

Following are all the references in the New Testament that use the above four terms. Strong's Dictionary numbers are also referenced. I hope you will notice the prefixes and suffixes attached to the terms when present, and modified with components.

- # 1367. Mark 5:13 — dischilioi, “δισχιλιοι” two thousands
- # 2035. Rom. 11:4 — heptakischilious, “ἑπτακισχιλιους” about five thousands
- # 3461. Acts 19:19 — arguriou muriades pente, “arguriou muriades πεντε” five thousand pieces of silver
 - Rev. 5:11 — muriades muriadon, “μυριάδες μυριάδων”
- # 3463. Matt. 18:24 — murion taganton, “μυρίων ραλάτων”
 - I Cor. 4:15 — murions paidagogous, “μυρίους παιδαγωγούς”
 - I Cor. 14:19 — murions logous, “μυρίους λόγους”
- # 4000. Matt. 14:21, 16:9, Mark 6:44, 8:19, Luke 9:14, John 6:10 — pentakischilioi, “πεντασχιλιοι” in all occurrences.
- # 5070. Matt. 15:28, 16:10, Mark 8:9, 8:20, Acts 21:38 — tetrakischilioi, “τετρακισχιλιοι” in all occurrences.
- # 5153. Acts 2:41 — trischilioi, “τρισχιλιοι”
- # 5505. Luke 14:31 (twice) — deka chiliasin, “δέκα χίλιασιν” and eikosi chiliadon, “είκοσι χιλιάδων”
 - Acts 4:4 — chiliades pente, “χιλιάδες πέντε”
 - I Cor. 10:8 — eikosi treis chiliades, “είκοσι τρεις χιλιάδες”
 - Rev. 7:4 — ekaton tesserakonta tessares chiliades, “ἑκατὸν τεσσάρων τεσσαρες χιλιάδες”
 - Rev. 7:5 (three times), 7:6 (three times), 7:7 (three times) 7:8 (three times) — dodeka chiliades, “δώδεκα χιλιάδες”
 - *Rev.11:3—emers chilioi diakosias ezeconta, “ἡμέρας χιλιοι διακοσίας ἐξήκοντα”
 - Rev. 11:13 — anthron chiliades hepta, “ανθρωπων χιλιαδες ἑπτὰ”
 - * Rev. 12:6 — (same as Rev.11:3)
 - Rev. 14:1, 14:3 — (same as Rev. 7:4)
 - * Rev. 14:20 — stadion chilioi eekosion, “σταδίων χιλιοι ἑξακοσίων”
 - Rev. 21:16 — dodeka chiliadon, “δώδεκα χιλιάδων”
- # 5507. ** II Peter 3:8 (twice) and Rev. 20:2, 3, 4, 5, 6, 7 — chilioi etos, “χίλιοι ἔτος”

* = Problem Verses. The best and oldest manuscripts have “chilioi” (χίλιοι), while *The Zondervan Parallel New Testament in Greek and English* changes “chilioi” to “chilias” wherever it stands alone in a verse — see the verses above. Also see the verses listed above following #5507 — where the term is changed from “chilioi” to “chilia.” In Rev. 14:20 instead of following the best manuscripts it is changed from “chilioi” to “chilion.” One should ask WHY?

** = More Problem Verses. Strong's gives these verses the Greek term “chilioi”, while Zondervan's substitutes them (as do many other translators) with the term “chilia” (χίλια). Yet, most translators readily agree that the term is actually “chilioi” (χίλιοι), which they say is found in the best manuscripts of the Greek. Nestles and Wescott & Hort are the translators who are often cited for insertion of “chilia” in place of “chilioi,” as far

as we have noticed in their new Greek Bibles. Of all the Greek scholars we have mentioned this to, they all agree that “chilioi” is the correct term, but then most also accept the use of the term “chilias” and some accept “chilia” in these verses; but then a few only accept “chilioi” as the term to use.

As most Greek scholars tell us, i.e., the ones we have talked to, our English language does not read as does the Greek. Therefore, it is essential to be cautious in our dealings with Scripture phraseology, and to remember that, whereas we are accustomed to Western modes of thought, the writers of the Bible were not. They were all Orientals, and the languages employed by them, via the Greek, did not, and still do not, lend themselves completely to modern Western terminology, i.e., our modern English. The true sense has to be discovered by careful study of 1) the context in which a term is used, 2) the parallel passages (if any) in corresponding terms and in corresponding wording, and 3) similar Oriental terms in classical and Biblical writings of the ancient Greeks of Jesus’ day.

Let’s look at the Greek terms “chilias” and “chilioi” found in Strong’s Dictionary attached to his Concordance. We find him defining “chilias” as “a thousand” or “one thousand,” which is not correct as found in some translations of the Scriptures; but not correct as to its meaning, which is “thousands.” As to “chilioi,” he correctly defines it as “thousands.”

However, when we look at *Vine’s Expository Dictionary of New Testament Words*, page 1300, we find that he defines “chilias” as our English word “thousand,” and “chilioi” as “thousands.” These are correct definitions **in his mind**. But you really have to pay attention to how he acknowledges those definitions. What these two individuals say about these two terms also apply to the terms “urias” and “urioi,” plural adjectives. They both agree that they mean “myriad” and “myriads” — both “uncountable” or “innumeral.” So far, so good, however there are problems with their explanations of these terms because of how they are translated in our English Bibles. We will look further at what Vine says further on in this little preliminary study.

Note: As a standard of most known languages of the world, as concerns a **numerical** number of things or people, words do, in some manner, reflect whether they are singular or plural. Remember, our modern English usage of words varies from the way the Greek language used them.

We have in front of us *The Zondervan Parallel New Testament in Greek and English*. We turn to II Peter 3:8 and am confronted with the Greek word “chilia” substituted for the Greek word “chilioi.” The same thing happens in Revelation 20:2–7. We have found in our research that when the term “chilioi” is used alone it simply means “thousands.” The same occurs in Rev. 11:3, 12:6 and 14:20. To let one know how many thousands are meant, it must be prefixed with a number or followed with a term depicting **OF WHAT** or **HOW MANY** it refers to. Let’s look at those occurrences as shown in the Numbered (#) references of Strong’s.

5507, II Peter 3:8 — “But this one thing let not be concealed from you, beloved, that one day with the Lord is as **chilioi years** and **chilioi years** as one day.” (Literal translation from the old Greek manuscripts.)

Greek, II Peter 3:8 —

“Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς ἀγαπητοί ὅτι **μια** ἡμέρα παρὰ
κυοῖω ὡς **χίλιοι ἔτη** καὶ **χίλιοι ἔτη** ὡς ἡμέρα **μία**.” [μία = one]

Chilioi means “thousands” in the above verse from Peter’s letter, and to find out the number of “what” or “how many” it refers to, one has to look at the terms preceding or following the term, or the terms prefix. In the above quote we see that in the first occurrence of the term the word preceding it is “as,” and following it the word is “years,” also a plural. In the second occurrence of the term the word preceding it is “and,” and following it is the word “years,” again as a plural. Thusly, the term references an unknown number of “years,” — although it they are plural thousands. And from the time Peter wrote his letter, almost two *thousands of years* have passed. “A thousand” or “one thousand” years are not in view according to the Greek language Peter used. (See the article: “*Some things to think about from II Peter 3*”).

So, in reading the quote from Peter’s letter, we could literally translate it into our English language as:

“But one thing let not be concealed from you beloved, that one day with
the Lord is as thousands *of* years and thousands *of* years as one day.”

In our translation we have inserted the answer to “of what does the ‘thousands’ refer to?” The answer is “years,” which is why we have inserted the “*of*” above.” We now look at **Rev. 20:2–7**.

Verse 2: χίλιοι ἔτος, “thousands years,” which does **not have an article** before it, an “a” or a “the” (the Koine Greek does not have these articles), and likewise, does not have any terms that would signify the “number” of years it covers. Verse 4 shows the same expression. However, verses 3, 5 and 7 do have an *article* before the term chilioi — τὰ (although some MSS have τον or ὁ which are translated with the word “the”). Vs. 6 has an article added, but not in the Greek). Thusly, the translation is expressed by “the thousands *of* years.” To find out how many “thousands” are involved, we have to realize that none are given to us, with the exception that we have a plural term, which is readily admitted by all Greek scholars to indicate “*more than one*.” As for what the term refers to, we also know that it is “years”; another plural in the context it is used in, indicating “*more than one*.” As we have already brought out before, the word “chilioi” itself requires us to ask the question, “*of what or how many does ‘thousands’ refer to?*” Seeing as how no numbers of years are literally indicated, we have to take the term “chilioi” at its plain meaning of “thousands.” Being a plural, it has to be “*more than one*,” and as we know for sure that almost two of these “thousands *of* years” have already passed since this passage was written by John, we know that it cannot be, nor should be, translated “a” or “one” thousand years. Reading it in the Greek one would almost automatically insert our English word “of” between these two terms, letting it say, “*thousands of years*,” which answers the question of “*how many*” years are involved —

which actually remains unanswerable, for no number has been given to the term. All we really know is that the term indicates *more than one* thousand, and it is paired with the term **years**.

However we are not yet done with our study. As said before, “chilioi” must have a prefix attached to it to reveal *the number of* “thousands” it references; or it must have a numeric word or words before or following it that tells us *what* the “thousands” refers to — *things, people or time*. In Rev. 20:2–7 we know it refers to “time,” i.e., “years.” But there are other passages using this term that reveal more to validate the idea that “chilioi” means *more than one thousand*. Lets look at them now.

#1367. Mark 5:13 — δισχίλιοι, dischilioi. “Dis” in Greek means “two.” This is in reference to about two thousand evil spirits who were put into the pigs and drowned in the sea at Jesus’ command. One can see that the term tells *the number* the thousands refer to.

#2035. Rom. 11:4 — ἑπτακισχίλιοι, heptakischilioi. “Heptakis” in Greek means “about seven.” This is in reference to the “*number of men*” who had not bowed their head to Baal. One can see that the term tells *the number* the thousands refer to.

#4000. Matt. 4:21, 16:9, Mark 6:44, 8:19, Luke 9:14 and John 6:10 — πεντακισχίλιοι. “Pentakis” in Greek means “about five.” This is in reference to the number of “men” who were fed with five loaves of bread and two fish under the command of Jesus. One can see that the term tells *the number* the thousands refer to.

#5070. Matt. 15:38, 16:10 Mark 8:9, 8:20, Acts 21:38 — τετρακισχίλιοι, tetrakischilioi. “Tetrakis” in Greek means “about four.” This is in reference to the “*number of men*” who were fed with seven loaves of bread and a few fish under the command of Jesus. One can see that the term tells *the number* the thousands refer to.

#5153. Acts 2:41 — τρισχίλιοι, trischilioi. “Tris” in Greek means “three.” This is in reference to the *number of people* who responded to Peter’s sermon on Pentecost and got baptized. One can see that the term tells *the number* the thousands refer to.

As you can see, the prefixes attached to the term “chilioi” tell us *the number of thousands involved*, and what they refer to. It’s as simple as that. We now will address Strong’s #5505 and the verses that contain the Greek term “chilias, χιλιας.” Again, we will not quote the Greek of the full verse, but only the terms being examined. We would call to your attention that the numerical modifiers are not prefixed to the term. This is unlike what is done with the adjective “chilioi,” Strong’s #5507.

5505. A plural adjective depicting “thousands” but translated into our English language as “thousand.” Also, terms preceding and following the term “chilias” give us *numerical* values. This is what Vine’s book tells us also.

Luke 14:31 (twice) — deka chiliasin, the first occurrence. “Deka” in Greek means the numeric “ten.” This is in reference to an army of men. The second occurrence is “eikosi chiliadon.” “Eikosi” in Greek means the numeric “twenty.” This is also in

reference to an army of men. These terms tell us the number of men in each army. Literally, “ten thousands” and “twenty thousands.”

Acts 4:4 — chiliades hepta. “Hepta” means “five.” This is in reference to the number of people who believed the message of Peter and John as they preached in the Temple grounds. The number is 5,000. Literally, “five thousands.”

I Cor. 10:8 — eikosi treis chiliades. “Eikosi” means “twenty.” “Treis” means “three.” This is in reference to the number of men who died as mentioned in Exodus 32:6. The number is 23,000. Literally, “twenty three thousands.”

Rev. 7:4 — ekaton tesserakonta tessares chiliades. “Ekaton” means “hundred.” “Tesserakonta tessares” means “forty-four.” This is in reference to the total number of Israelites who have been sealed by God’s angels as being his slaves (servants). The total number of these is 144,000. Literally, “hundred and forty four thousands.”

Rev. 7:5, 7, 8 (three times each verse) — dodeka chiliades. “Dodeka” means “twelve.” The number is 12,000 in all 12 occurrences; which is also what Rev. 7:4 tells us of the total, 144,000.

Rev. 11:13 —chiliades hepta. “Hepta” means “seven.” This is in reference to the number of people killed in a great earthquake. In this instance the number of “chiliades” follows instead of preceding. The number of people is 7,000. Literally, “seven thousands.”

Rev. 14:1, 3 — this is the same as spoken of in Rev. 7:4. The number is 144,000.

Rev. 21:16 — dodeka chiladon. Again, “dodeka” means “twelve.” This is in reference to the size of the city mentioned: 12,000 furlongs high and 12,000 furlongs along each of the four sides.

There are three other verses that are somewhat of a problem: some modern scholars, since the 1400’s (AD), record that the word used is “chiliades.” Those verses are Rev. 11:3, 12:6 and 14:20. In Strong’s numbered list previously shown, we have recorded them accordingly. We have noted them as “Problem verses” because of some interlinear Greek to English renderings.

Rev. 11:3 and Rev. 12:6 refer to the 144,000 people sealed or set apart by God. These 144,000 are the total of 12,000 set apart from each of the 12 tribes of Israel in Rev. 7:5–8. Rev. 14:20 refers to the distance (furlongs) the blood from the winepress flowed (a figurative expression of the wrath of God).

The Zondervan Parallel New Testament in Greek and English, in its Dictionary, defines both of them as our English word “thousand,” although **agreeing with us that “chilioi” is a plural**. However, Vine, in his Dictionary, uses “chilioi” as a singular, **while also defining it as a plural with “chilias.”** We will address this shortly, but in the

meantime, we want to call attention that Vine takes the suffixes attached to “chilias” to mean that the term is a plural; something we don’t agree with. Here are what the suffixes tell us about the term:

χιλιαδες, chiliades — adjective: nominative.

χιλιαδων, chiliadon — adjective: genitive.

χιλιασιν, chilasim — adjective: dative.

The Greek terms “urias” and “urioi” are treated the same as “chilias” and “chilioi.” Because these two terms also sometimes addressed as “thousands,” we shall look at them next.

μυριας, urias: myriad in English: by extension a “myriad” or indefinite number. Both Strong’s and Vine’s rendering make it read “ten thousand.” The term is an accusative adjective. The same endings as in the case of “chilias” are used: “es, on, and in.” We now look at how it is defined by Strong’s and Vine’s translations.

Murias — Part of Speech: adjective.

- 1) Ten thousand (a questionable number. It is a subjective translation).
- 2) An innumerable multitude, an unlimited number.
- 3) Innumerable hosts.

Murioi — Part of Speech: adjective.

- 1) Innumerable, countless.
- 2) Ten thousand (A questionable number. It is a subjective translation).

If you will notice, the endings of “chilias” and “urias” use the same ones, “**ες**, **ων**, and **ιν**.” These are plural adjectives. If I remember Greek correctly, the “as” or “ad” added to the *stem* of the term, “chili” and “muri,” make these two terms a **plural adjective**. *The Zondervan Parallel New Testament in Greek and English* in II Peter 3:8 and Rev. 20:2–7, added an “a” to the *stem* of these two terms to make them appear as a **singular**. To us that is not the mark of a good translator. Especially since both Strong’s and Vine’s definition of the terms insists that they are “plural.” We would ask them, “Why can’t you make up your mind?” And another question, “Why not render the terms by their real meanings, or is there something that you don’t want us to know?”

Let’s look at Rev. 5:11 — (in the Greek)

“Και εἶδον, και ἤκουσα θωνήν ἀγγέλων πογγῶν κύκλω τοῦ θρόνου και τῶν ζώων και τῶν πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν **μυριάδες μυριάδων και χιλιάδες χιλιάδων.**”

Here is Zondervan’s (NIV) translation:

“Then I looked and heard the voice of many angels, numbering *thousands upon thousands*, and *ten thousand times ten thousand*. They encircled the throne and the living creatures and the elders.”

Here is a literal translation of the Greek:

“And I saw, and I heard a sound of many angels around the throne and the living creatures and the elders, and the number of them was myriads (of) myriads and thousands (of) thousands.”

Notice in the above translations the words Zondervan uses, i.e., *upon* and *times*. These terms do not appear in the Greek Scriptures! Neither does the term (*of*) that we have injected between them appear in the Greek Scriptures! However, Zondervan’s terms are subjective, with no Scriptural warrant, while the “(of)” we have used does answer the question of “how many?” myriads and how many thousands were meant — both of which are not stated in the Greek, but indicated by logical questioning.

One could, and should, read these numerical descriptions of the angels John saw in the vision he was given as being unimaginable large. In fact, so many angels that John depicted them as uncountable, innumerable. That is what he was trying to get across to us in that verse! While Zondervan’s description of the numbers is also uncountable, they correctly use the plural meaning of “muriades and muriadon.” But by putting the number as “ten thousand *times* ten thousand” in place of the literal “thousands (*of*) thousands,” they have effectively given us a real number — 100,000,000 (100 million) to work with; although no exact number is given. We’ve italicized “*times*” that the NIV injects between the terms “chiliades chiliadon,” with no indication of support for doing so. On the other hand, we have given the reason why we put the “*of*” between those two terms previously. It’s in answer to the question the term indicates to us: **of what**, or **how many**? In this case, we know the “of what” — angels! — but we don’t find the answer to “how many”: Just that it’s unknown but large, larger than we can really imagine! The Greek terms do not reveal, nor insinuate any particular number unless it is expressly mentioned, as we have shown before.

Now we turn to *Vine’s Expository Dictionary of New Testament Words* and see what it has to say, and **what we will say about what he has to say**. On page 1283 of *Vine’s Index*, with the following note prefixed at the start, we read:

“**Note:** The English words in the Index are not necessarily the meanings of the Greek words which are found under the English headings.”

Vine’s note is very revealing. We should be aware that **what he defines he does not necessarily mean!**

We now turn to pages 1300 and 1343 to see what English words he used to define the Greek terms with: [We have **highlighted** a few words.]

CHILIAS — thousand

CHILIOI — **thousands**

MURIAS — company, innumerable, thousand(s)

MURIOI — **ten thousand**

We now will reproduce what he says on the word(s) THOUSAND(-S). (Page 1155)

1. CHILIOI (χίλιοι), a **thousand**, occurs in 2 Pet. 3:8; Rev. 11:3; 12:6; 14:20; 20:2–7.
2. CHILIAS (χίλιος), **one thousand, is always used in the plural**, chiliades/on/in , but translated in the singular everywhere, except in the phrase “thousands of thousands*” (found in) Rev. 5:11.

Notes: (1) The following compounds of No. 1 represent different multiples of a thousand: dischilioi, 2000, Mark 5:13; trischilioi, 3,000, Acts 2:41; tetrakischilioi, 4,000, Matt. 15:38, 16:10, Mark 8:9, 20, Acts 21:38; pentakischilioi, 5,000, Matt. 14:21, 16:19, mark 6:44, 8:19, Luke 9:14, John 6:10; heptakischilioi, 7,000, Rom. 11:4.

(2) Murias, a myriad, a vast number, “**many thousands**,” Luke 12:1, RV (Revised Version); Acts 21:20, it also denotes 10,000; Acts 19:19, literally, ‘**five ten-thousands**,’ Jude 14, “**ten thousands**,” in Rev. 5:11 “ten thousand times ten thousand” is, literally, ‘myriads of myriads;’ In Rev. 9:16 in the best texts, *dismuriades muriadon*, “twice ten thousand times ten thousand” RV. (AV, “two hundred thousand thousand”); see Innumerable.

(3) Murioi (the **plural of murios**), an adjective signifying numberless, is used in this indefinite sense in 1 Cor. 4:15 and 14:19; it also denotes the definite number “ten thousand,” Matt. 18:24.

INNUMERABLE (Page 602)

2. MURIAS (μυριάς) denotes either ten thousand, or, indefinitely, a myriad, a numberless host, in the plural, Acts 19:19; Literally ‘five **ten-thousands**,’ Rev. 5:11, 9:16; in the following, used of vast numbers, Luke 12:1, AV, “an innumerable multitude,” RV, “the many **thousands**” (RV margin “the myriads”); Acts 21:20, “thousands;” Heb. 12:22, “innumerable hosts;” Jude 14, “ten **thousands**” (RV margin, in each place, “myriads”). See Company, **Thousands**. Compare the adjective murios, ten thousand, Matt. 18:24, 1 Cor. 4:15, 14:19.

COMPANY (Noun and Verb) (Page 218)

Notes: (3) Murias, a **noun** connected with the **adjective** murios (numberless, infinite), signifies a myriad (whence the English word), and is used hyperbolically, of vast numbers, e.g., Heb. 12:22, AV, and innumerable company; RV, “innumerable hosts.” (Contrast murioi, 10,000, Matt. 18:24).

We are somewhat amazed and perplexed by Vine’s “note” prefaced in his Index wherein he gives the basic meaning of the Greek terms as used in the New Testament. We would draw your attention to “Chilias — **thousand**” when in his deeper look at the term he admits that it is a **plural**, i.e., “*more than one*” thousand; thusly, his definition of a “singular” thousand is erroneous. Likewise, his definition of “Murias — company, innumerable, thousand(s)” should not have the “s” bracketed, for he later admits that it means *numberless, infinite*; for it also is a **plural adjective**. As far as his definition of “murioi — ten thousand” is concerned, that is **subjective, and not objective**, for the term itself does not indicate a certain number as he translates it. The only one he has absolutely correct is the term “chilioi — **thousands**,” which, along with the other three terms, never indicates by the term itself *how many thousands* it refers to. That has to be told us by other terms that are connected to it (as was demonstrated previously).

* The real correct translation stated of Rev. 5:11.

Looking at number “1” under his explanations of “Thousand(-S)” we see him now defining “chilioi” as a singular “thousand” instead of the plural “thousands” as he has in his Index. He doesn’t explain why he adds the English word “a” before it, for the word “a” insinuates to one’s mind a singular “one” and it isn’t found in the Greek MSS.

Looking at his “notes: (1),” we see that he shows that it means a plural number, even though he asserts that it is singular above. He gives many examples, in fact, all the uses of the term in the New Testament. Each one of his examples shows *how many* “thousands” the term “chilioi” has reference to. Example: “dischilioi,” means *two thousands* in the Greek; but in our English language it is correct to say two thousand. However, when “chilioi” is used without any reference to *how many* are involved, it would be correct, **both in the Greek and in our English**, to say “thousands,” for that is the meaning of the Greek term (the term itself doesn’t indicate *how many thousands* are involved). Standing alone in a verse it means “**thousands, of an unknown number.**” We realize that we are a little critical of Vine’s explanations, but in his “Notes: (1),” we are in complete agreement: the prefixes **DO** tell us the number of “thousands” that are meant by the word “chilioi.”

Looking at number “2” under his explanations of “Thousand(-S)” we find him admitting that the term “chilias” is a plural and points out the term “chiliades” to prove it. And he **subjectively** points out that the term is translated in the singular everywhere it is used, with one exception, Rev. 5:11, which we have addressed already. I disagree with his use of “chiliades” for the suffix doesn’t tell us that it’s a “plural,” as we have already discussed and shown previously. This is all he has to say about this term. But what he has to say is confusing to most people: it’s a plural, but translated and used as a singular (true) with the exception to one solitary verse where it is translated and used as a plural (true). If the term is a plural, why is it not always used as a plural? It is very correct to use it in our English language as a plural, even when it has another term or terms telling us *how many thousands* it refers to.

Now concerning the terms “urias” and “urioi,” which Vine devotes five times as much space to explain, we find him using the English words “thousand” and “thousands” as being descriptive of the Greek terms; those are strictly **subjective** English terms that **don’t really define** the Greek terms. Our English has words to put in place of these Greek terms; they are our words “**innumerable, countless, numberless, infinite,** etc.” In other words, descriptive terms that are unimaginably large, and the actual numbers are unknowable. **It’s that simple!**

This is not the first instance where Vine confuses the meanings of the Greek Terms used in the New Testament. In the book, *Church Doctrines: Right or Wrong? (You Decide)*, pages 109-110, it bring up another instance in which he attempts to redefine Greek terms. We will not mention that instance in this article — read the book. There are many instances like these wherein what Vine says is more of a commentary than a

definition. He is within his right to comment on whatever, and he does, thankfully, remind us that he is just a fallible man attempting to help others in their study of the New Testament (see his Preface). For this, his work is appreciated.

However, consider this. Χιλιάς is a plural adjective: χίλι is the plural stem. **IF** it was a 1st declension noun, an “α” ending would make it a singular. An “ας” would make it a plural. Χίλιοι is an adjective. An “οι” ending still makes it a plural adjective. As you can see in II Peter 3:8, *The Zondervan Parallel New Testament in Greek and English*, in place of χίλιοι, substitutes the Greek singular term “χίλια.” Another thing, never once does the Greek term “χίλια” appear as a single (singular) word in the NT Manuscripts as far as we know, and we never find the Greek term “χιλιάς” used as a singular word. This same thing (making the plural a singular is done in Revelation 20:2-7, in all six places — once in each verse. Doing this changes the meaning from “thousands” to “a thousand” or “one thousand” **IF** the term was a 1st declension noun). The next term “ετος,” which follows, tells us “of” what it refers to, which is “years.” In other words, in both II Peter 3:8 (twice) and Revelations 20:2-7 (six times) scripture show us that the word is “χίλιοι” — thousands, and when one asks “how many?,” it states “ετος”— years, not a numeric number! **Notice the bold faced “IF”s”!**

The Greek compound term χιλιάδες does appear 19 times, along with χιλιάδων (3 times), χιλιάσι (1 time). As to it being a “plural” compound term, questions come up to its usage in our English language versus the Greek language of Jesus’ day. These terms, as you can see in the listing at the start of this exercise, always refer to the term(s) before or following them. As a plural, the term means “thousands,” and its modifiers tell us how many “thousands.” It is only in the English that we drop the “s” from the word “thousands.” We do that because of our English sentence construction, whereas the Greek does not. [Bold accent = **es**, **on** and **in**; as explained previously.]

Both Vine and Strong try to say that “χίλιοι” is the plural of “χίλια.” The same goes for the term “μυρία” (singular) and “μυριοι” (plural). These are **all adjectives with their (plural) case – they are not “nouns”**. (This goes for all Greek numerics except the article “one”.)

Concerning nouns: Every Greek *stem* has letters attached to them that tell us many things about the word. It tells us if it is a noun (1st or 2nd declension), pronoun, adverb, verb, adjective, singular or plural, (case) nominative, genitive, dative, accusative or vocative (only in the singular), masculine, feminine, neuter (gender), and prepositions (which help nouns, verbs and adjectives express themselves clearly), and if they are present, passive or indicative. Koine Greek is said to be a very participle loving language, and so it is. The writers of the New Testament had to know what they said in order to get their message across to their recipients, and it still does today (if we but listen to it).

Concerning the First Resurrection and the “thousand years” found in the Book of Revelation **as** translated in our English Bibles of today versus what is said in this Preliminary study on the word “chilioi,” should be of no concern to those who have been resurrected to “*walk in newness of life*” (KJV), or that “*we too may live a new life*” (NIV),

Romans 6:4. Those who have taken part in this “First Resurrection” can say the same thing the Apostle Paul says in II Cor. 5:1–10 — “absent from the body is to be present with the Lord.” This does not mean that we enjoy the pleasures of Heaven with Jesus and the Father the moment we die, but that we look forward to Jesus’ return to resurrect us with a new, glorified, immortal, spiritual body so that we can be like Him (see I John 3:2–3). We look forward to having a new body, spiritual, but still a body.

Nothing in this study adds or detracts from the teaching of the Good News of Jesus our savior — the Logos/Word of God made flesh, Jesus, God’s only begotten son whom He made the “Christ” — God’s “Anointed One” or the Hebrew “Messiah”! The conclusions that may be drawn from what is written herein only affects the thinking of those who speculate on the “end times.” None of what is expressed herein contradicts anything the New Testament teaches concerning the “First Resurrection” — those whose spirits were **dead while they live**, and have been resurrected to walk in “newness of life” upon believing and obeying the Good News of Jesus as taught by His Apostles in their written words.

Here is something for one to think upon. The revelation which God has given through the Bible begins with the creation of time — “*in the beginning*” — and ends with the announcement that “*time shall be no more*” (Rev. 10:6), when there will be no need of sun or moon to mark time, for all will be finished (Rev. 10:7). In between we find the “ages,” and we live at the end of the “ages” (see I Cor. 10:11). The “end of the ages” spoken by Paul did not refer to the “age” of the covenant given to Moses, for that ended way before Paul wrote to the Corinthians; but Paul wrote about the ***end of the ages***, a time beginning with the resurrection of Christ and extending to the culmination of time at the Resurrection.

To understand this one should consider the Biblical “*state of death*” as portrayed in many of the scripture verses and passages. The state of death lasts from the moment that a man dies, to the moment that he awakens from death at the resurrection. The state of death is not a point of time like the twinkling of an eye, but embraces all the period during which the body lies in the grave, i.e., remains in “hades.” At death, the spirit of man returns to Him who gave it, God. We see that in the remarks made by Stephen (Acts 7:59–60); which recalls the record of our Savior’s crucifixion (Matt. 27:50, Mark 15: 37, Luke 23:46 and John 19:30). Hebrews, chapter eleven, is very clear on this; all who are “in Christ” are asleep in Him until He returns and resurrects them from the dead. **Read it.** None are now in heaven, regardless of the many funeral services that portray the deceased as “being more alive than ever, flitting around playing a harp with happiness in heaven.”

The deceased do not know anything in the grave or hades. They are unaware of the amount of time that may pass before being resurrected. To them, time stops, it is no more. But to the living, time continues and everyone is aware of it. Is it no wonder that God calls those Christians who died to be looked upon as asleep, that they are alive in God’s eyes; even though in man’s eyes they are dead. When a Christian dies it is like he fell asleep, and when he wakes up at the sound of Christ’s voice, it is as if time starts again, even though many ***thousands of years*** have passed by to the living.

Many churches teach that the words of Paul are “proof” that one’s “soul” goes immediately to heaven upon death. Those passages are found in II Cor. 1–10 and Phil. 1:21–23. But the problem they have is that Paul was not talking about immediately going to be with Christ in heaven, rather, his hope was in being resurrected at the last day when he looked forward to being given the “crown of life” — immortality! Their other problem is that they think a person has an immortal soul that can never die. When pointed out that man himself is a “soul” and that there is no “entity” called a “soul” within them (a point easily shown from many of the verses and passages of scripture, starting with Genesis chapters one and two), they then seek to explain that they meant one’s “spirit.” Again, they ascribe immortality to it as an entity within one’s body, forgetting that only Jesus, God’s Anointed One, has immortality (I Tim. 6:16). To these church bodies, i.e., the leadership, falling back on traditionalism is their only hope to back up their beliefs; and the number of people that are inclined to believe what they teach. However, numbers don’t actually mean anything — the number of those on the broad road that leads to destruction is far greater than those on the narrow road that leads to salvation. Jesus has control of one’s spirit, and the Father promised that He would lose none of those given Him; and Jesus will raise up those at the last day to be with Him forevermore. In the meantime, His saints are asleep until they are called out of Hades (the “unseen” place, or “gravedom”); their resurrection from among the dead — when He returns!

The apostle John in writing what Jesus told him to write (Rev. 1:19), tells us that those who have taken part in the First Resurrection (**the resurrection to walk a new life while living here on earth**) will not suffer the second death as will those who are not raised until “thousands of years” have passed. When one dies it is in the “thousands of years” for them. Look at Hebrews, chapter eleven, verses 39 and 40, and see the list of individuals who have already been in the grave “thousands of years” and don’t really know that a long period of time has passed; their resurrection, along with us, will not take place until the last day of the “end of the ages” **we now live in**.

Our hope is that anyone reading this preliminary study will examine what is said with an open mind in reference to the failings of men who have translated and tried to explain the reasons why they chose the words they used in the various versions of the New Testament Books. May God’s spirit be with you and in you as you examine what is said, and be like the Bereans mentioned in Acts 17:11, “...for they received the message with great eagerness and **examined the Scriptures every day** to see if what Paul said was true” (NIV).

NOTE: While what is stated in this article is not the final word by any means, we hope that more and more students of the Bible will investigate what is said within. It is also important to realize that 1,000 in the Bible can be understood as an **undetermined number**, just as “the cattle on 1,000 hills” belong to God, so do the cattle on **all the hills**; they also belong to God. It also can stand for “completeness.”

Consider this — There are simple ways of portraying 1,000 in Greek: (F) μίαχίλια = one thousand. One could also portray it in Greek as (M) ἑνωχίλια or (N) ἑνχίλια - both meaning “one thousand”. [Think about that.] Also note that this article is “preliminary”; in other words, a start of the topic herein: It is not completed. We leave it up to you to examine and add your own opinion. (M=masculine, F=feminine, N=neuter)

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This article was updated on March 1, 2014 because of current research results on the topic. We append the following to give students the basics of Ancient Koine Greek numbering as found in Greek Bibles and Interlinear Bibles in Greek/English.

Ancient Greek numerical system

[This comes from Ancient (Koine) Greek numbering on the Internet.]

Ancient Greeks used the letters of the Greek alphabet in order to denote numbers. But how can one represent large numbers with only 24 letters available in the Greek alphabet?

Simple: the letters from alpha to theta, plus one extra symbol in the 6th position ($\alpha, \beta, \gamma, \delta, \epsilon, \zeta, \eta, \theta$) were playing the role of the nine digits, 1,2,3,...,9 (the role of the accent-mark, $\acute{\ }$, will be explained in a moment). The next letter, iota (ι), was standing for 10. Now, $\iota\alpha$ was 11, $\iota\beta$ was 12, and so on, up to $\iota\theta$ which was 19. Then, the next letter in order, kappa (κ) was used to denote 20. Likewise, lambda (λ) was 30. And so on, up to pi (π) which was 80, and then an extra symbol, the qoppa (ρ), was used for 90. Then, the next letter, rho (ρ), was used to denote 100; sigma (σ) was 200; and so on, up to the last letter of the alphabet, omega (ω), which was standing for 800. One final extra-alphabetic symbol, the sampi (ϖ) was used to denote 900. From there on... well, you already noticed the small accent-mark at the **upper-right** of each Greek letter, right? This mark was used to mean **“this is to be read as a number, not a word of the Greek language.”** Now, when this mark was placed at the **lower-left** corner of the letter, it meant that **the number was to be multiplied by 1000**. Thus, α was denoting 1000. (**Note:** there have been other notations, too, such as placing a horizontal bar over the letters of a number. In fact, this was the original practice; the one with the $\acute{\ }$ is a more recent one.

Arabic Numeral	Greek Numeral	How the number was pronounced (and recorded as words):
0	none	οὐδείς, οὐδεμία, οὐδέοτ μηδείς, μηδεμία, μηδέν
1	ά	εἷς, μία, ἓν
2	β́	δύο
3	γ́	τρῆς, τρεῖς, τρία
4	δ́	τέτταρες, τέτταρες, τέτταρα or τέσσαρες, τεσσαρες, τέσσαπα
5	έ	πέντε
6	ς́	ἕξ
7	ζ́	ἑπτὰ
8	ή	ὀκτώ
9	θ́	έννέα

10	ί´	δέκα
11	ια´	ένδεκα
12	ιβ´	ὠώδεκα οἱ οὐοκαίδεκα
13	ιγ´	τρεισκαίδεκα, τρεισκαίδεκα, τρακαίδεκα οἱ τρεις και δέκα, τρεις και δέκα, τρία και δέκα
14	ιδ´	τέτταρες και δέκα, τετταρες και δέκα, τετταρα και δέκα
15	ιε´	πενιεκαίδεκα
16	ισ´	έκκαίδεκα
17	ιζ´	έπτακαίδεκα
18	ιη´	ὀκτωκαίδεκα
19	ιθ´	έννεακαίδεκα
20	κ´	εἴκοσι(ν)
21	κα´	εἷς και εἴκοσι, μία και εἴκοσι, έν και εἴκοσι
...		
30	λ´	τριακοντα
31	λα´	εἷς και τρτάκοντα, μία και τρτάκοντα, έν και τριακοντα
...		

As suggested by the top row, ancient Greeks had no symbol for zero, nor was zero considered a number. Their words for zero, ουδεις and μηδεις, meant “**not even one**”. The modern symbol for zero (0) originated from the first letter of the word ουδεις, whereas the Modern Greek word for zero (μηδέν) comes from the neuter form of the ancient word.

From this point on, only the numbers that are multiples of 10 will be shown, assuming the pattern is understood from the above.

[καί means “and”; examples: μία και εἴκοσι means “one and twenty”, and in English is pronounced as “twenty one” and μία και τρτάκοντα means “one and thirty, pronounced in our English language as “thirty one.”]

40	μ'	τετταράκοντα οἱ τεσσαράκοντα
50	ν'	πεντήκοντα
60	ξ'	ἑξήκοντα
70	ο'	ἑβδομηκοντα
80	π'	ὀγδοηκοντα
90	ρ'	ἐννενηκοντα
100	ρ'	ἑκατόν
110	ρί'	δέκα καί ἑκατόν
...		
190	ρρ'	ἐννενηκοντα καί ἑκατόν
200	σ'	δτακόσιοι, διακόσια, διακόσια
...		
300	τ'	τριακόσιοι, τριακόσια, τριακόσια
400	υ'	τετρακόσιοι, τετρακόσια, τετρακόσια
500	φ'	πενιακόσιοι, πενιακόσια, πεντακόσια
600	χ'	ἑξακόσιοι, ἑξακόσια, ἑξακόσια
700	ψ'	ἑπτακόσιοι, ἑπτακόσια, ἑπτακόσια
800	ω'	ὀκτακόσιοι, ὀκτακόσια, ὀκτακόσια
900	ϑ'	ἐννεακόσιοι, ἐννεακόσια, ἐννεακόσια
1000	α	χίλιοι, χίλιας, χίλια
1001	αα	εἷς καί χίλιοι, μία χίλια, ἕς καί χίλια
...		
2000	β	δισχίλιοι, δισχίλια, δισχίλια

3000	γ	τριχίλιοι, τρισχιλίαι, τρισχιλία
4000	δ	τετράκισχίλιοι, τετρακισχίλιαι, τετρακισχιλία
...		
9000	θ	έννεακίς χίλιοι, έννεακίς χιλιαί, έννεακίς χιλια
10,000	τ	μύριοι, μύριαι, μύρια

We see that ancient Greeks used a different unit (μύριοι, -αι, -α) for 10000, and all higher numbers were formed on the basis of this unit. The modern Greek word εκατομμύριο (for “one million”) actually comes from that unit, meaning “one hundred ten-thousands”.

The ancient Greek system generally stops here: μύριοι, αι, α (myriads – all plural) is the largest unit in counting. Nonetheless, the Greek mathematician and inventor *Archimedes* (287-212 BC) was interested in even larger numbers. So he came up with a system of numbering that went way beyond the one of his contemporaries in fact, way beyond our *modern* system of naming numbers. [Examples of the ancient Greek numbering shown below is due to Archimedes.]

20,000	κ	δισμύριοι, δισμύριαι, δισμύρια
...		
100,000	ρ	δεκάκίς μύριοι, δεκάκίς μύριαι, δεκάκίς μύρια
...		
1,000,000	(?)	έκατοντάκισμυριοι, έκατοντάκισμύριαι, έκατοντάκισμύρια

Archimedes went on with his system, reaching the following number (in modern notation): $10^{80,000,000,000,000,000}$, or 1 followed by 80 quadrillion zeros, a number that in the Modern Greek system would be called *εκατό εικοσιεξάκις χιλιάκις εκατομμυριάκις εκατομμυριάκις εκατομμύρια*. ... This was Archimedes alone, however, so his system cannot be considered part of the traditional numbering system of ancient Greeks.

We hope that this will give students of the Bible more reference material to go along with understanding Koine Greek meaning in reference to the topic of this article.

May God bless you in your growth in the grace and knowledge of our Lord and Savior, Jesus Christ.

Ken