

# Word Study <sup>H3584</sup> *kachash* lie <sup>G720</sup> *arneomai*

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## Introduction

### H3584 *kachash* <sup>KJC:22</sup> lie l(ie)(iars)(ieth)(ied)(ying)<sup>6</sup>, den(y)(ied)<sup>5</sup>, fail<sup>2</sup>, deceive, faileth, falsely, submitted

כחש

A primitive root; to *be untrue*, in word (to *lie, feign, disown*) or deed (to *disappoint, fail, cringe*): - deceive, deny, dissemble, fail, deal falsely, be found liars, (be-) lie, lying, submit selves.

**Total KJV Occurrences:** 22

**deny, 3** [Jos 24:27](#), [Job 8:18](#), [Pro 30:9](#)

**submit, 3** [2Sa 22:45](#), [Psa 18:44](#), [Psa 66:3](#)

**denied, 2** [Gen 18:15](#), [Job 31:28](#)

**fail, 2** [Hos 9:2](#), [Hab 3:17](#)

**lying, 2** [Isa 59:13](#), [Hos 4:2](#)

**belied, 1** [Jer 5:12](#)

**deceive, 1** [Zec 13:4](#)

**dissembled, 1** [Jos 7:11](#)

**faileth, 1** [Psa 109:24](#)

**falsely, 1** [Lev 19:11](#)

**liars, 1** [Deu 33:29](#)

**lie, 1** [Lev 6:2](#)

**lied, 1** [1Ki 13:18](#)

**lieth, 1** [Lev 6:3](#)

**submitted, 1** [Psa 81:15](#)

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שָׁחַ

*kāḥaš*: A verb meaning to lie, to cringe, to deny. It means to deal falsely about something or with someone, the opposite of being truthful, honest. It is used of denying or disavowing something ([Gen 18:15](#)); of deceiving or lying to a person with respect to something ([Lev 6:2-3](#) [5:21-22]; [Jos 24:27](#)). It naturally takes on the meaning of concealing something ([Jos 7:11](#)). False prophets were always deceiving themselves and others ([1Ki 13:18](#); [Zec 13:4](#)). It means to deny someone wrongly ([Job 31:28](#)). It is used of wine failing, disappointing people ([Hos 9:2](#)). It takes on the meaning of cringing or fawning before the Lord ([Psa 18:44](#) [45]).

## G720 *arneomai* <sup>KJC:31</sup> den(y)(ied)(ieth)(ying)<sup>29</sup>, refused<sup>2</sup>

ἀρνέομαι

Perhaps from [G1](#) (as a negative particle) and the middle of [G4483](#); to *contradict*, that is, *disavow*, *reject*, *abnegate*: - deny, refuse.

**Total KJV Occurrences: 31**

**denied, 14** [Mat 26:70](#), [Mat 26:72](#), [Mar 14:68](#), [Mar 14:70](#), [Luk 8:45](#), [Luk 22:57](#), [Joh 1:20](#), [Joh 18:25](#), [Joh 18:27](#), [Act 3:13-14](#) (2), [1Ti 5:8](#), [Rev 2:13](#), [Rev 3:8](#)

**deny, 7** [Mat 10:33](#) (2), [Act 4:16](#), [2Ti 2:12-13](#) (3), [Tit 1:16](#)

**denieth, 4** [Luk 12:9](#), [1Jo 2:22-23](#) (3)

**denying, 4** [2Ti 3:5](#), [Tit 2:12](#), [2Pe 2:1](#), [Jud 1:4](#)

**refused, 2** [Act 7:35](#), [Heb 11:24](#)

LXX: [H3584](#) kachash pi.

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ἀρνέομαι

*arnéomai*; contracted *arnóumai*, fut. *arnésomai*, deponent. To deny.

(I) To deny, refuse ([Heb 11:24](#)).

(II) Related to previous meaning with the acc. of person, to refuse someone, not to know or recognize him, to reject him either in the face of a former relationship or better knowledge. To deny, decline, reject, give up ([Mat 10:33](#); [2Ti 2:12-13](#), to renounce one's own character, to be inconsistent with oneself; [1Jn 2:22-23](#), denying God to be the Father of Christ and Christ to be the Son of God). It can include the idea of falsehood or contradiction, not only with reference to the obj. but on the part of the subj. against himself ([Mat 10:33](#); [Luk 12:9](#); [Luk 22:57](#), denying that he had any connection with him; [Act 3:13-14](#); [Act 7:35](#); [2Pe 2:1](#); [1Jn 2:22](#); [Jud 1:4](#)).

(III) As used with something as its obj., to reject anything, retract, renounce, deny, disown depending on the context ([1Ti 5:8](#); [2Ti 3:5](#); [Tit 1:16](#), to deny by actions that there is a God; [Tit 2:12](#); [Rev 2:13](#); [Rev 3:8](#)). Used in an absolute sense in [2Ti 2:12](#).

(IV) To gainsay without further specification of the obj. ([Luk 8:45](#); [Joh 1:20](#); [Act 4:16](#); [Tit 1:16](#)). Falsely to

deny, disown ([Mat 26:70](#), [Mat 26:72](#); [Mar 14:68](#), [Mar 14:70](#); [Joh 18:25](#), [Joh 18:27](#)). Opposite of *homologéō* ([G3670](#)), to confess or say together ([Mat 10:33](#); [Joh 1:20](#); [Tit 1:16](#)).

How will the Lord Jesus deny believers? In [Mat 10:33](#), "him will I also deny [*arnēsomai*, the fut. indic. of *arnéomai*] before my Father which is in heaven." This may refer to the rewards of the believers, since the word here does not necessarily mean an utter denial as the case will be in the day of judgment for those who acted as would-be Christian miracle workers. To these the Lord will say, "I never knew you" ([Mat 7:21-23](#)). In [Mat 10:33](#), however, we find the believers before the Father who is in heaven being recognized for their consistency and fidelity in witnessing while on earth. The teaching here is that the recognition in heaven will be proportionate to the confession (*homología* [[G3671](#)], acknowledgment or witnessing) on earth.

A similar statement is found in [Luk 12:8](#), and then in verse nine we read, "But he that denieth me before men shall be denied before the angels of God." The first verb "denieth" is *arnēsámenos*, the aor. part. of *arnéomai*, which should literally translate "he who did deny me" (a.t.). The aor. is constantive and possibly has in view any single moment in one's lifetime (although we cannot be dogmatic because the constantive could also be considering the entirety of one's lifespan). Here the word *arnéomai* stands in contrast to *homologéō* ([G3670](#)), to acknowledge, witness, confess, which verb in verse eight is also in the subjunctive aor. which refers to acts of the acknowledgment of Jesus Christ before men. The second time the verb is used in regard to the Son of man, it is *homologēsei*, which is the fut. indic. and which again refers to the occasion of the acknowledgment by Christ of those times in which the believer confessed Him before men. In verses eight and nine this acknowledgment by the Lord Jesus Christ of the confessing or the denying believer is said to be made before the angels of God. This is in heaven for only there are the angels of God. It is difficult to imagine that these angels and the believers would be found in the eternal fire which was prepared for the devil and his angels ([Mat 25:41](#)). The angels referred to in [Luk 12:8-9](#) are God's unfallen angels, while in [Mat 25:41](#) reference is made to the devil's messengers, those angels who became demons because of their disobedience to God ([Isa 14:12-15](#); [Job 4:18](#); [2Pe 2:4](#); [Jud 1:6](#); [Rev 12:9](#)). In [Luk 12:9](#) the verb used in regard to the denial is not *arnéomai* but the comp. *aparnēthēsetai*, the fut. pass. of *aparnéomai* ([G533](#)), which could be taken as meaning that the denial by the Lord Jesus Christ, the *apárnēsis*, is in direct proportion to the *árnēsis*, man's denial.

In [2Ti 2:12](#) we have another occurrence of the denial by Jesus Christ in the future: "if we deny him, he also will deny us." The verb "deny" in Gr. is *arnēsómetha*, which is the fut. indic. with punctiliar meaning, again perhaps referring to occasions of refusing to confess Jesus Christ. In the proportion that we refuse to confess Him, He will also deny (*arnēsetai*) us, again in the fut. indic. which refers to occasions of not confessing before His Father and His angels as indicated in [Mat 10:33](#); [Luk 12:9](#). The expression in [2Ti 2:13](#) "he cannot deny himself" has the verb *arnēsasthai*, the aor. inf. This again refers to occasions of denying Himself, meaning not to live up to His character of justice of reward proportionate to our witnessing for Him on earth. At no time will the Lord show Himself inconsistent in His judgment of our works, i.e., confessing Jesus Christ before men as well as our lack of such confession which is denying Him. It is indeed noteworthy that in [1Jn 2:22-23](#) the verb is in the pres. part. three times, *arnoúmenos*, which indicates a life of continuous denial that Jesus is the Christ and the Son of the Father. He who constantly denies the Lord Jesus Christ cannot be a believer. He is called an antichrist. The same is true in [Jud 1:4](#) where the word "denying" is again *arnoúmenoí*, constantly denying. These, of course, are called ungodly men, worthy of condemnation.

**Deriv.:** *aparnéomai* ([G533](#)), to deny.

**Syn.:** *antitássomai* (G498), to place oneself against, oppose, resist; *aporríptō* (G641), to hurl off, reject; *aposteréo* (G650), to despoil, keep back; *periphronéo* (G4065), to despise, depreciate; *apōthéomai* (G683), to reject, push away; *apotrépō* (G665), to deflect, avoid, turn away; *apophéro* (G667), to bear off, carry away; *aparnéomai* (G533), to deny completely; *apotássomai* (G657), to renounce; *paraitéomai* (G3868), to avoid, reject; *apodokimázō* (G593), to disapprove; *athetéō* (G114), to break faith with, reject; *ekptúō* (G1609), to spit out.

**Ant.:** *homologéo* (G3670), to confess, witness, say in agreement with; *prosdéchomai* (G4327), to accept; *paréchō* (G3930), to present, to bring; *sunairo* (G4868), to reckon, agree together; *egkrínō* (G1469), to judge in, count among; *apodéchomai* (G588), to take fully, welcome, approve; *euarestéomai* (G2100), to be pleased, gratified entirely; *eudokéo* (G2106), to approve, think well of, be pleased; *paradéchomai* (G3858), to admit, delight in, receive; *anagnōrízō* (G319), to recognize.