ko*; appar a primary verb; prop. to be weak, i.e. yield:—give place (1x).

Eiko, as a verb, means "to yield, give way" and is rendered "gave place":—"To whom we gave place by subjection, no, not for an hour, that the truth of the gospel might continue with you" (Gal 2:5) Syn.: 201, 402, 1096, 3837, 4042, 5117, 5247, 5564, 5602. See: BAGD—222b; THAYER—173a.

1503. εἶκω [2x] εἶκω, *i'-ko*; appar a primary verb [perh. akin to 1502 through the idea of *faintness* as a copy]; to resemble, be like (2x). See: BAGD—222b; THAYER—174c.

1504. εἰκών [23x] εἰκόν, *i-ko-ne'*; from 1502; likeness, i.e. (lit.) statue, or (fig.) representation, resemblance:—image (1x).

(1) This word always refers to a prototype that it resembles and from which it is derived, an imitation of an archetype. (1a) *Eikōn* is "an image"; (1b) the word involves the two ideas of representation and manifestation. (1c) The idea of a perfect likeness does not lie in the thing itself, but must be sought from the context. (1d) Following instances clearly show any distinction between the imperfect and the perfect likeness. (2) The word is used (2a) of an "image" or "likeness" (not a mere likeness), Mt 22:20; Mk 12:29; 16:7; (2b) so of a statue or similar representation (more than a resemblance), Rom 1:23; 2 Cor 4:4; 13:14, 15 (thrice); 14:9, 11; 15:2; 16:2; 19:20; (2c) of the descendants of Adam as bearing the image, 1 Cor 15:49, each a representative derived from the prototype; (2d) of subjective to things spiritual, Heb 10:1, negatively the Law as having "a shadow of the good things to come, not the very image of the thing, but the essential and substantial form of the thing." The contrast has been likened to the difference between a statue and the shadow cast by it.

(3) The word is used (3a) of an "image" or "likeness" (not a mere likeness), Mt 22:20; Mk 12:29; 16:7; (3b) so of a statue or similar representation (more than a resemblance), Rom 1:23; 2 Cor 4:4; 13:14, 15 (thrice); 14:9, 11; 15:2; 16:2; 19:20; (3c) of the descendants of Adam as bearing the image, 1 Cor 15:49, each a representative derived from the prototype; (3d) of subjective to things spiritual, Heb 10:1, negatively the Law as having "a shadow of the good things to come, not the very image of the thing, but the essential and substantial form of the thing." The contrast has been likened to the difference between a statue and the shadow cast by it.

(4) of the relations between God the Father, Christ, and man, (4a) of man as he was created, as being a visible representation of God, 1 Cor 11:7, a being corresponding to the original condition of man as a fallen creature, not entirely effaced the "image"; (4a2) he is not suitable to bear responsibility, he still has the like qualities, such as love of goodness, beauty, none of which are found in a man; (4a3) in the Fall man ceased to be a vehicle for the representation of God; (4b) God's grace in Christ will yet accomplish that what Adam lost; (4b) of regeneration, in being moral representations of God, Col 3:10; cf. Eph 4:24; (4c) of believers in their glorified state, not merely as representing Christ but representing Him, Rom 8:29; 15:49; here the perfection is the work of grace; believers are yet to represent, not a thing like Him, but what He is in Himself, in His spiritual body and in His moral character.

(5) of Christ in relation to God, (5a) Col 1:4, "the image of God," i.e., essentially and completely the perfect expression and representation of the Archetype, God the Father, Col 1:15, "the image of the invisible God," the additional thought suggested by the word "invisible," that Christ is the visible manifestation and manifestation of God to create the image of God.

(5c) the likeness expressed in this manifestation is involved in the essential relations in the head, and is therefore unique and perfect, that hath seen Me hath seen the Father, 14:9. (5d) The epithet 'invisible' is not to be confined to the apprehension of the senses, but will include the cognate inward eye also. Syn.: 3667, 3669. See: 2:381, 203; BAGD—222b; THAYER—174d.

1505. εἰλικρίνεια [3x] εἰλικρίνεια, *i-li-krī-ne-ia*; from 1502; sincerity, i.e. (by impl.) purity (fig.):—sincerity (3x).

Eilikrinēia denotes "sincerity, purity," described (1) metaphorically in 1 Cor 10:17, "leavened (bread)," in (2) 2 Cor 1:12, "sincerity," it describes a quality possessed by those as that which is to characterize the believers; (3) in 2 Cor 2:17 it is used of

word means primarily, "the very end" (from *polus*, "much," *telos*, "revenue"), reference to price, of highest "cost," very expensive, is said (1) of spikenard, Mk 14:3, "pressure"; (2) raiment, 1 Ti 2:9, "costly"; (3) metaphorically, of a meek and quiet spirit, 1 Pet 3:4, "of great price." See: BAGD—THAYER—530b.

πολύτιμος (2x) *pōlutimōs*, *pol-oot'-ee-mos*; from 4183 and 5092; *very valuable*:—very costly (1x), of great value (1x).

This word means lit., "of great value" and is used (1) of a pearl, Mt 13:46, "of great price"; (2) of spikenard, Jn 12:3, "very costly." See: BAGD—690a; THAYER—530b.

πολυτρόπως (1x) *pōlutropōs*, *pol-oot-rop'-oce*; adv. from a comp. of 4183 and 5158; *in many ways*, i.e. *variously* as to method or form:—in divers manners (1x).

Polutropos, as an adverb, literally means "turning, in many ways (or manners)" and is rendered "in divers manners" (Heb 1:1). Syn.: 1485, 2239, 3634, 3668, 3697, 3779, 4169, 4459, 5158, 5159, 5179, 5615. See: BAGD—THAYER—530b.

πόμα (2x) *pōma*, *pom'-ah*; from the alt. of 4095; the thing drunk, a *beverage*—a drink (2x).

Poma denotes "the thing drunk" in 1 Cor 10:14; Heb 9:10. See: TDNT—6:145, 840; BAGD—690b; THAYER—530b.

πονηρία (7x) *pōnēria*, *pon-ay-ree'-ah*; from 4190; *depravity*, i.e. (spec.) *vice*; plur. (concr.) *plots*, *sins*:—iniquity (1x), wickedness (6x).

Poneria denotes (1) "wickedness," and is so translated in Mt 22:18; Mk 7:22 (plural); Lk 13:9; Rom 1:29; 1 Cor 5:8; Eph 6:12; and (2) in Acts 1:16, "iniquities." Syn.: *Kakia* (2549) denotes a vicious disposition; whereas, *poneria* (89) denotes the active exercise of a vicious disposition. See: TDNT—6:562, 912; BAGD—690c; THAYER—530b.

πονηρός (76x) *pōnērōs*, *pon-ay-ros'*; from a der. of 4192; *hurtful*, *evil* (prop. in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates *degeneracy* from original virtue); fig. *damnable*; also (pass.) *ill*, i.e. *diseased*; but especially (mor.) *culpable*, i.e. *derelict*, *vicious*, *facinorous*; neut. (sing.) *mischievous*, *malice*, or (plural) *guilt*; masc. (sing.) the *devil*, or (plural) *sinners*:—evil (51x), wicked (10x), wicked one (6x), evil things (2x), misc. (7x) = bad, grievous, harmful, malicious, wickedness.

Ponerōs is connected with *ponos* (4192) and means labor and expresses especially (1) the active form of evil. It is used (1a) of thoughts (Mt 5:19); (1b) of speech (Mt 5:11); (1c) of acts (2 Ti 3:18); (2) *Ponerōs* alone is used (2a) of Satan (Mt 3:37), and (2b) of demons (Lk 7:21). This word also denotes "labor, toil," and denotes "evil that causes labor, pain, sorrow, malignant evil" being used (3) with the meaning bad, worthless, (3a) in the physical sense, Mt 7:17-18; (3b) in the moral or ethical sense, "evil," wicked; (3b1) of persons, e.g., Mt 7:11; Lk 6:45; Acts 17:5; 2 Th 3:2; 2 Ti 3:13; (3b2) of "evil" spirits, e.g., Mt 12:45; Lk 7:21; Acts 19:12-13, 15-16; (3b3) of a generation, Mt 12:39, 45; 16:4; Lk 11:29; (3b4) of things, e.g., Mt 5:11; 6:23; 20:15; Mk 7:22. Lk 11:34; Jn 3:19; Mt 7:7; Acts 18:14; Gal 1:4; Col 1:21; 1 Ti 6:4; 2 Ti 4:18; Heb 3:12; 10:22; Jas 2:4; 4:16; 1 Jn 3:12;

2 Jn 11; 3 Jn 10; (4) with the meaning toilsome, painful, Eph 5:16; 6:13; Rev 16:2. Syn.: Where *kakos* (2556) and *poneros* are put together, *kakos* is always put first and signifies bad in character, base and *poneros* means bad in effect, malignant (1 Cor 5:8; Rev 16:2). *Kakos* has a wider meaning, *poneros* a stronger meaning. Comp. 5337. See: TDNT—6:546, 912; BAGD—690d; THAYER—650c. See also 4191.

4191. **πονηρότερος** (2x) *pōnērōtērōs*, *pon-ay-rot'-er-os*; comp. of 4190; *more evil*:—more wicked (2x). See: BAGD—690d; THAYER—650c.

4192. **πόνος** (3x) *pōnos*, *pon'-os*; from the base of 3993; *toil*, i.e. (by impl.) *anguish*:—pain (3x).

Ponos refers to labor that demands the greatest exertion if one is to accomplish a task. It denotes "the consequence of toil," viz., distress, suffering, pain, Rev 16:10, 11; 21:4. Syn.: 2873, 3449. See: BAGD—691c; THAYER—531a.

4193. **ποντικός** (1x) *pōntikōs*, *pon-tik'-os'*; from 4195; a *Pontican*, i.e. native of Pontus:—born in Pontus (1x). See: BAGD—691d; THAYER—531a.

4194. **πόντιος** (4x) *pōntiōs*, *pon'-tee-os*; of Lat. or; appar. *bridged*; *Pontius*, a Rom.:—Pontius (Pilate)(4x). See: BAGD—691d; THAYER—531a.

4195. **πόντος** (2x) *pōntōs*, *pon'-tos*; a *sea*; *Pontus*, a region of Asia Minor:—Pontus (2x). See: BAGD—691d; THAYER—531a.

4196. **πόπιλος** (2x) *pōpiliōs*, *pop'-lee-os*; of Lat. or; appar. "*popular*"; *Popilius* (i.e. *Publius*), a Rom.:—Publius (2x). See: BAGD—692a; THAYER—530a.

4197. **πορεία** (2x) *pōreia*, *por'-i-ah*; from 4198; *travel* (by land); fig. (plural) *proceedings*, i.e. *career*:—journeying + 4160 (1x), ways (1x).

This word refers (1) to a purposeful journey, Lk 13:22; and (2) describes the purposeful ways a rich man lives his life, Jas 1:11. See: BAGD—692a; THAYER—531b.

4198. **πορεύομαι** (154x) *pōreuōmai*, *por-yoo'-om-ah-ee*; mid. voice from a der. of the same as 3984; *to traverse*, i.e. *travel* (lit. or fig.; espec. *to remove* [fig. *die*, *live*, etc.];—go (117x), depart (11x), walk (9x), go (one's) way (8x), misc. (9x) = (make a, take a) journey.

Syn.: (A) *Erchomai* (2064) denotes motion or progress generally, and of any sort, hence to "come" and arrive at, as well as "to go." (B) *Bathmos* (898) primarily signifies "to walk," "take steps," picturing the mode of motion; to "go away." (C) *Poreuomai* (4198) expresses motion in general, often confined within certain limits, or giving prominence to the bearing; hence the regular word for the march of an army. (D) *Choreo* (5562) always emphasizes the idea of separation, change of place, and does not, like e.g. 4198, note the external and perceptible motion. See: TDNT—6:566, 915; BAGD—692b; THAYER—531b.

4199. **πορθέω** (3x) *pōrthēō*, *por-theh'-o*; prol. from *πέρθω* *pērthō*, (to *sack*), *to ravage* (fig.):—destroy (2x), waste (1x).

Porthēo, "to destroy, ravage, lay waste," is used of the persecution inflicted by Saul of Tarsus on the church in Jerusalem, (1) Acts 9:21, and Gal 1:23, "destroyed"; (2) Gal 1:13, "wasted." See: BAGD—693a; THAYER—531d.

4200. **πορισμός** (2x) *pōrismōs*, *por-is-mos'*; from a der. of *πόρος* *pōros* (a way, i.e. means); *furnishing*, (*procuring*), i.e. (by impl.) *money-getting* (*acquisition*):—gain (2x).

This word primarily denotes "a providing" (akin to *porizo*, "to procure"), then, "a means of gain," 1 Ti 6:5; 6:6. See: BAGD—693a; THAYER—531d.

4201. **Πόρκιος** (1x) *Pōrkiōs*, *por'-kee-os*; of Lat. or; appar. *swinish*; *Porcius*, a Rom.:—Porcius (1x). See: BAGD—693a; THAYER—531d.

4202. **πορνεία** (26x) *pōrnēia*, *por-ni'-ah*; from 4203; *harlotry* (incl. *adultery* and *incest*); fig. *idolatry*:—fornication (26x).

Porneis is used (1) of "illicit sexual intercourse," in Jn 8:41; Acts 15:20, 29; 21:25; 1 Cor 5:1; 6:13, 18; 2 Cor 12:21; Gal 5:19; Eph 5:3; Col 3:5; 1 Th 4:3; Rev 2:21; 9:21; in the plural in 1 Cor 7:2; (2) in Mt 5:32 and 19:9 it stands for, or includes, adultery; it is distinguished from it in 15:19 and Mk 7:21; (3) metaphorically, of "the association of pagan idolatry with doctrines of, and professed adherence to, the Christian faith," Rev 14:8; 17:2, 4; 18:3; 19:2. See: TDNT—6:579, 918; BAGD—693b; THAYER—531d.

4203. **πορνείω** (8x) *pōrnēiō*, *porn-yoo'-o*; from 4204; *to act the harlot*, i.e. (lit.) *indulge unlawful lust* (of either sex), or (fig.) *practice idolatry*:—commit (1x), commit fornication (7x).

Porneuo, "to commit fornication," is used (1) literally, Mk 10:19; 1 Cor 6:18; 10:8; Rev 2:14, 20; (2) metaphorically, Rev 17:2; 18:3, 9. See: TDNT—6:579, 918; BAGD—693c; THAYER—532a.

4204. **πόρνη** (12x) *pōrnē*, *por'-nay*; fem. of 4205; *a strumpet*; fig. *an idolater*:—harlot (8x), whore (4x).

(1) A woman who sells her body for sexual uses is (1a) a prostitute, a harlot (a hirelot), one who yields herself to defilement for the sake of gain; or (1b) any woman indulging in unlawful sexual intercourse, usually driven by lust, maybe for gain. (2) Metaphorically, it is used of Babylon, the chief seat of idolatry. See: TDNT—6:579, 918; BAGD—693c; THAYER—532b.

4205. **πόρνος** (10x) *pōrnōs*, *por'-nos*; from *πέρνημι* *pērnēmi*, (to *sell*; akin to the base of 4097); a (male) *prostitute* (as *venal*), i.e. (by anal.) *a debauchee* (*libertine*):—fornicator (5x), whoremonger (5x).

Pornos denotes "a man who indulges in fornication, (1) a fornicator" 1 Cor 5:9, 10, 11; 6:9; Heb. 12:16; or (2) a "whoremonger" in Eph 5:5; 1 Ti 1:10; Heb 13:4; Rev. 21:8; 22:15. See: TDNT—6:579, 918; BAGD—693d; THAYER—532b.

4206. **πώρῳ** (3x) *pōrhō*, *por'-rho*; adv. from 4253; *forwards*, i.e. *at a distance*:—far (2x), a great way off (1x). Cf. Mt 15:8; Lk 14:32; 24:28. See: BAGD—693d; THAYER—532c. See also 4207.

4207. **πώρῳθεν** (2x) *pōrhōthen*, *por'-rho-then*; from 4206 with adv. enclitic of source; *from far*, or (by impl.) *at a distance*, i.e. *distantly*:—afar off (2x). Cf. Lk 17:12; Heb 11:13. See: BAGD—693d; THAYER—532c.

4208. **πορρωτέρω** (1x) *pōrrhōtērō*, *por-rho-ter'-o*; adv. comparative of 4206; *further*, i.e. *a greater distance*:—farther (1x). See: BAGD—694a; 693d; THAYER—532c.

4209. **πορφύρα** (5x) *pōrphura*, *por-foo'-rah*; of Lat. or; the "*purple*" muscel, i.e. (by impl.) the *red-blue* color itself, and finally a garment dyed with it:—purple (5x). Cf.

Greek

the spiritual "enrichment" is a righteousness of life and conscience sense of "enrichment," 1 Cor 13:17, perfect tense, "I am... goods." See: TDNT—6:318, 873; THAYER—519c.

πλουτίζω {3x} plōutizō, ploō-tid'-zo; from 4149; to make wealthy (2x), make rich (1x).

means "to make rich" (from plou-iches"), is used metaphorically, "riches," in 1 Cor 1:5, "ye were 2 Cor 6:10, "making rich"; (3) ing enriched." See: TDNT—6:318, 874a; THAYER—519c.

πλοῦτος {22x} plōtōs, ploō'-tos; from the base of 4130; wealth (as (lit.) money, possessions, or (fig.) richness, (spec.) valuable bestow- (22x).

used in the singular (1) of material d evilly, Mt 13:22; Mk 4:19; Lk 8:14; 5:2; Rev 18:17; (2) of spiritual and s," (2a) possessed by God and exer- s men, (2a1) Rom 2:4, "of His good- bearing and longsuffering"; (2a2) d Eph 3:16, "of His glory" (i.e., of its on in grace towards believers); (2a3) of His wisdom and knowledge; (2a4) 1:2, "of His grace"; (2a5) Eph 1:18, ry of His inheritance in the saints"; 3:8, "of Christ"; (2a7) Phil 4:19, "in Christ Jesus"; (2b) to be ascribed to y 5:12; (2c) of the effects of the gospel entiles, Rom 11:12 (twice); (2d) of the ce of understanding in regard to the God, even Christ, Col 2:2; (2e) of the of the churches of Macedonia, 2 Cor e "the riches" stands for the spiritual l value of their liberality; (2f) of "the of Christ" in contrast to this world's, Heb 11:26. See: TDNT—6:318, 873; 874b; THAYER—519c.

πλύνω {1x} plūnō, ploō'-no; a prol. form of an obs. πλύω plūō, (to "flow"); ge," i.e. launder clothing:—wash (1x). o is used of washing only inanimate ob- jects (Rev 7:14). Syn.: 3068, 3538. See: 674c; THAYER—519d.

πνεῦμα {385x} pneūma, pnyoo'-mah; from 4154; a current of air, i.e. (blast) or a breeze; by anal. or fig. a spirit, (man) the rational soul, (by impl.) vital le, ment, disposition, etc., or (superhuman) el, demon, or (divine) God, Christ's spirit, ly Spirit:—Spirit (111x), Holy Ghost (89x), (of God) (13x), Spirit (of the Lord) (5x), Spirit (3x), Spirit (of truth) (3x), Spirit (of t) (2x), human (spirit) (49x), (evil) spirit spirit (general) (26x), spirit (8x), (Jesus' spirit (6x), (Jesus' own) ghost (2x), misc. = life, spiritual, spiritually, wind. Syn.: This word is rarely used of wind, but so used it is known for its strength, vigor, force (Jn 3:8; Acts 2:2; 27:40). Pnoe (4157) by contrast is a gentle breeze, a quiet and calm ex- tion, Comp. 417, 2366, 2978, 4157, 5590. See: TDNT—6:332, 876; BAGD—674c; THAYER—520a.

πνευματικός {26x} pneumatikōs, pnyoo- mat-ik-os'; from 4151; non- mat-ik-os' (as opposed to (humanly) ethereal (as opposed to (demoniacally) a spirit (concr.), or (di- ely) supernatural, regenerate, religious:—spir- al (26x). Pneumatikos always connotes the ideas of It does not occur in

the OT or in the Gospels; it is in fact an after- Pentecost word. In the NT it is used as follows: (1) the angelic hosts, lower than God but higher in the scale of being than man in his natural state, are "spiritual hosts," Eph 6:12; (2) things that have their origin with God, and which, therefore, are in harmony with His character, as His law is, are "spiritual," Rom 7:14; (3) "spiritual" is prefixed to the material type in order to indicate that what the type sets forth, not the type itself, is intended, 1 Cor 10:3, 4; (4) the purposes of God (4a) revealed in the gospel by the Holy Spirit, 1 Cor 2:13a; and the words in which that revelation is expressed, are "spiritual"; matching, or combining, spiritual things with spiritual words; (4b) "spiritual songs" are songs of which the burden is the things revealed by the Spirit, Eph 5:19; Col 3:16; (4c) "spiritual wisdom and understanding" is wisdom in, and understanding of, those things, Col 1:9;

(5) men in Christ who walk so as to please God are "spiritual," Gal 6:1; 1 Cor 2:13b, 15; 3:1; 14:37; (6) the whole company of those who believe in Christ is a "spiritual house," 1 Pet 2:5a; (7) the blessings that accrue to regenerate men at this present time are called "spiritualities," Rom 15:27; 1 Cor 9:11; (8) "spiritual blessings," Eph 1:3; (9) "spiritual gifts," Rom 1:11; (10) the activities Godward of regenerate men are "spiritual sacrifices," 1 Pet 2:5b; (11) their appointed activities in the churches are also called "spiritual gifts," lit., "spiritualities," 1 Cor 12:1; 14:1; (11) the resurrection body of the dead in Christ is "spiritual," i.e., such as is suited to the heav- enly environment, 1 Cor 15:44;

(12) all that is produced and maintained among men by the operations of the Spirit of God is "spiritual," 1 Cor 15:46. . . . The spiritual man is one who walks by the Spirit both in the sense of Gal 5:16 and in that of 5:25, and who himself manifests the fruit of the Spirit in his own ways. According to the Scriptures, the "spiritual" state of soul is normal for the believer, but to this state all believers do not attain, nor when it is attained is it always maintained. Thus the apostle, in 1 Cor 3:1-3, suggests a contrast between this spiritual state and that of the babe in Christ, i.e., of the man who because of immaturity and inexperience has not yet reached spiri- tuality, and that of the man who by permitting jealousy, and the strife to which jealousy always leads, has lost it. The spiritual state is reached by diligence in the Word of God and in prayer; it is maintained by obedience and self-judgment. Such as are led by the Spirit are spiritual, but, of course, spirituality is not a fixed or absolute condition, it admits of growth; indeed growth in "the grace and knowledge of our Lord and Savior Jesus Christ," 2 Pet 3:18, is evidence of true spirituality. See: TDNT—6:332, 876; BAGD—678b; THAYER—523c. comp. 5591.

πνευματικῶς {2x} pneumatikōs, pnyoo- mat-ik-ocē'; adv. from 4152; non-physical, i.e. divinely, figuratively:—spiritually (2x). Cf. 1 Cor 2:14; Rev. 11:8. See: BAGD—679b; THAYER—523d.

πνέω {7x} pneō, pneh'-o; a primary word; to breathe hard, i.e. breeze:—to blow (6x), wind (1x). See: TDNT—6:452, 876; BAGD—679c; THAYER—524a. comp. 5594.

πνίγω {2x} pniōgō, pnee'-go; strength- ened from 4154; to wheeze, i.e. (cause, by impl.) to throttle or strangle (drown):—choke (1x), take by the throat (1x).

Pniōgō is used, in the passive voice, (1) of "perishing by drowning," Mk 5:13; (2) in the ac-

tive, "to seize a person's throat, to throttle," Mt 18:28. See: TDNT—6:455, 895; BAGD—679d; THAYER—524a.

4156. πνικτός {3x} pniktōs, pnik-tos'; from 4155; throttled, i.e. (neut. concr.) an animal choked to death (not bled):—strangled (3x). See: TDNT—6:455, 895; BAGD—679d; THAYER—524a. Acts 15:20; 15:29

4157. πνοή {2x} pnoē, pno-ay'; from 4154; res- piration, a breeze:—breath (1x), wind (1x).

Pnoe, akin to pneo, "to blow," lit., "a blowing," signifies (1) "breath, the breath of life," Acts 17:25; and (2) "wind," Acts 2:2. Syn.: Pneuma (4151) stresses strength, vigor, and force (Jn 3:8; Acts 2:2; 27:40). Pnoe (4157) by contrast is a gentle breeze, a quiet and calm exhalation. Comp. 417, 2366, 2978, 4151, 5590. See: TDNT—6:453, 876; BAGD—680b; THAYER—524a.

4158. ποδήρης {1x} podēres, pod-ay'-race; from 4228 and another element of uncert. aff.; a dress (2066 impl.) reaching the an- kles:—garment down to the foot (1x). Syn.: 2440, 2441, 4749, 5509, 5511. See: BAGD—680b; THAYER—524a.

4159. πόθεν {28x} pōthēn, poth'-en; from the base of 4213 with enclitic adverb of origin; from which (as interr.) or what (as rel.) place, state, source or cause:—whence (28x). See: BAGD—680b; THAYER—524b.

4160. ποιέω {579x} poieō, poy-eh'-o; appar. a prol. form of an obs. primary; to make or do (in a very wide application, more or less dir.):—do (357x), make (113x), bring forth (14x), commit (9x), cause (9x), work (8x), shew (5x), bear (4x), keep (4x), fulfil (3x), deal (2x), perform (2x), not tr (3x), misc. (43x), vr do (3x) = abide, + agree, appoint, X avenge, + band to- gether, be, + bewray, cast out, + content, con- tinue, + without any delay, doing, execute, exercise, gain, give, have, hold, X journeying, + lay wait, + lighten the ship, X mean, + none of these things move me, observe, ordain, provide, + have purged, purpose, put, + raising up, X se- cure, shew, X shoot out, spend, take, tarry, + transgress the law, yield.

Poieo, as a verb, means "to make, to do" and is used of the bringing forth of fruit: "Bring forth therefore fruits meet for repentance" (Mt 3:8, cf. 10; 7:17, 18). Syn.: cf. 4238 for discussion. See: TDNT—6:458, 895; BAGD—680d; THAYER—524b.

4161. ποίημα {2x} poieēma, poy'-ay-mah; from 4160; a product, i.e. fabric (lit. or fig.):—thing that is made (1x), workmanship (1x). Cf. Rom 1:20; Eph 2:10. See: TDNT—6:458, 895; BAGD—683b; THAYER—527b.

4162. ποίησις {1x} poieēsis, poy'-ay-sis; from 4160; action, i.e. performance (of the law):—deed (1x). See: TDNT—6:458, 895; BAGD—683b; THAYER—527b.

4163. ποιητής {6x} poietēs, poy-ay-tacē'; from 4160; a performer; spec. a "poet":—doer (5x), poet (1x).

Poietes signifies (1) "a doer," Rom 2:13; Jas 1:22-23, 25; 4:11. (2) Its meaning "poet" is found in Acts 17:28. A poet is one who "makes" a writ- ing, not just reports or narrates. See: TDNT—6:458, 895; BAGD—683b; THAYER—527b.

4164. ποικίλος {10x} poikilōs, poy-kee'-los; of uncert. der.; motley, i.e. vari- ous in character:—divers (8x), manifold (2x). Poikilos denotes "particolored, variegated" hence (1) "divers," Mt 4:24; Mk 1:34; Lk 4:40;

" .. to hold back from ... blood Acts 15:20

in modest apparel, with shamefacedness (*aidos*) and sobriety; not with braided hair, or gold, or pearls, or costly array; (1 Ti 2:9). (3a) Shamefacedness is that which is fast or rooted [shamefastness - 1611 KJV] in the character . . . (3b) which is reflected in the face. (4) It is translated "reverence" in Heb 12:28 "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Syn.: As to *aidos* and *aischune* (152), *aidos* is more objective, having regard to others; it is the stronger word. *Aidos* would always restrain a good man from an unworthy act, *aischune* would sometimes restrain a bad one. Syn.: 152, 1791, 4997. See: TDNT-1:169, 26; BAGD-22b; THAYER-14d.

128. **Αἰθίοψ** {2x} **Aithiōps**, *ahee-thee'-ops*; from **αἶθω** **aithō** (to scorch) and **ὤψ** **ōps** (the face, from 3700; añ *thiopian* (as a blackamoor): -Ethiopian {2x}. See: BAGD-22b; THAYER-14d.

Acts 15:20; 15:29

129. **αἶμα** {99x} **haima**, *hah'-ee-mah*; of uncert. der.; blood, lit. (of men or animals), fig. (the juice of grapes) or spec. (the atoning blood of Christ); by impl. *bloodshed*, also *kindred*: -blood {99x}.

'*Aima*, (Eng., prefix haem-), besides its natural meaning of blood, stands (1) in conjunction with *sarx* (4651 flesh) as "flesh and blood," and signifies man, human beings: "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Mt 16:17; cf. 1 Cor 15:50); (2) for human generation: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Jn 1:13); (3) for blood shed by violence: "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." (Mt 23:35; cf. Rev 17:6); (4) for the blood of sacrificial victims (Heb 9:7); (5) for the blood of Christ, which betokens (5a) His death by the shedding of His blood in propiatory sacrifice; and (5b) to drink His blood is to appropriate the saving effects of His propiatory death: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (Jn 6:53). Syn.: 130. See: TDNT-1:172, 26; BAGD-22c; THAYER-15a.

130. **αἱματεκχυσία** {1x} **haimatēkchusia**, *ha-hee-mat-ek-khoo-see'-ah*; from 129 and a der. of 1632; an *effusion of blood*: -shedding of blood {1x}.

Haimatekchusia denotes "shedding of blood": KJV Hebrews 9:22 "And almost all things are by the law purged with blood; and without shedding of blood is no remission." (Heb 9:22). Syn.: 129. See: TDNT-1:176, 26; BAGD-23b; THAYER-15d.

{2x}. See: BAGD-23c; THAYER-16a.

133. **αἰνεσις** {1x} **ainēsis**, *ah'-ee-nes-is*; from 134; a *praising* (the act), (spec.) a *thank* (-offering): -praise {1x}.

Ainesis means praise and is found in Heb 13 where it is metaphorically represented as a sacrificial offering: "By him therefore let us offer sacrifice of praise to God continually, that the fruit of *our* lips giving thanks to His name." Syn.: 136, 1868. See: BAGD-23c; THAYER-16a.

134. **αἰνέω** {9x} **ainēō**, *ahee-neh'-o*; from 133; to *praise* (God): -praise {9x}.

Aineo means to speak in praise of, to praise and is always used of praise to God: (1) by angels: "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." (Lk 2:13); (2) by men: "And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;" (Lk 19:37; cf. 24:53; Acts 2:20; Rom 15:11). Syn.: 1843, 1867, 5214, 5567. See: TDNT-1:177, 27; BAGD-23c; THAYER-16a.

135. **αἰνιγμα** {1x} **ainigma**, *ah'-ee-nig-ma*; from a der. of 136 (in its primary sense); an *obscure* saying ("enigma"), i.e. (abstr.) *obscureness*: -darkly + 1722 {1x}. See: TDNT-1:178, 27; BAGD-23c; THAYER-16a.

136. **αἶνος** {2x} **ainōs**, *ah'-ee-nos*; appar. a prim. word; prop. a *story*, but used in the sense of 1868; *praise* (of God): -praise {2x}.

Ainos primarily means a tale, narration, and came to denote detailed praise in the NT only of praise to God (Mt 21:16; Lk 18:43). Syn.: 133, 1868. See: TDNT-1:177, 27; BAGD-23d; THAYER-16b.

137. **Αἰνών** {1x} **Ainōn**, *ahee-nohn'*; of Heb. or. [a der. of 5869, *place of springs*]; *Aenon*, a place in Pal.: -Aenon {1x}. See: BAGD-23d; THAYER-16b.

138. **αἰρέομαι** {3x} **hairēōmai**, *hahee-reh'-om-ahee*; prob. akin to 142; to *take for oneself*, i.e. to *prefer*: -choose {3x}.

Haireomai means to take, and is used in the middle voice only, in the sense of taking for oneself, choosing (1) by God: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Th 2:13); or (2) by man: "But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not." (Phil 1:22; cf. Heb 11:25). (3) Its special significance is to select rather by the act of taking, than by showing preference or favor. Syn.: 140, 1586, 1951, 4401, 5500. See: TDNT-1:180, 27; BAGD-24a; THAYER-16c.

Exodus 24:7-8

Jeremiah 31:31-34

Isaiah 43:10-12

John 1:1; 1:14; 10:30

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

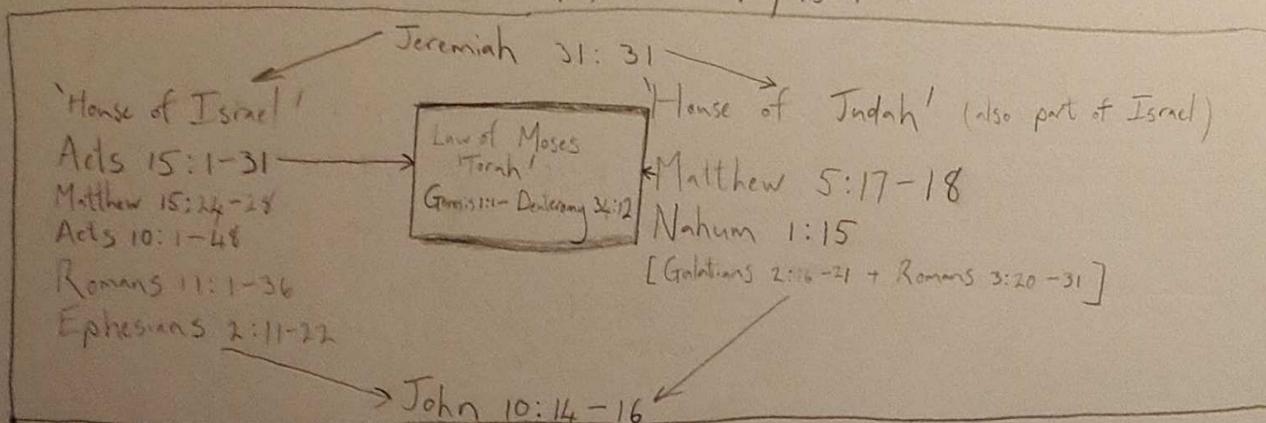
Luke 23:33-34a

Isaiah 51:1-4; 51:5-8

John 14:1 - 16:33

John 14:15-26; 15:26-27; 16:7-15

Acts 2:1-4; 9:15-17; 13:9-10



Joshua 1:1 - Revelation 22:21 John 14:15-26; 16:7-15 + Acts 2:1-4; 9:15-17; 13:9-10
Galatians 2:16-21 + Romans 3:20-31

1 Thessalonians 2:1-13 + 2 Timothy 3:15-17

1 Corinthians 11:31-32

1 John 3:19-24

Acts 15:28-29

Torch 'House of Israel' (Acts 15:5)

Exodus 20:1-6; 20:22-23

Exodus 32:1-8

Deuteronomy 4:12-19; 29:9-28

Leviticus 19:1-4; 26:1; 26:30

Exodus 20:14

Leviticus 18:1-20; 18:22-30

Leviticus 20:10-24

Leviticus 17:10-14

Leviticus 17:15-17

Leviticus 19:26a

Deuteronomy 12:16

Deuteronomy 12:23-25

Deuteronomy 15:23

John 1:1; 1:14; 10:30 + Isaiah 43:10-12

Isaiah 40:18-31; 42:8

Ezekiel 1:25-2:7

Daniel 7:9-14

Colossians 1:12-15

Revelation 1:13-18

Acts 9:1-6 → 1 Corinthians 1:1; 15:1-8; 11:14; 8:1-7

Acts 15:9 → Revelation 11:15-16

Acts 15:9 → Mark 7:6-9 + Matthew 15:3-9

Ezekiel 8:1-18 (read up on 'Tammuz')

Romans 1:17-23

Matthew 5:27-32; 19:3-12

Luke 16:18

1 Corinthians 4:14-5:5

1 Corinthians 6:9-10

Romans 1:24-32

Galatians 5:16-6:16

Writings 1

