

Word Study – G4716 *stowros* Cross, G2476 *histemi* stood, G5087 *tithemi* lay

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Table of Contents

Introduction.....	1
G4716 <i>stauros</i> cross KJC ²⁸ : cross ²⁸	1
Mat 10:38 he that taketh not his cross, and followeth after me, is not worthy of me	2
Mar 10:17-21 The Rich Young Man and Treasures in Heaven	2
G2476 <i>histemi</i> KJC ¹⁶¹ : stood/stand ^{(ing)(eth)(est)129} , set ^{(eth)12} , still ⁴ , establish ² , appointed ² ...covenanted ¹ , present ¹ ...	3
Mat 18:16 ...In the mouth of two or three witnesses shall every word may be established	4
Rom 3:31 do we make void the law (Torah)? God forbid, we establish the law (Torah)	4
Rom 10:3 Ignoramuses of God's righteousness (found in Torah) establish their own	4
Heb 10:9 He taketh away the first, that he may establish the second	4
2Co 13:1 ...In the mouth of two or three witnesses shall every word be established.....	4
G5087 <i>tithemi</i> KJC ⁹⁸ : la ^{(y)(aid)29} , put ^{(teth)(ing)18} , kneeled, set, appoint ^{(ed)6} , ordained ² ...	5
More Notes.....	7

Introduction

The cross, as in that thing which Yeshua died on, is a most symbolic thing in Christianity and is worthy of a word study. The Greek word for cross is *stauros*^{G4716} which comes from the base of *histemi*^{G2476} a stake (compare to *tithemi*^{G5087}). Since my thing is to look at all things legal, I see words like establish, appoint, ordain, stand, present etc., so that's why this article exists.

It's also been shown that in the Aramaic translation of Mat 10:38 cross can mean staff. This is significant because staff is a symbol of authority and to follow after the Messiah with authority is very compelling.

G4716 *stauros* cross KJC²⁸: cross²⁸

σταυρός

Strong's: From the base of [G2476](#); a *stake* or *post* (as *set* upright), that is, (specifically) a *pole* or *cross* (as an instrument of capital punishment); figuratively *exposure to death*, that is, *self denial*; by implication the *atonement* of Christ: - cross.

Total KJV Occurrences: 28

cross, 28 [Mat 10:38](#), [Mat 16:24](#), [Mat 27:32](#), [Mat 27:40](#), [Mat 27:42](#), [Mar 8:34](#), [Mar 15:21](#) (2), [Mar 15:30](#), [Mar 15:32](#), [Luk 9:23](#), [Luk 14:27](#), [Luk 23:26](#), [Joh 19:17](#), [Joh 19:19](#), [Joh 19:25](#), [Joh 19:31](#), [1Co 1:17-18](#) (2), [Gal 6:11-12](#) (2), [Gal 6:14](#), [Eph 2:16](#), [Phi 2:8](#), [Phi 3:18](#), [Col 1:20](#), [Col 2:14](#), [Heb 12:2](#)

WordStudy: *staurós*; gen. *staurouí*, masc. noun from *hístēmi* (G2476), to stand. A cross, a stake, often with a cross-piece, on which criminals were nailed for execution. The cross was an instrument of most dreadful and agonizing torture. This mode of punishment was known to the Persians ([Ezr 6:11](#); [Est 7:10](#)); and the

Carthaginians. However, it was most common among the Romans for slaves and criminals, and was introduced among the Jews by the Romans. It was not abolished until the time of Constantine who did so out of regard for Christianity.

Persons sentenced to be crucified were first scourged and then made to **bear their own cross** to the place of execution. **A label or title was usually placed on the chest of or over the criminal.** Crucifixion was at once an **execution**, a **pillory**, and an instrument of torture.

In biblical Gr., *staurós* occurs only in the NT and refers to:

(I) A Roman cross consisting of a straight piece of wood erected in the earth, often with a transverse beam fastened across its top and another piece nearer the bottom on which the crucified person's feet were nailed, as was the cross on which the Lord Jesus suffered ([Mat 27:32](#), [Mat 27:40](#), [Mat 27:42](#); [Mar 15:21](#), [Mar 15:30](#), [Mar 15:32](#); [Luk 23:26](#); [Joh 19:17](#), [Joh 19:25](#), [Joh 19:31](#); [Phi 2:8](#); [Col 1:20](#); [Col 2:14](#)).

(II) It denotes the whole passion of Christ and the merit of His sufferings and death ([Eph 2:16](#)) as well as the doctrine concerning this ([1Co 1:17](#); [Gal 6:12](#), [Gal 6:14](#); [Phi 3:18](#)). Used in an absolute sense ([Gal 5:11](#)); "the word of the cross" ([\[1Co 1:18\]](#) a.t.).

When we read of the antagonism to the cross of Christ, we must understand it as antagonism to a redemption which was accomplished by the deepest humiliation, not by the display of power and glory ([Gal 6:14](#); [Phi 2:5-8](#)). Where other NT authors (and Paul elsewhere) employ the word blood (*haíma* [G129]) as a symbol for Christ's sacrificial death, Paul often uses the word cross. Although both terms refer to Christ's death, each emphasizes a particular aspect regarding it. Christ's blood represents His death as sacrifice and connects it with the OT sacrifices. The cross of Christ represents His death as suffering and connects it with the curse of sin. The cross shows this peculiar manner of His death as that which entailed suffering, shame, rejection, and humiliation. In [Col 1:20](#), Paul reaches a high point in his cross-theology by combining these two words and saying that God has "made peace through the blood of his cross" (a.t.).

(III) That portion of affliction which is endured by pious and good men as a trial of their faith and to conform them to the example of their crucified Master ([Mat 10:38](#); [Mat 16:24](#); [Mar 8:34](#); [Mar 10:21](#); [Luk 9:23](#); [Luk 14:27](#)). The expressions "taking up the cross" or "carrying the cross" (a.t.) allude to the Roman custom of making the criminal carry the cross on which he was to suffer ([Joh 19:17](#)).

Deriv.: *stauróō* (G4717), to crucify.

Syn.: *xúlon* (G3586), tree, cross.

Mat 10:38 | he that taketh not his cross,^A and followeth after me, is not worthy of me

¹⁶ And he that taketh not his **cross**, and followeth after me, is not worthy of me.

Mar 10:17-21 | The Rich Young Man and Treasures in Heaven^B

¹⁷ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? ¹⁸ And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God. ¹⁹ Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. ²⁰ And he answered and said unto him, Master, all these have I observed from my youth. ²¹ Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, ^C and thou shalt have treasure in heaven: and come, take up the **cross**, and follow me

^A From a Biblical perspective the Greek word *stauros* denotes an 'upright stake'...—not a cross—agreeing with the Aramaic [Peshitta text-The Messiah] was put on an upright stake, not 'crossified.'"(Andrew Gabriel Roth, Aramaic English New Testament, app., p. 916, 76).

^B See Treasures-In-Heaven <http://MyHebrewBible.com/Article/553>

^C Sounds like a great place for an **eleemosynary** trust.

G2476 *histemi* KJC¹⁶¹: stood/stand^{(ing)(eth)(est)129}, set^{(eth)12}, still⁴, establish², appointed²...covenanted¹, present¹

יִסְתָּמִי

A prolonged form of a primary word סָטָא **staō** (of the same meaning, and used for it in certain tenses); to *stand* (transitively or intransitively), used in various applications (literally or figuratively): - abide, **appoint**, bring, continue, **covenant**, **establish**, **hold up**, lay, **present**, set (up), stanch, stand (by, forth, still, up). Compare [G5087](#).

LXX related word(s)

H914 badal hi.	H1129 banah	H1362 gaval	H1826 damam	H1916 hadom
H1961 hayah	H2654 chaphets	H3245 yasad pi.	H3318 yatsa	H3320 yatsav hithp.
H3322 yatsag hi.	H3332 yatsaq qal,hi	H3335 yatsar	H3427 yashav	H3559 kun ni,hi
H3772 karat	H4060 middah	H5186 natah	H5193 nata	H5324 natsav ni., hi.
H5414 natan	H5564 samakh	H5650 eved	H5674 avar	H5674 avar hi.
H5927 alah	H5975 amad qal,hi,ho	H6524 parach hi.	H6965 qum qal,pi,hi,ho	H7126 qarav
H7311 rum hi.	H7760 sum	H7931 shakhan	H8254 shaqal qal,ni	H8511 tala
H8625 teqal peil.	H8628 taq			

Total KJV Occurrences: 161

stood, 60 [Mat 2:9](#), [Mat 12:46](#), [Mat 13:2](#), [Mat 20:32](#), [Mat 26:73](#), [Mat 27:11](#), [Mat 27:47](#), [Mar 10:49](#), [Mar 11:5](#), [Luk 5:1](#), [Luk 6:8](#), [Luk 6:17](#), [Luk 7:14](#), [Luk 7:38](#), [Luk 17:12](#), [Luk 18:11](#), [Luk 18:40](#), [Luk 19:8](#), [Luk 23:10](#), [Luk 23:35](#), [Luk 23:49](#), [Luk 24:36](#), [Joh 1:35](#), [Joh 6:22](#), [Joh 7:37](#), [Joh 11:56](#), [Joh 12:29](#), [Joh 18:5](#), [Joh 18:16](#), [Joh 18:18](#) (2), [Joh 19:25](#) (2), [Joh 20:11](#), [Joh 20:19](#), [Joh 20:26](#), [Joh 21:4](#), [Act 3:8](#), [Act 9:7](#), [Act 10:30](#), [Act 12:13-14](#) (2), [Act 16:9](#), [Act 17:22](#), [Act 21:40](#), [Act 22:25](#), [Act 24:20](#), [Act 25:18](#), [Act 27:21](#), [Rev 5:6](#), [Rev 7:9](#), [Rev 7:11](#), [Rev 8:2-3](#) (2), [Rev 11:1](#), [Rev 11:11](#), [Rev 12:4](#), [Rev 14:1](#) (2), [Rev 18:17](#)

stand, 36 [Mat 12:25-26](#) (2), [Mat 12:47](#), [Mat 20:6](#), [Mat 24:15](#), [Mar 3:24-26](#) (3), [Mar 9:1](#), [Luk 6:8](#), [Luk 8:20](#), [Luk 11:18](#), [Luk 13:25](#), [Luk 21:36](#), [Act 1:11](#), [Act 5:20](#), [Act 8:38](#), [Act 25:10](#), [Act 26:6](#), [Act 26:16](#), [Rom 5:2](#), [Rom 14:4](#), [1Co 15:1](#), [2Co 1:24](#), [Eph 6:11](#), [Eph 6:13-14](#) (2), [Col 4:12](#), [Jam 2:3](#), [1Pe 5:12](#), [Rev 3:20](#), [Rev 6:17](#), [Rev 10:5](#), [Rev 15:2](#), [Rev 18:15](#), [Rev 20:12](#)

standing, 23 [Mat 6:5](#), [Mat 16:28](#), [Mat 20:3](#), [Mat 20:6](#), [Mar 3:31](#), [Mar 13:14](#), [Luk 1:11](#), [Luk 5:2](#), [Luk 9:27](#), [Luk 18:13](#), [Joh 8:9](#), [Act 4:14](#) (3), [Act 5:23](#), [Act 5:25](#), [Act 7:55-56](#) (2), [Act 24:21](#), [Rev 7:1](#), [Rev 11:4](#), [Rev 18:10](#), [Rev 19:17](#)

set, 11 [Mat 18:2](#), [Mat 25:33](#), [Mar 9:36](#), [Luk 4:9](#), [Luk 9:47](#), [Joh 8:3](#), [Act 4:7](#), [Act 5:27](#), [Act 6:6](#), [Act 6:13](#), [Act 22:30](#)

standeth, 8 [Joh 1:26](#), [Joh 3:29](#), [1Co 7:37](#), [1Co 10:12](#), [2Ti 2:19](#), [Heb 10:11](#), [Jam 5:9](#), [Rev 10:8](#)

still, 4 [Mat 20:32](#), [Mar 10:49](#), [Luk 7:14](#), [Act 8:38](#)

establish, 3 [Rom 3:31](#), [Rom 10:3](#), [Heb 10:9](#)

appointed, 2 [Act 1:23](#), [Act 17:31](#)

established, 2 [Mat 18:16](#), [2Co 13:1](#)

standest, 2 [Act 7:33](#), [Rom 11:20](#)

abode, 1 [Joh 8:44](#)

brought, 1 [Mar 13:9](#)

continue, 1 [Act 26:22](#)

covenanted, 1 [Mat 26:15](#)

holden, 1 [Rom 14:4](#)

lay, 1 [Act 7:60](#)

make, 1 [Rom 14:4](#)

present, 1 [Jud 1:24](#)

setteth, 1 [Mat 4:5](#)

stanchd, 1 [Luk 8:44](#)

Mat 18:16 | ...In the mouth of two or three witnesses shall every word may be established

¹⁶ But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be **established**.

Rom 3:31 | do we make void the law (Torah)? God forbid, we establish the law (Torah)

³¹ Do we then make void the law through faith? God forbid: yea, we **establish** the law.

Rom 10:3 | Ignoramuses of God's righteousness (found in Torah) establish their own

³ For they being ignorant of God's righteousness, and going about to **establish** their own righteousness, have not submitted themselves unto the righteousness of God.

Heb 10:9 | He taketh away the first,^D that he may establish the second

⁹ Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may **establish** the second.

2Co 13:1 | ...In the mouth of two or three witnesses shall every word be established

¹ This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be **established**.

^D There's a lot of context that needs to be considered here for what is meant. See e.g. my e-Sword notes on Heb 10:1-8.

G5087 tithemi KJC⁹⁸: la^{(y)(aid)29}, put^{(teth)(ing)18}, kneeled, set, appoint^{(ed)6}, ordained²

...

τιθημι

A prolonged form of a primary word **ἔω** theō (which is used only as an alternate in certain tenses); to *place* (in the widest application, literally and figuratively; properly in a passive or horizontal posture, and thus different from **G2476**, which properly denotes an upright and active position, while **G2749** is properly reflexive and utterly prostrate): - + advise, appoint, bow, commit, conceive, give, X kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

LXX related word(s)

H622 asaph	H935 bo hi.	H1777 dun hi.	H1875 darash ni.	H3322 yatsag hi.
H3332 yatsaq hi.	H3427 yashav hi.	H3455 yasam	H3559 kun hi.	H3772 karat
H4171 mur hi.	H5060 naga hi.	H5117 nuach hi,hoph	H5148 nachah hi.	H5181 nachat pi.
H5307 naphal hi.	H5375 nasa	H5414 natan	H5437 savav hi.	H5446 seval poal.
H5810 azaz	H5927 alah hi.	H6213 asah	H6485 paqad hi.	H6680 tsavah pi.
H6965 qum qal,hi	H6979 qur	H6983 qosh	H7311 rum hi.	H7412 remah peil.
H7561 rasha hi.	H7737 shavah pi.	H7760 sum	H7896 shit	H8104 shamar
H8371 shatat	H8628 taqa			

Total KJV Occurrences: 98

laid, 29 [Mat 27:60](#), [Mar 6:29](#), [Mar 6:56](#), [Mar 15:47](#), [Mar 16:6](#), [Luk 1:66](#), [Luk 6:48](#), [Luk 14:29](#), [Luk 19:22](#), [Luk 23:53](#), [Luk 23:55](#), [Joh 11:34](#), [Joh 13:4](#), [Joh 19:41-42](#) (2), [Joh 20:2](#), [Joh 20:13](#), [Joh 20:15](#), [Act 3:2](#), [Act 4:35](#), [Act 4:37](#), [Act 5:2](#), [Act 7:15-16](#) (2), [Act 9:37](#), [Act 13:29](#), [1Co 3:10-11](#) (2), [1Jo 3:16](#)

put, 15 [Mat 5:15](#), [Mat 12:18](#), [Mat 14:3](#), [Mar 4:21](#), [Mar 10:16](#), [Joh 19:19](#), [Act 1:7](#), [Act 4:3](#), [Act 5:18](#), [Act 5:25](#), [Act 12:4](#), [Rom 14:13](#), [1Co 15:25](#), [2Co 3:13](#), [Rev 11:9](#)

lay, 13 [Luk 5:18](#), [Joh 10:15](#), [Joh 10:17-18](#) (3), [Joh 13:37-38](#) (2), [Joh 15:13](#), [Rom 9:33](#), [1Co 3:11](#), [1Co 16:2](#), [1Pe 2:6](#), [1Jo 3:16](#)

make, 6 [Mat 22:44](#), [Mar 12:36](#), [Luk 20:43](#), [Act 2:35](#), [1Co 9:18](#), [Heb 1:13](#)

kneeled, 5 [Luk 22:41](#), [Act 7:60](#), [Act 9:40](#), [Act 20:36](#), [Act 21:5](#)

set, 5 [Joh 2:10](#), [Act 13:47](#), [1Co 12:18](#), [1Co 12:28](#), [Rev 10:2](#)

appointed, 4 [1Th 5:9](#), [2Ti 1:11](#), [Heb 1:2](#), [1Pe 2:8](#)

made, 3 [Act 20:28](#), [Rom 4:17](#), [Heb 10:13](#)

appoint, 2 [Mat 24:51](#), [Luk 12:46](#)

ordained, 2 [Joh 15:16](#), [1Ti 2:7](#)

putteth, 2 [Luk 8:16](#), [Luk 11:33](#)

advised, 1 [Act 27:12](#)

aside, 1 [Joh 13:4](#)
bowing, 1 [Mar 15:19](#)
committed, 1 [2Co 5:19](#)
conceived, 1 [Act 5:4](#)
forth, 1 [Joh 2:10](#)
giveth, 1 [Joh 10:10-11](#) (2)
layedst, 1 [Luk 19:21](#)
purposed, 1 [Act 19:21](#) (2)
putting, 1 [1Ti 1:12](#)
settle, 1 [Luk 21:14](#)
sink, 1 [Luk 9:44](#)

More Notes

- **Mar 6:8 KJV** And commanded them that they should take nothing for *their* journey, save a staff ^{G4464} *rhabdos* only; no scrip, no bread, no money in *their* purse:
- Word-Study-H4294-matteh-rod-branch-tribe-and-H7626-shevet-staff-sceptre-tribe, article #665.

Page 537 of The Prophet of Nazareth: or, A critical inquiry into the prophetical By Evan Powell Meredith

<https://books.google.com/books?id=pYw5kUULewIC&printsec=frontcover>

Take his cross.—Similar expressions occur in Matth. xvi. 24. Mark. viii. 34 ; x. 21. Luke ix. 23; xiv. 27. We are told that what Jesus meant in these passages, by the expression—taking up the cross, &c., was that, if a person wished to become his disciple, he must make up his mind to suffer affliction and persecution; and that he used the word cross as a metaphor, on account of the pain which a person being crucified necessarily suffered. There is, however, in these instances, no proof that the word cross is used metaphorically; on the contrary, there are strong reasons for believing that it was **not intended to imply the idea of an instrument upon which persons suffered death**, and that it anciently signified a very different thing as to purpose, although similar in shape. This **cross appears to have been the same as the staff**—generally, in the shape of a cross—which fanatic monks and others carried as a badge, or part of the insignia of their order, representing courage, power, and authority. The word *aravpoc*, translated *cross*, in the New Testament, frequently, in profane authors, means no more than a staff, or a stake fixed in the ground. Bishop Pearson, on the Creed, (Arts. 4.) very justly remarks that in this sense the word is employed by the early Greek writers, particularly Homer; and that it is thus explained by *Eustathius* and *Hesychius*. Many instances could be given in which the word is used precisely in the same sense as *παῦδος*—the word used for the *staff* which Jesus enjoined each of his apostles to take with him on a preaching excursion. Now, the *σταυρός* used by the Greeks, for the purpose of execution, as Lucian and other writers tell us, consisted of two sticks, the shortest fixed across at the top of the longest, so as to be in shape much like the letter T. The Roman cross was generally of the same form. Accordingly, Barnabas, in his Epistle (c. viii.) tells us that the letter T, in the Greek language, stands for the sign

THE
PROPHET OF NAZARETH,
or
A CRITICAL INQUIRY INTO THE PROPHETICAL,
INTELLECTUAL, AND MORAL CHARACTER
OF
JESUS CHRIST,
AS EXEMPLIFIED IN HIS PREDICTIONS, HIS PRECEPTS, HIS
ACTIONS, HIS DISCOURSES, AND HIS SOCIAL INTERCOURSE.
BY
EVAN POWELL MEREDITH.
Prize essay,
London
P. Farrah, 202 STRAND
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