

# Matthew 24:35 Commentary

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Apostle Matthew

Click chart to enlarge  
Charts from [Jensen's Survey of the NT](#) - used by permission  
[Another Chart](#) from Charles Swindoll

## THE LIFE OF JESUS AS COVERED BY MATTHEW (shaded area)

Click chart to enlarge

**Matthew 24:35 "Heaven and earth will pass away, but My words will not pass away: ouranos kai e ge pareleusetai (3SFMI)  
oi de logoi mou ou me parelthosin (3PAAS):**

- **Heaven:** Mt 5:18 Ps 102:26 Isa 34:4, 51:6, 54:10 Jer 31:35,36 Heb 1:11,12 2Pe 3:7-12 Rev 6:14 20:11
- **My:** Nu 23:19 Ps 19:7 89:34 Pr 30:5 Isa 40:8 55:11 Titus 1:2 1Pe 1:25 Rev 3:14

### A PROPHECY OF THINGS THAT PASS AND PERSIST

#### Parallel Passages:

Mark 13:31 "Heaven and earth will pass away, but My words will not pass away."

Luke 21:33 "Heaven and earth will pass away, but My words will not pass away."

**Heaven and earth will pass away** - This present universe as we know it today will one day cease to exist. This will mark the end of time as we know it. The "history" of this world will one day truly be "history" for in that glorious day all that will truly matter is His Story! Amen!

This truth is taught even in the Old Testament, the **psalmist** writing...

Of old Thou didst found the **earth**; and the **heavens** are the work of Thy hands. Even they will perish, but Thou dost endure; and all of them will wear out like a garment; like clothing Thou wilt change them, and they will be changed. (Ps 102:25-26)

**Spurgeon** comments - The visible creation, which is like the garment of the invisible God, is waxing old and wearing out, and our great King is not so poor that he must always wear the same robes; he will ere long fold up the worlds and put them aside as worn out vestures, and he will array himself in new attire, making a new heaven and a new earth wherein dwelleth righteousness. How readily will all this be done. "Thou shalt change them and they shall be changed; "as in the creation so in the restoration, omnipotence shall work its way without hindrance.

**Isaiah 51:6** records...

Lift up your eyes to the sky,

Then look to the earth beneath;

For the sky will vanish like smoke,

And the earth will wear out like a garment

And its inhabitants will die in like manner;

But My salvation will be forever,

And My righteousness will not wane.

In the **Sermon on the Mount** Jesus taught

For truly I say to you, until **heaven and earth pass away**, not (ou me = strong double negative) the smallest letter or stroke shall pass away from the Law, until all is accomplished. (Mt 5:18-note)

**Comment:** Note Jesus' use of the "**time sensitive**" conjunction "**until**" which means up to the point in time. Until indicates the time when something will happen, in this case the dissolution of the entire universe. The great truth is that the Law will outlast the universe. This begs the question of where am I investing my time? Am I **memorizing God's eternal Word**, that Word which will never pass away? (See also **Memory Verses by Topic**)

**Peter** writes that

"the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat!" (2Pe 3:10-12-note)

**John MacArthur** writes that "With the culmination of the final phase of the day of the Lord, the heavens will pass away with a roar—a universal upheaval that Jesus Himself predicted in the Olivet Discourse: "**Heaven and earth will pass away**" (Mt. 24:35). **Heavens** refers to the visible, physical universe of interstellar and intergalactic space. Like Christ, Peter foresaw the disintegration of the entire universe in an instant "uncreation," not by any naturalistic scenario, but solely by God's omnipotent intervention. The term **roar** (**rhoizedon**) is an onomatopoeia—a word that sounds like what it means. It speaks of "a rushing sound," or "a loud noise," and also connotes the whizzing, crackling sounds that objects emit as fire consumes them. On that future day, the noise from the disintegrating atoms of the universe will be deafening, unlike anything mortals have ever heard before. As Peter continues, he expands his earlier statement from 2Pe 3:7: **the elements will be destroyed with intense heat, and the earth and its works will be burned up**. The word **elements** (**stoicheion**) literally means "ones in a row," as in letters of the alphabet or numbers. When used in reference to the physical world, it describes the basic atomic components that make up the universe. The intense heat will be so powerful that the earth and its works will be burned up. God's power will consume everything in the material realm—the entire physical earth—with its civilizations, ecosystems, and natural resources—and the surrounding celestial universe. Yet even in the midst of that mind-boggling destruction, the Lord will protect His sheep. (MacArthur New Testament Commentary)

The **apostle John** amplifies the awesome truth that heaven and earth will indeed one day pass away writing

"And I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and (absolutely) no place was found for them." (Rev 20:11)

**John MacArthur** comments on Rev 20:11 - That amazing, incredible statement describes the "uncreation" of the universe. The earth will have been reshaped by the devastating judgments of the Tribulation and restored during the millennial kingdom. Yet it will still be tainted with sin and subject to the effects of the Fall—decay and death; hence it must be destroyed, since nothing corrupted by sin will be permitted to exist in the eternal state (2Pet. 3:13). God will in its place create "a new heaven and a new earth; for the first heaven and the first earth passed away" (21:1; cf. 21:5; Isa. 65:17, 22; 2 Pet. 3:13). The present earth and heaven will not merely be moved or reshaped, since John saw in his vision that **no place was found for them**. They will be uncreated and go totally out of existence. This is nothing less than the sudden, violent termination of the universe (cf. Ps. 102:25-26; Isa. 51:6; Mt. 5:18; 24:35; Luke 16:17; 21:33; Heb. 1:11-12; 12:26-27). (MacArthur New Testament Commentary)

**Tony Garland** explains Rev 20:11 - At the opening of the sixth seal, "the sky receded as a scroll when it is rolled up" (Rev. 6:14-note). Here, the old order of things gives up its dead and retreats in preparation for the creation of a new heavens and earth: "Now I saw a new heaven and a new earth, for the first heaven and first earth had passed away. Also there was no more sea" (Rev. 21:1-note)....The first heavens and first earth were preserved by God's word for a time, but now the time has come for their judgment by fire and the perdition of ungodly men (2Pe. 3:7). This marks the end of the period of **The Day of the Lord**....The old order vanishes away. In the process, the dead are given up (see below) to stand before the terrifying presence of God. Although we are not told of the safe harbor provided for the righteous by God during this momentous transition when the subatomic elements disassemble themselves, we can assume they are supernaturally provided for. Writing many centuries in advance of particle physics and atom smashers, Peter describes the end of the universe as we know it in terms which would be difficult for any modern physicist to improve upon. What will it take to bring about such an immense conflagration? We are convinced it will be the mere 'blink' of the eye for God. Perhaps for the barest of time, less than a split nanosecond, He

withdraws His sustaining power from the material order and all the matter of the universe converts back to an enormous quantity of energy in an explosion which is described by a famous Jewish equation:  $e = mc^2$ ....We can only speculate in great ignorance at the immensity of the scene these few lines describe. ([Revelation 20:11](#))

**Donald Grey Barnhouse** explains that in this future day when **heaven and earth** will pass away "It is not that they are to be purified and rehabilitated, but that the reverse of creation is to take place. They are to be uncreated. As they came from nothing at the word of God, they are to be sucked back into nothingness by the same word of God. Science may say that matter cannot be made and that matter cannot be destroyed, but such an attitude does not believe in the God of creation." (Revelation Commentary)

**So the question is when do heaven and earth pass away?** The answer depends on whether one interprets the Bible literally. If one interprets the six uses of 1000 years in Revelation 20 (Rev 20:2-3, 4, 5, 6-7) as signifying a literal one thousand year period of time, then the answer is that **heaven and earth will not pass away** until after the **Millennium**. But you may still be asking how does that information help one determine when **heaven and earth will pass away**? The answer is determined by reading Revelation in context and chronologically. In other words in Revelation 20 at the end of the Millennium Satan is unleashed and makes one final, futile attempt to defeat Christ Who is reigning as King of kings on earth (Rev 20:7-10-[note](#)) John then describes the Great White Throne judgment in Rev 20:11-15 and reading the text normally, it is clear that this judgment follows the defeat of Satan at the end of the **Millennium**. As just recorded above Rev 20:11 describes an awesome, difficult to comprehend scene at the Great White Throne judgment "from whose presence **earth** and **heaven** fled away, and no place was found for them." As explained above in Rev 20:11 clearly states that **heaven and earth** have passed away and no longer exist. This fulfills the first part of Jesus' prophecy in Mt 24:35. As described above Peter gives details on how the heaven and earth will pass away.

## THE UNIVERSE IS NOT ETERNAL

**Heaven** ([3772](#))([ouranos](#)) in this context refers to the physical sky above the earth and all the stars, planets, constellations and galaxies.

**Heaven and earth** - This phrase signifies the entire universe. This phrase found 26x in NAS - Gen 14:19, 22; Ex 31:17; Dt 4:26; 30:19; 2Sa 18:9; 2Kgs 19:15; 2Chr 2:12; Ezra 5:11; Ps 69:34; 115:15; 121:2; 124:8; 134:3; 146:6; Isa 37:16; Jer 33:25; 51:48; Mt 5:18; 11:25; 24:35; Mk 13:31; Lk 10:21; 16:17; 21:33; Acts 17:24

**Will pass away** ([3928](#))([parerchomai](#) from [par](#) = near + [erchomai](#) = come) means to pass near and metaphorically means to pass away or perish. Jesus used this same verb in Mt 23:34 when He declared "Truly I say to you, this generation **will not pass away** until (the word until implies it will pass away) all these things take place." As noted earlier Peter used this verb prophesying that "the heavens **will pass away** with a roar." (2Pe 3:10)

Matthew 5:18 "For truly I say to you, until heaven and earth **pass away** not the smallest letter or stroke shall pass from the Law until all is accomplished.

Luke 16:17 "But it is easier for heaven and earth **to pass away** than for one stroke of a letter of the Law to fail.

## THE WORDS OF CHRIST MORE SURE THAN CREATION ITSELF!

**My words** - Notice the implication of this phrase - Jesus does not say God's Word will not pass away but "My words" and in so doing He equates His words with God's words of which the psalmist testifies "Forever, O LORD, Your word is settled in heaven." (Ps 119:89) and Isaiah echoes "The grass withers, the flower fades, but the word of our God stands forever." (Isaiah 40:8). Jesus' words are like God's words because Jesus is God and thus His words possess eternal authority! Indeed, when at His Second Coming "He is clothed with a robe dipped in blood; and His name is called The Word of God." (Rev 19:13-[note](#), cp John 1:1-note, 1John 1:1-note)

The only sure thing in an uncertain world  
is the Word of God!

**My words will not pass away** - Which words? In context of Matthew 24 (especially Mt 24:29-31) Jesus is referring especially to His word of promise that **He will return**. When He said He would give His life a ransom for many, He did! When He said He would rise from the dead, He did! So we can believe Him when He says like General Douglas MacArthur told the Philippines "I will return!" ([see below](#); cp John 14:3) Every jot and every tittle of His words will be fulfilled!

**Robert Neighbour - Perhaps Today!** - While on a South Pole expedition, British explorer Sir Ernest Shackleton left a few men on

Elephant Island, promising **he would return**. Later, when he tried to go back, huge icebergs blocked the way. But suddenly, as if by miracle, an avenue opened in the ice and Shackleton was able to get through. His men, ready and waiting, quickly scrambled aboard. No sooner had the ship cleared the island than the ice crashed together behind them. Contemplating their narrow escape, the explorer said to his men, "It was fortunate you were all packed and ready to go!" His men replied, "We never gave up hope. Whenever the sea was clear of ice, we rolled up our sleeping bags and reminded each other, 'He may come today.'" One day, Jesus Christ will return to take all believers with Him to Heaven. We do not know when He will come. It could be today or it could be in 100 years. Either way, we must be ready. Only those that have trusted Jesus Christ as their Savior will be raptured on that day. Many people don't see the importance of trusting Christ. They feel as though their whole life lies before them. They'll do it later. But, Christ may come at any moment. Sadly, those people who have put off salvation will be left behind. Are you ready for the coming of Jesus Christ? Have you put off salvation? Don't wait. Christ may come today!

You can ill afford to put off the matter of your eternal destiny. (Living Water)

**Garland** - When it looks as if the world is coming apart at the seams, believers can rest assured knowing that the dawn of world redemption is just over the horizon.

**Ray Stedman** - What is it we count on today as the most dependable thing we know? Is it not the continuity of events? We count on tomorrow's sun to rise, on there being a future. We lay our plans on that basis. But Jesus says that will stop, will pass away, but his words will not. His coming, then, is more certain than the most certain thing we know of. The word by which all things were called into being is the foundation upon which he rests his statement, "my words will not pass away." ([A Thief in the Night - Matthew 24:32-44](#))

**Ray Pritchard** - He will return, just as he promised. Better to doubt the laws of nature than the word of the Risen Christ. Better to believe that the sun and moon have fallen from the sky than to doubt his word. Few believed in the promise of his first coming; few believe he is coming again. But whether many believe or few believe of even if no one believes, Jesus is coming again. There is a theological term that theologians use to describe the coming of Christ. They say that his coming is imminent. The word literally means "at any moment." When we declare that his coming is **imminent**, we mean that it is always possible in every generation, and never impossible in any generation. Jesus is coming, he may come soon, and he could come today. The story is told of a businessman who, having an errand to run at his office, took his young son along with him. He asked the boy to wait on the steps while he went inside to do his work. Soon he became so engrossed with his business that he forgot about his son waiting outside. Leaving the building by a different door, he went home alone. Several hours later the family sat down to dinner but the son was not present. His mother became anxious and wondered where he might be. Then the father remembered where he left his son. Hurrying back to his place of work, he found his son, tired and hungry, waiting as he had been instructed to do. "I knew that you would come, father," he said, "you said you would." Two thousand years have passed since Jesus went to heaven, and some of God's children feel tired and hungry. We wonder why Jesus hasn't come back yet. Perhaps he has forgotten us. Perhaps he made other plans. If you feel like that little boy, take heart. It's been a long time from our point of view, but he's only been gone for two days from heaven's perspective (cf. II Peter 3:8). He said he would come back—and he will. Fear not, child of God. Keep believing. He hasn't forgotten you. Soon Christ will return for his own. With this hope we lay our loved ones to rest in the sacred soil of death. With this hope we rise each morning, look to the eastern sky, and say, "Maybe today." All Christians believe that Jesus will come back someday. He said he would—and he never forgets his promises. ([Sound the Trumpet! Christ's Second Coming to the Earth](#))

**D A Carson** - The authority and eternal validity of Jesus' words are nothing less than the authority and eternal validity of God's words (Ed: see passages below).

Forever, O LORD, Thy word is settled in heaven.  
Thy faithfulness continues throughout all generations;  
Thou didst establish the earth, and it stands.  
(Ps 119:89-90)

A voice says, "Call out." Then he answered, "What shall I call out?"  
All flesh is grass, and all its loveliness is like the flower of the field.  
The grass withers, the flower fades,  
When the breath of the LORD blows upon it;  
Surely the people are grass.  
The grass withers, the flower fades,  
But the word of our God stands forever.  
(Isa 40:6-8)

**Words (3056)(logos)** refer here not just to any words but "My words". As Hiebert says "His words will never lost their validity. When viewed in relation to the dark outward circumstances when uttered, this calm assertion of perfect assurance is a revelation of His

unique self-consciousness. Brooks remarks, "Such a fantastic claim is another indication that for Mark the Son of Man was also the Son of God." (The Gospel of Mark: An Expository Commentary)

**Not** (ou me) - Notice that Jesus uses the **strong double negative (ou me)** signifying the impossibility of His words ever passing away. So this begs the question -- **In what am I investing?** In the things of this world which will pass away (cp 1Jn 2:17, Col 3:2) or in the living and active and eternal Word of God? Are you reading it ("eating it") and memorizing it ("treasuring it in your heart") so that you might be daily meditating on it and thereby be being transformed by the Spirit (2Cor 3:18)? Where you treasure is clearly identifies where your heart is beloved! (Mt 6:19-21).

"The world shall pass away and my prediction of it shall not fail" (McNeile).

**John MacArthur** comments that "On another occasion He said, "It is easier for heaven and earth to pass away than for one stroke of a letter of the Law," that is, His Word, "to fail" (Luke 16:17). It is not possible for the Word of God to be broken (John 10:35), including what Jesus says here about the end time. The psalmist established the same great truth when he wrote that Scripture is "clean, enduring forever" (Ps. 19:9). Whatever is touched by sin must pass away. The Word is untouched! It is like silver refined seven times in a furnace of fire-utterly pure (Ps. 12:6). (MacArthur New Testament Commentary)

**Tony Garland** on when the **heaven and earth will pass away** - At the opening of the sixth seal, "the sky receded as a scroll when it is rolled up" (Rev. 6:14-note). Here, the old order of things gives up its dead and retreats in preparation for the creation of a new heavens and earth: "Now I saw a new heaven and a new earth, for the first heaven and first earth had passed away. Also there was no more sea" (Rev. 21:1-note). Jesus had predicted that God's word would outlast the first heavens and earth: "Heaven and earth will pass away, but My words will by no means pass away" (Mat. 24:35). The first heavens and first earth were preserved by God's word for a time, but now the time has come for their judgment by fire and the perdition of ungodly men (2Pe 3:7-note). This marks the end of the period of **The Day of the LORD**.

## I WILL RETURN

After American troops were forced to surrender the Philippines in May, 1942, General Douglas MacArthur vowed to retake the islands, giving his famous "prophetic promise" "**I WILL RETURN**" which was printed on thousands of matchbooks, buttons, bars of soap and leaflets dropped by air all over the Philippines to encourage and give hope. MacArthur kept his promise! But even better the "Commander of the Lord's army" (Josh 5:15NLT), Jesus our Messiah, made a similar "prophetic promise" to His disciples declaring "I go to prepare a place for you" and "I WILL COME AGAIN!" (Jn 14:3) As Hoekema rightly observes "The faith of the New Testament is dominated by this expectation." Indeed, the NT has some 318 prophetic promises (direct and indirect) describing Messiah's triumphant return as King of kings, and Lord of lords (Rev 19:11-16-note), which means that there is approximately one prophecy on the Second Coming in every 20 verses! In fact it has been estimated that for every prophecy of Messiah's First Coming, there are eight describing His Second Coming! As the old Scottish preacher said "The doctrine of Messiah's Second Coming, as it appears in the NT, is like a lofty mountain that dominates the entire landscape." John Walvoord adds that Messiah's Second Coming is also "implied in hundreds of OT prophecies" often mingling them with His first coming as in Isa 61:1-2a which was fulfilled at Messiah's first coming (Lk 4:18-21) and Isa 61:2b which describes "the day of vengeance of our God to comfort all who mourn" to be fulfilled at Messiah's Second Coming. And so just as MacArthur's promise on leaflets gave hope during the dark days of WWII, the prophecies of Messiah's Second Coming "give us hope and encouragement as we wait patiently for God's promises" (Ro 15:4NLT-note). As this world grows darker and the promised return of Messiah grows brighter, we should continually be "looking (expectantly) for the BLESSED HOPE and the appearing of the glory of our great God and Savior, Christ (Messiah) Jesus." (Titus 2:13-note) Paul called Messiah's return 'the Blessed Hope' and as our world unravels morally and ethically, indeed He appears to be the *only* Hope for the hopeless world! It is fascinating that the largest type used by newspapers for headlines of astounding events is called "**second coming**" type and is reserved for the most amazing front-page news (beginning or end of wars, moon landings, etc). One day soon every eye "will see Him," (Rev 1:7-note) the One for Whom "Second Coming" type was named! Messiah came first as the "Man of sorrows" (Isa 53:3), but will come again "with power and great glory" (Mt 24:30-note) as Judge and King (2Ti 4:1-note). Martin Luther well said, **"I preach as though Messiah died yesterday, rose from the dead today and was coming back tomorrow."** How different our lives would be if we lived each day with that mindset! As one has well said "Don't complain about what this world is coming to. Proclaim the One Who is coming to this world!" Amen!

"And for the hope of His return,  
Dear Lord, Your Name we praise;  
With longing hearts we watch and wait;  
For that great day of days!"  
(Sherwood)

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**God's Enduring Word** - At the beginning of World War II, aerial bombings flattened much of Warsaw, Poland. Cement blocks,



ruptured plumbing, and shards of glass lay strewn across the great city. In the downtown area, however, most of one damaged building still stubbornly stood. It was the Polish headquarters for the British and Foreign Bible Society. Still legible on a surviving wall were these words: "**Heaven and earth will pass away, but my words will never pass away**" (Mt 24:35).

Jesus made that statement to encourage His disciples when they asked Him about the "end of the age" (Mt 24:3). But His words also give us courage in the midst of our embattled situation today. Standing in the rubble of our shattered dreams, we can still find confidence in God's indestructible character, sovereignty, and promises.

His enduring Word assures us of His unfailing love. The psalmist wrote: "Your word, Lord, is eternal; it stands firm in the heavens" (Ps. 119:89). But it is more than the word of the Lord; it is His very character. That is why the psalmist could also say, "Your faithfulness continues through all generations" (Ps 119:90).

As we face devastating experiences, we can define them either in terms of despair or of hope. Because God will not abandon us to our circumstances, we can confidently choose hope. His enduring Word assures us of His unfailing love.

Thank You, Lord, for the gift of Your Word. Thank You for its truth, its timelessness, and the guidance You give us by that Word. Help us believe and trust everything You say.

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### **We can trust God's unchanging Word.**

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**The Enduring Word** - Heaven and earth will pass away, but My words will by no means pass away. —Mark 13:31 - At Dublin Castle in Ireland is the Chester Beatty Library, named for an industrialist who gave generously to charity. The beautiful library includes a quaint coffee shop and a variety of exhibits.

The exhibit that grabbed my attention was the ancient manuscripts. I slowly walked through the area and viewed fragments of the New Testament Gospels dating back to the third century ad. The scrolls were among the oldest known biblical texts until the discovery of the Dead Sea Scrolls in the mid-20th century. God's Word, preserved through the years!

As I looked at those portions of inspired text, I was moved by the permanence of the Word of God. It is because of the enduring nature of God's Word that we can have confidence in the message it contains. Jesus said, "Heaven and earth will pass away, but My words will by no means pass away" (Mark 13:31). Later, Jesus' disciple Peter would write, "All flesh is as grass, and all the glory of man as the flower of the grass. The grass withers, and its flower falls away, but the Word of the Lord endures forever" (1Peter 1:24-25).

God's Word, enduring through the ages, is still the most trusted guide for living.

The Bible stands, and it will forever  
When the world has passed away;  
By inspiration it has been given—  
All its precepts I will obey.  
—Lillenas

**Like a compass,  
the Bible always points you in the right direction.**

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**Heaven** (3772)(**ouranos**) in the physical sense is the over-arching, all-embracing heaven beneath which is the earth and all that is therein. In the spiritual sense **ouranos** means the abode of God, the angels and the regenerate after death - Mt 18:19. **Ouranos** can also refer to the **sky** (Mt 16:2,3, Mt 24:29, 30, Lk 4:25, Acts 1:10-11) and to **air** (Mt 6:26, 8:20).

**Ouranos** is used in both singular and plural with no significant difference in meaning.

**(1) Heaven** (the "sky") is the place where birds fly (Mt 6:26, 8:20, 13:32), clouds are seen by (Mt 24:30, 26:64, Lk 12:56), rain is produced (Jas 5:18, cp Lk 4:25) stars are suspended (Mk 13:25, Heb 11:12).

**(2) Heaven** is the dwelling place of God (Mt 5:34, et al, "His holy heaven" Ps 20:6, God's throne - Acts 7:49, cp Acts 17:24), habitation of angels (Mt 22:30, 24:36, Mk 13:27, Lk 2:15; Lk 22:43; the place from which angel descended = Mt 28:2), the place from which "the Holy Spirit descended upon" Jesus "in bodily form like a dove" (Mt 3:22, cp Spirit's coming at Pentecost = Acts 2:2, cp "the Holy Spirit sent from heaven" = 1Pe 1:12), of supernatural powers (Acts 7:42; Rev 19:14-[note](#)), of the site from which Jesus, the Son of Man, descended to "invade" earth as the God-Man (Jn 3:13, 1Cor 15:47, cp Jn 6:32 = "My Father who gives you the true bread out of heaven" compare John 6:41 = "I am the bread that came down out of heaven."). Heaven is the place from which God answered David (1Chr 21:26, cp 2Chr 7:1, but cp Job 1:16).

**Heaven** is the place from which judgment of God came in the form of fire (Lk 9:54, 17:29, 2Th 1:7, cp Ro 1:18-note - note false prophet will make "fire come down out of heaven to the earth in the presence of men" and will deceive those who dwell on the earth [see [earth dwellers](#)] = Rev 13:13-note), cp Satan's final revolt - Rev 20:9-note). God "warns from heaven" (Heb 12:25).

**Heaven** is where the resurrected Jesus ascended (Acts 1:10,11, Lk 24:51). **Heaven** is where the glorified Christ now sits (Heb 8:1-note, Eph 1:20-note, 1Pe 3:22) for us (on our behalf - e.g., interceding for us = Heb 7:25-note, Ro 8:34-note) (Heb 9:24-note) In Acts 7:55 as Stephen was being stoned to death Luke records "But being full of the Holy Spirit, he gazed intently into **heaven** and saw the glory of God, and Jesus standing at the right hand of God." (Acts 7:55, 56) The same Jesus that comforted Stephen in his agony, brought conviction to Saul in his arrogance when he saw "a light from **heaven**." (Acts 9:3ff) After his regeneration, Paul describes an episode when he "was caught up to the third heaven." (2Cor 12:2 -- see **Third Heaven**)

Believers have been raised up with Christ by God Who has "seated us with Him in the **heavenly** places, in Christ Jesus, in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus." (Eph 2:6-7-note) **Heaven** is the place every believer has a reserved "inheritance which is imperishable and undefiled and will not fade away." (1Pe 1:4-note, cp in what we should rejoice = Lk 10:20) Believers can look forward to "a house not made with hands, eternal in the **heavens**." (2Cor 5:1-note), "longing to be clothed with our dwelling from **heaven**." (2Cor 5:2) So now we live in present tense with a hope that is future tense = "For our citizenship is in **heaven**, from which also we eagerly wait for a Savior, the Lord Jesus Christ." (Philippians 3:20-note, Col 1:5-note)

Jesus said , "I was watching Satan fall from **heaven** like lightning" (Lk 10:18) which is consummated in Rev 12:9-note. Jesus describes **heaven** as a place of joy - "I tell you that in the same way there will be more joy in **heaven** over one sinner who repents than over ninety-nine righteous persons who need no repentance." (Luke 15:7) The Son of Man will return "coming on the clouds of the **sky**" (Mt 24:30 = "clouds of **heaven**" in Mt 26:64, 1Th 1:10-note, cp His coming like lightning that "flashes out of one part of the sky" Lk 17:24) Habakkuk describes His return = "God comes from Teman, and the Holy One from Mount Paran. Selah. His splendor covers the **heavens** (Lxx = ouranos), And the earth is full of His praise." (Hab 3:3-note) At the rapture "the Lord Himself will descend from **heaven** with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first." (1Th 4:16-note)

**Heaven** is God's dwelling place = Dt 26:15; 1Ki 8:30,39,43,49; 1Chr 16:31; 1:26; 2Chr 2:6; 6:18,21,27,30,33,35,39; 30:27, Neh 9:27; Job 22:12,14; Ps 2:4; 11:4; 20:6; 33:13; 102:19; 103:19; 113:5; 123:1; 135:6; Eccl 5:2; Isa 57:15; 63:15; 66:1; Jer 23:24; Lam 3:41,50; Da 4:35; 5:23; Zech 2:13; Mt 5:34,45; 6:9; 10:32,33; 11:25; 12:50; 16:17; 18:10,14; Mk 11:25,26; 16:19; Acts 7:49; Ro 1:18; Heb 8:1; Rev 8:1; 12:7-9; 21:22-27; 22:1-5

(3) **Heaven** is a [metonymy](#) (use of one word to represent another word of associated meaning) for God (Mt. 21:25; Mk 11:30, 31; Lk 15:18, 21; 20:4, 5; Jn 3:27, compare Lxx of 2Chr 32:20 = "Hezekiah prayed to **heaven**" and Isa 37:15 = Hezekiah "prayed to the **LORD**"). In fact, as explained below **'Kingdom of Heaven'** (only used by Matthew) is a metonymic way of saying **'Kingdom of God.'** To "sin against heaven" is to sin against God (Lk 15:18, 21) When the Pharisees asked Jesus for "a sign from heaven" they were really asking for a sign from God. (Mt 16:1, cp Mt 21:25). Jesus was very clear on who would enter the Kingdom of Heaven - "Truly I say to you, unless you are converted ([strepho](#)) and become like children, you will not (Jesus uses the strong double negative - "ou me" ~ absolutely not, will not) enter the **kingdom of heaven**." (Mt 18:3, cp Mt 18:10, 19:14). When Jesus took bread and gave thanks, He did so by "looking up to **heaven** (to His Heavenly Father)." (Lk 9:16, cp the tax collector who was "unwilling to lift up his eyes to **heaven** [to God]" Lk 18:13).

(4) **Heaven** and earth - convey the sense of the entire universe (Mt 11:25). God is the Creator of **'heaven** and earth" (i.e., everything!) (Acts 4:24, 14:15, Col 1:16-note, cp 2Pe 3:5). In Mt 28:18 Jesus declared His universal rule saying "All authority has been given to Me in **heaven** and on earth."

(5) **Heaven** was related to pagan idol worship - ["Queen of Heaven"](#) ( Lxx uses **ouranos** in Jer 7:18, 44:17, 18, 19, 25, Zeph 1:5 = "those who bow down on the housetops to the host of **heaven**"; cp warning in Dt 4:19, Dt 17:3, God delivered them up "to serve the host of **heaven**" = Acts 7:42, cp 2Ki 23:4, 5, Jer 8:2)

(6) **Heaven** is used in several eschatological passages describing the end of this age (Mt 24:29, Lk 21:11, 21:26, Heb 12:26; Lxx of Isa 13:10, Joel 2:10, 30, 3:15, Zeph 1:3, Hag 2:6, 21; Acts 2:19,20 - "wonders in the **sky** above" before "the great and glorious day of the Lord" which is His glorious, triumphant Second Coming. Note that the **Day of the Lord** which is not a single day but describes a specific period of time.) "The armies which are in heaven" will follow Jesus when He returns to defeat the Antichrist (Rev 19:14, cp Rev 19:11). Peter records "But the day of the Lord will come like a thief, in which the **heavens** will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up... the **heavens** will be destroyed by burning, and the elements will melt with intense heat!" (2Pe 3:10, 12-note) John adds that in the future the "presence earth and



**heaven** (this means the universe as we know it!) fled away and no place was found for them." (Rev 20:11 [note](#)) followed by "a new (qualitatively brand new) **heaven** and a new earth; for the first **heaven** and the first earth passed away and there is no longer any sea." (Rev 21:1 [note](#)) "According to His promise we are looking for new **heavens** and a new earth, in which righteousness dwells." (2Pe 3:13-note) Of course most of the 50 uses of ouranos in the Revelation have some eschatological connotation. (Rev 3:12; 4:1f; 5:3, 13; 6:13, 14; 8:1, 10; 9:1; 10:1, 4, 5, 6, 8; 11:6, 12, 13, 15, 19; 12:1, 3, 4, 7, 8, 10, 12; 13:6, 13; 14:2, 7, 13, 17; 15:1, 5; 16:11, 21; 18:1, 4, 5, 20; 19:1, 11, 14; 20:1, 9, 11; 21:1, 2, 10)

The majority of uses of **ouranos** are by Matthew (72/274) with 32 uses in the phrase **kingdom of heaven** - Mt 3:2; 4:17; 5:3, 10, 19f; 7:21; 8:11; 10:7; 11:11f; 13:11, 24, 31, 33, 44f, 47, 52; 16:19; 18:1, 3f, 23; 19:12, 14, 23; 20:1; 22:2; 23:13; 25:1. **Click** for detailed discussion of the **kingdom of heaven** (and kingdom of God). Note Jesus' **comparisons** to help understand the **Kingdom of heaven** - Mt 13:24, 31, 33, 44, 45, 47, 52, Mt 18:23, Mt 20:1, Mt 22:2, Mt 25:1).

**John MacArthur** explains that **kingdom of heaven** "is an expression unique to Matthew's Gospel. Matthew uses the word '**heaven**' as a euphemism for God's Name—to accommodate his Jewish readers' sensitivities (cf. Mt 23:22). Throughout the rest of Scripture, the kingdom is called "the kingdom of God." Both expressions refer to the sphere of God's dominion over those who belong to Him. The kingdom is now manifest in heaven's spiritual rule over the hearts of believers (Lk 17:21); and one day it will be established in a literal earthly kingdom (Rev 20:4-6). (Commenting on "**is at hand**") In one sense the kingdom is a present reality, but in its fullest sense it awaits a yet-future fulfillment. (The MacArthur study Bible)

Entrance into the Kingdom of **heaven** is by grace through faith which is linked with repentance (Mt 3:2, 4:17, here repentance is not a work but a heart attitude that is intimately associated with belief = Mk 1:15, see excellent illustration of this important principle in the pagans in Thessalonica - 1Th 1:9-10). Those who have been persecuted for the sake of righteousness will possess the kingdom of **heaven** (Mt 5:10). "The **heavens** (visible heavens above those who witnessed this event) were opened" and the Spirit descended on Jesus at His baptism (Mt 3:16) and the Father spoke out of the heavens (Mt 3:17) **Heaven** is a place believers will be rewarded (Mt 5:12, Lk 6:23, cp Mt 6:1, believers are exhorted to store up treasures [plural!] in heaven - Mt 6:20, cp Mt 19:21, see also Lxx use of ouranos in Mal 3:10 "I will not open for you the windows of heaven") Those who keep (only one way - by relying on the enabling power of the Spirit, not by self-effort!) and teach God's commandments (and teaches others to do the same - cp Discipleship!) "shall be called great in the kingdom of **heaven**" (Mt 5:19). The Father dwells in heaven (Mt 5:45, 6:1, 9, 7:11) but is invisible so one of the primary ways people on earth "see" Him today is in the good works of His children that shine forth as light (Mt 5:16, cp Mt 5:45). Jesus warned that "Not everyone who says to Me, 'Lord, Lord will enter the kingdom of heaven, but he who does (present tense speaks of one's lifestyle = not perfection, but direction! Only possible because the Spirit enables us!) the will of My Father Who is in **heaven** will enter (the kingdom of heaven)." (Mt 7:21, cp Mt 12:50). Jesus' disciples were to preach "The kingdom of heaven is at hand (near in time and/or space)" (Mt 10:7, for "at hand" see Mt 12:28, Lk 17:21). John has a figure of speech to describe Babylon - "her sins have piled up as high as **heaven**." (Rev 18:5) The phrase "there is no other name under **heaven**" means there is no other name by which anyone is saved **on earth**. (Acts 4:12)

#### **Bradford A. Mullen on heaven -**

**Heaven** is the created reality beyond earth. "The heavens and the earth" (Ge 1:1) circumscribe the entire creation, or what we call the universe. God does not need heaven in which to exist. He is self-existent and infinite. Place is an accommodation of God to his finite creatures. God transcends not only earth, but heaven as well. **Heaven** designates two interrelated and broad concepts—the physical reality beyond the earth and the spiritual reality in which God dwells. Frequently, the word **heaven** appears in the plural. The nearly exclusive word for heaven in the Old Testament, [shamayim](#) (Ge 14:18-20; Ps18:13 - **shamayim** is used over 410x in the OT). Of the 284 occurrences of its New Testament counterpart, ouranos (lit. "that which is raised up"), about one-third are plural....

God employs the atmospheric and celestial heavens in his self-revelation to human beings. **First**, the heavens witness that a glorious God exists. "The heavens declare the glory of God; the skies proclaim the work of his hands" (Ps 19:1; Ro 1:19-20). Moreover, the pattern of seasons, yielding life-sustaining food, witness to God before believers.

**Second**, heaven contains signs establishing God's promises. The rainbow signifies that God will never destroy the world by a flood again (Ge 9:12-16). The innumerable stars are an object lesson of the abundant way God will fulfill his covenant with Abraham (Ge 22:17; Ex 32:13; Dt 1:10; 1Chr 27:23; Neh 9:23).

**Third**, God displays miraculous signs in the heavens. Fire comes down from heaven, both to judge (Ge 19:24; 1Ki 18:38-39) and to indicate acceptance of a sacrifice (1Chr 21:26). God provided the Israelites with "bread from heaven" during their wilderness trek (Ex 16:4). God stopped the sun's movement (Josh 10:12-13) and used a star to pinpoint the Messiah's coming (Lk 2:9). He also spoke audibly from heaven on occasion (Ge

21:17; 22:11,15; Acts 11:9). Believers look for the return of Christ in the clouds of heaven (Mk 14:62; Acts 1:11; 1Th 4:16-17).

**Fourth**, the vastness and inaccessibility of heaven are visual reminders of God's transcendence, God's otherworldliness, however, is a spiritual, not a spacial, fact. When Solomon prayed at the dedication of the temple, he acknowledged, "the heavens, even the highest heaven, cannot contain you" (1Ki 8:27). ([Heaven, Heavens, Heavenlies - Baker's Evangelical Dictionary of Biblical Theology](#) - This article is recommended as an excellent review of heaven)

**Ouranos** is translated twice as sky -"For just as the lightning, when it flashes out of one part of the **sky**, shines to the other part of the **sky**, so will the Son of Man be in His day." (Lk 17:24).

**Note** OT references below represent uses in the **Septuagint = Lxx**.

**Ouranos** is translated in the **NAS** - astrologers\*(1), compass(1), earth (1), heaven (191), heaven and the highest (2), heaven and the highest heavens (1), heaven of heavens (1), heavenly (3), heavens (151), heavens and the highest (1), highest heaven (1), highest heaven (1), highest heavens (4), horizons (1), other\* (1), sky (50).

**Friberg** - heaven, as a part of the universe (Mt 5.18-note), opposite **ge** (earth);

(1) the atmosphere directly above the earth sky, air, firmament (Mt 6.26; Lk 17.24);

(2) the starry heaven firmament, sky (Mt 24.29a);

(3) the dwelling place of God (Mt 5.16), the angels (Mt 22.30), and the righteous dead (2Co 5.1, 2) heaven;

(4) by metonymy, as synonymous with God or the inhabitants of heaven (Lk 15.18; Rev 12.12 [possibly personification]);

(5) plural heaven, the heavens, a Jewish concept (**Ed**: See **Third Heaven**), originally found in the Septuagint, that heaven is comprised of several spheres, with God dwelling in the highest heaven (2Co 12.2; Eph 1.10) (Analytical Lexicon)

**Thayer** -

(1) the vaulted expanse of the sky with all things visible in it - generally: as opposed to the earth, Heb 1:10; 2Pe 3:5,10, 12; (heaven and earth) equivalent to the universe, the world (according to the primitive Hebrew manner of speaking, inasmuch as they had neither the conception nor the name of the universe, Genesis 1:1; Genesis 14:19; Matthew 5:18; Matthew 11:25; Matthew 24:35; Mark 13:31; Luke 10:21; Luke 16:17; Luke 21:33; Acts 4:24; Acts 14:15; Acts 17:24; Revelation 10:6; Revelation 14:7; Revelation 20:11. The ancients conceived of the expanded sky as an arch or vault the outmost edge of which touched the extreme limits of the earth. Metaphorically, of a city that has reached the acme, zenith, of glory and prosperity ("exalted to heaven") (Matthew 11:23; Luke 10:15)

(b) the aerial heavens or **sky**, the region where the clouds and the tempests gather, and where thunder and lightning are produced (Matthew 16:2, 16:3, Jas 5:18; Lk 9:54; 17:29; Acts 9:3; 22:6; Rev 13:13; 16:21; Mt 16:1; Mk 8:11; Lk 11:16; 21:11; Acts 2:19; to keep the rain in the sky, hinder it from falling on the earth, Lk 4:25; Rev 11:6, Dt 11:17; 2Chr 6:26; 7:13; Mt 24:30; 26:64; Mk 14:62; Mt 16:3; Lk 12:56; (genitive of place), that fly in the air (Ge 1:26; Ps 8:9), Mt 6:26; 8:20; 13:32; Mk 4:32; Lk 8:5; 9:58; 13:19; Acts 10:12. These heavens are opened by being cleft asunder, and from the upper heavens, or abode of heavenly beings, come down upon earth — now the Holy Spirit, Mt 3:16; Mk 1:10; Lk 3:21; Jn 1:32; now angels, Jn 1:51 (52); and now in vision appear to human sight some of the things within the highest heaven, Acts 7:55; 10:11,16; through the aerial heavens sound voices, which are uttered in the heavenly abode: Mt 3:17; Mk 1:11; Lk 3:22; Jn 12:28; 2Pe 1:18.

(c) the sidereal (relating to the stars) or starry heavens - Hebrews 11:12 Dt 1:10; 10:22; Mark 13:25; Rev 6:13; 12:4; Isaiah 13:10; Isa 14:13

(2) the region above the sidereal heavens, the seat of order of things eternal and consummately perfect where God dwells and other heavenly beings

**Liddell-Scott-Jones** on **heaven** - never used in pl. by classical writers, 1 vault or firmament of heaven, sky 2. heaven, as the seat of the gods, outside or above this skyey vault, the portion of Zeus 3. in common language, sky (renown reaches to heaven, deeds of violence 'cry to heaven', to exalt to heaven) II - II anything shaped like the vault of heaven, as, 1 vaulted roof or ceiling, Hsch. 2. roof of the mouth, palate, Arist. 3. lid, 4. tent, pavilion, III pr. n., Uranos, son of Erebus and Gaia, Hes. Th. 127s q.; but husband of

Gaia, parent of Cronos and the Titans

**W E Vine** on **ouranos** - probably akin to ornumi, "to lift, to heave," is used in the NT

**(a) "the aerial heavens,"** e.g., Mt 6:26; 8:20; Acts 10:12; 11:6; James 5:18;

**(b) "the sidereal,"** (relating to the stars) e.g., Mt 24:29,35; Mark 13:25,31; Hebrews 11:12 , RV, "heaven," AV, "sky;" Revelation 6:14; 20:11; they, (a) and (b), were created by the Son of God, Hebrews 1:10, as also by God the Father, Revelation 10:6;

**(c) "the eternal dwelling place of God,"** Mt 5:16; 12:50; Revelation 3:12; 11:13; 16:11; 20:9. From thence the Son of God descended to become incarnate, Jn 3:13,31; 6:38,42. In His ascension Christ "passed through the heavens," Heb 4:14 He "ascended far above all the heavens," Eph 4:10, and was "made higher than the heavens," Heb 7:26; He "sat down on the right hand of the throne of the Majesty in the heavens," Heb 8:1; He is "on the right hand of God," having gone into heaven, 1Pe 3:22 . Since His ascension it is the scene of His present life and activity, e.g., Ro 8:34; Heb 9:24 . From thence the Holy Spirit descended at Pentecost, 1Pe 1:12. It is the abode of the angels, e.g., Mt 18:10; 22:30; cp. Rev 3:5. Thither Paul was "caught up," whether in the body or out of the body, he knew not, 2Cor 12:2. It is to be the eternal dwelling place of the saints in resurrection glory, 2Cor 5:1 . From thence Christ will descend to the air to receive His saints at the Rapture, 1Th 4:16; Php 3:20,21 , and will subsequently come with His saints and with His holy angels at His second advent, Mt 24:30; 2Th 1:7. In the present life "heavens," is the region of the spiritual citizenship of believers, Php 3:20. The present "heavens" with the earth, are to pass away, 2Pe 3:10 , "being on fire," 2Pe 3:12 (see ver. 2Pe 3:7 ); Rev 20:11 , and new "heavens" and earth are to be created, 2Pe 3:13; Rev 21:1, with Isa 65:17, e.g. In Lk 15:18,21, "heaven" is used, by metonymy, for God. ([Heaven, Heavenly - Vine's Expository Dictionary of NT Words](#))

[Heaven - Hastings' Dictionary of the New Testament](#) - Three uses of the word may be classified, omitting parallel passages:

**(1) Cosmological - 'Heaven and earth'** as constituting the entire Universe: as in the phrases 'till heaven and earth pass away' (Mt 5:18; 24:35, Lk 16:17); 'Lord of heaven and earth' (Mt 11:25). Heaven is 'the firmament,' where are fixed the stars and 'the powers' (Mt 24:29), the sky (Mt 16:2), the air (Mt 6:26; Mt 8:20; Mt 13:32, Lk 8:5), the treasury of the clouds (Mt 24:30; Mt 26:64), the winds (Mt 24:31), the lightning (Luke 17:24), the rain (Lk4:25); and from whence are signs and portents (Mt 24:30, Lk 21:11)

**(2) The abode of God and angels.** - Heaven is 'the throne of God' (Mt 5:34; Mt 23:22, cf. 'Our Father which art in heaven,' Mt 6:8; 'your Father ... in heaven,' Mt 5:16; Mt 5:45; Mt 6:1; Mt 7:11; Mt 18:14; Mt 23:9; 'My Father ... in heaven,' Mt 7:21; Mt 10:32-33; Mt 12:50; Mt 16:17; Mt 18:10; Mt 18:19; Mt 18:22 also 'Heavenly (ouranios) Father, Mt 5:46 Mt 6:14; 6:26; 6:32; 15:13; Matthew 18:35 (epouranios). Angels come from Heaven (Mt 28:2, Luke 22:43, cf. Mt 26:53), and return to Heaven (Luke 2:15), and are 'the heavenly host' (Luke 2:13), beholding God (Mt 18:10, cf. Luke 15:10), and doing perfectly His will (Mt 6:10).

**(3) As a synonym for 'God.'** - The use of 'Heaven' for 'God' is put beyond question by Luke 15:16; Luke 15:21, where 'sinned against heaven' can only mean 'against God.'....

#### Related Resources:

- [Heaven, Heavens, Heavenlies - Baker's Evangelical Dictionary of Biblical Theology](#)
- [Heaven - Holman Bible Dictionary](#)
- [Heaven - Torrey's Topical Textbook](#)
- [Heaven - The American Church Dictionary and Cyclopedia](#)
- [Heaven - American Tract Society Bible Dictionary](#)
- [Heaven - Bridgeway Bible Dictionary](#)
- [Heaven - Fausset's Bible Dictionary](#)
- [Heaven - Easton's Bible Dictionary](#)
- [Heaven - Hastings' Dictionary of the New Testament](#)
- [Heaven - 1911 Encyclopedia Britannica](#)
- [Heaven - Kitto's Popular Cyclopaedia of Biblical Literature](#)
- [Heaven - Cyclopaedia of Biblical, Theological and Ecclesiastical Literature](#)
- [Heaven - Girdlestone's Synonyms of the Old Testament](#)
- [Heaven - Thompson Chain Reference](#)
- [Heaven - Nave's Topical Bible](#)

**Ouranos** - 273x in 255v - Mt 3:2, 16f; 4:17; 5:3, 10, 12, 16, 18ff, 34, 45; 6:1, 9f, 20, 26; 7:11, 21; 8:11, 20; 10:7, 32f; 11:11f, 23, 25; 12:50; 13:11, 24, 31ff, 44f, 47, 52; 14:19; 16:1ff, 17, 19; 18:1, 3f, 10, 14, 18f, 23; 19:12, 14, 21, 23; 20:1; 21:25; 22:2, 30; 23:13, 22; 24:29ff, 35f; 25:1; 26:64; 28:2, 18;

Mk 1:10f; 4:32; 6:41; 7:34; 8:11; 10:21; 11:25, 30f; 12:25; 13:25, 27, 31f; 14:62; 16:19;

Luke 2:15; 3:21f; 4:25; 6:23; 8:5; 9:16, 54, 58; 10:15, 18, 20f; 11:13, 16; 12:33, 56; 13:19; 15:7, 18, 21; 16:17; 17:24, 29; 18:13, 22; 19:38; 20:4f; 21:11, 26, 33; 22:43; 24:51;

John 1:32, 51; 3:13, 27, 31; 6:31ff, 38, 41f, 50f, 58; 12:28; 17:1;

Acts 1:10-11; 2:2, 5, 19, 34; 3:21; 4:12, 24; 7:42, 49, 55f; 9:3; 10:11f, 16; 11:5f, 9f; 14:15; 17:24; 22:6;

Ro 1:18; 10:6; 1 Cor 8:5; 15:47; 2 Cor 5:1f; 12:2; Gal 1:8; Eph 1:10; 3:15; 4:10; 6:9;

Phil 3:20; Col 1:5, 16, 20, 23; 4:1; 1Th 1:10; 4:16; 2Th 1:7;

Heb 1:10; 4:14; 7:26; 8:1; 9:23f; 11:12; 12:23, 25f;

Jas 5:12, 18; 1Pet 1:4, 12; 3:22; 2Pe 1:18; 3:5, 7, 10, 12f;

Rev 3:12; 4:1f; 5:3, 13; 6:13f; 8:1, 10; 9:1; 10:1, 4ff, 8; 11:6, 12f, 15, 19; 12:1, 3f, 7f, 10, 12; 13:6, 13; 14:2, 7, 13, 17; 15:1, 5; 16:11, 21; 18:1, 4f, 20; 19:1, 11, 14; 20:1, 9, 11; 21:1f, 10

**Ouranos** - 682x in **Septuagint = Lxx** -

Ge 1:1, 8f, 14f, 17, 20, 26, 28, 30; 2:1, 4, 19f; 6:7, 17; 7:3, 11, 19, 23; 8:2; 9:2; 11:4; 14:19, 22; 15:5; 19:24; 21:17; 22:11, 15, 17; 24:3, 7; 26:4; 27:28, 39; 28:12, 17; 40:17, 19; 49:25;

Ex 9:8, 10, 22f; 10:13, 21f; 16:4; 17:14; 20:4, 11, 22; 24:10; 31:17; 32:13;

Lev 26:19;

Deut 1:10, 28; 2:25; 3:24; 4:11, 17, 19, 26, 32, 36, 39; 5:8; 8:19; 9:1, 14; 10:14, 22; 11:11, 17, 21; 17:3; 25:19; 26:15; 28:12, 23f, 26, 62; 29:20; 30:4, 12, 19; 31:28; 32:1, 40, 43; 33:13, 26, 28;

Josh 2:11; 8:20f; 10:11, 13;

Jdg 5:4, 20; 13:20; 20:40; 1Sa 2:10; 5:12; 17:44, 46; 2Sa 18:9; 21:10; 22:8, 10, 14;

1Kgs 8:12, 22f, 27, 30, 32, 34ff, 39, 43, 45, 49, 54; 12:24; 16:4; 18:36, 38, 45; 21:24; 22:19;

2Ki 1:10, 12, 14; 2:1, 11; 7:2, 19; 14:27; 17:16; 19:15; 21:3, 5; 23:4f;

1Chr 16:26, 31; 21:16, 26; 27:23; 29:11;

2Chr 2:6, 12; 6:13f, 18, 21, 23, 25ff, 30, 33, 35, 39; 7:1, 13f; 18:18; 20:6; 28:9; 30:27; 32:20; 33:3, 5; 36:23;

Ezra 1:2; 5:11f; 6:9f; 7:12, 21, 23; 9:6;

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Zech 2:6; 5:9; 6:5; 8:12; 12:1;

Mal 3:10

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**Earth (1093)(ge)** means **earth**, the planet on which we live (Mt 5:18, 35). In Acts 17:26 "The face of the **earth**" refers to the planet earth. In Ps 1:4 the phrase "wicked...are like chaff the wind drives away" in the Septuagint reads "the ungodly...the wind scatters from the face of the **earth** (ge)." In Acts 13:47 Paul quoting Isaiah 42:6 recalls Jehovah's original intention for Israel to evangelize the entire world declaring "I have placed you as a light for the Gentiles, that you may bring salvation to the end of the **earth** (figuratively = "global gospelization!)." As an aside, it is interesting that most of the NT uses of **ge** (67/250 uses) occur in the last book of the Bible, the Revelation, when God will pour out His righteous wrath upon the **earth** and those who dwell thereon!

**Note** OT references listed in this definition represent uses of **ge** in the **Septuagint = Lxx**.

-- **Land (soil)**, the upper layer of earth in which plants grow (especially its power to produce - Mt 13:5,8, 23, Mk 4:5, 8, 20, 26, 28, 31, Lk 8:8, 14, 14:35, James 5:7, cp Ge 1:11, 12, 3:14, 19). In Ge 4:2 "Abel was a keeper of flocks, but Cain was a tiller of the ground." "Cain brought an offering to the LORD of the fruit of the ground." (Ge 4:3 - Abel's was pleasing not because of **what** he brought but **how** [with a heart attitude of faith] he brought it = "by faith"- cp Heb 11:4).

-- **Ground**, the solid surface of the earth on which we tread = **Terra firma** (Mt. 10:29; 15:35, 27:51 = "**earth** shook"; Mk 9:20, Luke 6:49; 22:44; 24:5; John 8:6, 8; Acts 9:4, 8, 10:11, 26:14), God's warning to Moses "you are standing is holy **ground**." (Ge 3:5, Acts 7:33) In Lk 22:44 of Jesus' agonizing in the Garden to the point that "His sweat became like drops of blood, falling down upon the **ground**." And I would call that also "holy ground!"

-- **Region**, a part of the world having definable characteristics but not always fixed boundaries (Mt 4:15), land of Israel (Mt. 2:20, 21); land of the Chaldeans (Acts 7:4), land of Canaan (Acts 13:19); Egypt (Acts 7:11, 36, 40; 13:17 - a "foreign land" = Acts 7:6); land of Midian (Acts 7:29), Judah (Mt. 2:6); Zebulun (Mt. 4:15); Gennesareth (Mt. 14:34; Mk 6:53), of the land of the Jews, Palestine (Mt. 23:35; 27:45; Mk 15:33; Lk 4:25; 21:23; Ro 9:28; Jas 5:17; Is. 10:23). "Leave your **country** (ge)" (Acts 7:3) refers to Abram's home country. Figuratively **ge** refers to the inhabitants of a country (Mt. 10:15; 11:24).

The phrase the "**land** (Lxx = **ge**) of Israel" occurs 29x (2 other times do not use "ge" - Ezek 18:2, 27:17) = 1Sa 13:19; 2Ki 5:2, 4; 6:23; 1Chr 13:2; 22:2; 2Chr 2:17; 30:25; 34:7; Ezek 7:2; 11:17; 12:19, 22; 13:9; 20:38, 42; 21:2,3; 25:3, 6; 33:24; 36:6; 37:12; 38:18f; 40:2; 47:18; Mt 2:20, 21.

-- **Inhabitable earth** (Lk 11:31; 21:35; Acts 10:12; 11:6; 17:26; Heb 11:13; Rev 3:10; Ge 6:1, 5, 7, 11, 12; Isa 24:1).

-- **Distinct from sea or lake** = the land, solid ground (Mk 4:1; 6:47; Jn 6:21; Acts 27:39, 43, 44; Ge 8:7). In Ge 8:9 "the water was on the surface of all the **earth**." "The men rowed desperately to return to **land**" (Jonah 1:13)

-- **Earth** as distinct from heaven (Mt 5:18, 35; 6:10, 19; Luke 2:14; Acts 2:19; 7:49; Ge 1:1, 2; 2:4; 4:11; 7:4; 1Chr. 16:30) The phrase "heaven and **earth**" is found 26x in Scripture (Ge 14:19, 22; Ex 31:17; Deut 4:26; 30:19; 2Sa 18:9; 2Ki 19:15; 2Chr 2:12; Ezra 5:11; Ps 69:34; 115:15; 121:2; 124:8; 134:3; 146:6; Isa 37:16; Jer 33:25; 51:48; Mt 5:18; 11:25; 24:35; Mk 13:31; Luke 10:21; 16:17; 21:33; Acts 17:24)

-- **In the phrase "Inherit the land"** - "inherit the **earth**" (Mt. 5:5 from Ps. 37:11; Ps. 37:9, 22, 29; 25:13; Is. 60:21 cf. Lev. 20:24 = possess their land; Dt. 16:20 = possess the land).

-- In the Revelation, the phrase "dwell on the **earth**" refers to unbelievers - Rev 6:10, 8:13, 11:10, 13:8 (cf Rev 17:8) = "whose name has not been written...in the book of life of the Lamb.", Rev 13:12, 14, 17:2. See study of [earth dwellers](#).

-- In Rev 20:8 the phrase "the four corners of the **earth**" speaks of the entire world who will be deceived by the devil when he is unleashed after **1000 years** in prison (Rev 20:2-3-[note](#)).

"Salt of the **earth**" refers to people of the earth (Mt 5:13) God promises to make all things new and give us a totally new (qualitatively) earth (2Pe 3:13, Rev 21:1) not just a "renovated" earth!

Jesus commanded His disciples "Do not store up for yourselves treasures on **earth**." Similarly in Col 3:2 Paul commands disciples of Jesus to continually set their mind on things above, not on the (passing, futile) things of the **earth**!

When Jesus was crucified - "When the sixth hour came, darkness fell over the whole **land** until the ninth hour." (Mk 15:33, Mt 27:45, Lk 22:44)

In Jn 3:31 John the Baptist says that "he who is of the **earth** is from the **earth** and speaks of the **earth**," which means he is of human birth and speaks only earthly things. "The whole **earth**" in Rev 13:3, Ge 9:19, 11:1 all refer to those humans who dwell on the earth. In the Disciple's prayer in Mt 6:10 "Your will be done, On **earth** as it is in heaven."

To bow one's face to the **ground** in fear (Lk 24:5)

In John 12:24 "falls to the earth" is a metaphor for die, specifically for Christ's crucifixion = "Truly, truly I say to you, unless a grain of wheat falls into the **earth** and dies, it remains alone; but if it dies, it bears much fruit." In a related use in Acts 8:33 the metaphorical phrase refers to Jesus' Crucifixion - "For His life is removed from the **earth**." Similarly, Paul's accusers cried out "Away with such a fellow from the **earth**, for he should not be allowed to live!" (Acts 22:22).

In John 12:32 Jesus spoke metaphorically declaring "And I, if I am lifted up from the **earth**, will draw all men to Myself." This could refer to His being lifted up on the Cross, lifted up out of the grave in the earth (resurrection) or lifted up from the earth to the Father (ascension).

In John 8:6, 8 "Jesus stooped down and with His finger wrote on the **ground**."

Jesus is the Creator of everything, period! - "For by Him all things were created, both in the heavens and on **earth**, visible and invisible, whether thrones or dominions or rulers or authorities --all things have been created through Him and for Him." His blood made peace, reconciling all things "whether things on **earth** or things in heaven." (Col 1:20)

Paul uses **ge** in juxtaposed passages - Colossians 3:2 = "Set your mind on the things above, not on the things that are on **earth**." and Colossians 3:5 = "Therefore consider the members of your **earthly** body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry."

Peter uses **ge** to refer to the earth "formed out of water and by water" (2Pe 3:5), of God's reservation of "the present heavens and **earth**...for fire, kept for the day of judgment and destruction of ungodly men" (2Pe 3:7) when the "elements will be destroyed with intense heat and the **earth** and its works will be burned up," (2Pe 3:10) which will be followed by a "new heavens and a new **earth** in which righteousness dwells." (2Pe 3:13).

In Revelation John says that when Jesus returns "all the tribes of the **earth** will mourn over Him" (Rev 1:7), an hour of testing is coming "to test those who dwell on the **earth**" (Rev 3:10 - referring to the "Tribulation" described in Revelation 6-19, cp Rev 6:4, 8, 10, 13, 15, 7:1, 2, 3, 8:5, 7, 13, etc), all the saints "will reign upon the **earth**" (Rev 5:10), and "every created thing which is in heaven and on the **earth** and under the **earth** and on the sea, and all things in them" will give praise "to Him Who sits on the throne and to the Lamb" (Rev 5:13) In Revelation 14:6 John describes the fulfillment of Jesus' prophecy in Mt 24:14 - "And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the **earth**, and to every nation and tribe and tongue and people." In the final chapters of the Revelation, John describes the disappearance of the old earth and the appearance of the brand new earth -

Revelation 20:11 Then I saw a great white throne and Him who sat upon it, from whose presence **earth** and heaven fled away and no place was found for them.

Revelation 21:1 Then I saw a new heaven and a new **earth**; for the first heaven and the first earth passed away and there is no longer any sea.

**Moulton - Milligan - Ge** in papyri is regularly "land" in small or moderate quantities, a sense never found in NT, where **Ge** is always antithetic to sky or sea, or denotes a district or country.



## Louw-Nida on **ge** -

1. earth, the surface of the whole earth (Rev 8:13);
2. land, in contrast to sea (Mt 14:24); Lk 22:44; Jn 8:6, 8
3. ground (Mt 13:5);
4. region, socio-political areas (Mt 4:15);
5. people, inhabitants of the earth, mankind (Mt 5:13)
6. universe, through hendiadys, the totality (Mk 13:31);
7. prostrate oneself, formally, bow to the ground (Lk 24:5) (Swanson, James, Dictionary of Biblical Languages with Semantic Domains: Greek

## Thayer on **ge** -

### (1) arable land

(Mt 13:5,8, 23; Mk 4:8,20, 26,28, 31; Luke 13:7; 14:35; Jn 12:24; Heb 6:7; Jas 5:7; Rev 9:4);

-- of the earthy material out of which a thing is formed, with the implied idea of frailty and weakness: 1Cor 15:47.

### (2) the ground, the earth as a standing place

(Mt 10:29; 15:35; 23:35; 27:51; Mk 8:6; 9:20; 14:35; Lk 22:44, 24:5; Jn 8:6,8; Acts 9:4,8)

### (3) the main land as opposed to the sea or water

(Mk 4:1; 6:47; Lk 5:3; 8:27; Jn 6:21; 21:8f, 11; Rev 12:12.)

### (4) the earth as a whole

#### (a) the earth as opposed to the heavens

(Mt 5:18,35; 6:10; 16:19; 18:18; 24:35; Mk 13:31; Lk 2:14; Jn 12:32; Acts 2:19;4:24; 2Peter 3:5,7, 10,13; Rev 21:1)

-- the things and beings that are on the earth, Ephesians 1:10; Colossians 1:16

involving a suggestion of mutability, frailty, infirmity, alike in thought and in action, Mt 6:19; Php 3:19

-- terrestrial goods, pleasures, honors, Colossians 3:2

-- the members of your earthly body, as it were the abode and instruments of corrupt desires, Colossians 3:5

-- he who is of earthly (human) origin, has an earthly nature, and speaks as his earthly origin and nature prompt, John 3:31

**(b) the inhabited earth, the abode of men and animals** (Luke 21:35; Acts 1:8; 10:12; 11:6; 17:26; Heb 11:13; Rev 3:10)

**(5) a country, land enclosed within fixed boundaries, a tract of land, territory, region**; simply, when it is plain from the context what land is meant, as that of the Jews: Luke 4:25; Luke 21:23; Romans 9:28; James 5:17;

**Derivative Words.**: *geōrgā́s* (ge + *ergon* = word) = a farmer; *epígeios* (epi = upon + ge = the earth), of this earth, earthly.

**Synonyms** - *agrā́s* = a field; *patrís* = native country or one's fatherland; *chora* = country, land; *períchōros* = country round about; *oikoumene* = the inhabited earth; *katachthā́nios* = under the earth; *choā́kās* = of the soil or earthy; *édaphos* =, the ground; *chōrion* = a piece of land; *kā́smos* = the earth, but primarily the people who dwell on the earth.

**NAS Usage:** country (2), earth (165), earthly (1), ground (20), land (46), soil (16).

**Ge** in the **NAS** - 250x in 223v - Mt 2:6, 20f; 4:15; 5:5, 13, 18, 35; 6:10, 19; 9:6, 26, 31; 10:15, 29, 34; 11:24f; 12:40, 42; 13:5, 8, 23; 14:24, 34; 15:35; 16:19; 17:25; 18:18f; 23:9, 35; 24:30, 35; 25:18, 25; 27:45, 51; 28:18; Mark 2:10; 4:1, 5, 8, 20, 26, 28, 31; 6:47, 53; 8:6; 9:3, 20; 13:27, 31; 14:35; 15:33; Luke 2:14; 4:25; 5:3, 11, 24; 6:49; 8:8, 15, 27; 10:21; 11:31; 12:49, 51, 56; 13:7; 14:35; 16:17; 18:8; 21:23, 25, 33, 35; 22:44; 23:44; 24:5; John 3:22, 31; 6:21; 8:6, 8; 12:24, 32; 17:4; 21:8f, 11; Acts 1:8; 2:19; 3:25; 4:24, 26; 7:3f, 6, 29, 33, 36, 40, 49;

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**Ge** in the **Septuagint** - 2336v (with many verses 2 and even 3x) - Ge 1:1f, 10ff, 14f, 17, 20, 22, 24ff, 28ff; 2:1, 4ff, 9, 11ff, 19; Ge 3:1, 14, 17, 19, 23; 4:2f, 10ff, 14, 16; 5:29; 6:1, 4ff, 11ff, 17, 20; 7:3f, 6, 8, 10, 12, 14, 17ff, 21, 23f; 8:1, 3, 7ff, 11, 13f, 17, 19, 21f; 9:1f, 7, 10f, 13f, 16f, 19f; 10:5, 8, 10f, 25, 32; 11:1f, 4, 8f, 28, 31; 12:1, 3, 5ff, 10; 13:6f, 9f, 12, 15ff; 14:19, 22; 15:7, 13, 18; 16:3; 17:8; 18:2, 18, 25, 27; 19:1, 23, 25, 28, 31; 20:1, 15; 21:21, 23, 32, 34; 22:2, 18; 23:2, 7, 12f, 15, 19; 24:3ff, 7f, 37, 52, 62; 25:6; 26:1ff, 12, 15, 22; 27:28, 39, 46; 28:4, 12ff; 29:1; 30:25; 31:3, 13, 18; 32:3, 9; 33:3, 18; 34:2, 10, 21, 30; 35:6, 12, 16, 22, 27; 36:5ff, 16f, 20f, 30, 34, 43; 37:1, 10; 38:9; 40:15; 41:19, 29ff, 33f, 36, 41, 43f, 46ff, 52ff; 42:5ff, 12f, 29f, 32ff; 43:1, 11, 26; 44:8, 11, 14; 45:6ff, 17ff, 25f; 46:6, 12, 20, 27f, 31, 34; 47:1, 4ff, 11, 13ff, 18ff, 22ff, 26ff; 48:3f, 7, 12, 16, 21; 49:15, 25, 30; 50:5, 7f, 11, 13, 24;

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