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The Beginning

When Scripture uses the phrase “In the beginning” or “beginning” to describe the origin of creation, many if not all of us have been taught it is to be understood as an expression of time representing eternity just prior to or at the point of creation. However, upon an exegete of the Hebrew and Greek terms translated “in the beginning” we see that the element of time is not the primary focus, but the origin of creation is the focus. The fact that God is the pre-existent and eternal being without beginning or end is true, but this fact is not what God is communicating to us with the first word of the bible in Genesis 1:1. The Old Testament Hebrew and the New Testament Greek words translated with the phrase “in the beginning” and its use elsewhere in Scripture is focused upon the origin, the order, and the preeminence of what is being created.

Let’s start by examining the words translated as beginning in Scripture to see what God is communicating to His human creation starting with a full exegete of Genesis 1:1. The acronym AV is for the King James Authorized Version and NAS is the New American Standard Bible with NAS95 being the 1995 edition, which many consider to be the best literal American English translation available today. The numbers in < > represent the Strong’s concordance numbering system of Scripture and words in parenthesis ( ) mean the tense, voice and mood in that order for a proper Greek translation.

Genesis 1:1 AV exegete
¶ In the beginning <07225 re’shiyth> God <0430 ‘elohiym> created <01254 bara’> (untranslated) <0853 ‘eth> the heaven <08064 shamayim> and (untranslated) <0853 ‘eth> the earth <0776 ‘erets>.

Let’s start with the Hebrew word ‘eth which is untranslated in all 22 occurrences in Scripture. We’ll reproduce the Strong’s definition and the Theological Word Book of the Old Testament (TWOT) description below which explains the reason why ‘eth is never translated.

0853 יָה (ayth)
apparent contracted from 0226 in the demonstrative sense of entity; dir obj; [BDB-84b] {See TWOT on 186}
AV-not translated; 22
NAS-not translated
1) sign of the definite direct object, not translated in English but generally preceding and indicating the accusative

TWOT 186.0 יָה (‘et) I. Untranslated particle.
An untranslated particle in Hebrew often described in grammars (somewhat superficially) as the sign of the direct object after a transitive verb. Its origin is unknown. The prevailing view is that ‘et was originally a noun meaning ‘essence, substance, self,’ a significance which it subsequently lost in the historical development of the language.

When ’et is used to signify an accusative (nota accusativi) it is generally, though not always, in prose and when the object of the verb is determined by the definite article. More important than indicating an accusative, the function of ’et is to emphasize the word to which it is attached.

For this reason one observes that ’et is used not only with the accusative but with the subject (nota nominativi) of both intransitive and passive verbs. Copious illustrations could be offered but two will suffice. With ’et as subject of an intransitive verb compare 2Kings 6:5; ‘The ax-head fell into the water’ (we ‘etabarzel napal ‘elhammayim). With ’et as subject of a passive verb compare Genesis 17:5; ‘And your name (‘et-shimkâ) shall no more be called Abram.’ To summarize, ’et was originally a substantive, and was used to emphasize the noun to which it was prefixed. In the course of time the emphatic meaning was lost and ’et became a particle with no special meaning. Now that the explanation for why eth is untranslated, let’s examine re’shiyth (ray-sheeth’), the first word of the bible which is translated in the beginning.
Genesis 1:1 exegete

¶ In the beginning <07225 re’shiyth> God <0430 ‘elohiym> created <01254 bara’> (untranslated) <0853 ‘eth> the heaven <08064 shamayim> and (untranslated) <0853 ‘eth> the earth <0776 ‘erets>.

07225 שָׁיִית re’shiyth (ray-sheeth’)
from the same as 07218; n f; {See TWOT on 2097 "2097e"}
AV - beginning 18, firstfruits 11, first 9, chief 8, misc 5; 51
NAS - beginning (19), choice (2), choicest (3), finest (2), first (16), first fruits (7), foremost (2).
1) first, beginning, best, chief
   1a) beginning
   1b) first
   1c) chief
   1d) choice part

The root for the word re’shiyth (ray-sheeth’) is ro’sh (roshe) which is a masculine noun and an unused root apparently meaning to shake which is used in Scripture 598 times and translated head, chief and top 86% of the time. Shaking is what one did to a tree to reap the first fruit of the tree which is considered to be the best. A similar understanding is true with olives thrown into the press which yields its oil (virgin oil) before the pressing begins and that first crop is also the best and most expensive. The LXX, also called the Septuagint is the Koine Greek (New Testament language) translation of the Old Covenant Hebrew and Aramaic that translates re’shiyth as arche (ar-khay’). The LXX was used by the New Covenant authors when quoting Old Covenant Scripture in the New Covenant Greek and is therefore a very significant translation. TDNT is the acronym for Theological Dictionary of the New Testament.

746 ἀρχή arche (ar-khay’)
from 756; n f; TDNT-1:479,81; { See TDNT 102}
AV - beginning 40, principality 8, corner 2, first 2, misc 6; 58
NAS - beginning (38), corners (2), domain (1), elementary (2), first (1), first preaching (1), principalities (1), rule (4), rulers (6).
1) beginning, origin
2) the person or thing that commences, the first person or thing in a series, the leader
3) that by which anything begins to be, the origin, the active cause
4) the extremity of a thing
   4a) of the corners of a sail
5) the first place, principality, rule, magistracy
   5a) of angels and demons

We can properly discern from the above definitions that both first in origin and rule are inherent to the Hebrew re’shiyth and the Greek arche. The terms do not mean “linear or clock time” and therefore “in the beginning” is not the better translation for the Hebrew re’shiyth. First is creation is the primary meaning and therefore, “First God created...” could very well be the best translation for re’shiyth because this flows with the context and the created order of the cosmos which is what Genesis 1 is about.

The first word of the bible could also be referring to the being God as the subject of the verse. If God rather than the creation is the subject of verse one, then Founder God created; Chief or Supreme Ruler God created; Father God created; or Creator God created are words that carry the simultaneous meanings of origin and rule. Creator is always translated from the Hebrew word bara (baw-raw’) but because that is the third word of verse 1 and is translated as created, Creator as a translation for re’shiyth is least favored; Founder God created... would appear to a possible translation when applied to God as the origin of creation which is consistent with that understanding in this and other verses as well.

For example, re’shiyth and arche may be used when speaking of Washington, Jefferson, and Adams as founders or as more commonly referred to, founding fathers of the United States, meaning these men were responsible for...
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bringing a new nation into existence that beforehand had no existence and they were the first to rule, authority or governance of the newly formed nation. However, we believe re’shiyth as used in Genesis 1:1 has the preferred translation of First God created the <08064 shamayim> (immaterial heaven) and <0776 ‘erets> the material earth meaning the substance and essence of the entire cosmos which were also used to form planet earth and its heaven meaning the atmosphere when earth was later formed by God. That understanding as the proper translation is supported in Genesis 2:1. We’ll further address this point once we conclude our examination of re’shiyth and arche. The other Hebrew and Greek words translated as begin are listed in the appendix for the reason why re’shiyth and not those other terms were inspired by God for use in Genesis 1:1.

The New Covenant further supports this understanding with the exegete of Colossians 2:15 and John 1:1 to see how the term arche, the Greek translation for the Hebrew re’shiyth is in Genesis 1:1 and elsewhere in Scripture. Let’s begin with Colossians 2:15.

Colossians 2:15 AV
[And] having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Colossians 2:15 NAS95
When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.

Colossians 2:15 AV exegete
[And] having spoiled <554 apekduomai> (aorist tense, middle deponent voice, participle mood) principalities <746 arche> and <2532 kai> powers <1849 exousia>, he made a shew of them <1165 deigmatizo> (5656) openly <1722 en> <3954 parrhesia>, triumphing over <2358 thriambeuo> (5660) them <846 autos> in <1722 en> it <846 autos>.

Please bear with us on the exegete of the verses for it is so highly significant not merely for understanding the translation, but also for its momentous event in all creation. In this one verse abides the key to why an omniscient God made the decision to move forward in creation and make man in His image and likeness. The context of this verse is the triumphant victory of Christ Jesus on the cross at Calvary. The victory of Christ goes deeper than His victory over sin for by doing so He defeats the arche (first rulers/principalities) and exousia (powers and authorities) and their dominions and kingdoms under their control as the first rulers of God’s creation. These are the founding powers God created on the first day of creation to oversee and rule with Him from the beginning. The evidence for the “first created rulers” is recorded in Revelation 4:4 with the 24 presbuteros (pres-boo’-ter-os) translated as elder elsewhere in Scripture that rule with God from His throne room in heaven. This is God’s governance paradigm established in heaven and is the same model God established for governance upon the earth, which man rejects, and now only the remnants of God’s governance exists and to a very limited extent among the ekklesia, His people called to assemble and translated as “church” in the New Covenant.

Revelation 4:4 NAS95
Around the throne <thronos> [were] twenty-four thrones <thronos>; and upon the thrones <thronos> [I saw] twenty-four elders <presbuteros> sitting, clothed in white garments, and golden crowns on their heads.

Revelation 4:4 AV
And round about the throne <thronos> were four and twenty seats <thronos>: and upon the seats <thronos> I saw four and twenty elders <presbuteros> sitting, clothed in white raiment; and they had on their heads crowns of gold.

Why the King James translates thronos as seats in the remaining two occurrences in the verse is mysterious to say the least. The presbuteros (elders) are 24 kings/rulers as evidenced by their gold crowns who rule over their designated kingdoms from God’s throne room in the third heaven (2Corinthians 12:2) with God and Christ Jesus as their Supreme Rulers (Revelation 4:10) in they all cast their crowns before Him. These elders are not humans

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who died and went to heaven to rule with God because Scripture permits no such interpretation. These are clearly beings created by God to rule with Him since the origin of the material and immaterial cosmos in day one of creation. These presbuteros are His faithful arche and exousia who did not rebel and called presbuteros to most probably distinguish them from those who did rebel. Scripture does not reveal the specific number of arche created by God to rule over His creation, but we do know from Scripture that one-third of the angelic realm joined Satan in his rebellion against God (Rev 12:4). Could it be inferred that the 24 presbuteros ruling with God in heaven represents the two-thirds of the faithful arche? Only God knows for our studies have not confirmed this number as a fact.

In Ephesians 3:9-10 the mysteries of God that was hidden since creation began are being revealed to the ekklesia, God’s chosen people, by the arche and exousia (24 presbuteros) who rule with God in heaven.

Ephesians 3:9-10 AV
And to make all [men] see what [is] the fellowship <koinonia> of the mystery, which from the beginning of the world <aion> hath been hid in God, who created all things [by Jesus Christ]: To the intent that now unto the principalities <arche> and powers <exousia> in heavenly [places] might be known by the church <ekklesia> the manifold wisdom of God,

From the beginning of the world is not an accurate translation for aion, because what is being revealed pre-dates the creation of the world. The arche and exousia who rule with God in heaven are the presbuteros who were created in the first period of creation are the ones revealing these mysteries to the ekklesia by the command and authority of Jesus who rules over them.

Returning to Colossians 2:15, we see apekeduomai (ap-ek-do’-om-ahee) is the first word in Colossians 2:15 and in its secular use is the military term denoting a victorious army literally stripping armament, weapons and power off the defeated troops. Christ Jesus does this at the cross when He strips the unfaithful arche and the exousia who rebelled (including Satan) of their weapons and power used against God in their incessant attacks against His image and likeness in man. God granting man dominion over His creation (Genesis 1:26) appears to have agitated some of the arche and exousia which led to their rebellion against God and man. It seems that ⅓ of the arche and exousia (Revelation 12:4) did not want to yield their power to man for him to reign over them and their kingdoms. Man was created by God to be His priest and occupy the position Christ now holds but man failed where Messiah Jesus succeeds. This is the meaning behind Christ being the second or last Adam (1Corinthians 15:45, 47). Adam is the untranslated Hebrew word for man.

Colossians 2:15 may be understood as Christ stripping off the armament <apekeduomai> of the founding rulers <arche> and powers <exousia> as His public spectacle <deigmatizo> of boldly <parrhesia> raised arms in His triumph <thriambeuo> in the cross. This singular act of Messiah wrought defeat to all enemies and powers arrayed against God and man (1John 3:8). Though their rule continues, the defeat of the arche/re’ shiyth (founders/principalities) and exousia (powers) at the cross of Christ is eternal; but not yet deposed (1Corinthians 15:24-25). Who but God knows how many more millions or billions of His image bearers must be born to bring the fullness of His earthly and heavenly Kingdoms into reality?

The hands of Christ fixed to the cross is in truth His victory pose with arms raised in triumph over the first rulers (arche) and powers (exousia) who rebelled against God because of man’s creation in the image and likeness of God. This image is like that of a boxer having knocked-out his opponent in the ring, standing over him with one foot on his chest and arms raised in victory. Superimpose this to Christ’s raised arms in victory with His hands and feet nailed to the cross which represents the public spectacle of the defeat of the arche and exousia of which the Scribes, Pharisees, Sanhedrin are loyal subjects of the defeated kingdoms (Luke 12:11); as is the Roman government (Luke 20:20); and all nations and peoples of the earth (Revelation 12:9). We should not consider this a strange thing for we are clearly told by God that we battle not against flesh and blood but against the arche and exousia who have many loyal human subjects in their kingdoms (Ephesians 6:12) via their deceptions. The truth is deceiving mankind into believing they do not even exist is by far one of their greatest deceptions.
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Jesus, the Logos (Word) knew from the beginning of creation in day one those who would betray and crucify Him (John 6:64). John 1:1 speaks to this same truth with the use of arche referring to the Word, the second person of the Triune God who was with Founder (re’shiyth/arche) God and was Supreme Ruler (re’shiyth/arche) God though weakly translated as in the beginning implying time rather than origin of creation by the First Principal, Founder or Chief Ruler God, the founding commander-in-chief of all principalities (arche) and powers (exousia) that rank first in creation and the paradigm for all creation to follow.

John 1:1-2 AV

In the beginning <746 arche> was the Word <3056 logos>, and the Word <3056 logos> was with God, and the Word <3056 logos> was God. (v2) The same was in the beginning <746 arche> with God.

Concerning verse two, many earliest manuscripts begin with the phrase “houtos eimi” meaning “This I AM” or “This existent one” rather the AV’s “houtos en” translated “the same”. The AV also omits the word “ho” directly before the word God which would render the phrase “pros ho theos” which translates “with this God”. The meaning of verse two then becomes, “This I AM is Creator <arche> with this God”. This is the same meaning and intent for the answer God gave Moses at Mount Sinai regarding God’s name as “I AM” meaning the eternal, the self-existing God. Now not every occurrence of “I am” is referring to God, but where the context fits, this must be a strong consideration. There simply is no stronger statement to establish that the Word is God become man; that Jesus is Messiah/Christ, the God-man (theanthropos) and the first and only in creation that is the remedy for sin; and the first born in creation to rule with God and the first order of this new spiritual creation to exist which is the destiny of all who believe in and on Him.

Colossians 1:15-18 also reveals that the Word created all things including the arche, exousia and their kingdoms in day one of creation; and through the incarnation is the first born second man by whose death, resurrection to life and ascension to heaven became the arche (First Supreme Ruler/Head) of the new spiritual being to live in the true Kingdom of God (Revelation 3:14), Christ Jesus. The ekklesia (church) are the first subjects of that Kingdom that will soon follow Him (Colossians 2:10) and this includes all those save by grace through faith in the Old Covenant as well. This is literally the new creation in Christ Jesus as arche, the first Ruler/Head of the new spiritual creation of man, and the firstborn of many to follow. The ruling arche in heaven, the presbuteros (24 elders) are also subject to arche Jesus and worship Him as Supreme Ruler, second in authority only to the Triune God (Revelation 4:10-11).

Let’s return to Genesis one, day one where we see God creating light (day) which was used to separate and distinguish it from the created darkness (night). The created light is not that which illumes from the sun and stars, for they will not be fashioned meaning formed until day four (Genesis 1:3-5). The first five verses of Genesis describe the first order in creation which is darkness, light, the arche (first rulers of their kind); the exousia (ruling powers); the angelic realm which Scripture calls hosts tsaba’ (tsaw-baw’) which literally means armies of God in Genesis 2:1; and all that is seen and unseen in the cosmos. Day one of creation is the creation of everything: the inventory of the cosmos; its framework, fabric and substance of the immaterial (unseen) and the material (seen, observable) cosmos of Genesis 1:2. The language of Genesis 1:1 is similar to that of 2:1 where it is further embellished and reinforced again in Colossians 1:16. Let’s look at these three verses together.

Genesis 2:1 AV; ¶ Thus the heavens <08064 shamayim> and the earth <0776 ‘erets> were finished <03615 kalah> (8792), and all the host of them <06635 tsaba’a>.

Genesis 1:1 AV; ¶ In the beginning <07225 re’shiyth> God <0430 ‘elohiym> created <01254 bara’> (8804) <0853 ‘eth> the heaven <08064 shamayim> and <0853 ‘eth> the earth <0776 ‘erets>.

Colossians 1:16; “For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, <thronos> or dominions, <2963 kuriotes> or principalities, <arche> or powers: <exousia> all things were created by Him, and for Him:
The same phraseology of Genesis 1:1 is used in Genesis 2:1 regarding heaven <shamayim> and earth <'erets> except here the untranslated 'eth is not used. Based upon the ancient Hebrew, the untranslated 'eth in Genesis 1:1 could be understood as the essence or substance of the immaterial (heaven) and the material (earth) written of in verse 2, meaning everything that exists that is not God (eternal, self-existent) whether actualized into reality or not is created in day one or period one that is to become the formation of the cosmos. God creates His ruling powers and authorities that will rule and manage His creation; and the raw material and raw immaterial substances for constructing, forming and fashioning the entirety of the seen and unseen cosmos meaning all that exists in reality and in esse. Esse means unrealized existence; the essence of existence not yet actualized into reality.

While the translation of shamayim as heaven and 'erets as earth are appropriate translations based upon its usage in Scripture, they should not be limited to mean the sole creation of planet earth <'erets> or heaven <shamayim> (earth’s atmosphere) but as all substance required for the formation of the cosmos which includes planet earth and it’s heaven (the atmosphere). This is evidenced in Genesis 2:1 when God declares that all creation is complete and that includes the full immaterial and material cosmos and the entirety of the angelic realm <tsaba'> translated as host. This also includes every human spirit God created for placement into every human being that He fashions at conception (Isaiah 44:2, 24). He created every human spirit at the foundation of creation though that human spirit exists as unactualized esse, meaning we in that state do not yet have conscious existence. This is why God can say He knew us then because He made the essence of who we are to become before the formation of the cosmos (Jeremiah 1:5; 2Thessalonians 2:13).

Genesis 1:2 AV exegete
And the earth <0776 'erets> was <01961 hayah> without form <08414 tohu>, and void <0922 bohu>; and darkness <02822 hoshek> [was] upon the face <06440 panim> of the deep <08415 tehom>. And the Spirit <07307 ruach> of God <0430 elohim> moved <07363 rachaph> upon <05921 'al> the face <06440 panim> of the waters <04325 mayim>.

When Genesis 1:2 speaks of the earth <'erets> it is better understood as the raw material of the cosmos that is to become the earth that is still tohu and bohu, meaning formless and empty. The material to occupy the cosmos is like a clump of clay and the water being prepared for the spinning wheel to speak, the substance is there but it is not yet formed to occupy the deeply dark, black and empty face of the cosmos <hoshek panim tehom>. Planet earth was but one of the billions of planets and other material substances to come into being from the created inventory of materials. Water was created and the Holy Spirit of God moved or shook and fluttered <rachaph> above the deep <tehom> waters <rachaph> as the Hebrew language likens to the shaking wings of a fowl when incubating and hatching her eggs or nurturing her young. This imagery is also consistent with other imagery of God the Holy Spirit. Without question, this picture is describing a tumultuous event taking place in creation and there is so much more happening within the depth of the waters that is not being revealed in Scripture. Jesus, in Matthew 24:21 speaks of a great tribulation <mega thlipsis> to come that brings us back to this beginning in the creation event. The Greek word kosmos in Matthew 1:21 is translated world but would be better left as cosmos for us to get its true meaning. The great tribulation is not something merely impacting the planet earth but is also impacting the entire cosmos. In fact, a great travesty is both the AV and the NAS translations of the Greek word kosmos which appears in 186 verses of Scripture is never translated as cosmos or universe. While we rarely list a large volume of verses in an appendix, we feel the need to do so here with this mistranslation of Scripture for this greatly obscures the vital truths of God concerning the arche and exousia and their kingdoms that were established in day one of creation. Context always determines translations and not all occurrences of the Greek kosmos is to be understood as the created universe, but close to half the time it should. However, we are to always understand that our world, the earth is always included when speaking of the cosmos. Please see the appendix on Cosmos and all its occurrences in Scripture.

These waters the Spirit of God is moving are the waters of life, the living waters of God. The word deep <tehom> is most likely referring to the depth of the created waters specifically mentioned later in the verse but could also be referring to the depth of the emptiness and darkness of the unoccupied cosmos. Now that all the seen and unseen materials of creation and the founding rulers and powers are created, let the construction or formation of the cosmos commence! The first period of creation (day) is now complete.

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That which is created in day one becomes the paradigm for the remaining yom (yome) translated as days or more appropriately periods of creation. Genesis one is never intended to explain in detail all aspects of creation in 31 verses. Nor does it attempt to provide an answer to the age of the cosmos or the planet earth. The Hebrew word yom is translated day and as used in Genesis one does not provide evidence to support a young earth theory or an old earth theory because time and the measurement of time is yet unactualized into reality and therefore has no meaningful existence of measurement. In Genesis 1:5 the light is named yom (day); and the combined light and the darkness is called yom (day); and in Genesis 2:4 all six yoms (days) of creation are referred to as a single yom (day). Some hold the position that the use of the Hebrew yom for day must be interpreted to mean a literal 24 hour period of time which Scripture itself refutes because time as stated earlier is not yet actualized in reality until the fourth yom (day four) of creation (Genesis 1:14-19). The truth knows how God created which makes trying to calculate the age of the universe and the earth folly and an exercise in futility for we cannot know its age by light measurement or the age of the materials used to form earth. This appears unimportant to God as it should also be to the children of God. The only reason such controversies exists is due to the rebellious arche and exousia whose kingdoms are ruled perversely to keep man is darkness and corruption. Some sciences, world religions and theologies of this world are of the domains and kingdoms under their control of the rebellious arche and exousia and the means by which they keep man deceived by their darkness and corruption and utterly devoid of truth.

This next section lists all Scripture occurrences of the Hebrew re’shiyth. The words first, in value, best, first born, first created, first in origin, founder, founding ruler, and other similar terms as discussed above fit perfectly into all occurrences. Beginning also works well in verses where the thing that is beginning is very clearly identified like it is in Genesis 49:3 where beginning is clearly understood as origin like Ruben being the origin as the first born of Jacob/Israel’s strength, his children. Please read through these next two sections for there are notes listed below selected verses to assist in understanding, meaning and application for re’sheyth in the Old and arche in the New Testaments.

**Scripture: re’shiyth (NAS95)**

Genesis 1:1  *In the beginning* <07225 re'shiyth> God created the heavens and the earth.

Genesis 10:10  *The beginning* <07225 re'shiyth> of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar.

Genesis 49:3  "Reuben, you are my firstborn; My might and *the beginning* <07225 re'shiyth> of my strength. Preeminent in dignity and preeminent in power.

Exodus 23:19  "You shall bring the *choice* <07225 re'shiyth> first fruits <bikkurim> of your soil into the house of the LORD your God. "You are not to boil a young goat in the milk of its mother.

**Note:** The word choice (best, chief) is directly and always implied with re’shiyth having at its root chief, supreme and head and positioned as first, the choicest first fruit (bikkurim), of the early harvest. First in quality and position “best first choice” is always present even if not translated as such with re’shiyth. Simply translating as choice imbues the intent after explanation of why re’shiyth is translated as choice and also as first fruits “the best of the first or early harvest” in Leviticus 2:12 and Ezekiel 44:30. Is the difficulty with how Genesis 1:1 is translated becoming clearer now?

Exodus 34:26  "You shall bring the *very first* <07225 re'shiyth> of the first fruits of your soil into the house of the LORD your God. "You shall not boil a young goat in its mother’s milk."

Leviticus 2:12  ‘As an offering of *first fruits* <07225 re'shiyth> you shall bring them to the LORD, but they shall not ascend for a soothing aroma on the altar.

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Leviticus 23:10  "Speak to the sons of Israel and say to them, 'When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits <07225 re’shiy\text{th}> of your harvest to the priest.

Numbers 15:20  ‘Of the first <07225 re’shiy\text{th}> of your dough you shall lift up a cake as an offering; as the offering of the threshing floor, so you shall lift it up.

Numbers 15:21  ‘From the first <07225 re’shiy\text{th}> of your dough you shall give to the LORD an offering throughout your generations.

Numbers 18:12  "All the best of the fresh oil and all the best of the fresh wine and of the grain, the first fruits <07225 re’shiy\text{th}> of those which they give to the LORD, I give them to you.

Numbers 24:20  And he looked at Amalek and took up his discourse and said, "Amalek was the first <07225 re’shiy\text{th}> of the nations, But his end shall be destruction."

Deuteronomy 11:12  a land for which the LORD your God cares; the eyes of the LORD your God are always on it, from the beginning <07225 re’shiy\text{th}> even to the end of the year.

Deuteronomy 18:4  "You shall give him the first fruits <07225 re’shiy\text{th}> of your grain, your new wine, and your oil, and the first <07225 re’shiy\text{th}> shearing of your sheep.

Deuteronomy 21:17  "But he shall acknowledge the firstborn, the son of the unloved, by giving him a double portion of all that he has, for he is the beginning <07225 re’shiy\text{th}> of his strength; to him belongs the right of the firstborn.

Deuteronomy 26:2  that you shall take some of the first <07225 re’shiy\text{th}> of all the produce of the ground which you bring in from your land that the LORD your God gives you, and you shall put it in a basket and go to the place where the LORD your God chooses to establish His name.

Deuteronomy 26:10  ‘Now behold, I have brought the first <07225 re’shiy\text{th}> of the produce of the ground which You, O LORD have given me.’ And you shall set it down before the LORD your God, and worship before the LORD your God;

Deuteronomy 33:21  "Then he provided the first <07225 re’shiy\text{th}> part for himself, For there the ruler’s portion was reserved; And he came with the leaders of the people; He executed the justice of the LORD, And His ordinances with Israel."

1 Samuel 2:29  ‘Why do you kick at My sacrifice and at My offering which I have commanded in My dwelling, and honor your sons above Me, by making yourselves fat with the choicest <07225 re’shiy\text{th}> of every offering of My people Israel?’

1 Samuel 15:21  "But the people took some of the spoil, sheep and oxen, the choicest <07225 re’shiy\text{th}> of the things devoted to destruction, to sacrifice to the LORD your God at Gilgal."

2 Chronicles 31:5  As soon as the order spread, the sons of Israel provided in abundance the first fruits <07225 re’shiy\text{th}> of grain, new wine, oil, honey and of all the produce of the field; and they brought in abundantly the tithe of all.

Nehemiah 10:37  We will also bring the first <07225 re’shiy\text{th}> of our dough, our contributions, the fruit of every tree, the new wine and the oil to the priests at the chambers of the house of our God, and the tithe of our ground to the Levites, for the Levites are they who receive the tithes in all the rural towns.
Nehemiah 12:44  On that day men were also appointed over the chambers for the stores, the contributions, the first fruits <07225 re’shiyth> and the tithes, to gather into them from the fields of the cities the portions required by the law for the priests and Levites; for Judah rejoiced over the priests and Levites who served.

Job 8:7  "Though your beginning <07225 re’shiyth> was insignificant, Yet your end will increase greatly.

Job 40:19  "He is the first <07225 re’shiyth> of the ways of God; Let his maker bring near his sword.

Job 42:12  The LORD blessed the latter days of Job more than his beginning <07225 re’shiyth>; and he had 14,000 sheep and 6,000 camels and 1,000 yoke of oxen and 1,000 female donkeys.

Psalms 78:51  And smote all the firstborn in Egypt, The first <07225 re’shiyth> issue of their virility in the tents of Ham.

Psalms 105:36  He also struck down all the firstborn in their land, The first fruits <07225 re’shiyth> of all their vigor.

Psalms 111:10  The fear of the LORD is the beginning <07225 re’shiyth> of wisdom; A good understanding have all those who do His commandments; His praise endures forever.

Proverbs 1:7  The fear of the LORD is the beginning <07225 re’shiyth> of knowledge; Fools despise wisdom and instruction.

Proverbs 3:9  Honor the LORD from your wealth And from the first <07225 re’shiyth> of all your produce;

Proverbs 4:7  "The beginning <07225 re’shiyth> of wisdom is: Acquire wisdom; And with all your acquiring, get understanding.

Proverbs 8:22  "The LORD possessed me at the beginning <07225 re’shiyth> of His way, Before His works of old.

Proverbs 17:14  The beginning <07225 re’shiyth> of strife is like letting out water, So abandon the quarrel before it breaks out.

Ecclesiastes 7:8  The end of a matter is better than its beginning <07225 re’shiyth>; Patience of spirit is better than haughtiness of spirit.

Isaiah 46:10  Declaring the end from the beginning <07225 re’shiyth>, And from ancient times things which have not been done, Saying, ‘My purpose will be established, And I will accomplish all My good pleasure’;

Jeremiah 2:3  "Israel was holy to the LORD, The first <07225 re’shiyth> of His harvest. All who ate of it became guilty; Evil came upon them," declares the LORD."

Jeremiah 26:1  In the beginning <07225 re’shiyth> of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the LORD, saying.

Jeremiah 27:1  In the beginning <07225 re’shiyth> of the reign of Zedekiah the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying —

Jeremiah 28:1  Now in the same year, in the beginning <07225 re’shiyth> of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, Hananiah the son of Azzur, the prophet, who was from Gibeon, spoke to me in the house of the LORD in the presence of the priests and all the people, saying.
Jeremiah 49:34  That which came as the word of the LORD to Jeremiah the prophet concerning Elam, at the beginning <07225 re’shiyth> of the reign of Zedekiah king of Judah, saying:

Jeremiah 49:35  "Thus says the LORD of hosts, ‘Behold, I am going to break the bow of Elam, The finest <07225 re’shiyth> of their might.

Ezekiel 20:40  "For on My holy mountain, on the high mountain of Israel," declares the Lord GOD, "there the whole house of Israel, all of them, will serve Me in the land; there I will accept them and there I will seek your contributions and the choicest <07225 re’shiyth> of your gifts, with all your holy things.

Ezekiel 44:30  "The first <07225 re’shiyth> of all the first fruits of every kind and every contribution of every kind, from all your contributions, shall be for the priests; you shall also give to the priest the first <07225 re’shiyth> of your dough to cause a blessing to rest on your house.

Ezekiel 48:14  "Moreover, they shall not sell or exchange any of it, or alienate this choice <07225 re’shiyth> portion of land <0776 ‘erets>; for it is holy to the LORD.

Daniel 11:41  "He will also enter the Beautiful Land, and many countries will fall; but these will be rescued out of his hand: Edom, Moab and the foremost <07225 re’shiyth> of the sons of Ammon.

Hosea 9:10  I found Israel like grapes in the wilderness; I saw your forefathers as the earliest fruit on the fig tree in its first <07225 re’shiyth> season. But they came to Baal-peor and devoted themselves to shame, And they became as detestable as that which they loved.

Amos 6:1  Woe to those who are at ease in Zion And to those who feel secure in the mountain of Samaria, The distinguished men of the foremost <07225 re’shiyth> of nations, To whom the house of Israel comes.

Amos 6:6  Who drink wine from sacrificial bowls While they anoint themselves with the finest <07225 re’shiyth> of oils, Yet they have not grieved over the ruin of Joseph.

Micah 1:13  Harness the chariot to the team of horses, O inhabitant of Lachish — She was the beginning <07225 re’shiyth> of sin To the daughter of Zion — Because in you were found The rebellious acts of Israel.

Scripture: arche (NAS95)

The New Testament Greek arche is very similar to the Hebrew re’shiyth in that is has founding ruler or principal <archo> at the core of its definition.

Matthew 19:4  And He answered and said, "Have you not read that He who created them from the beginning <746 arche> MADE THEM MALE AND FEMALE,

Note: God created man as the first or beginning of the God-kind (arche) with dominion and rule over all the earth. From the beginning is partially true but the full force and power of arche is not seen in the translation “from the beginning” for it suggests time rather than the first to have dominion and rule as God’s image bearers.

Matthew 19:8  He *said to them, "Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning <746 arche> it has not been this way.

Note: In this verse, “but from the beginning” again loses the meaning that for as the first of the God-kind… divorce is unconscionable to God for it is separation/death and should be seen in that light as well for the image bearers of the God kind.

Matthew 24:8  "But all these things are merely the beginning <746 arche> of birth pangs.
Matthew 24:21 "For then there will be a great tribulation, such as has not occurred since the beginning <746 arche> of the world until now, nor ever will.

Mark 1:1 The beginning <746 arche> of the gospel of Jesus Christ, the Son of God.

Mark 10:6 "But from the beginning <746 arche> of creation, God MADE THEM MALE AND FEMALE.

Mark 13:8 "For nation will rise up against nation, and kingdom against kingdom; there will be earthquakes in various places; there will also be famines. These things are merely the beginning <746 arche> of birth pangs.

Mark 13:19 "For those days will be a time of tribulation such as has not occurred since the beginning <746 arche> of the creation which God created until now, and never will.

Luke 1:2 just as they were handed down to us by those who from the beginning <746 arche> were eyewitnesses and servants of the word <3056 logos>.

Note: Luke is calling the first apostles, the first 12 disciples of Messiah Jesus the first servants <arche> of the Word, the 2<sup>nd</sup> person of the Triune God who became Christ/Messiah, and the first to receive power, authority and dominion over the ekklesia, the first of many followers of Christ that are to come.

Luke 12:11 "When they bring you before the synagogues and the rulers <746 arche> and the authorities <1849 exousia>, do not worry about how or what you are to speak in your defense, or what you are to say;

Luke 20:20 So they watched Him, and sent spies who pretended to be righteous, in order that they might catch Him in some statement, so that they could deliver Him to the rule <746 arche> and the authority <1849 exousia> of the governor.

John 1:1 In the beginning <746 arche> was the Word, and the Word was with God, and the Word was God.

John 1:2 He was in the beginning <746 arche> with God.

John 2:11 This beginning <746 arche> of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

John 6:64 "But there are some of you who do not believe." For Jesus knew from the beginning <746 arche> who they were who did not believe, and who it was that would betray Him.

Note: While all understand that Jesus knew from the beginning of His ministry who would betray Him, this verse is speaking of the Word who was with God and was God when He created in day one of creation each human spirit that would be placed in each human embryo throughout time. He created each and every human spirit before the heavens and the earth was formed. Arche is speaking to the Word knowing who would betray Him since day one of creation; Jesus knew who would betray Him since day one of the incarnation. God determines the family, and time each spirit is to have being as a born person.

John 8:25 So they were saying to Him, "Who are You?" Jesus said to them, "What have I been saying to you from the beginning <746 arche>?

Note: Here arche is referring to the beginning of His Messianic ministry for though He knew each of them from the time of creation, they could not know Him until they first met Him face to face. The context determines which beginning is being referenced.
John 8:44 "You are of your father the devil, and you want to do the desires of your father. He was a murderer from <746 arche> the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies.

Note: Here arche is referring to the beginning of creation in Genesis.

John 15:27 and you will testify also, because you have been with Me from <746 arche> the beginning.

John 16:4 "But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. These things I did not say to you at <746 arche> the beginning, because I was with you.

Acts 10:11 and he saw the sky opened up, and an object like a great sheet coming down, lowered by four corners <746 arche> to the ground,

Note: This verse is recording that four arche, created by God in day one of creation are holding each corner of the great sheet as it descended in Peter’s vision. This was a real observable event Peter beheld and not a dream, but a vision of a literal spiritual truth. Because the English translation does not readily reveal this is being lowered by four arche, angelic beings, an exegete is required to get its full meaning.

Acts 10:11 AV exegete
And saw heaven opened, and a certain vessel <4632 skeuos> descending unto <1909 epi> him, as it had been a great <3173 megas> sheet <3607 othone> knit <1210 deo> at the four corners <746 arche>, and let down to the earth:

The word translated vessel is skeuos (skyoo'-os) which is a very good translation for its literal meaning is vessel as in a container. The term is used to describe houses and ships as vessels to contain people, personal goods and cargo; describes people as a containers of the spirit or as some believe the soul; women as the container for bearing children which includes the sexual component; and miscellaneous containers for holding household utensils, military equipment, nautical gear and the like. Scripture uses many of those applications as well. Vessel (skeuos) is used for woman 1 Peter 3:7; for man, specifically God calling Paul his chosen vessel in Acts 9:15; for both men and women collectively in 1 Thessalonians 4:4.

The word translated upon is epi which is translated “on” and “upon” a majority of the time (53%) and unto less than 5% of the time. The the word megas means something of great size and breadth where we get our English word mega. Othone (oth-on-ay) means linen clothing for a vessel (women’s aprons, sails for ships etc.). the word deo means to tie, bind or fasten with chains but translated as knit which we will see is an extremely weak translation given the context as is translating arche as corners. These last two translations greatly misses the truth of what is seen by Peter’s vision.

The vision Peter is observing is a very large and expansive linen apron as if he is to wear as God’s household servant. It is being brought directly upon him by four arche holding the apron at the four corners. The arche are most likely the four rulers of the kingdoms represented by the creatures within the apron: four legged animals, wild beasts, creeping things and birds. It is possible that the apron is being worn by a woman the fifth being which is to represent the ekklesia, which is translated church in Scripture. Both these interpretations work in terms of the language being used and the truths being revealed. The four arche are not the corners of the apron by how the arche are holding the apron, or the woman wearing the apron containing the creatures. The same for Acts 11:5.

Acts 11:5 "I was in the city of Joppa praying; and in a trance I saw a vision, an object coming down like a great sheet lowered by four corners <746 arche> from the sky; and it came right down to me,

Acts 11:15 "And as I began to speak, the Holy Spirit fell upon them just as He did upon us at the beginning <746 arche>.
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Note: this verse is describing the beginning rule of Jesus as the Messiah when He selected the first disciples/apostles to rule with Him upon His departure to heaven.

Acts 26:4 "So then, all Jews know my manner of life from my youth up, which from the beginning <746 arche> was spent among my own nation and at Jerusalem;

Romans 8:38 For I am convinced that neither death, nor life, nor angels, nor principalities <746 arche>, nor things present, nor things to come, nor power <1411 dunamis>,

Note: In this and many other verses power is translated for the Greek word dunamis (doo'-nam-is) which is power of the arche. God is Supreme Arche, but the context is not referring to the power of God but that of the created arche who rule over His creation. Dunamis is used to describe the miracles of Messiah Jesus; the power of God; and also the deceiving powers of the arche who rebelled against God. The latter is the context it is being used here. See the definition in the Appendix.

1 Corinthians 15:24 then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule <746 arche> and all authority <1849 exousia> and power <1411 dunamis>.

Note: The verse in 1 Corinthians 15:24 is describing the events when Messiah Jesus destroys the arche’s authority and power to rule He defeated at the cross and casts them into eternal damnation.

Ephesians 1:21 far above all rule <746 arche> and authority <1849 exousia> and power <1411 dunamis> and dominion, <2963 kuriotes> and every name that is named, not only in this age but also in the one to come.

Note: The verse in Ephesians 1:21 speaks of the ascended Messiah Jesus who rules with God and sits at His right hand. He rules over all the arche, but this verse is specifically referring to the 24 arche called the presbuteros (elders) in Revelation 4:4, 10-11) who rule with God in His throne room in the 3rd heaven. The Greek kuriotes (koo-ree-ot’-ace) means governance and dominion; those with the power to rule over specific kingdoms established by God. See definition is Appendix. The verse below, Ephesians 3:10 speaks to this very same truth.

Ephesians 3:10 so that the manifold wisdom of God might now be made known through the church <ekklesia> to the rulers <746 arche> and the authorities <1849 exousia> in the heavenly places.

Ephesians 6:12 For our struggle is not against flesh and blood, but against the rulers <746 arche>, against the powers <1849 exousia>, against the world forces <2888 kosmokrator> of this darkness, against the spiritual forces of wickedness in the heavenly <epouranios> [places].

Note: the AV adds the Greek phrase, “toutou aion” after kosmokrator which means eon, of the full age of the created universe but improperly translated of this world. This phrase is not included in the NAS95 for the earliest manuscripts omit it. Nonetheless, translating kosmokrator as “world forces” obscures the true meaning of the name of Satan the devil, master ruler of the cosmos meaning the 1st and 2nd heavens <epouranios> and the earth but excluding the throne room of God in the 3rd heaven. This is the only verse where this term kosmokrator is used in Scripture and is a compound word cosmos (kosmos) and master ruler (krateo), to establish yet another name or title for Satan the devil, Kosmokrator master ruler of the cosmos, darkness and all the spiritual forces of depravity. Master of the universe is also an appropriate translation.

Philippians 4:15 You yourselves also know, Philippians, that at the first preaching <746 arche> of the gospel, after I left Macedonia, no church <ekklesia> shared with me in the matter of giving and receiving but you alone;

Colossians 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions <2963 kuriotes> or rulers <746 arche> or authorities <1849 exousia> — all things have been created through Him and for Him.

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Colossians 1:18  He is also head of the body, the **church** <746 arche>; and He is the **beginning** <746 arche>, the firstborn from the dead, so that He Himself will come to have **first place** <4409 proteuo> in everything.

**Note:** Jesus is the arche, the supreme ruler and the beginning of the new spiritual creation that all in Christ will have. Proteuo (prote-yoo’-o) literally means first place as in preeminence of those who follow in this new spiritual existence.

Colossians 2:10  and in Him you have been made complete, and He is the head over all **rule** <746 arche> and **authority** <1849 exousia>;

Colossians 2:15  When He had disarmed the **rulers** <746 arche> and **authorities**, <1849 exousia> He made a public display of them, having triumphed over them through Him.

2 Thessalonians 2:13  But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the **beginning** <746 arche> for salvation through sanctification by the Spirit and faith in the truth.

**Note:** The arche is here referring to man’s spirit which was created on day one of creation for each and every human being to come into being beginning with Adam and to be placed in all conceived humans while yet in the womb.

Titus 3:1  Remind them to be subject to **rulers** <746 arche>, to **authorities**, <1849 exousia> to be obedient, to be ready for every good deed,

Hebrews 1:10  And, "YOU, LORD, IN THE BEGINNING <746 arche> LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS;

Hebrews 2:3  how will we escape if we neglect so great a salvation? After it was at the **first** <746 arche> spoken through the Lord, it was confirmed to us by those who heard,

Hebrews 3:14  For we have become partakers of Christ, if we hold fast the **beginning** <746 arche> of our assurance firm until the end,

Hebrews 5:12  For though by this time you ought to be teachers, you have need again for someone to teach you the **elementary** <746 arche> principles of the oracles of God, and you have come to need milk and not solid food.

**Note:** The first principles given to the spiritual rulers of heaven, the 24 presbuteros (elders) ruling with God in heaven.

Hebrews 6:1  Therefore leaving the **elementary** <746 arche> teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,

Hebrews 7:3  Without father, without mother, without genealogy, having neither **beginning** <746 arche> of days nor end of life, but made like the Son of God, he remains a priest perpetually.

2 Peter 3:4  and saying, "Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the **beginning** <746 arche> of creation."

1 John 1:1  What was from the **beginning** <746 arche>, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life —
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1 John 2:7 Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning <746 arche>; the old commandment is the word which you have heard.

1 John 2:13 I am writing to you, fathers, because you know Him who has been from the beginning <746 arche>. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father.

1 John 2:14 I have written to you, fathers, because you know Him who has been from the beginning <746 arche>. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.

1 John 2:24 As for you, let that abide in you which you heard from the beginning <746 arche>. If what you heard from the beginning <746 arche> abides in you, you also will abide in the Son and in the Father.

1 John 3:8 the one who practices sin is of the devil; for the devil has sinned from the beginning <746 arche>. The Son of God appeared for this purpose, to destroy the works of the devil.

1 John 3:11 For this is the message which you have heard from the beginning <746 arche>, that we should love one another;

2 John 1:5 Now I ask you, lady, not as though I were writing to you a new commandment, but the one which we have had from the beginning <746 arche>, that we love one another.

2 John 6 And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning <746 arche>, that you should walk in it.

Jude 6 And angels who did not keep their own domain <746 arche>, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day,

Revelation 1:8 "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

Note: the AV adds “the beginning <arche> and the end” which is omitted in most of the early manuscripts and probably added by the translators.

Revelation 3:14 "To the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning <746 arche> of the creation of God, says this:

Note: This is referring to arche God and is the meaning and intent of Genesis 1:1 that supreme ruler God created the cosmos and the angelic arche to rule with Him over creation.

Revelation 21:6 Then He said to me, "It is done. I am the Alpha and the Omega, the beginning <746 arche> and the end. I will give to the one who thirsts from the spring of the water of life without cost.

Revelation 22:13 "I am the Alpha and the Omega, the first and the last, the beginning <746 arche> and the end."

Conclusion

This should answer the question obscured by the English translations of Scripture of when God created the angelic realm, on day one of creation. By examining the original language of Scripture (Old Covenant Hebrew and the New Covenant Greek), we learn that God is Supreme Ruler of all creation and first created everything that is to come into the cosmos in that first period, what Scripture calls a yom and translated as day. God created the darkness and the light and everything else that was to come into being or existence in reality during that first yom
of creation. This includes creating the spirit for every human being that is to come into existence that will be placed into every human at their conception in the womb. This spirit interacts with the DNA and imparts all the characteristics of being that each individual person is to possess as a unique person created in the image and likeness of God. God has predetermined when and where this spirit will be actualized into reality (conception) to accomplish His purpose in creation and no consciousness of self yet exists for these created spirits until after actualization or conception. Thus when God says, “I knew you before the formation or foundation of the cosmos and the world” this represents an absolute fact.

All things created in day one we can conceptually understand as the created inventory for the entirety of the cosmos that while in its current state is the raw, unformed and unorganized cosmos. The next five yom’s of creation is when the methodical and systematic formation of the cosmos takes shape and form. God creates arche, the first beings created to rule over His creation and the first of their kind to rule over their kingdoms or domains with God ordained rule and authority. This includes the angels that are created as subjects in their respective kingdoms with God as Supreme Ruler over His armies of angels as well. The entirety of the angelic realm is created and the entirety of every human spirit is created as well. The angelic realm has immediate actualization but the human spirits become actualized over time as beings formed after the God kind (His image and likeness). God creates Adam first and then Ishshah (woman) as the flesh and blood arche of the God-kind.

There is much more to study in chapter one of Genesis and this is done in the soon coming book entitled, “In The Beginning.” We pray this booklet gives you a more profound taste and appreciation for God, Messiah Jesus and your unique purpose in creation and to answer the question of when the angelic realm was created.

Appendix

Old Covenant: Beginning

08462 תְּחִלָּה (te-chillah) from 02490 in the sense of opening; n f; [BDB-321a] {See TWOT on 661 @ "661d"} AV-beginning 14, first 5, first time 2, begin 1; 22 NAS—before (1), began (1), beginning (11), first (5), first time (2), previously (2).
1) beginning, first
1a) the first time
1b) from the beginning, in the beginning (with prep)

07218 רֶשֶׁת (ro'she) from an unused root apparently meaning to shake; n m; [BDB-910b] [See TWOT on 2097] AV-head 349, chief 91, top 73, beginning 14, company 12, captain 10, sum 9, first 6, principal 5, chapters 4, rulers 2, misc 23; 598 NAS—bands (1), beginning (11), beheaded* (1), best (1), best things (1), bodyguard* (1), captains (3), census (7), chief (35), chief men (6), chiefs (3), companies (7), company (5), corner (1), count (1), distant (1), divisions (1), ends (2), every (1), faced* (1), favor* (1), finest (2), first (12), full (2), hair (3), head (256), heads (129), laughingstock* (1), leader (4), leaders (8), leading man (1), leading men (2), masters (1), released* (1), ridge (2), rivers (1), sum (2), summit (7), themselves (1), top (51), topmost (2), topmost* (1), tops (15).
1) head, top, summit, upper part, chief, total, sum, height, front, beginning
1a) head (of man, animals)
1b) top, tip (of mountain)
1c) height (of stars)
1d) chief, head (of man, city, nation, place, family, priest)
1e) head, front, beginning
1f) chief, choicest, best
1g) head, division, company, band
1h) sum
**07223 _FUNCTIONS**\(\text{ri’shown (ree-shone’)}\) or \(\text{רֵּךְ (ree-shone’)}\)

from 07221; adj/adv; [BDB-911b] {See TWOT on 2097 @ “2097c”}

AV-first 129, former 26, former things 6, beginning 4, chief 3, before 3, old time 2, foremost 3, aforetime 1, misc 8; 185

NAS-ancestors (3), before (4), beginning (2), chief (1), chiefs (1), earlier (4), earlier things (1), first (113), first one (2), first time (1), forefathers (1), foremost (1), former (25), former ones (4), former things (6), formerly (6), front (1), old (1), older (1), one in front (1), past (1), previous (1), previously (1).

**adj**

1) first, primary, former
   1a) former (of time)
      1a1) ancestors
      1a2) former things
   1b) foremost (of location)
   1c) first (in time)
   1d) first, chief (in degree)

**adv**

2) first, before, formerly, at first

**02490 _FUNCTIONS**\(\text{chalal (khaw-lal’)}\)

a primitive root [compare 02470]; v; [BDB-319a, BDB-320a] {See TWOT on 660} {See TWOT on 661}

AV-begin 52, profane 36, pollute 23, defile 9, break 4, wounded 3, eat 2, slay 2, first 1, gather grapes 1, inheritance 1, began men 1, piped 1, players 1, prostitute 1, sorrow 1, stain 1, eat as common things 1; 141

**02490c. \(\text{chalal (320a); a prim. root; to pollute, defile, profane:}\)**

NAS-became* (1), began (30), begin (10), begin to use its fruit (2), beginning (3), begun (7), begun to use its fruit (2), cast you as profane (1), defile (2), defiled (3), desecrate (1), enjoy (1), first (1), pollute (1), polluted (1), profane (21), profaned (29), profanes (3), profaning (5), start (1), started (2), use its fruit (1), violate (3), violated (1).

1) to profane, defile, pollute, desecrate, begin
   1a) (Niphal)
      1a1) to profane oneself, defile oneself, pollute oneself
      1a1a) ritually
      1a1b) sexually
      1a2) to be polluted, be defiled
   1b) (Piel)
      1b1) to profane, make common, defile, pollute
      1b2) to violate the honor of, dishonor
      1b3) to violate (a covenant)
      1b4) to treat as common
   1c) (Pual) to profane (name of God)
   1d) (Hiphil)
      1d1) to let be profaned
      1d2) to begin
   1e) (Hophal) to be begun
2) to wound (fatally), bore through, pierce, bore
   2a) (Qal) to pierce
   2b) (Pual) to be slain
   2c) (Poel) to wound, pierce
   2d) (Poal) to be wounded
3) (Piel) to play the flute or pipe

**0631 _FUNCTIONS**\(\text{acar (aw-sar’)}\)

a primitive root; v; [BDB-63b] {See TWOT on 141}

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to tie, bind, imprison

1a) (Qal)
   1a1) to tie, bind
   1a2) to tie, harness
   1a3) to bind (with cords)
   1a4) to gird (rare and late)
   1a5) to begin the battle, make the attack
   1a6) of obligation of oath (figurative)

1b) (Niphal) to be imprisoned, bound

1c) (Pual) to be taken prisoner

New Covenant

Beginning

757 ἄρχω archo (ar'-kho)
a primary word; v; TDNT-1:478,81; { See TDNT 102}
AV-rule over 1, reign over 1; 2
NAS-began (62), begin (7), beginning (8), begins (2), begun (1), proceed (1), rule (1), rulers (1), starting (2).
1) to be chief, to lead, to rule

509 ἀνωθεν anothan (an'-o-then)
from 507; adv; TDNT-1:378,63; { See TDNT 78}
AV-from above 5, top 3, again 2, from the first 1, from the beginning 1, not tr 1; 13
NAS-above (5), again (2), all over (1), beginning (1), long time (1), top (2).
1) from above, from a higher place
   1a) of things which come from heaven or God
2) from the first, from the beginning, from the very first
3) anew, over again

2020 ἐπιφώσκω epiphosko (ep-ee-foss'-ko)
a form of 2017; v; TDNT-9:310,1293; { See TDNT 839}
AV-begin to dawn 1, draw on 1; 2
NAS-about to begin (1), dawn (1).
1) to grow light, to dawn

165 αἰών aion (ahee-ohn')
from the same as 104; n m; TDNT-1:197,31; { See TDNT 40}
AV-ever 71, world 38, never + 3364 + 1519 + 3588 6, evermore 4, age 2, eternal 2, misc 5; 128
NAS-age (20), ages (6), ancient time (1), beginning of time (1), course (1), eternal (2), eternity (1), ever (2), forever (27), forever and ever (20), for evermore (2), long ago (1), never (1), old (1), time (1), world(s) (8).
1) for ever, an unbroken age, perpetuity of time, eternity
2) the worlds, universe
3) period of time, age

4278 προεναρχωμαι proenarchomai (pro-en-ar'-khom-ahee)
from 4253 and 1728; v; { See TDNT 237}
AV-begin 1, begin before 1; 2
NAS-first to begin (1), previously made (1), previously made a beginning (1).
1) to make a beginning before

4413 πρῶτος protos (pro'-tos)
contracted superlative of 4253; adj; TDNT-6:865,965; { See TDNT 675}
AV-first 84, chief 9, first day 2, former 2, misc 7; 104
NAS-before (3), best (1), first (128), first of all (2), first importance (1), first man (1), first one (1), first things
(1), first time (1), foremost (5), leading (2), leading man (1), leading men (5), outer (3), previous (1).
1) first in time or place
   1a) in any succession of things or persons
2) first in rank
   2a) influence, honor
   2b) chief
   2c) principal
3) first, at the first

554 ἀπεκδύομαι apekduomai (ap-ek-doo'-om-ahee)
middle voice from 575 and 1562; v; TDNT-2:318,192; { See TDNT 202}
AV-spoil 1, put off 1; 2
NAS-disarmed (1), laid aside (1).
1) wholly put off from one’s self
   1a) denoting separation from what is put off
2) wholly to strip off for one’s self (for one’s own advantage)
3) despoil, disarm

Cosmos

2889 κόσμος kosmos (kos'-mos)
probably from the base of 2865; n m; TDNT-3:868,459; { See TDNT 407}
AV-world 186, adorning 1; 187
NAS-adornment (1), world (184), world’s (1).
  1) an apt and harmonious arrangement or constitution, order, government
  2) ornament, decoration, adornment, i.e. the arrangement of the stars, ‘the heavenly hosts’, as the ornament of the
heavens. 1Pe 3:3
  3) the world, the universe
  4) the circle of the earth, the earth
  5) the inhabitants of the earth, men, the human family
  6) the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ
  7) world affairs, the aggregate of things earthly
     7a) the whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although hollow
     and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ
  8) any aggregate or general collection of particulars of any sort
     8a) the Gentiles as contrasted to the Jews {#Ro 11:12 etc}
     8b) of believers only, {#Joh 1:29; 3:16; 3:17; 6:33; 12:47 1Co 4:9; 2Co 5:19}
{See Pink_Sovereignty Appendix D, John 3:16 21}
For Synonyms see entry 5921

Scripture: AV

Matthew 4:8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms
of the world <2889 kosmos>, and the glory of them;
Matthew 5:14 Ye are the light of the world <2889 kosmos>. A city that is set on an hill cannot be hid.
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Matthew 13:35  That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world <2889 kosmos>.
Matthew 13:38  The field is the world <2889 kosmos>; the good seed are the children of the kingdom; but the tares are the children of the wicked one;
Matthew 16:26  For what is a man profited, if he shall gain the whole world <2889 kosmos>, and lose his own soul? or what shall
Matthew 18:7  Woe unto the world <2889 kosmos> because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!
Matthew 24:21  For then shall be great tribulation, such as was not since the beginning of the world <2889 kosmos> to this time, no, nor ever shall be.
Matthew 25:34  Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world <2889 kosmos>:
Matthew 26:13  Verily I say unto you, Wheresoever this gospel shall be preached in the whole world <2889 kosmos>, there shall also this, that this woman hath done, be told for a memorial of her.
Mark 8:36  For what shall it profit a man, if he shall gain the whole world <2889 kosmos>, and lose his own soul?
Mark 14:9  Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world <2889 kosmos>, this also that she hath done shall be spoken of for a memorial of her.
Mark 16:15  And he said unto them, Go ye in to all the world <2889 kosmos>, and preach the gospel to every creature.
Luke 9:25  For what is a man advantaged, if he gain the whole world <2889 kosmos>, and lose himself, or be cast away?
Luke 11:50  That the blood of all the prophets, which was shed from the foundation of the world <2889 kosmos>, may be required of this generation;
Luke 12:30  For all these things do the nations of the world <2889 kosmos> seek after: and your Father knoweth that ye have need of these things.
John 1:9  That was the true Light, which lighteth every man that cometh into the world <2889 kosmos>.
John 1:10  He was in the world <2889 kosmos>, and the world <2889 kosmos> knew him not.
John 1:29  The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world <2889 kosmos>.
John 3:16  For God so loved the world <2889 kosmos>, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
John 3:17  For God sent not his Son into the world <2889 kosmos> to condemn the world <2889 kosmos>; but that the world <2889 kosmos> through him might be saved.
John 3:19  And this is the condemnation, that light is come into the world <2889 kosmos>, and men loved darkness rather than light, because their deeds were evil.
John 4:42  And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world <2889 kosmos>.
John 6:14  Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world <2889 kosmos>.
John 6:33  For the bread of God is he which cometh down from heaven, and giveth life unto the world <2889 kosmos>.
John 6:51  I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world <2889 kosmos>.
John 7:4  For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world <2889 kosmos>.
John 7:7  The world <2889 kosmos> cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.
John 8:12  Then spake Jesus again unto them, saying, I am the light of the world <2889 kosmos>: he that followeth me shall not walk in darkness, but shall have the light of life.
John 8:23  And he said unto them, Ye are from beneath; I am from above: ye are of this world <2889 kosmos>; I am not of this world <2889 kosmos>.

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John 8:26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world &lt;2889 kosmos&gt; those things which I have heard of him.

John 9:5 As long as I am in the world &lt;2889 kosmos&gt;, I am the light of the world &lt;2889 kosmos&gt;.

John 9:39 And Jesus said, For judgment I am come into this world &lt;2889 kosmos&gt;, that they which see not might see; and that they which see might be made blind.

John 10:36 Say ye of him, whom the Father hath sanctified, and sent into the world &lt;2889 kosmos&gt;, Thou blasphemest; because I said, I am the Son of God?

John 11:9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world &lt;2889 kosmos&gt;.

John 11:27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world &lt;2889 kosmos&gt;.

John 12:19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world &lt;2889 kosmos&gt; is gone after him.

John 12:25 He that loveth his life shall lose it; and he that hateth his life in this world &lt;2889 kosmos&gt; shall keep it unto life eternal.

John 12:31 Now is the judgment of this world &lt;2889 kosmos&gt;: now shall the prince of this world &lt;2889 kosmos&gt; be cast out.

John 12:46 I am come a light into the world &lt;2889 kosmos&gt;, that whosoever believeth on me should not abide in darkness.

John 12:47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world &lt;2889 kosmos&gt;, but to save the world &lt;2889 kosmos&gt;.

John 13:1 Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world &lt;2889 kosmos&gt; unto the Father, having loved his own which were in the world &lt;2889 kosmos&gt;, he loved them unto the end.

John 14:17 Even the Spirit of truth; whom the world &lt;2889 kosmos&gt; cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John 14:19 Yet a little while, and the world &lt;2889 kosmos&gt; seeth me no more; but ye see me: because I live, ye shall live also.

John 14:22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world &lt;2889 kosmos&gt;?

John 14:27 Peace I leave with you, my peace I give unto you: not as the world &lt;2889 kosmos&gt; giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

John 14:30 Hereafter I will not talk much with you: for the prince of this world &lt;2889 kosmos&gt; cometh, and hath nothing in me.

John 14:31 But that the world &lt;2889 kosmos&gt; may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

John 15:18 If the world &lt;2889 kosmos&gt; hate you, ye know that it hated me before it hated you.

John 15:19 If ye were of the world &lt;2889 kosmos&gt;, the world &lt;2889 kosmos&gt; would love his own: but because ye are not of the world &lt;2889 kosmos&gt;, but I have chosen you out of the world &lt;2889 kosmos&gt;, therefore the world &lt;2889 kosmos&gt; hateth you.

John 16:8 And when he is come, he will reprove the world &lt;2889 kosmos&gt; of sin, and of righteousness, and of judgment:

John 16:11 Of judgment, because the prince of this world &lt;2889 kosmos&gt; is judged.

John 16:20 Verily, verily, I say unto you, That ye shall weep and lament, but the world &lt;2889 kosmos&gt; shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

John 16:21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world &lt;2889 kosmos&gt;.

John 16:28 I came forth from the Father, and am come into the world &lt;2889 kosmos&gt;: again, I leave the world &lt;2889 kosmos&gt;, and go to the Father.

John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world &lt;2889 kosmos&gt; ye shall have tribulation: but be of good cheer; I have overcome the world &lt;2889 kosmos&gt;.

John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world &lt;2889 kosmos&gt; was.

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John 17:6  I have manifested thy name unto the men which thou gavest me out of the world <2889 kosmos>: thine they were, and thou gavest them me; and they have kept thy word.
John 17:9  I pray for them: I pray not for the world <2889 kosmos>, but for them which thou hast given me; for they are thine.
John 17:11 And now I am no more in the world <2889 kosmos>, but these are in the world <2889 kosmos>, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.
John 17:12 While I was with them in the world <2889 kosmos>, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.
John 17:13 And now come I to thee; and these things I speak in the world <2889 kosmos>, that they might have my joy fulfilled in themselves.
John 17:14 I have given them thy word; and the world <2889 kosmos> hath hated them, because they are not of the world <2889 kosmos>, even as I am not of the world <2889 kosmos>.
John 17:15 I pray not that thou shouldest take them out of the world <2889 kosmos>, but that thou shouldest keep them from the evil.
John 17:16 They are not of the world <2889 kosmos>, even as I am not of the world <2889 kosmos>.
John 17:18 As thou hast sent me into the world <2889 kosmos>, even so have I also sent them into the world <2889 kosmos>.
John 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world <2889 kosmos> may believe that thou hast sent me.
John 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world <2889 kosmos> may know that thou hast sent me, and hast loved them, as thou hast loved me.
John 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world <2889 kosmos>.
John 17:25 O righteous Father, the world <2889 kosmos> hath not known thee: but I have known thee, and these have known that thou hast sent me.
John 18:20 Jesus answered him, I spake openly to the world <2889 kosmos>; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.
John 18:36 Jesus answered, My kingdom is not of this world <2889 kosmos>: if my kingdom were of this world <2889 kosmos>, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
John 21:25 O righteous Father, the world <2889 kosmos> hath not known thee: but I have known thee, and these have known that thou hast sent me.
Romans 1:8  First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the world <2889 kosmos>.
Romans 1:20 For the invisible things of him from the creation of the world <2889 kosmos> are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:
Romans 3:6  For then how shall God judge the world <2889 kosmos>?
Romans 11:12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?
Romans 11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?
1 Corinthians 1:20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?
1 Corinthians 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;
1 Corinthians 1:28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:
1 Corinthians 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
1 Corinthians 3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.
1 Corinthians 4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.
1 Corinthians 4:13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.
1 Corinthians 5:10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.
1 Corinthians 6:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
1 Corinthians 7:31 And they that use this world, as not abusing it: for the fashion of this world passeth away.
1 Corinthians 7:33 But he that is married careth for the things that are of the world, how he may please his wife.
1 Corinthians 7:34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.
1 Corinthians 8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.
1 Corinthians 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.
1 Corinthians 14:10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.
2 Corinthians 1:12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward.
2 Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.
2 Corinthians 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.
Galatians 4:3 Even so we, when we were children, were in bondage under the elements of the world:
Galatians 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
Ephesians 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame in love:
During the time, you walked according to the course of this world, according to the spirit that now works in the children of disobedience:
Ephesians 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
Philippians 2:15 That ye may be blameless and harmless, sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world:
Colossians 1:6 Which is come unto you, as it is in all the world: and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:
Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
Colossians 2:20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,
1 Timothy 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;
1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.
1 Timothy 6:7 For we brought nothing into this world, and it is certain we can carry nothing out.
Hebrews 4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.
Hebrews 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
Hebrews 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:
Hebrews 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.
Hebrews 11:38 Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.
James 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world:
James 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?
James 3:6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.
James 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.
1 Peter 1:19 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,
1 Peter 3:3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;
1 Peter 5:9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
2 Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
2 Peter 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;
2 Peter 2:20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.
2 Peter 3:6 Whereby the world that then was, being overflowed with water, perished:
1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.<2889 kosmos>.
1 John 2:15 Love not the world <2889 kosmos>, neither the things that are in the world <2889 kosmos>. If any man love the world <2889 kosmos>, the love of the Father is not in him.
1 John 2:16 For all that is in the world <2889 kosmos>, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world <2889 kosmos>.
1 John 2:17 And the world <2889 kosmos> passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.
1 John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world <2889 kosmos> knoweth us not, because it knew him not.
1 John 3:13 Marvel not, my brethren, if the world <2889 kosmos> hate you.
1 John 3:17 But whoso hath this world’s <2889 kosmos> good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?
1 John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world <2889 kosmos>.
1 John 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world <2889 kosmos>.
1 John 4:5 They are of the world <2889 kosmos>: therefore speak they of the world <2889 kosmos>, and the world <2889 kosmos> heareth them.
1 John 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world <2889 kosmos>, that we might live through him.
1 John 4:14 And we have seen and do testify that the Father sent the Son to be the Savior of the world <2889 kosmos>.
1 John 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world <2889 kosmos>.
1 John 5:4 For whatsoever is born of God overcometh the world <2889 kosmos>: and this is the victory that overcometh the world <2889 kosmos>, even our faith.
1 John 5:5 Who is he that overcometh the world <2889 kosmos>, but he that believeth that Jesus is the Son of God?
1 John 5:19 And we know that we are of God, and the whole world <2889 kosmos> lieth in wickedness.
2 John 1:7 For many deceivers are entered into the world <2889 kosmos>, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.
Revelation 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world <2889 kosmos> are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.
Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world <2889 kosmos>.
Revelation 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world <2889 kosmos>, when they behold the beast that was, and is not, and yet is.

Power & Might

1849 ἐξουσία exousia (ex-oo-see’-ah)
from 1832 (in the sense of ability); n f; TDNT-2:562.238; { See TDNT 244}
NAS-authorities (7), authority (65), charge (1), control (1), domain (2), dominion (1), jurisdiction (1), liberty (1), power (11), powers (1), right (11). AV-power 69, authority 29, right 2, liberty 1, jurisdiction 1, strength 1; 103
1) power of choice, liberty of doing as one pleases
   1a) leave or permission
2) physical and mental power
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2a) the ability or strength with which one is endued, which he either possesses or exercises
3) the power of authority (influence) and of right (privilege)
4) the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed)
   4a) universally
   4a1) authority over mankind
   4b) specifically
       4b1) the power of judicial decisions
       4b2) of authority to manage domestic affairs
   4c) metonymically
       4c1) a thing subject to authority or rule
           4c1a) jurisdiction
       4c2) one who possesses authority
           4c2a) a ruler, a human magistrate
               4c2b) the leading and more powerful among created beings superior to man, spiritual potentates
   4d) a sign of the husband’s authority over his wife
       4d1) the veil with which propriety required a women to cover herself
   4e) the sign of regal authority, a crown
For Synonyms see entry 5820

1411 δύναμις dunamis (doo’-nam-is)
from 1410; n f; TDNT-2:284,186; { See TDNT 201}
AV-power 77, mighty work 11, strength 7, miracle 7, might 4, virtue 3, mighty 2, misc 9; 120
NAS-ability (4), meaning (1), mightily (1), mighty (1), miracle (2), miracles (17), miraculous powers (3), power (83), powers (6), strength (2), wealth (1).
   1) strength power, ability
       1a) inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth
       1b) power for performing miracles
       1c) moral power and excellence of soul
       1d) the power and influence which belong to riches and wealth
       1e) power and resources arising from numbers
       1f) power consisting in or resting upon armies, forces, hosts
For Synonyms see entry 5820

2888 κοσμοκράτωρ kosmokrator (kos-mok-rat’-ore)
from 2889 and 2902; n m; TDNT-3:913,466; { See TDNT 410}
AV-ruler 1; 1 Ephesians 6:12
   1) lord of the world, prince of this age
       1a) the devil and his demons