Genos Pivot Table

2024.02.21

Update: 2024.12.21

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My purpose for producing a *genus* pivot table is to document for myself exactly what did the biblical writers (UBS4) consider to be a *genus?* The Genus pivot table documents the biblical contexts the writers’ used, when they used the word *genos* and any and all of its compounds.

From my study of the biblical writers’ 44 usages of the word *genos* and its compounds, through translating the LIT, I believe the biblical writers’ colloquial use of *genos* indicates that it had/has a meaning very closely equivalent to the Latin word *genus.* Therefore, since the meaning of *genos* in Greek is virtually identical to the meaning of *genus* in Latin, IMO, I translated/transliterated *genos* as *genus* throughout the LIT, for *genos* and all of its compounds, since English readers should easily understand the meaning of *genus* used in English as well.

I determined that transliterating Greek *genos* as *genus* in English, in the LIT, was more appropriate in staying true to the biblical texts, since using the biblical writers’ wordage would help me to replicate in the LIT the unique ways they actually thought, spoke and wrote using meaningful words.

*Genos* is a common noun used 21 times in the UBS4 NT biblical Greek texts, and has been translated in Bible translations as *kind, kindred, offspring, nation, stock, born, diversity,* and other miscellaneous generalized *paraphrases*, in virtually all other Bible translations, but transliterated as *genus* in only the LIT.

The pivot table shows all of the biblical passages, by book, chapter and verse, in which the biblical writers used the word *genos* to describe a “genetic” relationship between biblical characters or sub-groups of the same family. A user of this pivot table can very quickly find and read the verses in which the biblical writers, about two thousand years ago, demonstrated to us in the biblical texts how they commonly thought, spoke and wrote about *family* relationships; relationships based upon both *earthly/fleshly genera* and a *heavenly/spiritual genus!*

Readers following the pivot table data can follow the book, chapter and verse links back into the biblical texts to closely examine the various contexts which clarify *genos/genus* relationships. All passages quoted in the pivot table are copied from the LIT.

I found four unique Strong’s numbers under which inflected and compounded forms of *genos* have been used by the biblical writers. The pivot table contains a line item for each and every use of *genos*, or a compound of it, in the biblical texts. I include Strong’s numbers in the table, as in all pivot tables, so readers can use pivot tables as tools to do word searches and word studies for themselves:

Strong’s # 1085, *genos*, common noun, used 20 times, *genus*

Strong’s # 3439, *monogenēs*, adjective, used 9 times, *an only genus*

Strong’s # 4772, *sungeneia*, common noun, used 3 times, *a genus together with*

Strong’s # 4773, *sungenēs*, adjective, used 12 times, *a genus together with*

But a couple questions I have now are, from what ethnic group or donor culture did the Greek word *genos* come, and when, in either culture, did *genos* become used to refer to common characteristics and/or traits among family members? It’s obvious the biblical writers wrote the OT and NT biblical texts in Hebrew and Greek languages respectively, but did the Greek word *genos* originate among the Greeks, or did they absorb the use of that word from the language and culture of yet another ethnic group from which the Greek language “evolved”? What is the origin and etymology of the word *genos*?

The biblical writers’ use of *genos* appears to refer to a priority of *patronymic* (fatherhood) relationships in family management, for both physical/earthly families and a spiritual/heavenly family, in the sense of the *genesis/origin* of those families. The Mosaic Law called for males to be the heads of households. Typically, in biblical times, authority over a household was passed from a dying father to his living firstborn or oldest son, not to his yet living wife. In the biblical texts the biblical writers refer to Israel as their *fatherland*.

But what gave the biblical writers license to use *genos* to refer to a *spiritual/heavenly* family relationship, and its genesis/origin, since *genos* may have been used in that sense only in Greek folklore, myths and stories? Were NT biblical writers given revelation from God to specifically use that word *genos* in reference to a *spiritual/heavenly* family relationship? I believe the biblical writers used their vocabularies as God’s holy Spirit/*genus* within them inspired them (**2 Pet. 1:19-21**).

Here’s the position *genus* holds in the basic heirarchy of the animal or vegetable Kingdoms. Since Genus falls below Family in the heirarchy order, this implies that there are various obvious genera of families, sub-families, and additionally there are various obvious species of genera.

I. Kingdom

II. Sub-Kingdom

III. Class

IV. Order

V. Family

VI. **Genus**

VII. Species

The following definitions come from the Apple Dictionary:

Family - a group of people related to one another by blood or marriage.

Genus - “(in philosophical and general use) a class of things that have common characteristics and that can be divided into subordinate kinds.”

Species - a group subordinate to a genus and containing individuals agreeing in some common attributes and called by a common name.

Characteristic - a feature or quality belonging typically to a person, place,or thing and serving to identify it: inherited characteristics such as blood groups.

Trait - a distinguishing quality or characteristic, typically one belonging to a person.

For example: eye color itself is a *characteristic* of an organism, while *variations* in eye color are *traits*.

Each reader can come to his own conclusions about what the biblical data about *genos* may mean, from examining each line item of data in the pivot table and it’s associated context in the biblical texts.

**1 Pet. 1:23** (LIT/UBS4) **You having been generated above** (anagegennēmenoi)**, absolutely not** (ouk) **out** (ek) **of [a] corruptible** (phthartēs) **spore** (sporas)**, BUT** (alla)**, [out, RE] of [an] incorruptible** (aphthartou) **[spore, RE], through** (dia) **[a/the] living** (zōntos) **and** (kai) **remaining** (menontos) **Word** (logou) **of God** (theou)**;**

Apostle Peter wrote something about a *spore* as being a type to God’s holy Spirit. Can there be a parallel of meaning of somekind, between how a spore in nature floats about until it lands in an environment siutable for it to germinate? YHWH Elohim goes about searching through people’s hearts looking for those who have belief in God’s Word about his son Christ Jesus, which belief qualifies them one to receive a new birth from above in God’s gift of his *holy Spirit*, God’s *genus*.

**Rom. 10:8** (LIT/UBS4) **BUT** (alla)**, what** (ti) **<does> [Moses, v5, RE] say** (legei)**, “The** (to) **statement** (rhēma) **is** (estin) **near** (eggus) **you** (sou)**, in** (en) **the** (tō) **mouth** (stomati) **of you** (sou) **and** (kai) **in** (en) **the** (tē) **heart** (kardia) **of you** (sou)**!?”**

(See Deut. 30:12-14)

**This** (tout’) **is** (estin) **the** (to) **statement** (rhēma) **of the** (tēs) **belief** (pisteōs) **which** (ho) **we preach** (kērussomen);

**Rom. 10:9** (LIT/UBS4) **that** (hoti)**, if perhaps** (ean) **you may confess alike** (homologēsēs) **in** (en) **the** (tō) **mouth** (stomati) **of you** (sou)**, ‘Lord** (kurion) **Jesus** (Iēsoun)’**, and** (kai) **you may believe** (pisteusēs) **in** (en) **the** (tē) **heart** (kardia) **of you** (sou) **that** (hoti) **the** (ho) **God** (theos) **awoke** (ēgeiren) **him** (auton) **out** (ek) **of dead ones** (nekrōn)**, you shall be made whole** (sōthēsē)**!**

**Rom. 10:10** (LIT/UBS4) **Because** (gar)**, [a] heart** (kardia) **is caused to believe** (pisteuetai) **into** (eis) **righteousness** (dikaiosunēn)**.**

**But** (de) **[a] mouth** (stomati) **is caused to confess alike** (homologeitai), **into** (eis) **wholeness** (sōtērian)**!**

See Deut. 30:14)

**Rom. 10:11** (LIT/UBS4) **Because** (gar) **the** (hē) **writing** (graphē) **says** (legei)**, “Everyone** (pas)**, the one** (ho) **believing** (pisteuōn) **upon** (ep’) **him** (autō)**, he shall absolutely not** **be put down to shame** (ou kataischunthēsetai)**!”**

(See Isa. 28:16)

**Rom. 10:12** (LIT/UBS4) **Because** (gar) **there is** (estin) **absolutely not** (ou) **[an] alternation1293** (diastolē)**, both** (te) **of [a] Judean** (Ioudaiou) **and** (kai) **of [a] Hellene** (Hellēnos)**!**

**Because** (gar) **the one** (ho) **[aroused out of dead ones, v9, RE], he** (autos) **[is] lord** (kurios) **of all** (pantōn)**, one becoming wealthy** (ploutōn) **into** (eis) **all** (pantas) **the ones** (tous) **causing themselves to call aloud upon** (epikaloumenous) **him** (auton)**.**

**Rom. 10:13** (LIT/UBS4) **Because** (gar) **everyone** (pas)**, perhaps** (an) **whoever** (hos) **may call aloud upon** (epikalesētai) **the** (to) **name** (onoma) **[of the] lord** (kuriou)**, shall be made whole** (sōthēsetai)**.**

(See the Joel 2:32 prophecy)

**Acts 17:28** (LIT/UBS4) **Because** (gar) **in** (en) **him** (autō) **we live** (zōmen)**, and** (kai) **we are** (esmen) **moved** (kinoumetha) **also** (kai)**;**

**as** (hōs) **some** (tines) **also** (kai) **of the** (tōn) **performers** (poiētōn) **have stated** (eirēkasin) **down according to** (kath’) **you** (humas)**, “Because** (gar) **we are** (esmen) **[a] genus** (genos) **also** (kai) **of the** (tou) **[God, v27, RE].”**

**Acts 17:29** (LIT/UBS4) **Therefore** (oun)**, <we being> [a] genus (genos) under control** (huparchontes) **of the** (tou) **God** (theou)**, we absolutely do not owe** (ouk opheilomen) **to decide** (nomizein) **the** (to) **godly one** (theion) **to be** (einai) **like** (homoion) **[a] gold** (chrusō)**, or** (ē) **[a] silver** (argurō)**, or** (ē) **[a] stone** (lithō) **character** (charagmati) **of technical ability** (technēs)**, and** (kai) **of [an] inner passion** (enthumēseōs) **of [a] mortal** (anthrōpou)**!**

From here I’ll comment on a few genus types and biblical genos/genus passages, so readers can see how I examine and extract meanings from biblical texts, if my methods may be helpful to others.

For my study purposes, here’s some of what I ”see” in the contexts of the genos/genus biblical data:

Looking at the first pivot table under the tab “Genus Type For”, in columns F through L, we can see that the biblical writers wrote about the *genera* of seven kinds of *families* in the biblical texts, according to my studies, most of those references fitting in under the *Immediate Family* and *National/Regional* biblical categories in the pivot table. The other five family categories I consider to be outliers, on account of scarce references to them by the biblical writers.

For example:

***Family of Demon spirits*** (**Mark 9:29**) - The biblical writers of both the OT and NT texts wrote about demon spirit beings, which I believe were at least the one third of the heavenly host which were dragged to earth by the dragon (the devil, Satan?) when it became present here to afflict mortalkind with its lies and deceit (**Rev. 12:4**).

From my own experience, the Spirit of Christ in believers (**Col. 1:27**) throws out demon spirits from interfering in their lives, if believers ask/pray for it. With God’s gracious gift of his *genus*, *holy Spirit*, believers can throw out many kinds of genera of demon spirits (**Luke 10:19-20**), because the Spirit of God in believers is greater than the spirit of the antichrist in the cosmos (**1 John 4:1-4**) .

But apparently there are some demon spirit genera which don’t simply “flee” on command (**James 4:7**), but require believers to go to our heavenly Father, YHWH Elohim, with a prayer of well-thanklfullness (**Mark 9:29**), to seek his permission and decision for their expulsion.

If and when I may detect demon spirit activities or attacks, wherever I may be, I throw them out of my way into the deepest part of the oceans, where I appoint them to stay until the appointed time for their judgements. Jesus threw them out into a herd of swine, who rushed themselves off of a cliff and drowned. Did the demon spirits kill the swine to get released from them, or did the swine kill themselves to get released from the demon spirits?

***Family of Tongues*** is about no longer praying to God using only our five senses abilities, or our cognitive understanding, but about believers praying to God using God’s *genus* placed within them, *holy Spirit,* manifesting God’s holy Spirit within (**1 Cor. 12**) to “speak” in a new tongue or tongues. I speak in tongues primarily in my mind, using my vocal abilities only if another would like to hear my spiritually unknown tongue as a sign to them about something. Speaking in tongues is absolutely not about showbiz (**1 Cor. 14**). Speaking in tongues is our heavenly Father’s preferred method for our personal prayer life with him. This is the primary method of prayer under God’s new covenant which he prefers! It is God’s *genus*, his *holy Spirit* within us bearing witness about us back to God (**1 Cor. 14**).

Knowing and understanding ***Family of Fish***, ***Family of Levi*** and ***Family of Sounds,*** *etc.,* also will greatly increase your ability to connect together spiritual “dots” of understanding about how the *unseeable thing*s of God, his inherent power and godliness, are represented by the *seeable things* in the cosmos staring down at us (**Rom. 1:18-20**).

From looking at the **Total Result** line on the bottom of the first pivot table, we can see that the two predominant kinds of *genus* written about by the biblical writers, according to the meaning of *genos* in the minds of the NT biblical writers at the time they wrote, were *Immediate Family* (61%) and *National/Regional* ethnic groups (25%), which account for 86% of the genos references in the NT biblical texts.

If we wish to see those biblical passages which may speak of believers believing upon the name of Jesus Christ to become parts of Jesus’ *one body*, God’s *immediate family*, God’s *genus*, the pivot table shows us those books, chapters and verses under the Immediate Family and National/Regional columns.

For example:

**Acts 17:28-29** - As we work our way down through the Immediate Family references in column K, a passage directly related to the *one body* of Christ being the *immediate family* of God, through a new birth from above in God’s *genus*, is **Acts 17:28-29**, which directs us into the **Acts 17:16-32** contextual passage. In all of these passages about who is a *genus* of YHWH Elohim, we can see various details about how YHWH Elohim communicates, relates and functions together with his *genus*, his *immediate family*, to complete his plan for the redemption of his creation from the authority of the devil.

**1 John 4:9** - During all of the time, from the beginning in **Gen. 1:1** until the day of Pentecost recorded in **Acts 2**, which special day occurred in about 30 CE, Christ Jesus, the Word which became flesh and tented among us, was the one and *only genus* *(Gk., monogenē)* of YHWH Elohim.

But since that day those who believe upon the Evangelism of Jesus Christ are becoming parts of Christ’s one body also, which new birth from above necessarily causes those believers to become sons of God through a birth in God’s *genus*, his *holy Spirit*.

**1 Pet. 2:9** - This reference directs us into the **1 Pet. 2:1-10** context in which apostle Peter states that those who have been called out as being the *genus* of the God (**v9**) are now the *people of God* (**v10**). Under the old covenant of the Mosaic Law all of Israel were the *adopted* people of God. But now, under God’s new covenant, all of those who have received a new birth from above in God’s gift of his *holy Spirit*, his *genus*, have become the new people of God through *a genetic birth* in God’s “seed/sperm”, his *genus*, his *holy Spirit*.

**1 Pet. 2:9** (LIT/UBS4) **But** (de) **you** (humeis) **[are] [a] called out** (eklekton) **genus** (genos)**, [a] kingly** (basileion) **priesthood** (hierateuma)**, [a] holy** (hagion) **ethnic group** (ethnos)**, [a] people** (laos) **in** (eis) **[a] periphery** (peripoiēsin)**;**

(For *a kingdom of sacrificial priests*, what it is and when it began, see \*Heb. 6:13-8:6; 1 Pet. 2:5-9; Rev. 1:6)

**it so being that** (hopōs) **you may get out the message** (exangeilēte) **of the** (tas) **virtues** (aretas) **of the** (tou) **[God, v4, RE] having called** (kalesantos) **you** (humas) **out** (ek) **of darkness** (skotous) **into** (eis) **the** (to) **amazing** (thaumaston) **light** (phōs) **of him** (autou)**;**

(For the *promise of the Father, of God himself placing himself into believers to live in them,* see Joel 2:28-29; Mat. 3:11; Luke 24:49; John 7:37-39; Acts 1:4-5, 2:16-21, 33, 39, 20:28; Gal. 3:14, 22; Eph. 1:13-14, 3:6; 1 Thes. 5:9-11; 2 Thes. 2:13-14; Heb. 9:11-15, 10:36-39; 1 Pet. 2:4-9; 1 John 4:16b)

(For Jesus Christ being prophesied as a great light coming, the one who would shed light on the knowledge of God’s Word for a people being caused to sit down in darkness, see Isa. 9:1-2, 49:1-6; Mat. 4:12-16, 10:26-27; \*Mark 4:21-23; Luke 1:76-79, 2:25-32, 8:16-17, 11:33, 12:1-3; John 1:1-14, 3:1-21, 8:12, 9:5, 11:9-10, 12:34-36, 41-46; Acts 13:46-47, 26:22-23; 2 Cor. 4:1-6; Eph. 5:8, 13, 14; Col. 1:12; 1 Thes. 5:5; 1 Pet. 2:9; 2 Pet. 1:19; 1 John 2:8-10.)

**1 Pet. 2:10** (LIT/UBS4) **ones who** (hoi) **in time past** (pote) **[were] absolutely not** (ou) **[a] people** (laos)**, but** (de) **[are] now** (nun) **[a] people** (laos) **of God** (theou)**;**

**the ones** (hoi) **absolutely not having been given mercy** (ouk ēleēmenoi)**, but** (de) **[are] now** (nun) **ones having been given mercy** (eleēthentes)**!**

I encourage any believer who wishes to see God’s Word come to pass in his life, to closely study these passages about becoming a genos/genus son of God. According to the biblical writers, it’s not simply the knowledge of God’s Word which brings to pass God’s great and precious promises in a believer’s life, but *belief* in one’s heart of those promises (**Rom. 10:9-10; Heb. 11:6**) which *belief* brings God’s Word into manifestation (**1 Cor. 12**).