

File under: κατέχω or Katechō  
English: "to-hold-fast"

*The Theological Dictionary of the New Testament*, Vol. II, page 829 says: "This is a more emphatic form of ἔχειν. It means 1. 'to hold fast'---" "In the NT, too, sense 1. ("to hold fast") is pre dominant." I have used this meaning consistently. Other possible meanings are also given in the ID of the NT. This verb occurs 19x in the NT and KJ gives 13 different meanings. With this many different meanings being used, the English becomes the translators interpretation, rather than a translation. Once you accept the idea of "many meanings," the translator can work into the text, his theology.

### κατέχω KJ

- Mat. 21:38. let us seize on his inheritance.  
Lu. 4:42. and stayed him, that he should not  
8:15. having heard the word, keep (it),  
14: 9. with shame to take the lowest  
Joh. 5: 4. of whatsoever disease he had. (lit. he was held)  
Acts 27:40. and made toward shore.  
Ro. 1:18. who hold the truth in unrighteousness;  
7: 6. being dead wherein we were held;  
1Co. 7:30. as though they possessed not;  
11: 2. and keep the ordinances, as I  
15: 2. if ye keep in memory what I preached  
2Co. 6:10. and (yet) possessing all things.  
1Th. 5:21. hold fast that which is good.  
2Th. 2: 6. ye know what withholdeth  
7. only he who now letteth (will let),  
Philem 13. I would have retained with me,  
Heb 8: 6. if we hold fast the confidence  
14. if we hold the beginning of  
10:23. Let us hold fast the profession

#### MATTHEW 21 CT

38 But the farmers having-seen the son said among themselves, This is the heir; come-hither, let-us-be-killing him, and let-us-hold-fast his inheritance.

#### LUKE 4 CT

42 But as day was having-come-to-be, having-gone-out he-proceeded into a desolate place, and the crowds were-seeking him, and they-came till him and they-were-holding him fast, not to-be-proceeding from them.

#### LUKE 8 CT

15 But the-one in the fine earth, these are ones-who having-heard the word in a heart fine and good are-holding-it-fast, and they-are-bringing-forth-fruit in perseverance.

#### LUKE 14 CT

8 At-the-time-that you-might-be-called by someone with-reference-to wedding-festivities, might-you not be-reclined-down with-reference-to the first-reclining-group, lest-at-any-time one-more-honored than-you might-be having-been-called by him.

9 And having-come, the-one having-called you and him will-say to-you, You-give place to-this-one, and then you-might-begin with shame to-be-holding-fast the last place.

The New King James Version (1982), also uses 13 different meanings, but 9 meanings used differ from the "regular" KJ.

The first use is in Matt. 21:38. In this parable the farmers already had use of the vineyard. (vs. 33) They did not need to "seize" it, (KJ), but rather "hold-fast" what they had.

There is no reason for changing the translation in any of the uses in Luke. In fact, the translation "to-hold-fast," is much more emphatic of the ideas. (see ID of the NT above.)

The next use in John 5:4 (page 2) is not in the ASV. The Greek text evidence is divided, but there is still no reason to change the translation.



KATÉXW-P.2

CT JOHN 5 (Not in ASV)

4 For an angel according-to season was-descending in the swimming-pool, and was-disturbing the water. The one therefore first having-embarked after the disturbance of the water, became healthy, indeed-when to-the ailment he-was-being-held-fast.

## ACTS 27 CT

39 But when it-became day, they-were not coming-to-know-thoroughly the land, but they-were-taking-note-of a certain bay having a shore into which they-were-resolving if they-may-be-being-able to-push-out the vessel.

40 And having-lifted the anchors from-around they-were allowing them into the sea, at-the-same-time having-dropped the bands of-the rudders, and having-elevated the foresail to-the blowing they-were-holding-fast into the shore.

## ROMANS 1 CT

18 For wrath of-God is-being-uncovered on all impiety and unrighteousness of-MEN, the ones holding-fast the truth in unrighteousness,

19 For-the-reason-that the-thing known of-the God is manifest among them; for the God manifested it to-them.

## ROMANS 7 CT

6 But at-this-instant we-were-rendered-inactive from the law, having-died-off in which we-were-being-held-fast, so-that we are to-be-being-a-slave in newness of-spirit and not in-oldness of-letter.

## I CORINTHIANS 7 CT

29 But this I-am-stating, brothers, the season henceforth is having-been-and-is-still-contracted; in-order-that even the ones having wives might-be as not having,

30 And the ones weeping as not weeping, and the ones rejoicing as not rejoicing, and the ones buying-in-the market as not holding-fast,

## I CORINTHIANS 11 CT

2 But I-am-lauding YOU because YOU-have-been-and-still-are-mindful of-me in all-things and YOU-are-holding-fast the traditions according-as I-gave-over to-YOU.

## I CORINTHIANS 15 CT

2 Through which also YOU-are-being-saved, if YOU-are-holding-fast to-what word I-brought-good-news-for-myself to-YOU, unless YOU-trusted at-random.

3 For I-gave-over to-YOU among first-things, what also I-took-along-to-myself, that Messiah died-off in-behalf-of our sins according-to the scriptures,

## II CORINTHIANS 6 CT

10 As ones being-grieved but invariably ones rejoicing, as ones destitute but ones making many rich, as ones having not-one-thing and ones holding-fast all-things.

In Acts 27:40 "to-hold-fast" is used as a nautical term. (see Webster, "to-hold tack") Notice that only a "foresail" was raised. (see ASV 1901) Not "mainsail" as KJ and TNKJ. (see also Arndt and Gingrich Lexicon, and Moulton and Milligan, and Liddell and Scott Lexicon.)

← It is very easy to show that the nations all knew of a coming savior to be born of a virgin; and put this, together with other truths, into their idolatry. See KJ "who hold" etc.; but notice

New King James Rom. 1

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

19 because what may be known of God is manifest in them, for God has shown it to them.

↷ "Suppress" is contradictory to the fact. Roman Catholicism "holds fast" the basic truths coupled with idolatry, as does all mythology. (see Romans Commentary by R.H. Mount.)

It is quite satisfactory to hold the consistent translation of this word in all of the rest of the passages on this page.

On page 3 you will notice how a person's theology can be inserted into the text.



## I THESSALONIANS 5 CT

21 But YOU-be-proving all things, YOU-be-holding-fast the fine;

22 YOU-be-holding-off-for-yourselves from every shape of-evil.

## II THESSALONIANS 2 CT

1 But we-are-interrogating YOU, brothers, in-behalf-of the presence of-our Lord Jesus Messiah and leading-together-completely of-us upon him,

2 With-reference-to YOU not to-be quickly stirred from the mind nor to-be-being-alarmed, neither through spirit nor through word nor through epistle as through us, as that the day of-the Lord has-stood-in-and-still-stands-in.

3 Might not anyone delude YOU according-to not-one manner; because *that day will not come if not the apostasy might-come firstly* and the MAN of-the lawlessness might-be-uncovered, the son of-the destruction,

4 The *one* opposing and being-exceedingly-lifted-up over every-thing being-called God or venerated-object, so-that he to-seat with-reference-to the sanctuary of-the God, pointing-out himself that he-is god.

5 Do YOU not have-in-memory that still being with YOU I-was-saying these-things to-YOU?

6 And now YOU-are-knowing-absolutely the-thing hold-ing-fast, with-reference-to him to-be-uncovered in his season.

7 For the mystery of-the lawlessness is already operating for itself; only the one holding-fast just-now till he-might-become out-of the midst.

8 And then the *one* lawless will-be-uncovered, whom the Lord Jesus will-carry-off by-the spirit of-his mouth and will-render-inactive by-the clear-appearing of-his presence,

## PHILEMON 1 CT

10 I-am-entreating you concerning my child, whom I-begat in the bonds, Onesimus,

11 At-one-time the *one* unusable to-you but at-this-instant very-useful even to-you and to-me; whom I-sent-back;

12 But you yourself-take him to-yourself, that is my bow-els;

13 Whom I myself-was-purposing to-be-holding-fast with myself, in-order-that in-behalf-of you he-might-be-minis-tering to-me in the bonds of-the good news,

## HEBREWS 3 CT

6 Messiah on-the-other-hand as Son *over* [on] his house-hold; of-whom we ourselves are *the* household, if we-might-hold-fast the boldness-of-speech and the boast of-the hope firm as-far-as *the* finish.

14 For we-have-become-and-still-are sharers of-the Mes-siah, if-altogether we-might-hold-fast the beginning of-the reality firm as-far-as *the* finish.

## HEBREWS 10 CT

23 Let-us-be-holding-fast the confession of-the hope un-wavering, for the *one* having-himself promised is trustwor-thy,

The translation, "to-hold-fast" is fine for 1 Thes. 5:21, Philem.13, Heb. 3:6, 14 and Heb. 10:23. Why should 2 Thes. 2:6,7 be changed?

← For this theologically important passage see other "control words": ἀποστασία, (apostacy); παρουσία, (pre-sence); ναός, (sanctuary) etc. 2 Thes. 2:6,7 The New King James

6 And now you know what is restrain-ing that he may be revealed in his own time.

7 For the mystery of lawlessness is al-ready at work; only He<sup>s</sup> who now re-strains will do so until He is taken out of the way.

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↗ The problem here is not so much the use of another "translation" (restrain), which is not necessary; but the insertion of "He" with a capital "H." This has been done to imply that "the restrainer" is the Holy Spirit; a theological error made by those who in error teach a "pre-Tribulation rapture." (See Apologetics 8, 9, 10, 11, and 23 pp. 7, 8)

This verb is a very striking example of "interpretation" being inserted into the text, rather than a con-sistent translation.

Paul by the Holy Spirit says: "For we-are not as the many adulterating-for-filthy-lucre the word of the God,---" 2 Cor. 2:17 TCT. (Apologetics 6)