

## Paper on the Greek Word “ZOE”

- I) According to A. E. Knoch’s “The Sacred Scriptures Concordant Version Lexicon and Concordance”, the Greek word “ZOE” is used 136 times throughout the entire Greek New Testament.
- II) Among Christian Bible teachers, it is a well-known fact that, when literally translated into the English language, the Greek word “ZOE” is the word for “LIFE”.
- III) However, at the same time, among the same teachers, there is also much confusion as to the actual **full** or **complete** meaning of this Greek word “ZOE” (or “LIFE”).
- A. This problem arises because the translation of the Greek word “ZOE” into “LIFE”, in and of itself, does not clearly tell the English reader what kind of “LIFE” is being referred to in each instance where it is used:
- 1) Does the Greek word “ZOE” mean “plant life”?
  - 2) Or does the Greek word “ZOE” mean “animal life”?
  - 3) Or does the Greek word “ZOE” mean “human life”?
  - 4) Or does the Greek word “ZOE” mean (as many of us have been led to believe) the “divine life” (i.e., “the life of God”)?
  - 5) Or is the Greek word “ZOE” actually a more inclusive word used for more than one but not all of the different forms of “LIFE” mentioned in points 1 through 4 above?
  - 6) Or is the Greek word “ZOE” actually an all-inclusive word which is used for every form of “LIFE” that is mentioned above in points 1 through 4?
- B. How can one arrive at the scripturally full and complete meaning of the Greek word “ZOE”? The only way the Greek word “ZOE” can be scripturally clearly defined is by looking at each and every instance where the word “ZOE” is used throughout the entire New Testament. At the same time, the context of each of these instances must also be carefully read in order to discover just exactly **what kind of “LIFE”** is actually being referred to in each instance that the word “ZOE” is used.
- C. Once this has been done, a definition can then, and only then, be derived from all of the 136 references. That is, the definition derived should be applicable to each and every reference in the sense that the word “ZOE” as used in each reference with its context must be able to be clearly seen in the derived definition. All the references should clearly fit into that definition. If any of the references do not fit, then the derived definition is not the correct definition for the word “ZOE”, and you should return to the 136 references again to find the correct one.

IV) According to the book, “The Sacred Scriptures Concordant Version Lexicon and Concordance”, the 136 times the Greek word “ZOE” is used in the New Testament is broken up into four different groupings. These four groupings represent the four different “cases” in the Greek language in which each of the 136 references is found:

A. The first “case” in which the word “ZOE” is found is **“the nominative case”**:

- 1) To say that the word “ZOE” is in the nominative case simply means that the word “ZOE” is found to be in a relationship of being the subject of the sentence or the subject of a verb.
- 2) The Greek nominative case corresponds to the English nominative case. **The nominative case answers to the question “Who?” or “What?”**. It needs no connectives. For example, the word “All” in the following sentences is in the nominative case: “All is of God”, and, “All are aware”.
- 3) The Greek word “ZOE” is found to be in the nominative case twenty-four (24) of the 136 times that the word “ZOE” is used throughout the New Testament.

B. The second “case” in which the word “ZOE” is found is **“the genitive case”**:

- 1) To say that the word “ZOE” is in the genitive case simply means that the word “ZOE” is found to be in a relationship of being the possessor or source.
- 2) The genitive case includes the English possessive case. However, it includes more than that: it denotes either “possession” or “derivation”. **The genitive case answers the question “Whence?” and suggests “motion from”**. Its characteristic connectives are “out” and “from”. (The genitive case is indicated by “of—” in the Knoch Interlinear Greek New Testament when no connective is present.) For example, the word “God” in the sentence, “All is out of God”, is in the genitive case.
- 3) The Greek word “ZOE” is found in the genitive case forty-seven (47) of the 136 times that the word “ZOE” is used throughout the New Testament.

C. The third “case” in which the word “ZOE” is found is **“the dative case”**:

- 1) To say that the word “ZOE” is in the dative case simply means that the word “ZOE” is found to be in a relationship of being the indirect object of a verb, or the object of some prepositions, or a possessor.
- 2) The Greek dative case has no English equivalent. **The dative case answers the question “Where?” and suggests “rest in”**. Its characteristic connectives are “in” and “together”. (The dative case is indicated by prefixing “to—” in the Knoch Interlinear Greek New

Testament when no connective is present. Since “to—“ is not ideal, it is not put in capitals in the interlinear.) For example, “We are in Christ.”

- 3) The Greek word “ZOE” is found to be in the dative case only four (4) of the 136 times that the word “ZOE” is used throughout the New Testament.
- D. The fourth and final “case” in which the word “ZOE” is found is **“the accusative case”**:
- 1) To say that the word “ZOE” is in the accusative case simply means that the word “ZOE” is found to be in a relationship of being the direct object of a verb or the object of any of several prepositions.
  - 2) The Greek accusative case corresponds to the English accusative case. **The accusative case answers the question “Whither?” and suggests “motion toward”**. Its characteristic connectives are “into” and “toward”. For example, “All is into God.”
  - 3) The Greek word “ZOE” is found in the accusative case sixty-one (61) of the 136 times that the word “ZOE” is used throughout the New Testament.
- V) A complete listing of the 136 times (or verses) where the word “ZOE” is used in the New Testament follows:
- A) The twenty-four (24) verses where “ZOE” is used in **the nominative case** are as follows:
- 1) Luke 12:15 – Take heed and be guarding from every covetousness, because no one’s **life** (“zoe”) is in the abundance of his possessions. (In this verse, “ZOE” is referring to **the life of man, the human life**.)
  - 2-3) John 1:4 – In same (i.e., in ‘the Word’) **life** (“zoe”) was, and the **life** (“zoe”) was the light (of the humans). (In this verse, “zoe” is referring to **the life of God**.)
  - 4) John 6:63 – The Spirit is the making live; the flesh is not benefitting anyone. The words which I have spoken to you Spirit are and **life** (“zoe”) is. (In this verse, “zoe” is referring to **the life of the man Jesus Christ**.)
  - 5) John 11:25 – Jesus said to her, I am the resurrection and the **life** (“zoe”). The one believing into me, even if he should be dying, will be living. (In this verse, “zoe” is referring to **the life of the man Jesus Christ**.)
  - 6) John 12:50 – And I have perceived that the commandment of Him **life** (“zoe”) **eonian** is, which then, I am speaking. According as the Father has declared to me, thus I am speaking. (In this verse, “zoe” is referring to **the life of the man Jesus Christ**.)

- 7) John 14:6 – Jesus is saying to him, I am the way and the truth and the life (“zoe”). No one is coming toward the Father if not through Me. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 8) John 17:3 – Yet this is the eonian life (“zoe”), that they may be knowing you, the only true God, and whom You have sent, Jesus Christ. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 9) Acts 8:33 – In the humiliation, His judgment was taken away. Who will be relating His generation? Because the life (“zoe”) of Him is being taken away from the earth. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 10) Rom. 6:23 – For the wages of sin is death, yet the free gift of God is life (“zoe”) eonian in Jesus Christ our Lord. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 11) Rom. 8:6 – For the disposition of the flesh is death, yet the disposition of the Spirit life (“zoe”) and peace. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 12) Rom. 8:10 – Yet if Christ is in you (pl.), indeed the body is dead through sin, yet the spirit is life (“zoe”) through righteousness. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 13) Rom. 8:38-39 – For I have been persuaded that neither death, nor life (“zoe”), nor messengers, nor principalities ... will be able to separate us from the love of God which is in Christ Jesus our Lord. (In this verse “zoe” is referring to the life of man, the human life.)
- 14) Rom. 11:15 – For if the casting away of them is the conciliation of the world, what the receiving back if not life (“zoe”) out of dead (ones). (In this verse, “zoe” is referring to the life of man, the human life.)
- 15) I Cor. 3:22 – For all is yours, whether Paul, or Apollos, ... or life (“zoe”), or death, or things present, ... (In this verse, “zoe” is referring to the life of man, the human life.)
- 16-18) II Cor. 4:10-12 – Always bearing about in the body the deadening of Jesus, that also the life (“zoe”) of Jesus may be being manifested in our body; for we, the living, are being delivered into death through Jesus, that also the life (“zoe”) of Jesus may be being manifested in the dying flesh of us. So then the death is operating in us, yet the life (“zoe”) in you. (In these verses, “zoe” is referring to the life of the man Jesus Christ.)
- 19-20) Col. 3:3, 4 – For you died and the life (“zoe”) of you (pl.) has been hid together with the Christ in God. Whenever the Christ may be being manifested, the life (“zoe”) of us, then

also you together to Him will be being manifested in glory. (In these verses, “zoe” is referring to **the life of the man Jesus Christ.**)

- 21) James 4:14 – You who are not knowing what will be tomorrow; for what is the **life** (“zoe”) of you? For you are a vapor, appearing for a little while, and then disappearing. (In this verse, “zoe” is referring to **the life of man, the human life.**)
  - 22) I John 1:2 – And the **life** (“zoe”) was manifested, and we have seen, and we are reporting to you **the life the eonian** (one) which was toward the Father, and was manifested to us. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
  - 23) I John 5:11 – And this is the witness, that **life** (zoe”) **eonian** God gives to us and this **life** (“zoe”) in the Son of Him is. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
  - 24) I John 5:20 – Yet we have perceived that the Son of God is arriving and has given to us comprehension in order that we are knowing the True, and we are in the True, in the Son of Him, Jesus Christ. This is the true God and **life** (“zoe”) **eonian**. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- B. The 47 verses where “ZOE” is used in **the genitive case** are as follows:
- 25) John 5:29 – And shall be going forth, those doing the good, into resurrection of **life** (“zoe”); and those practicing the evil, into resurrection of judgment. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
  - 26) John 6:35 – Jesus said to them, I am the bread of **the life** (“zoe”) ..... (In this verse, “zoe” is referring to the **life of the man Jesus Christ.**)
  - 27) John 6:48 – I am the bread of **the life** (“zoe”). (In this verse, “zoe” is referring to the **life of the man Jesus Christ.**)
  - 28) John 6:51 – And yet the bread which I shall be giving the flesh of me is on behalf of **the life** (“zoe”) of the system. (In this verse, “zoe” is referring to **the life of man, the human life.**)
  - 29) John 6:68 – Simon Peter answered Him, Lord, to whom shall we be going? Words (“rhema” or “declarations”) of **life eonian** you are having. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
  - 30) John 8:12 – I am the light of the system. The one following Me shall not be walking in the darkness, but will be having the light of **the life** (“zoe”). (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)

- 31) Acts 2:28 – You make known to me ways of life (“zoe”) .... (In this verse, “zoe” is referring to **the life of God** as lived out in the daily life of Christ.)
- 32) Acts 3:15 – Yet the originator (the “origin-leader”) of **the life** (“zoe”) you kill .... (In this verse, “zoe” is referring to **the life of the man Jesus Christ**.)
- 33) Acts 5:20 – Go and stand in the temple, and speak to the people all the words (“rhema” or declarations) of **the life** (“zoe”) this. (In this verse, “zoe” is referring to **the life of the man Jesus Christ**.)
- 34) Acts 13:46 – Since you deem yourselves unworthy of the eonian life (“zoe”), behold, we are turning to the Gentiles. (In this verse, “zoe” is referring to **the life of the man Jesus Christ**.)
- 35) Rom. 5:18 – Consequently then, as thru one offense into all humans into condemnation, thus also thru one righteous act into all humans into justification of life (“zoe”). (In this verse, “zoe” is referring to **the life of the man Jesus Christ**.)
- 36) Rom. 6:4 – We have been buried therefore with him thru the baptism into the death, in order that as Christ was raised from among the dead through the glory of the Father, thus also we should be walking in newness of life (“zoe”). (In this verse, “zoe” is referring to **the life of the man Jesus Christ**.)
- 37) Rom. 8:2 – For the law of the spirit of the life (“zoe”) in Christ Jesus frees you from the law of sin and death. (In this verse, “zoe” is referring to **the life of the man Jesus Christ**.)
- 38) II Cor. 2:16 – Indeed to whom odor out of death, into death, yet to whom odor out of life (“zoe”), into life. (In this verse, “zoe” is referring to **the life of the man Jesus Christ**.)
- 39) II Cor. 5:4 – For indeed, we who are in the tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up of life (“zoe”). (In this verse, “zoe” is referring to **the life of the man Jesus Christ**.)
- 40) Eph. 4:18 – Being darkened in their understanding, estranged from **the life** (“zoe”) **of God** because of the ignorance which is in them, because of the hardness of their heart. (In this verse, “zoe” is referring to **the life of God**.)
- 41) Phil. 1:20 – According to my earnest expectation and hope that in nothing I shall be put to shame, but with all boldness, as always even now, Christ shall be magnified in my body, whether through life (“zoe”) or through death. (In this verse, “zoe” is referring to **the life of man, the human life**.)

- 42) Phil. 2:16 – Holding forth the word of life (“zoe”) for my boasting in the day of Christ, that I have not run in vain nor labored in vain. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 43) Phil. 4:3 – Yes, I ask you also, genuine yoke-fellow. Assist them who contended with me in the gospel, with both Clement and the rest of my fellow workers whose names are in the book of life (“zoe”). (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 44) I Tim. 4:8 – For the bodily exercise is beneficial toward few, yet the godliness is profitable toward all, promise having of life (“zoe”) the now and of the being about. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 45) I Tim. 6:12 – Be fighting the good fight of the faith, be laying hold of the eonian life (“zoe”), into which you were called, and have confessed the good confession before many witnesses. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 46) I Tim. 6:19 – Laying away for themselves a good foundation for the future, that they may be laying hold of the beingly (or, ‘real’) life (“zoe”). (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 47) II Tim. 1:1 – Paul an apostle of Jesus Christ thru the will of God, according to the promise of life (“zoe”), which is in Christ Jesus. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 48) Titus 1:2 – In hope of life (“zoe”) eonian, which promised God, Who cannot lie, before times eonian. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 49) Titus 3:7 – That having been justified by the grace of that One, we might become heirs according to expectation of life (“zoe”) eonian. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 50) Heb. 7:3 – (Melchisedec) Without father, without mother, without genealogy, having neither beginning of days nor end of life (“zoe”), but made like the Son of God, is remaining a priest perpetually. (In this verse, “zoe” is referring to the life of man, the human life.)
- 51) Heb. 7:16 – Who has been constituted not according to the law of a fleshy commandment but according to the power of indestructible life (“zoe”). (In this verse, “zoe” is referring to the life of God.)
- 52) James 1:12 – Blessed is the man who endures trial, because, having become approved, he will receive the crown of the life (“zoe”), which he promised to those who love Him. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)

- 53) I Peter 3:7 – The husbands in like manner dwelling together with them (their wives) according to knowledge, assigning honor to the weaker female vessel as also joint heirs of the grace of life (“zoe”), that your prayers may not be hindered. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 54) I John 1:1 – That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld, and our hands have handled concerning the word of life (“zoe”). (In this verse, “zoe” is referring to the life of the Man Jesus Christ.)
- 55) Rev. 2:7 – He who has an ear, let him hear what the Spirit is saying to the churches. To the (one) conquering, to him I will give to eat of the tree of the life (“zoe”), which is in the paradise of God. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 56) Rev. 2:10 – Do not be fearing what you are about to be suffering. Behold the devil is about to be casting some of you into prison in order that you may be being tried, and you will be having tribulation ten days. Be faithful until death and I will be giving you the crown of the life (“zoe”). (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 57) Rev. 3:5 – The one conquering will be being clothed in white garments; and I will by no means be erasing his name out of the book of the life (“zoe”), and I will be confessing his name before my Father and before His angels. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 58) Rev. 7:17 – For the Lamb in the midst of the throne will be shepherding them and will be guiding them to springs of waters of the life (“zoe”); and God shall wipe away every tear from their eyes. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 59) Rev. 11:11 – And after the 3 ½ days, the spirit (or “breath”) of life (“zoe”) out of God entered into them, and they stood on their feet; and great fear fell upon those beholding them. (In this verse, “zoe” is referring to the life of man, the human life. [Please contrast Gen. 2:7 with John 20:22.]
- 60) Rev. 13:8 – And all those dwelling on the earth will be worshiping him, whose name has not been written in the book of the life (“zoe”) of the Lamb slain from the foundation of the world. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 61) Rev. 16:3 – And the second (angel or messenger) poured out his bowl into the sea, and it became blood like of a dead man, and every soul living (or ‘every soul of life [‘zoe’]’) died, the (ones) in the sea. (In this verse, “zoe” is referring to a life that is neither the life of the man Jesus Christ nor the life of God. [It is probably referring to the animal (i.e., fish) life.])



- 62) Rev. 17:8b – And they who dwell on the earth, whose names have not been written from the foundation of the world in the book of the life (“zoe”), will be marveling when they see the beast: how that he was, and is not, and shall be present. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 63) Rev. 20:12 – And I saw the dead, the great and the small, having stood before the throne, and books were opened up; and another book was opened up, which is the book of the life (“zoe”). (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 64) Rev. 20:15 – And if anyone was not found having been written in the book of the life (“zoe”), he was cast into the lake of the fire. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 65) Rev. 21:6 – And He said to me: They are come to pass. I have become the Alpha and the Omega, the beginning and the end (finish). I shall be giving to the (one) thirsting from the spring of the water of the life (“zoe”) freely. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 66) Rev. 21:27 – And anything common, and he who makes an abomination and a lie, shall by no means be entering into it, but only those having been written in the book of the life (“zoe”) of the Lamb. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 67-68) Rev. 22:1-2 – And he showed me a river of water of life (“zoe”) shining as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life (“zoe”), producing twelve fruits, yielding its fruit each month, and the leaves of the tree are for the healing of the nations. (In these verses, “zoe” is referring to the life of the man Jesus Christ.)
- 69) Rev. 22:14 – Blessed are those plunging their robes that they may have right to the tree of life (“zoe”), and may be entering by the gates into the city. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 70) Rev. 22:17 – And the Spirit and the Bride say, Come! Let him who hears also say, Come! Let him who is thirsty also come; he who wills, let him take the water of life (“zoe”) freely. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 71) Rev. 22:19 – And if anyone should be taking away from the words of the book of this prophecy, God will be taking away his part from the tree of the life (“zoe”) and out of the holy city, which are written in this book. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)

C) The 4 verses where “ZOE” is used in the dative case are as follows:

- 72) Luke 16:25 – But Abraham said, child, remember that you received your good things in your life (“zoe”), and Lazarus likewise bad things; but now he is comforted here, and you are in anguish. (In this verse, “zoe” is referring to **the life of man, the human life.**)
- 73) Rom. 5:10 – For if, while we were enemies we were reconciled to God through the death of his Son, much more, having been reconciled, we shall be saved in the life (“zoe”) of Him. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 74) Rom. 5:17 – For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness shall reign in life (“zoe”) through the one, Jesus Christ. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 75) I Cor. 15:19 – If in this life (“zoe”) only we have hoped in Christ, we are of all men most miserable. (In this verse, “zoe” is referring to **the life of man, the human life.**)

D) The 61 verses where “ZOE” is used in the accusative case are as follows:

- 76) Matt. 7:14 – For the gate is narrow and the way is constricted which leads into the life (“zoe”), and few are those who find it. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 77-78) Matt. 18:8-9 – And if your hand or your foot stumbles you, cut it off and case it from you. It is good for you to enter into the life (“zoe”) maimed or lame, rather than having two hands or two feet to be cast into the eonian fire. And if your eye stumbles you, pluck it out and cast it from you. It is good for you to enter into the life (“zoe”) one-eyed rather than having two eyes to be cast into the Gehenna of the fire. (In these verses, “zoe” is referring to **the life of the man Jesus Christ.**)
- 79-80) Matt. 19:16-17 – And behold, one came to Him and said, Teacher, what good thing shall I do that I may have life (“zoe”) eonian? And he said to him, why are you asking me concerning that which is good? One is good. But if you want to enter into the life (“zoe”), keep the commandment. (In these verses, “zoe” is referring to **the life of the man Jesus Christ.**)
- 81) Matt. 19:29 – And everyone who has left houses, or brothers, or sisters, or father, or mother, or children, or lands for my name’s sake, shall receive a hundred-fold and shall

- inherit **life** (“zoe”) eonian. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 82) Matt. 25:46 – And these shall go away into eternal punishment, but the righteous into **life** (“zoe”) eonian. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 83) Mark 9:43 – And if your hand stumbles you, cut it off; it is better for you to enter into the **life** (“zoe”) maimed than having two hands to go away into Gehenna, into unquenchable fire. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 84) Mark 9:45 – And if your foot stumbles you, cut it off; it is better for you to enter into the **life** (“zoe”) lame, than having two feet to be thrown into Gehenna. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 85) Mark 10:17 – Good teacher, what should I be doing that I should be inheriting **life** (“zoe”) eonian? (In this verse, “zoe” is referring to **the life of the man Jesus Christ.** [However, the man asking the question doesn’t know it.])
- 86) Mark 10:30 - But that he shall receive 100 times as much now in this time, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming eon (or, “age”), **life** (“zoe”) eonian. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 87) Luke 10:25 – Teacher, (by) doing what should I be inheriting **life** (“zoe”) eonian? (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 88) Luke 18:18 – Good Teacher, (by) doing what should I be inheriting **life** (“zoe”) eonian? (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 89) Luke 18:30 – Who shall not by all means receive many times as much in this time, and in the coming age, **life** (“zoe”) eonian. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 90) John 3:15 – In order that all the ones believing on Him should not be being destroyed but may be having **life** (“zoe”) eonian. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 91) John 3:16 – For God so loves the world that he gives His only begotten Son, that all the ones believing into Him should not be being destroyed, but may be having **life** (“zoe”) eonian. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)

- 92-93) John 3:36 – The one believing into the Son is having life (“zoe”) eonian, yet the one being unpersuaded to the Son will not be viewing life (“zoe”), but the indignation of God is remaining on him. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 94) John 4:14 – Yet whoever may be drinking out of the water of which I shall be giving to him, will never be thirsting into the eon, but the water which I shall be giving to him, will be becoming in him spring of water leaping into life (“zoe”) eonian. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 95) John 4:36 – The one reaping is receiving wages and is gathering fruit into life (“zoe”) eonian that the one sowing likewise may be joying and the one reaping. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 96-97) John 5:24 – Truly, truly, I am saying to you that the one hearing the word (“logos”) of me and believing to the one sending Me is having life (“zoe”) eonian and is not coming into judgment but has passed out of the death into the life. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 98-99) John 5:26 – For even as the Father is having life (“zoe”) in Self thus also to the Son He gives life (“zoe”) to be having in Self. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 100-101) John 5:39-40 – You are searching the scriptures because you are thinking in them life (“zoe”) eonian to be having and those are the ones witnessing about me; and not you are willing to be coming toward Me that you may be having life (“zoe”). (In these verses, “zoe” is referring to the life of the man Jesus Christ.)
- 102) John 6:27 – Don’t let the feeding the (one) being perished be working but the feeding the (one) remaining into life (“zoe”) eonian which the Son of Man will be giving to you. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 103) John 6:33 – For the bread of God is the (One) stepping down out of the heaven and giving life (“zoe”) to the world. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 104) John 6:40 – For this is the will of the Father of Me: that everyone beholding the Son and believing into Him, may be having life (“zoe”) eonian and I will be raising him up in the last day. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 105) John 6:47 – Truly, truly I am saying to you, that the one believing into Me is having life (“zoe”) eonian. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)

- 106 -107) John 6:53 – Then Jesus said to them, Truly, truly, I am saying to you, if ever you may not be eating the flesh of the Son of Man, and drinking His blood, you are not having life (“zoe”) eonian in selves. The one chewing My flesh and drinking My blood is having life (“zoe”) eonian and I will be raising Him up at the last day. (In these verses, “zoe” is referring to **the life of the man Jesus Christ.**)
- 108) John 10:10 – The thief is not coming if not that he should be stealing and should be killing and should be destroying. I came that life (“zoe”) eonian they may be having and having superabundantly. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 109) John 10:28 – And I am giving to them life (“zoe”) eonian, and they shall by no means be being destroyed into the eon, and no one will be snatching them out of My hand. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 110) John 12:25 – The one loving the soul of him is destroying her, and the one hating the soul of him in this system (or, world) into life (“zoe”) eonian will be guarding her. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 111) John 17:2 – According as You give to Him authority over all flesh, that all which You have given to Him He should be giving to them life (“zoe”) eonian. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 112) John 20:31 – Yet these have been written that you should be believing that Jesus is the Christ, the Son of God, and that believing, life (“zoe”) eonian you may be having in the name of Him. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 113) Acts 11:18 – Yet hearing these, they calmed down and glorified God saying: Consequently, also to the nations God the repentance into life (“zoe”) gives. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 114) Acts 13:48 – Yet hearing the nations, they joyed and glorified the word (“logos”) of the Lord; and as many as were having been set into life (“zoe”) eonian believed. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)
- 115) Acts 17:25 – Neither by hands of man is being served as if He requires anything, He giving to all life (“zoe”) and breath and everything. (In this verse, “zoe” is referring to **the life of man, the human life.**)
- 116) Romans 2:7 – To those who by endurance in good work seek for glory and honor and incorruptibility, life (“zoe”) eonian. (In this verse, “zoe” is referring to **the life of the man Jesus Christ.**)

- 117) Romans 5:21 – That even as reigns the sin in the death, thus also the grace should be reigning through righteousness into life (“zoe”) eonian through Jesus Christ our Lord. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 118) Romans 6:22 – Yet now, being freed from the sin, yet being enslaved to God, you are having the fruit of you into holiness, yet the consummation, life (“zoe”) eonian. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 119) Romans 7:10 – Yet I died; and was found to me the commandment, the (one being) into life (“zoe”), this (was found to be) into death. (In this verse, “zoe” is referring to the life of God.)
- 120) II Cor. 2:16 – To some, indeed, an odor out of death, into death; yet to others, an odor out of life, into life (“zoe”); and toward these, who is enough? (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 121) Gal. 6:8 – Because the one sowing into the flesh of self, out of the flesh will be reaping corruption; yet the one sowing into the spirit, out of the spirit will be reaping life (“zoe”) eonian. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 122) I Tim. 1:16 – But because of this I obtained mercy: that in me foremost, Jesus Christ should be displaying all long-suffering toward a pattern of the (ones) being about to be believing on Him into life (“zoe”) eonian. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 123) II Tim. 1:10 – Yet being made to appear now through the appearing of the Saviour of us Christ Jesus, who has nullified the death, and brought life (“zoe”) and incorruption to light through the gospel. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 124) I Peter 3:10 – For the one wanting to love life (“zoe”) and to be perceiving good days, let his tongue cease from evil, and his lips from speaking guile. (In this verse, “zoe” is referring to the life of man, the human life.)
- 125) II Peter 1:3 – As his divine power has granted to us all things which relate to life (“zoe”) and godliness .... (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 126) I John 1:2 – And the life was manifested, and we have seen and we are testifying and we are reporting to you the life (“zoe”), the eonian, which was toward the Father and was made to appear to us. (In this verse, “zoe” is referring to the life of the man Jesus Christ [but, see #54 above which is I John 1:1].)

- 127) I John 2:25 – And this is the promise which He promises to us: the life (“zoe”), the eonian. (In this verse, “zoe” is the life of the man Jesus Christ.) (But see #126 above.)
- 128-129) I John 3:14-15 – We have perceived that we have passed out of the death into the life (“zoe”) because we are loving the brothers of us: the one not loving is remaining in the death. Everyone hating the brother of him is a man-killer; and you have perceived that every man-killer is not having life (“zoe”) eonian abiding in him. (In these verses, “zoe” is referring to the life of the man Jesus Christ.)
- 130-134) I John 5:11-13 – And this is the witness: that God gives to us life (“zoe”) eonian, and this is the life (“zoe”) in the Son of Him. The one having the Son is having the life (“zoe”). The one not having the Son of God is not having the life (“zoe”). I write to you that you may perceive that you are having life (“zoe”) eonian, to the ones believing into the name of the son of God. (In these verses, “zoe” is referring to the life of the man Jesus Christ.)
- 135) I John 5:16 – If anyone should be perceiving his brother sinning a sin not toward death, he will be requesting and He will be giving to him life (“zoe”), to the one missing not toward death. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)
- 136) Jude 21 – Keep yourselves in the love of God, anticipating the mercy of our Lord Jesus Christ into life (“zoe”) eonian. (In this verse, “zoe” is referring to the life of the man Jesus Christ.)

VI) A Summary of all of the above 136 references that use the Greek word, “ZOE”, in the New Testament:

- A) **Fourteen (14)** of the 136 references listed above refer to the life (or “zoe”) of man, the human life or the human ‘zoe’. (See #s 1, 13, 14, 15, 21, 28, 41, 50, 59, 61, 72, 75, 115, and 124.)
- B) **Eight (8)** of the 136 references listed above refer to the life (or “zoe”) of God, the divine life or the divine ‘zoe’. (See #s 2, 3, 22, 31, 40, 51, 54, and 126.)
- C) **One hundred fourteen (114)** of the above 136 references refer to the life (or “zoe”) of the man Jesus Christ. This life is not just the life of man, the human life, which was mentioned in point A above. Neither is it just the life of God, the divine life, which was mentioned in point B above. It is a life that is constituted with both the life of man (the human life) and the life of God (the divine life); it is both of these mixed or blended together as one life. It is the divine/human life or the human/divine life; it is the divine/human “zoe” or the human/divine “zoe”. (See all the rest of the references not enumerated in points A and B above [excluding #61, which refers to the life (or, “zoe”) of animals]).

- 1) All of these 114 references refer directly or indirectly either to the man Jesus Christ Himself as being “THE LIFE” (“THE ZOE”), or to the flowing out of the “THE LIFE” (“THE ZOE”) from this man Jesus Christ as the source. (E.g., see reference numbers 4, 5, 7, 8, 16-18, etc., above.)
  - 2) Forty-eight (48) of these 114 verses mention that this particular “LIFE” (or “ZOE”) which is either Jesus Christ Himself or which flows out of Jesus Christ as its source is a life which is called “THE EONIAN LIFE” or “LIFE EONIAN” (or “THE EONIAN ZOE” or “THE ZOE EONIAN”). (E.g., see reference numbers 6, 10, 23, 24, 29, 92-93, 106-107, etc., above.)
  - 3) Therefore, the other 66 verses of the 114 verses that refer to the “LIFE” (or “ZOE”) of the man Jesus Christ are also referring to “THE EONIAN LIFE” or “LIFE EONIAN”.
  - 4) Because no other life (“zoe”) in the New Testament is called “THE EONIAN LIFE”, we may safely conclude that **no other life is “THE EONIAN LIFE”**. Thus, strictly speaking, only the life (or “zoe”) of the Man Jesus Christ is “THE EONIAN LIFE” or “LIFE EONIAN”.
- D) Thus far, it has been made clear by having examined the usage of the Greek word “ZOE” throughout the New Testament, that “ZOE” really does not refer exclusively “the life of God” at all (as many of us have been incorrectly told). On the contrary, the Greek word “ZOE” is actually a more inclusive word that refers to at least four different kinds of life. They are:
- 1) The human “zoe” (which is the life of man, the human life).
  - 2) The divine “zoe” (which is the life of God, the divine life).
  - 3) The human/divine “zoe” (which is the life of the man Jesus Christ, the human/divine life). This is the life that is called the “eonian life” or “life eonian”.
  - 4) The animal “zoe” (which is the life of animals, the animal life).
- VII) The usage of the terms “ETERNAL LIFE” and “EVERLASTING LIFE” in many English-speaking Bibles versus the term “EONIAN LIFE”:
- A) Since the 136 references listed above are all of the instances where the word “LIFE” (or “ZOE”) is used throughout the entire Greek New Testament, when we examine each and every one of them, it becomes apparent that there is actually no such term as “ETERNAL LIFE” found in the New Testament Scriptures. This is simply because in no instance where “zoe” is used in any of these verses is it found with the adjective “ETERNAL” either in front of it or after it. Hence, the term “ETERNAL LIFE” or “LIFE ETERNAL” (which is actually found 30 times in the King James Version of the New Testament) is really an unscriptural term. In fact, according to “A



- Comprehensive Lexicon and Concordance” by A. E. Knoch, there is no such word as “ETERNAL” found in the Greek language of the New Testament at all.
- B) Furthermore, since these 136 references are all of the instances where the word “LIFE” (or “ZOE”) is used in the Greek New Testament, it also becomes apparent that there is actually no such term as “EVERLASTING LIFE” in the New Testament Scriptures either. Again, this is simply because there is no instance where “zoe” is used in all of these verses where it is found with the adjective “EVERLASTING” either in front of it or after it. Hence, the term “EVERLASTING LIFE” (which is used 14 times in the King James Version of the New Testament) is also an unscriptural term. And again, according to “A Comprehensive Lexicon and Concordance” by A.E. Knoch, there is no such word as “EVERLASTING” in the Greek language of the New Testament at all.
- C) In the Greek New Testament, the Greek words that have been translated to be “ETERNAL LIFE” in the English Bibles are exactly the same Greek words that have been translated to be “EVERLASTING LIFE” in the same English Bibles. The English translators derived both terms from the exact same Greek words.
- D) These same Greek words which were translated to be both “ETERNAL LIFE” and “EVERLASTING LIFE” in the English Bibles have actually been mistranslated. The literal translation of these Greek words should be “EONIAN LIFE” or “LIFE EONIAN”.
- E) The probable reason why the Greek words translated “ETERNAL LIFE” and “EVERLASTING LIFE” have been mistranslated in this way is because the English translators knew that the word “EON” in the English language means: “an immeasurably or indefinitely long period of time; an age.” Hence, they probably presumed that the word “EONIAN” (which is an extension of the word “EON” and would imply more than one “EON”) in their minds was synonymous with the words “ETERNAL” and “EVERLASTING” in the English language. However, it is very important to note that, because neither one of these two words can be found anywhere in the Greek Scriptures, they can be very misleading because:
- 1) Primarily, they cannot be scripturally defined because they cannot be found anywhere in any of the above 136 references. They can only be defined by man’s natural concepts, which can basically be summed up as follows:
    - a) Living forever-and-ever in and by one’s own human life which he already has in himself and is experiencing now in this present age, but without his committing sins (i.e., sinful deeds), and in a harm-free and trouble-free environment. (E.g. Mr. Jones will live as Mr. Jones forever and ever, but without sinning and without any of the hassles that he

encounters in this age: in other words, Mr. Jones will live in a kind of “Utopia” or “Nirvana” forevermore.) In this scenario, the indwelling sin (i.e., the sin nature) has not been dealt with; the person’s life then (at that time in the future) will be exactly as it is now (in the present time), but it will be without the sinning (the deeds) and without any human problems. In this scenario, Mr. Jones will continue to be living on into eternity by his own natural life, not by Christ, the eonian life. He is missing out on “the eonian life” without even realizing it.

- b) Living forever-and-ever in and by one’s own human life which he already has in himself and is experiencing now in this present age, but without his sinning (the deeds) and without sin (the sin nature) in a harm-free and trouble-free environment. (E.g. Mr. Jones will live as Mr. Jones forever and ever; and he will do so without the indwelling sin problem and what it produces, in a state of “sinless perfection”; and it will be without any of the hassles that he encountered in this age: he will continue to be living on into eternity as Mr. Jones.) Again, in this scenario, he will still be living by his own natural life, not by Christ, the eonian life. This person is also missing out on “the eonian life”.
  - c) Living forever-and-ever in and by the Divine life (a totally non-human life and existence) which man does not know and cannot ever know either in this age or in the ages to come (because “God dwells in unapproachable light”. [1 Tim. 6:16])
  - d) Each of these concepts is extremely inaccurate and cause very great spiritual detriment to a believer, because they hinder him from really coming to know and experience “the eonian life” in this age, and they thereby prevent him from ever becoming an “overcomer” through the daily experiencing of the eonian life. (Not many believers experience the reality of Gal. 2:20.)
- 2) Secondly, these two words do not convey the same concept as the word “EONIAN” in that they connote an eternity outside of time (e.g. men speak of “eternity past” and “eternity future” and “time” being something different in the middle somewhere between “eternity past” and “eternity future”) whereas the word “EONIAN” actually connotes being embedded in time (because an “EON” is a period of time, and “EONIAN” would mean passing through more than one “EON” or period of time).
- F) In the entire New Testament, the word “EONIAN” is the only descriptive adjective related to ‘time’ that modifies the word “LIFE” (or, “ZOE”). This adjective has very much to do with the concept of time. **It has to do with this present age (or eon) and the coming ages (or eons).**

- G) This adjective (“eonian”) is a modifier of the word “ZOE” only when its context is speaking of the life (or “ZOE”) of our Lord Jesus Christ. It is only His “LIFE” that is called the “EONIAN LIFE”. (As will be seen in point H below, this is so for an extremely specific and important reason and purpose.)
- H) The “EONIAN LIFE”:
- 1) Even though fallen, unregenerated man has “LIFE” or “ZOE”, as was proven by fourteen (14) of the 136 references under the Greek word “ZOE” (especially #72), that “LIFE” or “ZOE” is not once referred to throughout the scriptures as the “EONIAN LIFE” or “EONIAN ZOE”. Therefore, it is not, nor will it ever be, the “EONIAN LIFE”.
  - 2) Even though God also has “LIFE” or “ZOE”, as is seen by eight (8) of the 136 references under the Greek word “ZOE”, that “LIFE” or “ZOE” is not once referred to in the scriptures as the “EONIAN LIFE” or the “EONIAN ZOE”. Therefore, it is not the “EONIAN LIFE”.
  - 3) Only the life of the man Jesus Christ is referred to as the “EONIAN LIFE”, and only the man Jesus Christ imparts that “EONIAN LIFE” to fallen man.
    - a) We all know that God created man for the purpose of expressing Himself through man throughout the ages (or “eons”).
      - i) He created man as a tripartite being (i.e. with a spirit).
      - ii) He placed this tripartite man in the garden where there were many trees, among which were “the tree of life” and the forbidden “tree of knowing good and evil” (literally translated from the Hebrew text), and He instructed the man that he could eat of all the trees of the garden except the forbidden one.
      - iii) Man failed to enter into God’s purpose in creating him by disobeying Him and partaking of the forbidden tree.
      - iv) Hence, through man’s failure, God temporarily failed to get what He was after in man after having created him.
      - v) However God would not abandon man and His purpose in creating him.
      - vi) He would fully recover fallen man back to his purpose in creating him by sending His Only Begotten Son (namely, the Man, Jesus Christ) to earth to live out a sinless human life and to die on the cross vicariously for fallen man, and then to glorify Him by raising Him from the dead and seating Him at His right hand. Thus, God has fully taken care of the problem He had with fallen man.

- vii) Now God is able to regenerate fallen man, transform him, and conform him to Himself-as-a-Man (Romans 8:29 versus Romans 12:2 and I Peter 1:14) that man might express Him. Thus, He would become man’s life both now in this present age (or, “eon”) and in the coming ages (or, “eons”) resulting in His being expressed in man both now and throughout all the ages (or “eons”). And hence, the Bible divulges to us this wonderful term --- “THE EONIAN LIFE” --- in the Man Jesus Christ with all His accomplishments.
- b) In Acts 3:15, Jesus Christ is called **“THE ORIGINATOR OF *THE* LIFE”** (i.e., “THE EONIAN LIFE” in the Greek New Testament). J.N. Darby speaks of the Greek word which he translated as “ORIGINATOR” in this clause in this way: “This (Greek) word is difficult to render in English. It is a ‘leader’, **but it is more.** It is used for one who begins and sets a matter on.” Wow!!! A. E. Knoch translates this same Greek word as “Origin-Leader”. This wonderful word is found a total of four times throughout the New Testament. They are: (#1.) here in Acts 3:15, (#2.) Acts 5:31, (#3.) Heb. 2:10, and (#4.) Heb. 12:2. Peter told the Jews in Acts 3:15 that in killing Jesus, they killed **“the ‘Origin-Leader’ of *the* Life”** (please note the definite article, “the” before the word “life”; that is, ***“The* life”** here is referring specifically to “the eonian life”). Heb. 2: 10 is referring to Jesus, “in leading many sons into glory”, as “the Origin-Leader of the saving of them”.
- c) The Man Jesus Christ was the beginning of, the start of, the author of, the origin of, the originator of, the leader of ,the origin-leader of “the LIFE” (or “ZOE”) that is both divinity and humanity together: that is, He is “the eonian life”. He was and is the perfect blending of divinity with humanity and humanity with divinity.
- d) He was and is “the LIFE” (or “ZOE”) where God is absolutely and perfectly expressed in humanity, and where humanity is absolutely and perfectly expressed in divinity (that is, where man reaches and remains at the apex of the 100% proper expression of Man according to God.
- e) Only in His “LIFE” (or “ZOE”), the “eonian life”, was and is both divinity and humanity perfectly at rest in accordance with God and His eternal plan. As is stated in Col.1:15, He “is the image of the invisible God”.
- f) This man Jesus was and is everything that God wanted in creating man; that is, He was the invisible God expressed in humanity in the physical, visible world.

- g) Because this “DIVINE/HUMAN LIFE”, this “EONIAN LIFE”, this “EONIAN ZOE” was and is so rich and so full, and because God would not abandon His purpose for creating man, He would have many more bodies (or people) to express it throughout the ages (or the eons) than the one physical body of the man Jesus Christ, the Nazarene: in Him alone, it was too confined in time and space. Thus, He allowed the Man Jesus Christ to go through crucifixion, death, burial, resurrection, ascension, and glorification in order for man to be “given Holy Spirit” (as is literally mentioned in John 7:39). It was thus that God could impart the “EONIAN LIFE” into all of His many believers.
- h) It was only through this process that the **two essentials** could be provided to fallen man, which would enable him to reach and attain God’s goal of expressing Himself in man (humanity) throughout the eons:
- I.) **Redemption**: His substitutionary death, which removes any and all unrighteousness (including all of its guilt and stain) from fallen man. Without this, there could be no way for God to enter into and reside in fallen man to give him impressions of Himself through Christ from within to bring him into expressing Him both in this present eon and in the coming eons. (When man receives “Holy Spirit” [John 7:39], he receives the eonian life in order that Christ can be expressed through him as his human life throughout the eons.)
  - II.) **Life (EONIAN LIFE)**: the life that is divinity/humanity being lived out and expressed in the Man Christ Jesus as the Spirit, which comes into and resides in man to give him impressions of Himself to bring him into expressing Him now in this present eon (age) and in the coming eons (ages).
  - III.) Man may thus now “be filled unto all the fullness of God” (Eph. 3:19b).
- i) This, according to Eph. 3:3-11, 14, 16-18, is God’s purpose of the ages (or eons): that is, to have His non-physical, invisible Self perfectly expressed in the physical, visible universe in the only entity in the universe which could possibly and adequately express Him and which He made specifically for that purpose --- **MAN** (generic)!!!
- j) **MAN will express Him throughout the “EONS” by means of the “EONIAN LIFE”**. This is the reason why the Bible mentions **“THE EONIAN LIFE” or “LIFE EONIAN”**. And this is the reason for **“THE EONIAN LIFE”**. It is where God and man can be one in life and

expression throughout the eons. And it is all accomplished through the man Jesus Christ with His eonian life!

- VII) Three of the above 136 references that use the word “ZOE” in the New Testament are actually quotes of Old Testament Scriptures. They are:
- A) Reference #9 – Acts 8:33 – “In His humiliation, His judgment was taken away. Who will be relating His generation? Because the life (“zoe”) of Him was taken away from the earth.” (In this verse, the Greek word **“zoe” is referring to the life of the man Jesus.**) This verse in the book of Acts is a quote from the book of Isaiah in the Old Testament that we can go to in order to get the Hebrew word that is used for the Greek word “LIFE”.
  - B) Reference #31 – Acts 2:28 – “You made known to me ways of life (“zoe”) ....” (In this verse, the Greek word **“zoe” is referring to the life of God** as lived out in the daily life of Christ.) This is a quote from the book of Psalms in the Old Testament. Again, this verse allows us to see the Hebrew word that is used for “LIFE” in the Old Testament.
  - C) Reference #124 – I Peter 3:10 – “For the one willing to love life (“zoe”) and to be perceiving good days, let his tongue cease from evil, and his lips from speaking guile.” (In this verse, **“zoe” is the life of man, the human life.**) This is another quote from the book of Psalms in the Old Testament that allows us to see the Hebrew word that is used for life in the Old Testament.
  - D) As we have already seen, these three quotations from the Old Testament, when examined in the Greek New Testament, all use the exact same Greek word, “zoe”, which has been translated “life”. Even though one verse refers to man’s life, one verse refers to God’s life, and one verse refers to the divine/human life, all three verses derive the English word “LIFE” from the exact same Greek word.
  - E) These same three verses when examined in the Hebrew Old Testament also use the same Hebrew word, “chay”, which has also been translated “life”. Even though one verse refers to man’s life, one verse refers to God’s life, and one verse refers to the divine/human life, all three verses derive the English word “LIFE” from the exact same Hebrew word.
  - F) Hence, the Old Testament Hebrew equivalent of the New Testament Greek word “ZOE” is “CHAY”. The Greek word “ZOE” in the New Testament equals the Hebrew word “CHAY” in the Old Testament, and the Hebrew word “CHAY” equals the Greek word “ZOE”.
  - G) In addition to each of the above three different kinds of “LIFE” being translated “LIFE” from the very same Hebrew word in the Old Testament, each of the following verses in the Old Testament also have the word “LIFE” translated from the exact same Hebrew word:

- 1) Gen. 1:20 – which refers to the life (“CHAY”) of both fish and fowl.
  - 2) Gen. 1:30 – which refers to the life (“CHAY”) of every beast of the earth, every fowl of the air, and everything that creeps upon the face of the earth.
  - 3) Gen. 2:7 – which refers to the life (“CHAY”) of man before his fall.
  - 4) Gen. 2:9 – which refers to the life (“CHAY”) of the tree of life.
  - 5) Gen. 3:14 – which refers to the life (“CHAY”) of the serpent in the garden.
  - 6) Gen. 3:17 – which refers to the life (“CHAY”) of Adam and Eve after their fall in the garden.
  - 7) Gen. 3:22 – which again refers to the tree of life (“CHAY”).
  - 8) Gen. 3:24 – which again refers to the tree of life (“CHAY”).
  - 9) Gen. 6:17 – which refers to the life (“CHAY”) of all flesh upon which the judgment of God was going to fall by the flood in Noah’s time.
  - 10) Gen. 7:11 – which refers to the life (“CHAY”) of Noah.
  - 11) Gen. 7:15 – which refers to the life (“CHAY”) of all flesh preserved from God’s judgment by being in Noah’s ark.
  - 12) Gen. 7:22 – which refers to the life (“CHAY”) of all in whose nostrils, is the breath of life that died during the flood.
  - 13) Gen. 42:15 – which refers to the life (“CHAY”) of Pharaoh.
  - 14) Etc.
- H) Thus, once again, just as it was in the New Testament, the only way one can differentiate between the different kinds of “CHAY” (or “LIFE”) in the Old Testament, is by carefully reading the context each time the word “CHAY” (or “LIFE”) is used.
- I) Now, if “CHAY” equals “ZOE” and “ZOE” equals “CHAY”, then all of the Old Testament verses that use the Hebrew word “CHAY” for “LIFE” are also referring to the Greek word “ZOE”. They are the same.
- J) Hence, “ZOE” also means any and all “LIFE” including fish life, fowl life, beast life, the life of innocent man before his fall in the garden, the life of the tree of life, the life of “the serpent”, the life of fallen man after his fall in the garden, the life of all flesh, the life of Noah, the life of Pharaoh, etc., etc. **Every living thing** has something called “LIFE”; that “LIFE” is both “CHAY” in Hebrew and “ZOE” in Greek. Any and all “LIFE” is included both in the Hebrew word “CHAY” and in the Greek word “ZOE”.
- K) How some others define the words “CHAY” and “ZOE”:
- 1) Strong’s Exhaustive Concordance defines these two words in this way:

- a) “CHAY” – pronounced “khah-ee” (from “CHAYAH” pronounced “khaw-yaw” which means “to live”) means “alive”.
  - b) “ZOE” – pronounced “dzo-ay” (from “ZAO” pronounced “dzah-o” which means “to live”) means “life”.
- 2) Knoch’s Lexicon and Concordance defines the Greek word “ZOE” in this way: “ZOE” – from the verb form “ZAO” which means “to live”. It then goes on to define “to live” as “to exist with functioning organs in exercise”.
  - 3) The Living Stream’s Recovery Version defines “ZOE” in this way in footnote #1 of John 10:10 on page 459: “Gk. ‘ZOE’, life, the word used in the New Testament for the eternal, divine life.” In the light of the contents of this “Paper”, we see that this is simply not true. The context in which the “zoe” is found governs which “life” is being referred to. Here in John 10:10, the “life” being referred to is the life of the Man, Jesus Christ ----- “the eonian life”. Many, many of our brethren are not clear about this matter of the “eonian life”, and think that what Jesus is referring to here in John 10:10 (among a number of other verses in the Gospel of John) is having our human life abounding with fullness of joy and strength for our mind body and soul versus feelings of lack, emptiness, and dissatisfaction. Actually, Jesus is not referring to our human life at all in John 10:10b, but rather, He is referring to the “eonian life”, which only He can and will give, and give it in abundance. It is a completely different life than our human life that we have now, our human life that we received from our parents. It is altogether new and has nothing whatsoever to do with our present human life. (Remember Gal.2:20!)
  - 4) What do you all think?

For a proper understanding of “the pouring out of the Holy Spirit”, please see our detailed “Word Study” of Acts 2:2-4 , parts #1 and, #2 dated April 20, 2020