

This series of word lists presents several different yet related concepts in both the Old and New Testaments. They all relate to the notion of manifestation versus hiddenness, a dialectic common to genuine religious expression. In short, all these words have for a common theme “the mystery (mysterion) of God,,” another way of speaking about Jesus Christ who is both hidden and revealed.

Baqash: “to seek:” the primary meanings seems related to touch, feel:

- 4.2(3): seek after lies.
- 24.6: who seek your face, O Jacob.
- 27.4: one thing have I asked of the Lord, that will I seek.
- 27.8: seek my face; your face, Lord, will I seek.
- 34.14(15): seek peace and pursue it.
- 35.4: that seek after my soul.
- 37.25: nor his seed begging bread.
- 37.32: and seeks to slay him.
- 37.36: yes, I sought him, but he could not be found.
- 38.12(13): they also who seek after my life.
- 40.14(15): that seek after my soul.
- 40.16(17): let all those who seek you.
- 54.5: oppressors seek after my soul.
- 63.9(10): but those who seek my soul.
- 69.6(7): let not those who seek you.
- 70.2(3): that seek after my soul.
- 70.4(5): let all those who seek you.
- 71.13: dishonor which seeks my harm.
- 71.24: brought to shame, those who seek my harm.
- 83.16(17): that they may seek your name.
- 86.14: have sought after my soul.
- 104.21: and seek their meat from God.
- 105.3: rejoice who seek the Lord.
- 105.4: seek his face evermore.
- 119.176: seek your servant.
- 122.9: I will seek your good.

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The word boqer, morning, is derived from baqar, to cleave, with the implication that morning makes a cleaving between night and day. Note that baqar is found only once in the Psalter, 27.4 (“and to inquire in his temple”):

- 5.3(4): my voice shall you hear in the morning, O Lord; in the morning I prepare a sacrifice.
- 30.5(6): but joy comes in the morning.
- 46.5(6): help her when the morning appears.

49.14(5): over them in the morning.
55.17(18): evening and in the morning and at noon I utter my complaint.
59.16(17): sing aloud of your mercy in the morning.
65.8(9): the morning and evening to rejoice.
73.14: chastened every morning (lit., to the mornings).
88.13(14): and in the morning shall my prayer come before you.
90.5: like grass which is renewed in the morning.
90.6: In the morning it flourishes and is renewed.
90.14: O satisfy us early with your mercy.
92.2(3): your loving kindness in the morning.
101.8: I will destroy all in the morning (lit., to the mornings).
130.6: they who watch for the morning.
143.8: your loving kindness in the morning.

The word baqar, herds, bullocks:

66.15: I will offer bullocks with goats.

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Darash: also means to seek and connotes to rub, beat, tread, trample:

9.10(11): forsake them who seek you.
9.12(13): when he makes inquisition for blood.
10.4: will not seek (after God).
10.13: you will not require.
10.15: seek out his wickedness.
14.2: did understand and seek God.
22.26(27): shall praise the Lord who seek him.
24.6: the generation that seeks the Lord.
34.4(5): I sought the Lord.
34.10(11): but they who seek the Lord.
38.12(13): and they who seek my harm.
53.2(3): that did seek God.
69.32(33): your heart shall live that seeks God.
77.2(3): in the day of my trouble I sought the Lord.
78.34: then they sought him and they returned.
105.4: seek the Lord and his strength.
111.2: sought them all out.
119.2: seek him with your whole heart.
109.10: let them see (their bread) also.
119.10: with my whole heart have I sought you.
119.45: for I seek your precepts.
119.94: for I have sought your precepts.
119.155: for they seek not your statutes.
142.4(5): no man cared (i.e., sought after) for my soul.

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Closely related to notion of “seeking” is the verb to long which assumes several forms as follows:

12.5: I will place him in the safety for which he longs (puch, “to breathe, blow”).

38.9: Lord, all my longing (‘awah whose root is ‘awah, “to bend, inflect, turn aside;” “desire” is in the piel & hithpael) is known to you.

42.1: as a hart (‘ayal) longs (harag, “to ascend;” verb expresses the cry of a deer) for flowing streams, so longs (harag) my soul for you, my God.

84.2: my soul longs (kasaph, “to become pale” from which is derived “silver”, yes, faints for the courts of the Lord.

119.20: my soul is consumed with longing (ta’awah, from ‘awah).

119.40: behold, I long for (t’av, related to ‘awah) your precepts.

119.131: I long for (y’av) your commandments.

119.174: I have longed for (ta’v) your salvation.

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A list of verbs which mean to hide:

9.15: in the net which they hid (taman, in the sense of “to bury”).

10.1: why do you hide (halam, in the sense of “to conceal”) yourself in times of trouble?

10.11: he has hidden (satar, in the sense of “clandestine, secret”) his face, he will never see it.

13.1: How long will you hide (satar) your face from me?

17.8: hide (satar) me in the shadow of your wings.

19.6: there is nothing hidden (satar) from its heat.

22.24: he has not hidden (satar) his face from him.

27.5: he will hide (tsaphan, in the sense of laying up in store) me in his shelter.

27.9: hide (satar) not your face from me.

30.7: you did hide (satar) your face, I was dismayed.

31.4: take me out of the net which is hidden (taman) for me.

31.20: in the shelter of your presence you hide (satar) them.

32.5: I acknowledged my sin to you, and I did not hide (kasah, in the sense of to put on, veil).

35.7: for without cause they hid (taman) their net for me.

35.8: let the net which they hid (taman) ensnare them.

38.9: my sighing is not hidden (satar) from you.

40.10: I have not hidden (kasah) your saving help within my heart.

44.24: why do you hide (satar) your face?

51.9: hide (halam) your face from my sins.

55.1: O God, hide (halam) your yourself from my supplication.

55.12: insolently with me, then, I could hide (satar) from him.

64.2: hide (satar) me from the secret plots of the wicked.

69.5: the wrongs I have done are not hidden (kachad, in the sense of to deny, disown) from

you.

69.17: hide (satar) not your face from your servant.

78.4: we will not hide (kachad) them from their children.

88.14: why do you hide (satar) your face from me?

89.46: how long, O lord, will you hide (satar) yourself forever?

102.2: do not hide (satar) your face from me in the day of my distress.

104.29: when you hide (satar) your face, they are dismayed.

119.19: hide (satar) not your commandments from me.

139.15: my frame was not hidden (kachad)...when I was being made.

140.5: arrogant men have hidden (taman) a trap for me.

142.3: the path where I walk they have hidden (taman) a trap for me.

143.7: hide (satar) not your face from me.

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The concept of hiding also plays an important role in the New Testament:

Mt 5.14: a city set on a hill cannot be hidden (krupto); this is mentioned right after the beatitudes (3-12) and in conjunction with light (of the world, lampstand, shining before men).

Mt 10.26: or hidden (kruptos) that will not be known; in conjunction with persecution. It is followed by vs 27, "What I tell you in the dark, utter in the light; and what you hear whispered, proclaim upon the housetops."

Mt 11.25: that you have hidden (krupto) these things from the wise. "These things" (tauta) appear related to judgment (as of Tyre & Sidon, vs. 20-4). It is followed by an invitation to take Christ's yoke, vs. 29.

Mt 13.33: leaven which a woman took and hid (egkrupto). Such leaven is a symbol of heaven's secret way of working. Christ mentions it in conjunction with numerous parables about the kingdom of heaven: sowing seed and a grain of mustard seed. I.e., hiddenness here is also related to smallness.

Mt 13.35: I will utter what has been hidden (krupto); a quote from the prophet Asaph (2Chr 29.30, author of Ps 78 which chronicles Israel's infidelity and from which Christ quotes vs. 2). Note that vs. 36 reads, "Then he left the crowds and went into the house" where he explains the parables to his disciples. I.e., the "hiddenness" of the kingdom of heaven is spoken outside the house.

Mt 13.44: treasure hidden (krupto) in a field. Christ utters this while still in the house (cf. vs. 36). Strange that the man who finds treasure keeps it there, but he purchases the field nonetheless.

Mt 25.18: dug in the ground and hid (krupto) his master's money. Here is the only servant of three to bury the talents. Note that in vs. 30 the master casts this servant into the "outer darkness" after having been absent "a long time" (vs. 19).

Mt 25.25: I went and hid (krupto) your talent in the ground. The motive here is fear of the master; the servant must have been anxious over the eventual expression of this fear during the extended period of "a long time" (vs. 19).

1Cor 2.7: we impart a secret and hidden (apokrupto) wisdom of God. This is prefaced by vs 6 where the "rulers of this world" do not understand such wisdom. Note that such lack of comprehension is associated with secular rule in general; people engaged do not seem

capable of grasping the musterion which is apokekrummenen or hidden.

Eph 3.9: plan of the mystery hidden (apokrupto) for ages in God. Cf. vs 8 regarding the “unsearchable (anexichniaston) riches of Christ,” literally, “untraceable, without tracks.” Such wealth which lacks tracks nevertheless forms God’s oikonomia or “plan” which too is apokekrummenou but is so en to theo or “in God.”

Col 1.26: the mystery hidden (apokrupto) for ages and generations. Another reference to musterion which had been hidden both from “ages” and from “generations” but now manifest to the “saints,” hagios. Implied with holiness is the ability to perceive things hidden or not manifest. Later (vs 27) such musterion is identified with “Christ in you, the hope of glory.”

Col 2.3: in whom are hidden (apokruphos) all the treasures of wisdom and knowledge. Note the two items which are “hidden,” sophia and gnosis and which Paul identifies as “treasures” much like the “riches of Christ” in Eph 3.9 above.

Col 3.3: your life is hidden (krupto) with Christ in God. This is prefaced by “you have died,” a condition of being “hidden with Christ.” Note here it is with Christ yet in God. There seems to be a distinction between being hidden with and having a presence in.

Heb 4.13: before him no creature is hidden (aphanes). This is prefaced by “all are open and laid bare, tetrachelismena,” meaning laying bare the throat for slaughter. Next follows “with whom we have to do,” pros hon hemin ho logos, difficult to translate but something like “to whom is our word or logos.”

Heb 11.23: Moses, when he was born, was hidden (krupto) or three months. Such hiding implies the tevah or basket in which Moses was placed on the Nile River (Ex 2.3). Note that tevah is the same word for “ark” which Noah built, Gen 6.14 which also floated over the waters.

Rev 2.17: I will give some of the hidden (krupto) manna. This manna is given only to “he who has an ear” or “him who conquers” earlier in the same verse. Also given is a “white stone” with a name known only to the receiver. The manna is hidden as opposed to the visible manna in the desert.

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A list of New Testament references pertaining to the word to reveal:

Mt 10.26: nothing is covered up that will not be revealed (apokalupthesetai). This verse continues with “or hidden that will not be known.” Christ speaks this in the broader context of persecution when it is helpful to realize the “hidden” nature of divine life.

Mt 11.25: and revealed (apekalupsas) them to babes. What Christ seems to refer to is the day of judgment prior to this verse (20-4). He then continues with “no one knows the Son except the Father,” etc, also a hidden type of epignosis (cf. vs 27).

Mt 11.27: anyone to whom the Son chooses to reveal (apokalupsai) him. Christ maintains the prerogative of choice regarding epignosis (vs 27) yet extends an open invitation to take his yoke (vs 29).

Mt 16.17: for flesh and blood has not revealed (apekalupsen) this to you; in reference to Peter being chief of the apostles.

Jn 1.31: that he might be revealed (phanerothe) to Israel. John the Baptist says this despite claiming that he did not know him earlier in the same verse. Thus we have a paradox

of not knowing vs. revealing.

Jn 12.38: to whom has the arm of the Lord been revealed (apekaluphthe)? A quote from Is 53.1. This verse may be taken in the larger context of vss 35-7 regarding himself as light (i.e., having been revealed) which the world cannot comprehend.

Jn 21.1: after this Jesus revealed (ephanerosen) himself again; i.e., after his resurrection, an “active” manifestation.

Jn 21.14: Jesus was revealed (ephanerothe) to the disciples; i.e, after his resurrection, a “passive” manifestation.

Rom 1.17: righteousness of God is revealed (apokaluptetai) through faith. NB: virtually all the remaining references imply a reality present yet not known. Also observe the passiveness of such revelations as opposed to the active voice, a fact which lends greater mystery.

Rom 1.18: for the wrath of God is revealed (apokaluptetai) from heaven. The next verse continues, to counter this hiddenness, with “What can be known about God is plain (phaneron) to them.”

Rom 2.5: when God’s righteous judgment will be revealed (apokalupseos). Next verse, “for he will render to every man according to his works.” The “according to” is a type of manifestation which impels “righteous judgment” to be revealed.

Rom 8.18: the glory that is to be revealed (apokaluphthenai) to us. Emphasis is on the future while the “sufferings of this present time” serve to hide this glory.

Rom 8.19: creation waits with eager longing for the revealing (apokalupsin) of the sons of God. Note apokaradokia, “eager longing,” literally, “from the head” or with one’s head stretched forth in expectation.

1Cor 1.7: as you wait for the revealing (apokalupsin) of our Lord Jesus. Despite the delay expressed through the act of waiting, these people are “not lacking in any spiritual gift.”

1Cor 2.10: God has revealed (apekalupsen) to us through the Spirit which in the same verse is followed by “the Spirit searches everything, even the depths of God.” Thus “revealing” and “searching” may be seen in the same light.

1Cor 3.13: because it will be revealed (apokaluptetai) with fire which is prefaced by “for the Day will disclose (delosei) it.”

2Cor 7.12: in order that your zeal for us might b revealed (phanerothernai) which occurs “in the sight (enopion) of God.”

Gal 1.16: was pleased to reveal (apokalupsai) his Son to me. Literally, “in me,” implying an inner revelation or illumination.

Gal 3.23: kept under restraint until faith should be revealed (apokaluphthenai), that is, the restraint of the Law.

Eph 3.5: the mystery of Christ...has now been revealed (apekaluphthe) to his holy apostles. Not just Christ but the mystery of Christ is made known. The connection of “mystery” (musterion) with “Christ” imply initiation into perceiving him in a secret fashion.

Phil 3.15: God will reveal (apokalupsei) that also to you: spoken in the context of vs. 13, “forgetting what lies behind and straining forward to what lies ahead.” Then the paradox of “let us hold true to what we have attained,” i.e., the dialectic of “forgetting” and “straining forward” is a type of achievement.

2Ths 1.7: when the Lord Jesus is revealed (apkalupsei) from heaven: in the company of his “mighty angels” and “flaming fire.”

2Ths 2.8: then the lawless one will be revealed (apokaluphthesetai). Note that such a

man will be destroyed a two-fold action of Christ: “by his appearing and his coming,” literally, “by the appearing (epiphaneia) of his coming.”

1Pt 1.5: salvation ready to be revealed (apokaluphthenai) in the last time. Although salvation’s fullness exists in the future, it is available through faith which bridges the temporal gap between this now and “the last time.”

1Pt 1.12: it was revealed (apekaluphthe) to them that they were serving not themselves but you: i.e., the prophets. Here is a past action, revelation, in conjunction with a future reality, the “you” or believers in Jesus Christ.

1Pt 4.13: and be glad when his glory is revealed (apokalupsei): reference to the future revelation of “glory” when a present reality, “suffering,” is taking place. It gives rise to the paradox of joy in affliction, an insight bound up with a new perception of temporal sequence.

1Pt 5.1: a partaker in the glory that is to be revealed (apokaluptesthai): another insight into the future whereas the present is more associated with being “a witness (martus) of the sufferings of Christ.”

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A list of references from the New Testament related to the word mystery, musterion:

Rom 11.25: I want you to understand this mystery, brethren: in the context of Israel’s “hardening” and the coming of the “Deliverer from Zion.”

Rom 16.25: Revelation of the mystery which was kept secret: despite the mystery being kept “secret” (sesigemenou), it is disclosed (gnoristhentos, literally, “laid bare”) “through the prophetic writings” regarding Christ’s coming.

1Cor 4.1: stewards (oikonmou) of the mysteries of God.

1Cor 13.2: and understand all mysteries and all knowledge (gnosis): despite such inside revelation, Paul says that love or agape is required.

1Cor 14.2: he utters mysteries in the Spirit: in reference to speaking in tongues.

Eph 1.9: has made known to us in all wisdom (sophia) and insight (phronesis) the mystery of his will: the purpose of this “will” (thelema) is “to unite all things in him” (Christ, vs. 10). Note the word for “unite” is anakephalaioasthai, literally, “to restore in the head.”

Eph 3.3: how the mystery was made known to me in a revelation, kata apokalupsin: an indirect reference to Acts 9.1-9, Paul’s conversion where the Christ identifies himself with the church he is persecuting, vs. 4?

Eph 3.4: perceive my insight (noesai ten sunesin mou) into the mystery of Christ: an invitation to share Paul’s revelation, again referring to Acts 9.4?

Eph 3.9: to make all men see what is the plan (oikonomia) of the mystery hidden for all ages in God who created all things. The “mystery” is hidden (apokekrummenou) in God, not in creation, so it requires God to reveal it, not for people to discover it in creation.

Eph 5.32: this mystery is a profound one: in reference to marriage and vs. 31 which quotes Gen 2.24: “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one.” A possible hint at Paul’s revelation, Acts 9.4 above, where Christ and his church follow the pattern of this physical union but on a spiritual level?

Eph 6.19: to proclaim the mystery of the gospel: Paul does this with parresia, “boldness,” or the freedom to speak one’s mind publically. The Gospel is thus presumed hidden and its proclamation implies revealing.

Col 1.26: the mystery hidden for ages and generations but now made manifest (ephanerothe) to his saints. Note limiting nature of the revelation, to the "saints."

Col 1.27: the riches of the glory of this mystery: here mystery is associated with "Christ in you," again a possible outcome of Acts 9.4 with Christ and the church identified as one.

Col 2.2: the knowledge of God's mystery: reference to Christ "in whom are hid (apokruphoi) all the treasures of wisdom and knowledge" (vs 3). It seems that although Christ is revealed, nevertheless, in him are hidden wisdom (sophia) and knowledge (gnosis).

Col 4.3: to declare the mystery of Christ: not Christ but the mystery of Christ. Note earlier in the same verse, "open a door for the word" (logos) which is the same as Christ the Logos as in Jn 1.1.

2Ths 2.7: the mystery of lawlessness (anomia) is already at work: no clear reference to the person responsible for lawlessness.

1Tim 3.9: they must hold the mystery of the faith: location of this holding is in a "clear conscience," reference to deacons.

1Tim 3.16: Great indeed...is the mystery of our religion: followed by a statement of its contents with six parts: "manifested in the flesh, vindicated in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory."

Rev 1.20: as for the mystery of the seven stars: reference to seven churches. Prefaced by vs. 19's command, "write what you seen" with reference to "what is" and "what is to take place," two modes of time, present and future.

Rev 10.7: the mystery of God, as he announced to his servants the prophets, should be fulfilled. The prophets (Old Testament) already beheld the mystery but in secret.

Rev 17.5: on her forehead was written a name of mystery: this woman refers to Rome, "Babylon the great."

Rev 17.7: I will tell you the mystery of the woman: here the mystery is explained to John by an angel.