A POCKET LEXICON
TO THE
GREEK NEW TESTAMENT
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PREFACE

The present work is the third and last volume of the tiny trilogy which I have been permitted to contribute for the use of students of the New Testament.¹

In my Oxford days I was particularly struck by the fact that many theological works, which in their German form cost a small sum, were only to be obtained at a greatly increased price, when they appeared in an English dress. It seemed to me that there was at least as large a public for such productions in Britain and America as in Germany, and I could never see that the usual improvement in form justified the higher cost. The supineness of the clergy and others interested has been and is to me a subject of wonder, especially as few of them are men of means. I have long held the view that the most necessary knowledge in all departments should be available to the English reading public at a moderate price, and in this view I have been heartily encouraged by the Delegates of the Clarendon Press.

The last quarter of a century or so has, as is well known, seen a vast accession to the material of value for the textual interpretation of the Greek New Testament, particularly in Greek papyri discovered in Egypt. These documents are for the most part written in the non-literary Greek, the κοινή (κοινή), 'the common dialect' or lingua franca, spoken and written through-

out almost the whole Graeco-Roman world. Of this Greek an excellent account will be found in A. Meillet's *Aperçu de la langue gréque* (Paris, 1913), a delightful volume which all interested in Greek ought to read. A number of years ago I formed the plan of a small pocket dictionary, in which as much of this new knowledge as possible should be incorporated in an unobtrusive way. This plan had been quite given up before the end of 1911, but in 1912 such pressure was applied by the Delegates of the Clarendon Press that I felt compelled to take it up again and do what I could with it.

The aim I have set before me is to give the forms of Greek words in the New Testament and their meanings as exactly as possible, according to the best knowledge available at the present time. I have studied brevity throughout, omitting matters connected with declension, conjugation, gender, &c., and even references to passages in the New Testament itself, except in cases where the reader might be left in doubt which of two or more senses to choose. I have thus been able to secure space for extended explanation, where the simplicity of the language is merely specious. I have endeavoured also to assign all borrowings of words or idioms from other languages (Latin, Aramaic, Hebrew) as accurately as possible. It may be assumed, where no such borrowing is indicated, that the evidence now favours the vernacular origin of word or idiom. Occasionally I have added the Latin word expressing the meaning of the Greek.

As readers, I hope to have all who are interested in
the Greek New Testament, from the working man, who with Moulton's smaller grammar 1 and the present work struggles to understand the meaning of the New Testament as exactly as possible, to the experienced scholar, who sometimes forgets the meaning of a word, and may be grateful for some of the information culled from the Latin Fathers and not readily accessible. Most readers, however, will belong to the class of theological students or ministers, who, whether at home or in the train, may be glad to have a handy volume to turn to in a difficulty. Unless I am mistaken, the newer knowledge sheds a flood of light on passages hitherto misunderstood or regarded as unprofitable (e.g. 1 Cor. x. 11, James i. 3, 1 Pet. ii. 2), and sweeps into the dustbin a deal of the well-meant but hair-splitting theology of the past (cf. els), quite unsuited as it was to the comprehension of plain first-century Christians.

Naturally a work like the present is deeply indebted to many former publications. It is based not on any preceding dictionary of New Testament Greek—to them I am under almost no direct obligation at all—but on the Concordance of Moulton and Geden. The best available modern commentaries on the New Testament are my main source. I should like to express my deep indebtedness to the posthumous commentaries of Hort in particular, for the precise definitions of words, unsurpassed anywhere, which they contain. His method, working as he did with material less abundant and of far inferior usefulness,

has led him again and again by a divination, which belongs only to the finest scholarship, to conclusions made certain by the newer knowledge. Next, I am under the profoundest obligation to the Vocabulary of Moulton and Milligan, which gives one in an extremely attractive form, gracefully concealing a severe philological discipline unequalled in the world, all the important lexical knowledge accruing from the recent finds. My book also bears traces of the closest study of the invaluable Prolegomena of Moulton. For the proper names I am indebted above all to the Kurses Bibelwörterbuch, edited by H. Guthe (Tübingen and Leipzig, 1903). In addition to these works I have made use of many others, and I trust that their authors will regard this acknowledgement as sufficient.

Of personal, apart from literary, obligations, I ought to mention my indebtedness to the true friend of many years, Dr. Sanday, for constant counsel and interest; to Dr. Milligan, for so kindly lending me the first part of the Vocabulary in proof, while it was still unpublished; and, finally, to two former pupils, Mr. John Fraser, M.A., Lecturer in Latin and Lecturer in Comparative Philology in the University of Aberdeen, from whose scholarly revision the book has greatly benefited, and Rev. C. H. Dodd, M.A., now Lecturer, Mansfield College, Oxford, whose critical faculty I have often had occasion to appreciate. For the defects that remain—and even in a small work like this, where thousands of statements are made, they are inevitable—I am entirely responsible.

University of Aberdeen, 1925.
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E. COMMENTARIES.


A

A, the first letter of the Greek alphabet, see ἀλфа. Ἀαρών (Hebr.), Aaron, son of Amram and Jochebed, younger brother of Moses.

'Ἄβασσαν (Hebr.), Destroyer (i.e. Destroying Angel) or 'place of destruction' (personified).

ἄβαρής, unburdensome, bringing no weight or oppression upon.

ἄβατα (ἄβα) (Aramaic) (voc.), Father!

'Ἄβειληνή (sc. χώρα), the Abilenian territory, the territory of Abila (in Syria), a small principality in the mountains WNW. of Damascus.

'Ἄβελ (Hebr.), Abel, second son of Adam and Eve, brother of Cain.

'Ἄβι (Hebr.), Abijah, founder of the eighth class of priests (1 Chron. xxiv 10).

'Ἄβιάθαρ (Hebr.), Abiathar, a priest in King David's time.

'Ἄβιληνή, see Ἀβειληνή.

'Ἄβιους (Hebr.), Abiud, son of Zorobabel and father of Eliakim.

'Ἄβραμ (Hebr.), Abraham, progenitor of the Hebrew race; hence the phrase θυγατέρα Ἄβραμ (Lk. xiii 16) means simply a woman of Hebrew race.

ὤμος (ὁ), the abyss, the unfathomable depth, an especially Jewish conception, the home of the dead and of evil spirits.

'Ἄγαβος, Agabus, a Christian prophet (Ac. xi 28, xxi 10).

ἄγαθοεργεῖν (ἄγαθουργεῖν), I work that which is good, I perform good deeds.
ἀγαθοποιέω

ἀγαθοποιέω, *I do that which is good* (ἀγαθοποιών nom. sing. masc. pres. pcp.l.) (opp. κακοποιέω),

ἀγαθοποιία, the doing of that which is good.

ἀγαθοποιός (adj. as noun), *a doer of that which is good* (ἀγαθοποίων gen. pl. masc., 1 Pet. ii 14) (opp. κακο-

ποιός).

ἄγαθος, (intrinsically) *good*, *good* (in nature), *good* (whether it be seen to be so or not), the widest and
most colourless of all words with this meaning (opp. ἄτομος, κακός): τὰ ἄγαθά (bona), the goods, Lk. xii 18.

ἄγαθοργεῖν (contracted form of ἄγαθοργεῖω, which see).

ἄγαθοςύνη, (intrinsic) *goodness* (especially as a personal
quality), with stress on the kindly (rather than the
righteous) side of goodness.

ἄγαλλίαν, *wild joy, ecstatic delight, exultation, exhila-
ration*.

ἄγαλλιάω, *I exult, I am full of joy.*

ἄγαμος, *unmarried, not married*, of a person not in
a state of wedlock, whether he or she has formerly
been married or not.

ἄγανακτέω, *I am angry, I am incensed.*

ἄγανακτησις, *feeling of anger, vexation.*

ἄγαπάω, *I love* (never of love between the sexes, but
nearly always of the love of (the) God or (the)
Christ to us, and of our love to Him and to our
fellow creatures, as inspired by His love for us).

ἄγαπη (a word exclusively Biblical, curtailed from
ἀγάπης [from ἁγαπάω]: in LXX generally of sexual
love; first in higher sense not before about 100 B.C.),
love [this was the sense of the word *charity* in the
time of the A.V.], as that of (the) God or (the)
Christ to us, and our love to Him and to our fellow
creatures thus inspired: ἄγαπη τοῦ θεοῦ, τοῦ χριστοῦ
are sometimes ambiguous, when it is doubtful
whether (the) God’s, (the) Christ’s love for us, or
our love for (the) God, (the) Christ, is intended; in
most cases the former is probably the primary thought:
ἄγαπας plur. (Jude, verse 12) concr., of the *love-feasts of*
the Christians, evening meals partaken of by Christians in the early Church, either accompanied or followed by the Eucharist. Such common meals were sacred, and intended to be expressive of the union of Christians in their Head.

\(\text{\`\text{a}γ\text{a}π\text{t}\text{r}\text{t}\text{o}\text{s}}\), loved, beloved, with two special applications, (a) \(\text{\`\text{a}γ\text{a}π\text{t}\text{r}\text{t}\text{o}\text{s}}\), the Beloved, a title of the Messiah (Christ), as beloved beyond all others by the God who sent Him; (b) of Christians, as beloved by God, Christ, and one another.

\(\text{\`\text{A}γ\text{a}p}\) (Hebr.), Hagar, the servant of Sarah, wife of Abraham, and interpreted by Rabbinic lore, countenanced by Paul, as a type of Mt. Sinai, where the Mosaic Law was given (Gal. iv 24–5).

\(\text{\`\text{a}γ\text{g}a\text{r}e\text{u}\text{w}}\) (from a Persian word, meaning to impress for the postal service), I impress (into my service), I send (on an errand).

\(\text{\`\text{a}γ\text{g}e\text{d}o\text{n}}\), a vessel, flask, can.

\(\text{\`\text{a}γ\text{g}e\text{l}i\text{a}}\), a message.

\(\text{\`\text{a}γ\text{g}e\text{l}l\text{\`a}w}\), I report, I announce (as messenger).

\(\text{\`\text{a}γ\text{g}e\text{l}o\text{s}}\), a messenger, generally: a (supernatural) messenger from God, an angel, conveying news or behests from (the) God to men: almost an intermediary, Gal. iii 19.

\(\text{\`\text{a}γ\text{g}o\text{s}}\), a vessel.

\(\text{\`\text{a}γ\text{e}}\) (properly imperative of \(\text{\`\text{a}γ\text{w}}\)), an interjection, come now! ho now!

\(\text{\`\text{a}γ\text{e}l\text{\`e}}\), a herd.

\(\text{\`\text{a}γ\text{e}n\text{e}a\text{\`a}λ\text{\`e}g\text{g}i\text{\`a}r\text{t}\text{o}\text{s}}\), unprovided with a genealogy, whose descent cannot be traced.

\(\text{\`\text{a}γ\text{e}r\text{h}\text{\`s}}\), literally, without \(\text{\`\text{y}e\text{v}o\text{s}}\) (family); hence ignoble.

\(\text{\`\text{a}γ\text{i}a\text{\`a}w}\) (apparently exclusively Biblical), I make \(\text{\`\text{a}γ\text{y}o\text{s}}\), treat as \(\text{\`\text{a}γ\text{y}o\text{s}}\) (set apart, holy), sanctify, hallow (see \(\text{\`\text{a}γ\text{y}o\text{s}}\)).

\(\text{\`\text{a}γ\text{i}a\text{s}m\text{\`o}\text{s}}\), the process of making or becoming \(\text{\`\text{a}γ\text{y}o\text{s}}\) (set apart, holy).

\(\text{\`\text{a}γ\text{y}o\text{s}}\), set apart by (or for) the God, holy, sacred, e. g. \(\text{\`\text{a}γ\text{y}i\text{a}}\ \text{p\`o\text{l}i\text{s}}\) (of Jerusalem) Mt. iv 5; \(\text{\`\text{t}\ddot{\text{o}}\ \text{\`\text{a}γ\text{y}o\text{\`a}}\ \text{p\`e\text{u}\text{\`e}\text{m}a},\)
ἀγιότης

practically synonymous with τὸ πνεῦμα τοῦ θεοῦ; δ ἅγιος τοῦ θεοῦ (Mk. i 24) of the Messiah; οἱ ἅγιοι, of the Christians as the new people of God, taking the place of the Hebrews: τὸ ἅγιον, τὰ ἅγια, the temple; τὰ ἅγια τῶν ἁγίων, the inmost part of the temple, the inner shrine.

ἀγιότης, holiness (see ἅγιος), as an abstract quality.

ἀγιωσόνη, the resulting state of the ἅγιος, holy or sanctified state.

ἀγκάλη, an arm, especially as bent to receive a burden.

ἀγκωστρον, a fish-hook.

ἀγκυρα, an anchor.

ἀγναφος, (of cloth) unfilled, unmilled, not yet dressed (by the fuller).

ἀγρεία, purity, chastity.

ἀγρίκω, I make pure, either (a) ceremonially (e.g. Ac. xxi 24), or (b) actually (e.g. 1 Pet. i 22).

ἀγριασμός, (ceremonial) purification.

ἀγνοει, I do not know, I am ignorant of (a person, thing, or fact), sometimes with the idea of wilful ignorance.

ἀγνείμα, an offence committed through ignorance, an error due to (wilful or culpable) ignorance.

ἀγνοια, ignorance, inadverterence; sometimes with the idea of wilful blindness (Eph. iv 18).

ἀγνυς (originally, in a condition prepared for worship), pure (either ethically, or ritually, ceremonially); chaste.

ἀγνύτης, purity, chastity.

ἀγνως, purely, with pure motives, honestly.

ἀγνωστα, disgraceful ignorance.

ἀγνωστος, unknown, unknowable.

ἀγορά, market-place, market.

ἀγοράξω, I buy.

ἀγοραίος, (a) a loungier in the market-place, perhaps with the idea of agitator, Ac. xvii 5; (b) ἀγοραίου (understand ἡμέραν), market days; or (understand συνοδών, con- gentus) assizes.

ἀγρα, catching, a catch.
ἄγραμματος, unlettered, illiterate, uneducated, perhaps with the narrower idea, unacquainted with Rabbinic teaching.

ἄγραυλέω, I spend the night in the open, bivouac.

ἄγρευω, I catch, capture.

ἄγριέλαιος, a wild olive.

ἄγριος, wild.

'Ἄγριππας, Agrippa, i.e. Herod Agrippa II (M. Iulius Agrippa) (A.D. 28—about 93), son of Agrippa I (the Herod of Ac. xii), king of Chalcis (A.D. 50), and afterwards of the old tetrarchies of Philip and Lysanias also.

ἄγρος (a word rare in papyrus documents, and now obsolete), a field, especially as bearing a crop; the country, Mk. xv 21, xvi 12; plur. ἄγροι, lands, property in land, a country estate.

ἄγρονυκεώ, I am not asleep, I am awake; especially I am watchful, careful.

ἄγρονυς, the state of being awake (at night).

ἄγω, (a) I lead, I lead away, I bring (a person, or animal); thus I bring before a court of justice; (b) especially in 1st pers. plur. subjunct. ἄγωμεν, intr. let us depart (e.g. Mk. i 38); (c) I hold, keep, celebrate: ἄγοινοι ἄγοιναι (Ac. xix 38), assizes are held.

ἄγωγη, leading; hence, mode of life, conduct.

ἄγων, an (athletic) contest; hence, a struggle (in the soul).

ἄγωνία (properly the feeling of the athlete before a contest), great fear, terror, of death; anxiety.

ἄγωνίζομαι, I am struggling (as in an athletic contest or warfare); sometimes with the object ἄγωνα expressed.

'Αδάμ (Hebr.), Adam, the first man, the first parent of the human race: ὁ εἰκαστός Ἄδαμ, its latest ideal representative, who inaugurates the new age, Jesus the Messiah (1 Cor. xv 45).

ἄδαμπανος, without expense, for which nothing has to be paid.
'Ađđeî

'Ađđeî (Hebr.), Ađđeî, son of Cosam, and father of Melchei, one of the ancestors of Jesus (Lk. iii 28).

Ađelφi, (a) a sister; (b) a woman (fellow-)member of a church, a Christian woman (Rom. xvi 1; 1 Cor. vii 15, &c.).

Ađelφos, (a) a brother (so probably even in Rom. xvi 23, 2 Cor. xii 18); (b) (a use characteristic of Jewish literature but not confined to it) a member of the same religious community, especially a fellow-Christian (particularly in the plural).

Ađelφότης, brotherhood (in the collective sense), the members of the Christian Church, Christendom.

Ađηλος, unseen, inconspicuous, indistinct (also of sound).

Ađηλότης, the quality of being unseen (of disappearing), indefiniteness, uncertainty.

Ađηλως, out of sight, obscurely, inconspicuously; in 1 Cor. ix 26 perhaps = uncertainty, without certain aim.

Ađημονέω (originally, I am bewildered, from άμω, knowing, prudent), I feel fear, I lack courage; I am distressed.

Ađης (in LXX = Sheol), Hades, the unseen world, into which the spirits of all persons pass at death.

Ađiάκριτος, without divisions of mind, undivided, whole-hearted.

Ađiάλειτος, unceasing, unremitting.

Ađiάλειπτως, unceasingly, without remission.

Ađiκέω, I act unjustly towards, I injure, I harm (animate or inanimate).

Ađiκήμα, (a) a legal wrong, a crime (with which one is charged), a misled; (b) a crime against God, a sin (Rev. xviii 5).

Ađiκία, injustice, unrighteousness, hurt; sometimes in a Hebraistic genitive, equivalent to the adjective άδικος (e.g. Lk. xvi 8, xviii 6).

Ađiκος, unjust, unrighteous (opp. δικαίος).

Ađiκώς, unjustly.

'Ađmeîn (Hebr.), Admeîn, son of Arneî, father of Naasson, one of the ancestors of Jesus.
άδόκιμος, failing to pass the test, unapproved, counterfeit.

άδολος, unadulterated, pure.

Ἀδραμυττήνος (Ἀδραμυττήνος), belonging to Adramyttium, a port in Mysia, NW. Asia Minor.

Ἀδριάς, the Hadria, a name given by sailors not merely to the Adriatic Sea, to which it properly belonged, but also to the open Mediterranean to the south-east of Italy, to the sea that lay between Malta, Italy, Greece, and Crete.

ἀδρότης, lavishness, lavish generously.

ἀδυνατέω, of things, to be impossible.

ἀδύνατος, (a) of persons, incapable (Ac. xiv 8, Rom. xv 1); (b) of things, impossible; τὸ ἀδύνατον, either the inability, or that which is impossible (Rom. viii 3).

ἁδω, I sing.

ἀεί (rare in colloquial Greek), always.

αετός, an eagle.

ἄλυμος, unleavened, especially in the neut. plur. τα ἄλυμα, the unleavened bread, a festival of the Hebrews, held from 15 to 21 Nisan, in commemoration of their deliverance from Egypt: in a moral sense, 1 Cor. v 7–8.

Ἄζωρ (Hebr.), Azor, son of Eliakim and father of Zadok, an ancestor of Jesus.

Ἄζωτος, Azotus, Ashdod, a coast town of Palestine belonging to the ancient Philistia, and part of Herod's kingdom.

ἄφρ, air, the lower air we breathe.

ἀθανασία, immortality, imperishability, freedom from death.

ἀθέμιτος, illegal, unlawful; thus (n敷astus) abominable.

ἀθεός, without god, without (the only true) god, godless.

ἀθεσμος, lawless, ignoring the (divine) ordinances.

ἀθετέω, I annul, make of no effect, set aside, ignore, slight; I break faith with, Mk. vi 26.

ἀθετητησις, annulment.

Ἀθῆναι, Athens, the intellectual capital of Greece.
'Αθηναῖος

'Αθηναῖος, Athenian, belonging to Athens.
ἀθλέω, I engage, compete, in an (athletic) contest.
ἀθλητικός, a struggling (as in an athletic contest).
ἀθροίζω, I gather together, collect.
ἀθυμέω, I lose heart, am despondent.
ἀθήνας (sometimes, unpunished), guileless, innocent.
ἀγενος, of a goat.
ἀγγελός, sea-coast, (sandy) beach; shore (of sea or lake), land.
Αγύπτιος, Egyptian.
Αγύπτιος, Egypt.
ἀγιος, lasting for ever.
ἀδώς (apparently absent from papyri), shame, modesty.
Αἴθιος, Ethiopian, Abyssinian.
αἷμα, blood (especially as shed): ωρκεί καὶ αἷμα (αἷμα καὶ σώριξ), a Hebraistic expression for a human being, human beings, human nature.
αἷματετχυσία, a shedding or pouring forth of blood (in sacrifice).
ἀμαρροεώ, I suffer from a continual flow (oozing) of blood.
Αἰνέας, Aeneas, a citizen of Lydda.
αινεως, praise, commendation.
αινεώ, I praise.
αινεμα, a riddle.
αινος, praise.
Αἰνών, Aenon. Eusebius and Jerome place this site 8 (Roman) miles south of Scythopolis near the Jordan.
αἰρέωμαι, I choose.
αἰρεσις (originally, choosing, choice), a self-chosen opinion: a religious or philosophical sect.
αἰρέτιζω, I choose.
αἱρετικός, disposed to form sects, sectarian, fatical.
αἴρω, (a) I raise, lift up; (b) I take away, remove.
αἰσθάνομαι, I perceive.
αἰσθησις, perception.
αἰσθητήριον, perceptive faculty.
αἰώνιος

αἰσχροκερδῆς, fond of base gain.
αἰσχροκερδὸς, in a spirit of eagerness for base gain.
αἰσχρολογία, filthy speech, foulmouthedness.
αἰσχρός, base, disgraceful.
αἰσχρότης, baseness.
αἰσχύνη, shame; shamefacedness.
αἰσχύνωμαι, I am ashamed.
αιτέω, I ask, request, beg, petition: middle voice aἰτεῖμαι, I ask for myself (perhaps with entreaty).
αιτήμα, a request.
αιτία, (a) a cause, reason; excuse; (b) a charge, accusation; (c) guilt; (d) relationship, matter, circumstances, case (= causa), Mt. xix 10.
αιτοῦρ (neut. of adj. aἰτιός), cause shading into crime; guilt, criminality.
αιτοῦς (adj.), the cause of, the originator of; responsible for.
αιτίωμα, a charge, accusation.
αἰφνίδιος, sudden.
αἰχμαλωσία, captivity: Hebraistically = captives, Eph. iv 8.
αἰχμαλωτεύω, I take captive (in war).
αἰχμαλωτίζω, I take captive (in war), I subdue, I ensnare.
αἰχμαλώτος, a captive (in war), hence generally.
αιῶν (from a root meaning life, especially long life, old age), an age, a cycle (of time), especially of the present age as contrasted with the future age, and of one of a series of ages stretching to infinity: ἀπό αἰῶνος, from the beginning of the present age, from the beginning of time, Lk. i 70, &c.: εἰς αἰῶνα (in saeculum, in acternum, Ambros. expos. ps. cxviii 12 7 § 1): αἰῶνες αἰῶνων, a Hebraistic expression, more emphatic than the simple αἰῶνες Gal. i 5, &c.
αἰώνιος, (a) age-long; and, therefore, practically eternal, unending; (b) partaking of the character of that which lasts for an age, as contrasted with that which is brief and fleeting.
ἀκαθαρσία

ἀκαθαρσία, uncleanness, impurity.
ἀκάθαρτος, unclean, impure: in reference to demons, spirits, Mt. x 1, &c.
ἀκατάφροι, I am without a suitable opportunity (to effect something).
ἀκαίρως, unseasonably, out of due season, inopportune.
ἀκάκος, innocent, guiltless; simple, Rom. xvi 18.
ἀκανθα, a thorn-bush.
ἀκάνθυνος, made of thorns.
ἀκαρπός, fruitless, profitless.
ἀκατάγρωστος, uncondemned, unimpeachable.
ἀκατακάλυπτος, not veiled, unveiled.
ἀκατάκριτος, uncondemned (probably an attempt to translate the Latin re incognitia or causae indicia, ‘(our, one’s) case not having been tried’).
ἀκατάλυτος, indissoluble, that cannot be broken up.
ἀκατάπαυστος, a colloquial spelling of ἀκατάπαυστος, q.v.
ἀκατάπαυστος, not ceasing from, not abandoning (giving up), c. gen.
ἀκαταστασία, disturbance, upheaval, revolution, almost anarchy, first in the political, and thence in the moral sphere.
ἀκατάστατος (in LXX staggering, reeling), unsettled, unstable (though these are hardly strong enough equivalents), almost anarchic.

Ἀκαλλαμάχ, see Ἀχελδαμάχ.
ἀκέραιος, (lit. unmixed) simple, unsophisticated.
ἀκλίνης, unbent, unyielding, resolute.
ἀκμάζω, I reach maturity, become ripe: I am in full vigour.
ἀκρής, (properly adverbial acc. of ἀκρή [full time, maturity], and meaning just now) thus, Mt. xv 16 (where parallel in Mk. vii 18 has οὕτως).
ἀκοή (a) hearing, faculty of hearing; ear: in ἀκοή ἀκούειν (Mt. xiii 14, &c.), a Hebraistic (?) expression, the ἀκοή is emphatic; (b) report, rumour.
ἀκολουθεῖν (takes the place of the old ἔπομαι), I accompany, attend.
ἀκούω, *I hear, listen; in the passive, is heard, is reported*: ἀκούων, see ἀκοη.

ἀκρασία (*= ἀκράσεια*), incontinence, intemperance (in wide sense).

ἀκρατής, (impotent, hence) lacking self-control, inclined to excess.

ἀκρατός (from ἀκράτωμα), unmixed, undiluted.

ἀκρίβεια (diligentia), accuracy, exactness, attention to detail, scrupulousness.

ἀκριβής (diligens), careful, accurate, exact, strict, scrupulous, precise.

ἀκριβῶς, I examine carefully, inquire strictly.

ἀκριβώς (diligenter), carefully, exactly, strictly.

ἀκρίς, a locust.

ἀκροατήριον, auditorium, recitation hall; court room (for hearing cases).

ἀκροατής, a hearer of, a listener to.

ἀκροβυστία (a technical word of Jewish use, adapted from ἀκροβυστία[isations], foreskin, prepuce; used sometimes as a slang term by Jews, of Gentiles (Eph. ii 11).

ἀκρογωνιάτος (= Attic γωνιάτος) (adj.), in the corner (of a building), corner-(stone).

ἀκροθῖνον (lit. top of a heap), spoil, treasure (taken in war).

ἀκρόν (neut. of adj. ἄκρος), edge, tip.

Ἄκυλος, the Greek way of writing the Latin Aquila, a male proper name; the husband of Priscilla (Prisca), and a Jew, of a family belonging to (Sinope in?) Pontus.

ἀκυρώ, I annul, make of no effect, cancel.

ἀκωλύτως (characteristic of legal documents), without let or hindrance.

ἀκων, unwilling, generally used where English would express by an adverb, unwillingly (cf. inuitus).

ἀλάβαστρος, an alabaster phial or bottle.

ἀλαζονεία, arrogant display, ostentation; plur. = occasions of ostentation.

ἀλαζών (gloriosus), boastful, giving one's self airs in a loud and flaunting way.
ἀλαλάζω

ἀλαλάζω (onomatopoeic, cf. Hebrew), I cry aloud, generally of persons (in Mk. v 38 from sorrow): κύμβαλον -ἀξον, a clanging or clashing cymbal (1 Cor. xiii 1).

ἀλάλητος, unutterable, that baffles words.

ἀλαλος, dumb.

ἀλας (neut.), salt.

ἀλευς (a modification of the earlier ἀλευς), a fisherman.

ἀλεΐφω, I anoint.

ἀλεκτοροποιεῖα (galli cantus, gallicinium), cockcrow, as a period of time, between midnight and 3 a.m.

ἀλέκτωρ, a cock.

'Αλεξάνδρεύς, an Alexandrian, a native (or resident) of Alexandria in Egypt.

'Αλεξάνδρινος (or -ίνος), belonging to Alexandria in Egypt.

'Αλέξανδρος, Alexander, a proper name of Greek origin, borne by four, possibly five, persons in the N.T., (a) an early Christian, son of Simon of Cyrene, who carried the Cross, Mk. xv 21; (b) a leading non-Christian Jew in Jerusalem, Ac. iv 6; (c) an Ephesian Jew, Ac. xix 33; (d) a renegade Christian at Rome (1 Tim. i 20), probably to be identified with Alexander the coppersmith (2 Tim. iv 14).

ἀλευρον, meal.

ἀλήθεια, truth, but not merely truth as spoken: truth of idea, reality, sincerity, truth in the moral sphere, straightforwardness: ἐν ἀλήθεια, really, truly.

ἀλήθεω, I say (speak) truth, Gal. iv 16; I do truth, I maintain truth (the truth) (see ἀλήθεια for the sense of 'truth').

ἀληθὶς, true in fact; hence more widely (see ἀλήθεια).

ἀληθινός (less common than ἀληθὸς), true (lit. made of truth), real, genuine.

ἀλήθω, I grind.

ἀληθῶς, truly, verily.

ἀλευς, see ἀλευς.
άλυκόσ

άλεω, I fish.

άλλω, I salt, salten, sprinkle with salt (of sacrifices or of those who offer sacrifice), keep fresh and sound, and so acceptable to God.

άλλογμα (from ἀλυγόμα, read in Freer MS. at Mk. ix 49), pollution, perhaps a polluted thing (specially of food).

ἄλλα (used very like πλνμ), but; except, Mk. iv 22, Mt. xx 23; ἄλλη ἡ, except, 2 Cor. i 13; in Mk. vi 9 ἄλλα is probably a misrendering of an Aramaic word meaning and not.

ἄλλασσω (transitive), I change, alter.

ἄλλοχθεν, from another quarter, practically by another way.

ἄλλοχοτος (＝ ἄλοχος, ἄλλοχοσ, elsewhither), elsewhere.

ἄλλογορέω, I allegorize, I interpret as an allegory.

ἄλληλοια (Hebr.), Hallelujah, Praise the Lord.

ἄλληλων &c. (a reciprocal word ＝ inter se, in uicem), one another.

ἄλλογενής, a man of another race, a foreigner.

ἄλλομαι, I leap, leap up.

ἄλλος (alus), other, another (of more than two), different; see under ἄετερος; ὁ ἄλλος, the other (of two only), Mt. v 39, &c.; ἄλλοι ἄλλο τι... some—one thing, some—another thing.

ἄλλοτριοστιςκοτος (a word of uncertain application, perhaps) a pryer into other men's affairs, by means of soothsayers, astrologers, &c.

ἄλλοτριος (alienus), belonging to another person, belonging to others.

ἄλλοφυλος, a foreigner.

ἄλλος, otherwise: τα ἄλλως ἔχοντα, things that are otherwise.

ἀλοἀω, I thresh (corn).

ἀλογος, without (devoid of) human reason; unreasonable, senseless.

ἀλόνι, aloes, the powdered fragrant aloe wood.

ἄλας, salt.

ἄλυκόσ, salty, saline.
άλυπος, free from pain (grief, trouble).
άλυσις, a (light) chain.
άλυσιτελής, profitless, unprofitable.
άλφα, alpha, the first letter of the Greek alphabet, cf. A.
'Αλφαῖος, Alpaeus, apparently two persons, (a) father of Levi (Mk. ii 14); and (b) father of James (Mk. iii 18, &c.). (Some say = Aramaic Chalphei, and identify with Clopas, John xix 25.)
άλων (= ἄλων), a threshing-floor.
άλώπης, a fox.
άλωσις, capture, capturing.
άμα, (a) adv. at the same time, therewith; (b) prep. along with, together with.
άμαθής (very rare in Hellenistic period), unlearned.
άμαρταντιός, unfading, fadeless.
άμαρταντος, unfading.
άμαρτάνω, originally, I miss the mark; hence, (a) I make a mistake; (b) I sin, I commit a sin (against God); sometimes (Lk. xvii 4, Ac. xxv 8, &c.) the idea of sinning against a fellow-creature is present.
άμάρτημα (erratum), a fault, a sin.
άμαρτία (error, a wrong state of mind or soul), a sin.
άμάρτυρος, untestified, untestified to.
άμαρτωλός, (a) sinning, sinful; (b) frequent as a translation of a contemptuous Aramaic word, with reference to particular classes despised by strict Jews, a sinner.
άμαχος (originally a military word), not quarrelsome, peaceable.
άμάω, I mow, reap.
άμέθυστος, amethyst (a kind of rock crystal: the best specimens are the colour of unmixed wine, whence perhaps the name).
άμελέω, I neglect.
άμέμπτος, blameless.
άμέμπτως, blamelessly.
άμέριμνος, free from anxiety (though 'anxiety' is rather too strong a word).


ἀμέτάθετος, unchanged, unchangeable.
ἀμετακίνητος, immovable.
ἀμεταμέλητος, not to be repented of, about which no change of mind can take place, not affected by change of mind.
ἀμετανόητος, unrepentant.
ἀμετρός (immensus), unmeasurable, immeasurable; εἰς τὰ ἀμετρὰ, to a limitless degree.
ἀμήν (Hebr.), verily, truly: at the end of sentences may be paraphrased by So let it be!
ἀμήτωρ (litt. motherless), whose mother's name is not recorded (or known).
ἀμίαντος, undefiled, uncontaminated.
Ἄμμαδαβ (Hebr.), Aminadab, son of Aram and father of Naasson, one of the ancestors of Jesus.
ἀμμος, sand.
ἀμνός (agnus), a lamb (as a type of innocence, and with sacrificial connotation).
ἀμοιβή, a change, an exchange; hence, plur. reciprocal good deeds (services), a fitting requital.
ἀμυγδάλος, a vine.
ἀμπελουργός (vintner, vigneron), a vine-dresser.
ἀμπελόν, a vineyard (-ών [-Lat. -etum] indicates 'plantation of', cf. ἑλαιών).
Ἀμπλιάτος (pet form Ἀμπλίας), Amphilius, a male member of the church at Rome, probably of the imperial household.
ἀμύνομαι (very rare in the colloquial language), I attack in defence, I defend (by force).
ἀμφιάξω (from ἀμφί, as ἀντιάξω is from ἀντί), I clothe, I put clothing (covering) on (over).
ἀμφιβάλλω, I cast (a fishing net), I fish.
ἀμφιμετρήστρον, a (casting) net.
ἀμφίτείχω, a faulty spelling of ἀμφιτείχω.
ἀμφιέννυμι (a survival of literary language), I clothe.
Ἀμφίπολις, Amphipolis, a leading city of Macedonia.
ἀμφόδωρ, a street, or rather a quarter or block (insula) of a city.
ἀμφώτεροι, both (of two): in Ac. xix 16, xxiii 8, perhaps
= all (of more than two); so in common speech and in Byzantine Greek.

ἀμώμητος (a literary word), unblemished. (The Greek word properly means not to be blamed, but under the influence of Hebrew the other sense has come into prominence.)

ἀμομοῦ, spice, an odorous unguent derived from an Eastern plant with fruit like grapes, Rev. xviii 13.

ἀμωμοῦς (cf. ἀμώμητος), (a) blameless, the original sense, which may be that in Eph. i 4, v 27, &c.; (b) without blemish, unblemished, a sense almost invariable in the LXX, of sacrificial animals, and possibly the only sense intended in N.T.

Ἀμως (Hebr. = Amon, O.T.), Amos, son of Manasseh and father of Josiah, an ancestor of Jesus.

ἀν, (a) an untranslatable word (under the circumstances, in that case, anyhow), the general effect of which is to make a statement contingent, which would otherwise be definite: it is thus regularly used with the subjunctive mood: cf. ἔως ἄν, until such time as, ὡς ἄν, ὡς ἄν, whatsoever, ὡς ἄν, as many as . . . may, ὡς ἄν, ὡς ἄν (1 Cor. xi 34, &c., not in 1 Cor. xii 2), that so; so, with the indicative past, in the apodosis of a conditional sentence, e.g. Mt. xi 21 ἄν . . . μετένοησαν, 'would have repented', where μετένοησαν alone would have meant 'repented'; cf. also Mk. vii 11 (reading ὅ ἄν . . . ἐφελθήσας); and with the optative (rare in N.T.), e.g. τί ἄν θέλοι, 'how he would like' (Lk. i 62), where τί θέλω would be 'how he might like'; (b) if (= Attic ἄν, ἄν), e.g. John xii 32 (v. 1.), xiii 20.

ἄνα, prep. up; hence up along; ἄνα μέσον, in the middle; most commonly with a distributive force, e.g. ἄνα δηνάριον (Mt. xx 9), 'a denarius each', ἄνα δύο χιτώνας (Lk. ix 3), 'two tunics each', ἄνα πενήντα (Lk. ix 14), 'in fifties', 'in groups of fifty', ἄνα δύο (Lk. x 1), 'two by two' (where perhaps ἄνα δύο δύο, a mixed distributive, ought to be read).

ἀναβαθμός, a step; plur. a flight of steps, the well-known
‘stairs’ leading up from the temple to the tower of Antonia at Jerusalem.

ἀναβαίνω, I go up, mount, ascend.

ἀναβάλλω, I postpone, especially I postpone the trial of, with accus. of the person affected.

ἀναβιβάζω, I cause to come up, bring up, regularly from sea to land.

ἀναβλέπω, (a) I look up, e.g. Mt. xiv 19; (b) I recover my sight, e.g. Mt. xi 5.

ἀναβλεψις, recovery of sight.

ἀναβοάω, I shout upwards, cry out, raise my voice, Mt. xxvii 46 (text doubtful).

ἀναβολή, postponement, delay, putting off.

ἀνάγαιον, an upper room; another form is ἀνῷγεων.

ἀναγγέλλω, I announce, report.

ἀναγέννάω, I beget again, I beget into a new life.

ἀναγνωσκῶ, I read aloud (in the scriptures, i.e. the Old Testament).

ἀναγκάζω, I compel, I constrain.

ἀναγκαῖος (necessarius), (a) necessary, essential; (b) intimate, Ac. x 24.

ἀναγκαστώς, by way of compulsion, by force.

ἀνάγκη, necessity, constraint, compulsion; ἔχω ἀνάγκην, I am obliged.

ἀναγνωρίζω, I make known to again, I make to be recognized (text doubtful in Ac. vii 13).

ἀνάγνωσις, public reading (of the law and prophets in synagogue or church).

ἀνάγω, (a) I lead up; (b) mid. and pass. I put to sea, set sail.

ἀναδείκνυμι, I show forth or clearly; hence, I proclaim (a person’s appointment to an office), I appoint.

ἀναδείξις, the proclamation of an appointment (to an office); perhaps rather admission to membership of a society.

ἀναδέχομαι, I welcome, receive kindly; in Heb. xi 17 perhaps I undertake, I assume the responsibility of.

ἀναδίδωμι (reddo), I send up, deliver, hand over.
ἀναζώω, I come to life again, I revive (in Lk. xv 24 text doubtful).

ἀναζητέω, I seek out, search for (implying the difficulty of the task).

ἀναγόμην, I gird up, brace up (with a view to active exertion). A metaphor from the girding of the flowing tunic, to prevent its hampering one in active work.

ἀναζωτυρέω, I stir up the fire, fan the flame of.

ἀναθάλλω, I cause to bloom again.

ἀνάθεμα (properly, a devoting to the vengeance of the infernal goddesses), a curse, a cursed thing. Distinguish from ἀνάθημα, q.v.

ἀναθεματίζω, I curse, I invoke curses.

ἀναθεωρέω, I look up at, I gaze up at.

ἀνάθημα, an offering dedicated (hung up in a temple) by a worshipper to a god, in return for a favour received, Lk. xxi 5.

ἀναίδεται, shamelessness, shameless persistence (e.g. in greed).

ἀνάρρεσις, taking away (of life), killing, slaying, murder.

ἀναρέω, (a) I take up, e.g. Ac. vii 21; more often (b) I take away the life of, murder (2 Thess. ii 8, text doubtful).

ἀναίτιος, guiltless.

ἀνακαθίζω (in class. Gk. I cause to sit up), I sit up (text in Lk. vii 15 doubtful).

ἀνακατίζω, I make fresh again, I make fresh as at the first.

ἀνακαινών (not cited before Paul), I renew, I make new again (cf. ἀνακανίζω).

ἀνακαύσωσις (not cited earlier), renewing.

ἀνακαλύπτω, I unveil.

ἀνακαρπτώ, I return.

ἀνάκεκρομαι, I recline (especially at a dinner-table).

ἀνακεφαλαίομαι (a literary word, from κεφαλαίον, capitulum, chapter, section), I sum up, summarize, recapitulate; in Eph. i 10 gather up in one.
'Ananias

ἀνακλινω, (a) I make to recline (especially at a dinner-table); (b) mid. and pass. I recline at a table.

ἀνακράζω (colloquia), I shout (aloud).

ἀνακρίνω, I examine, inquire into (judicially: see ἀνάκρισις); of the preliminary examination, preceding the trial proper: hence with derived applications.

ἀνάκρισις, judicial examination, preliminary inquiry.

ἀνακυλώ, I roll back.

ἀνακύπτω, I raise myself, become erect (Lk. xiii 11); I look up (Lk. xxi 28).

ἀναλαμβάνω, (a) I take up, raise; (b) I pick up, 2 Tim. iv 11, or take on board, Ac. xx 13, 14; (c) I carry off, lead away, Ac. xxiii 31.

ἀνάληψις, a taking up, lifting up (of the Ascension; lit. Assumption).

ἀναλίσκω, I destroy, annihilate (in 2 Thess. ii 8 text is doubtful).

ἀναλογία, proportion, measure.

ἀναλογίζομαι (from λόγος = account), I reckon up, count over.

ἀναλός, saltless, tasteless, flat.

ἀνάλυως, departing, departure (from this life). (Probably a metaphor from the yoking and unyoking of transport animals.)

ἀναλύω (see ἀνάλυσις), I depart, Phil. i 23; perhaps, I return, Lk. xii 36 (Jerome demands this sense also in Phil. i 23).

ἀναμάρτητος, sinless.

ἀναμενω, I await (one whose coming is expected).

ἀναμμήνω, (a) act. I remind; (b) mid. or pass. I am reminded, remind myself, remember, recall.

ἀναμνήσις, a recalling, remembrance, memory.

ἀνανέδομαι (regularly a legal word), I am renewed.

ἀνανήψω, I become sober again, I recover sound sense.

'Ananias, Ananias, (a) husband of Sapphira, a member of the early church at Jerusalem, Ac. v; (b) a member of the church at Damascus, Ac. ix 10, &c.; (c) the high priest at Jerusalem, Ac. xxiii 2, xxiv 1.
ἀναντίρητος

ἀναντίρητος (ἀναντίρητος), *that cannot be gainsaid, undeniable.*

ἀναντίρητος (ἀναντίρητος), *without saying anything against (the request), unquestioningly.*

ἀνάξιος, *unworthy.*

ἀνάξιος, *unworthily, in an unworthy manner.*

ἀνάπαυσις, *a resting, rest, especially a respite or temporary rest as a preparation for future toil.*

ἀναπαύω, (a) *act. I make to rest, I give rest to;* (b) *mid. and pass. I rest, take my ease (see ἀνάπαυσις).*

ἀναπείθω, *I urge by (evil) persuasion, I tempt.*

ἀνάτειρος, see ἀνάτηρος.

ἀναπέμπω, (a) *I send up (to a higher tribunal), Lk. xxiii 7, Ac. xxv 21, &c.;* (b) *I send back, Philem. 12, &c.*

ἀναπηδάω, *I leap up.*

ἀνάπηρος (debilis), *maimed.*

ἀναπίπτω, *I lie down, recline (at a dinner-table), I fall back upon (the breast of another person reclining at dinner).*

ἀναπληρῶ, (a) *I fill up, make up, complete the measure of, Phil. ii 30;* (b) *I fulfil, I carry out the commands (provisions, &c.) of, Mt. xii 14, Gal. vi 2, &c.*

ἀναπολογητός, *without (ground of) defence, indefensible, inexcusable.*

ἀναπτύσσω (euuloio), *I unroll (reading uncertain).*

ἀνάπτω, *I kindle.*

ἀναρίθμητος, *uncountable, innumerable, that cannot be numbered.*

ἀνασελω, *I shake up, stir up, excite.*

ἀνασκευάζω, *I pack up; hence, I carry away, or dismantle; hence, I upset, destroy, overthrow, subvert (lit. and metaphor).*

ἀνασῦπω, *I drag up, pull up.*

ἀνάστασις, *a rising again, resurrection.*

ἀναστατώ (perhaps a political metaphor), *I turn upside down, upset, unsettle.*

ἀνασταυρῶ, *I crucify again (so the sense seems to require, but elsewhere simply = σταυρῶ, I crucify).*
ἀναστενάξω, I groan.

ἀναστρέφω, (a) I overturn, turn upside down, John ii 15 (text doubtful); (b) I return, Ac. v 22, xv 16 (in a Hebraistic idiom, where the verb means little more than the adverb again); (c) mid. and pass. (conuersari) I conduct (behave) myself, live (with reference to the manner of life, especially in a moral and religious aspect), Mt. xvii 22 (text doubtful), &c., often with ἐν and a noun indicating condition or circumstances.

ἀναστροφή (conuersatio) (not in papyri, common in inscriptions), dealing with other men, going up and down among men, life, manner of life.

ἀνατάσσομαι, I arrange, draw up, but perhaps, as Blass thought, I set down from memory, I restore from memory, Lk. i 1.

ἀνατέλλω, (a) I make to rise, Mt. v 45; (b) I rise, shine (generally of the sun, and hence metaphorically).

ἀνατίθημι, I lay (a case) before, I impart, I communicate, I relate (with a view to consulting).

ἀνατολή, (a) rising of the sun; hence, (b) (sing. and plur.) the quarter whence the sun rises, the East.

ἀνατρέπω, I overturn (lit. or metaphor.) (in John ii 15 text is doubtful).

ἀνατρέφω, I rear, bring up (in Lk. iv 16 text is doubtful).

ἀναφαίνω, (a) a nautical term, I sight (a place); (b) mid. I appear (as it were, out of the unseen).

ἀναφέρω, (a) I carry up, lead up; (b) I offer up (on a high altar) as a sacrifice, I offer up to God on high.

ἀναφωνέω, I call out, shout.

ἀνάχυσις (probably literary), outpouring, excess.

ἀναχωρέω, (a) I return, Mt. ii 12; (b) I retire, depart (underlying idea perhaps of taking refuge from danger or of going into retirement).

ἀνάψυχις (refrigerium), refreshing, refreshment.

ἀναψύχω, I refresh, revive, comfort.

ἀνδραποδιστής, an enslaver, one who forcibly enslaves, a kidnapper.
'Andréas

'Andréas (a Greek name), Andrew, brother of Simon Peter, and one of the disciples of Jesus, belonging to Bethsaida (John i 44).

ἀνδρίζομαι, I act in manly fashion, I play the man, I display manly qualities.

'Andrónikos, Andronicus, a member of the Roman church, probably husband of Junia, and a kinsman or fellow-tribesman of St. Paul.

ἀνδροφόνος, a murderer.

ἀνέγκλητος, irreproachable (especially in private life), blameless.

ἀνεκδηγήτος, indescribable, that cannot be thoroughly related.

ἀνεκλάλητος, incapable of expression in speech.

ἀνέκλειπτος (ἀνέγλειπτος), unfailing.

ἀνέκτος, endurable, tolerable.

ἀνελεήμων, unpitying, unmerciful.

ἀνέλεος, unmerciful.

ἀνέμβομαι, I am blown with the wind (referring to the gentler motions of the air).

ἀνέμος, wind (literally, and in Eph. iv 14 metaph.): in the sense quarter of the heaven, cardinal point, as both Greeks and Romans habitually defined the quarters of the heaven by the winds which came from those quarters, Mt. xxiv 31 (Mk. xiii 27).

ἀνένδεκτος, impossible.

ἀνεξεραύνητος, that cannot be searched into, inscrutable.

ἀνεξίκακος, enduring evil, patient of evil.

ἀνεξιχνίαστος (perhaps from Job LXX), that cannot be tracked out, inexplorable, unsearchable.

ἀνεπαίσχυντος, not ashamed (of his work).

ἀνεπιληπτός, giving no cause for accusation.

ἀνέρχομαι, I go up (to the capital).

ἀνέσις (opposite of θλύσις, lit. loosening, relaxing), (a) relief, remission, indulgence, freedom, Ac. xxiv 23; (b) rest.

ἀνετάξω, I examine (a person on trial, a witness) judicially (frequently by the aid of torture).
ἄνευ, without, without the co-operation (or knowledge) of (Mt. x 29).
ἄνεμθητος, unfit, unsuitable.
ἄνευρίσκω, I find by seeking out.
ἄνέχομαι, I endure (in 2 Thess. i. 4, and Mt. vi 24 = Lk. xvi 13, text doubtful).
ἄνεψιός, (male) cousin, whether on the father’s or on the mother’s side.
ἄνηθως, dill (anethum graveolens).
ἄνίκω, in third person, especially of imperfect (cf. Eng. ought = owed), is due, becoming, suitable, proper.
ἄνεμερος, ungentile; untailed.
ἄνήρ, a male human being, a man (contrast ἄνθρωπος); often in addresses, at the beginning of speeches = Gentlemen; a husband.
ἄνθισται, only in intransitive tenses of active, and in all tenses of the middle or passive, I take a stand against, oppose, resist.
ἄνθομολογέομαι, I confess (so e.g. the Latin and Sahidic versions), acknowledge, formally admit; I give thanks (so e.g. the Peshitta Syriac and the Bohairic versions, and moderns generally). (The senses I agree, I answer to (come up to), I come to an understanding with, appear in papyri.)
ἄνθος, bloom, possibly a reference to the bright flowers, such as poppies (among the grass).
ἄνθρακαί, a coal-fire.
ἄνθραξ, a coal.
ἄνθρωπάρεσκος, a men-pleaser, aender of service to human beings (as opposed to God).
ἄνθρωπος, belonging to human beings (especially as contrasted with God), human: (as contrasted with divine): perhaps moderate, Rom. vi 19, 1 Cor. x 13.
ἄνθρωποκτόνος (homicida) (borrowed from poetry), a murderer.
ἄνθρωπος, a human being: viōs ἄνθρωπον, notable because of the singular (rather than the plural ἄνθρωπον), a Hebraistic expression of a somewhat frequent type.


(see under ὑστός), indicating a human being with all the characteristics of a human being (ὁ ὑστός τοῦ ἀνθρώπου, a Messianic title especially favoured by our Lord for this very reason).

ἀνθύπατος (pro consul, proconsul), a proconsul, a title applied to the governor of a senatorial province under the Empire, such as Cyprus (Ac. xiii 7, 8, 12), Achaia (Ac. xviii 12), and Asia (Ac. xix 38, where the plural is general and does not mean that there were more than one at a time). The word means originally one with the rank and insignia of a consul (i.e. the chief Roman magistrate), but was later applied to those who had not yet held the office of consul as well as to those who had.

ἀνίημι, I let go, loosen, release, give up.

ἀνυπτός, unwashed.

ἀνίστημι, I raise up, set up: only the fut. ἀνιστήσω and the 1 aor. ἀνίστημι are used in this transitive sense in the N.T.; much more frequent are the middle voice and the 2 aor. of the active in the intr. sense I rise, especially ἐκ νεκρῶν, from among (the) dead bodies, dead persons, the dead.

Ἀννα (the aspirated form Ἁννα, favoured by W-H, is contradicted by the evidence of the versions), Anna, a prophetess, who visited the infant Jesus.

Ἀννας, Annas, high priest at Jerusalem.

ἀνόητος, senseless (in Gal. iii 1 pathos is behind the use of the word, according to Ramsay, Historical Commentary, pp. 308 ff., and it describes a state of culture unworthy of the Romanized Galatians).

ἀνοικτά, senselessness.

ἀνοίγω, I open.

ἀνοικοδομώ, I rebuild, build up (what has fallen or been razed to the ground): sometimes merely I build.

ἀνοίγις, opening (abstr.).

ἀνοιχτά, lawlessness; especially disobedience to the divine law, sin.
ἀνομός, lawless, disobedient to the law of God, sinful; illegal: ἀνομός θεοῦ = ἄνευ νόμου θεοῦ, 1 Cor. ix 21.
ἀνόμως, without law.
ἀνορθώ, I make upright (straight) again, I rear again,
restore.
ἀνόσια, regarding nothing as holy.
ἀνοχή, forbearance; suspense or delay (of punishment).
ἀναγωνίζομαι, I struggle against.
ἀντάλλαγμα, an exchange, purchasing price.
ἀναπληρῶμαι, I fill up in place of some one else.
ἀνταποδίδωμι, I give in return.
ἀνταπόδομα, a gift in return (for another), a return,
a recompense.
ἀνταπόδοσις, orig. abstr., giving in return, but in Col.
iii 24 practically = ἀνταπόδομα.
ἀνταποκρίνομαι, I give a hostile answer.
ἀντεῖπον, I said in reply (with idea of hostility, contra-
diction).
ἀντέχομαι, I hold fast (firmly) to.
ἀντί (originally local, in front of, opposite), (a) instead of,
in return for, in exchange for, as a substitute for;
λύτρον ἀντί πολλῶν Mk. x 45 (= Mt. xx 28), a ransom
to buy the many, for the many; cf. Heb. xii 16 and
ἀντίλυτρον; (b) ἀντί ἑμῶν, on my behalf; Mt. xvii 27;
(c) ἀντί ἐν (literally, in return for which things) has
become a conjunction, wherefore, because.
ἀντιβάλλω, I throw at in opposition (or quasi-opposition),
I exchange (words) with; perhaps, I compare.
ἀντιδιατίθεμαι, I am adversely affected against, I oppose.
ἀντίδικος (adversarius), an opponent (in a lawsuit):
probably so even in 1 Pet. v 8.
ἀντίθεσις, a proposition, tenet, opinion advanced by one
party against another.
ἀντικαθιστήμηται: 2 aor. I stoutly resisted.
ἀντικαλέω, I invite in return.
ἀντικείμεναι (used as a passive for ἀντικείμην, just as
κείμαι is a passive for τίθημι), I resist, oppose.
ἀντίκρος, right opposite, off (nautical sense).
antilamvánonai

antilamvánonai, I lay hold of (in order to help), I aid (succour); I take in hand (lit. and met.), I undertake; I partake of, enjoy, 1 Tim. vii 2.

antilego, I speak or say in opposition, I contradict (oppose, resist); σημεῖον antilegyemov, a disputed sign, a sign that is debated about.

antilemphas, a lending a hand to, a helping (cf. antilambanmai, both being often used in petitions).

antilogia, contradiction, dispute.

antiloiodeto, I abuse in return, I give abuse for abuse.

antilutro, a stronger form of lutro, a ransom.

antimetre, I measure in return, I give equivalent measure, Lk. vi 38 (text doubtful).

antimiotheia, a reward, recompense (a more emphatic expression than the simple μισθός).

'Antiocheia, Antioch (derived from Antiochus, a king of the Seleucid dynasty), (a) Antioch on the river Orontes, capital of the Province Syria; (b) 'Pisidian 'Antioch, not in Pisidia, but near Pisidia, in the Roman Province Galatia, where was a Roman colony founded by Augustus, Ac. xiii 14, xiv 19, 21, 2 Tim. iii 11.

'Antiocheis, an Antiochian, an inhabitant of (Syrian) Antioch.

antiparergomai, I pass opposite, on the opposite side of the road.

'Antipa ('Antipas, 'Antipa, a pet form of 'Antipatros), Antipa, a Christian martyr of Pergamum.

'Antipatres, Antipatris, a town, where was a Roman colony, on the road between Caesarea and Jerusalem.

antipera, opposite.

antipittu, I fall foul of; I resist, oppose.

antistrateumai, I campaign against, war against.

antistateumai, I range myself against, resist (the attack of).

antitupos (from τύπος, impress, impression left by a die), typical of, representing by type (or pattern), corresponding to: neut., as noun, an image.

antichristos, antichrist, either one who puts himself in the
place of or the enemy (opponent) of the Messiah, a figure first appearing in the N.T., identified with various historical persons: the plur., of many such, in 1 John ii 18.

ἀντλέω, I draw (generally water from a deep well in the ground); perhaps, I draw out, John ii 9.

ἀντλημα, a pail attached to a rope, by which it is let down into a well.

ἀντοφθαλμέω, I face (lit. ‘I present my eye to’); I resist.

ἀνυδρος, waterless.

ἀνυπόκριτος (literary), unfeigned, unassumed.

ἀνυπότακτος, unsujected, unruly.

ἀνω (adv.), up, above; ἐν ἀνω, up to the top, up to the brim, John ii 7; τὰ ἀνω, things above, heaven, the heavenly region; see ἄνωτερον.

ἄνωθεν, (a) from above, sometimes strengthened by ἀπό, from heaven (locally and spiritually); (b) from the beginning, from their origin (source), from of old, Lk. i 3, Ac. xxvi 5, Gal. iv 9, James i 17; (c) again (the meaning taken out of Jesus’ words by Nicodemus, John iii 4, where δεύτερον is his paraphrase of ἄνωθεν (iii 3)).

ἄνωτερος, upper, higher-lying (the high central plateau of Asia Minor in contrast to the road through the valley).

ἄνωτερον (compar. of ἄνω, q.v.), (a) higher, to a more honourable place (at the dinner-table), Lk. xiv 10; (b) (superius) previously, in an earlier passage (of the book), above.

ἀνυφελής, useless, unprofitable (perhaps also with the further idea, harmful, as in Plato).

ἀξίω, a 위해.

ἀξίος, worthy; worthy of, deserving.

ἀξίω, I account or treat as worthy.

ἀξιός, worthy; in a manner worthy of . . .

ἀόρατος, unseen, invisible.

ἀπαγγέλλω, I report (from one place to another), I bring a report, I announce.
ἀπάγχομαι, I choose, strangle, hang myself.
ἀπάγω, I lead away, [for example (=duco) I lead away to execution, Ac. xii 19]; hence, in the moral sphere, 1 Cor. xii 2; also, of a road leading to a place.
ἀπαίδευτος, untrained, uneducated, showing a want of training or education.
ἀπάλω, I take away, remove.
ἀπαιτέω (requiro), I ask back, or I ask what is my due.
ἀπαλγέω (lit. I cease to feel [my] pain), I am past feeling, cease to care (suggesting sometimes despair, sometimes recklessness), I become callous.
ἀπαλλάσσω, I free (a person) from (anything); oftener in the middle voice, I am released from, I am rid of (a person or thing).
ἀπαλλοτριώμαι, lit. I am being alienated from: the perf. pecl. pass. is practically a noun = aliens.
ἀπαλός, tender.
ἀπαντάω, I meet.
ἀπάντησις, the act of meeting; eis ἀπαντήσω, to meet (a phrase seemingly almost technical for the reception of a newly arrived official).
ἀπάξ, once; once for all.
ἀπαράβατος, inviolate, inviolable.
ἀπαρασκεύαστος, unprepared.
ἀπανεύομαι, I deny, disown, repudiate (either another person or myself).
ἀπάρτι (properly ἀπ’ ἄρτι, lit. from now), henceforth; even now.
ἀπαρτισμός, setting up, erection; hence completion.
ἀπαρχή, first-fruits, the earliest crop of the year; hence also metaph., for example, of the earliest converts in a district. There is evidence in favour of rendering in some passages merely by sacrifice, gift.
ἀπας, all, whole (cf. πᾶς). It is rather a literary word and is used by preference after consonants.
ἀπασπάζομαι, I greet at parting, I give parting greetings to.
ἀπατάω (becoming obsolete in most countries), I deceive, cheat.

ἀπάτη (deceit, deception, or more probably, according to a Hellenistic sense), pleasure in Mk. iv 19 (＝ Mt. xiii 22, cf. Lk. viii 14), 2 Pet. ii 13.

ἀπάτωρ, without (recorded) father, of unknown father.

ἀπαύγασμα, a light flashing forth (from), radiation, gleam.

ἀπείθεια, disobedience, rebellion, contumacy; for vini τῆς ἀπείθειας, see uión.

ἀπεθέω, I disobey, I rebel, I am disloyal.

ἀπεθής, disobedient.

ἀπελέω (apparently going out of popular speech), I threaten.

ἀπελῆ, threatening, a threat.

ἀπεμι (A), I am absent.

ἀπεμι (B), I shall go away, I go away (only Ac. xvii 10).

ἀπέστων: in middle, ἀπεσάμην, I have renounced.

ἀπείραστος, untried, inexperienced (c. gen.＝in); or untempted (c. gen.＝to).

ἀπειρός (from πείρα), inexperienced (in), without experience (of), unacquainted (with).

ἀπεκδέχομαι (rare), I expect eagerly, I wait for eagerly.

ἀπεκδύομαι (probably coined by Paul), I put off (as a garment) from myself, I throw off.

ἀπέκδυσις (probably coined by Paul), a putting off (as of a garment), a casting off.

ἀπελαύω, I drive away.

ἀπελεγμός, refutation, rejection; hence disrepute.

ἀπελεύθερος, a freedman, one who has been a slave but has been manumitted by his master.

Ἄπελλῆς, Apelles, a Christian (man) in Rome.

ἀπελπίζω (ἀφελπίζω), I despair: in Lk. vi 35, if μηδὲν be the correct reading, μηδὲν ἀφελπίζοντες must be translated, despairing not at all, if μηδὲν ἀφ., despairing of no one.

ἀπέναντι, over against, opposite; in view of, in presence of.
ἀπέραντος, unaccomplished, unending, endless.
ἀπεριστάστωσ, without distraction, without being distracted.
ἀπερίτμητος, uncircumcised; hence practically unclean;
met. used of rankness, want of restraint.
ἀπέρχομαι, I go away from (a place).
ἀπέκει, (trans.) I have received (payment), a formula of
receipts: so prob. also in Mk. xiv 41, ὁ Ἰωάννας being
understood as subject (there is hardly any other
example in Greek of the meaning il is sufficient, but
see Field ad loc.); (intrans.) I am away (distant)
(from), of places and objects; (middle voice) I keep
myself away (from), I refrain (from), I abstain
(from).
ἀπιστεὼ, (a) I am unfaithful; (b) I disbelieve.
ἀπιστία, unbelief.
ἀπιστος, unbelieving, incredulous; unchristian: some-
times substantivally, unbeliever.
ἀπλότης (simplicitas, sinceritas), singleness of mind,
sincerely.
ἀπλοῦσ (simplex), single: of the eye, directed towards one
object.
ἀπλῶς, singly, simply: in James i 5 either graciously or
unreservedly, without reserve.
ἀπό, with nouns or adverbs, from, (as distinguished from
ἐκ) = from the outside of; away from: ἀπ’ ἀγορᾶς, fresh
from market, Mk. vii 4, ἀπ’ ἀγροῦ, fresh from the
country, Mk. xv 21: Rev. i 4, construction is peculiar:
οἱ ἀπὸ τῆς Ἰταλίας, those who are in (?) Italy, Heb. xiii
24: φοβεῖται ἀπό, see φοβέωμαι: by (expressing agent),
e.g. Lk. viii 43: = gen. of material, Mt. iii 4, xxvii
21.
ἀποβαινω (I go away), (a) I disembark; (b) ἀποβαίνω εἰς,
to result in, to end in.
ἀποβάλλω, I cast away, I cast off: I lose, Heb. x 35.
ἀποβλέπω, I look away from one thing to another, I turn
my attention to.
ἀπόβλητος, worthy to be cast away, worthless.
ἀποθέσεις

ἀποβολή, a casting away, a loss.
ἀπογύρωμα (denascor) (opposite of γίνομαι: therefore, I go out of being, I cease to be), with the dat., I die away from.
ἀπογραφή, an enrolment, a census-taking, in which particulars not only of the persons but also of their property were generally given on the census-papers. The system began 10–9 b.c., and such an enrolment took place every fourteen years.
ἀπογράφομαι, I enrol myself (for the census); hence Heb. xii 23, in another connexion.
ἀποδείκνυμι, (a) I show off, display, exhibit, 1 Cor. iv 9; (b) I make good, demonstrate, Ac. xxv 7; (c) I make out (to be so and so), proclaim (to be), 2 Thess. ii 4; (d) I designate, nominate, appoint, Ac. ii 22.
ἀποδείξις, display, exhibition (abstr.); the ordinary sense is proof.
ἀποδεκατεύω, I take off (deduct) a tenth part (of my property) (and give it away), I pay tithe.
ἀποδεκατώ, (a) as ἀποδεκατεύω; (b) c. acc. pers. I take a tenth part from.
ἀπόδεκτος, worthy to be received (welcomed), acceptable, welcome.
ἀποδέχομαι, I receive, welcome, entertain (with hospitality); hence metaph. Ac. ii 41, xxiv 3.
ἀποδημέω (ἀπό from, δήμος parish), I am away from my parish, I am away from home, I am absent.
ἀπόδημος (see ἀποδημέω), away from home.
ἀποδίδωμι (reddo), (a) I give back, return, restore; (b) I give, render, as due; (c) middle, I sell, Ac. v 8, &c.
ἀποδιορίζω (I make a [logical] distinction), I make an (invidious) distinction.
ἀποδοκιμάζω, I reject after testing (examination), I disqualify.
ἀποδοχή (properly reception, welcome, of guests), acceptance, appreciation, approbation.
ἀπόθεσις, a putting off, a laying down.
ἀποθήκη, a store-house, store-room for food-stuffs, a barn.

ἀποθησαυρίζω, I store up, treasure up.

ἀποθελίζω (lit. I rub), I jostle.

ἀποθνῄσκω, I am dying (= obsolete θνῄσκω), Lk. viii 42, 2 Cor. vi 9, Heb. xi 21: aor. ἀποθνῄσκω, to die: the present is frequentative in 1 Cor. xv 22, Heb. vii 8, x 28, Rev. xiv 13 (different individuals), iterative in 1 Cor. xv 31 (same person), equivalent to the future, John xxi 23, 1 Cor. xv 32.

ἀποκαθιστάνω, ἀποκαθιστήμι, I set up again, I restore to its original position or condition; hence, I restore, give back.

ἀποκαλύπτω, I unveil, reveal (correlative to μυστήριον, secret).

ἀποκάλυψις, an unveiling, uncovering, revealing.

ἀποκαραδοκία (perhaps coined by Paul), eager expectation.

ἀποκαταλλάσσω, I reconcile.

ἀποκατάστασις, re-establishment, restoration.

ἀπόκειμαι, I have been put away, I am stored.

ἀποκεφαλίζω, I behead.

ἀποκλείω, I shut.

ἀποκόπτω, (a) I cut off, I cut loose; (b) I emasculate, castrate (Gal. v 12, where middle = passive, probably).

ἀπόκριμα (rescriptum), an answer (of God to the apostle's appeal, preserved in his heart).

ἀποκρίσσωμαι, I answer (either a spoken or an unspoken question): ἀπεκρίθην, &c. (absent from papyri after second cent. B.C.), are borrowed by N.T. from LXX: ἀπεκρίθημη, I uttered solemnly, Lk. iii 16, John v 17, 19, Ac. iii 12; I replied in a court of law, Mt. xxvii 12, Mk. xiv 61, Lk. xxviii 9 (cf. John vii 41 v. 1.).

ἀπόκρυς (rare in N.T. times), answering, answer.

ἀπόκρυπτω, I hide away, conceal.

ἀπόκρυφος, hidden away, secret.

ἀπόκτείνω, ἀπόκτεινω, ἀπόκτεινον (absent from papyri of N.T. times), I kill.
ἀποκυεῖον, I bring forth, give birth to (a child), a medical or physical word, marking the close of pregnancy.

ἀποκυλία, I roll (trans.) away from.

ἀπολαμβάνω, (a) I get back, I receive back; (b) I get (receive) as due (deserved); (c) middle, I draw aside, separate, Mk. vii 33.

ἀπόλαυσις, the faculty or experience of enjoyment.

ἀπολέσω, I leave behind: in Heb. iv 6 ἀπολείπεται is impers. (= restat), it remains.

ἀπολύμμαι, (a) I destroy; (b) I lose: (mid.) I am perish- ing (the resultant death being viewed as certain).

Ἀπολλών (properly pres. pepl. of ἀπολλύω, cf. ἀπολλυμμα), The Destroying One, a Greek translation of the Hebr. Abaddon.

Ἀπολλωνία, Apollonia, a city of Macedonia.

Ἀπολλῶν (Ἀπολλών) (a pet., familiar form of Ἀπολλώνιος), Apollon, a Jew of Alexandria.

ἀπολογέομαι, I give a defence, I defend myself (especially in a law court): it can take an obj. of what is said in defence.

ἀπολογία, a defence (particularly in a law court).

ἀπολύω, I wash off; mid. I wash away (my sins, in baptism).

ἀπολύτρωσις, ransoming, deliverance, liberation (from captivity), ransoming away, emancipation, manumis- 
sion (of a slave by his master) (the idea of payment, though originally present, seems wholly to have dis- 
appeared in N.T.).

ἀπολύω (ἀπίμο), I let loose, set free, release, permit to de- 
part: middle, I withdraw myself, depart, Ac. xxviii 25.

ἀμομάσσομαι, I wipe off myself (on to another).

ἀπονέμω, I apportion, render (as due).

ἀπονύπτω, I wash dirt off.

ἀποτίπτω, I fall away (from), I fall off.

ἀποπλανάω, I cause to wander asthy; 1 Tim. vi 10 (aor. 
pass.), I have wandered away.

ἀποπλέω, I sail away.

ἀποπνύγω, (a) I choke, drown; (b) I stop the growth of.
ἀπορέω (lit. I lose the way), esp. in mid., I am in difficulties, I am at my wits' end.
ἀπορία, state of difficulty, distress.
ἀπορίστω, I throw away from, I throw overboard.
ἀπορφανίζω, I separate from some one.
ἀποσκίασμα, either a shadow cast by an object, or a faint image or copy of an object.
ἀποστάλω, lit. I wrench away from, I drag away; but perhaps sometimes in the well-attested weakened sense, I withdraw.
ἀποστασία, a revolting, revolt, especially religious apostasy.
ἀποστάσιον, divorce.
ἀποστεγάζω, I unroof, take the roof off.
ἀποστέλλω, I send away, commission; I put forth, Mk. iv 29.
ἀποστερέω, I deprive one of something, I rob; absol. in Mk. x 19 (1 Cor. vii 5).
ἀποστολή, commission, duty of ἀπόστολος (apostle), apostleship.
ἀπόστολος, a messenger, an envoy, a delegate, one commissioned by another to represent him in some way, especially a man sent out by Jesus Christ Himself to preach the Gospel, an apostle.
ἀποστοματιζω (literary, from ἀπὸ στόματος), I draw out by questioning.
ἀποστρέφω (seems mostly literary) (trans.), (a) I turn away (from); (b) (mid.) I turn myself away from; (c) (metaph.) I pervert, Lk. xxiii 14.
ἀποστυγεω, I shrink from (with horror).
ἀποσυνάγωγος, away from the synagogue, expelled the synagogue, excommunicated.
ἀποτάσσωμαι, I give parting instructions; I say farewell (good-bye), I take leave.
ἀποτελέω, I complete, accomplish, Lk. xiii 32; I form fully, James i 15.
ἀποτεθεμαι, I put off (away), cast off (away) from myself; hence, I put, store (in).
ἀποτυνάσσω, I shake off.
ἀποτίνω, I repay, pay what is due (by way of punishment or fine).
ἀποτολμάω (literary), I break out boldly.
ἀποτομία (lit. sheerness, of a rock), peremptoriness, inexorableness, harshness, severity.
ἀποτόμως, sharply, severely.
ἀποτρέπομαι, I turn myself away from.
ἀποσια, absence.
ἀποφέρω, I carry, bear away (sometimes with violence, as Mk. xv 1).
ἀποφεύγω, I flee from.
ἀποφθέγγομαι, I utter forth, speak out.
ἀποφορτίζομαι, I discharge my cargo.
ἀπόχρησις, using up.
ἀποχωρέω, I go away, depart.
ἀποχωρίζομαι, I separate myself from.
ἀποψίχω, I faint or I die.
"Ἀππίος, Appius (censor 312 B.C.), after whom the township Appi Forum on the Appian Way, 43 Roman miles from Rome, was named.
ἀπρόσιτος, unapproachable.
ἀπρόσκοπος, (free from hurt or harm, hence) not offending, not causing offence, blameless.
ἀπροσωπολήμπτως (literary and Jewish), without any preference (undue favour, partiality) for a person.
ἀπτωμίκος (literary and rare), not stumbling.
ἀπω, (a) act. I light, kindle; (b) mid. c. gen. I lay hold of, I cling to (eagerly).
Ἀπφία, Αφφία, Apphia, a Christian lady of Colossae, either wife or sister of Philemon.
ἀπωθέομαι, I push (thrust) away from myself.
ἀπώλεια, destruction, ruin, loss.
"Ἀρ (rather Αρ), Ar, Har, only in the combined expression "Ἀρ Μαγδών, Hebr. har megiddon, 'the hill of Megiddo.' In the neighbourhood of Megiddo the sovereignty of Palestine was often decided by battle. Hence name transferred to the place of the decisive battle on the Day of Judgement.
ἀρα, an inferential particle, *then, therefore: found also in combination with other particles, such as γε and οὕτω, &c.; *εἰ ἄρα (si forte), *i.e. *perchance, Mk. xi 13, &c. ἄρα (num, numquid, numquidnam), a particle asking a question, to which a negative answer is expected. ἄρα, *cursing, a curse.

*Αραβία, Arabia, the district south of Palestine.

*Αραμ (Hebr.), Aram, son of Ešron and father of Aminadab.

ἄραμος, *without seam.

*Αραψ, an Arabian.

ἄργεω, *I am idle (unemployed, without occupation) (generally, outside N.T., of necessity, and not blame-worthily).

ἄργος, (a) idle, lazy; (b) thoughtless, Mt. xii 36.

ἄργυρος (contracted ἄργυρος), made of silver, silverm.

ἄργυριον, a piece of silver-money (except 1 Cor. iii 12, where silver).

ἄργυροκότος (silver-cutter, literally), a silversmith.

ἄργυρος (rare in papyri), silver as a metal (except Mt. x 9, where silver used as money).

*Αρειος Πάγος (lit. *Hill of Ares [*the Athenian war-god, corresponding to Mars*]), the Areopagus, a hill in Athens. As on this hill the Council of the Areopagus (δὲ δὲ *Αρειον Πάγον Βουλή), the supreme court of Athens, had met in early times, the expression ὁ *Αρειος Πάγος came to be used (as in Ac. xvii 19, 22) for the Council of the Areopagus, wheresoever it met.

*Αρεσπάγιτης, member of the Council of the Areopagus, an Areopagite.

ἄρέσκεια, pleasing, willing service.

ἄρέσκω, *I please, with the idea of willing service rendered to others; hence almost *I serve.

ἄρεστός, pleasing, satisfactory, acceptable.

*Αρέτας (*Αρέτας, for *Αρέθας, Arabic Ḥārītā), Aretas, Aretas IV, King of the Nabataeans.

ἄρετή (virtus, a word of wide significance in non-
Christian ethics), excellence, particularly moral excellence; manifestation of power, 2 Pet. 1 3.

(ἀρήν), a lamb: acc. pl. ἀρνας (Lk. x 3); the nom.
(ἐξ ἀρήν) is found only in early times, and its place is taken by ἀρνῖαν.

ἀριθμέω, I number, count.

ἀριθμός, a number, total.

Ἄριμαθαία, Arimathaea, a place in Palestine, identical with Ramathaim, the birthplace of Samuel. Originally part of Samaria, it with its surrounding district was united to Judaea under the Maccabees.

Ἄρισταρχος, Aristarchus, a Christian, belonging to Thessalonica in Macedonia.

ἀριστάρχος, I breakfast.

ἀριστερός, on the left hand: ἐκ ἀριστερά (understand χεῖρ), Mt. vi 3; ἔκ ἀριστερῶν, on the left hand.

Ἄριστοβούλος, Aristobulus, a Christian in Rome.

ἀριστοτέλος, breakfast.

ἀρκετός (rare), sufficient.

ἀρκέω, (a) act. I am sufficient, I suffice; impers. John xiv 8; (b) mid. c. dat. I am content, satisfied (with).

ἀρκος (a later form of ἀρκτός), a bear.

ἄρμα, a chariot.

Ἄρμαγεθών, see Ἄρμ.

ἀρμόζομαι, I fit, join (the middle indicating deep personal interest).

ἀρμός, a joint of the body.

Ἄρνει (Hebr.), Arnei, son of Esrom, and father of Admein.

ἀρνομαι, (a) I deny (a statement); (b) I repudiate (a person, or belief).

ἀρνῖον (originally, a little lamb, but diminutive force was lost), a lamb: see ἀρήν.

ἀρνας, see ἀρήν.

ἀροτριάω, I plough.

ἀροτριόν, a plough.

ἀρπαγή, robbery, robbing.

ἀρπαγμός, either (a) snatching, robbery, the action of
ἀρπάζω

plundering, rapacity, self-aggrandizement, or (b) a thing to be snatched, plunder, prey, booty, a prise, spoil.

ἀρπάζω, I seize, snatch, obtain by robbery.

ἀρπαξ, snatching, robbing, greedy: subst. swindler, extortioner, r Cor. v 10.

ἀρραβών (ἀραβών, a word of Semitic origin) (arba), an earnest, earnest-money, a large part of the payment, given in advance as a security that the whole will be paid afterwards.

ἀρραφός, see ἀραφός.

ἀρην, see ἀρην.

ἀρητός, not to be uttered (because too sacred), secret.

ἀρρώστος, infirm; sick, ill.

ἀρσενοκόιτης, a paederast.

ἀρσίν (ἀρην), male.

*Ἀρτέμις (a pet form of Ἀρτεμίδωρος), Artemas, a Christian in Rome.

*Ἀρτέμις, Artemis, a goddess, worshipped principally at Ephesus, typifying fertility (she had no relation with the other Artemis, the maiden huntress, to whom corresponded the Latin Diana).

ἀρτέμων, a foresail, set on the bow.

ἀρτι (of present time), now, just now.

ἀρτιγέννητος, newly begotten, newly born.

ἀρτίος, perfect.

ἀρτός, bread, a loaf.

ἀρτών, I season.

*Ἀρφαχάδ (Hebr.), Arphaxad, son of Shem, and father of Cainam.

ἀρχαγγέλος, a ruler of angels, a superior angel, an archangel.

ἀρχαῖος, original, primitive; ancient, Mt. v 21, &c.

*Ἀρχέλαος, Archelaus, Herod Archelaus, son and successor of Herod I, reigned over Judaea from 4 B.C. to A.D. 6 and died before A.D. 18.

ἀρχή, (a) rule (kingly or magisterial); (b) plur., in a quasi-personal sense, almost rulers, magistrates, Tit.
iiii i; (c) beginning: in the very difficult John viii
25 τὴν ἀρχὴν would naturally mean originally, but
the passage is not yet explained.

ἀρχηγός (auctor), originator, author, founder.
ἀρχιερατικός, high priestly, to which the chief priest
belongs.
ἀρχιερεύς, high priest, chief priest.
ἀρχιποίμην, chief shepherd.
Ἄρχιππος, Archippus, a Christian of Colossae.
ἀρχισυνάγωγος, a leader of the synagogue, a leading man
(or woman) connected with the synagogue: sometimes there was only one, and the name was in some
cases merely honorary.

ἀρχιτέκτων, master-builder.
ἀρχιτελώνης, head of a custom-house, chief tax gatherer.
ἀρχιτρίκλινος (arbiter bibendi), master of ceremonies at
a dinner, master of the feast.

ἀρχω, (1) act. c. gen. I rule; (2) mid. I begin; sometimes in this sense the word is otiose, being merely
an imitation of O.T. language or a literal transla-
tion of Hebrew or Aramaic, e. g. repeatedly in the
Synoptic Gospels, and particularly in Mk., Lk. iii
8, &c.

ἀρχων, a ruler, governor, leader, leading man; with the
Jews, an official member (a member of the executive)
of the γερουσία.

ἀρωμα, spice.

ἀσάλευτος, unshaken, immovable.

Ἀσάφ (Hebr.), Asaph, Asa, son of Abijah and father
of Jehoshaphat, king of Judah about 900 B.C. for
41 years.

ἀσβεστός, inextinguishable, unquenchable.

ἀσβεστική, impurity, irreverence.

ἀσβεστεω, (a) intr. I am impious, irreverent; (b) tr. I do
impiously.

ἀσβήσεως, impious, irreverent, irreligious.

ἀσέλγεια (outrageous conduct; conduct shocking to public
decency; a wanton violence), wantonness, lewdness.
ἀσημός

ἀσημός (lit. unmarked, unstamped), undistinguished, obscure.

Ἄσηρ (Hebr.), Asher, one of the sons of Jacob, and founder of one of the Twelve Tribes.

ἀσθένεια, want of strength, weakness, illness.

ἀσθενεῖ, I am weak (physically; then morally), I am sick.

ἀσθένημα, weakness.

ἀσθενής (lit. not strong), (a) weak (physically, or morally); (b) ill.

Ἄσία (provincia Asia), the Roman province Asia, roughly the western third of Asia Minor.

Ἄσταρος, belonging to the Roman province Asia.

Ἄσιάρχης, Asiarch, an official connected with the worship of Rome and the Emperor in the Roman province Asia.

ἀστία, either lack of corn, lack of food (the lit. meaning), or abstinence from food, loss of appetite, sea-sickness (the extended meaning).

ἀστος, either without corn, without food, or sea-sick.

ἀσκέω, I train, practise, exercise.

ἀσκός, a wine-skin.

ἀσμένως, joyfully, with delight.

ἀσφος, unskilled, unsay, foolish.

ἀσπαζομαι (saluto, a term regularly used at the end of a letter), I greet, salute; I pay my respects to, Ac. xxv 13.

ἀσπασμός (very rare in papyri), a greeting, salutation.

ἀσπιλος, unstained, undefiled.

ἀσπίς, an asp (hooded-snake, cobra da capello).

ἀσπονδος, untrue to one's promise.

ἀσσάριον (assarius, dimin. of as), a penny (115 of a δραχμος and the tenth part of a drachma or franc).

ἀσσον (compar. of ἀγχε adv.), nearer.

Ἄσσος, Assos, a port of Mysia, in the Roman province Asia.

ἀστατέω, I am unsettled, have no place of abode, lead a vagabond life.
άστελος (lit. belonging to the city: then wilty, clever), elegant, pretty, fair, fine.
άστήρ, a star.
άστήρικτος (rather literary) (lit. unpropped), unsteady, unstable.
άστοργος, unloving, devoid of affection.
άστοχεω, I miss the mark, miss my aim, make a false aim.
άστρατη, a flash of lightning.
άστραπτω, I flash, (with, then like, lightning).
άστρον, a star.
άσύμφωνος, inharmonious, disagreeing.
άσύνετος (insipiens, non intellegens, Ambros. expos. in ps. cxviii 20 55 § 2), unintelligent, without wisdom, unwise, undiscerning (implying probably moral defect, like ἀμαθὴς sometimes in classical Greek).
άσύνετος, not covenanting, untrue to an agreement, treacherous.
Ασύνκριτος, A syncretus, a Christian in Rome.
άσφάλεια, safety; security, reliability, Lk. i 4.
άσφαλῆς (lit. unfailing), safe, reliable, trustworthy.
άσφαλίζω, I make safe (secure, fast).
άσφαλῶς, securely.
άσχημονέω, I am unseemly, I behave unbecomingly (or even dishonourably); perhaps, I consider (something) unseemly.
άσχημοσύνη, unseemly behaviour, indecency, or concrete, an indecent (lewd) act.
άσχήμων, unseemly, indecent.
άσωτια, wantonness, profligacy.
άσωτος, prodigally: ζῶν ἄσωτος, with prodigal living (Field).
άτακτεω (lit. I march out of order; then I riot, I rebel), I am disorderly, I neglect my duty, I am careless (or idle) in habits.
άτακτος (lit. out of order), disorderly, slack (in performance of duty).
άτακτος, in a disorderly manner (see ἄτακτος, ἀτακτεω).
ἄτεκνος, childless.
ἄτενίζω, I direct my gaze, I look steadily.
ἄτερ (originally poetical), apart from, without.
ἄτυμάζω, I disgrace, treat disgracefully, dishonour, insult; I despise.
ἄτυμλα, disgrace, dishonour.
ἄτυμος, unhonoured, without honour, unesteemed.
ἄτρπός, (a) breath; (b) steam, vapour.
ἄτομος (lit. that cannot be cut), an indivisible part of time, a second.
ἄτοπος (lit. out of place, unusual, unbecoming), improper, unrighteous, perverse, froward: almost = evil, Ac. xxviii 6.
'Ἄπταλεία, Attalia, the port of Perga in Pamphylia.
ἀὔγάζω, I flash, gleam, appear white, bright (as in LXX), but perhaps, I see, I see clearly (as in classical poetry).
ἀὔγη, light (of day).
Ἀὔγουστος, Augustus, a title conferred on the first Roman Emperor, C. Iulius Octavianus, denoting sanctity (almost divinity); grecized as Σεβαστός (q. v.).
ἀὐθάδης, self-satisfied; hence arrogant.
ἀὐθαίρετος, of one’s own accord.
ἀὔλεω, I play the flute.
ἀὔλη, court-yard, fore-courte; but it may be understood as palace, house, c. g. Mt. xxvi 3.
ἀὔλητης, a flute-player.
ἀὔλιοματ, I bivouac, I pass the night.
ἀὔλος, a flute.
ἀὔξάνω (αὔξω), (a) tr. (augeo) I cause to increase; (b) intr. (cresco) I increase, grow; with cogn. acc. Col. ii 19.
ἀὔξησις, increasing, increase, growth.
αὔξω, see αὔξανω.
αὔριον, to-morrow.
αὔστηρός (tristis), grim, severe; strict, exacting.
αὐτάρκεια, self-sufficiency; independence.
αὐτάρκης, self-sufficient, independent, contented (a literary use).
αὐτοκατάκριτος (perhaps a new coinage), self-condemned.
αὐτόματος, of its own accord.
αὐτόπτης, eye-witness.
αὐτός (fem. αὐτή, neut. αὐτό), (a) he, &c.; (b) self; e.g. αὐτός ὁ, &c. (ipse ille), the very, but often weakened to mean simply that; αὐτός = αὐτόματος, of his own accord, John xvi 27; (c) ὁ αὐτός (idem), &c., the same. Parts of αὐτός are sometimes added pleonastically to the relative pronoun (colloquial) (where the usage is not due to inferior culture, it is due to translation-Greek), cf. Mk. vii 25; αὐτοῦ, adv., there; ἐπὶ τὸ αὐτό, καὶ τὸ αὐτό, together.
αὐτοῦ = ἐαυτοῦ, of altogether uncertain existence in N.T.
αὐτοῦ (adv.), see αὐτός.
αὐτόφωρος (αὐτός and φῶρ, a thief); ἐπὶ αὐτόφωρος (flagrante delicto), in the act.
αὐτόχειρ (probably exclusively literary), with one’s own hand.
αὐχέω (mostly in poetry), I speak with proud confidence of; I boast of.
αὐχμηρός (poetical, lit. dry and parched; then squalid and rough), dingy, dusky, obscure, dark, funereal.
ἄφαιρεω, I take away.
ἄφαντς, invisible.
ἄφαιρεω, I cause to disappear, hide, remove; I disfigure (probably by leaving unwashed for a long period), Mt. vi 16.
ἄφανσις, disappearing, disappearance.
ἄφαντος (originally poetical), disappearing, invisible, hidden.
ἄφεδρος, a drain, latrine.
ἄφεδρος, a drain, latrine.
ἄφεσις, a sending away, a le-
ἀφή

ling go, a release; hence (cf. in inscriptions, remission from debt or punishment), remission, forgiveness.

ἀφή, a band, fastening (hence, possibly, a ligament).

ἀθαρσία, indestructibility, incorruptibility; hence immortality.

ἀθαρτικός, indestructible, imperishable, incorruptible; hence immortal.

ἀθρωπία, (moral) incorruptness, incorruption, purity, freedom from taint.

ἀφίημι, (a) I send away; (b) I let go or away, release, permit to depart; (c) I remit, forgive; (d) I permit, followed by the subjunctive with (or without) ἵνα, or with acc. obj. and infin.; ἀφέω ἐκβάλω (Mt. vii 4 = Lk. vi 42), let me (allow me to) cast out: so also Mt. xxvii 49 = Mk. xv 36, John xii 7.

ἀφικνέομαι (in ordinary use very rare at this time), I arrive, reach.

ἀφιλάγαθος, not loving that which is good.

ἀφιλάργυρος, not loving money, not avaricious.

ἀφιξίς, departure. (This is the sense required by Ac. xx 29, but as the word comes from ἀφικνέομαι, it ought to mean arrival. No certain parallel (except Josephus, Antiq. ii 18 fin., where = departure or journey) for this change of sense has been found.)

ἀφιστήμι (a) aor. tr. I made to stand away, I drew away, Ac. v 37; I repelled; (b) other tenses of act., and mid. I take up a position away from, I withdraw from, I leave.

ἀφω, suddenly.

ἀφόβως (literary), fearlessly.

ἀφομιώς, I make like to.

ἀφοράω (cf. ἀποβάλλω), I look away from (something else) to: ἀφίδω, Phil. ii 23, aspirated from ἀπίδω by analogy with ἀφοράω.

ἀφορίζω, I rail off, I separate, I place apart.

ἀφορμή (a) a starting, a start; (b) cause, occasion, opportunity.

ἀφρίζω, I foam (at the mouth).
Bahal (Bahal, properly Lord, and so not a proper name),

Ba'al, a god worshipped by the Hebrews (in Rom. xi.4 fem., because Jews in reading substituted αἰαχιμ), being the highest god of all the West-Semitic peoples.
Babylôv, (a) Babylon, the ancient city on the Euphrates, to which the people of Jerusalem, &c., were transported; (b) hence allegorically of Rome, from the point of view of the Christian people: Rev. (6 times), 1 Pet. v 13 (probably).

βαθμός, a step (of a stairway); hence, a stage in a career, a position.

βάθος (a) depth; (b) a depth, a deep (also met.).

βαθών, I deepen.

βαθύς, deep (lit. and met.); ὀμμον βαθύς, in the depths of the early morning, while still very early.

βατόν, a palm branch.

Balâim (Hebr.) (Balaham), Balâam, son of Beor of Pethor on the Euphrates, a soothsayer in the Old Testament.

Balâ (Hebr.), Balac, Balak, son of Zippor, King of Moab.

βαλλάντιον, a purse.

βάλλω (a) I cast, throw; intr. I rush, Ac. xxvii 14; (b) often, in the weaker sense (cf. mitto), I place, put, drop; βαλλομένος, lying in bed, Mt. viii 14.

βαπτίζω, lit. I dip, submerge, but specifically of ceremonial dipping (whether immersion or affusion), I baptize; when the preposition ἐς with a noun in the accus. follows, it appears to indicate that through this ceremony the baptized person becomes the property of the person indicated after ἐς: met. Mk. x 38.

βάπτισμα, a dipping, a baptism: c. gen. μετανόιας, belonging to a change of mental attitude, sign of a change of mental attitude.

βαπτισμὸς, dipping, washing (of a ceremonial character).

βαπτιστής, the baptizer, the baptist, epithet used only of John, the son of Zechariah and Elizabeth, forerunner of Jesus.

βάπτω, (a) I dip; (b) I dye; Rev. xix 13, cf. δισαφα, twice-dyed garments.

Baroßás, Barabbas (really Jesus Barabbas, according to certain MSS. of Mt. xxvii 17), a highway robber.
Βαράκ (Hebr.), Barak, one of the Judges of Israel.

Βαραχίας (Hebr.), Barachias, Baruch. His identity is uncertain, perhaps father of the Zacharias killed by the Zealots in the last Jewish War (Josephus, B.J. iv 5. 4). See Ζαχαρίας.

βαρβάρος, a foreigner, one who speaks neither Greek nor Latin: as adj. foreign.

βαρέω, I weigh, load, burden, lit., and met.

βαρέως, heavily, with difficulty.

Βαρθολομαῖος (Aram.), (son of Θολμαί [=Ptolomaus]), Bartholomew, one of the twelve disciples of Jesus.

Βαρθούσα, (Aram.), Bar-Σοῦς (i.e. son of Jesus), the name of the magician and false prophet at Paphos in Cyprus. He is also called Elymas.

Βαρωνᾶς (Aram.), Bar-jonas, son of Jonas, the surname of Simon Peter.

Βαρνάβας (Aram.) (son of Νεβῶ), Barnabas, a Cypriote Jew; uncle of John Mark; his other name was Joseph.

βάρος, a weight, a burden, lit. or met.; in 1 Thess. ii 7 there may be a play on the derived sense, authority, dignity.

Βαρσαβᾶς (Aram.), Barsabbas, son of Sabbas, a surname of Joseph (Ac. i 23) and Ιούδας (Ac. xv 22).

Βαρτίμαιος (Aram.), Bartimaeus, son of (?) Timaeus.

βαρύς, heavy, weighty, burdensome, lit. and met.

βαρύμενος, heavy in price, very expensive.

βάσανιζω, I torture.

βάσανισμός, torture.

βασανιστής, a torturer.

βάσανος, torture.

βασιλεία, kingship, sovereignty, authority, rule, especially of God, both in the world, and in the hearts of men; hence kingdom, in the concrete sense; η βασιλεία τῶν οὐρανῶν perhaps always signifies the coming kingdom, but η βασιλεία τοῦ θεοῦ is wider.

βασιλεύω, (a) in Lk. vii 25 either masc. courtiers, or neut. palaces; (b) the LXX intended βασιλεύω as subst., a body of kings, in the passage quoted by
basileus

1 Pet. ii 9, but Peter clearly takes basileus as adj., royal.

basileus, a king, but in some passages, as 1 Pet. ii 17, clearly to be translated emperor: δι basileus των basilewv (basileuontow), the King of Kings, an oriental type of phrase, used for the Persian king as overlord of other kings, and in scripture of God.

basilewv, (a) I rule, reign; (b) I reign over, c. gen.

basilikos, connected with a king, royal, regal; in James ii 8 basilikos nimos, a supreme law is referred to, the more important parts of the law: substantively (a) an officer in the service of the king (Herod Antipas), John iv 46, 49; (b) ἡ basilikē (sc. χώρα), the king’s country, Ac. xii 20.

basilenosa, a queen.

bas (properly, that on which something may rest), a foot.

baskalwv, I give the evil eye to, fascinate, bewitch, overpower.

bastaℓwv, (a) I carry, bear; (b) I carry (take) away, Mt. iii 11, John xx 15; I pilfer, John xii 6.

batos, a thorn-bush: ἐπὶ τοῦ (Lk. τῆς) bátov, in the passage about the thorn-bush, Mk. xii 26, Lk. xx 37.

batos (Hebr.), a batus, a liquid measure among the Jews, containing 72 sextarii, that is, between eight and nine gallons.

bathracos, a frog.

battalogew, I chatter, am long-winded, utter empty words.

bdelugma, an abominable thing, an accursed thing.

bdeluktos, abominable, detestable.

bdelutosorai, I abominate, detest.

bebamos, firm, steadfast, enduring.

bebamwv, I confirm, ratify.

bebamwos, confirmation, ratification, establishment.

bebilos, profane, secular; unspiritual, godless, worldly, Heb. xii 16.

bebilos, I profane.
Βηθζαθᾶ

Βεζζβουλ, Βεζζβουλ, Bezebul, Beelzebul, a name of uncertain derivation, the chief of evil spirits among the Jews. The form Beelzebub = god of Flies at Ekron (2 Kings i 2, 3): the better attested form perhaps = the Phoenician Sungod as lord of the heavenly dwelling.

Βελιαρ (originally a Hebrew word = uselessness, corruption), Beliar (spelt sometimes Belial, Beliab), a demon, among the Jews, and in fact a name for Satan.

βελόνη, a needle.

βέλος, a missile, dart.

βέλτιον (very rare in this period), an adverb, comparative in form, superlative in meaning, best.

Βενιαμίν (Hebr.), Benjamin, youngest son of Jacob, founder of one of the twelve tribes of Israel.

Βερνίκη, Berenice (Lat.), (born A.D. 29) daughter of Agrippa I and Kypros, and sister of M. Iulius Agrippa II, in whose company she appears, Ac. xxv, xxvi.

Βέροια, Beroea, a town of the province Macedonia.

Βεροιαῖς, belonging to Beroea, Beroean.

Βεζζρ (Hebr.), Βεζζρ, father of Balaam. (The v.l. Βεζζρ has no authority in LXX, and is probably due to textual corruption here).

Βηθζβαβά, Bethabara, one reading in John i 28. If the place existed, it was on E. side of Jordan, see Βηθβαβά.

Βηθβαβά, (a) Bethany, the home of Lazarus, Martha, and Mary, near Jerusalem; (b) Bethany, beyond Jordan, the reading with the strongest attestation in John i 28, see Βηθβαβά.

Βηθζζθᾶ, see Βηθζζθᾶ.

Βηθλεέμ

Βηθλεέμ, Bethlehem, a town of Judaea.
Βηθσαϊδα, Bethsaida, a city of Galilee.
Βηθφαγή, Bethphage, a village in the neighbourhood of Jerusalem, on the Mt. of Olives.
βῆμα (from root of βῆν, I went), (a) βῆμα ποδός, the space covered by a step of the foot; (b) tribunal.
βηρυλλος, a beryl, a precious stone of various colours, the best known being sea-green.
βία, force.
βίαζομαι, (a) mid. I use force, I force my way, I come forward violently, cf. Mt. xi 12 (where perhaps pass.);
(b) pass. I am forcibly treated.
βίαιος, strong, violent.
βιαστής, a forceful, violent man.
βιβλαρίδιον, a little papyrus roll.
βιβλιόν (libellus, originally a diminutive), a papyrus roll:
ἀποστασίων, document of divorce, handed by the husband to the wife whom he divorces: ζωῆς, of life, preserved in heaven and containing the names of those who share in [eternal] life.
βιβλιος (liber), a papyrus roll, with a sacred connotation:
ζωῆς, see βιβλιον, which had almost ousted it.
βιβρώκω, I eat.
Βιθυνία, Bithynia, a Roman province, NW. of Asia Minor and SW. of the Black Sea.
βίος (uictus), (a) life; (b) manner of life; livelihood.
βιέω, I live.
βίωσις, manner of life.
βιωτικός, belonging to ordinary life, with somewhat contemptuous attitude.
βλαβερός, injurious.
βλάπτω, I injure.
βλαστάω, βλαστάω, intr. I sprout; tr. I cause to sprout, make to grow up, James v 18.
βλάστως, Blastus, chamberlain of King Herod Agrippa I.
βλασφημέω, I speak evil against, I use abusive or scurrilous language about (God or men).
βλασφημία, abusive or scurrilous language.
βλασφήμος, abusive, scurrilous.
βλέπω, look, the faculty of looking.
βλέπω (primarily physical), I look, see; βλέποντες βλέψετε, Hebraistic; βλέπω ἄνω, to look away from, to beware of; βλέπων μὴ, to take care lest; βλέπων πῶς, to take care how; almost I find, Rom. vii 23 (cf. 21).
βλητέων (verbal adj. from βάλλω); sc. ἐστίν, one must put.
βοαργγέτες, Boanerges, a doubtful name of doubtful origin and meaning: see my crit. note.
βοάω, I shout, call aloud.
βοέσ, see Boés.
βοή, a shout.
βοήθεια, (a) abstr., assistance; (b) concr. (a technical term of nautical language), a help.
βοηθεῶ, I come to the rescue of, come to help, help.
βοηθός, helper.
βόθυνος, a hole in the earth, ditch.
βολή, a casting, throw: in acc. as measure of distance.
βολίζω, I cast the line (for sounding), I sound.
βοός, Boós (Hebr.), Boos or Boes (Boaz), son of Salmon (Sala) and Rahab, husband of Ruth, father of Iobed.
βόρβορος, a miry dungeon, hole.
βορρᾶς, the north wind, hence the north.
βόσκω, I feed.
βοσόρ, Bosor, father of Balaam; but see Beóp.
βοτάνη, fodder, food.
βότρυς, cluster (bunch) of grapes.
βουλεύομαι, I deliberate, take counsel.
βουλευτής, a member of a βουλή (city council), in N. T. of the συνέδριον, Sanhedrin at Jerusalem.
βουλή, counsel, deliberate wisdom.
βουλήμα, will, desire.
βουλόμαι, I will.
βουνός (tumulus), a hillock, hill.
βούς, an ox.
βραβεῖον, a prize.
βραβεύω, I decide (in a conflict between contending forces); hence, I rule, I administer.


βραδυπλοεω, I sail slowly.

βραδύς, slow.

βραδυτής, tardiness, dilatoriness.

βραχιον, arm.

βραχύς, little: mostly in various adverbial phrases, indicating degree or time.

βρέφος, infant, babe, bantling, child in arms: από βρέφους, from babyhood (cf. a pueris).

βρεκω, (a) I wet; (b) I rain, having originally the rain-god (Zeus, Jupiter) as subject (cf. Mt. v 45 and Latin pluo): thence, of a shower from the sky other than rain, Lk. xvii 29.

βροντή, thunder.

βροχή, a welling, rain.

βρόχος, a noise.

βρυγμός, gnashing, crunching.

βρύχω, I gnash, crunch.

βρύω, I cause to gush forth, send forth.

βρώμω, food.

βρώσιμος, eatable, suitable for food.

βρώσις, (a) (abstr.) eating; (b) food; a meal, Heb. xii 16; (c) rust.

βυθίζω, I cause to sink.

βυθός, the deep sea.

βυρσέως, a tanner.

βύσσινος, of fine-linen, of lawn.

βύσσος (Semitic origin), fine-linen. (Some authorities consider cotton to be meant; others silk.)

βωμός, an altar.

Γαββαθά, Gabbatha, i.e. Gab Baitha, 'the ridge (back) of the House', i.e. the Aramaic name for what the Greeks called Λυθοστρωτωρ, a sort of paved square, on which the procurator had his judgement seat.

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Gabriel, a messenger of God.
γάγγραμα, a cancerous sore, a cancer.
Ga'ash (Hebr.), God, one of the twelve tribes of Israel.
Gađara, Gadarene, belonging to Gadara (an important Hellenized town, one of the Decapolis, and SE. of the Sea of Galilee), see Герасημός, Герасημός.
Gaza, Gaza (mod. ḫazza), an old town in the south of Palestine, on the sea-coast.
γάζα (a Persian loan-word), treasure.
γαλοφυλάκιον, treasury.
Ga'íos, Gáios, (a) a Corinthian, Rom. xvi 23, 1 Cor. i 14; (b) a Macedonian (?), Ac. xix 29; (c) a citizen of Derbe, Ac. xx 4; (d) an Ephesian (?), 3 John 1. It may be that (b) and (c) or even (b), (c), and (d) are identical.
γάλα, milk.
Galátpis, a Galatian (meaning any inhabitant of the Roman province Galatia).
Galátia, Galatia, a large Roman province in central Asia Minor, comprising the districts of Paphlagonia, Pontus Galaticus, Galatia (in the narrower sense, which some still think is intended in the N.T.), Phrygia Galatica, Lycaonia Galatica, Pisidia and Isaurica. In 2 Tim. iv 10 the reference may be to Gaul, even if we read Galatian.
Galatikós, Galatic, belonging to the province Galatia: τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, Ac. xvi 6, 'the region which is both Phrygian (racially) and Galatian (by administration)'.
γαλήνη, a calm.
Galiláia, Galilee, a district towards the southern end of the Roman province Syria.
Galiláios, a Galilaean, an inhabitant of Galilee.
Gaul, a various reading in 2 Tim. iv 10, indicating one of the four provinces called by this name, which together comprised for the most part the territory of modern France.
Gallio, Gallio, Lucius Iunius Gallio, who received
this name by adoption into another family, but was born brother of the philosopher Seneca and originally named L. Annactus Nouratus; proconsul of the Roman province Achæa from spring A.D. 52 to spring 53.

Γαμαλιῆλ (Hebr.), Gamaliel, a noted Pharisee, teacher of Saul.

γαμέω, I marry, used of either sex.

γαμίζω, I give in marriage: this sense probably even in 1 Cor. vii 38, where the older view took it as equal to γαμέω.

γαμίσκομαι, I am given in marriage (reading doubtful).

γάμος, a marriage, wedding, wedding-ceremony: γάμου (plur.), a wedding-feast.

γάρ, for (conj.).

γαστρὶ, belly: often ἐν γαστρὶ ἐχειν, of a woman, to be pregnant (lit. to have [a child] in the belly).

γε, an enclitic, emphasizing particle (quidem), at least, indeed, really, but generally too subtle to be represented in English.

Γενεὰν (Hebr.), Gideon, one of the Judges of Israel.

γέεννα (Aram.), gehenna, and originally γῆ ἐν ἥλλον, name of a valley or cavity near Jerusalem, Jer. vii 31, 2 Kings xxiii 10, a place underneath the earth, a place of punishment (retributive or purificatory) for evil.

Γένσημανεῖ, Gethsemane, a small place between the brook Kidron and the Mount of Olives near Jerusalem.

γείτων, a neighbour.

γελάω, I laugh.

γέλω, laughter.

γεμιζω, I fill, load.

γέμω, I am full of.

γενεά, a generation: in combination with another γενεά, or with αἰών, practically indicates infinity of time.

γενεαλογόμαι, I am put into a genealogy.

γενεαλογία, genealogy.

γενέσια, birthday-anniversary feast.
γένεσις, birth, creation, beginning.

γενέτης, birth.

γένημα (from γίνομαι), of vegetable, never of animal,
products (contrast γένημα), fruit, crop, produce of the
earth.

γεννάω, I beget (of the male), more rarely (e.g. Lk. i 13),
(of the female) I bring forth.

γέννημα (from γεννάω), of animal, never of vegetable,
products (contrast γένημα), offspring, child.

Γεννασαρέτ, Gennesaret, a fertile district by the lake of
Tiberias, which was in consequence sometimes
called the Lake of Gennesaret.

γεννητός, begotten, used as subst.

γένος, (a) race; (b) kind.

Γερασηνός, Gerasene, of Gerasa, a town on the E. of the
Lake of Tiberias. Wherever this people is men-
tioned, the variants Гασαρηνός and Γεργεσηνός occur.

Γεργεσηνός, Gergesene, of Gergesa (mod. Kursi), a place
on a hill on the Lake of Tiberias. It is best perhaps
to regard Γερασηνός as a by-form of this word,
Гασαρηνός being a conscious alteration.

γερουσία, the assembly or body of elders, probably as
synonymous with or explicative of συνέδριον and
πρεσβυτέροι. (The term γερουσία was often used in
such a collective sense in the cities of Asia Minor,
cf. Ramsay, Cities and Bishoprics of Phrygia, vol. i,
p. 64.)

γέρων, an old man.

γεύομαι, (a) I taste; (b) I experience.

γεωργέω, I work the soil, I cultivate the soil.

γεώργιον, a cultivated field.

γεώργιως, a worker of the soil, husbandman, farmer, farm-
labourer.

γῆ, the earth, soil, land.

γῆρας, old age.

γηράσκω, I become old, grow old.

γίνομαι, I come into being, am born, John viii 58, Gal. iv 4,
&c.: I become, come about, happen. (In aorist ἐγένετο
over-used by Luke, to give Hebraistic colouring, in various constructions: (1) ἔγενετο ἡλέον, (2) ἔγενετο καὶ ἡλέον, (3) ἔγενετο ἡλέον (the latest of the three and non-Hebraistic).

γνώσκω, I am taking in knowledge, come to know, learn: aor. I ascertained, realized, but not in John xvii 25, 2 Tim. ii 19.

γλάφικος, sweet wine, made perhaps from a small specially sweet grape.

γλυκός, sweet.

γλῶσσα, (a) tongue, especially as an organ of speech; (b) tongue, language; (c) also, usually in the plural, for the unintelligible sounds uttered in spiritual ecstasy.

γλωσσάκομον (a vernacular word), bag, purse: some prefer to take as box, chest.

γναφεός, fuller.

γνήσιος (lit. born), hence real, true, genuine; τὸ γνήσιον, the true, genuine element.

γνήσιος, truly, genuinely; honourably.

γνώφος, darkness.

γνώμη, opinion, counsel.

γνωρίζω, I make known.

γνώσε, knowledge.

γνώστης, a knower, expert.

γνωστός, known; subst. an acquaintance.

γογγύζω, I whisper, murmur, grumble (generally of smouldering discontent).

γογγυσμός, murmuring, grumbling.

γογγυστής, murmurer, grumbler.

γάσ, a conjuror, juggler, sorcerer; a tricky (crafty) deceiver, impostor.

Γολγοθά, Golgotha, a knoll outside the wall of Jerusalem.

Γόμorra, Gomorrha, one of the destroyed cities on the Dead Sea.

γόμος, a cargo, freight.

γονεύς, a paren.

γόνυ, a knee.
γυνή

γυναπετέω, I fall on my knees before (in supplication), supplicate, entreat.

γράμμα (littera), a letter of the alphabet; collectively, written (revelation), Rom. ii 27; γράμματα (litterae), writings, (a) a written document, Lk. xvi 6, 7; a letter, an epistle, Ac. xxviii 21; (b) writings, literature, John v 47, vii 15, Ac. xxvi 24, 2 Tim. iii 15.

γραμματεύς, (a) in Jerusalem, a scribe, one learned in the Jewish Law, a religious teacher; (b) at Ephesus, the town- clerk, the secretary of the city, Ac. xix 35.

γραφός, written.

γραφῇ, (a) a writing; (b) a passage of scripture: plur. at γραφαι, the scriptures (of the Old Testament, and in 2 Pet. iii 16 also of the New).

γράφω, I write; γεγραπται, it is written, it stands written (in the scriptures of the Old Testament: so in ordinary life, a formula introducing an unalterable agreement): = προγράφω, Rom. xv 4.

γραύδης (anilis), belonging to old women, such as old women tell.

γρηγορεύω (vigilo), (a) I am awake (in the night), watch; (b) I am watchful, on the alert.

γυμνάζω, I train by physical exercise: hence, train in widest sense; with gen. of sphere, 2 Pet. ii 14.

γυμνασία (physical) exercise, in a wide sense, 'escarum, balnearum, tenationum et huius modi' (Pelagius).

γυμνεῖα, I am habitually γυμνός, that is, I wear the under-garment (χιτών, tunica) only; it being the regular practice to wear two garments.

γυμνός, rarely stark-naked, generally wearing only the under-garment (χιτών), see γυμνεῖα; γυμνός κόκκος, a simple seed, a seed per se.

γυμνότης, nakedness, cf. γυμνός, γυμνεῖα.

γυναικάριον (muliercula), a woman with all a woman's weakness, a poor weak woman.

γυναικείος, belonging to woman, of woman.

γυνή, a (married) woman, a wife: so even in Mt. v 28: voc. γυνα, Lk. xxii 57, John ii 4, my lady.
Γωγ

Γωγ, Gog, a name borrowed from Ezekiel (xxxxviii 2 ff.; where = prince over Mesecch and Thubal), to indicate a race or races to be led astray by Satan at the end of the thousand years.

γωνία, a corner.

Δ

δαμονίζομαι, I am under the power of an evil-spirit or demon.

δαμόν, an evil-spirit, demon.

δαμονώδης, demon-like, such as demons have.

δαμω, an evil-spirit, a demon, much less common than the diminutive δαμόν.

δάκνω, I bite; hence, I backbite, or harm seriously.

δάκρυ, δάκρυον, a tear.

δάκρυον, I shed tears, weep.

δάκτυλος, a finger-ring.

δάκτυλος, a finger: the picturesque δακτύλος of Lk. xi 20 is represented by πνεύματι in Mt. xii 28.

Δαλμανουθά, Dalmanutha: nothing is known of name or place, and text is probably corrupt (a conjecture of Burkitt in Amer. Journ. Theol. xv (1911) 174).

Δαλματία, Dalmatia, a province of the Roman Empire, E. of the Adriatic, a later name for part of what was earlier called Illyricum (Rom. xv 19).

δαμάζω, I tame, subdue, involving obedience and restraint.

δαμαλίς, a heifer.

Δάμαρις, Damaris, an Athenian woman.

Δαμασκηνός, a Damascene, an inhabitant of Damascus.

Δαμασκός, Damascus, an ancient city of Coele-Syria.

δανεῖζω (δανίζω), I lend; mid. δανεῖζομαι, I borrow.

δάνειον (δάνοιν), a loan.

Δανιήλ (Hebr.), Daniel, loosely called a ‘prophet’.

δανυστής, a lender, creditor.

δαπανάω, I spend.

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Δαπάνη, cost, expense.

Δαυείδ (Hebr.), David, King of Israel, to whose name the Old Testament collection of Psalms was attached.

Δέ (autem), a weak adversative particle, generally placed second in its clause, but, on the other hand: and.

See μέν.

Δέησις, a requesting, a begging, request.

Δεί (necesse est), it is necessary, inevitable; less frequently (opertet), it is a duty, τὰ μὴ δέοντα, what is improper, wrong: δέον (δεόν) = δεί, Ac. xix 36, 1 Pet. i 6.

Δείγμα, an example, type.

Δείγματιζω, I hold up as an example.

Δείκνυμι, Δείκνω, I point out, show.

Δελία, cowardice.

Δελίω, I shrink, am fearful.

Δελώς, cowardly, timid.

Δείνα: ο Δείνα, so and so, such an one, where the name of the person is known but not used.

Δείνως, terribly.

Δείπνω, I dine.

Δείπνον, a dinner, an afternoon or evening meal.

Δεισιδαιμονία, superstition.

Δεισιδαιμώνω, respectful of what is divine, religious perhaps, rather than superstitious (the usual meaning).

Δέκα, ten.

Δεκάπεντε, fifteen.

Δεκάπολις, Decapolis, meaning a group or district of ten cities (of the Greek type) in Palestine, mostly SE. of the Lake of Tiberias. The names and number vary in ancient authorities.

Δεκατέσσαρες, fourteen.

Δεκάτη, a tenth part, a tithe.

Δέκατος, tenth.

Δεκατώ, I tithe, I collect tithe from.

Δεκτός, acceptable.

Δελεάζω, I allure (by a bait).

Δένδρον, a tree.
Δεξιολάβος, a word of uncertain meaning, indicating some class of soldier (cf. Nisile in Archiv für lateinische Lexikographie, Bd. xii, 581–2).

Δεξιός, on the right hand, right hand, right.

Δεξμα, I request, beg.

Δεξο, see Δεί.

Δεσφροίος, fear.

Δερμαίος, Derbean, belonging to Derbe.

Δέρβη, Derbe, a town in Lycaonia and in the southern part of the Roman province Galatia.

Δέρμα, a hide, skin.

Δερμάτινος, made of hide, leathern.

Δέρων, I fly, flog, beat.

Δεσμεύω, I bind.

Δεσμη, a bond.

Δεσμιός, bound, captive, in chains; sometimes substantively prisoner, captive.

Δεσμός, plur. sometimes Δεσμά, a bond, chain; in Ac. xxiii 29, xxvi 31 (= uincula), the reference is to the form of capital punishment involving loss of freedom and work in chains in the quarries.

Δεσμοφύλαξ, a prison governor, gaoler.

Δεσμωτήρ, a prison, gaol.

Δεσμώτης, a prisoner, captive.

Δεσπότης, a master, particularly a master and owner of slaves, lord.

Δεύρο, (originally hither, hence) (a) exclamatory, come; (b) temporal, now, the present, Rom. i 13.

Δεύτε (plur. of Δεύρο), come hither, come, hither, an exclamatory word.

Δευτεράδιος, adj. where Eng. requires adv., on the second day, on the next day.

Δευτερόπρωτος, a ghost-word which has crept into the text of many authorities at Lk. vi 1, by mistake.

Δεύτερος, second: (τάς) Δεύτερον is used adverbially, in the second place, for the second time.

Δέχομαι, I receive, welcome.

Δεύω, I bind.
δῆ, (a) in a clause expressing demand: *so, then*, 1 Cor. vi 20; (b) *indeed*, Lk. ii 19, &c.; (c) *truly*, Mt. xiii 23.

δηλαυγώς (from δῆλος and αὐθή), with perfect clearness (but see τηλαυγώς).

δῆλος, clear, manifest.

δηλώ, I show, make clear, reveal.

Δημᾶς (a pet form, probably of Δημᾶτριος), Demas, a helper of St. Paul in Rome.

Δημηγορέω, I make a public speech, I address a multitude.

Δημῆτριος, Demetrius, a silversmith of Ephesus.

Δημοουργός, a constructor, builder.

δῆμος (populus), properly the people, especially the citizens of a Greek city in popular assembly (ἐκκλησία), but in N. T. = multitude, rabble.

δημόσιος (publicus), public: δημοσία, adv. (publice) publicly.

δηνάριον, a denarius, a small Roman silver coin, weighing in Nero’s time 53 grs. Its value and purchasing power varied from time to time.

δήποτε (δή ποτε), even at that time, only in the interpolation, John v 4.

δηπού (δή πού), of course, qualifying and yet strengthening the assertion.

διά, (a) c. gen. throughout (διὰ πανός, always); by the instrumentalness of: denoting mediate and not original authorship, e.g. Mt. i 22, John i 3, 1 Cor. vii 6; (b) c. acc. through, Lk. xvii 11 (?); on account of; by reason of, for the sake of, because of.

διαβαινω, I cross.

διαβάλλω, I slander: merely I complain of (without idea of malice), Lk. xvi 1.

διαβεβαιώμαι, I assert emphatically.

διαβλέπω, I see thoroughly.

διαβόλος (adj. used oftener as noun), slanderous (1 Tim. iii 11, 2 Tim. iii 3, Tit. ii 3); almost always a Διά-βολος, the Slanderer (par excellence), the Devil.

διαγγέλλω, I announce throughout the world, I spread the news of.

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diagnómē, I pass (of time).
diagnómē, I learn thoroughly, I determine (Ac. xxiv 22).
diágnwmēs (cognitio), investigation and decision.
diagogeō, I murmur greatly, I continue murmuring.
diagophoreō, I awake out of sleep, I am thoroughly awake.
diám (either tr. or intr.), I spend time, pass time, live.
diádechomei, I receive in my turn.
diáδημα, a chaplet, crown.
diáδωρα, I offer here and there, distribute.
diáδοχος, a successor.
diáσώμη, I gird myself, by pulling up the tunic and allowing a fold to fall over the belt (ζώμη).
diathēkē, (a) = συνθήκη, a covenant between two parties;
(b) (the ordinary, everyday sense [found a countless number of times in papyri]) a will, testament, Gal. iii 15, 17, Heb. ix 16. See my Text and Canon, p. 157, n. 2.
diáρεσις, division, distribution.
diakrēw, I divide, distribute.
diakathaireō, I clean thoroughly.
diakatharíw, I clean thoroughly.
diakatelégchomai, I effectively (utterly) refute (confute).
diakorēw (ministro), I wait at table (particularly of a slave who pours out wine to the guests); I serve (generally).
diakonía (ministerium), waiting at table; in a wider sense, service, ministration.
diakonos (minister), a waiter, servant: then of any one who performs any service, an administrator, &c.
diakóstoi, two hundred.
diakōw, I hear throughout, of a judicial hearing.
diakrīno, I separate, distinguish, discern one thing from another; diakrīnoma, I doubt, hesitate, waver.
diakrīsēs, distinguishing; hence, deciding, passing sentence on (Rom. xiv 1).
diakalw, I obstinately prevent.
diaryaleo, I interchange talk; of conversation passing from mouth to mouth.
dialegomai, I converse, Mk. ix 34; elsewhere, I address, preach, lecture.
dialeipw, I cease, give over, give up.
dialektos, language, speech.
dialimptaw, a by-form of dialeipw.
diallassomai, I become reconciled to, I reconcile myself with.
dialogizomai, I reason (with), debate (with), consider.
dialogismos, a calculation, reasoning, thought, movement of thought, deliberation, plotting.
dialoew, I break up, disperse.
diamaartoromai, I give solemn evidence, I testify (declare) solemnly.
diamachomai, I strive greatly.
diamenw, I remain throughout.
diamerizw, I divide up into parts, break up; I distribute.
diamerosmos, breaking up; discord, hostility.
dianemai, I divide into portions, distribute; I spread abroad.
dianeis, I nod continually.
dianoma, a reasoning, thought, cogitation.
diavou (process of reasoning in Plato), understanding, intellect, mind.
diavolw, I open up.
diakukteirei, I spend the whole night.
diavanw, I finish, complete.
diapahtos, see dia.
diaparathisti, perpetual wrangling.
diaperaw, I cross over.
diaplew, I sail over (across).
diaponeomai, I am greatly troubled.
diaporeomai, I journey through (past).
diaporew, I am in trouble, doubt, difficulty.
diapragmatiomei, I gain by business (trading).
diaptew (lit. I saw through), I cut to the quick (with indignation and envy).
diaraptaw, I plunder, rob thoroughly.
\[\text{διαρρήσω, I tear asunder.}\]
\[\text{διασαφέω, I make clear, explain.}\]
\[\text{διασείω (concuto), I blackmail, extort from.}\]
\[\text{διασκορπίζω, I scatter.}\]
\[\text{διασπάω, I tear apart, burst.}\]
\[\text{διασπείρω, I scatter (like seed).}\]
\[\text{διασπορά, lit. scattering abroad of seed by the sower: hence dispersion, used especially of the Jews who had migrated and were scattered over the ancient world. In James i i and 1 Pet. i i the reference may be to the New Israel, the Christians.}\]
\[\text{διαστέλλωμαι, I give a commission (instructions), I order.}\]
\[\text{διάστημα, an interval.}\]
\[\text{διαστολή, distinction, separation.}\]
\[\text{διαστρέφω, I pervert.}\]
\[\text{διαστρέφω, I save (rescue) through (some danger): διασ. πρὸς (Acts xxiii 34), I bring safely to, so διεσώθησαν εἰς (1 Pet. iii 20), escaped into.}\]
\[\text{διαταγῇ, ordaining, ordinance, disposition.}\]
\[\text{διάταγμα, a commandment.}\]
\[\text{διαταράσσω, I disturb greatly.}\]
\[\text{διάτασσω, I command.}\]
\[\text{διατελέω (act. and) mid. I continue.}\]
\[\text{διατηρέω, I keep safe, hold fast.}\]
\[\text{διατί = διὰ τί.}\]
\[\text{διατίθεμαι, (a) I appoint, make (of a covenant); (b) I make (a will) (regular in papyri), Heb. ix 16, 17.}\]
\[\text{διατρίβω, I larry, continue, stay in a place.}\]
\[\text{διατροφή, nourishment, food.}\]
\[\text{διαυγάζω, I dawn (of the light coming through the shadows).}\]
\[\text{διαυγής, through which light passes, transparent.}\]
\[\text{διαφέρω, (a) tr. I carry through, hither and thither; (b) intr. I am different, I differ, sometimes c. gen.: hence c. gen. I surpass, I excel.}\]
\[\text{διαφέρω, I flee through, I escape.}\]
\[\text{διαφημίζω, I spread about (by word of mouth).}\]
\[\text{διαφθείρω, I destroy, waste; hence met. I corrupt.}\]
diaphora, destruction, dissolution, corruption.

diaphoros, differing, different; hence excellent.

diafulasw, I guard securely, I preserve, or guard through (a danger), save.

diaxeirizomai, I lay my hands upon, and so, I slay, kill.

diaxleugw, I mock (scorn) greatly, with words and gesture.

diazw, I separate myself from, I part from.

didaktikos, able to teach, apt to teach.

didaktos, taught.

idaskeia, teaching.

didaskeilos, teacher.

idaske, I teach.

idaschi, teaching.

diprion, a double-drachma, two drachmae, a Greek silver coin, roughly equal to the modern two-franc-piece in value, but greater in purchasing power. In the time of Christ 1 drachma roughly = 1 denarius = \(\frac{1}{4}\) shekel: diprion, the yearly temple-tax thus = \(\frac{1}{2}\) shekel.

Aidimos, the Twin.

diwhmu, I offer, give; elliptically used Rev. ii 23:

(Hebraistic = idhmu), I put, place, Rev. iii 8.

diegew, I wake out of sleep; I arouse, in general.

dievdomeomai, I weigh in my mind, ponder.

dievdoos, a going out in various directions, a parting;

hence, the issue of a street, where it leads out of the city into the country.

dieymiwin, an interpreter.

diemiw, I translate, interpret, explain.

dierchomai, I go (come, journey) all the way through: in Ac. seems frequently to imply, I itinerate, evangelize as I go.

dierosth, I inquire for.

diethi (bimus), two years old.

dietia, a period of two years, two years. (According to ancient practice this means any period between one and two years.)
διηγέομαι, I relate, narrate.

diágyênis, a narrative.

diēρεκής, continuous: eis τὸ διήρεξες, in perpetuum.

diáðalastos, between two seas, which has sea on both sides.

diakvóomai, I pass through (to), come through (to).

diástəmi: διαστήματες (Ac. xxvi 28) tr. with τὸ πλοῖον understood, having moved (the ship) some distance; διαστῆμα, intr. to be distant from, to be separated from; to pass away.

διασφράζομαι, I assert emphatically.

diakoi̲krí̲sia, just judging, just judgement.

dikaio̲s, just; especially, just in the eyes of God, righteous: οἱ δίκαιοι in Mt. the elect (a Jewish idea): κρῖνα δικαίου, I give just judgement, Lk. xii 57.

diakósoun̲i̲ (usually if not always in Jewish atmosphere), justice, justness: righteousness (cf. dikaio̲s): δικασί̲ο̲ν̲ θεο̲ῦ, strictly, righteousness of which God is the source or author, but practically, a divine righteousness and equivalent to βασιλεία τοῦ θεο̲ῦ.

dikai̲o̲w̲, I make δίκαιος (righteous), I defend the cause of; plead for the righteousness (innocence) of; I acquit, justify; hence, I regard as δίκαιος (righteous).

dikaí̲w̲ma, (an argument, a piece justificative, hence) a thing pronounced (by God) to be δίκαιος (just, the right); or the restoration of a criminal, a fresh chance given him; a righteous deed (e.g. Rom. v 18).

dikaio̲n̲a̲s̲, justly, righteously.

dikaio̲n̲o̲s̲, justifying, justification, a process of absolution.

diakathēs, a judge.

dikē, (a) (originally custom, usage; hence) right, justice.

Ac. xxviii 4, where rather Justice (the goddess); (b) process of law, judicial hearing; (c) execution of sentence, punishment, penalty, 2 Thess. i 9, Jude 7.

diktov̲ο̲r̲, a net.

dilologos, double-tongued.

diō (＝di̲ō á, on account of which thing), wherefore.

diōdeûm, I travel through.
Dionysius, Dionysius, an Athenian.

diôter (dé dióter), an emphatic diá.
diophrés, fallen from the sky.
diérôhma, a correction, reform.
diérôpsis, amendment, improvement (originally right ordering; then bettering).
diôrôsso, I dig through, break through.
dióskouroi (= Diós koûroi, boys of Zeus), the Dioscuri, Castor and Pollux, sons of Zeus and Leda, and patrons of sailors.
diôti (= diá diá), wherefore; = ὅτε Rom. viii 21 (v. l.).
diôtrêphês, Diotrephes.
diplôos, double.
diplôw, I double.
dís, twice.
dísμπράδος = δίς μπράδος.
diastázw, I doubt.
dístomos (lit. twain-mouthed; hence of a sword, as a drinker of blood), two-edged.
diçkílian, two-thousand.
diôlizw, I strain, put through a sieve.
diçkázw, I make to differ from, I make to be hostile.
diçostasis, division (between persons).
diçotoméw, I cut in two.
dipsâw, I thirst.
dîmos, thirst.
dîpsychos (lit. of two souls, of two selves), double-minded, waverer.
dîwîmós, persecution.
dîwktês, a persecutor.
dîwko, I pursue; hence, I persecute.
dóyma, a decree.
dóymatizomai, I subject myself to regulations, or I am decree-ridden.
dokêw (uideor), I seem, am thought; dokêi impers. c. dat. (placet), it seems good, it is resolved by.
dókymázw, I put to the test, I prove, examine: in Rom. ii 18, Phil. i 10 either I distinguish by testing, or.

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more probably, I approve after testing: I think fit, Rom. i 28.

δοκιμασία, testing, proving.

δοκιμή, approvedness; hence, character.

δοκίμον (neut. of δοκίμος genuine, as opposed to alloyed, counterfeit), what is genuine, the approved part, the pure part.

δοκίμος, approved.

δόκος, a beam.

δόλιος, treacherous, deceitful.

δολιώ, I act deceitfully, treacherously.

δόλος, deceit, guile, treachery.

δολώ, I adulterate (cf. ἄδολος).

δόμα, a gift.

δόξα, glory, an especially divine quality, the unspoken manifestation of God; in James ii 1 it is in apposition to Ἰησοῦ Χριστοῦ, and is personified (cf. 1 Cor. ii 8, Ac. vii 2, and the Shekinah of Targums and post-canonical Jewish writings).

δοξάζω, I glorify, bestow glory on: τὸν θεόν, I acknowledge the glory of God.

Δορκᾶς, the Greek name of Tabitha, Dorcas (lit. gazelle).

(Δορκᾶς dicitur a uidendo; ἄνθρωπον otenim usus acutionis est, Ambros. expos. ps. cxvii 6, 12 § 1).

δοσίς, giving (from God).

δώτης, giver.

δουλαγωγέω, I enslave.

δουλεία, slavery.

δουλεύω, I serve as a slave, I am a slave.

δοῦλη, a female slave.

δοῦλος, (a) (as adj.) enslaved, subject; (b) (as noun) a (male) slave.

δουλώ, I enslave.

δοκτή, a reception, party.

δράκων, a serpent.

δράσσομαι, I take hold of, grasp.

δραχμή, a drachma, a Greek silver coin, corresponding nearly to the modern franc.
Δρέπανον, a sickle.
Δρόμος, a run, a course (in running).
Δροσίλλα, Drusilla (born A.D. 39), daughter of Herod Agrippa I and his cousin Kypros, wife, first of Azizos, King of Emesa, and then of Antonius Felix, procurator of Judaea.
Δύναμαι, (a) I am powerful, I have (the) power; (b) I am able, I can.
Δύναμις, (a) physical power, force, might; (b) in plur., powerful deeds, deeds showing (physical) power, marvellous works.
Δυναμώ, I empower, fill with power.
Δυνάστης (a man who rules by force, lit.), a ruler, potentate:
Ac. viii 27 in appos., seems = courtier, member of the court.
Δυνατώ, I am powerful, I have power, I am able.
Δυνατός, (a) of persons, powerful, able; (b) of things, possible.
Δύναμεν, I sink (intr.).
Δύο, τέσσερα: δύο δύο, τέσσερα by τέσσερα; ἀνά (κατὰ) δύο, τέσσερα by τέσσερα:
ἀνά δύο δύο in some MSS of Luke x 3 is a mistaken fusion of the two phrases.
Δυσβάστακτος, difficult to carry.
Δυσεντερίον, dysentery.
Δυσερμήνευτος, difficult to interpret.
Δύσκολος, difficult.
Δυσκόλος, with difficulty.
Δυσμή, a setting (of the sun); hence the West: for the plur. cf. occasus.
Δυσνόητος, hard to understand.
Δυσφήμω, I am badly spoken of, I have a bad reputation.
Δυσφημία, evil repute.
Δώδεκα, twelve: of δώδεκα, the usual way in which the Twelve disciples of Jesus are referred to.
Δώδεκατος, twelfth.
Δώδεκαφυλον, the Twelve Tribes (of Israel).
Δόμα, the roof (of a house), the top of the house.
Δωρεά, a (free) gift, a gift (without repayment).
δωρεάν

δωρεάν (acc. of δωρεά used as adv., cf. gratis abl. plur. of gratia), as a free gift, without payment, freely, gratis.

dωρέαμαι, I give, grant, donate.

dωρημα, a gift: in James i 17 (of God).

dωρον, a gift.

Ε

χά, an interjection, ho! It is supposed to imply surprise, fear and indignation.

eάν, (a) introducing a clause, if, with subjunctive, but 1 Thess. iii 8, 1 John v 15 have the indicative; (b) (an usage beginning about 133 B.C.) within a clause, modifying, generalizing, ὃς, ὅτις, ὅσος, ὅσις, ὅπως, ὅπως, exactly as ὃς does in Attic Greek: thus ὃς = who, ὃς εάν, whosoever, &c.

eάντερ, if indeed.

eαυτού, &c., self, selves; for all three persons, singular (not first person) and plural, according to context, ourselves; yourself, yourselves; himself, herself, itself, themselves.

eάω, I allow, permit, leave.

eβδομήκορτα, seventh.

eβδομήκορτας, seventy times.

eβδομος, seventh.

Ἑβερ (Hebr.), Eber, father of Phalek and son of Sala.

Ἑβραῖος, a Hebrew, particularly one who speaks Hebrew (Aramaic), cf. Ac. vi 1; Ἑβραῖος εἰς Ἑβραῖον, a Hebrew descended from Hebrews (Phil. iii 5).

Ἑβραῖος, Hebrew, or rather Aramaic.

Ἑβραϊστι, in the Hebrew, or rather, in the Aramaic dialect.

ἐγγύς, I come near, approach.

ἐγγράφω, see ἐγγράφω.

ἐγγυος, a surety, security.

ἐγγύς, near.
έγείρω, (a) I wake, arouse; (b) I raise up; intr. in imperative, έγειρε, έγειρέσθε, wake up! : passive sometimes = I rise, e.g. Mk. xvi 6.

έγερσις, a waking up.

έγκ, see ἐγκ.

έγκαλεῖν, I bring a charge against.

έγκαταλείπω, I leave in the lurch, I abandon (one who is in straits), I desert.

έγκλημα, an accusation, charge.

έγκομβόμαι, I clothe myself (originally, I tie round in a knot).

έγκράτεια, self-mastery, self-restraint, self-control, continence.

έγκρατεύομαι, I exercise self-control, I am continent.

έγκρατής, self-controlled.

έγκρόπτω, I hide (within).

έγχρω, I besmear, anoint.

έγώ, I: τί ἐμοί (ὑμῖν) καὶ σοι; quid mihi (nobis) tecum?

What have I (we) to do with thee?, but in John ii 4 ἐμοί καὶ σοι may be simply equal to ὑμῖν; τὸ (τα) κατ᾽ ἐμὲ, so far as I am concerned; in letters ὑμῖς often alternates with ἐγώ without real difference of meaning.

έδαφίζω, I dash to the ground.

έδαφος, ground.

έδραίος (stabilis) (lit. seated), firm, steadfast.

έδραίωμα, a foundation.

Ἑλλάς (Hebr.), Hezekiah, son of Achas (Ahaz), father of Manasseh, and king of Judah (727-686 [?] b.c.).

ἐθελοθρησκεία (cf. ἑθελοδοξία), service (worship) of the will, worship of self, practically, worship of the angels.

ἐθέλω, see θέλω.

ἐθέλω, I accustom: τὸ εἴδωμαιν, the custom.

ἐθνάρχης, ethnarch, tribal lord, a subordinate ruler.

ἐθνικός (represents a word which in Biblical Hebrew means nation, but in Rabbinic Hebrew = non-Jew) (gentilis), a Gentile, a non-Jew.

ἐθνικός, in the manner of Gentiles.
έθνος (originally, a rustic or village people as opposed to those dwelling in organized cities or πόλεις), a race, people (usually outside the privileged Jewish people, but also sometimes in the singular for it) (sometimes = the inhabitants of a Roman province): τὰ ἔθνα (gentes), the nations outside Judaism, the Gentiles.

έθνος, a custom.

εἰ, if: but in strong statements, approaching oaths in character, and as the first word in an interrogative clause, it is probably a mere graphic equivalent, first appearing second century B.C., of ἢ [and should be written εἰ], and in the former case = verily, indeed, assuredly (sometimes negative [Semitic], assuredly not, Mk. viii 12, Heb. iii 11), while in the latter it is merely a particle asking a question. [The Latin translators, however, rendered interrogative εἰ by si.]

εἰ μή (nisi); but only, e.g. Lk. iv 26 f., John xv 4, Ac. xxvii 22, Rev. xxii 27; in Mk. vi 8 probably due to a misreading of an Aramaic word = and not: εἰ δὲ μή, εἰ δὲ μήγε (Aramaism?), (aliequi, si minus, sin autem, &c.), otherwise: εἰνεπ ( = εἰ πεπ) a more emphatic εἰ, if indeed.

εἰδέα, appearance.

εἰδα, εἰδο, I and 2 aor. respectively, I saw, cf. ἰδὼν: έδων εἰδον, a Hebraistic repetition.

εἰδος, visible form, shape, appearance, outward show; in Thess. v 22 = kind, species, class.

εἰδωλείον, a temple for (containing) an image (of a god).

εἰδωλοθυτος (of meat), sacrificed to an image (of a god).

εἰδωλολατρεία, service (worship) of an image (of a god).

εἰδωλολάτρης, a server (worshipper) of an image (of a god).

εἰδωλον (simulacrum), an image of a god.

εἰκή, used both with reference to antecedent causes and purposes for the future, without a cause; purposelessly, in vain, for nothing.

εἰκοσι, twenty.

εἰκὼ, I yield.
εἰκών (imago), image, likeness, bust.
εἰλικρίνεια, purity.
εἰλικρινής (sincere) (originally unmixed), pure, uncontaminated.
εἴλισσα, see ἑλίσσω.
εἶμι, I am, exist. Note periphrasis with participles, the special frequency of which in the imperfect is due to the Aramaic basis of the language. δὴ ἦν ungrammatically, in Rev., where an aor. pcp. would be expected.
εἶνεκεν, see ἑνεκα.
εἶπα, see εἶπον.
εἶπερ, see εἶ.
εἶπον, 2 aor., εἶπα 1 aor. I spoke, said: ὦς ἐγὼ εἶπεν, one might almost say (almost, about).
εἴρημεν, I am peaceful, I keep the peace, I am at peace.
εἴρημη, peace, undisturbedness: invocation of peace a common Jewish farewell (Mk. v 34, &c.), in the Hebraistic sense of the health (welfare) of an individual.
εἴρημικός, making for peace, productive of peace.
εἴρημοποιῶ, I make peace.
εἴρημοποιός, peace-making, peace-maker.
εἰς, (a) into; till; for; (b) εἰς τῷ c. infin. generally final, but also expressing tendency, result, e.g. Rom. xii 3, 2 Cor. viii 6, Gal. iii 17, content of command or entreaty, e.g. 1 Thess. ii 12, or simply = explanatory infinitive, 1 Thess. iv 9; (c) encroaches on εἴν and = in, e.g. John i 18, Ac. vii 12, 2 Cor. xi 10, 1 John v 8: εἰς ἑκατόν, &c., a hundredfold.
εἰς, one; καθ' εἰς, each single one, one by one: sometimes no whit different from τις (Mk. xiv 10), and sometimes too = πρῶτος, first.
εἰςάγω, I lead in, bring in.
εἰσακούω, I hear.
εἰσέβαλαμι, I welcome in.
εἰσέρχομαι, I go in, enter (originally, I shall go in).
eἰσέρχομαι, I go in.
εἰσκαλέω

εἰσκαλέω, mid. I call in (to my house).
εἰσωδός, (abstr.) (act of) entering, entrance, entry: concrete, the entrance itself, Heb. x 19 (cf. 20). 2 Pet. i 11.
eἰσπηδαίω, I leap into, rush into.
eἰσπορεύομαι, I journey into, I go into.
eἰστρέχω, I run into.
eἰσφέρω, I carry (bring) in.
eἰτα, then, thereafter, next (marking a fresh stage).
eἰτε (see), lit. and if: εἰτε...εἰτε (see...see), whether...or.
eἰτεν = εἰτα.
eἰτις = εἰ τις.
eἰσθα, I am accustomed: τὸ εἰσωδός, custom, what was customary.
ἐκ, ἐκ, from out, out from among, from, suggesting from the interior outwards; ἐκ ἑβραίων, descended from Hebrews, Phil. iii 5: with gen. of price, Mt. xx 2, Ac. i 18; in partitive phrase, as subject of sentence, John xvi 17; cf. the periphrasis of ἐκ ἑρθείας, Rom. ii 8.
ἐκαυτός (quisque), each (of more than two); εἰς ἐκαυτός, each individual; plur. ἐκαυτοῦ, &c., each class, group.
ἐκαυτοτε, on each occasion.
ἐκατόν, a hundred; εἰς ἐκατόν, see εἰς.
ἐκατοτεταῖος, a hundred years old.
ἐκατοτεταπλασίων, a hundredfold.
ἐκατοτεταρχής (-ος) (centurio, see κεντουρίων), a centurion of the Roman army.
ἐκβαίνω, I go out.
ἐκβάλλω, I throw (cast, put) out; I banish, Gal. iv 30, 3 John 10; I bring forth, I produce, Mt. xii 35.
ἐκβαίνως, (a) a way out, escape, i Cor. x 13; (b) result, Heb. xiii 7.
ἐκβολή (iactura), a throwing out, a jettisoning of cargo, to lighten a ship.
ἐκγονος, descended, hence subst. a descendant.
ἐκδαπανάω, I spend (give out) completely.
ἐκδέχομαι, I wait for, expect.
ἐκδήλωσ, perfectly evident, manifest.
ἐκδημέω, I am away from the δῆμος, from my parish, from home.
ἐκδίδωμι, I give out, let: middle, I let out for my own advantage, Mk. xii 1.
ἐκδιγγέομαι, I give a complete narrative of.
ἐκδίκεω, I give justice over, defend, avenge, vindicate.
ἐκδίκησις, (a) defence, avenging, vindication, vengeance; (b) full (complete) punishment, 2 Thess. i 8, 1 Pet. ii 14.
ἐκδίκος, avenging, an avenger. (The word occurs frequently in the sense of a special advocate[champion] of a city.)
ἐκδιώκω, I drive out.
ἐκδιότος, given up, delivered up.
ἐκδοχή, waiting, expectation.
ἐκδύω, I put off, take off, strip off, with acc. of person or garment or both.
ἐκεί (illie), (a) there, yonder; (b) thither, there.
ἐκείθεν (illīc), thence, from that place.
ἐκείνος (illīc), that, yonder (of what is distant, or great):
in 1 John usually = Christ.
ἐκείνες (illīc), (a) thither, Ac. xxii 5; (b) there, Ac. xxii 5.
ἐκήτησα (exquiros), I seek out.
ἐκήτησις, a seeking out, searching questioning.
ἐκθαμβέωμαι, I am greatly astonished.
ἐκθαμβος, full of astonishment.
ἐκθαμώμαι, I wonder greatly.
ἐκθετος, exposed (to the elements).
ἐκκαθαίρω, I clean (cleanse) out, 1 Cor. v 7; I clean thoroughly, 2 Tim. ii 21.
ἐκκαίρωμαι, I burn (with lust).
ἐκκεντρέω, I pierce through (or deeply).
ἐκκλάω, I break off.
ἐκκλείω, I shut out, exclude.
ἐκκλησία, (literally, a calling out; then) an assembly, meeting of assembly, Ac. xix 39; (a) a community, congregation,
church, society (first used in LXX for the congregation of Israel), the assembly of Christians in one city or community; in Mt. xvi 18, xviii 17 the body of Palestinian adherents of the Messiah is intended; (b) much more rarely, in a developed sense, especially with ὀλίγη, the Church (the whole body of Christians in the world).

ἐκκλέω (I bend away from, literally), I fall away from, I turn away (from).

ἐκκυλλυμβᾶω, I swim out (of the water).

ἐκκοιμᾶω (effero), I carry out (of the city gate for burial).

ἐκκοτή (ἐνκοτή), a block, check, obstacle.

ἐκκόπτω, I cut out (off, away).

ἐκκρέμαμαι (-ομαι), c. gen. I hang upon (met.).

ἐκλαλέω, I speak out, tell out.

ἐκλάμπω, I shine forth (out).

ἐκλαυθάνομαι, I quite forget.

ἐκλέγομαι, I pick out for myself, I choose.

ἐκλείπω, intr. I fail utterly: I am in a state of eclipse (of the sun) Lk. xxiii 45.

ἐκλέκτος, chosen out, selected, sometimes as substantive, of those chosen out by God for the rendering of special service to Him (of the Hebrew race, particular Hebrews, the Messiah, and the Christians): an adj. in 2 John 1, 13.

ἐκλογή, choosing out, selecting, choice (by God): in Ac. ix 15 a Hebraistic genitive, equivalent to ἔκλεκτος.

ἐκλύομαι, I am unstring, become weak, fail.

ἐκμάσσω, I wipe (off) thoroughly.

ἐκμυθηρίζω, I mock greatly.

ἐκνέω (lit. I bend the head aside, to avoid a blow), I retire, withdraw.

ἐκνύφω, I am thoroughly sober (in mind).

ἐκονισσος, willing: κατὰ ἐκονισσον, with right good will.

ἐκονισίος, willingly, with the will.

ἐκπαλαι, from of old, long since.

ἐκπεράζω, I put to a thorough test.

ἐκπέμπω, I send out.
ἐκπερισσῶς, most exceedingly, with exceeding emphasis.
ἐκπετάνυμμι, I spread (stretch) out.
ἐκπηθάω, I leap (rush) out.
ἐκπίπτω, I fall out, I fall off, I fall away: hence, in nautical language, I fall off from the straight course: of flowers, I fade away, wither away.
ἐκπλέω, I sail out (of harbour), I sail away.
ἐκπληρῶ, I fill completely, I fulfil in every particular (to the utmost), I make good.
ἐκπλήρωσις, completion, fulfilment.
ἐκπλησσομαι, I am thunderstruck, astounded.
ἐκπνεύω (lit. I breathe out), I breathe my last, I expire.
ἐκπορεύομαι, I journey out; I come forth.
ἐκπορευέω, I am guilty of fornication (the force of ἐκ is uncertain).
ἐκπτῶ (cf. Fr. constater), I spit upon, disdain.
ἐκριζῶ, I root out, root up.
ἐκστασις (properly, distraction or disturbance of mind caused by a shock), bewilderment.
ἐκστρέφω, I pervert.
ἐκσώζω, I save completely, v. l. in Ac. xxvii 39.
ἐκταράσσω, I disturb (trouble) greatly (exceedingly).
ἐκτενώ, I stretch out (forth).
ἐκτελέω, I complete, bring to completion, carry out, perform.
ἐκτένεια, earnestness, strenuousness.
ἐκτενής, intent, constant, strenuous.
ἐκτενῶς, earnestly, strenuously.
ἐκτίθημι, (a) (expono) I expose a child; (b) mid. I set forth, expound, explain.
ἐκτιθάσσω, I shake off; mid. I shake off from myself.
ἐκτός, sixth.
ἐκτός, (a) adv. (1) without, outside; (2) except; (3) ἐκτός, substantival, the outside; (b) prep. c. gen. outside, apart from.
ἐκτρέπω (lit. I turn out from): mid. and pass. I turn aside (from the right road), I wander, and with an obj. I remove from myself, 1 Tim. vi 20.
ἐκτρέφω, I nourish, nurture.
ἐκτρομούσ, trembling greatly.
ἐκτρωμα, (strictly a lifeless abortion) an untimely birth.
ἐκφέρω, I bring out, carry out, sometimes (effero) out of the city for burial; I bring forth, bear, Heb. vi 8.
ἐκφεύγω, I flee out, away, I escape: with an acc. I escape something.
ἐκφοβέω, I terrify exceedingly.
ἐκφοβοσ, exceedingly afraid.
ἐκφυώ, I put forth, cause to sprout.
ἐκχέω, I pour out (liquid or solid), I shed. See ἐκχύωννο.
ἐκχύννω, I pour out, I shed, cf. ἐκχέω: pass. I am swept on, rush or I surrender, Jude ii.
ἐκχωρέω, I go out.
ἐκφύχω, I breathe my last, I die.
ἐκόψω, willing, willingly.
ἐλαία (olea), an olive tree: see ἐλαιών.
ἐλαιον (oleum), olive-oil; ἐλαιον ἀγαλμάτως, oil of enjoyment, the oil with which the heads of guests at banquets are anointed, Heb. i 9.
Ἐλαιων (olivetum), Olive-grove, Olive-yard, probably the right text in Lk. xix 29, xxi 37, as well as Ac. i 12.
Ἐλαιείτης, an Elamite, one of a people living to the north of the Persian Gulf in the southern part of Persia.
ἐλασσων (less correct ἐλαττων), less, smaller: poorer, inferior, John ii 10: ἐλαιων (adv.), less.
ἐλαττονέω, I have less, I lack.
ἐλαττόω, I make less (inferior).
ἐλαυσω, (a) tr. I drive (on), propel: (b) intr. I row, Mk. vi 48, John vi 19.
ἐλαφρία (leuitas), leviity, fickleness.
ἐλαφρός (leuis), light.
ἐλάχιστος, least, smallest (Mt., i Cor. xv 9), but perhaps oftener in the weaker sense, very little, very small (Lk., i Cor. iv 3, vi 2, James): ὁ ἑλάχιστερος, the smallest, the least important: εἰς ἑλάχιστον ἐστιν, it matters very little: ἑλάχιστον, adv. a very little.
'Ελλάς (Hebr.), Eleazar, son of Eliud, and father of Matthan.
έλεω, see έλεω.
έλεγμός, reproof.
έλεγιθα, rebuke, reproof.
έλεγχος, a proof: possibly a persuasion.
έλέγχω, (a) I reprove, rebuke: (b) I expose, show to be guilty, John iii 29, 1 Cor. xiv 24, Eph. v 11, 13, James ii 9.
έλεεινός, merciful, pitiful.
έλεεω (έλεεω), I pity.
έλεημοσύνη, abstr. alms-giving, charity: concr. alms, charity.
έλεήμων, pitiful, merciful.
'Ελεισάβετ (Hebr.), Elisabeth, mother of John the Baptist.
έλεος, pity, mercy.
έλευθερία, freedom, liberty, especially a state of freedom from slavery.
έλευθερός, free (opposite of enslaved, cf. 1 Cor. xii 13).
έλευθερώα, I free, set free, liberate.
έλευθερώω, coming, arrival.
έλεφαντίνος, made of ivory.
'Ελιακήμι (Hebr.), Eliakim, son of Abiud and father of Azor (Mt. i 13), son of Melea and father of Jonam (Lk. iii 30).
έλυγμα, a roll.
'Ελιζέβετ (Hebr.), Elisabeth, son of Joreim and father of Joshua.
'Ελιωύδ (Hebr.), Eliud, son of Acheim, and father of Eleazar.
'Ελισάβετ, see 'Ελεισάβετ.
'Ελισαίων, Heleiaeus, grecized form of Elisha.
έλισσω, I roll, roll up.
έλκομαι, I am covered with sores.
έλκος (ulcus), a (fester)ing sore.
έλκω, I drag, draw, pull.
έλκω, I drag, draw, pull.
'Ελλάς, Hellas, the native name for Greece.
"Ελλην, a Hellenic, the native word for a Greek; it is, however, a term wide enough to include all Greek-speaking (i.e. educated) non-Jews.

"Ελληνικός, Greek; Ἠ Ἕλληνική (γλῶσσα), the Greek language.

"Ελληνική (fem.), Greek; see "Ελλην.

"Ελληνιστής, a Hellenist, Grecian Jew, a Greek-speaking Jew, that is one who can speak Greek only and not Hebrew (or Aramaic).

"Ελληνιστι, in the Greek language.

ἐλλογάω (ἐλλογεῖω), I put down (set) to some one’s account, reckon, impose.

ἐλμαδόω (Hebr.), Elmadam, father of Kosam, son of Er.

ἐλπίζω (ἐλπίζω), I hope, hope for: the substantive following ἐν, εἰς, ἐπί with dat. or acc., is the ground of the hope, that which makes hope possible.

ἐλπίς (oftener probably ἐλπίς), hope.

"Ελύμας, Elymas, the name of the sorcerer at Paphos (the form of the name is doubtful; some MSS read Ἰστωρᾶς, Son of the Ready).

ἐλώτ (Aramaic), my God (form of word is doubtful).

ἐμαυτός, of myself.

ἐμβάινω, I embark.

ἐμβάλλω, I cast in, throw in.

ἐμβάπτω, act. and mid. I dip in.

ἐμβατεύω, (I enter on, take possession of, hence) technical expression connected with the pagan Mysteries, I enter, set foot on (the inner shrine, after the first initiation). It indicates the final act in mystic ceremonial, the entrance on a new life in presence of the god.

ἐμβιβάζω, tr. I embark, put on board.

ἐμβλέπω, I look into (upon).

ἐμβρρύμαι, I groan (with the notion of coercion springing out of displeasure, anger, indignation, antagonism), I express indignant displeasure, with dat. of person with whom it is felt, Mt. ix 30, Mk. i 43, xiv 5: absol. John xi 33, 38.
εμέω, I vomit.
εμμαίνομαι, I am madly enraged with.
'Εμμανουήλ (Hebr.), Emmanuel, a Messianic title derived from Isa. vii 14 = God with us.
'Εμμαούς, Emmaus (Ammaus), a village not far from Jerusalem.
'Εμμώρ (Hebr.), Emmor, Hamor, a man whose sons sold a field at Shechem to Jacob.
εμός, mine (predominates in John).
εμπ. see also ἐνπ.
εμπαιγμονή, mockery.
εμπαιγμός, mockery.
εμπαίζω, I mock.
εμπαικτής, a mocker.
εμπί(μ)πλήμι, εμπί(μ)πλάω. I fill up, fill.
εμπί(μ)πρήμι, εμπρήθω, I burn, set on fire: but forms from ἀπήθω = I cause to swell, hence pass. I suffer inflammation, Ac. xxviii 6 (v. l.).
εμπίπτω, I fall in, am cast in.
εμπλέκω, I ensnare, entangle.
εμπλοκή, braiding.
εμπορεύωμαι, I travel as a merchant, engage in trade:
c. acc. I traffic in, make gain or business of.
εμπορία, trading, trade, trafficking, business.
εμπόριον, a place of traffic, mart, market, market-house.
εμπορος, a merchant, trader.
εμπρήθω, see εμπί(μ)πρήμι.
εμπροσθεν, in front, before the face: sometimes made a substantive by the addition of the article; usually c. gen. in front of, before the face of.
εμπτύω, I spit upon.
εμφανίς, manifest, visible.
εμφανίζο, I make visible (manifest); hence, act. I report (inform) against, Ac. xxiv 1, xxv 2, 15; pass. (quasi-technical) I appear before.
εἰμιφόβος, full of fear, terrified.
εἰμιφύσω, I breathe into, breathe upon.
εἰμιφυττός, inborn, ingrown, congenital, natural.

ἐν, (a) of place, in; ἐν τοῖς, see ὁ; ἐν χρυσῷ, of mystic indwelling; (b) = εἰς, into, e.g. Mt. x 16; (c) of time, in, during, at; (d) of instrument, (armed) with,
Lk. xxii 49, 1 Cor. iv 21, &c.; (e) amounting to, Ac.
vii 14 (cf. Mk. iv 8bis); (f) consisting in, Eph. ii 15;
(g) in the department of, cf. 1 Cor. vi 2; (h) in the
judgement of, cf. 1 Cor. xiv 11; (i) Hebraistic use,
Mt. x 32, Lk. xii 8. For ἐν ὦ, see ὦς.
ἐναγκαλίσματι, I take (fold) in my arms.
ἐνάλλιος (rather a poetical word), of creatures, living in
the sea.
ἐναντίον, before, in the presence of.
ἐναντίον, before, in the presence of; in the eyes of: see also
tοὐναντίον.
ἐναντίος, opposite, opposed, contrary: ἕξ ἐναντίας (adv.),
opposite; ὥ ὅ ἐναντίας, the adversary.
ἐνάρχομαι, I begin (in).
ἐνατος, ninth.
ἐγράφω, I write (in), inscribe.
ἐνδεχόμαι, in need, needy.
ἐνδειγμα, (a thing proved, hence) a plain token (sign,
proof).
ἐνδείκνυμι (in the middle voice ἐνδείκνυμι only), I show
forth.
ἐνδείκτις, a showing, proof, demonstration.
ἐνδέκα, eleven.
ἐνδέκατος, eleventh.
ἐνδέχομαι, ἐνδέχεται, impers., it is possible.
ἐνδημέω, I am in my δῆμος (parish), I am at home.
ἐνδιδυκω, (somewhat rare) (of clothing, I put on
another): mid. I put on (myself).
ἐνδικός, just.
ἐνδοξάζω (I make ἐνδοξος), I glorify, acknowledge the
glory belonging to (cf. δόξα), recognize as glorious.
ἐνδοξος, glorious.
ἐνδύμα, a garment, dress.
ἐνδυναμώ, I fill with δύναμις (power) (almost = δύναμώ).  
ἐνδύνω, I enter into.
ἐνδυσις, putting on (of a garment).
ἐνδυω, I put on, clothe (another): mid. I clothe (myself), dress: hence, metaphorically, of acquiring qualities; = ἐπενδύσωμαι, 2 Cor. v 3.
ἐνδυμησις, roofing, coping. (So probably, from δῶμα = roof, but most interpret building.)
ἐνέδρα (insidiae), ambuscade; hence plot, treachery, fraud.
ἐνέδρεω, I lie in wait (ambush) for, seek to entrap (hence I defraud, deceive).
ἐνειλέω, I wrap up, roll up in (something).
ἐνεμι, I am in (within): τὰ ἐνέμα, probably the contents (of the dish), or perhaps what you can, but the words are obscure and may be a mistranslation of an Aramaic original.
ἐνέκα, ἐνεκεν, εἰνεκεν, for the sake of, on account of: ὥστε ἐνέκεν, on account of which, wherefore, Lk. iv 18; τίνος ἐνέκα, on account of what, wherefore, why, Ac. xix 32.
ἐνενήκοντα, ninety.
ἐνεώς (≡ ἀνεώς), speechless, dumb, unable to speak.
ἐνέργεια, working, action productive of ἐργον (concrete work), activity: in the N.T. confined to superhuman activity.
ἐνεργεῖω, (a) intr. I am at work, work; (b) tr. I work, the acc. expressing 'that which is worked', effect. In N.T. the word is generally connected with miraculous interpositions; (c) in the passive always with non-personal subject, as ἐνεργεῖω always with personal; I am made operative (effective), I am made to produce my appropriate result, I am set in operation, I am made to work. Mid. absent from N.T.
ἐνέργημα, a working.
ἐνεργής, effective, productive of due result.
ἐνευλογέω, I bless (of God) (ἐν is considered to have instrumental force).
ἐνέχω, (a) I have a grudge against, I am angry (with) : in Mk. vi 19 the Sahidic translates 'I am angry with', the Vulgate 'insidiator'; in Lk. xi 53 ἐνώτι ἐνέχω is translated by the Sahidic 'to provoke him', by the Vulgate 'gratuitus insistere'; (b) pass. or mid. I am entangled, entangle myself (in 2 Thess. i 4 text doubtful).
ἐνθάδε, here, in this place.
ἐνθεν, hence, from this place.
ἐνθαμέρα, I meditate upon, reflect upon.
ἐνθώμησις, inward thought, meditation; plur. thoughts.
ἐν (ἐν, Ionic form of ἐν), is in (among): ὅπερ ἐν, there is (or can be) no room for.
ἐναυτός, a year.
ἐνίστημι: only in the intr. tenses, I impend, am at hand, am present: perf. ptcpl. ἐνιστηκός (ἐνιστός) as adj. present.
ἐνοχύω, I strengthen within, I fill with strength.
ἐνκάθετος, a snare-seller, spy.
ἐνκαίνια, festival of dedication of the Temple, to celebrate the re-dedication of the Temple by Judas Maccabees in 164 B.C., held at Jerusalem about the middle of December.
ἐνκαυνίζω, (I restore or carry out anew, then) I dedicate.
ἐνκακεῖ, ἐκκακεῖ (from κακός in the sense of cowardly) (very rare outside the Bible), I lose heart.
ἐνκατοικέω, I am settled among, dwell among.
ἐνκαυχάομαι, I boast in (because of) something.
ἐνκεντρίζω, I graft.
ἐνκοπῆ, ἐκκοπῆ, obstacle, check, hindrance.
ἐνκόπτω, (I introduce an obstacle sharply in the way of a moving object, cf. Eng. colloquial 'I strike in') I block, check, hinder.
ἐκρίνω, I judge (reckon) to belong to, I class with.
ἐκνουσ, pregnant.
ἐννέα, nine.
ἐνεύω, I make a sign to by nodding.
ἐννοεῖν (intelligence, thought), intention, purpose.
ἐντυρφάω

ἐνομος, (a) legal, statutory, duly constituted, Ac. xix 39; (b) under the law, obedient to the law, 1 Cor. ix 21.

ἐνυχα, in the night.

ἐνοικεω, I dwell in, am settled (stationary) in.

ἐνορκίζω (a strengthened ὀρκίζω), c. dupl. acc. I adjure some one by, I solemnly appeal to some one by.

ἐνότης, oneness, unity.

ἐνοχλέω, I disturb, torment (Heb. xii 15 is from the LXX, where ἐνοχλή appears to be a corruption for ῥυχόλη, in gale).

ἐνοχος (obnoxious), involved in, hence liable, generally with dat. (or gen.) of the punishment.

ἐντερποστεω, I walk among.

ἐνπνεω (lit. I breathe in), I breathe of, breathe.

ἐνταλμα, an injunction, ordinance.

ἐνταφιαζω, I embalm, prepare for burial.

ἐνταφιασμος, emballing, preparation of corpse for burial.

ἐντελλομαι, I give orders (injunctions, instructions, commands).

ἐντευθεν (hinc), hence, from this place; ἐντευθεν και ἐντευθεν (hinc et illic), on this side and on that, cf. Rev. xxii 2.

ἐντευχης (lit. approaching the king, hence a technical term), a petition.

ἐντυμος, (held precious, hence) precious; honoured, honourable in rank, &c., Lk. xiv 8.

ἐντολη, an ordinance, injunction, command.

ἐντόπιος, belonging to the place, native, resident.

ἐντός, within, inside (so also Lk. xvii 21); τὸ ἐντὸς, the inside.

ἐντρέπω, (a) I turn to confusion, put to shame, e.g. 1 Cor. iv 14, 2 Thess. iii 14, Tit. ii 8; (b) mid. c. acc., meaning I reverence, e.g. Mk. xii 6, Heb. xii 9.

ἐντρέφω, I nourish (sustain) on.

ἐντρομος, trembling.

ἐντροπη (from ἐντρέπω), shame.

ἐντυρφαω, I revel (in).
ἐντυγχάνω, (a) I meet, encounter; hence, (b) I call (upon),
I make a petition, I make suit, supplication, cf. ἐνευφήσεις.
ἐντυλίσω, I wrap up, roll round, envelop.
ἐντυπώ, I engrave.
ἐνυβρίζω, I insult, outrage.
ἐνυπνάδομαι, I dream (see visions) in my sleep.
ἐνυπνίνοιον, a dream, vision.
ἐνώπιον (vernacular, attested from saec. ii b. c.), before
the face of, in the presence of; in the eyes of.
Ἐνώς (Hebr.), Enos, son of Seth, and father of Cainam.
ἐνωτίζομαι (from ἐν and οὖς), I take into my ear, give
ear to.
Ἐνώχ, Ἐνώκ (Hebr.), Enoch, son of Jaret and father of
Mathusala: Jude 14 refers to the apocryphal Book
of Enoch.
Ἐξ, six.
ἐξαγγέλλω, I announce publicly, proclaim.
ἐξαγοράζω, I buy out, buy away from, ransom: mid.
I purchase out, buy, redeem.
ἐξάγω, I lead out, sometimes to death, execution (duco).
ἐξαιρέω, I take out, remove; sometimes (mid.) I choose,
sometimes I rescue.
ἐξαίρω, I remove.
ἐξαιτέομαι, I beg earnestly for: aor. = I have procured
to be given up to me (Field).
ἐξαιρήσεις (ἐξεφφης, colloquially), suddenly.
ἐξακολουθείω, I follow closely, adhere to.
ἐξακοστίοι, six hundred.
ἐξαλείφω, I wipe away, obliterate.
ἐξάλλομαι, I leap up (for joy).
ἐξανάστασις, rising up and out, resurrection.
ἐξαναστέλλω, I rise (spring) up out (of the ground).
ἐξανώστημι, (a) in tr. tenses, I raise up, cause to grow;
(b) in intr. tenses, I rise up.
ἐξαπατάω, I deceive.
ἐξάπτω, suddenly.
ἐξαπορέομαι, I am at my wits' end, I despair: c. gen.
about, 2 Cor. i 8.
εξαποστέλλω, I send away out, I send forth (a person qualified for a task).
εκατέρω (a) I set up, equip, furnish, supply, 2 Tim. iii 17; (b) I accomplish, finish, Ac. xxi 5.
εκαστράτω (corusco), I flash forth like lightning.
εκδιώ (ἐκ αὐτῆς τῆς ὀρασ), immediately.
εκεβιλω, I raise up, arouse.
εκεμ (originally, I shall go out), I go out (away), depart.
εκλεκω (lit. I draw out of the right place, or I draw aside out of the right way), I entice.
εκεραμα, vomit, purge.
εκερανώ, I search diligently, I examine carefully (minutely).
εκερχομαι, I go out.
εκεστω, impers. it is permitted (allowed), sometimes followed by acc. et inf.; εγώ εστώ = εκεστω, the εστω being understood in Ac. ii 29, 2 Cor. xii 4.
εκετάζω (indicates precise and careful inquiry), I examine, question, inquire at.
εκηγεόμαι, (I interpret) I relate, expound, explain; make declaration (John i 18).
εκήκοντα, sixty.
εκής (deinceps), next in order: ἡ εκής (sc. ἡμέρα), the next day, the following day: τῷ εκής (Lk. vii 11, v. l.), perhaps = τῷ εκής ἡμέρα, at the period immediately following.
εκήκεω, I sound out (forth) (referring either to the clearness or to the loudness of the sound).
εκής, condition, state, especially good condition of body or soul.
εκεστημι, εκεστώ, εκεστώ (lit. I remove from a standing position), (a) in tr. tenses (including εκεστω), I astonish, amaze; (b) in intr. tenses, I am astonished, amazed; I am out of my mind, I am mad, Mk. iii 21, 2 Cor. v 13.
εκησχώ, I have strength for (a difficult task).
εκοδος, (a) going out, departure from a place; (b) (excessus) death, Lk. ix 31, 2 Pet. i 15.
ἐξολοθρεύω, I destroy utterly, annihilate, exterminate.

ἐξομολογέω, (a) I consent fully, agree out and out, Lk. xxii 6; (b) I confess, admit, acknowledge (cf. the early Hellenistic sense of the middle, I acknowledge a debt); (c) in certain passages there is a difficulty as to the sense: in Mt. xi 25 (Lk. x 21) the Vulgate (with the Sahidic) renders by confiteor, but modern scholars prefer either I give thanks or I praise.

ἐξών, see ἐξεστών.

ἐξορκίζω, I exorcize, cast out by appeal to a god.

ἐξορκιστής, an exorcist, a caster out of evil spirits by the use of names or spells.

ἐξορύσσω, (a) I dig out: hence, I open up; (b) I gouge, Gal. iv 15.

ἐξουδενέω, another (inferior) spelling of ἐξοδενέω.

ἐξουδενώ (an inferior spelling is ἐξουδενώ) = ἐξουδενέω.

ἐξουδενέω, I set at nought, ignore, despise.

ἐξουσία, (a) power, authority, weight, especially moral authority, influence; in 1 Cor. xi 10 the authority which the wearing of the veil gives the woman, making her sacrosanct; c. gen. indicates over any one; (b) in a quasi-personal sense, derived from later Judaism, of a spiritual power, 1 Pet. iii 22, and hence of an earthly power (e.g. Lk. xii 11 and often, in combination with ἀρματ.).

ἐξουσιάζω, I exercise (wield) power (authority), c. gen., over: pass. 1 Cor. vi 12, I am ruled.

ἐξοχή, projection, prominence: oí kai ἐξοχή, the prominent persons, the chief men.

ἐκσπεύσω, I wake out of sleep.

ἐκπνεύω, awake out of sleep.

ἐκώ, (a) adv. without; in ὁ ἐκώ, &c. the adv. is equivalent to an adjective, τὰς ἐκώ πόλεις, foreign cities, Ac. xxvi 11, ὁ ἐκώ ἄνθρωπος, the outer (physical) nature, 2 Cor. iv 16, especially of ἐκώ, the outsiders, the non-Christians; (b) prep. c. gen. outside.

ἐκσθήσω, (a) from outside, from without; (b) outside, equivalent to ἐκώ, both as adv. and as prep. (Mk.

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vii 15, Rev. xi 2, xiv 20, &c.); τὸ ἐξωθέω, the outside, &c.,
oi ἐξωθέω = ἐι ἐξω.
ἐξωθέω, I push out, thrust out; εἰς αἴγιαλὸν ἐξώθημα, to
 drive the ship upon the beach, Ac. xxvii 39.
ἐξώτερος, utmost.
ἐοικα, I am like, resemble.
ἐορτάζω, I take part in a festival, keep a feast (allegori-
cally).
ἐορτή, a festival, feast, periodically recurring: ποιεῖν
 ἐορτήν, Ac. xviii 21 = ἐορτάζων.
ἐπαγγελία, a promise: see τέκνον.
ἐπαγγέλλομαι, (a) I promise; (b) I profess, 1 Tim. ii 10,
vi 21.
ἐπάγγελμα, a promise.
ἐπάγω, I bring upon.
ἐπαγωνίζομαι, I contend for.
ἐπαθροίζομαι, I crowd upon (some one), press around.
'Επαυγόμενος, Epaenetus, a Christian in Rome.
ἐπαινέω, I praise, commend.
ἐπαινούς, praise.
ἐπαίρω, I raise, lift up.
ἐπαισχύνομαι, I am ashamed of.
ἐπαιτέω, I beg, am a beggar.
ἐπακολουθέω, I follow close after, I accompany, dog;
 I promote, 1 Tim. v 10; hence I endorse [Mk.]
xvi 20.
ἐπακούω, I listen to, hear.
ἐπακρούομαι, I listen to, hearken to.
ἐπάνω, whencesoever.
ἐπάναγκες, adv. used as adj. necessary, inevitable, obliga-
tory.
ἐπανάγω, (a) nautical, I put out (from the shore), (lit.
 I take up a ship on to the high seas); (b) I go up,
 possibly I go up again, return.
ἐπαναμμηνίσκω, I remind, possibly I remind again.
ἐπαναπαύομαι, I rest upon.
ἐπανέρχομαι, I return.
ἐπανίστημι, intr. tenses, I rise against.

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ἐπανόρθωσις, setting straight (right) again.

ἐπάνω, (a) adv. on the top, above; (b) prep. on the top of,
above, over, on: met. of rule, over, Lk. xix 17, &c.;
above, more than, Mk. xiv 5, 1 Cor. xv 6.

ἐπάρπασω, accursed, cursed.

ἐπαρκεῖω, I do service, render help.

ἐπαρχεῖα, the official equivalent of Lat. prouincia, sphere
of duty, province.

ἐπάρχειος (a v. l. in Ac. xxv 1), belonging to the province:
τῆς ἐπαρχείω (understand ἐξουσία), the power over the
province, the province.

ἐπαυλίς, a farm, estate.

ἐπαύριον, to-morrow.

'Επάφραδς (the pet form of 'Επαφρόδιτος), Epaphras,
Epaphroditus, a Colossian Christian, in captivity
with Paul in Rome.

ἐπαφρίζω, I foam out (a metaphor from the seaweed
and refuse borne on the crest of waves).

'Επαφρόδιτος, see 'Επαφράδς.

ἐπεγείρω, I arouse, stimulate.

ἐπέι, (a) after, Lk. vii 1 (v. l.), Ac. xiii 46 (v. 1); (b) for,
since; (c) otherwise, Rom. xi 6. 22, 1 Cor. vi 10, &c.

ἐπειδή, (a) when, Lk. vii 1; (b) since.

ἐπειδὴπερ, since.

ἐπείδο, I looked upon, regarded.

ἐπιμα, in the participle ἐπιμάα, coming on, next:
τῆ ἐπιμάα (understand ἡμέρα), next day.

ἐπισαγώγη, bringing in, introduction, importation.

ἐπισέρχομαι, I come (in) upon.

ἐπετα, then, thereafter, afterwards.

ἐπέκεινα, beyond.

ἐπεκτείνομαι, I strain after.

ἐπεδόμαι, I put on (as a garment).

ἐπεδυτής, a coat, outer wrap.

ἐπέρχομαι, I come upon, sometimes with hostility.

ἐπερωτάω = ἐρωτάω simply, I ask, question.

ἐπερώτημα = ἐρωτήμα, a request.

ἐπέχω, (a) tr. I hold forth; (b) intr. (νοῦν being under-
stood) I mark, pay attention (heed), note, Ac. iii 5; 1 Tim. iv 16: I delay, Ac. xix 22.

ἐπηρεάζω, I insult, treat wrongfully, molest.

ἐπι-, (a) c. gen. locally, on, upon; and so met. of that on which anything rests, e.g. ἐπὶ δανείος, in truth: of authority over, e.g. Mt. xxiv 45: concerning, Gal. iii 16: in presence of, e.g. Mt. xxviii 14: at, in, Mk. xii 26: in (at) the time (period) of, e.g. Mk. ii 26; (b) c. dat. on, upon: near, e.g. Mt. xxiv 33: on the basis (ground) of, e.g. Mt. iv 4: on account of, e.g. Lk. v 5, ἐπὶ φοίνικι (= ἐπὶ τούτῳ, ὧν, τι), in view of the fact that: over (cf. under (a)), Lk. xii 44: against, Lk. xii 52: in addition to, e.g. 2 Cor. vii 13: in, at, ἐπὶ τούτῳ, meantime, John iv 27: for, with a view to, cf. Ac. v 35; (c) c. acc. locally, on, upon, generally after verbs indicating motion, but afterwards more widely used, both lit. and met., ἐπὶ τὸ αὐτὸ, in the same place, together, in all, cf. Ac. i 15, ii 47: near, to, towards (after word expressing motion, and then more widely), both lit. and met.: against: in addition to (cf. under (b)), Phil. ii 27: of number or degree attained, as far as, e.g. ἐπὶ πλείω, ἐφ' ὁσοῦ: of charge, rule, or power over: concerning, c. e.g. Lk. xxiii 28: on account of, with a view to, Mk. xv 24, John xix 24: of time, for, during, e.g. Lk. iv 25: of time, about, e.g. Lk. x 35.

ἐπιβαίνω, (a) I set foot on, I step on; (b) I mount (a horse), board (a vessel).

ἐπιβάλλω, (a) I throw upon, cast over, 1 Cor. vii 35, Rev. xviii 19 (v.l.); (b) I place upon; (c) I lay, with τὴν χείρα (τὰς χεῖρας), either with innocent, or with hostile, intent (= iniurie manum [manus]); (d) intr. I strike upon, Mk. iv 37; (e) intr. τὸ ἐπιβάλλον μέρος, the share that falls to (belongs to) one, Lk. xiv 12; (f) intr. ἐπιβάλλων ἐκλάων, he set to and wept, Mk. xiv 72.

ἐπιβαρέω, I put a burden on, burden.

ἐπιβάζω, I place upon (a horse, mule).

ἐπιβλέπω, I look with favour on.

ἐπιβλημα, something put on, a patch.
ἐπιβουλή, a plot.
ἐπιγαμβρεύω, I take to wife after.
ἐπίγειος, (a) on the earth, belonging to the earth (as opposed to the sky); (b) in a spiritual sense, belonging to the earthly sphere, earthly (as opposed to heavenly) (opp. ἐπιουράνιος in both senses).
ἐπιγίνομαι, I come on, supervene.
ἐπιγνώσκω, I come to know by directing my attention to (ἐπι') him or it, I perceive, discern, recognize: aor. I found out.
ἐπιγνώσις, knowledge of a particular point (directed towards a particular object); perception, discernment, recognition; intuition.
ἐπιγραφή, an inscription.
ἐπιγράφω, I write upon, inscribe.
ἐπιδείκνυμι, I show, display, point out, indicate; I prove, demonstrate; Ac. xviii 28, Heb. vi 17.
ἐπιδέχομαι, I welcome.
ἐπιδημεώ, I am resident (temporarily, in a foreign city).
ἐπιδιατάσσομαι, I make an additional testamentary disposition, I furnish with additions.
ἐπιδιδωμι, (a) tr. I hand in; (b) intr. I give way (to the wind), Ac. xxvii 15.
ἐπιδιορθῶ, I put besides into a state of order, I put in order.
ἐπιδώ, I sink, set.
ἐπιείκεια, considerateness, forbearance, fairness.
ἐπιείκης, forbearing, fair, reasonable.
ἐπιζητέω, I seek after, search for, make inquiries about.
ἐπιθανάτιος, at the point of death, doomed to death.
ἐπίθεσις, laying on.
ἐπιθυμεώ, I desire, long; ἐπιθυμία ἐπιθυμεῖν, Hebraistic, to long eagerly, Lk. xxii 15.
ἐπιθυμητής, a longer after, luster after.
ἐπιθυμία, eager (passionate) desire, passion: see ἐπιθυμεω.
ἐπικαθίζω, I sit.
ἐπικαλέω, (a) I call (name) by a supplementary (addi-
tional, alternative) name; (b) mid. I call upon, appeal to, address.

ἐπικάλυμμα, a covering, pretext.
ἐπικαλύπτω, I put a cover on, cover up.
ἐπικατάρατος, on whom a curse has been invoked, accursed.
ἐπίκειμαι, (a) c. dat. or c. ἐπί et dat. I am placed upon, am laid upon, lie upon, am imposed; I press upon, Lk. vi 1; (b) absol. I press hard, Ac. xxvii 20; I am insistent, insist, Lk. xxiii 23.
ἐπικέλλω, I beach, run aground, drive a ship on to.

Ἐπικούρειος, an Epicurean, one who holds the tenets of Epicurus (341–270 B.C.).
ἐπικούρια, succour (against foes), help.
ἐπικρίνω, I give decision, decide.
ἐπιλαμβάνομαι, I lay hold of, take hold of, seize (sometimes with beneficent, sometimes with hostile, intent).
ἐπιλαμβανόμαι, I forget.
ἐπιλέγομαι, (a) mid. I choose for myself, Ac. xv 40; (b) pass. I am named.
ἐπιλείπω, I fail, leave behind.
ἐπιλείχω, I lick.
ἐπιλησμονή, forgetting, in James i 25 a Hebraistic gen. = that forgets.
ἐπιλοι̑δος, remaining, that is left over.
ἐπιλυως, solution, explanation, interpretation.
ἐπιλύω, I explain.
ἐπιμαρτυρέω, I call to witness.
ἐπιμέλεια, care, attention.
ἐπιμελέομαι, I care for, attend to.
ἐπιμελός, carefully, attentively.
ἐπιμένω, (a) I remain, tarry; (b) c. dat. I remain in, persist in.
ἐπινεύω, I consent.
ἐπίνους, thought.
ἐπισκέπω, ἐφισκέω, I take an oath, swear.
ἐπισκόπος, perjurer, a perjurer.
ἐπισώσιος (from ἡ ἐπισώσια [ἡμέρα]), belonging to the morrow.
ἔπιπίπτων, I fall upon; I press upon, Mk. iii 10.
ἔπιπλήσσω, I reprove.
ἔπισωθέω, I long for, strain after, desire greatly.
ἔπιπόθησις, eager longing (desire).
ἔπισύνθετος (desiderabilis, desidcrantissimus), longed for, missed.
ἔπισοθία, longing, eager desire.
ἔπισορεύσαμα, I journey (to).
ἐπισάρπτω, I sew (on).
ἐπισέμπτω, I throw (cast) (upon).
ἐπίσημος, notable, conspicuous.
ἐπισεισύμβος, provision, nourishment, food.
ἐπισκέπτομαι, (a) I look out, Ac. vi 3; (b) I visit.
ἐπισκευάζομαι, I equip (horses).
ἐπισκηνώ, I raise a tent (over).
ἐπισκύλω, I overshadow, envelop.
ἐπισκοπεῖ, I exercise oversight (care).
ἐπισκοπή, (a) visitation (of judgement), Lk. xix 44, 1 Pet. ii 12; (b) oversight, supervision, overseership.
ἐπισκόπος (used as an official title in civil life), overseer, supervisor, ruler, especially used with reference to the supervising function exercised by an elder or presbyter of a church or congregation, and therefore (at first) practically synonymous with πρεσβύτερος.
ἐπισκόπω (lit. I draw over), mid. I undo the effects of circumcision on myself.
ἐπισείρω, I sow above (over), I reserve.
ἐπιστάμαι, I know, understand.
ἐπιστασις, caballing (conspiring) against.
ἐπιστέλλω, I enjoin, generally in writing, I write.
ἐπιστήμων, knowing by experience (personal acquaintance).
ἐπιστηρίζω, I prop up, uphold, support, confirm.
ἐπιστολῆ, a letter, dispatch.
ἐπιστομίζω, I muzzle, silence.
ἐπιστρέφω, (a) tr. I turn (back) to (towards); (b) intr.

I turn (back) (to [towards]); I come to myself; Lk. xxii 32.

ἐπιστροφή, a turning (to God).
ἐπισωμάμω, I collect, gather together.
ἐπισωμαγωγή, gathering (collecting) together, assembling.
ἐπισωματρέχω, I run together to (towards).
ἐπισφαλής, dangerous.
ἐπισχέω, I persist, insist.
ἐπισωμεύω, I heap up.
ἐπιτογή, instruction, command, order, authority (often of a god).
ἐπιτάσσω, I give order, command.
ἐπιτελέω, I complete, accomplish, perfect.
ἐπιτήδειος, necessary.
ἐπιτίθημι, I place upon, lay on: with ὄνομα, I add, give in addition.
ἐπιτιμάω, (a) I rebuke, chide, censure; (b) c. ἵνα, I warn.
ἐπιτιμία, punishment.
ἐπιτρέπω, I allow, permit.
ἐπιτροπεύω, I act as ἐπιτροπος (procurator) over, v. l.
Lk. iii 1.
ἐπιτροπή, commission.
ἐπιτροπός, (a) (procurator) a steward; (b) (tutor) a guardian (appointed for an ‘infant’ [under 14 perhaps] by the father or by a magistrate), Gal. iv 2.
ἐπισυγχάω, I attain, obtain.
ἐπιφαίνω, I appear (as of a light in the heavens [cf. Ac. xxvii 20] or from the heavens).
ἐπιφάνεια, appearing, manifestation (of a conspicuous intervention from the sky on behalf of a worshipper).
ἐπιφανής, manifest.
ἐπιφανόσκω, I shine upon.
ἐπιφέρω, I bring forward (against).
ἐπιφωνέω, I call out, shout; c. dat. against, Ac. xxii 24.
ἐπιφώσκω, of the next day, I draw on.
ἐπιχειρέω, I take in hand, I attempt.
ἐπιχέω, I pour on.
ἐπιχορηγέω, I supply, provide (perhaps lavishly).
ἐπιχορηγία

ἐπιχορηγία, supply, provision, equipment.
ἐπιχρίω, I besmear, anoint.
ἐποικιστηκεῖω, I build upon (above) a foundation.
ἐποιμαζω, I name, impose a name on.
ἐποτπετεώ, I am an eyewitness of; behold.
ἐπόπτης (originally of one initiated into the mysteries, but also found of a surveyor, supervisor), an eyewitness.
ἐπος, a word: ὁς ἐπος ἐπείν (a literary phrase), one might almost say, modifying a statement, Heb. vii 9.
ἐπουράνιος (opp. ἐπείκειος), heavenly, in heaven: εἰ τοῖς ἐπουρανίοις, in the heavenly sphere, the sphere of spiritual activities.
ἐπτά, seven: οἱ ἐπτά, the seven (‘deacons’ of Ac. vi 3–6).
ἐπτάκις, seven times: ἐπτάκις τῆς ἡμέρας, seven times in the day.
ἐπτακισίδαιοι, seven thousand.
ἐπταλοσίων, sevenfold.
*Ἐραστός, Erastus, steward of Corinth, a Christian.
ἐρωτάω (a form of ἐρωτάω not known before 1st cent.
ἐργάζομαι, (a) I am at work, I work; (b) tr. I produce by work, put in force, give operation to, realize, e.g.
Mt. vii 23; c. cogn. acc. ἐργον, ἐργα, Mt. xxvi 10, &c.;
c. acc. βρᾶσιν, I work for, John vi 27.
ἐργασία, working, activity, work, service, trade, business,
gains of business: ὁς ἐργασίας (da operam), take pains to, see to it that you, Lk. xii 58; performance, practice, Eph. iv 19.
ἐργάτης, a field-labourer; then, a labourer, workman in general.
ἐργον, (a) work, labour (in the physical, originally in the agricultural, sphere); (b) moral action, deed, hence with adjectives or genitives defining its character.
ἐρέβιζω, I stir up, 2 Cor. ix 2: I arouse to anger, provoke, Col. iii 21.
ἐρέσω, I strike; I run aground (of a ship).
ἐρευνώμαι, (lit. I belch forth, hence) I utter, declare.
ἐρημία, a desert place, a desert.

ἐρημὸς (the Latin heremus may be due to false analogy with heres, hereticus, &c.), adj. desert; hence, ἡ ἐρημὸς (sc. χώρα), the desert; to the E. and S. of Palestine: of a person, deserted, abandoned, desolate, Gal. iv 27.

ἐρημῶ, (a) I make desolate, bring to desolation, destroy, waste; (b) of a person, I strip, rob.

ἐρήμωσις, making into a desert, wasting, desolating, desolation.

ἐρήμω, I strive.

ἐρήθεια, (the seeking of followers and adherents by means of gifts, the seeking of followers, hence) ambition, rivalry.

ἐρηυν, wool.

ἐρίς, stripe.

ἐρίφιον, a goat, or kid.

ἐρίφος, a goat.

Ἐρμᾶς, Hermes, a Roman Christian.

ἐρημεία, translation, interpretation.

ἐρημεύεις, translator, interpreter.

ἐρημεύομαι, (a) I translate; (b) I interpret the meaning of, Lk. xxiv 27 (v. l.).

Ἐρμᾶς, (a) Hermes, the messenger and herald of the Greek gods, or rather the corresponding Lycaonian deity: to him also corresponded the Latin Mercurius, Ac. xiv 12; (b) Hermes, a Roman Christian.

Ἐρμογένης, Hermogenes, a faithless Christian at Rome.

ἐρπετῶν, a creeping creature, reptile, especially a serpent.

ἐρυθρός, red.

ἐρχομαι, (a) I go: with acc. of extent, ὅθεν; (b) I come: εἰς ἐκεῖνον ἐλθὼν, having come to himself, having come to his right mind, 'having reasoned with himself' (Sahidic), Lk. xv 17.

ἐρῶ, I shall say: c. acc. pers. ὅμοις ἐρήμω μοι φίλους, I have called you friends, John xv 15, ἐρχομαι ὅπερ ἐρείς κακῶς, thou shalt not speak evilly of a leader, Ac. xxiii 5, cf. Rom. iv 1 (v. l.); cf. ἐμπιπον.

ἐρωτάω, (a) I ask (a question), I question; (b) ( = αἰτέω) I request, make a request to, I pray.
ἔσθης, clothing.
ἔσθησις, a garment.
ἔσθω, ἔσθω, tr. and intr. I eat, I am eating; I take a meal:
aor. φαγεῖν, to eat, but in Rev. x 10 = καταφαγεῖν.
'Εσλέι (Hebr.), Eslei, son of Naggai and father of Nahum.
ἔσπαρα, a mirror, looking-glass (made of highly polished metal).
ἔσπερα, evening.
ἔσπερος, in the evening, belonging to the evening, evening.
'Εσρώ, Ἂςρών (Hebr.), Hesrom, Hesron, son of Phares, father of Aram (Armen).
ἔσχατος (ultimus), last: ἔσχατον, neut. acc. as adv., at the last, finally; ἐν ἔσχατον, at the end; ἔν ἔσχατον, till the end.
ἔσχατος: ἔσχατος ἔχειν, to be at the extremity, to be 'in extremis', to be at the last gasp.
ἔσω, (adv.) within, inside, with verbs either of rest or of motion: ὁ ἔσω ἄνθρωπος, that part of man which is spiritual; οἱ ἔσω, those within (the church), members of the church, 1 Cor. v 12; (prep.) within, to within, inside, Mk. xvi 16.
ἔσωθεν, (a) from within, from inside; (b) within, inside:
τὸ ἔσωθεν, the inner part, the inner element.
ἔσωτέρος, inner: τὸ ἔσωτέρον, the part that is within, c. gen.
ἔταίρος, companion, comrade.
ἔτερογλωσσος, speaking another language.
ἔτεροδίδασκαλος, I teach different things, that is, different from the true or necessary teaching.
ἔτερογυγεύω, I am yoked with one different from myself, unequally yoked.
ἔτερος (alter), (a) of two, another, a second: ἐν ἔτερῳ (sc. ψυχῷ), Heb. v 6; ὁ ἔτερος, the other, the second, τῇ ἔτερᾳ (sc. ἡμέρᾳ), on the second day, Ac. xx 15, xxvii 3; ἔτεροι, others, another group; (b) sometimes it does not differ from ἄλλος (alis), being used of more than 98
two, other, different, cf. Lk. viii 6-8, 2 Cor. xi 4: in
Gal. i 6 f. ἐτέρως appears to mean another of the same
kind, as contrasted with ἄλλος, another of a different
kind.

ἐτέρως, differently.

ἐτι (adhic), (a) of time, still, yet: even now: οὐκ ἐτι, no
longer, and similarly with other negatives; (b) of
degree, even; further, more, in addition.

ἐτοιμάζω, I make ready, prepare.

ἐτοιμασία, (in LXX, a stand, base, but also) readiness (of
bearer of good tidings).

ἐτοιμός, ready, prepared: ἐν ἐτοιμῷ ἔχοντες, being ready,
2 Cor. x 6, cf. ἐτοιμώς.

ἐτοιμῶς, readily: ἐτοιμός ἔχειν, to be ready.

ἐτός, ἔτος, a year: καρ’ ἔτος (καθ’ ἔτος), annually; and or
ἔτει ἔτων followed by a number (Fr. depuis, Germ. seit,
English for), lit. from . . . years.

εὖ (bene), adv. well: as interj. well done! bravo!

Εὖα, Εὐά (Hebr.), Εὖα, Εὐα, wife of Adam, the first
man.

εὐαγγέλιζω, but far oftener mid. εὐαγγελίζομαι, I bring
good news, I preach good tidings, with or without an
obj., expressing either the persons who receive the
good news or the good news itself (the good news
being sometimes expressed as a person, e.g.
Ac. v 42).

εὐαγγέλιον, τό, the good news of the coming of the
Messiah, the gospel: the gen. after it expresses some-
times the giver (God), sometimes the subject (the
Messiah, &c.), sometimes the human transmitter (an
apostle).

εὐαγγελιστής, a missionary (an occurrence on a pagan
inscription = priest of Εὐάγγελος, that is, of Ἐρμής, is
found).

εὐαρεστέω, I give pleasure to, I please (perhaps with the
added idea of rendering good service to, cf. ἀρέσκω).

εὐάρεστος, well-pleasing (especially to God).

εὐαρέστως, in a well-pleasing way.
Euyboulos, Eubulus, a Christian with St. Paul in Rome.
euge, interj. well done! bravo!
euygeros (generosus), (a) of noble birth, of high birth; (b) noble in nature, Ac. xvii 11.
eudia, fair weather, good weather.
eudokeo, I am well-pleased, c. acc. expressing with, Mt. xii 18, &c.; I think it good, am resolved (a characteristic word of Jewish Greek).
eudokia, (a) good-will (good pleasure), favour, feeling of complacency of God to man: ἄνθρωποι εὐδοκίας (Hebraistic), men with whom God is well-pleased, Lk. ii 14; (b) good-pleasure, satisfaction, happiness, delight of men, e. g. 2 Thess. i 11, though even in such passages there may be a latent reference to (divine) approval.
euergesia, good action, well-doing, benefiting, kind service.
euergeteo, I do good deeds, perform kind service, benefit.
euergetes, Benefactor, an honorary title of kings and governors.
eudewo, immediately.
eududremew, I run a straight course.
eudumew, I keep up spirit, am of good courage.
eudumos, in good spirits.
eudumos, with good courage.
euduna, (a) I make straight (of the direction, not the surface, of a road); (b) I steer, James iii 4.
eudos, adj. (a) straight, of direction, as opposed to crooked (σκολίος); (b) met. upright.
eudos, adv. immediately: characteristic of Mk.
eudotis, straightness, uprightness.
eukairo, I have a good (favourable) opportunity; I have leisure.
eukairoa, a good opportunity, an opportunity.
eukairos, opportune, timely, suitable: in Mk. vi 21 perhaps = empty, holiday, festal.
eukairws, opportunely, in season, conveniently.
εὐκοποσ, easy.
εὐλάβεια, caution, care; then anxie'y, fear (in a good sense); then almost piety.
εὐλαβέομαι (cf. εὐλάβεια), I am anxious, πεπλ, about.
εὐλαβής, (lit. handling well, hence) cautious, circumspect; hence God-fearing, πious.
εὐλογέω, (lit. I speak well of, opp. I abuse, curse) I bless; εὐλογημένος, of a man, blessed (by God; contrast εὐλογητός): εὐλογών (οτ ἐν εὐλογία) εὐλογῶ (Hebraistic), I bless abundantly.
εὐλογητός (used only of God), blessed (as entitled to receive blessing from man).
εὐλογία, blessing.
εὐμετάδοτος, willingly sharing, ready to impart.
Εὐνίκη, Eunice, mother of Timothy.
εὐνοεώ, I have good-will.
εὐνοια, good-will.
εὐνοούμι, I make into a eunuch, emasculate, castrate.
εὐνοοχος, (a) a chamberlain, keeper of the bed-chamber of an Eastern potentate, eunuch, Ac. viii: hence, as such were castrated, (b) a eunuch, a castrated person.
Εὐώδια, Euodia, Evodia, or rather Eunodia, a Christian woman of Philippi.
εὐοδόμαι, I have a happy (successful) journey: hence I prosper, with the acc. in 1 Cor. xvi 2 expressing the concrete sign of prosperity.
εὐπαρέδρος, promote of fit waiting on.
εὐπειθής, compliant.
εὐπερίστατος, easily surrounding, easily encircling.
εὐποια, good doing, doing of good.
εὐπορέομαι, I am prosperous.
εὐπορία, wealth, gain.
εὐπρέπεια (with a notion of stateliness or majesty), glory.
εὐπρόσδεκτος, well-received, acceptable, welcome.
εὐπροσωπέω, I look well, I make a fair show (a good outward appearance, and so win good opinion).
Εὐρακύλων

εὐρίσκω (reperio), *I find*, especially after searching; but in Phil. iii 9 possibly *I surprise.*
εὐρύχωρος, *broad.*
εὐσεβεία, *piety* (towards God), *godliness.*
εὐσεβέω, *I am dutiful, pious*; c. acc. pers. towards one who has the right to it, man or God.
εὐσεβής, *pious, God-fearing.*
εὐσεβῶς, *piously.*
εὐσήμω, *with clear meaning.*
εὐσπλαγχνος, *tender-hearted, merciful.*
εὐσπημόνως, *becomingly, decorously.*
εὐσχημοσύνη, *comeliness.*
εὐσχήμων, (a) *comely, seemly, decorous*; (b) *of honourable position* (ir. society).
εὐτόνως, *vehemently, powerfully.*
εὐταπελία, *versatility (especially of speech); facetiousness, raillery.*
Εὐτυχος, *Eutychus*, a young hearer of St. Paul at Troas.
εὐφημία, *good reputation.*
εὐφημος, *well reported of.*
εὐφορέω, *I bear well, I bring a good harvest.*
εὐφραίνω, *I cheer, make glad*: generally mid. or pass. *I am glad*; *I make merry, revel, feast.*
Εὐφράτης, *the Euphrates*, boundary river of the province Syria.
εὐφροσύνη, *gladness.*
εὐχαριστέω, *I give thanks*: pass. 3 sing. *is received with thanks*, 2 Cor. i 11.
εὐχαριστία, *thankfulness, gratitude.*
εὐχάριστος, *thankful.*
eὐχή (μουτορ), *a prayer comprising a vow*, as was usual; *a prayer; a vow.*
eὐχομαι, *I pray.*
eὐχρηστος, *useful, serviceable.*
eὐψυχεώ, *I am of good cheer.*
eὐῳδία, *a sweet smell.*
eὐώνυμος (lit. *well-named*), to avoid the evil omen
attaching to the left), on the left-hand side, left: ἐκ εὐαγγελίων, on the left.

ἐφάλλομαι, I leap upon.

ἐφάπαξ (ἐφ' ἀπαξ), once, once for all.

Ἑφέσιος, Ephesian, of Ephesus.

Ἑφεσος, Ephesus, a coast city, capital of the Roman province Asia.

ἐφευρετής, a finder out, discoverer.

ἐφημερία, a class of priests who served for a stated number of days.

ἐφήμερος, for the day, for a day.

ἐφίκνομαι, I reach as far as.

ἐφίστημι: in intr. tenses and passive, I come upon (suddenly or unexpectedly) and stand by: met. I press forward, 2 Tim. iv 2.

ἐφιδίας, a phonetic spelling of αἱφιδίας.

Ἑφραίμ, Ephraim, a city of uncertain situation.

ἐφφαθά (Aramaic, meaning) be opened up.

ἐχθές, yesterday.

ἐχθρός, an enemy.

ἐχθρὸς, an enemy.

ἐχθρός, an enemy.

ἐχθρός, an enemy.

ἐκβάλλω, a serpent, snake: in Ac. xxviii 3 probably Coronella leopardina, a constrictor snake like a viper without poison-fangs, which fixes its small teeth into the skin, but is harmless.

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ζως, (a) conj. until: followed by the indic. where a definite time in the past is indicated; with or without ὅσον or ὅσον, and followed by the subjunctive aorist with, or without, ἀνθήσασθαι, indicating an indefinite time, until . . . shall have, e.g. ἡ Ζως ἀνθήσασθαι, until all shall have happened, Mt. v. ri8; (b) prep. as far as, up to, as much as, until, both in local and temporal connexions, both with nouns in gen. and with adverbs (or prepositions).

Ζαβουλών (Hebr.), Zebulon, one of the sons of Jacob, and founder of one of the twelve tribes.

Ζακχαῖος, Zaccchaeus, a Jewish tax-gatherer.

Ζαρᾶ (Hebr.), Zara, son of Judah and Thamar.

Ζαφθανεί (Hebr. in contrast to the Aram. σαβαχθανεί), hast forsoaken.

Ζαχαρίας (Hebr.), Zechariah: (a) a priest referred to in 2 Chron. xxiv 20 as a son of Jehoiada, in most copies of Mt. xxiii 35, and some of Lk. xi 51, perhaps confused with Zechariah the prophet, who was son of Berechiah (Zech. i. 1) (but see also Βαραχίας); (b) another priest, father of John Baptist.

ζω, I live; εαυτῷ καὶ τὸν to be one's own master.

ζβέννυμι, a graphic variety of σβέννυμι.

Ζεβεδαῖος, Zebedee, father of the disciples James and John.

ζεστός, boiling hot.

ζεῦγος, a yoke, team; hence a pair.

ζευκτηρία, a band, a fastening.

Ζεὺς, Zeus, the Greek god of the sky in all its manifestations, corresponding to the Roman Jupiter and to the leading god of the native Lycaonians, &c.

ζέω (lit. I boil, I am boiling), I burn (in spirit).

ζηλεύω, I am zealous.

ζῆλος (masc. and neut.), (a) eagerness, zeal, enthusiasm; (b) jealousy, rivalry.

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γιλόω, (a) intr. I am jealous; (b) tr. I am jealous of, with acc. of a person; I am eager for, I am eager to possess, with acc. of a thing.

γησωτής, one who is eagerly devoted to a person or a thing, a zealot.

γήμια, loss.

γημώ, I inflict loss (damage) upon, I fine, I punish, sometimes with the acc. of the penalty, even when the verb is passive.

ζηνάς (pet form of ζηνάδωρος or ζηνάδωρος), Zenas, a lawyer in Rome.

ζητεώ (quaero), I seek, search for.

ζητημα (quaestio), a question, subject of inquiry.

ζητησις, questioning.

ζιζάνιον (loliwm); in plur. dardel.

ζυμίλα, the correct spelling of ζυμίνα.

Ζεροβαβελ (Hebr.), Zerubbabel (flourished 6th cent. B.C.), son of Salathiel, according to one of three traditions, all of which agree on Davidic descent, and father of Abiud and Resa.

ζόφος, darkness, murkiness.

ζυγός, a yoke; hence met. (a Jewish idea) of a heavy burden, comparable to the heavy yokes resting on the bullocks' necks.

ζύμη, heaven, ferment, both lit. and met.

ζυμώ, I leaven.

ζωγρεώ, I capture alive or I capture for life.

ζωή, life, both of physical (present) and of spiritual (particularly future) existence; sometimes, e.g. Mk. x 17, = Hebrew hayyim (a plural form) = all the days you are alive (nearer to bios than ζωή), of a place in the New Age.

ζώνη, a girdle, belt, waistband; because the purse was kept there, also a purse.

ζώνυμι, I gird, I put on the girdle, especially as preparatory to active work; in John xxii 18 there is a double entendre, the second occurrence referring to binding by another.
ζωογονέω

ζωογονέω, I preserve alive (lit. bring to birth).
ζωον, an animal.
ζωοποιέω, I make that which was dead to live.

Η

ἡ, (a) or, both in rel. and interrog. clauses: in interrog. sentences we ought perhaps sometimes to accent ἡ (cf. ει) and regard simply as an interrogative particle, not to be translated; (b) than, sometimes almost otiose after προς; ἀλλ’ ἡ (Lk. xii 51, 2 Cor. i 13) should be ἀλλ’ ἡ (i. e. ἀλλ’ η), nothing but; ἡ γέρ in Lk. xviii 14 (v. l.) is corrupt.

ἡγεμονεύω, I govern.

ἡγεμονία, rule, authority.

ἡγεμόν (praeses, a very wide word), a (Roman) governor.

ἡγεμαί, (a) I lead: ὁ ἡγεμόν (as subst.), the leader;
(b) (cf. duco) I think, I am of opinion.

ἡδέως, gladly, pleasantly.

ἡδη, already; now at length, now after all this waiting.

Rom. i 10.

ἡδοντα, see ἡδέως.

ἡδονή, pleasure, a pleasure, especially sensuous pleasure.

ἡδύσσμον, mint, peppermint.

ἡθος, a habit.

ἡκω, I have come, but other tenses are translated as if the present meant I come.

ἡλεί (ἡλεί) (Hebr., as contrasted with the Aram. ἐλω), my God.

ἡλεί (Hebr.), Heli, the father of Joseph, husband of Mary, according to Lk.

ἡλείας (ἡλεῖας) (Hebr.), Elias, Elijah, the prophet.

ἡλικία, age, term of life; full age, ἡλικίαν ἔχει, he has come to maturity, John ix 21, 23, cf. Eph. iv 13; stature, only in Lk. xix 3.

ἡλίκως (quantus), rel. and interrog. of which size, of what size, e. g. in James iii 5 ἡλίκως means how small, ἡλίκηθρ,
how much, just as quantius sometimes = quantulus. Context determines the sense in each case.

ἡμέρα, the sun; μὴ ἐξέπτων τὸν ἡμιον, equivalent to stone-blind, Ac. xiii ii.

ἡμέρα, a nail.

ἡμέρα (dies), a day, the period from sunrise to sunset; (ἡ) ἡμέρα κρίσεως, ἡ ἡμέρα ἐκείνη, ἡ ἡμέρα τοῦ κυρίου, the judgement day, coinciding with the end of the world, according to late Jewish belief; τῇ τρίτῃ ἡμέρᾳ, &c., on the third day, after two days, so διὰ τριῶν ἡμερῶν, Mt. xxvi 61, &c.; νύκτα καὶ ἡμέραν, through night as well as day; νυκτὸς καὶ ἡμέρας, by night as well as day, imply merely before dawn as well as during the day; (τὸ) καθ' ἡμέραν, day by day, each day; πάνως τὰς ἡμέρας (vernacular phrase), perpetually, Mt. xxviii 20.

ἡμέτερος, our.

ἡμιθανής, half-dead.

ἡμιον (dimidius), half; (τὸ) ἡμιον, τὰ ἡμίσια (ἡμίσια, elsewhere unparalleled; usual form ἡμίσια), the half.

ἡμίωρον, half an hour, but see ἐρα.

ἡμίκα, when; ἡμίκα δὲ, whenssoever.

ἡπερ, an intensified ἢ, than.

ἡπὶος, gentle.

'Ἡρ (Hebr.), Er, son of Joshua and father of Elmadam. ἡρπερ, undisturbed.

'Ἡρώδης, Herod: three persons are indicated by this name, (a) 'Herod the King', 'Herod the Great', Herod I (73–4 B.C.), Mt. ii passim, Lk. i 5, Ac. xxiii 35; (b) 'Herod, the Tetrarch', son of (a), Herod Antipas, ruled 4 B.C.–A.D. 39; (c) 'Herod the King', Agrippa I, grandson of (a), brother of Herodias (10 B.C.–A.D. 44), ruled A.D. 37–44, Ac. xii passim.

'Ἡρώδιαν, the Herodians, the partisans of Herod (Antipas).

'Ἡρώδις, Herodias (died after A.D. 40), daughter of Aristobulus and granddaughter of Herod I, wife, first, of her uncle Herod, second, of his half-brother, her uncle Herod Antipas.
'Ηρωδίων

'Ηρωδίων, Herodion, a Christian in Rome, a 'relative' of St. Paul.

'Ησαίας (Hebr.), Esaias, Isaiah, the prophet.

'Ησαύ (Hebr.), Esau, elder son of Isaac the patriarch, brother of Jacob.

ηττάομαι, see ἡττάομαι.

ηττών (sometimes ἡττών under the influence of ἡττάομαι), less; worse.

ησυχάω, I am quiet, I keep quiet, I rest; I am silent.

ησυχία, quietness; silence.

ησύχιος, quiet.

ητοῦ, or of course.

ηττάομαι, I am defeated, I am worsted, I am made inferior.

ηττημα, a defeat (failure).

ηχέω, I make a sound, give forth a sound, sound (when struck).

ηχος, (a) a sound; (b) a rumour, Lk. iv 37.

Θαδδαίος (Aram. = Theodotus or some similar name).

Thaddaeus, one of the twelve disciples (V.1. Λεββαίων).

θαλάσσα, (a) the sea, in contrast to the land (γῆ): τὸ πέλαγος τῆς θαλάσσης (tautol.), the depth of the sea, Mt. xviii 6;

(b) a particular sea or lake, e.g. the sea of Galilee (Tiberias), the Red Sea.

θαλαπώ, (properly I warm, then) I cherish.

Θαμαρ (Hebr.), Thamar, Tamar, mother of Phares and Zara by Judah, son of Jacob.

θαμβέω, pass. I am amazed (almost terrified).

θαμβος, astonishment, amazement (allied to terror or awe).

θανάτιον (mortifer), deadly.

θανατηφόρος, death-bringing, deadly.

θάνατος, death, physical or spiritual; θάνατος appears to mean risks to life, 2 Cor. xi 23; δὲ δεύτερος θάνατος 108
(δ θανατος δευτερος), the death of the spiritual part in man, practically annihilation of personality.

θανατω, I put to death.

θαπτω, I bury.

θαρα (Hebr.), Thara, Terah, the father of Abraham.

θαρεω, I am courageous, I am of good cheer, a by-form of θαρεω.

θαρσεω, only in the imperative, be of good cheer, a by-form of θαρεω.

θαρσος, courage.

θαυμα, (a) concr., a marvel, a wonder; (b) abstr., wonder.

θαυμάζω, (a) intr. I wonder; cognate acc. θαυμάζων θαυμα μεγα, Rev. xvii 6, to wonder very greatly; (b) tr. I wonder at, admire.

θαυμάσιος, wonderful.

θαυμαστος, to be wondered at, wonderful.

θεα, a goddess.

θεαμα (specto), I behold.

θεατριζω, I make a public show of, I expose to public shame.

θεατρον, (a) a theatre, a semi-circular stone building, generally open to the sky; (b) a spectacle, 1 Cor. iv 9.

θειον, brimstone, sulphur.

θειος, divine; το θειον, the divine, the divine nature, Ac. xvii 29.

θειτης (diunitas), divinity.

θειωθης, of brimstone, sulphurous.

θελημα, an act of will, will; plur. wishes, desires; το θελημα του θεου, the will of God, sometimes as a will to be recognized, sometimes as a will to be obeyed.

θελησις, willing, will.

θελω, (a) intr. I will; αν θελω, I refuse; θελω ην, to fix one's will on, to stick resolutely to, Col. ii 18; followed by subj. with, or without, ειν, I will that; (b) tr. I wish, desire.

θεμελιος (properly an adj. belonging to the foundation, with λιθος understood), a foundation stone; plur. neut. θεμελια is used, Ac. xvi 26.
θεμελιών

θεμελιών, *I found*, lit. and met.
θεοδιδακτος, taught by the god.
θεομάχος, fighting against the god.
θεόπνευστος, inspired by the god, due to the inspiration of the god.
θεός, (a) a god or goddess, *John* x 34, 35, *Ac.* vii 40, xiv 11, xix 26, 37, *1 Cor.* viii 5, *Gal.* iv 8; (b) the god. The word is an appellative. The Christian, like the Jew and many pagans, avoided *naming* his God, and referred to him as *the god*.
θεοσέβεια, reverence for the god.
θεοσεβής, devout, religious.
θεοστυγής, hating the god.
θεότης (deitas), deity, godhead.
θεόφιλος, Theophilus, a friend of Luke of equestrian rank, to whom the Gospel and Acts are dedicated.
θεραπεία, care, attention (*Lk.* xii 42), especially medical attention (*treatment*) (*Lk.* ix 11); hence almost healing (*Rev.* xxii 2). In *Lk.* xii 42 may, however, be taken as abstr. for concr. (cf. seruitia), the slaves.
θεραπεύω, I care for, attend, serve, treat, especially of a physician; hence I heal, sometimes with ἀπό, of.
θεράπων, a servant, slave.
θερίζω, *I reap*.
θερισμός, reaping, harvest.
θεριστής, a reaper, harvester.
θερμαίνομαι, I warm myself.
θέρμη, heat.
θέρος, summer.
θεσσαλονίκης, a man of Thessalonica.
θεσσαλονίκη, Thessalonica (modern Salonika), an important city of the Roman province Macedonia.
θεωδάς, Theudas, a Jewish pretender of date about 4 B.C., otherwise unknown.
θεωρέω (specto), *I behold, look at*.
θεωρία (spectaculum), a sight.
θήκη, a scabbard, a sheath.
θηλάζω, (a) I give suck; (b) I suck.
θήλυκα, female.
θήρα, hunting, entrapping.
θηρεύω, I hunt, I seek to catch or entrap.
θηριομαχέω, I fight with wild beasts (i. e. wild beasts in human form).
θηρίον, properly a wild beast, hence any animal.
θησαυρίζω, I store up, I treasure up, I save.
θησαυρός, a store-house for precious things; hence a treasure, a store.
θιγγάνω, I touch.
θλίβω, (a) I make narrow (strictly by pressure), Mt. vii 14; I press upon, Mk. iii 9; (b) I persecute, press hard.
θλίψις, persecution, affliction, distress.
θνήσκω, I am dying; perf. τεθνήκα, I am dead; τεθνήκως, dead.
θνητός, mortal.
θρομβίζω, I disturb greatly.
θρομβεώ, I disturb greatly, I terrify, I strike with panic.
θρομβός, (a) din, hubbub, confused noise, Ac. xxii 34, cf. Mk. v 38; (b) riot, disturbance.
θραυσω, I crush.
θρέμμα, (lit. a nursing, hence probably) plur. cattle (rather than household, slaves).
θρηνέω, I lament.
θρησκεία (underlying sense, reverence or worship of the gods), worship as expressed in ritual acts, religion.
θρησκος (religiosus) (refers probably to a careful observance of religious restrictions), religious (probably in a limited sense), James i 26.
θριαμβεύω, (properly, I lead one as my prisoner in a triumphal procession, hence) I lead around, I make a show (spectacle) of.
θρίξ, a hair; plur. hair.
θροέω, I disturb, agitate.
θρόμβος, a clot.
θρόνος, a (king's) throne, seat.
Θυάτερα, Thyatira, a city of the old district Lydia, in the Roman province Asia.
Θυγάτηρ, a daughter; hence (Hebraistic?), of any female descendant, however far removed, Lk. i 5, xiii 16; even of one unrelated, my young lady, Mk. v 34, &c.

Θυγάτριον, a little (young) daughter.

Θύελλα (procella), a storm, tempest.

Θύμος, of the sandarach (so-called citron) tree.

Θυμίαμα, incense.

Θυμιατήριον, (ordinarily censer, but) either the altar of incense (Exod. xxx i-10), or the shovel, on which the high-priest poured the coals, when he entered the Holy of Holies on the Day of Atonement (Lev. xvi r 2).

Θυμιάω, I burn incense.

Θυμομαχέω, (lit. I fight desperately, hence) I am furiously angry with.

Θυμός, I am full of angry passion.

Θυμός, an outburst of passion, wrath.

Θύρα, (a) a door; (b) met. an opportunity, Ac. xiv 27, i Cor. xvi 9, &c.

Θυρεός (scutum), the heavy oblong Roman shield.

Θυρίς, a window-sill.

Θυρωφός (ostiarius), door-keeper, porter.

Θυσία, abstr. and coner., sacrifice; a sacrifice.

Θυσιαστήριον, an altar (for sacrifice).

Θύω, I sacrifice, generally an animal; hence I kill.

Θωμᾶς, Thomas, also called Didymus, one of the Twelve.

Θώραξ, a breastplate, corslet, cuirass.

I

Iaúros, Jairus, a Jewish ruler of the synagoge.

Iakwōb (Hebr.). Jacob, (a) the patriarch, son of Isaac; (b) father of Joseph, the husband of Mary, according to Mt. i 15, 16.

Iakwosos, Jacobus (Ital. Giacomo, Span. and Welsh Iago, Fr. Jacques), James, (a) the Small, son of Alphæus, and one of the Twelve, Mt. x 3, xxvii 56, Mk. ii 13 (v. l.),
λαμα, a healing; a curing.

λαμβρῆς, Jambres, a sorcerer at the court of the Pharaoh (v.l. Λαμβρῆς).

Ιαναί (Hebr.), Jannai, an ancestor of Jesus, son of Joseph, and father of Melchi.

Ιαναῖς, Jannes, a sorcerer at the court of the Pharaoh (v.l. Ιαναῖς).

ιάομαι, I heal, generally of physical, sometimes of spiritual, disease.

ιάπερ (Hebr.), Jareth, son of Maleleel and father of Enoch.

ιασις, healing.

ιασπῖς, jasper.

ιασων, Jason, a Christian of Thessalonica, perhaps the same as the ‘relative’ of St. Paul in Rom. xvi 21.

ιατρός, a physician.

ἰδε, behold! (originally imper. of εἰδον and accented ἱδε).

ἰδωσ (ἰδως) (proprius), one’s own, belonging to one, private, personal: οἱ ἱδοι, one’s own people, one’s own family, John i 11; ὁ ἱδως, possibly his own (son), Ac. xx 28; τὰ ἱδια, one’s own home, one’s own property, John i 11, &c.; ἱδία, καὶ ἱδίαν (καὶ ἱδίαν) (possibly sc. ὄνομα), privately, apart, in private, by oneself, individually.

ἰδιώτης, (prinatus, unofficial, hence) an amateur, an unprofessional man, a layman.

ἰδοῦ (originally the imper. of εἰδομαι and accented ἱδοῦ), interjection, behold! lo! Its excessive frequency is a Semitism.

Ἰδομαία, Idumaea, Edom, a district of Arabia, immediately S. of Judaea.
идрως

идрως, sweat, perspiration.

ιὲζαβέλ (Zezabel, Old Latin and Armenian), Jezabel, name given to a false prophetess of Thyatira, possibly borrowed from the name of Abab’s wife, queen of Israel (1 Kings xvi 31, &c.).

ἱεράπολις, Hierapolis, a city of the Lycus valley in Phrygia, near Laodicea and Colossae.

ἱερατεία, the duty (office) of a priest.

ἱεράτευμα, act or office of priesthood.

ἱερατεύω, I serve as priest.

ἱερείχω (ἱερεῖχω), Jericho, Hiericus, a city a little north of the Dead Sea.

ἱερεμίας (Hebr.), Jeremiah, Old Testament prophet (wrote about 603–586 B.C.).

ἱερεύς, a priest, one who offers sacrifice to a god (in Jewish and pagan religions; of Christians only metaphorically).

ἱερόθυτος, slain as sacred, slain in sacrifice.

ἱερόν, a temple, either the whole building, or specifically the outer courts, open to worshippers; contrast ναός.

ἱεροπρεπής, like those employed in sacred service.

ἱερός, sacred.

ἱεροσολυμῶ, the Greek form of the Hebrew name Jerusalem.

ἱεροσολυμεῖτης, an inhabitant of Jerusalem, see ἱεροσολυμῶ.

ἱεροσυλέω, I rob temples.

ἱεροσύλως, a robber of temples, but possibly simply sacrilegious.

ἱερούργεω, I sacrifice.

ἱεροσολυμη (Aramaic form), Jerusalem, the capital of Palestine: hence, Judaism, Gal.iv 25, and allegorically, Christendom, the Christian Church, Gal.iv 26, &c.

ἱερωσύνη (earlier ἱερεωσύνη, from ἱερεύς), the abstract notion of the priestly office.

ἱεσσαί (Hebr.), Jesse, son of Obed (Iobed), and father of King David.

ἱεθθα (Hebr.), Jephthah, one of the Judges of Israel.

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'Ιεχωνίας (Hebr.), Jechoniah, son of Josiah and father of Salathiel.

'Ησοῦς, Jesus, the Greek form of Joshua, and the human name of our Saviour (see Χριστός). The name is generally contracted thus, ΙΣ, ΙΗΣ, in MSS., as a sign of sanctity.

'Ησοῦς, (a) according to certain MSS. one of the names of Barabbas, the robber, Mt. xxvii 16, 17; (b) Joshua, Moses' successor as leader of the children of Israel, Ac. vii 45, Heb. iv 8; (c) an ancestor of our Lord, Lk. iii 29; (d) Jesus, who was also called Justus, an early Christian, with St. Paul, Col. iv 11 (Philem. 23, if Amling's emendation 'Ησως be accepted). In these cases the name is not contracted.

'Ικανός, (a) considerable, sufficient, of number, quantity, time: εἰς ἰκανὸν χρόνον (v. l. ἰκανόν), already for a long time, Lk. xxiii 8 (cf. viii 27), ἐφ' ἰκανόν, for a sufficiently long time, Ac. xx ii; ἰκανόν εἶσθε, enough of this subject, Lk. xxii 38 (cf. 2 Cor. ii 6); ὅ ἰκανόν τοις ἑλληνιστιντοῖς (satis facere alicui), to satisfy one, to give him no ground of complaint, Mk. xv ii, ὅ ἰκανόν λαμβάνω (satis accipio), I get surely (security), Ac. xvii 9; (b) of persons, sufficiently strong (good, &c.), worthy, suitable, with various constructions.

'Ικανότης, sufficiency, ability, power.

'Ικανός, I make sufficient, I make fit.

'Ικετηρία (originally ἰ. ραββία, the olive branch held in the hand of the suppliant), supplication, entreaty.

'Ικμάς, moisture.

'Ικόνιον, Iconium, a Phrygian city of the Roman province Galatia (mod. Konia).

'Ιλαρός, cheerful.

'Ιλαρότης, cheerfulness.

'Ιλάσκομαι, (a) c. dat. I have mercy on, I show favour to; (b) tr. with obj. of sins, I forgive.

'Ιλασμός, a propitiation (of an angry god).

'Ιλαστήριον (original idea, propitiation of an angry god),

(a) a sin offering, by which the wrath of the deity
shall be appeased, a means of propitiation, Rom. iii 25; (b) the covering of the ark, which was sprinkled with the atoning blood on the Day of Atonement (Hebr. Kapporeth), Heb. ix 5.

יְהֵֽוָּֽאָּֽס, propitious, forgiving. Heb. viii 12: יְהֵֽוָּֽאָּֽס שְׁנַֽיִּֽים = יְהֵֽוָּֽאָּֽס אֶחָֽד שְׁנֵֽי שְׁנֵֽי יְֽהֵֽוָּֽאָּֽס, may the god be favourable to you, God be merciful to you, may God help you, God forbid! Mt. xvi 22.

'Ιλλυρικόν, Illyricum, a Roman province, afterwards called Dalmatia, bounded by Pannonia on the N., Macedonia on the S., Moesia on the E., and the Adriatic Sea on the W.

ἐμάς, a thong, strap, (a) for binding a man who is to be flogged, Ac. xxii 25; (b) for fastening a sandal or shoe.

ἐματίζω, I clothe, I provide clothing for.

ἐματίζω, a long flowing outer garment.

ἐματισμός, a collective word, raiment, clothing.

τινά, (A) in statements: (a) indicating purpose, in order that; (b) indicating a command or wish, Mk. v 23, vi 25, x 35, 51, John xvii 24, 1 Cor. vii 29, 2 Cor. viii 7, Gal. ii 10, Eph. v 33; (c) indicating consequence, so that, e.g. Rom. xi 11; (d) a mere introduction to a noun clause, that, e.g. John xvi 3; (B) in interrogations: τινά τι (ut quid), why? wherefore?

'Ιηροποιητίς, Joppa, a coast town of Judaea, WNW. of Jerusalem.

'Ιορδάνης (a long) Jordan, a great river flowing due S. and bounding Galilee, Samaria, and Judaea on the E.

יוּדָש (cognate with Latin uirus), poison; hence rust, James v 3.

יוּדְּעַֽז, see יְֽוָדְּעָֽז.

יוֹדְּעַֽזָּֽא, Judaea, a Roman province, capital Jerusalem.

יוֹדְּעַֽזְּעַ, I live as a Jew (in religion, ceremonially).

יוֹדְּעַֽזָּֽאָאָֽזָּֽס, Jewish. Judaic.

יוֹדְּעַֽזָּֽאָאָֽזָּֽס, in the manner of Jews (religiously, ceremonially).

יוֹדְּעַֽזָּֽאָאָו, Jewish.

יוֹדְּעַֽזָּֽאָאָאָֽוָֽו, the Jewish religion, Judaism.
Ioūdas (Hebr.), (a) Judah, son of Jacob, the tribe founded by him, and the country occupied by it, Mt. i 2, 3, ii 6, Lk. i 39 (but some think Ioūda the name of the city, modern Futta), iii 33, Heb. vii 14, viii 8, Rev. v 5, vii 5; (b) Judas, Iscariot (son of Simon), the disciple who betrayed Jesus; (c) Jude, the brother of Jesus, Mt. xiii 55, Mk. vi 3, Jude i (?); (d) Jude, an ancestor of Jesus, Lk. iii 30; (e) Judas (son of James), the apostle, Lk. vi 16, John xiv 22, Ac. i 13; (f) Judas, a Galilean rebel about 4 B.C., Ac. v 37; (g) Judas, a resident of Damascus, Ac. ix 11; (h) Judas, surnamed Barsabbas, a leading Christian and 'prophet' sent by the Jerusalem church to Antioch, Ac. xv 22–34, perhaps identical with (g).

Ioūlia, Julia, a Roman Christian, probably a slave or freedwoman of the Imperial household.

Ioūlīos, Julius, a Roman centurion on special service.

Ioūnia, Junia, a Roman Christian.

Ioūnos, Justus, (a) a surname of Joseph Barsabbas, one of the two nominated to fill Judas' place as apostle, Ac. i 23; (b) Titius Justus, a Corinthian Christian, Ac. xviii 7; (c) surname of Jesus, a Christian with St. Paul in Rome.

Iπευδός, a horse-soldier, a mounted soldier, a cavalryman.

Iππικός, adj. used as collective subst. cavalry.

Iππός, a horse.

Iρις, a rainbow.

Iσαάκ (Hebr.) (better Iōūk), Isaac, the patriarch.

Iσαάγγελος, like the angels.

Iσκαριώθ, Iscariot, the surname of Judas the Betrayer, which would seem to indicate the place from which he came (v. l. Σκαριώθ).

Iσκαριώτης, the graecized form of Iσκαριώθ, Iscariot (v. l. in John vi 71, xii 4, xiv 22 ἀπὸ Καρυώτου, from Karyotes).

Iσος (Iωσ), equal, equivalent, identical: τὰ ἰσα, the equivalent, Lk. vi 34; ἰσα, adverbially, on an equality, Phil. ii 6 (if text be sound).
Ισότης, equality; equality of treatment, fairness.
Ισότυμος, equally privileged, equal.
Ισόφύσις, likeminded.
Ισραήλ (Iσραήλ) (Hebr.), Israel, surname of Jacob, then the Jewish people, the people of God.
Ισραήλειτης (Ισραήλειτης), an Israelite, one of the chosen people Israel, a Jew.
Ισσαχάρ (Hebr.), Issachar, one of the sons of Jacob and founder of a tribe of Israel.
Ιστάω (form appearing first in 3rd cent. B.C.), ιστημι, (a) tr. in tenses of the active mood (including new perf. -ιστάκα, except 2 aor. and perf. (form ιστήκα) and plup., I make to stand, I set up: I weigh (pay), Mt. xxvi 15; (b) intr. in 2 aor. and perf. (form ιστήκα) and plup., also mid. and pass., I am set up, I am made to stand, I stand, I take an erect position, I stand firm: = ἀνακάμπτω, Eph. vi 13.
Ιστορέω, I visit, see (some person or object of importance) (rendered ‘inspicio’ in one inscription).
Ισχυρός, strong (originally and generally of physical strength); powerful.
Ισχύς, strength (absolutely).
Ισχυώ, I have strength, I am strong, I am in full health and vigour (opp. κακός ιπώ) Mt. ix 12; and so I am able, sometimes followed by the inf. or εἰς c. acc. to indicate the purpose for which the strength is used, e.g. Mt. xxvi 40, v 13; c. acc. adverbially, qualifying the strength, τι ισχύει, has any validity (value), Gal. v 6, cf. Heb. ix 17, πάντα ισχύω, I have all strength (power), Phil. iv 13, πολύ ισχύει, has great power, James v 16.
Ισώς, perhaps (cf. Eng. likely).
Ιταλία, Italy.
Ιταλικός, Italic, the name of a cohort forming part of the Syrian army.
Ιταουράιος, Ituraean, an adjective applied to a district (χώρα), also called Trachonitic, about 60 miles E. of the Sea of Galilee, and partly inhabited by the nomad tribe called Ituraeans (Ιταουράιοι).
1. χθύδιον, a little fish.
2. χθύς, a fish.
3. χυς (vestigium), a track, footstep.
4. Ἰωάθαμ (Hebr.), Joatham, son of Oziás and father of Achaz.
5. Ἰωάννα (Ἰωάννα) (Hebr.), Joanna, Johanna, wife of Chuza, Herod's steward.
6. Ἰωάννα (Hebr.), Joan, Johanan, one of the ancestors of Jesus.
7. Ἰωάννης, Ἰωάννης (Hebr.), Johannes, John: (a) the Baptist, son of Zacharias and Elizabeth; (b) son of Zebedee and brother of James; (c) the writer of the Apocalypse, by very many identified with (b); (d) also called Mark, cousin of Barnabas, generally regarded as author of the second Gospel, Ac. xii, xiii, xv; (e) the father of Simon Peter and Andrew, John i, xxii; (f) (v. l. Ἰωάβας, i.e. Jonathan, son of Annas, who succeeded Caiaphas) otherwise unknown, unless to be identified with Johanan ben Zacchaei, president of the Great Synagogue after a. d. 70.
8. Ἰὼβ (Hebr.), Job, the hero of the Old Testament book of that name.
9. Ἰωβῆδ (Ἰωβῆδ) (Hebr.), Jobed, Obed, son of Boaz and Ruth, father of Jesse, and grandfather of David.
10. Ἰωᾶ (Hebr.), Jodah, an ancestor of Jesus.
11. Ἰωῆλ (Hebr.), Joel, the Old Testament prophet.
12. Ἰωάμ (Hebr.), Joram, an ancestor of Jesus.
13. Ἰωᾶς (Hebr.), Jonah, the Old Testament prophet.
14. Ἰαράμ (Hebr.), Joram, son of Jehoshaphat and father of Oziás.
15. Ἰαρίμ (Hebr.), Joram, an ancestor of Jesus.
16. Ἰουσαφάρ (Hebr.), Jehoshaphat, king of Judah, son of Asaph, father of Joram, an ancestor of Jesus.
17. Ἰουετάς (Hebr.), Josiah, king of Judah, son of Amos and father of Jehoniah.
18. Ἰωσή (Hebr.) Josè, son of Mary, sister of Mary, the mother of Jesus; see Ἰωσήφ (d).
19. Ἰωσήφ (Hebr.) Joseph: (a) son of Jacob the patriarch, John
Κ

καγώ, contracted from καλ ἐγὼ, I also, I too.
καθά (i.e. καθ' ἀ, according to which things), as.
καθαίρεις (destructio), taking down, razing, destroying.
καθαρέω, (a) I take down, pull down; (b) I depose, Lk. i 52, cf. 2 Cor. x 4, c. gen. I diminish aught from, Ac. xix 27; (c) I destroy, Ac. xiii 19.
καθαίρω, I cleanse, purify.
καθάπερ (i.e. καθ ἀπερ, according to which things), even as.
καθάστω, I lay hold of, I fasten on to, of a snake with short teeth harmless to the skin.
καθαρίζω (alternative spelling καθερίζω, perhaps = καθωρίζω, but it occurs only in augmented and reduplicated forms and has been otherwise explained) (purgo), I make clean, literally, ceremonially, or spiritually, according to context, ἀπὸ c. gen. being sometimes added, of the dirt removed.
καθαρισμὸς, cleansing, purifying, purification, literal, ceremonial, or moral.
καθάρος (purus), clean, pure, unstained, either literally or ceremonially or spiritually; καθάρος ἀπὸ, unstained by.
καθαρότης, cleanliness.
καθέδρα, a seat, chair.
καθ' άυμα, I am sitting, I sit, I am seated.
καθεκής (deinceps), in order, in succession: ἐν τῷ καθεκής (sc. χρόνῳ), in the time immediately after, just after, Lk. viii 1; oi καθεκής, those who followed, Ac. iii 24.
καθεύδω, I am sleeping (asleep), I sleep.
καθηγητής, a leader, a teacher.
καθέκω, imper. καθήκω, it is fitting: τὰ μὴ καθήκοντα (a technical phrase of the Stoic philosophy), what is unfitting.
καθημα, I am seated, I sit: καθήμενος, seated, sitting.
καθημερινός, daily.
καθίζω, (a) tr. I make to sit, I set; (b) intr. aor. I sat down.
καθήμεν, I let down.
καθίστημι, καθίσταμαι, in the tr. tenses (see ἵστημι), I set, establish, appoint, constitute, make; I conduct, Ac. xvii 15: καθίσταται, shows itself, acts its part, James iii 6.
καθό (i. e. καθ' ὅ, according to which thing), as, according as.
καθόλου (i. e. καθ' ολού), at all.
καθοπλίζω, tr. I arm completely, I arm cap-a-pie.
καθοράω, I see clearly.
καθοτι (i. c. καθ' ὅ, τι [necut. of ὅτις], cf. καθό, καθά), (a) in proportion as, according as, Ac. ii 45, iv 35; (b) because, Lk. i 7, xix 9, Ac. ii 24, xvii 31.
καθώσ, according to the manner in which, in the degree that, as.
καθωσπερ, according to the very manner in which, even as.
καί, and; sometimes modifying a following word, even.
Καΐάφας (Καίαφᾶς) (Old Latin and Sahidic Καῖφας), Caiphas, Jewish high priest.
Καῖν (Hebr.), Cain, son of Adam and Eve and brother of Abel.
Καΐναμ (Καΐναμ) (Hebr.), Caim, one of the ancestors of Jesus.
καμός (recens), fresh, new.
κατάπερ, although.
καιρός, jiting season, season, opportunity, occasion, time: πρὸς καιρὸν, for a time.
Καίσαρ, Caesar, a surname of the gens Julia, which became practically synonymous with the Emperor for the time being: in the Gospels it refers always to Tiberius (A.D. 14-37) except in Lk. ii 1 to Augustus (23 B.C.-A.D. 14); in Ac. xvii 7 to Claudius (A.D. 41-54), in Ac. xxv-xxviii, Phil. iv 22 to Nero (A.D. 54-68).
Καισάρεια, Caesarea, (a) Caesarea of Philip (Lk. iii 1), Mt. xvi 13, Mk. viii 27, otherwise called Caesarea Panias, a city in Phoenice at the foot of Mt. Hermon, by the source of the Jordan; (b) Caesarea of Strato (a king of Sidon) or of Palestine, on the coast of Palestine, about 60 miles N.N.W. of Jerusalem.
καίτω, and yet.
καίςογε, and yet.
κάιω, ir. I ignite, I light, I burn, lit. and met.
κάκει (contraction of καί ἔκει), and there, and yonder.
κάκείθεν (contraction of καί ἔκείθεν), and thence, and from there.
κάκείνος (contraction of καί ἐκείνος), and he, and that.
κακία, (a) evil (i.e. trouble, labour, misfortune), Mt. vi 34; (b) wickedness, Ac. viii 22; (c) vicious disposition, malice, spite.
κακοθεία, evil-mindedness, the tendency to put the worst construction on everything.
κακολογεῖσθαι, I speak evil of (not so strong a word as βλασφημεῖσθαι).
κακοπάθεια, experience of evil, suffering.
κακοπαθεῖσθαι, I am ill-treated.
κακοποιεῖσθαι, I do evil.
κακοποιός, an evil-doer: in 1 Pet. iv 15 probably = maleficus, a sorcerer, magian, or poisoner.
κακός, bad, evil, in the widest sense.
κακούργος (lit. an evil-worker), a criminal.
κακουχέω, I treat evilly.
κακῶ, I treat badly.
κακὸς, badly, evilly: κακὸς ἔχω, see ἔχω.
κάκωσις, ill-treating, ill treatment.
καλάμη, stubble.
κάλαμος, a reed; a reed-pen, 3 John 13.
καλέω, (a) I call, summon, invite; (b) I call, name: ἐπι, after, Lk. i 59.
καλλιέλαιος, a cultivated olive-tree.
κάλλιον, see καλῶς.
καλοδίδασκαλος, a teacher of that which is noble (honourable).
καλοποιέω, I do the noble (honourable) thing.
καλὸς (honestus), beautiful, as an outward sign of the inward good, noble, honourable character; good, worthy, honourable, noble, and seen to be so.
κάλυμμα, a covering, especially a covering of head and face, a veil.
καλύπτω, I veil, hide, conceal, envelop.
καλῶς, well, nobly, honourably; in a good place, James ii 3:
compar. κάλλιον; καλῶς τοιχεῖ, especially with aor. participle, is idiomatic for please, 3 John 6, cf. Ac. x 33, Phil. iv 14, 2 Pet. i 19.
κάμηλος, includes both camel and dromedary.
κάμινος, a furnace.
καμπύλω, I close.
καμικός, (a) I am weary, Heb. xii 3; (b) I am ill, James v 15.
κάμπτω, I bend.
καῦς (= καὶ ἄν, καὶ ἧν), and if; even if.
Κανᾶ, Cana, a town in Galilee.
Καναναῖος, a Cananaean, a (former) adherent of the party of Zealots (= Ἰηλωτής).
Καναδάκη, the Candace, a dynastic name for queens of the Ethiopians in Abyssinia.
κανὼν (lit. a level, ruler), (a) rule, regulation, Gal. vi 16;
(b) a measured (defined) area, province.
καπηλεύω, I hawk, trade in, deal in for purposes of gain.
καπνός

καπνός, smoke.
Καππαδοκία, Cappadocia, a large Roman province in the central eastern part of Asia Minor.
καρδία (Lat. cor, Hebr. lēb, lēhab), (A) lit. the heart, as an organ of the body; (B) mind covers the non-physical sense best: (a) personality, character, inner life (illa uis qua cogitationes iunt, Augustine, De nat. et orig. animae iv 6 § 7), e.g. 1 Cor. xiv 25, 1 Pet. i 22; (b) emotional state, e.g. Rom. ix 2; (c) mind, intellect, e.g. Rom. i 21; (d) will, volition, intention, e.g. Rom. ii 5.
καρδιογνώστης, a knower of the inner life (character).
καρπός (fructus), (a) fruit, generally vegetable, sometimes animal (e.g. Lk. i 42, Ac. ii 30); (b) met. fruit, deed, action, result, Mt. iii 8, Lk. iii 8, James iii 17 f., &c.; (c) profit, gain, Rom. i 13, &c.
Κάρπος, Carpus, a Christian of Troas.
καρποφόρος (fructífico), act. and mid. I bear fruit.
καρποφόρος, fruit-bearing.
καρτερέω, I persevere, endure.
κάρφος, a dry stalk; a chip of wood.
κατά, (A) c. gen.: (a) against, Mt. xii 30; (b) down from, Mt. viii 32, κατὰ κεφαλῆς, down over the head, on the head, 1 Cor. xi 4; (c) throughout, Lk. iv 14, xxiii 5, Ac. ix 31, x 37, always with ὁδός; ἡ κατὰ βάθος πτω- χεία, deep (object) poverty, 2 Cor. viii 2; (d) in oaths, by, Mt. xxvi 63, Heb. vi 13, 16; (B) c. acc. (lit. down along): (a) over against, Ac. ii 10, xvi 7; (b) among, νόμος ὁ καθ’ ὑμᾶς, the law among you, your law, Ac. xviii 15; cf. xvii 28, xxvi 3, Eph. i 15, Col. iv 7, &c.; (c) with distributive force, (τὸ) καθ’ ἡμέραν, daily, day by day, each day, κατὰ ἑωράν, at each feast, Mt. xxvii 15, Mk. xv 6, κατὰ ἑκατον, by hundreds, Mt. vi 40, un-grammatically εἰς κατὰ (καθ’) εἰς, Mk. xiv 19, [John] viii 9 (contrast Eph. v 33), τὸ δὲ καθ’ εἰς (καθεἰς), singly, with reference to each individual, Rom. xii 5, &c.; (d) according to, by way of, Mt. ii 16, καθ’ δόσιν, &c.; in titles of Gospels, κατὰ practically indicates the
author; (e) various adverbial phrases: τὸ κατ' ἐμὲ, as far as in me lies, with πρόθυμος, Rom. i 15, cf. τὸ κατὰ σάρκα, Rom. ix 5, &c.; κατ' (καθ') ἰδίῳ (ἰδίᾳ) (opp. δημοσίῳ), privately, by oneself, individually, Mt. xiv 13, &c.; κατὰ μόνας, alone, Mk. iv 10, Lk. ix 18; κατὰ πρόσωπον, in a Hebraistic periphrasis, in the presence of, Lk. ii 31, Ac. iii 13, cf. xxv 16.

καταβαίνω, I go down, I come down, either from the sky or from higher land.

καταβάλλω (cf. iacere), (a) mid. I lay, of a foundation, Heb. vi 1 (cf. καταβολή); (b) met. I cast down, 2 Cor. iv 9.

καταβαρέω, I burden, oppress.

καταβαρύνω, I weigh down, make heavy.

κατάβασις, descent.

καταβιβάζω, I bring down, I cause to go down.

καταβολή, (a) foundation, only in Mt. xiii 35 without κάτω (add. v. l.); (b) depositing, sowing, deposit, στέρματος, technically used of the act of conception, Heb. xi 11.

καταβράζω, of the umpire in a contest, I decide against, take part against, condemn (perhaps with the idea of assumption, officialism).

καταγγελεύω, a reporter, announcer, proclaimer, herald, saller forth.

καταγγέλλω, I announce.

καταγγέλω, I laugh at, ridicule.

καταγγωνισκω, I condemn; καταγγωνισμός, reprehensible, Gal. ii 11.

κατάγνυμι, I break.

καταγράφω, I write (down).

κατάγω, I lead down, I bring down, either from a high place on land to a lower (or actually to the sea-coast), or from the high seas to land.

καταγωνίζομαι (debello), I subdue (in warfare).

καταδέω, I bind up.

κατάδηλος, quite clear.

καταδικάζω, I condemn.
καταδίκη
καταδίκη, sentence of condemnation, condemnation.
cαταδιώκω, I hunt down.
cαταδουλώ, I enslave.
cαταδυναστέω, I overpower, quell; I treat harshly.
cκάθεμαι, an accursed thing.
cκαθεματιζω, I curse.
cκατασχύνω, I shame, disgrace, bring to shame, put to utter confusion.
cκατακαλώ, I burn down.
cκατακαλύπτομαι, I veil myself, I cover my head.
cκατακαυχόμαι, I boast against.
cκατάκευμαι, I recline (at table); more often, I keep my bed, I am lying ill (in bed).
cκατακλάω, I break up.
cκατακλείω, I shut up.
cκατακληρονομέω, I give as an inheritance.
cκατακλήσω, I cause to recline at table; mid. (and pass.) I recline at table.
cκατακλώζω, I flood over, overwhelm.
cκατακλυσμός, a flood.
cκατακαλούθεω, I follow after.
cκατακόπτω, I beat.
cκατακρημνίζω, I throw down a precipice.
cκατάκριμα, punishment following condemnation, penal servitude.
cκατακρίνω, I condemn.
cκατάκρισις, condemnation.
cκατάκοπτω, I stoop down, I look down.
cκατακυριεύω, I exercise lordship over, I overpower.
cκαταλαλέω, I speak evil of.
cκαταλαλία, evil-speaking, backbiting, detraction.
cκατάλαλος, speaking against; a backbiter.
cκαταλαμβάνω, (A) act. (a) I seize tight hold of, arrest; catch, capture, appropriate, Mk. ix 18, (John) viii 3, 4, Rom. ix 30, 1 Cor. ix 24, Phil. iii 12, 13; (b) I overtake, John i 5, vi 17 (v. l.), xii 35, 1 Thess. v 4; (B) mid. aor. I perceived, comprehended.
cκαταλέγω, I enter in a list, register.
καταλείπω, I leave behind; I desert, abandon.
καταληξία, I stone down, stone to death, overwhelm with stones.
καταλλαγή, reconciliation.
καταλλάσσω, I reconcile.
κατάλοιπος, left behind; of κατάλοιποι, (reliqui), the rest, the remainder.
κατάλυμα, an inn, lodging.
καταλύω (lit. I loosen thoroughly), (a) tr. I break up, overthrow, destroy, both lit. and met., ὁ καταλύων, you would-be destroyer (of), Mt. xxvii 40; (b) I unyoke, unharness a carriage horse or pack animal; hence I put up, I lodge, I find a lodging, Lk. ix 12, xix 7.
καταμαθέω, I understand, take in a fact about.
καταμαρτυρέω, I give evidence against.
καταμένω, I wait, Ac. i 13; I stay, πρός, with, 1 Cor. xvi 6.
καταναλίσκω, I consume utterly.
καταναρκάω, (properly a medical term, I stupefy; hence) I burden, encumber.
κατανέω, I nod, make a sign.
κατανοέω, I understand, take in a fact about, take knowledge of, take notice of, perceive; I detect, Lk. xx 23; I master, Ac. vii 31.
καταρχάω, (a) I come down, either from high land to lower (or actually to the sea-coast), or from the high seas to the coast; hence met. I reach (my destination), Ac. xxvi 7, Eph. iv 13, Phil. iii 11; (b) of property, I come down (descend) by inheritance to an heir, 1 Cor. xii 11, xiv 36.
κατάνυξις, deep sleep, torpor, insensibility.
κατανύστομαι, met. I am pierced, stung.
καταξίω, I deem (count) worthy.
καταπατάω, lit. and met. I trample down.
κατάπαυσις (in O.T. of the rest attained by the settlement in Canaan), resting, rest.
καταπαύω, (a) tr. I cause to rest, bring to rest; c. gen. I cause to refrain, Ac. xiv 18; (b) intr. I rest, Heb. iv 4, 10.
καταπέτασμα

καταπέτασμα (lit. that which is spread out downwards, that which hangs down), curtain, of that which separated the Holy of Holies from the outer parts of the temple at Jerusalem, also of an outer curtain at the entrance to the Holy Place in the same temple; the latter is strictly denoted by καλυμμα; yet Heb. ix 3 speaks of the former as τὸ δεύτερον καταπέτασμα.

καταπίνω, (a) (originally of liquids, extended to solids)
I drink up, swallow, gulp down; I gobble; (b) pass.
lit. and met. I drown, am drowning.

καταπίπτω, I fall down.

καταπλέω, I sail down (from the high seas to the shore).
κατατινέω, I ill-treat; pass. I am getting the worse.
καταπαντικώμαι, I am submerged, I drown.
κατάρρα, cursing; a curse.
καταράκτωμαι, I curse; καταρακτέω, having become the subjects of a curse, Mt. xxv 41.
καταργέω, (a) I make idle (inactive), I make of no effect, I annul, abolish, bring to naught; (b) with ἀπό, I discharge, sever, separate from.
καταρρίθημέω, I number.
καταρτίζω, (a) I fit (join) together, Mk. i 19, Mt. iv 21; met. I compact together, 1 Cor. i 10; (b) act. and mid. I prepare, I perfect, for his (its) full destination or use, I bring into its proper condition (whether for the first time, or after a lapse).
κατάρτισις, restoration.
καταρτισμός, bringing to a condition of fitness, perfecting.
κατασέβω, I shake (the hand) up and down, I wave; intr.
I beckon for silence.
κατασκάπτω, I dig down.
κατασκευάζω, I build, construct, prepare, make.
κατασκηνώω, I encamp, take up my quarters, tabernacle, dwell.
κατασκήνωσις, a dwelling.
κατασκέδαζω, I overshadow.
κατασκοπέω, I spy out.
κατάσκοπος, a spy.
κατασφοδρομαί, I circumvent by trickery.
katastēllo, I quieten.
katastēριμα (a man's outward bearing, including gait, posture, expression of countenance, dress, &c., involving the idea of calmness and composure), demeanour, deportment.
katastolē, garb, clothing.
katastrēφω, I overturn.
katastrēγω, I exercise my youthful vigour against.
katastrōφή, destruction, material or spiritual.
katastrōννυμι, I scatter on the ground.
katastrēγω, I drag (down).
kataσφαξω, I slaughter.
kataσφραγίζω, I seal and thus close.
kataσχεσις, abstr., (permanent) possession.
kataσφημι, (a) (depono) I lay down, deposit; (b) mid. χάρω, χάρηζα, I lay down or deposit a favour, with the view of receiving one in return, I seek favour.
kataσμή, a word-play with περισστή, a cutting up, spoiling.
katastrēχω, I run down.
kataφέρω, (a) I bring down, ψήφω, the pebble into the urn, i.e. I give my vote; aitioμα, I bring a charge against; (b) I oppress; kataφερόμενος, being gradually oppressed, becoming oppressed, Ac. xx 9, κατευθείας, being borne down, overcome, Ac. xx 9.
kataφεύγω (confugio), I flee for refuge (implying that the refuge is reached); aor. indicates moment of arrival.
kataφθείρω, I destroy, I corrupt.
kataφιλέω, I kiss affectionately.
kataφρονεω, I despise, scorn, and show it by active insult.
kataφρονητής, a despiser.
kataχέω, I pour (down) over.
kataχθόνιος, under the earth, subterranean.
kataχρόνιμοι (abutor), I use to the full, I use up.
kataψύχω, I cool, I refresh.
κατειδωλος

κατειδωλος, full of images of gods.
κατεναντι, adv. and prep. c. gen. opposite, in front (of).
κατευθυνω, prep. before the face of.
κατεξουσιαζω, I have (exercise) power (authority) over.
κατεργασομαι, I work out; I produce, accomplish.
κατερχομαι, I come down from sky to earth, or from high land to lower land (or to the coast), or from the high seas to the shore: pepl. qualitative in James iii 15.
κατεσθιω, κατασθω (comedo, deutoro), I eat up, I eat till it is finished (cf. καταστιχω): so aor. καταφαγω.
κατευθυνω, (a) I make straight, 1 Thess, iii 11; (b) met.
I put in the right way, I direct.
κατευλουγεω, I bless.
κατεφιστημι, aor. intr. I set upon.
καταχω, (a) I hold fast, bind, arrest; (b) I take possession of, lay hold of, Lk. xiv 9; (c) I hold back, detain, restrain, Lk. iv 42, Rom. i 18, 2 Thess, ii 6, 7, Phil. 13; (d) I hold a ship (sc. τιν παλιν), keep its head, Ac. xxvii 40.
κατηγορεω (accusco), I accuse, charge; I prosecute.
κατηγορία, a charge, an accusation.
κατηγορος, a prosecutor, an accuser.
κατηγωρ (an abbreviated vulgar form of κατηγορος), an accuser.
κατηφεια, a downcast countenance as a sign of sorrow, gloominess, gloom, dejection.
κατηχεω, I instruct orally.
κατωδομαι, I am rusted.
κατωχυω, (a) I have strength against, I prevail against, Mt. xvi 18; (b) I prevail, Lk. xxiii 23; (c) I have strength, I am able, c. infin., Lk. xxi 36.
κατοικεω, I dwell in (implying a more permanent settlement than παρουκεω), I settle in, I am established in (permanently).
κατοικησις, dwelling, abode.
κατοικητηριον, a habitation, dwelling-place.
κατοικία, dwelling, habitation.

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κατοικίζω, I take up a dwelling, but probably κατάκυστος is an etymotic error for κατάκυστος (from κατακύστος), as κατοικίζω is properly transitive.
κατοπτρίζωμαι, mid. for act., I mirror, reflect: elsewhere mid. = I gaze upon myself in a mirror.
κάτω, (a) down, below, also downwards; (b) compar. κατωτέρω, lower, under, less, of a length of a time, Mt. ii 16.
κατώτερος, compar. adj. lower, Hebraistic, with ref. to Sheol.
Καύδα, Cauda (mod. Gaudho), an island twenty-three miles south of the Western end of Crete (v. l. κλαύδα, see my apparatus).
καύμα, burning heat, heat.
καύματίζω, tr. I burn, I scorch.
καύμις, burning.
καύσω, tr. I burn (perhaps by internal heat).
καυστηρίζω, I cauterize, I burn with a hot iron: hence mel. I sear.
καύσων, the East wind of Palestine, the Simoom, which blows from February to June.
καυχάρμαι, I boast; I glory (exult) proudly.
καυχήμα, a boasting, a ground of boasting (glorifying, exultation).
καυχήσις, boasting; glorifying, exultation.
Καφαρναοῦμ, Capharnahum (the form Capernaum appears to be a conscious alteration made in Syria not earlier than the fourth century), perhaps modern Tell Hum.
κέδρος, a cedar: in John xviii 1 τῶν Κέδρων is probably due to a popular misunderstanding of the original name τῶν Κεδρῶν (Kidron, 1 Kings ii 37, &c.), especially as cedars grew in the vicinity.
κείμαι, a perf. used instead of the perf. pass. of τίθημι, I have been placed (put, laid), hence, I lie: the former sense explains the construction with εἰς and acc.
κείρια, a kind of girdle made of cords: a bandage.
κείρω, I shear, I cut the hair of; mid. I cut my own hair, I have my hair cut.
Keis

Keis (Hebr.), Kish, father of Saul, king of Israel.

κέλευσμα, a word of command, a call.

κέλευσθ, I command, I order.

κενοδοξία (cenodoxia), vainglory.

κενδοξός, vainglorious.

κενός, (a) empty; (b) met. empty (in moral content), vain, ineffective, foolish, worthless; eis κενόν, in vain, to no purpose; (c) false, unreal, pretentious, hollow, Eph. v. 6, Col. ii 8, James ii 20.

κενοφωνία, a worthless utterance.

κενώθ, (a) I empty, Phil. ii 7; (b) I deprive of content; make unreal.

κέντρον, a goad.

κεντυρίων (Lat., = Gk. ἐκατοντάρχης), a centurion, an officer commanding about a hundred infantry in the Roman army.

Keurрейκε, Cenchreae, the harbour town of Corinth on the Saronic Gulf.

κενός, falsely.

κεραία (variation kerēa), a little hook, an apostrophe on letters of the alphabet, distinguishing them from other like letters, or a separation stroke between letters.

κεραμεύς, a potter.

κεραμικός, of clay, made by a potter.

κεράμης, an earthenware pitcher.

κέραμος, a tile; of κέραμον, practically the roof.

κεράνυμι, I mix.

κέρας, (a) a horn; (b) as a symbol of strength, κέρας σωτηρίας, a powerful support of salvation, Lk. i 69; (c) a dwarfed column set upon or at the corner of an altar, with ritual significance, Rev. ix 13.

κεράτιον, a husk (pod) of the carob (siliqua graeca).

κερδαίνω, I gain: οἴδαιν καὶ ζηταίνω, I gain injury and loss, i.e. I gain by shunning injury and loss, I do not suffer (I am spared) injury and loss, Ac. xxvii 21.

κέρδος, gain.

κερέα, see κεραία.

κέρμα, a small coin: plur. small change.
κλάδος, properly a changer of large into smaller coins, a money-changer.
κεφάλαιον, (a) the chief matter, the main point, Heb. viii 1;
(b) a sum of money, Ac. xxii 28.
κεφαλάριον, see κεφαλάριον.
κεφαλή, (a) head, κατά κεφαλῆς ἔχων, see κατά; (b) met.
κεφαλή γεώνας, a corner stone, uniting two walls,
Mk. xii 10 and parallels; head, ruler, lord, 1 Cor. xi
3, &c.
κεφαλίων, I wound in the head.
κεφαλίς, (lit. little head, then the knob at the end of the
wooden core of a roll of papyrus, then) a roll.
κημώω (from κῆμος, a muzzle), I muzzle.
κήνος (Latin census), poll-tax.
κῆς, a garden.
κησουρός, keeper of a garden.
κηρίον, a honeycomb.
κήρυγμα, a proclamation.
κηρυξ, a herald, proclaimer.
κηρύσσω, I proclaim, herald, preach.
κῆτος, a sea monster, a huge sea fish.
Κηφᾶς, Cephus (Aram. for rock), the new name given
to Simon, the disciple.
κιβωτός, (properly a wooden box, hence) the Ark, in
which Noah sailed.
κιθάρα, a harp.
κιθαρίζω, intr. and tr., I play on the harp, I harp, with
acc. of the tune.
κιθαριστός, a harpist.
Κιλικία, Cilicia, a Roman province between the Taurus
range of mountains and the coast in the SE. corner
of Asia Minor, linked up with the province of Syria.
κινδυνεύω, I am in danger, sometimes c. infin. of . . .
κινδυνός, danger, peril, risk.
κινέω, tr. I move; I stir, excite.
κίνησις, moving, stirring.
κινήσις (a Semitic word), cinnamon.
κλάδος, a branch of a tree.
κλαίω, I weep; c. acc. or ἐπι c. acc. I weep for, mourn.
κλάσις, breaking.
κλάσμα, a fragment.
Κλαῦδα, see Καῦδα.
Κλαῦδια, Claudia, a Christian woman in Rome; if
historical, probably a freedwoman of the imperial
household.
Κλαύδιος, (a) Claudius, the fourth of the Roman
Emperors, Tiberius Claudius Caesar Augustus
Germanicus, who ruled A.D. 41-54; (b) Claudius
Lysias, a tribune at Jerusalem.
κλαυθμός, weeping.
κλάω, I break.
κλεῖς, a key.
κλεῖω, I shut.
κλέμμα, a theft.
Κλεόπας, Cleopas, one of the two companions of the
risen Jesus from Jerusalem to Emmaus.
κλέος, glory, fame.
κλέπτης, a thief.
κλέπτω, I steal; ὁ κλέπτων, the stealer, Eph. iv 28.
κλήμα, a branch.
Κλήματις (Latin, = Clemens), Clement, a fellow-worker of
St. Paul in Rome.
κληρονομέω, I inherit, I obtain (possess) by inheritance.
κληρονομία, an inheritance, an heritage, regularly the
gift of God to His chosen people, in O. T. the
Promised Land, in N. T. a possession viewed in one
sense as present, in another as future.
κληρονόμος, an heir, an inheritor: cf. κληρονομία.
κλῆρος, (a) a lot; (b) a portion assigned, Ac. i 17,
viii 21, xxvi 18, Col. i 12; hence, a portion of the
people of God assigned to one's care, a congregation,
1 Pet. v 3.
κληρόω, lit. I choose by lot, I appoint by lot; hence I
assign; mid. I assign to myself, choose; pass. I am
assigned, I am chosen as God's portion (κλῆρος),
Eph. i 11.
κλῆσις, a calling, invitation, summons of God to the religious life; sometimes, e.g. Phil. iii 14, 2 Thess. i xi, Heb. iii 1, it may include a reference to the final issue of this invitation.

κλητός, called, invited, summoned by God to the religious life.

κλίβανος, an oven, a furnace.

κλίμα, a small geographical division, district, or territory, a portion of a χώρα (which see).

κλινάριον, a couch or litter of a sick person.

κλίνη, a couch, a bed, alike a mere mat (e.g. Mt. ix 2, 6); and a more elaborate structure (e.g. Mk. iv 21); possibly a bier in Rev. ii 22.

κλινίδιον, a couch or litter of a sick person.

κλίνω, (A) tr. (a) I rest, recline (even in John xix 30); I bend, incline; (b) (inclinō) I cause to give ground, I make to yield, Heb. xi 34; (B) intr. of the day, declines, approaches its end, Lk. ix 12, xxiv 29.

κλισία, properly a dining couch; hence a group of diners.

κλοπή, thieving, theft.

κλύδων, rough water, roughness of water; κ. θαλάσσης a rough sea, James i 6.

κλυδωνίζω, I toss as in a storm at sea.

Κλωπᾶς, Clopas, husband of one Mary, who stood by the cross.

κνῆθω, I rub, tickle: κνηθόμενοι τὴν ἄκον, with ears itching with eagerness to hear pleasant things, 2 Tim. iv 3.

Κνίδος, Cnidus, a town on the coast of Caria (SW. Asia Minor) near the island of Cos.

κοδράντης (Latin, = quadrans), a quadrans, the smallest Roman copper coin, a quarter of an as, the sixteenth part of a sesterius.

κολία, belly, abdomen, a general term covering any organ in the abdomen, e.g. stomach, womb: ἐκ κολίας μητρὸς, from birth.

κομάθαι, I fall asleep, I am asleep, sometimes of the sleep of death (e.g. Mt. xxvii 52).
κοίμησις, sleeping, followed by constituent gen. τοῦ ὕπνου, which is slumber.
κοινός, (a) common, shared; (b) Hebraistic use (in contrast to ἁγιός), profane; dirty, unclean, unwashed, Mk. vii 2, Ac. x 14, 28, xi 8, Rom. xiv 14, Heb. x 29, Rev. xxi 27.
κοινώμω (cf. κοινός), (a) I make unclean, I pollute; (b) mid. I regard (treat) as unclean, Ac. x 15, xi 9.
κοινοφέρω, (a) I share, communicate, contribute, impart, Rom. xii 13, Gal. vi 6; (b) I share in, I have a share of, I have fellowship with, c. gen. or dat.
κοινωνία, (lit. partnership) (a) contributory help, Ac. ii 42, Rom. xv 26, 2 Cor. viii 4, ix 13, Heb. xiii 16; (b) sharing in, Phil. i 5, iii 10, Phil. 6, cf. (c); (c) spiritual fellowship, a fellowship in the spirit, 1 Cor. i 9, x 16, 2 Cor. vi 14, xiii 13, Gal. ii 9, Phil. ii 1, 1 John i 3, 6, 7 (frequently outside N.T., of the marriage relationship).
κοινωνικός, willing to share.
κοινωνός, a sharer; a partner.
κοίτη, (a) a bed, Lk. xi 7; (b) a marriage bed, Heb. xiii 4; κοίτην ἔχων ἐκ, to conceive seed from, Rom. ix 10: κοίταν plur. repeated (immoral) sexual intercourse, Rom. xiii 13.
κοίτῶν (cubiculum), bed-chamber; ὅ ἐπὶ τοῦ κοίτῶν (cubicularius), chamberlain.
κόκκινος, crimson, dyed with Kermes (coccum), the female coccus of the Kermes oak.
κόκκος, a grain.
kολάζω, I punish; mid. I cause to be punished.
kολακεία (adulatio), flattery, with a view to advantage or gain.
kόλασις, punishing, punishment, perhaps with the idea of deprivation, 1 John iv 18.
kολαφίζω, I strike with the fist; hence, I maltreat violently.
kολλάω (lit. I glue); hence, mid. and pass. I join myself closely, I cleave, I adhere (to), I keep company.
κόπος

(with), of friendly intercourse; of inanimate objects, Lk. x 11.
κολλούριον, eye-salve.
κολλυβιστής (from κόλλυβος, a commission paid on exchange), a money-changer, who changed heathen into Jewish money, for payment into the Temple treasury.
κολλούριον, correct spelling of κολλούριον.
κολοβώ (lit. I maim, mutilate), I cut short, shorten, abbreviate.
Κολοσσαί, Colossae, a town of the Roman province Asia, in the Lycus valley, near Laodicea and Hierapolis.
κόλπος, (a) sing. and plur. bosom; (sinus) the overhanging fold of the garment used as a pocket, Lk. vi 38; (b) a bay, gulf, Ac. xxvii 39.
κολυμβάω, (properly I dive; hence) I swim.
κολυμβηθρα (lit. a diving or swimming place), a pool.
κολονία (Latin, = colonia), a colony, a city settlement of Roman (soldier) citizens; a garrison city.
κομάω, I wear the hair long, I allow the hair to grow long.
κόμη, hair, long hair.
κομίζω, (a) act. I convey, bring, Lk. vii 37; (b) mid. I receive back, I receive what has belonged to myself but has been lost, or else promised but kept back, or I get what has come to be my own by earning, I recover.
κομψός (colloquial), nicely, finely, bravely.
κομώ, I whitewash.
κοράττος, dust.
κοπάω, I cease, drop.
κοπέτος (planctus), beating of the breast or head in lamentation, lamentation.
κοπή (caedes), slaughter.
κοπάω, (a) I grow weary, Mt. xi 28, John iv 6, Rev. ii 3; (b) I toil, work with effort (of bodily and mental labour alike).
κόπος, (a) trouble; κύπος (κόπος) τιν parékein, to give
trouble to one, to annoy one; (b) toil, labour, laborious toil, involving weariness and fatigue.

κόπτω, a (a) I cut, I cut off; Mt. xxi 8, Mk. xi 8; (b) mid. (plango) I beat my breast or head in lamentation, I lament, mourn, sometimes with acc. (ἐπὶ c. acc.) of person whose loss is mourned.

κόραξ, a raven.

κόρασις (colloquial), a little girl, a young girl; a girl.

κορβάν (Aramaic), a gift.

κορβανᾶς, the temple treasure.

Κορέ (Hebr.), Korah (Num. xvi 1 ff.).

κορέννυμι, I fill, sate, glut, feed full.

Κορίνθιος, Corinthian, of Corinth.

Κόρινθος, Corinth, in NE. Peloponnese, the capital of the Roman province Achaia.

Κορινήλιος, Cornelius, a centurion of the Roman army, stationed at Caesarea (b).

κύρος (Hebr.), a (dry) measure, equivalent to ten Attic μέδεμνοι or 120 gallons.

κοσμέω, I put into order; I decorate, deck, adorn.

κοσμικός, earthly, worldly (belonging to the present, earthly world as opposed to the heavenly and future).

κόσμωσις, orderly, virtuous.

κοσμώσις, in an orderly, virtuous manner; modestly.

κοσμοκράτωρ, ruler of this world, that is, of the world as asserting its independence of God; used of the angelic or demonic powers controlling the sublunary world, cf. ἀρχή, ἐξουσία, στοιχεῖον.

κόσμος (mundus), (a) the universe, the world, the sum total of created things; (b) a Jewish conception; the word has acquired a bad sense in Isaiah (e.g. xiii 11), the sum of the fierce surrounding heathen nations, the powers of the heathen world, at once destructive and corruptive. Hence, the world as apart from God its Creator, the world as self-sufficient, consequently running counter to its Creator, and thus evil
in its tendency, cf. John, 1 John (e.g. ii 15), James (e.g. iv 4), 2 Pet. ii 20; (c) sometimes seems not different from, the inhabited world; (d) adornment, 1 Pet. iii 3.

Κούαρτος, Quarius, a Christian, brother of Erastus the Corinthian. Cf. ἀδελφός.

κοῦμ (κοῦμ), (Aramaic), arise.

κουστωδία (Latin, = custodia), concr., a guard.

κοφίζω, I lighten.

κόφινος (cophinus), a stiff wicker basket.

κράβαττος (grabattus), a bed, mattress, mat of a poor man. (Spelling κράβαττος in Egyptian documents.)

κράζω, I cry aloud, shriek.

κραπάλη (crapula), surfeiting.

κρανιόν, the skull.

κράσπεδον, the fringe, the edge.

κραταιόμαι, I become strong.

κραταῦς, strong, powerful.

κρατέω, I lay hold of, take possession of, obtain, c. gen. and (much oftener) c. acc.

κράτιστος (egregius), most excellent, an official epithet, used in addressing a Roman of high rank, and in the second century one of equestrian (as distinguished from senatorial) rank.

κράτος, Divine might, rule, power, except in Heb. ii 14.

κραυγάζω, I cry aloud, shout.

κραυγή, (a) a shout, cry, clamour; (b) outcry, clamouring against another, Eph. iv 31.

κρέας (caro), flesh: plur. (carnes) pieces of flesh, kinds of flesh.

κρείσσων (also κρείττων), better.

κρεμάνυμι (pendo), I hang, I suspend; mid. (pendeo) I am hanging, I hang.

κρεπώλη (a variety of κραπάλη).

κρημύς, a crag, precipice.

Κρήνας, a Cretan, an inhabitant of Crete.

Κρήσκος (Latin, = Crescens), Crescens, a Christian, coadjutor of St. Paul.
Κρήτη

Κρήτη, Crete: see Κυρήνη.

κρήθη, barley.

κρήθων, made of barley.

κρίμα, (a) a judgement, a verdict; sometimes implying an adverse verdict, a condemnation; (b) a case at law, a lawsuit, 1 Cor. vi 7.

κρίνων, a lily growing wild, variously identified with the red anemone, the white lily, the sword lily.

κρίνω, (a) I judge, whether in a law-court or privately: sometimes with cognate nouns κρίμα, κρίματι, κρίσις, emphasizing the notion of the verb; (b) I decide, I think (it) good, e. infin. Ac. iii 13, xv 19, &c. (cf. Ac. xxvii 1).

κρίσις, judging, judgement; generally divine judgement: accusation, Jude 9.

Κρίστος, Crispus, ruler of the synagogue at Corinth, converted and baptized by St. Paul.

κρήτημα, (a) a law-court, James ii 6; (b) a law-case before an arbiter.

κρήτης, a judge.

κρητικός, able to judge.

κρούω (pulso), I beat a door with a stick, to gain admittance.

κρύπτη (κρυπτή), a hidden place, cf. κρυπτός.

κρυπτός, hidden, secret: τὰ κρυπτὰ, as subst. the hidden (secret) things (parts), the inward nature (character); εἰν [τῷ] κρυπτῷ, in the secret place, in the hidden sphere, inwardly.

κρύπτω, I hide, conceal.

κρυσταλλίζω, I am clear as crystal.

κρυσταλλός, crystal.

κρυφαίος, hidden, secret: εἰν τῷ κρυφαίῳ = εἰν τῷ κρυπτῷ.

κρυφή, in secret, secretly.

κτάωμαι, (a) I acquire, win, get, purchase, buy; (b) I possess, 1 Thess. iv 4.

κτίμα, a piece of landed property, a field, Ac. v 1; plur. possessions, property, possibly landed property, property in land in Mk. x 22, Mt. xix 22, as it is in Ac. ii 45.
κτήνος, *a beast of burden* (generally, a horse or mule),
either for riding or for carrying loads on its back, or
for yoking to a cart or carriage.
κτήτωρ, *a possessor, owner.*
κτίζω, *I create, found, make,* always of God.
κτίσις (often of the founding of a city), (a) abstr.,
creation; (b) concr., creation, creature, institution.
Always of Divine work.
κτίσμα, *a created thing, a creature,* of God.
κτίστης (often of the founder of a city), *creator,* God.
κύβεια, (lit. *playing with dice, gaming,* hence) *trickery,
sleight.*
κυβέρνητις (lit. *steering, piloting,* governing, government,
supposed to refer to such duty as was, later at least,
performed by any presbyter or by that presbyter
who was επισκόπος.
κυβερνήτης, *a steersman, a pilot.*
κυκλεύω, *I encircle, invest, enclose.*
κυκλάδεν, *in a circle round, round about.*
κύκλος, *a circle:* dat. κύκλος as adv., *in a circle, round
about.*
κυκλόω, *I encircle, invest, surround.*
κυλισμός, *rolling, wallowing.*
κύλιο, tr. *I roll,* mid. intr. *I roll.*
κυλλός (debilis), *maimed.*
κύμα, *a wave.*
κύμβαλον, *a cymbal.*
κύμινον (a Semitic word), *cummin,* a plant used as
a spice.
κυνάριον, *a house dog,* possibly with a touch of contempt.
Κύπριος, *Cypriote, belonging to Cyprus.*
Κύπρος, *Cyprus.*
κύπτω, *I stoop.*
Κυρηναῖος, *belonging to Cyrene.*
Κυρήνη, *Cyrene,* a district W. of Egypt on the Medi-
terranean coast, forming with Crete a Roman pro-
vince.
Κύρινος, Publius Sulpicius Quirinius (ob. A. D. 21),
κυρία

who conducted two censuses of the province Syria, one in 8, 7, or 6 B.C., Lk. ii 2, as plenipotentiary of the Emperor, and another as legatus pro praetore in a.D. 7, Ac. v 37.

κυρία, a lady; voc. my lady, an address of courtesy.

κυριακός (dominicus), of the Lord (κύριος), special to the Lord: δεσπόζων, supper (dinner) for church members, combined with the Eucharist: ημέρα, Sunday (cf. Fr. dimanche, Sp. domingo, It. domenica). [In constitutional law means imperial.]

κυριέω, I rule; c. gen. I rule over, lord it over, master.

κύριος (dominus), (a) an owner of property, particularly of slaves (δούλοι), a lord, master (cf. 1 Pet. iii 6): plur. of κύριον (domini), master and mistress, Mt. xv 27 (?), Lk. xix 33, Ac. xvi 16, 19, and perhaps elsewhere; (b) weaker sense, in the vocative, as a polite address, κύριε, sir !, κύριον, gentlemen, sirs, Ac. xvi 30, cf. κυπία; (c) of Divine beings, κύριος, Lord, without article, generally refers to God, whereas ο κύριος, the Lord, generally refers to Jesus, the Messiah (cf. Ac. ii 34). In this sense the word connotes that these Divine Beings are absolute rulers (kings) of the whole world, and that we are their slaves (subjects). As the term was also applied to oriental sovereigns and to the Roman Emperors (particularly frequently in Nero's case) in the same sense, it focussed the deadly rivalry between the two powers (cf. Ac. xxv 26).

κυριότης, (a) abstr., lordship, 2 Pet. ii 10; (b) concr., divine or angelic lordship, domination, dignity, Eph. i 21, Col. i 16, Jude 8, usually with reference to a celestial hierarchy.

κυρίσω, I ratify, confirm.

κύων, a dog: universally despised in the East, and thus the name is applied contemptuously to persons, Phil. iii 2, Rev. xxii 15 (cf. Mt. xv 26).

κολλοῦ (membrum), a limb: plur. (membra) bodies.

κολῶ, I prevent, debar, hinder: c. infin. from doing so and so.

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κώμη (vicus), a village.
κωμόπολις, a city which in constitution has only the
status of a village.
κώμος (comissatio), a revel, a revelling, such as took
place at the gathering of the grapes.
κώνωψ, a gnat, mosquito, referred to proverbially as
something small.
Κωσάμ, Cos, an island in the Aegean Sea, SW. of Asia
Minor.
Κωσάμ (Hebr.), Cosam, son of Elmadam and father of
Addci.
κωφός, dumb.

Λαγγάνω, (a) I obtain (receive) by lot, my lot (turn) is;
(b) I cast lots, John xix 24.
Λάδαρος (Ελαδάρος in old Western documents),
Lazarus, Eliezer, (a) the beggar, Lk. xvi 20 ff.; (b)
the brother of Martha and Mary, of Bethany,
John xi, xii.
Λάδρα (λάθρα), secretly.
λαλαφ, a sudden storm, a squall.
λακτίω, I kick.
λαλέω, (I talk, chatter in classical Greek, but in N. T.
a more dignified word) I speak; I say.
λαλιά, (in classical Greek babble, chattering) speech, talk;
manner of speech.
λαμά (Hebr.), why.
λαμβάνω, (a) I receive, get: πρόσωπον λαμβάνω τινός
(Hebraistic), lit. to receive the face of, to accept the
person of, i.e. to favour specially; (b) I take: συμβού-
λων λαβεῖν, to deliberate, Mt. xii 14; (c) ἐπαλαμ-
βάνω, John i 12.
Λάμεχ (Hebr.), Lamech, son of Methuselah and father of
Noah.
λαμπάς, a lamp, a lantern.
λαμπρός, shining, glossy, bright.
λαμπρότης, brightness.
λαμπρῶς

λαμπρῶς, sumptuously.
λάμπω, I shine.
λανθάνω, I am hidden (concealed), I lie hid, I escape notice, sometimes with acc. of person from whom concealment takes place, Ac. xxvi 26, 2 Pet. iii 8: with participles (classical constr.), I do so and so unconsciously, unknown to myself; I shut my eyes to so and so, Heb. xiii 2.

λαξέκωτος, hewn out of the rock.
λαοδίκεια, Laodicea, a city in the Lycos valley in the Roman province Asia, near Colossae and Hierapolis.
λαοδίκειος, a Laodicitean, an inhabitant of Laodicea.

λαός, (a) a people, characteristically of God's chosen people, first the Jews, then the Christians; (b) sometimes, but rarely, the people, the crowd, e.g. Lk. ix 13, xx 6.

λάρυγξ, the throat.
λασία, another spelling of Λασία, Lasaea, a city in Crete, about the middle of the S. coast.

λάσκω, I burst asunder with a loud noise.
λατομέω, I hew (of stone).

λατρεία, service rendered to God, perhaps simply worship.

λατρεύω, I serve, especially God, perhaps simply I worship.

λάχανον, a vegetable.

λεββαῖος, Lebbæus, a pet-name, a v.l. for Thaddæus, one of the twelve disciples of Jesus. The full form of the name is not known.

λεγιών (Latin, = legio), properly a division of the Roman army, numbering about 6,000 infantry with additional cavalry (cf. Mt. xxvi 53): hence, a very large number.

λέγω (denoting speech in progress), (a) I say, speak; I mean; I mention, tell; (b) I call, name, especially in the pass., e.g. Mt. i 16, John i 38, but also act., e.g. Mk. x 18; (c) I tell, I command, e.g. Mt. v 34, 39, Rom. ii 22.

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λέων

λείμμα, a remnant, a remainder.
λείος, smooth.
λείπω (earlier, I leave behind, abandon), (a) I am wanting; τὰ λείποντα, what is defective, Tit. i 5; (b) mid. e.g. c. gen. I come behind (in a race), I am left behind in, I fall short of (some standard), I am wanting in.
λειτουργέω, I act in the public service, I render service, I minister, in the widest sense, Rom. xv 27, of some special public religious service, Ac. xiii 2: but also of the service of priests and levites, Heb. x 11.
λειτουργία, public service in the widest sense, 2 Cor. ix 12, Phil. ii 30: service as of priest or levite ritual, Lk. i 23, Phil. ii 17, Heb. viii 6, ix 21.
λειτουργικός, given to serving (ministration), ministering.
λειτουργός, minister, servant, of an official character; of priests and levites, Heb. viii 2.
λεμά (Aramaic), why.
λεντίου (Latin, = linteum), a towel.
λεπίς, a scale, a scaly substance thrown off from the body,
λέπρα, leprosy.
λεπρός, a leprous person, a leper.
λεπτὸν, a small piece of money, probably the smallest piece of money = 1/2 quadrans (σοῦραντας, which see).
λευεί, λευείς (Hebr.), Levi, (a) an ancestor of Jesus, Lk. iii 24; (b) another ancestor of Jesus, Lk. iii 29; (c) third son of Jacob, the patriarch, and founder of a tribe named after him, Heb. vii 5, 9, Rev. vii 7; (d) son of Alphaeus, and called also Matthew, a revenue officer and one of the twelve disciples of Jesus.
λευεῖτης, a levite, properly a man of the tribe of Levi; hence, a priest's assistant, an under priest, as the members of that tribe were charged with this duty.
λευειτικός, belonging to the tribe of Levi, levitical.
λευκαίνω, I whiten.
λευκοβύσσινος, of white fine linen (but see βύσσος).
λευκός, white.
λέων, a lion: ἐκ τῆς φυλῆς Λούδα applied to Jesus, Rev.
λήθη

v 5 (after Gen. xlix 9): in 2 Tim. iv 17 used proverbially for very great danger.

λήθη, forgetfulness.

λήψεσ, receiving.

ληπός, a winepress: hence met. Rev. xiv 19, xix 15.

λεπός, folly, nonsense, idle talk.

ληστής, a robber, brigand, bandit.

λίαν, very; very much, exceedingly.

λίβανος (Semitic word), frankincense, incense.

λιβανωτός, a censer.

λιβερτῖνος (Latin, = libertinus), a freedman, one of the class of manumitted slaves. A synagogue at Jerusalem appears to have been reserved for them.

λίβυς, Libya, Africa (in the modern sense).

λιθάζω, I stone.

λίθος, stone.

λιθεοῦσα, made of stone.

λιθοβολέω, I stone, I cast stones (at).

λίθος, a stone: met. of Jesus as the chief stone in a building, &c., Ac. iv 11, &c.

λιθόπτωτος, paved with stone.

λικμάω, I crush to powder.

λιμήν, a harbour, port.

λιμέν, an Italic spelling of λιμή, a lake.

λομός, a famine.

λινοφ, flax; linen.

λινός, Linus, a Christian in Rome.

λιπαρός, (lit. fat) rich, sumptuous.

λίτρα (libra), a Roman pound, of about twelve ounces, 327.2 grammes.

λίψ (Africanus), the south-west wind, and thus the quarter from which it comes.

λογεία, λογία (from λογεῖο, 'I collect'), a collection, collecting (of money), particularly of an irregular local contribution for religious purposes.

λογίζομαι (properly of an accountant, book-keeper, I count, reckon up), (a) I reckon, count, put down to one's account, τι or των τω, Rom. iv 6, 1 Cor. xiii 5.
λόιδορος

2 Cor. v 19, 2 Tim. iv 16; also with εἴς τι = as something, as of some value, e.g. Ac. xix 27, Rom. iv 3, Gal. iii 6; (b) I number, class amongst, [Mk.] xv 28, Lk. xxii 37; (c) I reckon up accounts, I weigh arguments, I deliberate, Mk. xi 31 (v. l.); (d) hence I consider, weigh, John xi 50, 2 Cor. x 11, Phil. iv 8, Heb. xi 19; (e) I think, I judge, often; (f) I decide, determine, 2 Cor. x 2.

λογικός, (a) reasonable, rational, Rom. xii 1; (b) metaphorical, as contrasted with literal, 1 Pet. ii 2 (so perhaps also in Rom. xii 1).

λόγιον, plur. oracles, divine responses or utterances (it can include the entire O. T. scriptures); in Rom. iii 2 mainly of the promises in the Old Testament; in Heb. v 12 probably of Jesus' teaching.

λόγιος, eloquent.

λογισμός, reasoning, thinking.

λογομαχεῖν, I battle with (for) words.

λογομαχία, a battling with (for) words, a battle of words.

λόγος (speech in progress) (sermo, uerbum, ratio), (a) a word, an utterance, speech, discourse, saying, frequently of God through his messengers; the gen. expresses either this origin or the subject of the word; διὰ λόγου, by spoken word, by word of mouth; ὁ λόγος, the Gospel news, e.g. Lk. i 2, Ac. xiv 25; (b) the personalized Word or Divine utterance, a conception of Palestinian or Alexandrian theology, referred by the Fourth Evangelist to Jesus the Messiah, John i 1, 14; (c) an account, Ac. xx 24, 1 Pet. iv 5; hence (d) reason, a reason, 1 Pet. iii 15; κατὰ λόγου, rightly, deservedly, Ac. xviii 14; (e) analogy, ἐπέχειν λόγου τινος, to correspond to, be analogous to, be instead of something, Phil. ii 16.

λόγχη, a long lance.

λοίδορέω, I revile a person to his face, I abuse insultingy.

λοίδορία, reviling, abuse.

λοίδορος, a raile, reviler, abuser.
λοιμός

λοιμός (pestis), (a) a pestilence; (b) a pestilent fellow, Ac. xxiv 5.

λοιπός (reliquus), (a) left, left behind, of λοιπός, the remainder, the rest, the others; (b) adverbial phrases, acc. neut., λοιπόν, τὸ λοιπόν, for the rest, now, already; temporal gen., τοῦ λοιποῦ (sc. χρόνου), henceforth.

Λουκᾶς, Lucas, Luke, an abbreviated pet-form either of Λουκᾶνος, as the Old Latin Bible gave in the title of the Third Gospel, or of Λούκιος, as some moderns have thought, Christian physician and writer of the Third Gospel and Acts.

Λούκιος, Lucius, (a) of Cyrene, an early Christian, in the church of Antioch, Ac. xiii 1, by some identified with the evangelist Luke; (b) a Christian with Paul at Corinth, by some identified with (a), Rom. xvi 21.

λουτρόν, a bath (of the water, not the vessel), water for washing, washing.

λούω (literally or merely ceremonially), I wash, bathe (the body); mid. of washing, bathing one's self.

Λύδδα, Lydda, Diospolis, Lod (modern Ludd), a city on the way to Joppa within a day's journey of Jerusalem.

Λυδία, Lydia, a lady resident of Philippi, native of Thyatira in Lydia (Asia Minor), and engaged in the clothing trade.

Λυκαονία, Lycaonia; the country of the Lykaonos, a district of Asia Minor, comprised within the Roman province Galatia and including the cities Derbe and Lystra.

Λυκαονιστή, in the Lycaonian language.

Λυκία, Lycia, a small Roman province on the south coast of Asia Minor.

Λύκος, a wolf, or perhaps a jackal: often applied to persons of wolffish proclivities.

λυμαῖνομαι, I ravage, harry, devastate.

λυπέω, I pain, grieve, vex.

λύπη, pain, grief.

Λυσανίας, Lysanias, tetrarch of Abilene.
Λυσίας, Claudius Lysias, a Roman tribune of the soldiers in Jerusalem.

Λύσεως, dissolution, release.

Λυστελέω, imper. 3 sing. it is advantageous to, it profits.

Λυστρα, Lystra, a Lycaonian city in the southern part of the Roman province Galatia.

Λύτρον, the purchasing money for manumitting slaves, a ransom, the price of ransoming; especially the sacrifice by which expiation is effected, an offering of expiation.

Λυτρώω (originally, I deliver captives from robbers or enemies in war by payment, I manumit or liberate a slave from slavery), I ransom, liberate, deliver.

Λυτρωσις (in O. T. ransoming from imprisonment for debt, or from slavery, release from national misfortune, &c.), liberation, deliverance, release (cf. λυτρόω).

Λυτρωτής, a ransomer, a liberator.

Λυχνία, a lampsland.

Λύχνος, a lamp.

Λύω (solvō), (a) I unloose, loose, loosen, untie, release, Mk. i 7, &c.: thus I break (in a phrase where the time order of the two processes is inverted), Rev. v 2; (b) met. I break, destroy, set at naught, contravene; sometimes merely, I declare a law to be not binding, John v 18; I break up a meeting, Ac. xiii 43; I annul, 1 John iv 3 (v. 1.).

Λώις, Lois, grandmother of Timothy.

Λωτ (Λωθ) (Hebr.), Lot, nephew of Abraham.

M

Μααθ (Hebr.), Maath, Mahath, an ancestor of Jesus.

Μαγαδάν, Magadan. The reading and the site are uncertain. Two views are held with regard to the latter, (a) that it was in the Decapolis near Gerasa; (b) that it was at Megedel on the western bank of the Sea of Galilee.
Magdalēnōs, a Magdalene, of Magdāla, a place identical with modern Megdel, near Tiberias: see Magdān (b).

Magēdōn, Magedon, the second part of the name, Ἄρμ. Magēdōn (Har Magedon), perhaps Megiddo.

Magēwō, I practise sorcery or magic.

Magiā, sorcery, magic.

Magōs, a sorcerer, a magician, a wizard.

Magōy (Hebr.), Magog, sometimes as name of a people, sometimes as name of a country in O.T. (Gen. x 2, Ezek. xxxviii 2, xxxix 6), probably the Scythians; hence, used in apocalyptic literature.

Madiām (Hebr.), Madiam, Midian, generally taken to mean or to include the peninsula of Sinai.

Maeθteūw, I make disciples, I make into disciples: followed by dat. of instrument, Mt. xiii 52.

Maeθtēs, a learner, disciple, pupil.

Maeθtria, a woman disciple.

Maeθthaios, Matthaerus, Matthew, a revenue officer, then one of the twelve disciples of Jesus.

Maeθthān (Hebr.), Matthan, son of Eleazar and father of Jacob, an ancestor of Jesus.

Maeθthāk (Maeθtāk) (Hebr.), Matthai, son of Levi and father of Jorem, an ancestor of Jesus.

Maeθtias, Matthias, elected one of the Twelve in room of the deceased Judas.

Maeθousāla (Hebr.), Methuselah, son of Enoch and father of Lamech.

Maiōmai (furo), I am raving mad, I speak as a madman.

Makarīzw, I deem (declare) happy.

Makarīwos, happy, to be envied.

Makarismos, felicitation, regarding as happy or enviable.

Makedōnia (Hebr.), Macedonia, a Roman province north of Achaia (Greece).

Makedōn, a Macedonian, an inhabitant of the Roman province Macedonia.

Makellon (Latin, = macellum), meat-market.

Makrān (procul), adv. sometimes used adjectivally, at a distance, far away.
μακρόθεν, from a (long) distance, often in the tautological expression απὸ μακρόθεν כ μακρόθεν, απὸ μακρὰν (cf. Lk. xviii 13).

μακροθυμεῖ, I defer my anger, I am long-suffering, i.e. the opposite of short- or quick-tempered.

μακροθυμία, long-suffering.

μακροθυμῶς, with long-suffering, patiently.

μακρός, (a) long: acc. neut. plur. as adv. long, Mk. xii 40, Lk. xx 47; (b) distant.

μακροχρόνιος, long-lived.

μαλακία (malacia), weakness, illness.

μαλακός (mollis), (a) soft, (τὰ) μαλακά, as substantive, soft material; (b) of persons, soft, voluptuous, effeminate (really = cinacetus, pathicus).

Μαλελεή (Hebr.), Maleleel, Malelehel, one of the ancestors of Jesus.

μάλιστα (superlative, see μᾶλλον), most of all, especially.

μᾶλλον (comparative, see μᾶλιστα), more, rather.

Μαλχος (Aram. Malchah), Malchus, a slave of the high-priest at Jerusalem.

μάμμα, a grandmother.

μαμωνᾶς (Aramaic, with cognate words in Hebrew and Punic), riches, money, possessions, property.

Μαμών (grecized form of Aramaic Menahem), Manaen, probably a member of Herod Antipas' court.

Μαμώνης (Hebr.), Manasseh, (a) son of Joseph, founder of a tribe of Israel, Rev. vii 6; (b) son of Hezekiah and father of Amon (Amos).

μαθάνω, I learn; with adjectives or nouns, I learn to be so and so, 1 Tim. v 13; with acc. of person who is the object of knowledge, Eph. iv 20, now sometimes to ascertain, Ac. xxiii 27, Gal. iii 2.

μανία (furor), raving madness.

μάννα (Hebrew), manna, the supernatural food eaten by the Israelites in the desert: of spiritual food, Rev. ii 17.

μαντεύομαι, I practise soothsaying, suggesting the fraud involved in the practice.
μαραίνω: pass. I die, I wither (like the grass).
μαρανάν ἄδα (Aramaic), either Our Lord hath come, or Our Lord cometh (will come, is at hand).
μαργαρίτης (margarita), a pearl.
Μᾶρθα, Martha, sister of Mary and Lazarus of Bethany.
Μαρία, Mary, Maryam, (a) the mother of Jesus; (b) of Magdala, which epithet is always attached (except John xx 11, 16 where it is unnecessary; (c) sister of Martha and Lazarus, Lk. x 39, 42, John xi, xii 3; (d) mother of James and Joseph (or Joses), Mt. xxvii 56, Mk. xv 40, and presumably in Mk. xv 47, xvi 1, Lk. xxiv 10; wife of Clopas, John xix 25. Also referred to in Mt. xxvii 61, xxviii 1; (e) mother of John Mark, Ac. xii 12; (f) a Christian in Rome, Rom. xvi 6.
Μάρκος, Marcus, Mark, who also had the Hebrew name John, son of Mary [(c) above], nephew of Barnabas, coadjutor of Barnabas, Saul (Paul), and Peter.
μάρμαρος (marmor), marble.
μαρτυρέω, I witness, I bear witness, I give evidence, I testify, c. dat. pers. or quality, in one's favour, in favour of; c. acc. cognate, μαρτυρίαν, ὑμαλογίαν, practically otiose; in the passive, I am witnessed to, I am borne witness to, sometimes with nom. and dependent infin. (impersonal, 3 John 12), corresponding to the act.; Rev. i 2, xxii 16, 18, 20.
μαρτυρία, witness, evidence, testimony.
μαρτυρίον, witness, evidence (of recovery, Mt. viii 4, Mk. i 44, Lk. v 14: so of other occurrences or thoughts): ἡ σκηνή τῶν μαρτυρίων, the tent of the congregation, the tent of meeting of God with His people, because it contained the ark and the tablets of the testimony to the covenant between God and his people, cf. Exod. xxv 9, 10.
μαρτύρομαι, (properly, I call (summon) to witness, and then, absolutely) I testify, I protest, I asseverate; (obtestor) I conjure, solemnly charge, I Thess. ii 12, Eph. iv 17.
μάρτυς, a witness, eye- or ear-witness. In Ac. xxii 20, Rev. ii 13 it approaches the ecclesiastical sense of martyr, i.e. one who gives public testimony to his faith before a tribunal, and suffers the penalty.

μαστόμαι, I gnaw.

μασθός, see μαστός.

μαστιγώ (scourge), I flog, scourge, the victim being strapped to a pole or frame, see μάστιξ.

μαστίζω, I flog, scourge, see μάστιξ.

μάστιξ (flagrum), (a) a scourge, lash, of leathern thongs with pieces of metal sewn up in them, Ac. xxii 24, Heb. xi 36; (b) met. severe pains (sufferings) sent by God.

μαστός, a breast, especially a nipple of a woman’s breast.

ματαιολογία, vain speaking, foolish talking.

ματαιολόγος, speaking vain things.

ματαιόμαι, I am made vain, ineffective, godless.

μάταιος, vain, unreal, ineffectual, unproductive: practically godless.

ματαιότης, vanity, emptiness, unreality, purposelessness, ineffectiveness, instability.

μάτην, in vain, in an unreal way.

Ματθά (Hebr.), Mattathai, an ancestor of Jesus.

Ματτάθα (Hebr.), Mattathah, an ancestor of Jesus.

Ματταθίας (Hebr.), Mattathias, an ancestor of Jesus.

μάχωρα, a sword: met. of the spirit, Eph. vi 17.

μάχη, (earlier, a battle, conflict, perhaps in James iv 1; hence) in the sphere of words, &c., strife, contention, quarrel.

μάχομαι, I engage in battle, I fight: hence I strive, John vi 52.

μεγάλειος: τὰ μεγάλεια (magnalia), the mighty deeds.

μεγάλειότης, (divine) majesty or magnificence.

μεγαλοπρεπής, magnificent, superb, transcendent.

μεγαλόνω, (a) I enlarge, lengthen, Mt. xxiii 5; (b) I increase, magnify.

μεγάλως, greatly: compar. μεγίστων.
μεγαλωσύνη

μεγαλωσύνη, (divine) majesty; in Heb. i 3, viii 1, a sort of substitute for the divine Name.

μέγας, large, great, in the widest sense: see μεγίστερος, μεγίσσω, μέγιστος.

μέγεθος, greatness.

μεγιστάν (megistan), a great one, a lord, a courtier, a satrap. (The word has an oriental flavour and belongs to late Greek.)

μέγιστος (cative superlative, practically obsolete and only literary), very great: see μέγας (positive), μεγίσσω (comparative and superlative).

μεθερμηνεύω, I translate (from one language into another).

μέθη, deep drinking, drunkenness.

μεθοπάω, μεθοπήμαι, I cause to change its place, I move out of its place, I translate, transfer, remove.

μεθοδέα (from μέθοδος, a way of search after something, an inquiry; a method), scheming, craftiness.

μεθύσκομαι, I become intoxicated with wine, I become drunk.

μεθύσως (originally, tipsy), a drunkard.

μεθύω, I am intoxicated with wine, I am drunk.

μεθώ, see μεγίσσω.

μεγίστερος, μεγίσσω, (a) compar. greater (3 John 4); (b) superl. greatest, Mt. xiii 32, xxii 11, 1 Cor. xiii 13, &c.

μέλας, black: τὸ μέλαν (atramentum), ink, 2 Cor. iii 3, 2 John 12, 3 John 13.

Μελεά (Hebr.), Meleah, one of the ancestors of Jesus.

μελετεί, impersonal, it is a care, it is an object of anxiety, c. dat. of the person: personal, διὸ μελετῶ, wherefore I will take care, true text in 2 Pct. i 12 (Field).

μελέτω, I devise, plan; practise, exercise myself in.

μελι, honey.

μελίσσια, belonging to bees, coming from bees.

Μελίτη (Melitina), Malta.

μελλω, (a) c. infin. I am about to, I intend; (b) absol., in present participle, coming, future: so τὸ μέλλον, the future, εἰς τὸ μέλλον (sc. ἐτος), next year, Lk. xiii 9, τὰ
μέλλοντα, the things that are to be (come to pass). See μέλει.
μέλος (membrum, but wider in sense than καλόν), a bodily organ, limb, member.
Μέλχει (Hebr.), Melchi, one of the ancestors of Jesus.
Μέλχισεδέκ (Hebr.), Melchisedek, king and priest of Salem (Gen. xiv 18–20).
μεμβράνα (Latin, = membrana), a parchment leaf, perhaps for notes.
μέμφομαι, I blame.
μεμψύχωρος, blaming one’s lot or destiny, discontented.
μέν, an untranslatable particle, generally answered by δέ (sometimes by ἀλλά, πλέον), each of the two introducing a clause intended to be contrasted with the other. [The μέν is very often omitted as compared with classical Greek.] Other uses are (a) μέν followed by καί (e.g. Lk. vili 5), where an additional detail is given, not explicitly contrasted with the earlier, (b) μέν followed by no contrasting particle in the following clause (e.g. πρῶτον μέν, almost at the very first, Rom. i 8, 1 Cor. xi 18), and (c) μέν οὖν, for the most part in narrative passages, where the μέν brings the accompanying noun or pronoun into relief, without any contrast being expressed by a following δέ (e.g. Ac. i 6), (1) where what has preceded is summed up on the way to the relation of some new detail, or (2) where it acts as the introduction to a further occurrence: but see μέν οὖν for another use.
Μηνά (Hebr.), Menna, one of the ancestors of Jesus.
μέν οὖν, μενών, μέν οὖν γε, μενώνγε, especially in an answer, strengthening or correcting, nay more, nay rather.
μενών, μενώνγε, see μέν οὖν.
μέντοι (originally a strengthened μέν), (a) indeed, really, James ii 8; (b) yet, however, nevertheless.
μένω, I remain, abide, wait; c. acc. I wait for, await.
μερίζω, I divide into parts, I divide, I part, I share, I distribute; mid. I go shares, I share (with others;
in this case with Paul, Apollos, Cephas), I take part in a partitioning, 1 Cor. i 13; I distract, 1 Cor. vii 34.

μέριμνα, care, worry, anxiety.

μέριμναί, I am over-anxious; c. acc. I am anxious about, I care for.

μέρις, (a) (in sense amply attested outside) a part, division of a country, Ac. xvi 12; (b) a share, portion.

μερισμός, (a) a distributing, a distribution, Heb. ii 4;
(b) a parting, dividing, severance, separation.

μεριστής, a divider, partitioner, distributor.

μέρος, a part, portion: τὰ μέρη, territorially, the region; adv. phrases are ἁπατὸ μέρους, ἐκ μέρους, in part, partly, ἀνά μέρος, κατὰ μέρος, part by part, each part separately, in detail; a party, Ac. xxiii 9.

μεσημβρία (lit. midday, hence, the position of the sun at midday), the south.

μεσιτεύω, I mediate, interpose; but probably in Heb. vi 17 rather I am surety, I give bail.

μεσίτης, (a) a mediator, intermediary, 1 Tim. ii 5; (b) a go-between, arbiter, agent of something good, Gal. iii 19, 20, Heb. viii 6, ix 15, xii 24.

μεσούκτιον, midnight, the middle of the period between sunset and sunrise.

Μεσοποταμία, Mesopotamia, the Country between the (two) Rivers, i.e. the Euphrates and the Tigris.

μέσος, middle, in the middle; sometimes followed by the genitive of the whole area referred to; adverbial (with or without gen.) arc μέσον (acc. neut.), ἀνά μέσον (elliptical in 1 Cor. vi 5), κατὰ μέσον, ἐν [τῷ] μέσῳ, in the middle, before them all, ἐκ μέσον, from the midst.

μεσοτοίχον, mid-wall.

μεσοπορίαμα, mid-heaven, the middle of heaven.

μεσώω, I am in the middle of my course.

Μεσίας (Hebrew), Messiah, the Anointed One, generally translated into Greek as Χριστός.

μεστός, full; met. (cf. νάρυς) almost tainted, diseased with, Mt. xxiii 28, Rom. i 29.

μεστώω, I fill.
μετά, (a) c. gen. with, in company with: merely, in connection with, Lk.i58; (b) c. acc. (1) behind, beyond, after, of place; (2) after, of time, with nouns, neut. of adjectives, or τό c. infin.

μεταβαίνω, I change my place (abode), I leave, I depart, I remove.

μεταβάλλω: m idle. I change my mind.

μετάγω (usually transfer, transport, and met., to a better mind), I turn about, I change the position of.

μεταδίδωμι (lit. I offer by way of change, I offer so that a change of owner is produced), I share; sometimes merely, I impart.

μετάθεσις, (a) change, transformation, Heb. vii 12, xii 27; (b) removal, Heb. xi 5.

μεταίρω, I change my position, remove.

μετακαλέω: m idle. I summon to myself, I send for.

μετακινέω, tr. I move away, I dislodge.

μεταλαμβάνω, (a) c. gen. I take a share (part) of, I share in, I partake of; (b) c. acc. I take after (later) or I take instead, Ac. xxiv 25.

μετάληψις, partaking of, sharing in.

μεταλάθω, I transform, alter.

μεταμελομαι (lit. I change one care or interest for another), I change my mind (generally for a better).

μεταμορφώω, I change a form (involving a change of inmost nature; contrast the creatures described in Ovid’s Metamorphoses); m idle. c. acc. I assume something through a change, 2 Cor. iii 18.

μετανοεώ, I change my mind, I change the inner man (particularly with reference to acceptance of the will of God by the νοῦς [mind] instead of rejection): with διά or ἐκ, the giving up definitely of the courses denoted by the following words is indicated.

μετάνοια, a change of mind, a change in the inner man: διά indicates what is given up in this change, Heb. vi 1.

μεταξύ, (prep.) between: μεταξύ σοῦ καὶ αὐτοῦ μόνου (Aramaic idiom), privately, Mt. xviii 15, μεταξύ ἀλλήλων.
μεταπέμπωμαι

λοις, in their mutual intercourse, Rom. ii 15; (adv.)
with δ in the sense the next, the next after (because
between the present and the one after that), Ac. xiii 42,
ἐν τῷ μεταξὺ (sc. χρόνῳ), meantime, meanwhile, John
iv 31.
μεταπέμπωμαι, I send for, summon.
μεταστρέφω, I turn, change.
μετασχηματίζω, I change the outward appearance (the
dress, the form of presentment) of something; I transfer
by a fiction, adopt.
μετατίθημι, (a) I transfer, Ac. vii 16, Heb. xi 5; mid.
I go over to another party, I desert, Gal. i 6; (b)
I change, Heb. vii 12.
μετατρέπω, tr. I turn, change.
μετέπειτα, thereafter.
μετέχω, I have a share of, I participate in, I share.
μετεωρίζομαι, I am μετέωρος, i.e. suspended, anxious,
Lk. xii 29.
μεταμεταγείνο, transportation, deportation, followed by geni
tive of reference, Βαβυλῶνος.
μετοικίζω, I transport.
μετοχή, sharing, partnership.
μετοχός, a sharer, partner; c. gen. in something.
μετρέω, I measure.
μετρήσεως, a measure, about 39.39 litres or 8.4 gallons.
μετριοταθέω, I feel moderately, with particular reference
to displeasure at men’s sin.
μετρίως (modice), moderately: οὗ μετρίως, greatly, ex-
ceeedingly.
μέτρον, a measure, whether lineal (e.g. Rev. xxii 15) or
cubic (e.g. Lk. vi 38): ἐκ μέτρου (Aramaic idiom?),
in scanty measure.
μέτωπον, forehead.
μέχρι, μέχρις, (conjunction) with or without ὡς, the ὡς
(ἐώς) being omitted in N.T. examples, with aor. subj.,
until . . . shall have . . .: (preposition) as far as; un-
til.
μὴ, negative particle, not, that . . . not (lest), &c., used
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generally, instead of *ô* the negative of fact (expressed by the indicative), where there is some indefiniteness about the action or occurrence referred to (expressed by other moods), either because it is in the future, or because it is in an interrogative clause (a feature of everyday language), or because it is in an indefinite relative, or a conditional, optative, or final clause, &c. Sometimes c. indic. to be translated by *perhaps*, Lk. xi 35, Col. ii 8 (cf. Heb. iii 12), Gal. iv 11 (but also with subjunctive as in classical Greek, Mt. xxv 9, v.l.). *ô* *µή*, (a) c. indic. future or, far more often, with subjunctive aorist, in a statement, a very emphatic negative, assuredly not. It occurs for the most part in passages coming from the O.T. and sayings of Christ (both from Semitic originals), where words of decisive tone are especially in place. In this construction the prohibition refers to the future, 'do not' (in future), as contrasted with *µή* *πολεύ*, meaning 'desist from'; the latter is sometimes durative: (b) c. subjunct. aor. in interrog. clause, *not*, Lk. xviii 7, John xviii 11. *µή* *ποτε*, see *µήποτε*; *µή* *ποὺ*, see *µήπου*.

*µήγε*, see *εἳ* *δὲ* *µήγε* under *εἳ*.

*µήδαμως*, *not at all*.

*µηδέ* (neue, neque), generally after a preceding *µή*, *nor* . . . *either*.

*µηδείς* (also another Hellenistic orthography *µηθείς*, Ac. xxvii 33), (a) adj. *no*, in agreement with nouns; (b) each gender used as a noun, *no person, nothing*. Its use with respect to that of *οὐδείς* corresponds to that of *µή* with respect to that of *οὐ*.

*µηδέποτε*, *not at any time*.

*µηδέπω*, *not yet*.

*Mηδός*, a *Mede*, a *Median*, from East of Assyria.

*µηθείς*, see *µηδείς*.

*µηκετί*, *no longer*.

*µήκος*, *length*.

*µηκύνω*, *I* *lengthen*.
μηλωτή

μηλωτή, sheep's (sometimes pig's) hide, sheepskin.
μήν, noun, a (lunar) month.
μή, adverb, expressing emphasis, mostly in the formu-
lae of oaths, assuredly, in very truth.
μηνώω, (a) I reveal, make known: in a law-court, I lay
information, I inform, John xi 57, Ac. xxiii 30; (b) I
make known, I point out, Lk. xx 37, 1 Cor. x 28.
μήποτε (μή ποτέ), lest at any time, lest: then weakened,
whether perhaps, whether at all; in a principal clause,
perhaps.
μήποτε (μή ποτε), lest anywhere.
μήπω, not yet.
μήπως (μή ποσ), lest in any way.
μηρός, thigh.
μήτε (μή τε), nor: μήτε ... μήτε, neither ... nor, some-
times also oftener than twice (e. g. James v 12).
μήτηρ, a mother: sometimes also of one who is as a
mother, who takes the place of a mother, Mk. iii 34,
35, &c., John xix 27, Rom. xvi 13, Gal. iv 26, 1 Tim.
v 2, Rev. xvii 5.
μήτι (μή strengthened by the addition of the acc. neut.
of τος (indefinite) as adv.), (a) with eι: thus eι μήτι =
eι μή, if not, unless, Lk. ix 13, eι μήτι ην, unless in
a given case, 1 Cor. vii 5; (b) in questions, expecting
a negative answer, cf. Mt. vii 16, can it be that?
suggesting impossibility.
μήτυς, a modified μήτε, in elliptical construction, not to
speak of.
μήτις = μή τις.
μήτρα, the womb.
μητραλλός, a matricide.
μαινόμ, met. I stain, pollute, defile.
μίασμα, a pollution, a defilement.
ματρόσ, pollution, defilement.
μίγμα, a mixture.
μίγνυμι, I mix.
μικρόν, (neut. of adj. as) noun and adv. a little, both of
space and of time as well as of size, degree: in
μυημα

John xiv 19, &c., understand ειτων or ειται after μικρον.

μικρος, (a) small: superl. μικροτερος, smallest, in Mk. xv 40 possibly junior; (b) of time, short; see μικρον.

Μηνητος, Miletus, a city on the coast of the Roman province Asia.

μιλιον (Latin, = milium, a false singular formed from milia [passuum], a thousand double paces), a Roman mile, measuring 1478.5 metres.

μιμεομαι, I imitate.

μητης, an imitator.

μηθηκομαι, mid. and pass. (memoror), I remember; the passive forms sometimes have passive sense, from active μηθηκομαι (memoror), I call to mind, I recall, I mention, Ac. x 31, Rev. xvi 19.

μισω, I hate.

μισθαποδωσια (lit. repayment of price or payment of price due), reward, Hcb. x 35, xi 26: in the sense, due punishment, Hcb. ii 2.

μισθαποδοτης (see μισθαποδωσια), a rewarer.

μισθος (mercennarius), a paid worker, a hired servant, a hireling (contrasted with a slave).

μισθομαι, I hire, engage.

μισθος (merces), (a) pay, wages, salary; (b) reward, recompense.

μισθωμαι, a rented apartment or flat.

μισθωτος, hired, engaged for wages.

Μυημα, Michael, Michael, an archangel.

μυη (a Semitic word), a mina, a Greek money unit = 100 δραχμαι, or about £4.

Μυηαςων, Mnason, an early Christian, native of Cyprus, resident at a place between Caesarea and Jerusalem.

μνεια, remembrance, recollection, mention; commemoration, Rom. xii 13 (v. I.).

μνημα, a tomb, monument.
μημεῖον

μημεῖον, a tomb, monument.
μημὴν, memory, or mention.
μημονέω, I remember; I hold in remembrance; I make mention of; Heb. xi 22.
μημόσυνον, reminder, memorial; a remembrance offering,
Ac. x 4.
μηστεύω, I betroth.
μοιχλάδος, (lit. speaking with difficulty, hence) dumb.
μόγις, with difficulty; scarcely, hardly.
μόδιος (Latin, = modius), a dry measure, the chief corn
unit, nearly two English gallons.
μοιχαλίς, (a) an adulteress (that is, a married woman
who commits adultery), Rom. vii 3, 2 Pet. ii 14; (b) Hebraistically extended to those who worship
any other than the true God (Yahweh).
μοιχάρια, I commit adultery, not only of a married
woman but of a married man (see Mt. xix 9, v.l.,
Mk. x 11).
μοιχεία, adultery.
μοιχεύω, I commit adultery (of a man with a married
woman, but also (Lk. xvi 18) of a married man).
μοιχός, an adulterer, that is, a man who is guilty with
a married woman.
μόλις (uix), with difficulty, hardly.
Μολόχ (Hebr.), Moloch, a god worshipped by several
Semitic peoples (name is properly appellation
= king).
μολόνω, I soil, stain, pollute, literally and morally.
μολυσμός, staining, contamination, pollution.
μορφή (lit. blame, fault-finding), a complaint, fault.
μορή, (a) abstr., μορνα τοιεσθαι, to stay, to dwell, John xiv
23; (b) concr., lodging, dwelling-place, room.
μορογενής, of children, only-born, only.
μόνον, acc. sing. neut. of μόνος, used as adv., only.
μόνος, alone: κατὰ μόνας = κατ' ἑαυτόν, by himself.
μονόφθαλμος, one-eyed, with one eye only.
μονώω, I leave alone (solitary).
μορφή, form, implying essential character as well as out-
line. It suggests unchangeableness, as contrasted with σχήμα ( = figure, fashion). In Phil. ii 6 the reference is to the pre-incarnate Christ with divine attributes.

μορφῶν, I form, shape (of the development of the embryo into the fully formed child).

μορφωνις, a mere form, outline.

μουσικὸς, I make a model of a calf.

μύγχος, a calf.

μουσικός, a musician, but probably in some narrower sense in Rev. xviii 22.

μύχος, struggle, hardship, involved in continued labour.

μωλός, narrow.

μου, (I initiate into the Mysteries, hence) I habituate.

μῦθος, an idle tale, fable, fanciful story.

μυκάμαι, I roar.

μυκητρίζω (properly, I turn up the nose as a sign of contempt), I sneer at, disdain.

μυλικός, belonging to a mill.

μύλινος, a mill-stone.

μύλος, a mill.

Μύρα, Μύρρα, Myra, a port in Lycia, SW. Asia Minor.

μυρίας, a group of ten thousand, a ten thousand.

μυρίζω, I anoint.

μυρίοι, ten thousand: also used for a very large number.

μύρον (a Semitic word), anointing-oil; ointment.

Μύρρα, see Μύρα.

Μυσία, Mysia, a country in the NW. of the Roman province Asia (and of Asia Minor).

μυστήριον, a secret, Mk. iv 11 and parallels: also (a) a symbol containing a secret meaning, Rev. xvi 5, cf. Eph. v 32; (b) the meaning of such a symbol, Rev. 120, xvi 7; (c) as the counterpart of ἀποκάλυψις, a secret to be revealed, the secret purpose of God in His dealings with man, a Divine secret, especially the inclusion of the Gentiles as well as the Jews in the scope of the Messiah's beneficent reign; (d) the sum of the Christian faith, 1 Tim. iii 9, 16.
μωσπάζω, I half-close the eyes, I blink.
μάλωψ, a weal, left on the body by scourging.
μεμόριαι, I calumniate, slander.
μέρος, a blemish (a 'Hebraic' sense peculiar to Biblical Greek; the classical sense is blame).
μωραίνω (from μωρός) (infatuo): (a) I make foolish, I turn to foolishness; (b) I taint, and thus make useless, Mt. v 13, Lk. xiv 34.
μωρία, foolishness.
μωρολογία, foolish talking.
μωρός, (a) adj. foolish; (b) noun a fool.
Μωυσῆς, Moses (the form nearer Hebrew found in oldest Latin Bible and Vulgate), Moyses, the lawgiver of the Hebrews, thus regarded as the author of the Pentateuch, where the laws are preserved (cf. 2 Cor. iii 15, &c.).

Ν

Ναασσών (Hebr.), Naasson, son of Aminadab and father of Salmon (Sala), and one of the ancestors of Jesus. Ναγγαί (Hebr.), Naggai, one of the ancestors of Jesus. Ναζαρά (the Greek form, declined), Ναζαρέτ (the native form, not declined), Nazareth, a city of Galilee, where Jesus lived before His ministry. Ναζαρηνός, of Nazareth, a Nazarene. Ναζωραίος, commonly interpreted to mean, of Nazareth, Nazarene, the ον being nearer to the Syriac form Ναζορεθ. Ναθάμ (Hebr.), Nathan, son of David, and an ancestor of Jesus. Ναθαναήλ, Nathanael, Nathanahel, of Cana in Galilee, an early disciple. ναι, yes, sometimes made a substantive by prefixing the article τοῦ.

ναός, a temple, a shrine, that part of the temple where the god himself resides (contrast ἱερόν); so also figuratively.

Ναοῦμ (Hebr.), Naum, Nahum, an ancestor of Jesus.

νάρδος (Hebr., borrowed into Persian and Sanscrit), spikenard, a perfume made originally from the Nardostachys jatamansi growing on the Himalayas.

Νάρκισσος, Narcissus, a resident in Rome in Nero's time.

ναυαγεῖο (nauprago), (a) I am shipwrecked; so (b) figuratively, I come to ruin.

ναύκληρος, a captain (master) of a ship.

ναῦς (literary), a ship, a vessel, Ac.xxvii 41 only (an almost obsolete word, rare in the vernacular; see πλοῖον).

ναύτης, a sailor.

Ναχόρ (Hebr.), Nachor, one of the ancestors of Jesus.

νεανίας (juuenis), a young man, a man in his prime (used even of a man of 40).

νεανίσκος, a youth.

Νεάπολις, see νέος.

νεκρός, (a) adj. dead, lifeless; hence met.; (b) noun a dead body, a corpse, ἐκ [τῶν] νεκρῶν, from among the dead.

νεκρῶ, lit. and met. I make (cause) to be dead; I make as dead.

νεκρωσίς, (a) putting to death, 2 Cor.iv 10; (b) dead or lifeless condition, Rom.iv 19.

(νεομηνία, Ionic, probably not used by N.T. writers), νουμηνία (Attic), a new moon. (So numenía occurs in good Latin MSS.)

νέος, (a) young; (b) new, fresh; Νέα πόλις, Neapolis, New City, the harbour town of Philippi.

νεότης, youth, youthfulness.

νεόφυτος (lit. newly planted), newly converted to Christianity.

νεώ, I nod, make a sign.

νεφέλη, a cloud.
Nephaleim.

Nephaleim, Naphhali, son of Jacob, founder of a tribe which occupied territory.

vēfōs, (lit. a cloud, hence) a dense crowd.

vēfros, a kidney (as a general emotional centre).

vēukaros (lit. temple-sweeper), temple-warden; an honorary title.

neuterikos, associated with youth (younger men), youthful.

nē, with an acc. of adjuration, by.

nēsō (a vulgar and late form of νέω, neo), I spin.

nēpetanos, I am childish (infantile).

nēpetos (infans), an infant, a child.

Nērei (Hebr.), Nerei, an ancestor of Jesus.

Nēreus, Nereus, a Christian in Rome.

nēsion, a little island, an islet.

nēso, an island.

nustea, fasting.

nustean, I fast.

nustes, fasting, without food.

nēzalos, sober, not intoxicated (with wine).

nēphi (lit. I am sober), I am calm (vigilant).

Nēy, Niger, another name of Symeon, a Christian at Antioch.

Nikāmar, Nicanor, one of the original seven 'deacons' in the church at Jerusalem.

nikō, I conquer (transferred from battle to other conflicts).

nikē, victory.

Nikōdemos, Nicodemus, a rich Jewish follower of Jesus, and member of the Sanhedrin.

Nikolaits, a Nicolaitian, a follower of Nicolaus (a heretic at Ephesus).

Nikolaos, Nicolaus, a Jewish proselyte of Antioch, one of the original seven 'deacons' in the church at Jerusalem.

Nikōtoun, Nicopolis, probably the city near Actium in Epirus, N. W. Greece.

nikos (a later variety of νίκη, dating from about the middle of first century b.c.), victory.
νόμος

Νινεύείτης, a Ninevite, an inhabitant of Nineveh or Ninus, a city on the Tigris in Assyria.

νυστήρ, a basin.

νιστω, I wash; mid. I wash my own (hands, &c.).

νοεω, I understand, conceive, apprehend; aor. possibly realize, John xii 40, Eph. iii 4.

νόημα, a thought; a design.

νόθος, a bastard, an illegitimate son.

νομή, (a) pasture; (b) ἔχειν νομήν, to spread, 2 Tim. ii 17.

νομίζω, I think, suppose.

νομικός, (a) adj. connected with law, about law, Tit. iii 9; (b) noun a lawyer, one learned in the Law (i.e. in the Gospels), one learned in the Old Testament scriptures (like γραμματεύς), a scribe; a jurist, Tit. iii 13.

νομίμως (legitime), in a legitimate way, according to law and regulation.

νόμιμα, a coin.

νομοδιδάσκαλος, (a) a teacher of the Law, one learned in the Law (i.e. the Old Testament), = γραμματεύς, νομικός; (b) a teacher of laws, probably with reference to heretics of ascetic tendency, 1 Tim. i 7.

νομοθεσία, legislation (at Sinai), enactment of the Law.

νομοθετέω, (a) I ordain, lay down, give the sanction of law to, enact, Heb. vii 6; (b) I base legally, I regulate, I direct.

νομοθέτης, a legislator.

νόμος, (a) the Law, and so sometimes = the body of moral and ceremonial enactments forming the basis of Judaism; especially as set forth in the Old Testament; the Old Testament; but also ὁ νόμος καί οἱ προφήται, Mt. vii 22, &c., as a description of the content of the Old Testament, though as strictly interpreted the phrase excludes the 'writings' (namely Psalms, Proverbs, Job, Song of Songs, Ruth, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles); (b) a power to legislate, a sense of law, something with legislative authority, e.g. Rom. vii 23, viii 2, Gal. vii 2; (c) a law, an ordinance, Rom. vii 2, James i 25, ii 8.
νοσέω, I am diseased, hence of mental or spiritual disease.
νόσημα, a disease, a trouble.
νόσος, a disease, a malady.
νοσοτιά (syncopated from νεοσοτια), a nestling, a young bird in the nest.
νοσοτίον, a nestling, a young bird in the nest; see νοσοτιά.
νοσώσ, a nestling, a young bird, a young one.
νοσφίζω: mid. I separate for myself, I set apart for myself, I annex, appropriate for my own benefit, purloin, speculate.
νότος, the south wind; hence the south.
νοθεσία, a warning, admonition.
νοθετέω, I admonish, warn.
νομηνία, see νομηνία.
νουεξέσως, reasonably, sensibly.
νοῦς (a non-Semitic Greek term, meaning in Plato reason, intuition, sometimes in the LXX taking the place of the commoner καρδία as a rendering of Hebrew לשון), the intellectual faculty of the natural man, applicable to God or Christ (Rom. xi 34, 1 Cor. ii 16), employed in practical judgement, capable of being good or evil, and of being regenerated, the mind, the reason, the reasoning faculty.

Νύμφα, Nympha, a woman’s name, if we read Νύμφᾶ and αὐτής in Col. iv 15, as we probably should; otherwise, Νύμφᾶ will be the accusative of the masculine name Νύμφας, a pet form of Νυμφόδωρος, Nymphas, Nymphodorus.

νύμφη, νυφή, (a) a bride; hence, in the symbolism of Rev., the New Jerusalem, the Lamb’s Bride; (b) a daughter-in-law, Mt. x 35, Lk. xii 53.

νυμφίος, a bridegroom: name applied to the Messiah, Mk. ii 19, 20 and parallels.

νυμφίον, a wedding chamber; or οἱ νυμφίοι (a Semitism), the wedding guests, the Messiah being spoken of as bridegroom, Mk. ii 19 and parallels, cf. νυμφίος.

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νῦν (nunc), now, at present, sometimes with article preceding, τὸ νῦν, τὰ νῦν, governed at times by prepositions, ἄνω, ὡς, ἀκρ. νῦν (originally a more emphatic νῦν), now.
νυξ, (a) night: νυκτός, διὰ νυκτός, by night, sometime during the night, see also ἡμέρα; (b) met. 1 Thess. v 5, &c.
νύσσω, I prick.
νυστάζω, I sleep, shudder; met. 2 Pet. ii 3.
νυχθμερόω, a night and a day (not necessarily more than the latter part of a night and the earlier part of the succeeding day).
Νῶε (Hebr.), Noah.
νυθρός, blunt, dull, hence spiritually; sluggish, remiss, slack.
νῶτος (dorsum), the back.

Ξ

ξειδία (hospitium), a lodging, or rather, abstr., hospitality.
ξειδίω, (a) I entertain a stranger; (b) I startle, bewilder, Ac. xvii 20, 1 Pet. iv 4, 12.
ξευδοκεῖω, I receive (entertain) strangers.
ξέος, (a) adj. foreign, Ac. xvii 18; strange, unusual, Heb. xiii 9, 1 Pet. iv 12; (b) noun (hospes) a stranger, a foreigner (either one belonging to another community in the same country, or to another country); a resident alien, without city rights, Ac. xvii 21, Eph. ii 19, Heb. xi 13; c. gen. a stranger to, Eph. ii 12; a host (guest) friend, the word indicating the reciprocal relationship, which was a sacred one, Rom. xvi 23.
ξέως (Latin, = sextarius), properly a Roman dry measure, rather less than a pint: referred to rather as a household utensil than as a measure.
ξηραίνω, I dry up; parch.
ξηρός, dry: ἤ ξηρά (arida), dry land, as opposed to sea, &c.; dried up, withered, parched; in generalizing neuter, Lk. xxiii 31.

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ξύλωσ

ξύλωσ, made of wood.
ξύλον, wood, a piece of wood; hence, a club, a staff,
Mk. xiv 43, 48 and parallels; the trunk of a tree, used
to support the cross-bar of a cross in crucifixion,
Ac. v 30, &c.; a tree, Lk. xxiii 31, ἐσής, the fruit of
which gives life, Rev. ii 7, xxii 2, 14, 19.
ξυρὰσμαι, I shave my head.

ο, ἥ, τά, originally a demonstrative pronoun, as in τοῦ
γένος ἐμέν, we are descended from Him, Ac. xvii 28,
cf. ὁ μεν... ὁ δέ (ἄλλος δέ), the one... the other. But in
the following phrases some word is understood, ὁ τινὸς,
the son of so and so, cf. Mt. iv 21, ἡ τινὸς, the daughter
(wife) of so and so, ἐν τοῖς τινὸς, in the house of so and
so, Lk. ii 49; then, the definite article, by which the
following word is defined more precisely or exactly than
it would otherwise be (but it is often omitted, for ex-
ample, after a preposition, even where a definite place
is intended, cf. ἐν οἴκῳ, in the house, Mk. ii 1, ἐν ἁγίᾳ, in
the market-place, Lk. vii 32, ἐν συναγωγῇ, in church,
John vi 59, xviii 20). It is thus found (a) with
common nouns, e.g. ὁ ἁγίας, the field (ἄγρος, a field),
in Tit. ii 13 the absence of τοῦ before υποτηρος shows
that Christ Jesus is our great God and Saviour), and
(b) sometimes also with proper nouns, where it was
equivalent to pointing out a man, and was popular
in origin; with the vocative, commonest where
translated from Semitic; (c) with adjectives, e.g. ὁ
ἄλλος, the other (ἄλλος, an other), ὁ αὐτὸς, the same
(αὐτός, he, self), ὁ οὖς, πᾶς ὁ, the whole (πᾶς, every); (d)
with numerals, e.g. ὁ ἕκας, the one (ἑκας, one), ὁ πρῶτος,
the first, the former (πρῶτος, first); (e) with parti-
ciples, e.g. τῶν καθημένων, those seated, Mt. iv 16, cf.
instances where a participle may be regarded as
understood, e.g. Σαῦλος ὁ κατ Πάουλος, Saul who
was also called Paul, Saul, otherwise Paul, Ac. xiii 9; (f) with the infinitive, making it a substantive, and so capable of being governed by prepositions: see below also; (g) with adverbs, e.g. τὸ πέραν, the other side (πέραν, beyond), τὸ νῦν, τὸ νῦν; (h) with interjections, e.g. τὸ ὅμηρον, ἢ οὔτε; (i) with a clause or phrase, e.g. τὸ οὐ φοβεῖσθαι, the command Thou shalt do no murder, Mt. xix 18. The genitive sing. neut. τοῦ with the infinitive is used in three special ways (like ἵνα), (1) as in classical Greek, indicating purpose, final, telic, in order that: never in Paul; (2) indicating consequence, epekegetic, so that, so as to, with the result that, e.g. Rom. i 24, vii 3, viii 12, 1 Cor. x 13, Rev. xii 7; (3) introducing a noun clause, indicating content, in no way different from τῷ, Mt. xxi 32, Lk. xvii 1, Ac. x 25, James v 17.

δύνασθαι, eighty.

δύνασθο, eighth.

δυκος, (properly bulk, mass, hence) a burden.

δε, (hic), this here, this; also as pronoun.

δεινω, I am on a journey.

δητείω, I lead, guide.

δητηγός, a guide.

δωτικορεω, I am on a journey, I journey.

δοτικορεω, journeying, travelling, travel.

δοτικοτεω, I journey (a Latinism (?), = iter facere: in careful Greek it would mean, I build (pave) a road).

δος, (a) (via) a road; (b) (iter) a journey; hence met.

a way of life, a course of conduct, and ἡ ὁδός, the way of life, Christianity, Ac. ix 2, &c.

δούς, a tooth.

διαφορομαι, I suffer acute pain, physical or mental.

δολη, acute mental pain.

δορμος, mourning, grieving.

Ὁδείας (Hebr.), Oseias, Uzziah, son of Joram and father of Joatham, and king of Judah from about 785 to 746 B.C., an ancestor of Jesus.

ὁς, intr. I smell, am feliid.
othen (unde), (a) local, whence, from which place; (b) inferential, wherefore.

othen (a word of Semitic origin), a sheet, made of fine linen.

othonov, a bandage, a wrapping (see othen).

oida, (a) (scio), I know a fact; perhaps, I remember, 1 Cor. i 16, 2 Cor. xii 3; c. infin. I know how to;
(b) (noui), I know (am acquainted with) a person.

oirkeios (from oikos, household, family), of one’s family, intimate, 1 Tim. v 8; hence met.

oirkeia (familia), household of slaves.

oirketys (famulus), a household slave, a slave.

oirke, I dwell, lit. and met.; c. acc. I inhabit.

oirkyma, a prison (euphemism for despotirmos).

oirktrimation (habitatulum), a dwelling-place, lit. and met.

oirkia, a house (strictly the whole house, see oikos): of Heaven, John xiv 2; also met. properly, belongings, Mk. xii 40 and parallels; household, John iv 53; of the body, 2 Cor. v 1, 2.

oirkiasos, a member of one’s household.

oirkedepotew, I am (master or) mistress of a house.

oirkedepotis, a master of a house, a head of a house

(possibly a play upon words with Beezeboul).

oirkdomew, I build (a house); hence met.

oirkdomi, (a) abstract, building, the operation (process) of building; sometimes transitional, without being strictly concrete, 1 Cor. iii 9, 2 Cor. v 17, Eph. ii 21, iv 12, 16, 29 (here perhaps = improvement); met. upbuilding, edification; (b) concrete, a building, Mk. xiii 1, 2, Mt. xxiv 1.

oirkdomos, a house-builder, a builder.

oirkonomew, I am a steward, I do the work of a steward.

oirkonomia, household management, stewardship, the office of a steward; hence met. of any position of trust or the duties of that position, provision, arrangement, dispensation (even God being sometimes regarded as steward).

oirkonimos (dispensator), (a) a steward (commonly
a superior slave of tried character, who looked after
the accounts of a household; hence met. 1 Cor. iv 1, 2,
Tit. i 7, 1 Pet. iv 10; (b) apparently, City Steward
or Treasurer, Rom. xvi 23; (c) perhaps not to be
separated from (a), (curator) a guardian, a legal
guardian, Gal. iv 2. In any case he manages the
property of the 'infant' till the age of 25, perhaps.

οἶκος (strictly a set of rooms, see οἶκία), (a) a house, the
material building; οἶκος τοῦ θεοῦ, the Temple at Jeru-
usalem, Mk. ii 26, &c. (referred to in Mt. xxiii 38);
hence met.; (b) a household, family; οἶκος Ἰσραήλ,
'Ιακώβ, Δαυιδ (Hebraic, note the omission of the
article).

οἰκουμένη (properly present pcp. pass. of οἰκέω, with γῆ
understood, the land that is being inhabited, the land
in a state of habitation), the inhabited world, that is,
the Roman world (orbis terrarum), for all outside it
was regarded as of no account.

οἰκουργός, a house-worker, a housekeeper, v. l.
οἰκουρός, a keeper at home; a housekeeper.
οἰκτέιρω (Attic οἰκτέιρω), I pity.
οἰκτίρμός, pity, mercy: the frequency of the plural is
due to Hebraic influence (the corresponding Hebrew
word has the same meaning in the plural).

οἰκτίρμων, pitiful, merciful.
οἶμαι, οἶμαι, I think: c. in fin. the underlying idea is
that of purpose, Phil. i 17.

οἶνοπόνης, an excessive wine-drinker.
οἶνος, wine; met. Rev. (except vi 6, xviii 13), where
almost otiose.

οἶνοφλυγία, soltishness, steeping of oneself in wine.

οἶμαι, see οἶμαι.

οῖς (qualis), properly correlative to ροιότος, the com-
bined expression meaning of such a kind as, 1 Cor. xv
48; by itself, both rel. and indirect interro., such as, of
what kind (character): οὐχ οἶνος δὲ ὑπο, Rom. ix 6, is
equivalent to a strong negative, not of course (lit. it is
not so that).
οκνεω, I shrink (from), I hesitate, I am afraid.
οκτυροσ, timid; slothful: ευολ οθε δεκτυρον, a kind of epistolary formula, I do not hesitate.
οκταημερος, eight days old.
οκτω, eight.
ολεθρος, ruin, doom, destruction.
ολγοπιστια, smallness of belief (faith).
ολίγοπιστος, of little faith (belief).
ολίγος (ολίγος), (a) especially in the plural, few; (b) in the singular, small; hence, of time, short, of degree, light, slight, little: προς δεκτυρον, to a slight degree, 1 Tim. iv 3, for a short time, James iv 14; εν δεκτυρον, in brief compass, in brief, in few words, briefly (cf. 1 Pet. v 13), Eph. iii 3, Ac. xxvi 28 (perhaps = in very short time); δεκτυρον (acc. neut.), adverbially, of space, a little, Mk. i 19, Lk. v 3, of time, for a short (little) time, Mk. vi 31, 1 Pet. i 6 (but more probably, to a little amount), v 10, Rev. xvii 10.
ολιγοφυχος, pusillanimous, of small courage.
ολιγωρεω (contemneo), I hold in low esteem, I make light of.
ολιγως, slightly, just.
ολοθρευτης, the destroying angel (cf. Num. xvi 41 ff.).
ολοθρευω: ο ολοθρευων, the Destroyer, the destroying angel (cf. Exod. xii 23, and ολοθρευτης).
ολοκαυτωμα, a burnt offering.
ολοκληρια, perfect (unimpaired) health.
ολοκληρος (properly a word of Greek ritual, of either victim for sacrifice or priest, free from bodily defect), complete (in every part), entire, whole.
ολολυσω (onomatopoeic), I howl.
ολος (tutas), whole, all: δι' ολου, throughout, for its whole extent, quite, entirely, John xix 23.
ολοτελης, complete, rounded off.
ολυμπας (pet form of ολυμπιοδωρος probably), Olympus, a Christian man in Rome.
ολυθος, an unripe fig.
ολως (omnia), (a) entirely, altogether, at all; (b) actually, 1 Cor. v 1; absolutely, 1 Cor. vi 7, xv 29.
ομβρὸς, a rain-storm.

ομείρωμα (perhaps a nursery word, derived from a word indicating 'remembrance'), I long for, c. gen.

ομιλεῖν, I consort with, associate with, commune with; particularly, I talk (converse) with, Ac.xxiii.

ομιλία, intercourse, companionship, conversation.

ομίχλη, a mist.

ομμα, an eye.

ομνυμ, ομνύω, I swear, I take an oath; sometimes with cognate acc. or with dat.: with acc., or with ἱκανός c. gen., of the power invoked or appealed to, by, James v12, Heb.vi13,16.

ομοθυμαδόν, with one mind, with one accord.

ομοιάζω, I am like.

ομοιοπαθής, of like feelings, almost, of like nature.

ομοιος, like.


ομοίω, I make like, liken; I compare.

ομοιόμορφα (originally, a thing made like something else), likeness, or rather form. (In fact ομοιόμορφα (concrete) differs from ομοιότης (abstract) much as simulacrum differs from similitudo.)

ομοίωσις, in a similar way, similarly, in the same way.

ομοιωσις, making like; likeness (cf. Gen.i26).

ομολογεῖν (originally, I agree with the statement of another), (a) I promise, Mt.xiv7, Ac.vii17; (b) I confess (confiteor); (c) I publicly declare (profiteor), cf. 1 John ii23, iv3, sometimes with the Aramaic and Syriac construction, κατά c. dat. equivalent to an acc., Mt.x32, Lk.xii8, of confessing allegiance to Jesus before an earthly law-court: c. cognate acc. 1 Tim.vi12; (d) a Hebraism, I praise, celebrate, Heb.xiii15 (cf. εἰσορομολογεῖον).

ομολογία, a confession (the act rather than the contents or substance) of faith in Christ: 1 Tim.vi12 refers either to that at baptism or to that at ordination:
ὁμολογουμένως

1 Tim. vi 13 is referred by Pelagius to John xviii 37; not inappropriately.

ὁμολογουμένως, admittedly.

ὁμότεχνος, of the same trade.

ὁμοῦ (simul), together.

ὁμόφρων, of one mind (intent, purpose).

ὁμός, nevertheless.

ὁνας, a dream.

ὁνάρων, an ass (a conversational diminutive).

ὁνείδζω, I reproach.

ὁνείδιστος, a reproaching, a reproach.

ὁνείδος, a reproach.

’Ονήσιμος (originally adj. useful, hence the play upon words in Philem. 10, 11, and very common as slave name), Onesimus, a slave of Philemon, a Christian of Colossae.

’Ονησίφορος, Onesiphorus, a Christian of the province of Asia. (An Onesiphorus, probably intended to be the same person, comes into the Acts of Paul).

ὁνίκος, connected with an ass; μύλος ὁνίκος, an upper millstone so heavy that it requires an ass to turn it (in contrast to the ordinary handmill).

ὁνίημι, tr. I profit: pass. c. gen. I have joy of.

ὁνομα, (a) a name; but as, according to Hebrew notions, the name is something inseparable from the person to whom it belongs, something of his essence, and therefore in the case of the God specially sacred, it is often used Hebraistically in the sense of (b) person, personality, power, authority, character (cf. Ac. i 15, Rev. iii 4, xi 13); in some passages it is in consequence best left untranslated altogether: εἰς τὸ ὄνομα τινός is a vernacular phrase, however (see [d]);

(c) a title of rank (dignity), Eph. i 21, Phil. ii 9;

(d) (nomen, ratio), account, reason, pretext, Mk. ix 41, 1 Pet. iv 16; similarly εἰς ὄνομα, Mt. x 41, 42 = quae, as; (e) reputation, Rev. iii 1.

ὁνομάξω, I name, give a name to.

ὁνός, an ass.
ὀντως, really, actually.

ὀξος (posca), vinegar of wine (Num. vi 3), vinegar, the drink of field-labourers and private soldiers.

ὀξυς, (a) sharp; (b) swift, express, Rom. iii 15.

ὀπη, a crevice (in a rock); a cave.

ὀπιθεν, adv. and prep., behind; in Rev. v 1 the reverse (outer) side of the papyrus roll, where the fibres are vertical, is referred to: this was seldom written on, and only from motives of economy.

ὀπισω, adv. and prep., behind; after: εἰς τὰ ὀπισω (Mk. xiii 16) = ὀπισω (Mt. xxiv 18), cf. Lk. ix 62.

ὀπλιζω, tr. I arm; mid. I arm myself: especially of defensive armour (breastplate, shield, &c.).

ὀπλων; especially plur. ὀπλα (properly arma, also tela), defensive armour (Rom. xiii 2), but also offensive armour, weapons, arms (John xviii 3): sometimes met.

ὀποιος (qualis), corresponding to τουοτος (talis), rel. and indirect interrog., of which kind; of what kind, what sort of. This word was dying out in N.T. times.

ὀπότε (in classical Greek whenever), when, Lk. vi 3 (v. l. ὅτε).

ὀπου, where, also whither; ὀπου ἄν (ἄν), wheresoever, also whithersoever.

ὀπτάνομαι, I appear, I am seen (by). I let myself be seen (by).

ὀπτασία, a vision; an appearance.

ὀπτόσ, broiled.

ὀπώρα, autumn; hence fruit.

ὀπως, with the subjunctive, with or without ἄν, in order that; that (especially after ὑπτάω).

ὀπροι (literally, something seen), a sight, a vision.

ὀπροσις, a sight, a vision: ὀπροσι (specie), in appearance, Rev. iv 3.

ὀπρατος, to be seen, visible.

ὀπραω, I see; hence, like γενω, widened in sense to mean, I experience (Lk. iii 6, &c.): ὅρα (ὁπραι) μή,
(uice, uidet ne), see that you do not ..., beware of
doing so and so; beware lest.

ὀργή, anger, wrath, passion; the settled feeling of anger
(cf. Eph. iv 31), particularly, ὅπως θεοὶ, of God, the
hostility to sin: ἡ μὲλλοντα (ἐρχομένη) ὀργή also refers
to the divine wrath, and has a definite eschatological
reference; occasionally also without epithet, of the
divine wrath, e.g. Rom. iii 5, v 9, ix 22, xiii 5,
t Thess. ii 16.

ὀργίζομαι, I am angry.

ὀργίλος (irascundus), irascible.

ὀργυία, a fathom (six feet).

ὀρέγομαι, I hanker after, I seek (long) for, I am eager
for, I aspire to.

ὀρευνός, ὀρευός; ἡ ὀρευή (sc. γη), the mountain (mountainous)
country (region), the highlands.

ὀρεγίς, eagerness, strong desire.

ὀρθοποδεῖω, (strictly, I am an ὀρθόπος [a man with straight
feet], and therefore πρός = with reference to; but it is
possible that we ought to take it) I go straight, πρός,
to.

ὀρθός, straight, erect (perhaps with reference to recovery
of health, cf. 'non erigit aegros ... Bacchus,' Lucan,
B. C. iv 378), Ac. xiv 10; met. that goes in the right
direction, Heb. xii 13.

ὀρθοκομεῖω, perhaps, I cut (or carve) according to rule (and
thus, I define according to the norm of the Gospel);
if the metaphor be from drawing furrows (understanding ῥή ῥώ),
then it may be, I cultivate, I am
occupied with.

ὀρθρίζω, I rise early, I come in the morning.

ὀρθρινός, belonging to the morning; hence, equivalent to
adv., in the morning, early.

ὁρθρός, dawn, early morning, day-break.

ὁρθός, rightly.

ὁρίζω, (lit. I bound, fix a limit; hence) I fix, determine,
define; I fix upon, appoint, designate.

ὁρινός, less correct spelling of ὀρευός.
ὁρίων; plur. ὁρία (fines), territory, district.

ὁρκίζω, with double acc., of the one adjured and of the one in the name of whom he is adjured, I adjure.

ὁρκος, an oath (see ὠρνύω).

ὁρκωμοσία, the swearing of an oath, the taking of an oath.

ὁρμῶ, I rush.

ὁρμή, a sudden movement, an impulse, communicated by the hand, James iii 4; inclination, hostile intention, instigation.

ὁρμήμα, a mighty impulse (impetus).

ὁρμεν (originally, a little bird), a bird.

ὁρνῦ (originally a Doric form, given by MSS ΝΔΚ, and less common than ὁρνῦ), a bird.

ὁρνῆ, a bird.

ὁρδεάσια (originally, a laying down [fixing] of a boundary), a boundary.

ὁρος, a mountain.

ὁρίζω, I dig.

ὁρφανός, orphaned; an orphan; hence friendless, John xiv 18.

ὁρχείμαι, I dance.

ὁς—ἡ—ὁ, definite relative pronoun, who, which; ὁς ἄν (άν) with subjunctive, whosoever; ὁς is sometimes equal to the classical ὁντις, Mt. x 26, xxiv 2, Lk. xii 2, Ac. xix 35, &c.; it is frequently attracted into the case of its antecedent, the latter being sometimes omitted; sometimes the attraction is inverse, that is, the antecedent is attracted into the case of the relative, e.g. Mt. xxi 42, Lk. xii 48, Ac. x 36, 1 Cor. x 16; sometimes the demonstrative pronoun is pleonastically added in the relative clause, a colloquial Greek use, the frequency of which is probably suggested by Semitic usage, e.g. Mk. i 7, vii 25 (cf. xiii 19), Lk. iii 16, John i 27, Ac. xv 17, 1 Pet. ii 24 (v. 1.), Rev. iii 8, vii 2, 9, xiii 8, 12, xx 8 (either a Hebrew or an Aramaic source is generally presumed); ὁς μὴ... ὁς δὲ, the one... the other, or one...
Another; ἀφ’ ὁ, ἀφ’ ἡ, since (where ἤμέρας or ἡμέρας can be supplied) 2 Pet. iii 4; ὅ ἐστιν can introduce relative clauses containing interpretations, whatever be the gender and number of the antecedent, e.g. Mk. xii 42, xv 22; εὖ δ’, in that, because, Rom. ii 1, viii 3, Heb. ii 18; wherefore, Heb. vi 17; as long as, while, Mk. ii 19, Lk. v 34, John v 7; until, Lk. xix 13 (= ἐς δ’); ἐφ’ ὅ, see εἰπ’; ἐφ’ ὁ πάρεν, to the task for which you have come, Mt. xxvi 50 (a command, not a question); ἄξιος, ἐός, μέχρις ὁ (lit. up to the point at which), until; ἀνθ’ ὅν, ὁ ἐντεκέ, ὁ Ἑράπι, on account of which, wherefore; ὅ, as ‘cognate’ acc., Rom. vi 10, Gal. ii 20.

ὁσάκις, always with εὖν and subjunctive, as often as, as many times as.

ὁσιος, (a) holy, pious (implying the right relation to God); ταῦ ὅσων, the pious, the pious deeds, Ac. xiii 34: (b) (Hebrew Chāsid means not only godly, pious, but also beloved of Yahweh), ὁ ὅσιος, the Holy One (i.e. the Messiah).

ὁσιότης, holiness, piety.

ὁσιος, religiously, piously.

ὁμήρη, odour; generally met. in connexion with εὐωδιας (from O.T.), originally of the sweet smelling odour of sacrifice, and then widely used.

ὁσος (originally correlative to τοσοῦτος, cf. Heb. x 25), (quantus) relative and indirect interrogative adj., as great as; how great: of time, as long as, Mk. ii 19: ὅσος ἠδ’ (ἀν) generalizes, (quanuscumque) how great soever, plur. as many soever as: ὅσοι = πάντες οἱ (quot, later Latin quanti), how many, as many as: ἐφ’ ὅσον, as long as, e.g. Mt. ix 15; to the degree that, inasmuch as, e.g. Mt. xxv 40, Rom. xi 13: καθ’ ὅσον, in proportion as, Heb. iii 3, vii 20, ix 27: ὅσον ὅσον, a little (cf. English so so).

ὁστέου, a bone.

ὁσις (rare except in the nominative), either generic, who, as other like persons, which, as other like things, or essential, who, by his (her) very nature, which, by
its very nature. There is a tendency (seen in the Ionic dialect and also in colloquial Greek) to weaken ὅστις to the sense of ὅ, cf. Mt. xxvii 62, Lk. ii 4, x 42, but examples are very rare: ὅστις ἐν (ἐν) = ἐν τις, with subjunctive, whencesoever (it is doubtful whether the ἐν should be omitted, cf. Mt. x 33, James ii 10): ὅ,τι, short for τι ὅ,τι (= τι γέγονεν ὅτι, John xiv 22), why, Mk. ii 16 (v. l.), ix 11, 28 (v. l.), John viii 25 (but in this passage ὅτι can be read, 'do you reproach me that . . . ?'): examples of τι ὅ, τι (or ὅτι) are Mk. ii 16 (v. l.), Lk. ii 49: ἦσος ὅτως, until the time at which, until.

ὅστρακινος, made of pottery, of earthenware.

ὅσφυς, sense of smell.

ὅσφος, sing. and plur., the loins, the middle, mentioned in two connexions, first as the quarter from which comes the male seed (Hebraism Ac. ii 30, &c.), and second as the part of the body round which the girdle is placed, when the flowing robes are girt higher with a view to travel or work (cf. Lk. xii 35); hence also met., 1 Pet. i 13 (the negation of mental slackness is referred to).

ὁταν, whencesoever, whenever, as often as, followed by the indic., in case of repeated events in the past (thus it is incorrectly used = when in Rev. viii 1, &c.), but also like ἐν with pres. and fut. indic., usually with variations in the reading, Mk. xi 25, xiii 7, Lk. xi 2, xiii 28, John vii 27: followed by subjunctive, where frequency in the future is referred to, the subjunctive present being strictly equivalent to the Latin pres. subjunctive or fut. indicative (conative, continuous, or iterative), while the subjunctive aorist (punctiliar) corresponds to the fut. perf. indic. In Mk. xi 19 perhaps when.

ὅτε, when, at which time, used especially with all tenses of the indicative: only once with subjunctive, the time when, Lk. xiii 35 (v. l.).

ὅτι (a development of ὅ,τι, neuter of ὅστις, which see), most often, either because, for, or, after a verb or other
word of saying (perhaps under influence of Aramaic in Mk.) or thinking, *that*, introducing a noun clause; an ellipsis of δε λος in 1 Tim. vi 7, 1 John iii 20; so ὅποιός ὑπ οφέλει, 2 Cor. v 19, xi 21, 2 Thess. ii 2, where the expressions are equivalent to ὅσι with the participle: ὅποιόν sometimes also introduces a piece of direct speech, e.g. John x 36, and so perhaps in Mk. ii 16, ix 11, 28, John viii 25 (see under ὅσι). ὅποιόν with infin., Ac. xxvii 10, is due to forgetfulness. A Hebraistic weakening of the force of causal ὅποί is seen in Mt. viii 27, Mk. i 27 (v. 1.), iv 41, Lk. iv 36, vii 25, John ii 18 (xiv 22), Heb. ii 6, &c.: τι ὅποιόν (ὁποί), see ὅσιος: ὅψι ὅποί = ὅψι λέγω ὅποί, not that, John vi 46, vii 22, 2 Cor. i 24, Phil. iv 11, &c., with which compare ὅψι ὅποιον ὅποί, it is not so that, it is by no means the case that, Rom. ix 6. In Mk. viii 24 ὅποί is a mistranslation of an Aramaic word which should have been rendered ὅφος.

ὁν, relative adverb, where; also whither.

ὁ, interjection, no! an accented form of ὅν.

ὁ, so before consonants: regularly ὅψι before smooth breathings and ὅψι before rough breathings, not, the proper negative for a denial of a fact, used generally with the indicative, as μή is with other moods, but sometimes with the participle, it being closely related to the indic. and coming also under the rule that ὅν negatives a single word rather than a clause: ὅν with future indic. in a question is equivalent to an imperative: for ὅψι ὅποί see ὅποί: ὅν... πᾶς is Hebraistic = ὅψι ὅν, Lk. i 37, &c.: for ὅν μή see under μή.

ὁψ (ah), an interjection expressing real or ironical wonder.

ὁψ (uae), adv., woe, c. dat. or acc., sometimes in Rev. made a noun ὁψ ὁψ (ὁψ ὁψ ὁψ ὁψ); expresses rather a statement than a wish or imprecation, distress comes (will come) upon.

ὁψαμως, in no way, in no respect, not at all.
Oυρβανός

οὔδε, nor...either; nor...at all; not even.

οὔδείς (οὔδείς), adj. and noun, no; no one (masc. fem.), nothing (neut.).

οὔδέποτε, not at any time, never.

οὔδέπω, not yet either, not yet, not as yet, never before.

οὔδείς, later form of οὔδείς, occurring first in 378 B.C. and with more or less frequency until its disappearance before A.D. 200.

οὔκέτι, no longer, no more.

οὔκοῦν, (in a question) not really?

οὖν, adv. or conjunction, properly in causal connexion, therefore, but also freely of a mere temporal connexion, continuing a narrative, then, for example, in the combined expression μεν οὖν (see under μεν); it sometimes indicates the return to the narrative after some digression, John iv 45, vi 24, 1 Cor. viii 4, xi 20: ἀρα οὖν is a strengthened οὖν.

οὔπω, not yet.

οὖρά, a tail.

οὐράνιος, in heaven, belonging to heaven, heavenly, from heaven.

οὐρανόθεν, from heaven, from the sky.

οὐρανός (caelum), the sky, the heaven: as later Jewish cosmology conceived of a series of heavens one above the other (sometimes three, sometimes seven), the plur. (caeli) is sometimes used, where we should use the singular, and numbers are even attached to individual strata (e.g. 2 Cor. xii 2). Heaven was conceived as the special realm and abode of the Deity, hence the word is constantly used in connexion with Him, and almost as equivalent to the divine name; cf. the practical equivalence of ἡ βασιλεία τῶν οὐρανῶν, the kingdom (rule) from heaven, of divine origin, a phrase which may be in origin purely eschatological (so Mt.) with ἡ βασιλεία τοῦ θεοῦ, God Himself being the ruler, Mt. xii 28, xix 24 (v. l.), xxii 31, 43, Mk., Lk., Paul.

Oúriás

Oúriás (Hebr.), Uriah, husband of Bathsheba, the
mother of Solomon.

ós, an ear.

oúte, neither.

oúte: oúte ... oúte, neither ... nor; oú ... oúte ... oúte,
not ... neither ... nor; sometimes the other clause
is positive, e.g. John iv 11, 3 John 10.

oútos—oúth—tōuto, demonstrative adj. and pron.,
this; he, her, it; oúth (Hebraistic) = tōuto, Mt. xxii
42: tōther εστιν (id est, Fr. ça veut dire, Germ.
das heisst), which means, meaning, actually, in
reality (cf. 1 Pet. iii 20): ék tōtou, for this reason,
John vi 66 (possibly, from that time onwards), xix 12,
by this mark, by this means, 1 John iv 6; èn tōtou, for
this reason, John xvi 30, Ac. xxiv 16, by this mark, by
this means, 1 John iii 19; èπί tōtou, meantime, John iv
27; tōtou χάρον, on this account; kata tauta, in the
same way, Lk. vi 23 v. l., xvii 30 v. l.: kata tōuto
(idque), and that too; especially; kata tauta, and
indeed. A special sense = as it is called, Heb.
ix 11.

oútos (sic), in this way (manner), thus, so, under these
circumstances; used sometimes with énou, γίνεσθαι,
where a part of tōtouos would be expected (cf. εχω),
Mt. i 18, xix 10, &c.

oúth, a more emphatic form of oú (óuk, óux), not; no, not
so; also = nonne, in a question, expecting a positive
answer.

défeiléu, (a) a debtor, one who owes, one who is indebted;
(b) one who has sinned against another (an Aramaism,
see défeilémá), a sinner, Lk. xiii 4.

défeilé, a debt, what is owing (due): the mutual obliga-
tion of married life, 1 Cor. vii 3.

défeilémá, (a) a debt; (b) in Aramaic the same word
indicates a debt and a sin; hence a sin (probably as
that for which we owe reparation to God or to
another person).

défeilo (debeo), I owe: c. inffn. I ought.
οφελον (in origin an aorist of ὀφείλω, with augment dropped), I would that.

οφελος, advantage, gain.

ὀθυλμοδουλεία, enslavement to the eye, the subjection that waits upon a glance of a master's eye.

ὀθυλμός, (a) an eye: (b) ὀφθαλμὸς πονηρός (a Semitic idiom), envy, ill will, Mt. xx 15, Mk. vii 22; (c) met. 'the mind's eye' (Shakespeare), Eph. i 18.

ὀφίς, a serpent.

ὀφρός, (properly the brow; hence) the brow, a ridge (of a mountain).

ὀξετός, a water-pipe, Mk. vii 19 (v.l.).

ὀξέω, I trouble, torment, worry.

ὀξοποιέω, I gather a crowd.

ὀχλός (turb, plebs), a crowd of men, a mob, a multitude: the plur. much affected by Matthew (Semitism?) does not differ in meaning from the singular (cf. iv 25).

ὀχύρωμα, a bulwark, a bastion: hence, met.

ὀψαριον, (conversational diminutive of ὀψαριον, seasoning [especially fish] taken as a relish with bread: hence) a relish; then especially, a fish.

ὀψε, late: sometimes c. gen. either late on or after.

ὀψία, of a period never earlier than sunset; early evening.

ὀψιμος, late in the year (opposite to πρωίμος).

ὀψις, late, Mk. xi 11 (v.l.).

ὄψις, (a) the face; (b) the features, the outward appearance, John vii 24.

ὀψώνιον, especially plur. ὀψώνια, (rations: then) soldier's pay, Lk. iii 14, cf. 1 Cor. ix 7: pay, wages, salary, reward in general, Rom. vi 23, 2 Cor. xi 8; charges, 1 Cor. ix 7.

Π

παγιδεύω, I ensnare, I entrap.

παγίς, a snare (especially for catching birds: perhaps a net thrown over one): hence, met., of moral snares.
πάγος

πάγος: see Ἀρείος.
πάθημα, properly colourless, an experience: but most commonly, an evil experience, evil treatment, suffering, e.g. τὰ εἰς ἔργα παθήματα, the sufferings destined for Messiah, i Pet. i iii.
παθητός (passibilis), capable of suffering.
πάθος, (properly experience, feeling; hence) passion, lustfulness, lust (as a state or condition).
παιδαγωγός (pedagogue), a boy-leader, a slave or freedman who attends and guards a boy to and from (sometimes also in) school, and looks after his moral character especially, a tutor.
παιδάριον (formerly a diminutive), either a boy or a slave.
παιδεία, discipline.
παιδευτής, one who disciplines, a trainer; almost a chas-
liser, Heb. xii 9.
παιδεώ, (a) I discipline, educate, train; (b) more severely, I chastise.
παιδία, a less correct spelling of παιδεία.
παιδιάθεν, from childhood, from early boyhood.
παιδίον, (a) a little boy, a child (from birth onwards); hence affectionately, of those grown up; (b) (compare the use of boy in parts of Africa) a slave, Lk. xi 7 (according to an interpretation in Augustine).
παιδισκή, a female slave, a maidservant, a maid.
παίζω, I play, I sport (includes singing and dancing).
παῖς, (a) a male child, a boy; (b) (cf. παιδίον) a male slave, a servant; thus a servant of God, especially as a title of the Messiah (from Isa. xii–liii) Ac. iv 27, 30; (c) a female child, a girl, Lk. viii 51, 54.
παίω, I strike.
πάλαι, long ago, almost weakened to already in Mk. xvi 44.
παλαιός, old; ὁ παλαιὸς ἀνθρώπος (perhaps Hebraism), one's former character (personality). The word and its derivatives bear a derogatory sense.
παλαιότης, oldness.
παλαιώ, I make old, I antiquate; I wear out; I treat as past, Heb. viii 13; pass. I fall to the past, Heb. viii 13.

πάλη, wrestling, a wrestling bout; hence a struggle, a conflict.

πάλυ (iterum, rursus), again, properly of a return over the same course in the reverse direction (rursus), but also used of a repetition of the same journey in the same direction (iterum); it may also be used of any number of times; in Mk. xv 13 perhaps an unsuitable mistranslation of an Aramaic word of much wider signification, further, thereupon; εἰς τὸ πάλυ = πάλυν, 2 Cor. xiii 2.

παλινγενεσία, (a) an eschatological term (used by Pythagoreans and Stoics, found in Josephus of the rebirth of the fatherland after the exile, and in Philo of the re-birth of the earth after the flood), in Mt. xix 28 for the current conception of the Messianic renewal of the world or of the people Israel, rebirth; (b) rebirth of the individual life following on or typified in baptism, Tit. iii 5.

Παμφολία, Pamphylia, a Roman province on the south coast of Asia Minor.

πανδοχείον, an inn, khan, hotel.

πανδοχεύς, an innkeeper, landlord, hotel-manager.

πανήγυρις, a festival assembly.

πανοκκέλω, with all (his) household.

πανοπλία, armour.

πανουργία, (a) cleverness, usually with the idea that it is evil; (b) cunning, craftiness, Lk. xxi 23.

πανούργος, crafty (playfully used).

πανταληθεί, adv. lit. with the whole crowd, almost equivalent to a subject of the sentence.

πανταχώ, everywhere.

πανταχού, everywhere.

παντελής; εἰς τὸ παντελής (omnino), utterly, at all, Lk. xiii 11; in Heb. vii 25 either entirely, or, more probably, for ever, finally.
πάντη

πάντη, in every way.

πάντοθεν (undique), from all sides, from all quarters; on all sides.

παντοκράτωρ, ruler of all, ruler of the universe; the LXX introduced κύριος (Θεός) παντοκράτωρ as a translation of Lord of Hosts.

πάντοτε, at all times, always.

πάντως, entirely; in any case; (after a negative) at all; assuredly, to be sure.

παρά, (a) c. acc. by, beside, near, without difference between 'where?' (properly παρά τίνι) and 'whither?': not with persons: (not in accordance with, opp. κατά) against, contrary to, Rom. i 26, xi 24, 2 Cor. viii 3 (over); differently from, Gal. i 8 (cf. 1 Cor. iii 11); more than, sometimes with comparative, Lk. xiii 2, 4, Rom. i 25, xii 3, xiv 5; less, 2 Cor. xii 24; οὐ παρά τούτω κτλ., this is no reason that &c., 1 Cor. xii 15; (b) c. gen. from the side of, from, only with persons; οἱ παρά αὐτῶν, his family, his relations, Mk. iii 21 (in papyri generally = his agents, his representatives), τὰ παρά ἐαρήν, her money, her wealth. Mk. v 26, cf. Lk. x 7, Phil. iv 18; (c) c. dat. by, beside, answering the question 'where?', with the exception of John xix 25 only of persons, not of immediate proximity, but in the house of any one (apud, Fr. chez), Lk. xix 7; John i 39, Ac. x 6, among a people, Rev. ii 13; in the eyes of, e. g. παρά τῷ Θεῷ, in the judgement of, Rom. xii 16, &c.

παραβαίνω, (a) I fall away, take a false step, Ac. i 25; (b) I overstep, transgress.

παραβάλλω, I cross over, I strike across.

παραβάσας, transgression; a transgression.

παραβάτης (lit. an overstepper), a transgressor, a law-breaker.

παραβιάζομαι, I urge, press.

παραβολεύομαι, I expose myself (to danger).

παραβολή, a similitude, allegory, parable, emblematic allusion: in Heb. xi 19 ἐν = as.
paraγγελία, a command, an injunction; a precept, rule of living, I Thess. iv 2.

paraγγέλω, I command, I charge; paraγγελία paraγγέλ- λειν (Hebraism), to charge strictly, Ac. v 28.

paraγινομαι, (a) I come on the scene, I appear, I come; (b) with words expressing destination, I present myself at, I arrive at, I reach.

paraγω, (a) I pass by, Mt. xx 30, Mk. xv 21, &c.; (b) I vanish, disappear, I Cor. vii 31, in which sense the passive is used, I John ii 8, 17 (the verb being originally transitive); (c) I depart, Mt. ix 9, 27 (the text is doubtful in both passages, and therefore this meaning is questionable); (d) almost. I walk, Mk. i 16, ii 14, xv 21 (?)

paraδειγματίζω, I put to open shame.

paraδεισος, a quarter of heaven conceived by the later Jews to be in or just above the 'third heaven', paradise (lit. an enclosed orchard or garden with fruit trees).

paraδέχομαι, I receive (welcome) favourably.

paraδίδωμι, I hand over, I pledge; I hand down, deliver; I betray.

paraδοξος, unexpected; hence wonderful.

paraδοσις, originally abstract, handing over, generally concrete, that which is handed down, a tradition (whether of written or of oral teaching).

paraξηλάω, I make jealous, I provoke to jealousy.

paraκαλάσσωσις, by the sea (lake), on the coast.

paraθεωρέω, I look past, overlook, neglect.

paraθήκη (depositum), a deposit (properly of money or valuables deposited with a friend for safe-keeping, while the owner is abroad).

paraφίλω, I admonish, advise.

paraτεύμω, (a) I beg from another, Mk. xv 6 (v.l.), Heb. xii 19 (cf. (b)); (b) (deprecator), I beg off from, I seek to turn away (from myself) by entreaty; hence, I give an excuse, I excuse myself, I beg to be excused, Lk. xiv 18, 19, Heb. xii 25; I decline, refuse, object to, Ac. xxv ii, 1 Tim. iv 7, v ii, 2 Tim. ii 23, Tit. iii 10.
παρακαθέζομαι, I sit beside.
παρακαλέω, (a) I ask, beseech; (b) I exhort; (c) I comfort.
παρακλύτω, I conceal, veil.
παράκειμαι, I rest with.
παράκλησις, an appeal, which according to circumstances may be either hortatory, exhortation, or consolatory, consolation: in Lk. ii 25 it seems to have a quasi-technical sense, with reference to the coming of the Messiah.
παράκλητος (aduocatus), (originally passive in sense, one called in for support, one summoned as support, but this idea drops into the background: in the technical legal sense it never occurs, but in writings prior to the N.T. has the general sense, one who speaks in favour of another, an intercessor, helper: it tends thus to have an active sense, and was borrowed by Hebrew and Aramaic) helper; consoler (corresponding to the name Menahem given to the Messiah).
παρακοη, disobedience.
παρακολουθέω, I accompany, follow closely, both lit. and met., I investigate; I result [Mk.] xvi 17 (v. 1).
παρακοφώ, (a) I hear carelessly or incidentally, or I pretend not to hear, Mk. v 36; (b) I refuse to hear; I disobey.
παρακύπτω, I stretch forward the head to catch a glimpse (especially through a window or door, sometimes inwards, oftener outwards: fig. it implies a rapid, hasty, and cursory glance), I look, peep, peer in (at); I look down.
παραλαμβάνω, I take from, I receive from, or, I take to, I receive (apparently not used of money, see ἀπέχω); I take with me.
παραλέγομαι (lego), I coast along, sail along.
παράλιος, on the sea-coast, on the sea-board: ἡ παράλιος (sc. χώρα), the coast country.
παράλλαγη, a variation; hence, a periodic change of a heavenly body.
παραλυθήσομαι, I deceive, beguile.
παραλυτικός, a paralytic, a more colloquial word than παραληλευμένος, the medical term (cf. Lk. v 24).
παραλύω: in the passive, παραληλευμένος, one who has become loosened (unstrung), one whose power of movement has gone, paralysed, a paralytic.
παραμένω, I remain beside, I stand by; hence equivalent to, I serve (as a free man), cf. perhaps Phil. i 25, James i 25; I remain in office, Heb. vii 23; I persevere in the law, James i 25.
παραμυθήσομαι, I encourage, comfort, console.
παραμυθεία, encouragement, comfort, consolation.
παραμύθιον, consolation.
παρανομέω, I contravene a statute (law).
παρανομία, a breach of a statute (law).
παραπικραίνω, absol. I embitter, provoke, irritate.
παραπικρασμός, embitterment, provocation, irritation.
παραπίπτω, I fall back (into the unbelieving and godless ways of the old time).
παραπλέω, I sail past (without stopping there).
παραπλήσιον, in a manner like.
παραπληρώσω, correspondingly, in like manner.
παρατηρεύομαι, I go past, Mk. xi 20, xv 20 (= Mt. xxvii 39): I go, apparently a colloquial or incorrect use, Mk. ii 23 (v.l.), ix 30 (v.l.).
παράπτωμα (delictum), a falling away, a lapse, a slip, a false step, a trespass.
παραπέμφω, (lit. I flow past, I glide past, hence) I am lost, I perish, or merely, I drift away (I fall away) from duty (or the way of salvation).
παράσημος, a figure-head.
παρασκευάζω, I prepare; mid. I prepare, make preparations, 1 Cor. xiv 8.
παρασκευή, the day of preparation, the day before the sabbath, Friday.
παρατείνω, I prolong.
παρατηρέω, act. and mid. (a) I watch carefully, keep my eye on (as a cat does a mouse); absol. I watch
παρατήρησις

my opportunity, Lk. xx 20; (b) I observe, keep, Gal. iv 10.

παρατήρησις, a watching for.

παρατίθημι, (a) (adpono) I set (especially a meal) before, I serve; (b) (depono) act, and mid., I deposit with, I entrust 10.

παρατυχάω, I come by chance, I am by chance in a certain place.

παραυτίκα, adv. with force of adj., present, immediate.

παραφέρω, I turn aside, I cause (suffer) to pass by, Mk. xiv 36, Lk. xxii 42; I carry away, remove, lit. or met.

παραφρονέω, I am out of my senses.

παραφρονία, madness.

παραχεμάζω (hiberno), I spend the winter, I winter.

παραχεμασία, spending the winter, wintering.

παραχρήμα, immediately.

πάρδαλις, a leopard.

παρέβρεω (adsideo), I have my seat beside, I attend.

πάρειμι, I am present; I have come, arrived (hence with εἰς, πρός).

παρεισάγω, I introduce from the side.

παρεισακτός, introduced (imported) from the side.

παρεισθῶ, I creep in.

παρεισερχομαι, I come in from the side.

παρεισφέρω, I bring in (import) from the side, I smuggle.

παρεκτός, (a) adv. used as adj., outside, without, left over; (b) prep., apart from.

παρεμβάλλω, I throw (raise) up beside.

παρεμβολή (castra), a camp, either a fixed camp (statina castra), occupied possibly for centuries, a fort, castle, like that at Jerusalem, or a marching-camp, according to context; hence, the army occupying such, Heb. xi 34.

παρενοχλέω, I trouble, or perhaps, I trouble further.

παρεπίδημος, a stranger settled in a town or region for a time without making it his permanent residence,
a sojourner; so in a spiritual sense of those who are on the earth for a time, whose real home is heaven.

παρέχωμαι, tr. and intr. I pass by, I pass: sometimes practically, I pass out of sight, I disappear: c. acc. (cf. παραβαίνω) I transgress: intr. I approach, come up to, Lk. xii 37, xvii 7, [Ac.] xxiv 7.

πάρεσις (from παρίσι), overlooking, suspension, remission of punishment for.

παρέχω, act. and mid. I offer, provide, confer, afford, give, bring, show, cause: κόπος (κόπον) τινι παρέχειν, to cause one trouble.

παρηγορία, a consolation.

παρθενία, maidenhood, virginity.

παρθένος, a maiden, a virgin; hence (Rev. xiv 4), extended to men who have not known women: in 1 Cor. vii 25-38, the word must have its usual sense, and refer to women living in merely spiritual wedlock with men. In Mt. i 23 παρθένος is an inaccurate translation (due to LXX) of a Heb. word in Isa. vii 14 meaning a female adolescent, a young woman of marriageable age, whether married or not, rightly translated by Theodotion and Aquila νεώτης.

Πάρθος, a Parthian, an inhabitant of the country beyond the Eastern boundary of the Roman Empire between the Caspian Sea and the Persian Gulf.

παρίσιμον, (a) I let pass, neglect, omit, Lk. xi 42; (b) I slacken, weary, Heb. xii 12.

παριστάω, παρίστημι, (a) in the transitive tenses, I cause to come to and stand beside; I bring; I present, offer, commend; I introduce (one person to another); I prove by argument, Ac. xxiv 13; (b) in the intransitive tenses, I come up to and stand by, sometimes with the idea of thus providing support (cf. 2 Tim. iv 17).

Παρμενής (a pet form of Παρμενίδης), Parmenas, one of the original seven ‘deacons’ at Jerusalem.

πάροδος, way-by, passage.

παροικέω, I sojourn (in), as a resident stranger.
παροικία

παροικία, a sojourn in a foreign city or land; so also in
the spiritual sense (cf. παρεπίδημος), 1 Pet. i 17.
πάροικος (adj. and noun) (= μέτοχος), a stranger,
sojourner, in a land not his own, a non-citizen, with
limited rights: so, metaphorically, of the Christian
resident on the earth, whose real home is in heaven,
Eph. ii 19, 1 Pet. ii 11.
παροιμία (from παρά and οἶμος, beside the common way),
a veiled speech in which particularly high thoughts
are concealed, a cryptic saying, an allegory; a proverb
(2 Pet. ii 22).
πάροιμος, one given too much to wine, an excessive
drinker.
παροίχομαι, I have passed.
παρομοιάζω, I resemble.
παρόμοιος, like, similar.
παροξύνω, I arouse to anger, I provoke.
παροξυσμός, (a) irritation of mind, sharp feeling, indigna-
tion; (b) spurring, incitement, Heb. x 24.
παρογίζω, I provoke to anger.
παρογνωσία (generally act. provocation), the state of
feeling provocation, wrath.
παροτρύνω, I urge on.
παρουσία (in ordinary Greek = presence; arrival; also,
technical term with reference to the visit of a king
or some other official, a royal visit), (a) presence, as
opposed to 'absence', 1 Cor. xvi 17, 2 Cor. vii 6, 7
(cf. x 10), Phil. i 26, ii 12; (b) a technical eschato-
logical term, representing a word used by Jesus
Himself, the presence, coming, arrival, advent of the
glorified Messiah, to be followed by a permanent
residence with His people (so, in 2 Thess. ii 9, of that
of the Lawless One).
παροψίς, a bowl, dish.
παραψία, boldness, freedom, liberty, shown especially in
speech; ἔν παραψία, μετὰ παραψιάς, quite openly
(opposite to 'secretly').
παραψιάζομαι, I speak boldly, I am bold of speech.
πᾶς, adj. in the sing. without the article, every, every kind of; in the sing. with the article preceding or following, the whole, all the; in the plur. without the article, all; in the plur. with the article following, all the: pronoun masc. every one, neut. everything; πάντες, all, everybody, πάντα, all things; ὁ πᾶς, &c., not all, i.e. only some, e.g. Mt. xix 11, John xiii 10, Rom. x 16, but also (like πᾶς κήλ., . . . οὔ) Hebraistically, especially when words intervene between ὁ and πᾶς, &c. (translation Greek), = none, no, Mt. xxiv 22, Mk. xiii 20, Lk. i 37, Ac. xx 25, Rom. iii 20, Gal. ii 16, 2 Pet. i 20, 1 John ii 21, Rev. vii 16, xxi 27, xxii 3: πάντες οὗ = οὗ πάντες, 1 Cor. xv 51: διὰ πάντων (‘semper’, ‘omne tempus’, ‘per omnia’, Ambr. expos. ps. cxviii 5 22, 6 30), continually, continuously, always: κατὰ πάντα, in everything, in every respect, Ac. iii 22, xvii 22, &c.

πάσχα (Hebrew, Aramaic), the feast of passover, the paschal meal, which took place on the night of full moon after the spring equinox, that is the night between 14th and 15th Nisan. On the afternoon of 14th Nisan before sunset the paschal lamb, also called τὸ πάσχα (so met., 1 Cor. v 7), was sacrificed.

πάσχω, I am acted upon in a certain way, I experience certain treatment, e.g. Mt. xvii 15 (v.1): hence (by a development from the original use), I experience ill treatment, &c., I suffer, e.g. Mt. xvii 12.

Πάταρα, Patara, a town on the coast of the Roman province Lycia.

πάσωσ, I strike (as, with a sword).

πατέω, tr. and intr. I tread; I trample upon.

πατήρ, (a) father in the strict sense, e.g. Mt. ii 22; (b) any male ancestor, e.g. Mt. iii 9; (c) The Father, used of God as the creator of all beings (cf. Eph. iii 14, 15), the fountain and origin of all life, and, among other beings, of our Lord Jesus Christ, who is in a special sense ὁ υἱός, the Son, of the Father (cf. especially John). He is sometimes spoken of as the Heavenly Father, the Father in the
Πάτμος

Heavens (e.g. Mt. v.16), as distinguished from earthly fathers. Other epithets, such as τῆς δόξης, τῶν ἀκτερομών, τῶν φῶτων, are attached to the Name, some of them under the influence of Hebrew, expressing not only that He is the author of these signs or qualities, but that they bear a likeness to Him; thus πατήρ τῆς δόξης = glorious Father.

Πάτμος, Patmos, a small rocky island in the Aegean sea, SW. of Ephesus.

πατριάς, a group of persons united by descent from a common father or ancestor, a family, a tribe.

πατριάρχης, a ruler of a family (or tribe), given as an honorary title to David (Ac. ii. 29) as ancestor of the race of Jewish kings.

πατρικὸς, belonging to the fathers (ancestors).

πατρίς (patria), native city, native town, native place.

Πατρόβας, Patrobas, a Christian in Rome.

πατροκλῆς, a parricide, a murderer of his father.

πατροπαράδεισος, handed down by (from) one’s ancestors, inherited.

πατριφός, belonging to ancestors, ancestral.

Παύλος, Paulus, Paul, (a) the third part (cognomen) of the full Roman name of the Apostle, the other two parts of which (Gaius Iulius?) are now unknown; (b) the third part (cognomen) of the full name of the proconsul of Cyprus, the first part of which seems to be unknown, Ac. xiii. 7.

παύω, (a) act. I cause to cease, 1 Pet. iii. 10; (b) mid. I cease.

Πάφος, Paphos, a city at the western end of Cyprus.

παχύνω, I thicken: used with καρδία, of obtuseness of mind, it has become obtuse.

πέζη, a fetter.

πεδωνός, level, low-lying.

πεζέω, I go by land.

πεζῆ, on foot or by land.

πεζός, on foot or by land.

πεθαρχέω, I obey one in authority.
πεθός, persuasive.

πειθω, (a) (suadco) I urge, I apply persuasion, I seek to persuade, I exercise suasion; (b) a perf. and piuperf., I trust, émi, in; (c) mid. or pass. (I admit suasion to myself), I am persuaded; hence, I believe: hence also, c. dat., I obey.

Πειλάτος, Pilatus, Pilate, the third name (cognomen) of the procurator of Judaea, whose first name (praenomen) is unknown.

πεινάω, I hunger, either lit. or met.: c. acc. I hunger for.

πίερα, an attempt, a trial; πιέραν λαμβάνειν, to have experience of.

πειράζω, (a) I make trial of, try, test, explore; God tests man by means of suffering or in some other way, man tests God by seeking how far it is possible to go on disobeying Him, without provoking his anger; (b) a secondary neutral or evil sense, I tempt, Mt. iv 1, Mk. i 13, Lk. iv 3, 1 Cor. vii 5, James i 13 (second occurrence), 14: if trial fails, the result is moral evil: the agency of Satan is interposed, the same process being carried on for God's good purpose and his evil purpose; thus ὁ πειράζω comes to indicate the intermediary, the Tempter, Mt. iv 3, 1 Thess. iii 5; (c) c. inf. I try, attempt.

πειράσματι, I try, attempt.

πειρασμός (from πειράζω, which see), (a) trial, probation, testing, being tried; (b) temptation, Mk. xiv 38 and parallels, Mt. vii 13, Lk. iv 13; (c) in Gal. iv 14 the reading τὸν πειρασμόν (without ὁμών or other addition) has been taken, on the analogy of modern popular Greek usage, = the devil, the demonic power as the cause of the Apostle's infirmity.

πεισμόνῃ, persuasion, both the act of persuasion and the being persuaded.

πέλαγος, the open sea: in Mt. xviii 6 the use of the two words for sea produces a more impressive effect.

πελεκίζω, I behead with an axe.
πέμπτος

πέμπτος, fifth.
πέμπτο, I send.
πένης, poor.
πενθερά, a mother-in-law.
πενθερός, a father-in-law.
πενθέω, I mourn.
πένθος, mourning, sorrow.
πενιχρός, poor.
πεντάκις, five times.
πεντακισίλιοι, five thousand.
πεντακόσιοι, five hundred.
πέντε, five.
πεντεκαιδεκάτος, fifteenth.
πεντήκοντα, fifty.
πεντηκοστή (originally sc. ἡμέρα; lit. the fiftieth day from 14th Nisan, the date of the Passover Feast), Pentecost, a Feast of the Jews, Whitsuntide.
πεποίθησις, confidence, trust.
περατέρω (compar. of πέρα, beyond'), further, beyond that.
πέρα (ultra), beyond, on the other side of, across; sometimes elliptically used, πέρα (= ἀπὸ τῆς πέραν, Mk. iii 8 (Mt. iv 25), πέραν = τῆς πέραν, Mk. x 1: το πέραν, as substantive, the other side, the country beyond.
πέρας, (a) a boundary, limit; (b) an end, Heb. vi 16.
Πέργαμον (possibly the other form Πέργαμος, Pergamum, was intended), Pergamum, an important city of the Roman province Asia.
Πέργη, Perga, a city on the river Cestrus in the Roman province Pamphylia.
περί, (a) c. gen., oftenest, concerning, about (in such phrases as 'to speak, know, care, &c., about'); at the beginning of a clause, with regard to, e.g. 1 Cor. vii 1: on account of (with κρίνεσθαι, ἐνκαλέσω, ἐφαυλία, &c.), whence it often passes into the meaning for and becomes identical with ἐπί, e.g. Mt. xxvi 28, 1 Cor. i 13 (ἐπί is nearly always a textual variant in 198
such cases); so with verbs of feeling (＝ ἐνι c. acc. or dat.), over: ἐπί αὐτῶ, with him, Lk. ii 27, seems incorrect (= ἐπί αὐτόν, αὐτῷ, ἐν αὐτῷ); (b) c. acc., local and temporal, about, of ἐπί αὐτόν Mk. iv 10, Lk. xxii 49, his disciples, but of ἐπί Παῦλου, Ac. xiii 13, Paul and his company (according to the classical idiom): used to indicate the circumstances of the action or of the effort, e.g. with ἐπιθυμία, Mk. iv 19: Paul in his later epistles uses it = concerning, touching, e.g. Phil. ii 23.

περιάγω, (a) tr. (1) I carry about, (2) I go about; (b) intr. I go about.

περιαρέω, (a) I strip off, I strip from, I take away;
(b) I cast off, cut adrift, Ac. xxvii 40; in Ac. xxviii 13, if the text be right, the word must be rendered in the same way, I cast off, I cast loose.

περιάπτω, I light, ignite.

περιαστράπτω, I flash (gleam) around like lightning.

περιβάλλω, I cast around, Lk. xix 43 (v.l.); I wrap a garment about, I put on; hence mid. I put on to myself, I clothe myself, I dress.

περιβλέπω, I look round on, survey.

περιβάλλων, a wrapper, mantle.

περιδέω, I bind (tie) around.

περιεργάζομαι, I am active around, I am a busybody.

περιέργος, (a) inquisitive, prying, a busybody; (b) curious, magical, Ac. xix 19.

περιέρχομαι, intr. and tr., I go round, I move about (περιέρχομεν, strolling, Ac. xix 13); I make a circuit, lack, Ac. xxviii 13 (v.l.).

περιέχω, (a) I contain (of a book containing subject matter): hence, impersonal, it stands (has its content) thus, I Pet. ii 6; (b) I encompass, surround; I get hold of, seize.

περιζώνυμι, I gird round; mid. I gird myself, generally for active work or travel.

περιθέσις, a pulling around (or on).
περιστήμη

περιστήμη: in intr. tenses, I surround; I stand clear of; 2 Tim. ii 16, Tit. iii 9.
περικάθαρμα, a rinsing of a dirty vessel.
περικαλύπτω, I veil round, I cover over; I conceal.
περικεμαί, I am placed around something; I have had something placed around me, Ac. xxviii 29, Heb. v 2.
περικεφαλαία, a helmet.
περικρατής, mastering, gaining control over.
περικρύπτω, I conceal, hide (by putting something around it).
περικυκλώ, I encircle, invest.
περιλάμπω, I shine around.
περιλείπω, I leave behind.
περιλυπτος, deeply pained (grieved).
περιμένω, I await the happening of something.
περίξ, round about, in the neighbourhood.
περιοικέω, I dwell around (near).
περιόικος, neighbouring; a neighbour.
περιουσίας, of (for) one's own (special, private) possession.
περιοχή, a clause, sentence, short passage.
περιπατέω, (a) I walk: hence, (b) Hebraistically, in an ethical sense, I conduct my life, I live.
περιπείρω, I pierce round about (on all sides).
περιπίπτω, I fall into, I fall in with, I meet with, I come upon accidentally, I chance upon, I light upon.
περιποιέμαι, I make my own, I acquire (get) for myself, I gain for myself; in Lk. xvii 33 perhaps, I preserve alive.
περιποίησις, acquiring, obtaining, possessing, possession, ownership.
περιρατώ, I sprinkle round about, I sprinkle over.
περιρήγγυμαι, I rend all round, I tear off.
περισσάω, I distract, trouble greatly.
περισσεία, excrecence; superabundance, superfluity.
περισσεύμα, what is in excess; overflow, superabundance, superfluity.
περισσεύω, (a) intr. I exceed the ordinary (the necessary), I abound, I overflow; I am left over; hence met.
πετεινός

(b) tr. I cause to abound, Mt. xiii 12, Lk. xv 17, 2 Cor. iv 15 (?), ix 8, Eph. i 8, 1 Thess. iii 12.

περισσός, over and above, excessive, abundant, overflowing; superfluous. Practically a synonym for πλεῖστον (cf. Mt. v 37), especially in the comparative περισσότερος; ἐκ περισσοῦ, superabundantly, exceedingly.

περισσότερος, more exceedingly, to a greater degree: see περισσός.

περισσώς, exceedingly, so perhaps Ac. xxvi 11; but usually more (cf. περισσός), with reference to what precedes.

περιστερά, a dove.

περιτέμνω (circumcise), I cut round the foreskin, I circumcise.

περιτίθημι, I place around; I put about (upon), I clothe with.

περιτομή (circumcision), circumcision (see περιτέμνω); ὡς ἐκ περιτομῆς, the party of circumcision, the party advocating circumcision, the rigorist Christian Jews: sometimes met. (as in O. T.), of that chastening of the heart (mind) which leads to heartier service to God, c. g. Rom. ii 29.

περιτρέπω, I turn round, I turn, change.

περιτρέχω, I run round (around).

περιφέρω, I carry around (about); I swing round, Eph. iv 14.

περιφρονέω, I lightly esteem; I despise.

περίχωρος, neighbouring; ἡ περίχωρα (sc. γῆ), the neighbouring country, the neighbourhood, surroundings.

περιψήμα, that which is scraped off round anything, a scraping.

περιπετεύμαι, I show myself off; I am boastful (a braggart).

Περσίς, Persis, name of a Christian lady in Rome.

πέρυσι, adverb, the previous year, last year.

πετεινός, flying: neut. πετεινόν, a bird.
πέτομαι, I fly.
πέτρα, rock, solid rock, native rock, rising up through the earth, which trips up the traveller, Rom. ix 33, 1 Pet. ii 8; in Mt. xvi 18, of such faith as Peter has just shown; in 1 Cor. x 4, allegorically interpreted.
Πέτρος, Petros, Peter (a Greek name meaning 'rock', a translation of the Aramaic name כִּנְפְּשׁ, given to Symeon (Simon) by our Lord).
πετρώδης, rocky.
πήγαρον, rue, a plant used for flavouring, garnishing dishes, &c.
πηγή, a spring, a fountain: a well, John iv 6.
πηγνυμι, I fix, pitch; I erect.
πηδάλιον, a helm, rudder.
πηλίκος, how large, how great.
πηλός, mud; clay.
πῆρα, a bag (to hold food, &c.), a wallet, a travelling bag, perhaps especially a collecting bag (such as beggar-priests of pagan cults carried).
πῆχυς, the fore-arm; hence, a cubit, about a foot and a half: used as a measurement of time in Mt. vi 27 (Lk. xii 25), to indicate any extension.
πετάω (a Doric form; contrast πετάω), I take hold of, seize, apprehend, catch, arrest, grasp.
πετάω, I press down.
πηθανολογία, persuasive speech.
πηθός, an inferior spelling of πεθός.
πικραῖνω, I make bitter (tart, sour): mid. I am embittered, I show quick temper.
πικρία, bitterness, sourness; hence met., an embittered (resentful) spirit, which refuses reconciliation, Eph. iv 31.
πικρός, bitter, lit. and met.
πικρῶς, bitterly.
πίμπλημι, I fill.
πίμπτημι, I cause to swell: passive, I become inflamed, I am swollen.

πιστός

πιστίδιον, a little waxed tablet, on which to write with iron pen.
πίναξ, a flat dish.
πίνω, I drink.
πίστης, faith.
πιπράσκω, I sell.
πιπτώ, I fall.
Πισιδία, Pisidia, a country of Asia Minor, being the south-western part of the Roman province Galatia.
Πισιδιας, Pisidian, or rather, near Pisidia; see Ἀντιόχεια.
πιστεύω, (a) I believe, with various constructions: c. dat., I believe a person, or a statement made by a person (to be true): εἰς (ἐπί) c. acc., ἐν (ἐπί) c. dat., I place (repose) my trust on either God or the Messiah, I rely on them, I commit my life to them, I believe in, I believe on, I cast myself upon them as stable and trustworthy, with energy of faith: ἐν is sometimes = in the sphere of, Mk. i 15 (cf. Rom. i 9, 2 Cor. viii 18, x 14, 1 Thess. iii 2, &c.); (b) c. acc. and dat., I entrust (so in passive construction, 1 Thess. ii 4, 1 Tim. i 11).
πιστικός, probably = genuine, pure.
πίστις, (a) faith, belief, trust, generally of the leaning of the entire human personality upon God or the Messiah in absolute trust and confidence in His power, wisdom, and goodness. The older meaning, intellectual conviction of certain truths, is often present. (In Eph. i 15 [shorter text] εἰς = among); (b) with the article, the faith (in Lk. xviii 8 perhaps the necessary faith or the faith that perseveres), the Christian faith, Ac. vi 7, xiii 8, xvi 5, xxiv 24, Gal. i 23, iii 23, vi 10, Eph. iv 13, Jude 3, 20, &c.; (c) as a psychological faculty, Heb. xi 1; (d) integrity, faithfulness, trustworthiness, loyalty, Mt. xxiii 23, Rom. i 17 (?), Gal. v 22, 2 Tim. iv 7; (e) a guarantee, Ac. xvii 31.
πιστός, faithful, trusty, trustworthy, reliable: oi πιστοὶ, the Christians.
πιστόω, I make sure, I convince; I give assurance to.
πλανάω, (a) I cause to wander: hence, in the moral sense, I cause to err; (b) pass. I wander; hence I err.
πλάνη, wandering from the way, and so metaphorically, error (perhaps sometimes actively, deceit).
πλανήτης, wandering (probably of shooting stars).
πλάνος, adj., misleading, deceiving: as subst. a deceiver.
πλάξ, a tablet.
πλάσμα, a moulded thing; a created thing, a creature.
πλάσσω, I mould out of clay; I create.
πλαστός (finitus), made up, fictitious.
πλατεία (sc. ὀδός), a public square (as in modern Greek, Lat. platea, cf. Fr. place, Germ. Platz, Span. plaza, Ital. piazza); generally taken as an open street, a street.
πλάτος, breadth.
πλατύνω, I broaden, I make broad: met., of the growth of tenderness and love, 2 Cor. vi 11, 13.
πλατύς, broad.
πλέγμα, plaiting, braiding, dressing the hair.
πλείστος, superlative of πολύς, very large: plur. very many (numerous); adv. τὸ πλείστον, at the most, 1 Cor. xiv 27.
πλείων, πλέων, comparative of πολύς, larger; more; a considerable number of, Ac. xxii 10, &c.; of πλείων, the majority, 1 Cor. xv 6: ἐπὶ πλείων, as adv., more, to a greater extent.
πλέκω, I plait.
πλεονάζω, (a) intr. I abound, I increase; (b) tr. I make to abound, I cause to increase, 1 Thess. iii 12.
πλεονεκτέω, I take advantage of; I overreach, I defraud (sometimes with reference to adultery and the injury thus done to the husband).
πλεονεκτής, a greedy, covetous, rapacious, acquisitive, self-aggrandizing person; a defrauder, one who tramples on the rights of others.
πλεονεξία, covetousness, greediness, rapacity, entire dis-
regard of the rights of others, a word active in meaning and wide in scope.

πλευρά, a side of a human being.

πλέω, I travel by sea, I sail, voyage.

πληγή, a blow, especially, caused by the lash, a stripe, a stroke.

πλήθος, a multitude, a crowd, a large number

πληθώνω, (a) tr. I multiply, I increase; (b) intr. I multiply, I go on increasing, Ac. vi 1.

πληθω, see πληθήμενος.

πλήκτης, a striker; a pugnacious person.

πλημμύρα, a flooding, flood.

πλάνα, (a) conjunction, (1) however, nevertheless, Mt. xxvi 39 (Lk. xxii 42), Mt. xi 22, 24, xxvi 64, &c.; (2) but, Lk. xii 31, xxiii 28; (3) πλάνα ἕως, except that, save that, Ac. xx 23; (4) only, in any case, ending the discussion and calling special attention to the essential, especially in Paul, e.g. 1 Cor. xi 11, Eph. v 33; (b) preposition, except, apart from.

πλάνης (sometimes, from about the beginning of our era, indeclinable, and used for any case singular or plural, a usage perhaps derived from commercial life: e.g. Mk. iv 28 (?), John i 44, where πλάνης agrees with δοκεῖν, and there should be no parenthesis, Ac. vi 5 (v. 1)), full.

πληροφορέω (lit. I carry full), (a) I complete, carry out fully, 2 Tim. iv 5, 17, Lk. i 1 (?); (b) I fully convince, Rom. iv 21, xiv 5; perhaps I satisfy fully, Col. iv 12; (c) I fully believe, Lk. i 1 (?).

πληροφορία, full assurance, conviction (confidence).

πλήρω, (a) I fill, I fill up, e.g. Lk. ii 40, iii 5, John xii 3; (b) much oftener, I fill up to the full, I fulfil, I give fullness (completion) to, I accomplish, carry out, of prophecies or other statements which are absolutely and completely confirmed by reality (actual occurrence), or of duties; I preach fully, Rom. xv 19, cf. Col. i 25; in Eph. i 23 the Messiah is being fulfilled (completed) by the Church.
πλήρωμα

πλήρωμα (indicates the result of the activity denoted by πληρόω), (a) a fill, fullness; full complement; supply, supplement, Mk. ii 21, Mt. ix 16; (b) fullness, filling, fulfilment, completion.

πλησίων, adv. (near, John iv 5), used as adj. and (especially with article ὁ) noun, neighbouring, neighbourly; a neighbour.

πλημμονή, repletion, satiety.

πλήσω, I strike.

πλοιάριον, (a little boat, hence) a boat.

πλοῖον, a boat; hence a ship (the old word ναῦς having become almost obsolete), Ac. xx 13, &c.

πλόος, a voyage.

πλοῦσιος, rich, wealthy: hence, met., of other than material wealth.

πλοουσίως, richly; lavishly.

πλουτέω, I am rich (wealthy): with εἰς and acc. the person on whom the wealth is lavished is indicated: with ἐν, I abound in, 1 Tim. vi 18.

πλουτίζω, I enrich.

πλοῦτος (masc. and neut.), wealth, material or spiritual.

πλύσω, I wash.

πνεῦμα (from πνέω, has as its earliest meanings breath and wind, and it is from the former that the characteristic use is derived), (a) wind, John iii 8, Heb. i 7; (b) breath, what distinguishes a living from a dead body, (anima) the life principle, Mt. xxvii 50, Lk. viii 55, xxiii 46, John vi 63, xix 30, Ac. vii 59, 2 Thess. ii 8, James ii 26, Rev. xi 11, xiii 15; (c) the breath was often in early times identified with the life or soul itself. Hebrew employed three words for the breath—soul, naphsheh, ruach, neshamah, of which the first and second are the more important, indicating respectively the personal soul and the invading spirit. Naphsheh, originally breath, (a) refers predominantly to the emotional life; (b) is a strong personal or reflexive pronoun; or (c) is equivalent to person. Ruach, originally wind, indicates also especially,
(a) supernatural influences acting on man from without; (b) the normal breath-soul, the principle of life (like nephesh) or of its energies, directly derived from the wind at the bidding of God; (c) the resultant psychical life, like nephesh, 'heart', the inner life in general. It is distinguished from nephesh by its association with Yahweh. Normal human nature was regarded as animated by the same divine ruach to which its highest inspiration is due. In the Greek O.T. nephesh is represented by ψυχή (which see) and ruach by πνεῦμα (a purely Hebraistic usage of the word). In the N.T. πνεῦμα (spiritus) refers nearly always to supernatural influences. Sometimes it is employed of the higher nature in man, e.g. Rom. i 9, and is hardly to be distinguished from the result of the influence of the divine πνεῦμα. Sometimes, e.g. Rom. viii 16, 2 Cor. vii 1, it denotes a normal element in human nature. But the Christian is essentially the product of the divine πνεῦμα, which is mediated to us by the Messiah. Parallel to the divine πνεῦμα are the unclean, evil spirits, the spirits of demons, &c., which act in a corresponding way on the spirit of man. πνεῦμα ἄγιον, holy breath, spirit of holiness, adopted originally from Deutero-Isaiah lxiii 10 f., Ps. lii 11, practically synonymous with πνεῦμα θεοῦ, &c., gradually tends to become personalised. The first step in the process is reached by affixing the definite article and making it τὸ πνεῦμα τὸ ἁγιόν (τὸ ἁγιόν πνεῦμα). Each operation of the Holy Spirit is most commonly represented as due to a holy spirit.

πνευματικός, having the characteristics of πνεῦμα, spiritual, with general reference to the higher nature of man as directly in touch with and influenced by the divine, but sometimes (like πνεῦμα) associated with the demonic world, τὰ πνευματικὰ τῆς πομπίας, the spiritual hosts of evil, Eph. vi 12: supernatural, 1 Cor. x 3.
πνευματικῶς, spiritually, in a spiritual way; from a spiritual point of view.
πνέω, I breathe; τῇ πνεύμονῃ (sc. αὔρα, breeze).
πνίγω, I choke, throttle, strangle; hence I drown, Mk. vi 13.
πνικτός, strangled (i.e. killed without letting out the blood).
πνοή, (a) breath, Ac. xvii 25; (b) gust, breeze, wind, Ac. ii 2. (Cf. Augustine, De Natura et Origne Animae I 14 § 19).
ποδήρης (talaris) (properly an adjective in the expression κέφων ποδήρης), a tunic or robe reaching the feet.
πόθεν (unde), whence? from what place? also indirect interrogative: hence how? e.g. Mk. xii 37, John i 48.
ποία, a green herb: Moulton and Milligan, reading double γάρ in James iv 14 and dropping the interrogation point, would thus interpret the word (Expositor VII 10, p. 566).
ποιέω, (facio), (a) I make, manufacture, construct; (b) I do, act, cause; μετά των (Hebraistic idiom), on some one's behalf, Lk. i 72, Ac. xiv 27, &c.; with an object indicating time, I spend, e.g. James iv 13: δῶν τοιεῖν, Mk. ii 23 (v.l.), which ought to mean to construct (pace) a road, is incorrectly used for δῶν τοιεῖσθαι (cf. μεῖαιν τοιεῖσθαι, Eph. i 16), to journey (cf. Lk. xiii 22): with καλῶς, see under καλῶς.
ποίημα (concrete), creation, workmanship, handiwork; plur. pieces of work.
ποίημα, doing.
ποιητής, (a) a 'maker', a poet, Ac. xvii 28 (the reference is to Epimenides' Minos); (b) a doer, a carrier out.
ποικίλος (varius), manycoloured, particoloured; hence varied, various (plurality as well as difference seems sometimes to be suggested).
ποιμαίνω, I shepherd, I tend, I herd; hence I rule.
ποιμήν, a shepherd: hence met., of the feeder, protector, and ruler of a flock of men.
ποιμήν, a flock; herd (of goats perhaps, in 1 Cor. ix 7).
πολίτης

ποιμνίον, a little flock: hence, of men.
ποιός (qualis), properly direct interrogative, of what sort?, then often weakened to what? simply: also indir. interrog.: ποίας (local genitive, sc. ὁδοῦ), by what way.
πολεμεώ, I war, carry on war.
πολέμος, a war; also, a battle, Lk. xiv 31, &c.
πόλις (ciuitas), strictly a free city, city-state of the Greek (particularly the Athenian) type, comprising not only the city in the modern sense, but territory (often considerable) around it. The word is used rather of the citizens than of the locality (cf. the examples below). Its constitution commonly consisted of an ἐκκλησία (assembly of free citizens) and a βουλή (an advisory and deliberative council, in N.T. times a mere honorary corporation). Examples are:—Mt. viii 34, xii 25, Mk. i 33: ἡ ἅγια πόλις (cf. ἱερο- in ιεροσόλυμα), the holy city, i.e. Jerusalem, as containing the temple of Yahweh.
πολιτάρχης, a politarch, a city-magistrate (a special, characteristically Macedonian, title of the chief magistrates (5 or 6 in number) of Thessalonica and a few other cities).
πολιτεία (ciuitas), (a) commonwealth, polity; citizen body, Eph. ii 12; (b) (the Roman) citizenship, citizen-rights, franchise, Ac. xxii 28.
πολιτεύμα (properly, that which one does as citizen), the constitution; citizenship, franchise; the state, the community, the commonwealth. The word sometimes means a colony of foreigners, whose organization is a miniature copy of the πολιτεία at home, and this gives excellent sense in Phil. iii 20.
πολιτεύομαι (a characteristic Greek idea), I live the life of a citizen; I live as a member of a (citizen) body; I fulfil corporate duties: in Phil. i 27 some take simply of manner of life.
πολίτης (ciitis), a citizen: a fellow-citizen, Lk. xix 14, Heb. vii 11.
πολλάκις

πολλάκις, *often, frequently.*
πολλαπλασίων (multiplex), *manifold, many times over.*
πολυλογία, *much-speaking, loquaciousness, volubility.*
πολυμερῶς, *in many portions* (one at one time, another at another, and so on).
πολυποξίλος, *much varied, very varied.*
πολύς (compar. πλείων and superl. πλεῖστος, which see),
a word indicating quantity and number, not size,
sing. much, plur. many: οἱ πολλοί (plerique), *the majority:* πολλῷ (multo), before a comparative, much:
πολλά, as adv., much (often in Mk., an exact translation of Aramaic), like the more regular πολύ: πολλοῦ (magni), for much, at a great price, Mt. xxvi 9: with
sing. words indicating time, long is the most suitable
English rendering: πολλάς (sc. πληγάς), Lk. xii 47.
The καί following, Ac. xxv 7, is superfluous according to our idiom.
πολυστραγγυς, *full of tender feeling* (a Hebraistic
idiom, the bowels [στραγγυς, which see] being
regarded as the seat of compassion and pity, &c.).
πολυτελὴς, *expensive, costly:* hence *precious, valuable,
I Pet. iii 4.
πολυτιμος, *costly, expensive:* hence *valuable, precious,
I Pet. i 7.
πολυτρόπως, *in many ways, under many aspects* (with
reference probably to different laws or injunctions).
πόμα, *drink.*
πονηρὰ (malignitas), the active exercise of vicious pro-
pensity, malignity, wickedness: plur. iniquities, Mk. vii
22, Ac. iii 26.
πονηρὸς (malignus), *evil, wicked, malicious,* particularly
as active: especially, ὁ πονηρὸς (even Mt. vi 13,
[Lk. xi 4], according to the almost unanimous opinion
of the early Church), *the evil one,* i.e. Satan, the devil
(a Hebraism): many passages like these, being in
the oblique cases, are unfortunately ambiguous, but
Mt. xiii 19, I John ii 13, 14, v 18 are absolutely certain
examples of the masculine, and in many other
passages there is a strong probability: τὸ πονηρόν, the evil in the world, all that is wicked, e.g. Rom. xii 9.

πόνος, labour, toil; trouble.

Ποντικός, belonging to Pontus (which see).

Πόντιος, Pontius, the second or gentile name of Pilate.

Πόντος, Pontus, a Roman province in the north of Asia Minor, bordering on the Black Sea, governed along with Bithynia.

Πόπλιος, the Greek form of the Latin name Publius (originally the same in form as the Greek form); a governor of Malta.

πορεία, a journey.


πορθέω, I devastate, lay waste: hence, I bring destruction upon, I destroy.

πορευόμενος (quinque), a means of gain, a way of making a living, a livelihood, a living.

Πόρκιος, Porcius, the middle (gentile) name of the procurator Festus.

πορνεία, fornication, the practice of consorting with πόρνη or πόρνα, habitual immorality.

πορνευώ, I practise fornication, especially of men consorting with πόρνα.

πόρνη, a prostitute.

πόρνος, a male prostitute: the weaker sense, one who consorts with πόρνα, a fornicator, is generally adopted for N.T.

πόρρω (procul), far, at a distance.

πόρρωθεν, from a long distance, Heb. xi 13: hence (cf. ἐξωθεν), at a long distance, far away, Lk. xvii 12.

πορφύρα, a purple robe, purple; a red-coloured cloak, such as common soldiers wore, Mk. xv 17, 20.

πορφύρεος, dyed with purple, Rev. xvii 4, xviii 16: dyed scarlet, John xix 2, 5 (see πορφύρα).

πορφυρόπωλης, a woman dealer in purple-dyed garments.
πότακις

πότακις, how many times?, how often?
πόσις, drinking: hence, concrete, drink, as perhaps in all N.T. passages (certainly in John vi 55).
πόσος (quantus), how great?, how large?: in plur. (quot, later quanti), how many?: πόσο (quanto), before compar. (cf. Mt. xii 12), by how much?, how much?
ποταμός, a river.
ποταμοφόρητος, river-borne, carried off by a river.
ποταπός, (from what country?, in what country born?, and then) of what sort?, how fashioned? (hence, practically, how great?, 1 John iii 1).
πότε, at what time?, when?: ἐν ποτὲ, till what time?, till when?, how long? Also in indirect interrog. clauses.
ποτέ, indefinite temporal particle, at any time, ever, at some time; at one time, especially with past tenses: for μὴ ποτέ, see μὴ ποτέ.
πότερον (utrum), whether.
ποτήριον (poculum), a wine cup.
ποτίζω (poto, potiono), I cause to drink, I make to drink, I give drink to.
Ποτίλος, Puteoli (now Pozzuoli), the great harbour for traffic with Alexandria, & c., on the Bay of Naples.
πότος, a drinking bout.
ποῦ, where?: also used (for the obsolete ποῖ) in the sense, whither?, to what place?
πού, (a) anywhere, Ac. xxvii 29; somewhere, Heb. ii 6, & c.; (b) about, Rom. iv 19: for δὴ ποῦ and μὴ ποῦ, see also δὴ ποῦ, μὴ ποῦ.
Ποῦδης (Latin), Pudens, a Christian man in Rome.
πούς, a (human) foot.
πράγμα, (a) a deed, action; (b) used more vaguely, a matter, an affair; πράγμα ἔχειν πρὸς τὸν, to have something against one, to have ground for a lawsuit against one (where πράγμα = causa), 1 Cor. vi 1: ἐν τῷ πράγματι, in the matter in hand (i.e. sins of the flesh), rather than generically, in business, 1 Thess. iv 6.
πράγματεία, business, business transaction.
πράγματομαι, I do business, I trade.
πρακτόριον (Latin praetorium, meaning originally, the quarters (residence) of the general), (a) the official residence of the procurator, which in Jerusalem was the palace of Herod on the west side of the city; (b) personally, the imperial guard, the praetorian guard, or perhaps, the law officers of the Crown, Phil. i 13.

πρακτωρ, (usually, a collector of revenue, but in Lk.) an officer (usher) of the court.

πράξις, (a) abstr. conduct; function, Rom. xii 4; (b) concrete, in plur. doings, deeds.

πρασιά, a vegetable or flower bed: πρασιάς πρασιάς, colloquial type of phrase, like vegetable or flower beds, referring to the rectangular arrangement of the groups.

πράσσω (ago, referring rather to the purpose, motive of an action than to the actual doing), (a) tr. I act, do; (b) tr. I exact, extort, Lk. iii 13, xix 23; (c) intr. I fare: εἴ πράσσεις, you shall fare well, Ac. xv 29, τί πράσσω, how I fare, Eph. vi 21.

πράσπαθεία, meekness (gentleness) of spirit.

πραύς, meek, gentle.

πράσης, meekness, gentleness.

πρέπω, I suit: generally impersonal, or with neuter pronoun as subject, πρέπει, πρέπον εστίν, it is becoming, it is fitting.

πρεσβεία, an embassy, delegation.

πρεσβείω (especially, I am on embassy to the Emperor), I am an ambassador.

πρεσβυτέρον, (a) amongst the Jews, a college of elders, who supervised the worship, &c., of the synagogue; hence, the Sanhedrin at Jerusalem; (b) the Christian analogue, a college of elders of a particular church.

πρεσβυτέρος, (a) of age simply, the elder of two, Lk. xv 25; old, aged, Ac. ii 17, i Tim. v 1; plur. our (their, &c.) ancestors, Mt. xv 2, Mk. vii 3, 5, Heb. xi 2; (b) a title of honour applied among the Jews to various classes of dignitary, because such offices were originally conferred on the old, e.g. a member of

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the Sanhedrin, Mt. xvi 21, &c., [τόν Ἰουδαϊκόν], Ac. iv 8, τῶν Ἰουδαίων, Ac. xxv 15, τοῦ λαοῦ, Mt. xxi 23, &c.; magistrates of a particular city, Lk. vii 3; (c) among the Christians, an elder of a congregation or church, Ac. xi 30, &c., τῶς ἐκκλησίας, Ac. xx 17, James v 14, one of whom was commonly appointed ἐπίσκοπος; hence the two words are practically identical in meaning, the former indicating status, the latter function; (d) an elder of the twenty-four in the heavenly assembly, Rev. iv 4, &c. [The title was applied in Egypt (a) to holders of a communal office in civil life, who were responsible for the peace of the village, and received a small salary, (b) to priests of pagan temples.]

πρεσβύτης, an old man.

πρεσβύτις, an old woman.

πρηνής (a medical term, denoting a disease, and corresponding to πυρηνήμο, which see), swollen up, inflamed.

πρίζα, I saw, I saw through.

πρίν, used either with or without ἧ (than) and with the infin. following (once with δυ and subjunctive, Lk. ii 26, once with the optative, Ac. xxv 16), before.

Πρισκα, Πρίσκιλλα, Prisca, Priscilla, the former being the more correct and formal name, the latter a diminutive and more familiar; a Roman lady, probably of good birth, wife of the Jewish Christian Aquila.

πρό, (a) of place, before, in front of; (b) of time, before, earlier than; found even with article and the infinitive =πρίν: πρό ἐκ ἡμερῶν τοῦ πάσχα, six days before, &c., John xii 1, πρό ἐτῶν δεκατεσσάρων, fourteen years before, 2 Cor. xii 2.

προάγω, (a) tr. I lead forth, Ac. xvi 30; in the judicial sense, into court, Ac. xii 6, with ἐν c. gen. of the person who is to try the case, Ac. xxv 26; (b) intr. and tr., I precede, I go before; so pres. pcp. preceding, previous, Heb. vii 18; I lead forwards to a definite goal, 1 Tim. i 18; (c) intr., I go too far, 2 John 9.
προέρχομαι, I choose deliberately.
προαιρέομαι, I choose a priori.
προατίδομαι, I make a prior accusation.
προακοουω, I hear beforehand.
προαμαρτάω, I sin previously.
προαύλιον, a forecourt, a courtyard in the front part of a building.
προβαίνω, I go forward, move forward, advance; met. I advance (in years), Lk. i 7, 18, ii 36.
προβάλλω, (a) tr. I put forward; (b) I put forth shoots, I sprout, burst into leaf, Lk. xxi 30.
προβατικός, connected with sheep: προβατική (sc. πύλη) the Sheep Gate of Jerusalem: if κοινωνίων be read, προβατική agrees with it.
προβάτινος, lit. a little sheep; the diminutive is here used to express tender affection.
πρόβατος, a sheep.
προβιβάζω, I instruct.
προβλέπω, I provide; I resolve on.
προγνώμω, I happen (come about) previously.
προγνωσκω (properly, I get to know (I learn) beforehand),
(a) I know previously; (b) I designate before (to a position or function), 1 Pet. i 20.
πρόγνωσις, foreknowledge.
πρόγνως, an ancestor.
προγράφω, (a) I write previously (aforetime), Rom. xv 4, Jude 4; I write above (already), Eph. iii 3: (b) I evidently pourtray or I placard, advertise, Gal. iii 1.
πρόδηλος, perfectly clear (evident).
πρόδιδωμι, I give previously.
πρόδοτης, (a) a betrayer; (b) traitorous, treacherous, 2 Tim. iii 4.
πρόδρομος, a forerunner.
προείθων, see προερώτω.
προείπων, I said beforehand (previously).
προελπίζω, I hope before another, I am the first to hope.
προενάρχωμαι, I begin earlier (previously).
προεπαγγέλλωμαι, I promise beforehand.
προέρχομαι, (a) intr. I go in front (before): sometimes
προερώ

with acc. of distance covered, Ac. xii 10; (b) tr. I precede, Mk. vi 33, Lk. xxi 47.

προερώ, only in perf. act. (and pass.), I have previously said; I have said above.

προετοιμάζω, I prepare beforehand.

προευαγγελίζω, I proclaim the good news beforehand.

πρέξω, I excel, surpass; pass. in Rom. iii 9.

προηγέομαι, I lead in front, I give a lead to.

πρόθεσις, (a) οἱ ἄρτοι τῆς πρόθεσις (Hebraistic), lit. the loaves of the laying out (before God), i.e. the loaves laid out, grecized in Heb. ix 2, ἡ πρόθεσις τῶν ἄρτων:

(b) deliberate purpose (plan, scheme).

πρόθεσμος, a term (or age, date) previously indicated (fixed, laid down).

προθυμία, eagerness, zeal, enthusiasm.

πρόθυμος, eager: in Rom. i 15 τῷ κατ' ἐμὲ πρόθυμον may be — ἡ ὕπατὴ προθυμία, my good will, but perhaps it is better to read πρόθυμος (sc. εἰμί) with some authorities.

προθύμως, eagerly.

πρόϊμος (not πρόϊμος, but from πρό), early in the year (understand ὑετός or some other word meaning rain): reference is to that beginning in October: opposed to ὄψιμος.

προϊστήμι: in intr. tenses, I take up a position (stand) in front: I take the lead, I rule; hence, c. gen. I lead, supervise, manage; also I practise, exercise a calling or profession.

προκαλέωμαι, I call out, challenge.

προκαταγγέλλω, I announce beforehand.

προκαταρτίζω, I prepare (arrange) beforehand.

προκείμενοι, I am set (placed, put) before, I am already there.

προκηρύσσω, I proclaim previously.

προκοπή, progress, advance.

προκόπτω (originally of the pioneer cutting his way through brushwood), I advance, progress, make progress.

πρόκριμα, prejudgement (favourable or unfavourable).

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πρόσ
προκυρώ, I make valid beforehand.
προλαμβάνω, (a) I take before another (perhaps); I am in a hurry to take, I take eagerly, I seize, 1 Cor. xi 21; (b) προλάβω, μυρίσαω, has by anticipation anointed (perhaps an Aramaism), Mk. xiv 8; (c) (deprehendo)
I catch, capture, overtake (before he can escape).
προλέγω, I tell (say) beforehand.
προμαρτύρομαι, I call (God) beforehand to witness.
προμελετάω, I practise beforehand, I prepare, I get up.
προμερμνάω, I am anxious beforehand.
προνοεῖ, act. and mid., I take thought for beforehand, I provide for.
πρόνοια, foresight, forethought; πρόνοιαν ποιοῦμαι = προνοεῖ.
προορίζω, I see beforehand, I foresee, I see previously, Ac. xxii 29; mid. I pay regard to, set before me, Ac. ii 25.
προπάσχω, I suffer previously.
προπάτωρ, a forefather.
προτέμπω, (a) I send in front (forth, forward), set forward, start on their way (in Tit. iii 13, of being provided with necessary for the journey); (b) (prosequor), I convey, I escort on (his, &c.) way, as a mark of affection and respect, Ac. xv 3; xx 38; xxi 5, Rom. xv 24, 3 John 6.
προπετῆς (of thoughtless haste), impulsive, rash, reckless.
προπορεύομαι, I journey in front, I go before.
πρός, (a) c. gen., on the side of, in the interests of, for (literary), Ac. xxvii 34; (b) c. dat., close to, close by, near, at; (c) c. acc. (of persons, places, things), (1) to, with verbs of coming, sending, bringing, saying; (2) near, after the verb ‘to be’, &c. (instead of παρά τίνι); (3) near, instead of παρά; Ac. v 10, into the house of, Ac. xi 3; (4) of time, near, Lk. xxiv 29; for (a time), and no longer, Lk. viii 13, John v 35, Heb. xii 10, &c.; (5) of hostile or friendly relations, with, μαχότα, εἰς τὸν ἑαυτοῦ, &c.; τί πρός ἡμᾶς; what have we to do with it? Mt. xxvii 4, John xxi 22; with reference to,
προσάββατον

of, Mk. xii 12, cf. x 5, Mt. xix 8, Lk. xii 41, xviii 1, xx 19, John xiii 28, &c.; (6) with ἄγαθος, ὅψιαμος, δωράς, &c., for, 2 Cor. x 4, Eph. iv 29, i Tim. iv 8, where it indicates also the destination, purpose, result, e. g. Lk. xiv 32, xix 42, John iv 35, xi 4 (cf. i John v 16, 17), Ac. iii 10; (7) in conformity with, according to, Lk. xii 47, i Cor. xii 7, 2 Cor. v 10; with respect to, Heb. i 7, 8; (8) in comparison with, Rom. viii 18.

προσάββατον, the day before the Sabbath, i. e. from 6 p.m. on Thursday to 6 p.m. on Friday.

προσαγωγεῖν, I designate as by addressing by a certain title; I recognize as.

προσάγω, (a) (adduco), I lead to, I bring to; characteristically, I bring a subject into the presence of a king), I present to, I introduce, i Pet. iii 18; (b) intr. I approach, Ac. xxvii 27 (v. l.).

προσαγωγή, access, entrée, or perhaps a metaphor from the concrete sense landing-stage.

προσακτέω, I beg, I am a beggar.

προσαίην, a beggar.

προσαναβαίνω, I go up to, I come up to.

προσαναλίσκω, I spend in addition.

προσαναπληρῶ, I fill up by adding, make up, supply.

προσανατίθεμαι, I turn (have recourse) to.

προσαπείλομαι, I add a threat (or threats) to the warning.

προσαχέω (Doric form for προσηχέω), I sound near, Ac. xxvii 27 (v. l.).

προσδοκανάω, I spend in addition.

προσδεύμαι, I need (have need of ) something additional.

προσδέχομαι, (a) I await, expect; (b) I receive, welcome (originally to my house), e. g. Lk. xv 2, Rom. xvi 2, Phil. ii 29; (c) I accept, Ac. xxiv 15.

προσδοκάω, I expect, wait for, await.

προσδοκία, expectation, waiting.

προςέω, I permit to go straight onwards.

προσεγγίζω, I come near to, I approach.
προσκλίνω

προσεργάζομαι, I produce in addition, I gain.
προσέρχομαι, I come up to, I come to; I come near (to), I approach; I consent (to), 1 Tim. vi 3.
προσευχή, (a) prayer (to God); τοῦ θεοῦ, to God, Lk. vi 12; (b) a place for prayer, Ac. xvi 13 (used by Jews, perhaps where there was no synagogue).
προσεύχομαι, I pray; c. acc., I pray for: sometimes with Hebraistic tautology, προσευχή or διὰ προσευχῆς is added.
προσέχω, (a) τὸν νοῦν was originally added, I direct the mind), I attend to, pay attention to, c. dat., Ac. vii 6, xvi 14, &c. cf. (c); (b) with ἐμαυρώ, or absolutely, I attend to myself, I pay attention for myself; Hebraistic for I am cautious, I beware, I take care for (of) myself, Lk. xvi 3, Ac. v 35, with ἀπὸ governing the thing of which one has to beware, Mt. vii 15, Lk. xxi 1, &c.; so with μὴ, lest; (c) sc. ἐμαυρώ, I attach myself to, I join, Ac. viii 10, 1 Tim. iv 1; I devote myself to (by way of enjoyment or of work), 1 Tim. i 4, iii 8, iv 13, Tit. i 14, Heb. vii 13.
προσηλώ, I nail to.
προσήλυτος (lit. that has come to), a proselyte, that is a non-Jew, who has been circumcised and has adopted the Jews' religion.
πρόσκαιρος, for an occasion, transitory.
προσκαλέσμαι, I call to myself.
προσκαρτερέω, (a) I continue all the time, I continue steadfastly, I persist, either of remaining in a place, or of persisting in a certain course of action; (b) I attach myself assiduously to, Ac. viii 13, x 7; (c) with a lifeless subject, I continue near (at hand), Mk. iii 9.
προσκαρτήρησις, constant attendance, persistence, perseverance, constancy.
προσκεφάλαιον, a pillow or a cushion.
προσκληροῦ, I allot (assign) to (as disciples), Ac. xvii 4, where, if the passive has a middle force, we may translate, threw in their lot with.
προσκλίνω, mid. I attach myself to, follow.
πρόσκλησις, inclination; possibly, taking sides, party spirit.

πρόσκολλω (lit. I glue one thing to another), I join (unite) closely: fut. pass. probably as middle, I cleave (to).

πρόσκομμα (lit. striking against, generally in the Hebraistic genitive, after λίθος, a stone or loose boulder in the way, against which the traveller may strike his foot), an obstacle, a cause of stumbling; stumbling: hence met. especially.

προσκοπή, causing of stumbling (met.).

προσκόπτω (offend), I strike against; intr., Mt. vii 27, &c., also absol. I stumble, John xi 9, 10, Rom. xiv 21; I stumble at, 1 Pet. ii 8. Sometimes met. (cf. πρόσ-
κομμα).

προσκυλίω, I roll to (up to).

προσκυνέω, I go down on my knees to; I do obeisance to; I worship.

προσκυνητής, a worshipper.

προσλαλέω, I speak to.

προσλαμβάνω, (a) I take to myself; (b) I take aside, Mk. viii 32, Mt. xvi 22, Ac. xvii 5, xviii 26; (c) I welcome, Ac. xxvii 2, Rom. xiv 1, &c.

πρόσληψις, taking to one's self; assumption into God's favour.

προσμένω, I remain: c. dat., I abide in, I remain in, I persist in.

προσορμίζομαι, I anchor at a place.

προσοφείδω, I owe besides (in addition).

προσοχθίζω, I entertain anger (disgust, abhorrence).

πρόσπεινος, either inclined to hunger or very hungry.

προσμήνυμι, I fix to anything.

προσπίπτω, I fall upon; I fall at (beside).

προσποιεόμαι, I pretend.

προσπορεύομαι, I come to.

προσφέρμυ, I dash against.

προστάσσω, (a) I instruct, command; (b) I appoint, Ac. xvi 26.
πρόσωπον

προστάτους (a development of the political sense of προστάτης [patronus], a political sponsor of resident aliens), protectress, patroness.

προστίθημι (add), I place (put) to, I add: mid. c. infin. (perhaps a Hebraistic idiom), best translated by representing the verb in the infinitive by the indicative, and adding the word besides, &c., thus:—προσ-έθετο πέμψαι, besides (in addition, further) he sent, Lk. xx ii.

προστρέχω, I run (run up) to a person.

προσφάγιον, a relish, delicacy, or bit-bit eaten with bread (commonly it would be fish).

προσφάτος (from πρός and the root of φῶς, therefore originally newly slaughtered, fresh-killed), now for the first time made, new.

προσφάτως, freshly, recently.

προσφέρω, (a) I bring to; (b) characteristically, I offer (of gifts, sacrifices, &c.).

προσφιλής, lovable, amiable.

προσφορά, an offering (especially to God).

προσφωνέω, c. acc. I call, I summon: c. dat. I call (out) to; I address, I give a speech to, Ac. xxii 2, cf. absol. Ac. xxii 40.

πρόσχυσις, pouring upon the altar (as was done in later times, not in that of Moses).

προσψαύω, I touch, handle.

προσωπολήμπτέω (from προσωπολήμπτης, Hebraistic, later than LXX), I favour specially.

προσωπολήμπτης (from πρόσωπον and λαμβάνειν, Hebraistic, later than LXX; see under the latter), a special favourer of one more than of another, a respecter of persons.

προσωπολημψία (a Hebraistic expression, later than LXX), favouritism, partiality.

πρόσωπον, (a) the human face; often Hebraistically otiose, c. g. πρός προσώπου σου practically = πρός σου, Mt. xi 10; πρόσωπον πρός πρόσωπον (Hebraistic), face to face; (b) hence applied to God, from His having
been originally conceived as in human form, presence (cf. Ac. v 41); (c) appearance, outward aspect (Mt. xvi 3), Lk. xii 56, &c.; surface, Lk. xxii 35; (d) for the practically synonymous Hebraistic expressions βλέ-
πειν εἰς πρόσωπον, ἐπιμάζειν πρόσωπον, λαμβάνειν πρόσω-
πον, to show special favour to, see under λαμβάνω;
(e) by Hebraistic pleonasm (cf. (a) above), πρὸ προσώ-
πον τῆς εἰσόδου αὐτοῦ, before his entrance, Ac. xiii 24;
(f) person in a rather loose sense as a possessor of
dignity or honour; pride, James i 11.

προτεínω, I stretch forward, I put into a tense posture.

πρότερος (becoming replaced by πρῶτος), first of two,
former, previous, earlier: acc. as adv. (τὸ) πρῶτερον,
on the former of two occasions, e.g. Gal. iv 13; on
a previous occasion; at first, formerly, previously,
sometimes used practically as an adj., as the latter
was dying out (see πρῶτος), 1 Tim. i 13.

πρόθεμαι, I set before myself, I purpose openly: but
perhaps, I offer, I provide.

προτρέπομαι, I encourage.

προτρέχω, I run forward.

προοπάρξω, I am (previously), I have been already.

πρόφασις, ostensible reason for which a thing is done
(that is, commonly, the false reason), pretence; excuse,
pretext: προφάσει, under colour, under pretence.

προφέρω, I bring forth (out), produce.

προφητεία, the quality or action of a προφήτης, declara-
tion of the will of God, whether with special reference
to the future, in which case it may be translated
prophecy, or not.

προφήτευω, I do the duty of a προφήτης, I declare the
will of God, sometimes with regard to what is to
happen in the future, in which case it may be ren-
dered, I prophesy.

προφήτης, (a) a man specially endowed to tell forth
(declare) the will of God in speech, whether as touching
the present or as regards the future, a prophet: the
adoption of a literary form as seen in the prophetical
books of the O.T. is a later stage of a prophet's activity; (b) Epimenides (in Tit. i 12) is so styled, perhaps as related to the Cretans in the same way as the prophets of Israel were to Israel.

προφητικός, belonging to a προφήτης or to προφηταί, prophetic.

προφήτης, a prophetless.

προφθάνω, I anticipate, I forestall.

προχειρίζομαι, I appoint, elect (for an important duty).

προχειροτονέω, I appoint beforehand.

Πρόχορος, Prochorus, one of the seven original 'deacons' at Jerusalem.

πρύμνα, the stern of a ship.

πρωτ, early, in the morning (in John xx 1, even of the period before dawn).

πρωτή, early morning.

πρώτος; see πρῶτος.

πρωτόν (from πρωτ) (maturinus), belonging to the morning, morning: opposite ἐσπερινός.

πρόφα, the prow, the bow of a ship.

πρωτεύω, I hold the first (chief') place, I am the head.

πρωτοκαθεδρία, the chief (most honourable) seat (chair, stall).

πρωτοκλοιαία, the chief (most honourable) reclining-place on the dining couches at a dinner table.

πρῶτον (primus), in the first place, first: τὸ πρῶτον (primo), at first, at the beginning.

πρῶτος, first (of time, then of status), strictly of more than two, being a superlative, but also used where there are two elements only, as πρῶτερος, the true comparative, was dying out in N.T. times, Ac. i 1, Heb. viii 7, 13, ix 1, 2, 6, 8, &c.: οἱ πρῶτοι, the chief men, Mk. vi 21, Lk. xix 47, &c., cf. ο̂ πρῶτος (primus), an official title, equivalent to the governor, Ac. xxviii 7: πρῶτος μου, John i 15, 30, either = πρῶτερος μου, earlier than I (cf. xv 18), or, with μου as possessive genitive, my chief, my lord.
πρωτοστάτης

πρωτοστάτης, one who stands in the front rank, hence a leader, ring-leader.

πρωτότοκιον (τά), one's rights as first-born.

πρωτότοκος, first-born, earliest born, eldest.

πρώτως, for the first time (v.l.).

πταίω, of incipient falling, I trip, stumble, lit. or met.

πτέρνα, heel.

πτερύγιον, the gable, roof, projection of the temple roof, pinnacle; or possibly (see ἑρῴν), the wall surrounding the temple precinct.

πτέρυξ, a wing.

πτηνός, winged; hence as substantive, a bird.

πτοέω, I scare, I strike with panic.

πτόησις, fear, terror (or other violent excitement).

Πτολεμαίος, Ptolemaís, a coast city of Phoenicia, midway between Tyre and Caesarea.

πτών, a winnowing-fan, a simple wooden pitchfork.

πτώρω, I frighten, terrify.

πτύσσω, I roll up, close.

πτώμα, I spit.

πτώμα, a corpse.

πτώσις, falling, fall.

πτώχεια, (strictly beggary, but rather merely) poverty.

πτώχεύω, I live the life of a poor man.

πτώχος (strictly a beggar; weakened afterwards), poor; a poor man: met. (Mt. v. 3, Lk. vi 20, Rev. iii 17), not of those who are poor in material things, but of the humble devout persons, who feel the need of God's help.

πυγμή, the fist: meaning of Mk. vii 3 (v.l.) still uncertain ('turning the closed fist of one hand about the hollow of the other', or 'as far as the elbow', or paraphrased by 'diligently', 'carefully')?

πῦθων, a ventriloquist (the utterance being supposed to be due to the presence of a familiar spirit [πῦθων] within the body of the speaker).

πυκνός, (spissus, thick; hence) frequent: acc. plur. neut.
πορώ

ποκκά as adv., frequently, often (cf. regular comparative of adverb, Ac. xxiv 26).
ποκτεύω, I am a boxer, I box.
πόλη, a gate.
πολύν (properly, the passage which led from the street through the front part of the house to the inner court, closed by a heavy πόλη at the streetward end), entrance passage, gateway; gate.
πορθόμαι, I enquire.
πῦρ, fire; a fire, both literally, and metaphorically, and eschatologically (as an instrument of punishment in the conception of later Judaism, the fire of the Divine wrath which burns in Gehenna).
πυρᾶ, a fire.
πῦργος, a tower.
πυρέσσω, I have fever, I suffer from fever.
πυρετός, a fever: medical writers use the plural (Ac. xxviii 8), where we should use the singular, because of recurring attacks of fever.
πῦρνος, as of fire, that is, probably, fire-coloured.
πυρώ, (a) I equip with fire, Eph. vi 16 (of flaming darts), I refine by fire, Rev. i 15, iii 18, I burn with fire, I fire, 2 Pet. iii 12; (b) mid. or pass. met., of strong passion or feeling, I burn with fleshy lust, 1 Cor. vii 9; I blaze with anger, 2 Cor. xi 29.
πυρράβω, I am red (ruddy).
Πῦρρος, Pyrrhus, father of the Christian Sopater of Beroea.
πῦρρός, red.
πῦρωσις, (a) burning; (b) met. trial as it were by fire, fiery test, 1 Pet. iv 12.
πωλέω (originally = uendo, I advertise, put up for sale: later = uendo), I sell.
πῶλος, (the young of various animals, hence, particularly) the foal (colt) of an ass.
πῶποτε, ever yet, yet at any time, only used after a negative word.
πωρῶ (from πῶπος, a kind of marble, then, a bony forma-
tion on the joints, and a callus or ossification uniting two portions of a fractured bone: thus πωρω, I petrify, and I cover with a callus, and I deaden, I dull, I make (render) obtuse (dull, dead); I blind (intellectually or morally).

πυρωσις (originally petrifaction, hardness: then the result of this, as metaphorically applied to organs of feeling), insensibility, numbness, obtuseness, dulling of the faculty of perception, deadness; intellectual (moral) blindness.

πως, (a) how?, in what manner ?, also in indirect interrogations: πως γάρ... why, how...; (b) = ὅσος, ὅτι, that (variant readings sometimes occur), Mt. xii 4, Mk. xii 26, 41, Lk. vi 4, xiv 7, Ac. xi 13, 1 Thess. i 9. πως, indefinite, enclitic, in some way, in any way ; eἰ πως, if in any way; see μῆπως.

P

'Padb (Hebr.), Rahab, a Canaanitess, who rescued the Hebrew spics at Jericho, by tradition wife of Salmon (Mt. i 4, 5).

ραββεί (Aramaic), my master, a title given by pupils to their teacher.

ραββουεί (Aramaic, a fuller form of ραββεί), my master.

ραβδειν, I flog (beat) with a rod (staff), a Roman punishment.

ραβδος, a staff, rod.

ραβδούχος (lictor), (lit. a rod holder, holder of rods), a lictor, an attendant (orderly), of certain Roman magistrates, a tipstaff.

'Paya (Hebr.), Ragau, an ancestor of Jesus.

πάραφοργκα, a moral wrong, a crime.

πάραφοργία, (eas in working; so unscrupulousness: hence) fraud, wickedness.

πακά (or μακά) (Aramaic), empty foolish.

πάκος, a piece of cloth.
Rama, a place in Ephraim, two hours north of Jerusalem.

 startActivity, (a) I sprinkle and thus purify; (b) mid. I sprinkle (purify) myself, Mk. vii 4.

 startActivity, sprinkling, as a symbolic purification (cf. Exod. xxiv 6–8).

 startActivity, I slap, strike.

 startActivity (kolaphus), a slap, a blow on the cheek with the open hand.

 startActivity, a sewing needle (= classical θελόνη, used by Lk.).

 startActivity, see σκαδά.

 startActivity (Hebr.), another spelling of startActivity.

 startActivity (Hebr.), Rachel, younger wife of the patriarch Jacob.

 startActivity (Hebr.), Rebecca, wife of the patriarch Isaac.

 startActivity (reda, a word of Keltic origin), a carriage.

 startActivity, see startActivity.

 startActivity, I flow.

 startActivity, Regium, a city in the SW. corner of Italy opposite Sicily (modern Reggio).

 startActivity, a breaking up, collapse.

 startActivity, startActivity, startActivity, (a) I break: I rend, tear: in Mk. ix 18, Lk. ix 42, it = either οραπάωσω, of convulsions, or I throw on the ground; (b) intr. I break forth into joy, Gal. iv 27.

 startActivity, (a) a spoken word, an utterance, the concrete expression of λόγος: hence, perhaps Hebraistically, (b) a subject as spoken about, a subject of speech, a matter, a thing, a fact, Mt. xviii 16, Lk. i 37, ii 15, &c. ; (c) in a solemn sense, of a divine word, Lk. iii 2, Eph. vi 17, &c.; (d) the Christian teaching, the gospel, 1 Pet. i 25 bis (cf. Rom. x 8 ff.), (the first = the promise to deliver Israel); (e) the Christian confession, ‘Jesus is Lord’, which leads to salvation, and precedes baptism, Eph. v 26, cf. Rom. x 9, 1 Cor. xii 3, Phil. ii 11.

 startActivity (Hebr.), Rasa, an ancestor of Jesus.

 startActivity, see startActivity.
ῥήτωρ, a rhetorician, a professional public speaker; hence, a barrister, acting as counsel for the prosecution.

ῥήτως, in so many words, expressly, explicitly.

ῥίζα, a root; hence met., a source.

ῥίζω, I root, I fix by the root.

ῥίπτη, a glance (indicating instantaneousness), flash of an eye.

ῥίπτω (from ῥίτως, a fire-fan: hence, I fan either a fire or a person), I raise with the wind.

ῥίπτω (iacio), ῥίπτεω (iacto), I throw, cast; I shake, toss: ῥίπτεων, sunk powerless, Mt. ix 36: in Ac. xxii 23, I toss about, a sign of excitement and uncontrollable rage.

Ῥοβοαμ (Hebr.), Rehoboam, son of Solomon, and King of Israel.

Ῥόδη (lit. Rose), Rhoda, a maidservant in the house of John Mark's mother at Jerusalem.

Ῥόδος, Rhodes, an island in the Aegean sea, SW. of Asia Minor.

ῥοξηδόν (properly expressing the whizzing sound produced by rapid motion through the air), with thunderous crash (roar).

Ῥομφά (vv. II. Ῥομφαῖ, Ῥοφά, &c.), Rompha, probably a corruption of the Assyrian name for the planet Saturn (= Chion, Amos v 26).

ῥομφαία (properly a long Thracian sword), a sword, scimitar: met. in Lk. ii 35 of acute suffering.

Ῥοῦθ (Hebr.), Reuben, eldest son of the patriarch Jacob and founder of a tribe.

Ῥοῦθ (Hebr.), Ruth, wife of Boes (Boaz) and mother of Iobed (Obed).

Ῥόδος, Rufus, a Christian man in Rome (Rom. xvi 13), probably to be identified with the brother of Alexander and son of Simon of Cyrene mentioned in Mk. xv 21.

ῥύμη, a street or lane in a town or city.

ῥύμαι, I rescue (from danger or destruction).
Σαδώκ

ῥυπαίνω, I make dirty, I stain: mid. and pass., I am filthy (morally); I am stained (by sin) (v. l.).

ῥυπορεομαι, I am filthy; hence (morally), I am stained with sin.

ῥυπαίναι, defilement.

ῥυπορος, shabby, soiled: hence morally, filthy, corrupt, sinful, Rev. xxii 11.

ῥύπος, filth, dirt.

ῥύπης, flowing; ῥύπης αἵματος, hemorrhage.

ῥυτίς, a wrinkle of age.

Ῥωμαῖος, Roman; a Roman: the plural, according to context, suggests either the imperial people (e.g. John xi 48) or citizens of the Roman Empire (e.g. Ac. xvi 21).

Ῥωμαίστι, in the Latin language.

Ῥώμη, Rome, the famous city on the Tiber, the capital of the Roman Empire.

ῥώνυμι, I make strong: perf. mid. imperative, a formula of correspondence, at the end of a letter, ἔρρωσο, ἔρρωσθε (uale, ualete), farewell.

Σ

σαβαχθανεί (Aramaic), thou hast forsaken.

σαβαω (Hebrew), hosts, armies.

σαββατισμός, a resting as on the sabbath.

σαββατον (Semitic), sing. and plur., the Sabbath, a night and day which lasted from about 6 p.m. on Friday till about 6 p.m. on Saturday: πρώτη (μία) τῶν σαββάτων (τοῦ) σαββάτου (Hebraistic), the first day after the Sabbath, the day following the Sabbath, that is, from about 6 p.m. on Saturday till about 6 p.m. on Sunday, Sunday.

σαγήνη, a fishing-net.

Σαδουκαίως, a Sadducee, a Zadokite priest, a member of the aristocratic party among the Jews, from whom the high-priests were almost invariably chosen.

Σαδώκ (Hebr.), Zadok, an ancestor of Jesus.


σαίνω (properly of dogs, I wag the tail, fawn; then met. I fawn upon, beguile), I draw aside, allure from the right path: perhaps the v. l. σαίνωθω, to be disturbed (troubled), ought to be read.

σάκκος (a Semitic word), sackcloth, sacking, a rough mourning dress held together by string, and hanging on the bare body.

Σαλά (Hebr.), Sala, the name of two of the ancestors of Jesus (v. l. in Lk. iii 32).

Σαλαθηλ (Hebr.), Salathiel, son of Jechonias and father (according to one tradition) of Zerubbabel.

Σαλαμίς, Salamis, a city at the eastern end of Cyprus.

Σαλημ, Salim, a place eight Roman miles south of Scythopolis in the extreme north of Samaria.

σαλέω, I shake, lit. and met.; I dislodge.

Σαλήμ, Salem, doubtless identical with Jerusalem.

Σαλμών, Salmon, son of Naasson and father of Boes (Boaz) (v. l. in Lk. iii 32).

Σαλμώνη, Salome, a promontory on the east of Crete.

σάλος, a rough sea, surf.

σαλπιγξ, a bugle, a war trumpet, used for signals and commands; hence in eschatological passage as signal for Judgement or Resurrection.

σαλπίζω, I sound the bugle, I give a blast of the bugle: the subject is sometimes omitted, so that the word becomes practically impersonal.

σαλπιστής, a bugler, trumpeter.

Σαλωμή, Salome, wife of Zebedee and mother of James and John, the disciples.

Σαλώμων, see Σολωμών.

Σαμαρέα, Samaria, a small district of Palestine, bounded by Galilee on the North, and by Judaea on the South, and taking its name from the city of Samaria, the ancient capital of the kingdom of (northern) Israel.

Σαμαρείτης, a Samaritan, an inhabitant of Samaria.

Σαμαρείτις, a Samaritan woman.
Σαμοθράκη, Samothrace, an island south of the province of Thrace.
Σάμος, Samos, an island in the Aegean sea off the coast of Asia Minor, near Ephesus and Miletus.
Σαμουήλ (Hebr.), Samuel, an Old Testament prophet.
Σαμψών (Hebr.), Sampson, Samson, one of the Judges of Israel.
σαρδάλιον, a sandal, an open-work shoe, a shoe.
σάρης, a plank, board.
Σαούλ, (a) Saul, the first king of Israel, Ac. xiii 21; (b) Saul, the Hebrew name of the Apostle to the Gentiles (see Σαούλος).
σαπρός (puter), crumbling, decayed, decaying, rotten; hence, old and worn out, stale, worthless; met. corrupt, Eph. iv 29.
Σάφειρα (perhaps from an Aramaic word meaning beautiful), Sapphira, wife of Ananias, an early Christian.
σάφειρος (Semitic), a sapphire; lapis lazuli.
σαργάνη, a mat-basket, a large basket of flexible material closed by sewing and usually employed to hold slices of salt fish (raisins and figs are also mentioned).
Σάρδες, Sardis, an ancient city of Lydia in the province of Asia.
σάρδιον, sardius, sard, a quartz of a deep red colour.
σαρδονίξ, sardonyx.
Σάρεπτα, Sarepta, a town in the district of Sidon in Phoenicia.
σαρκικός (carnalis), generally ethical, belonging to σάρξ (which see), belonging to the natural life of man as a creature of flesh, with the characteristics of σάρξ, fleshly, unspiritual, carnal.
σάρκινος (carneus), material, made of flesh, consisting of flesh.
σάρξ (in general used Hebraistically), (a) flesh, all the solid part of the body of man or beast except the
bones, plur. (Hebraistic), e.g. Lk. xxiv 39 (v. 1), Rev. xvii 16; σάρξ καί αίμα, a Hebraistic periphrasis for human nature, a human being; hence (b) the substance (material) of the body, the body: μία σάρξ, one body, of husband and wife: it is contrasted sometimes with πνεῦμα, sometimes with ψυχή; (c) (Hebraistic) mankind, humanity as such, without any necessary connotation of frailty, e.g. Rom. iii 20, 1 Cor. i 29, Gal. ii 16; (d) the animal (sensuous) nature of man, the sphere of present existence, e.g. John i 13, Rom. ix 3, 1 Cor. x 18, Heb. xii 9; (e) in reference to fleshly (physical) weakness, helplessness, 1 Cor. xv 50 (corruptible), 2 Cor. iv 11 (mortal), vii 5, x 3, Eph. vi 12; intellectual weakness, Rom. vi 19, Gal. i 16, Col. ii 18; cf. also 2 Cor. xi 18, Gal. vi 12, 13, Phil. iii 3, 4 bis; (f) in an ethical sense, characteristic of Paul, applied to part of human nature, generally as ruling instead of being, as it ought to be, in subjection; the two aspects are: (1) a general relation is implied between the flesh and sin, Rom. vii 5, viii 3–9, 12, 13, 2 Cor. x 2, Gal. iv 29, Col. ii 11, 13; (2) the flesh is in some sense active in the production of evil, its desires (or lusts) are evil; in the physical nature it is the immediate enemy of the higher life, e.g. Rom. vii 7–25, viii 12, xiii 14, Gal. v 13, 16, 17, 19, 24, Eph. ii 3 bis, Col. ii 23.

σαρόω, I sweep.

Σάρρα (Hebr.), Sarah, wife of Abraham.

Σαρόν, Sharon, the maritime plain between Carmel and Joppa.

σαρωνίς (Aramaic, lit. adversary), both with and without the article, a representation of the word which is also translated ὁ διάβολος, the enemy, Satan, the devil, the chief of the evil spirits.

σάτων (Aramaic), a large measure equivalent to 1½ modii, that is, nearly three English gallons.

Σαολός, the grecized form of the Hebrew name Σαούλ of the Apostle to the Gentiles.
σβέννυμι, ἰβέννυμι, I extinguish, put out: met. 1 Thess. vi 19.
σεαυτόν, of thyself (yourself).
σεβάζομαι, I reverence, worship.
σέβασμα, an object of worship, a thing worshipped.
Σεβαστός (official Greek equivalent of Augustus), Augustus, the name meaning ‘worthy to be reverenced (worshipped)’, given to Octavian by the Senate in Jan. 27 B.C., and retained by most of his successors, e.g. by Nero, to whom it refers in Ac. xxv 21, 25, where it is of course used by non-Christians: in Ac. xxvii 1 σπέιρα Σεβαστή is the official equivalent of a cohors Augusta (a cohors I Augusta had its headquarters in Batanaea in NE. Palestine).
σέβομαι, I reverence, worship: generally in Ac. of godfearing, uncircumcised Gentiles who joined the Jewish synagogues (contrast Ac. xiii 43).
σεμός (properly a pit, excavation for the storage of grain), a pit: v.1. σεμάδι, a chain, fetter.
σειμός (terrae motus), an earthquake.
σείω, I shake.
Σέκουνδος (Latin), Secundus, a Christian of Thessalonica.
Σελεύκεια, Seleucia, on the Syrian coast, the harbour of Syrian Antioch.
σελήνη, the moon.
σελήνιζομαι, I bring under the influence of the moon: pass. I am epileptic (the state of an epileptic being attributed to the moon [σελήνη]).
Σεμεείν (Hebr.), Semein, an ancestor of Jesus.
σεμίδολος, the finest wheaten meal.
σεμύς (grauis), grave, worthy of respect.
σεμυσίης (grauitas), gravity, dignified behaviour.
Σέργιος, Sergius, the middle (gentile) name of the proconsul of Cyprus.
Σέρουχ (Hebr.), Seruch, an ancestor of Jesus.
Σήθ (Hebr.), Seth, third son of Adam.
Σήμ (Hebr.), Shem, a son of Noah.
σημαίνω (a technical term for the speech of a communi-
σημεῖον
cator of an oracle), I indicate by a word; I point out in a letter (by letter), Ac. xxyv 27.
σημεῖον (signum), a sign, an outward (visible) indication of secret power or truth; a miracle regarded from that point of view.
σημείον, I mark (notify) for myself; hence, with an idea of disapprobation added.
σήμερον (hodie), adv. to-day, this day: ἡ σήμερον (sc. ἡμέρα, cf. hodiernus dies), noun, to-day, this day.
σήμων, ir. I cause to rot: a perf. σέισμα, I have rotted, I am rotten.
σής, a moth.
σητόβρωτος, moth-eaten.
σθενῶ, I strengthen.
σταγὼ, a cheek.
συγώ, I am silent.
συγῆ, silence.
σύδηρεος, made of iron.
σίδηρος, iron.
Σιδών, Sidon, a great coast city of Phoenicia: in Mk. vii 31 perhaps an error for Saidan = Bethsaida.
Σιδώνιος, belonging to Sidon, Sidonian; hence, as subst., a Sidonian: ἡ Σιδωνία (sc. χώρα), the region or territory of Sidon, Lk. iv 26.
σικάριος (Latin, from sica, a stiletto), an assassin, a murderer; with reference to a fanatical Jewish political faction, accustomed to assassinate their opponents.
σίκερα (Aramaic), an intoxicating drink, a strong fruit-wine.
Σίλας (Western documents spell Σιλέας), Silas, a Jewish prophet and evangelist, a Roman citizen and a helper of St. Paul. The name is generally regarded as a pet-form (used in Ac. only) of Σιλουανός, and Silas is in consequence identified with him.
Σιλουανός (Latin, Siluanus) Silvanus: see Σίλας.
Σιλωάμ, Siloam, Shiloah, a spring (the only spring) within the walls, in the SE. corner of Jerusalem.
The name is Aramaic and really a substantive (= discharge or gushing forth of water).

σιμεών (Latin, semicinctium), an artisan’s working-apron.

Σιμών (see also Συμεών), Simon, (a) the Apostle, son of Jonas (John) and brother of Andrew; (b) the Cananaean (former Zealot), one of the disciples; (c) a brother of Jesus; (d) a Pharisee, a former leper, at Bethany; (e) a native of Cyrene, Mk. xv 21, Mt. xxvii 32, Lk. xxiii 26; (f) father of Judas Iscariot; (g) Simon Magus, a sorcerer in Samaria; (h) a tanner at Joppa.

Σινά, Sinai, a mountain in Arabia: according to Hebrew allegorical methods of interpretation identified with Hagar, concubine of Abraham, Gal. iv 25 (Arabic hadjar = rock, stone, and thus comes the equation Hagar = Sinai).

σίναπι, mustard.

συνδών (Semitic), a fine light dress worn over the under-clothing, or a nightgown, or a sheet hastily seized, Mk. xiv 51: of the grave-clothes of Jesus, probably a piece of unused linen, Mk. xv 46, &c.

σινάζω, I sift, winnow.

σιφικός (an inexact spelling of σηπικός, adj. formed from Σιπες, the Chinese, from whose country silk was obtained), silken; silk fabrics (or garments).

σιφός, see σειφός.

σιτευτός (altillis), fed up (with grain), fattened.

σιτιον, food made of corn, bread.

σιτιστός, the same in meaning as the much commoner σιτιστός.

σιτομέτριον, measure of corn, portion of corn, allowance of corn.

σῖτος, corn.

Σιών, Sion, Zion, the mountain on which the Davidic citadel of Jerusalem was built, and thus the centre of the life of the people Israel.

σιωπάω, I keep silence, I am silent.

σκανδαλίζω (a Hebraistic, Biblical word), I put a stum-
bling-block in the way of; I cause to stumble, I set a trap for (in the moral sphere).

σκάνδαλον (offensive) (a Hebraistic, biblical word), stumbling, cause of stumbling (in the moral sphere); πέτρα σκανδαλοῦ (Isa. viii 14), the native rock rising up through the earth, which trips up the traveller, hence, of Jesus the Messiah, to the Jews who refused him: some person (Mt. xiii 41, xvi 23) or thing which leads one to sin.

σκάπτω, I dig.

σκάφη, a small boat, towed behind.

σκέλος, a leg.

σκέπασμα, strictly roofing, shelter, but with special reference to clothing.

Σκευας, Sceva, an inhabitant of Ephesus.

σκευή (a collective noun), tackle.

σκεῦος, (a) (n. s.) a vessel, generally of earthenware, e.g. John xix 29; τὰ σκεῦα, utensils, goods and chattels, effects, property; (b) (Hebraistic) met. of persons, e.g. of St. Paul as chosen repository of the power of Jesus, Ac. ix 15; either of one’s own body as the case enclosing the soul, or of one’s wife, 1 Thess. iv 4 (cf. 1 Pet. iii 7); (c) tackle, furniture of a ship, Ac. xxvii 17.

σκηνή, a tent; a hut; usually with reference to the temporary abode of Yahweh, which preceded the Temple; ἡ σκηνὴ τοῦ μαρτυρίου, the tent as a witness to the covenant between God and His people; in Heb. ix the two parts of the one σκηνὴ, separated from one another by the curtain, are each called σκηνὴ.

σκηνοπηγία, sometimes called ἑορτὴ [τῶν] σκηνῶν or ἑορτὴ τῆς σκηνοπηγίας, the Feast of Tabernacles (lit. of booth-building), the great festival of the Jews, held in October, originally the Feast of Ingathering.

σκηνοποιός, a tentmaker.

σκήνος, a tent; so met. (used in Pythagorean philosophy) of the body as the temporary dwelling-place of the soul.

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σκηνῶ, I dwell as in a tent, I encamp.
σκήνωμα, a tent, really a humble word for the permanent building aimed at, Ac. vii 46; of the body as the temporary abode of the soul.
σκιᾶ, a shadow, darkness, shade: contrasted with the body casting the shadow, and used met. somewhat like a pale reflection, Col. ii 17, Heb. viii 5, x 1.
σκιρτᾶω, I leap, bound, jump.
σκληροκαρδία (Hebraistic, from σκληρός and καρδία, as the seat of the will), stiffness, stubbornness, unyieldingness, obstinacy.
σκληρός (properly hard), (a) strong, James iii 4; (b) met. harsh, rough; almost = dangerous, Ac. xxvi 14.
σκληρότης, obstinacy.
σκληροτράχηλος, stiff-necked, stubborn.
σκληρῶ, I make unyielding.
σκολίος, crooked: hence met. perverse, of turning off from the truth, crooked in nature.
σκόλωψ, originally a stake; but commonly in N.T. times a thorn; a splinter: met. referring to some physical trouble.
σκοπέω, I look upon, I gaze upon, watch.
σκοτός, a mark to be aimed at (e.g. by an archer).
σκορπίζω, I scatter.
σκορπίος, a scorpion.
σκοτεινός, dark.
σκοτία, darkness: hence met. of ignorance and sin.
σκότος, darkness: frequent in the conceptions of Jewish eschatology, Mt. viii 12, xxii 13, xxv 30: met. of the darkness of ignorance and sin, Lk. i 79, John iii 19, &c.
σκοτώ, I darken, lit. or met.
σκύβαλον, sweepings, refuse, especially dirt, dung (popularly used of the human skeleton).
Σκύθης, a Scythian, an uncivilized inhabitant of NE. Europe.

σκυθρωπός, with downcast countenance; sad-faced; gloomy.

σκύλλω (originally, I fly, skin), (a) I tire out by hunting; I distress, Mt. ix 36; (b) (a slang usage in origin) I worry, trouble.

σκύλον: plur. (spolia), armour.

σκυληκόβρωτος, eaten by worms (the word scolex is still used for the tape-worm at one stage of its growth).

σμαράγδινος (ζμαράγδινος), of an emerald.

σμάραγδος (ζμάραγδος), an emerald.

σμύρνα (= μύρρα), myrrh, a fragrant gum-resin from the Arabian Balsamodendron Myrrhae.

Σμύρνα (better spelling Ζμύρνα), Smyrna, a great port of the Roman province Asia.

σμύρνιζω, I spice with myrrh.

Σόδομα, Sodom, a city submerged by the Dead Sea.

Σολομών (oldest form Σαλωμών, next oldest Σαλομών), Solomon, son of David, King of Israel, and Bathsheba.

σός, a [to].

σώδαριον (Latin, borrowed by Greek, and thence by Aramaic), a handkerchief.

Σοφάννα, Susannah, a woman of the retinue of Jesus.

σοφία, wisdom, the highest intellectual gift, of comprehensive insight into the ways and purposes of God; sometimes, e.g. Ac. vi 3, 1 Cor. vi 5, James i 5, (prudential) practical wisdom, that endowment of heart and mind which is needed for the right conduct of life.

σοφίζω, I make wise: σεσοφισμένος, fictitious, 2 Pet. i 16.

σοφός, wise; (Hebraism) skilled, an expert, a man of learning, Mt. xi 25, 1 Cor. iii 10, &c.

Σπανία (Latin = Hispania), Spain, roughly co-extensive with the modern country of the name.

σπάομαι, I draw my (sword).

σπαράσσω, I throw on the ground.
σπαργανών, I swathe.

σπαταλώ, I am a voluptuary, I am wanton.

σπάω, see σπάομαι.

σπέρα, a cohort, that is about 600 infantry, under the command of a tribune.

σπέρω, I sow, lit. or met.

σπεκουλάτωρ (Latin), a scout; a courier; also an executioner.

σπένδω, I pour out an offering of wine to a god; hence pass. met. of the outpouring of one's life blood in service and suffering.

σπέρμα (semen), (a) seed, commonly of cereals; (b) offspring, descendants, in the animal kingdom (frequent in Hebrew).

σπερμολόγος (from σπέρμα and λέγω; a slang term in Ac.), used properly of a bird picking up seeds; hence a parasite, hanger on: also of one who picks up scraps of information and retails them at secondhand, an ignorant plagiarist.

σπεύδω, I hasten, hurry.

σπήλαιον, a cave (especially as inhabited).

σπιλάς, adjectively used with ἄνεμος understood, a dirty, foul (lit.), miry wind, perhaps of its effect on the water.

σπίλος, a spot of disfigurement.

σπιλώ, I stain, lit. or met.

σπλαγχνιζομαι (Hebraism), I am filled with tenderness.

σπλάγχνον (by-form σπλάγχνα [fem.] in Phil. ii r, if text be genuine), usually plur. σπλάγχνα, the nobler viscera, heart, &c., and especially, Hebraistically, as the seat of certain feelings, or from the observed effect of emotion on them, compassion and pity.

σπόγγος, a sponge.

σπόδος, ashes.

σπορά, quasi-collective, seed.

σπόριμος, sown; hence ἥ α σπόριμα, the crops.

σπόρος, seed.

σπουδάζω, I hasten; I am eager (zealous).
σπουδαῖος

σπουδαῖος, eager, zealous; earnest.
σπουδαῖος, eagerly, zealously; earnestly.
σπουδὴ (characteristically in connexion with religion), haste; eagerness, zeal; carefulness, care, anxiety; diligence, earnestness.
σπορίς, see σφυρίς.
στάδιον, a stade, a measurement of distance about twelve yards short of a furlong, or about 180–200 metres.
στάμνος, an earthenware pot (jar).
στασιαστής, a revolutionary.
στάσεις, (a) faction, sedition, discord; disturbance, upheaval, revolution, riot; (b) in the more original but much rarer meaning, standing, position, place, Heb. ix. 8.
στατήρ, a stater, that is four drachmae (which see), temple-tax for two persons.
σταυρός, a cross (crux), strictly the transverse beam (patibulum), which was placed at the top of the vertical part, thus forming a capital T. It was this transverse beam that was carried by the criminal: the crucifixion of Jesus.
σταφυλή, a grape.
στάχυς, an ear (spike) of corn.
Στάχυς, a Christian man at Rome.
στέγη (originally poetical), a roof; in Mk. ii 4 perhaps of thatch.
στέγω, (a) I roof over, cover: hence, I conceal, hide, but not in N.T.; (b) I keep out (weather): hence, I keep close, put up with, endure patiently, bear up under.
στείρα, a barren (childless) woman.
στελλω (originally, I set, place: hence, I bring together, make compact; then, I restrain, check), mid. I draw (shrink) back from anything.
στέμμα (from στέφω, I wreathe), a garland.
στεναγμός, a groan.
στενάζω, I groan.
στενός, narrow.

στενοχώρεω (στενός and χῶρος, cf. English colloquial, I keep some one in a tight place), I press upon, cram, restrain.

στενοχώρια (lit. confinement in a narrow space), restriction, restraint; anguish, great trouble.

στερεός, solid; firm, lit. or met.

στερεάω, I make firm, or solid: met., Ac. xvi 5.

στερεώμα (probably a military metaphor), firm foundation, bulwark.

Στεφάνας (a pet form of Στεφανηφόρος), Stephanas, a Corinthian Christian.

Στέφανος, Stephen, one of the seven original 'deacons' at Jerusalem, and the first martyr.

στέφανος, a garland, wreath, chaplet, crown, generally as the Greek victor's crown or chaplet, of perishable leaves (1 Cor. ix 25), won in athletic and other contests, and familiar to the Jews for generations: ὁ στέφανος τῆς ζωῆς (James i 12, Rev. ii 10), the crown (reward), which is life.

στεφανώ, I wear the, crown as victor, 2 Tim. ii 5, hence met.

στήθος, the breast.

στήκω (form arising from the need for an active form present in the intransitive sense, cf. ἵστημι) I stand; I remain standing, stand firm, lit. or met.

στηρίγμα, support.

στήριξ, (a) I fix firmly, Lk. xvi 26; ὁ πρότατος (Hebraism) I direct myself towards, I have my face turned steadfastly, Lk. ix 51; (b) generally met. I buttress, prop, support; I strengthen, establish.

στιβάς, a wisp (bundle) of brushwood, twigs or other light growth.

στίγμα, properly, a brand burned into, or the mark of a cut made in, the skin of a slave; in Gal. vi 17 ὁ στίγματα are the marks or scars, due to the lictor's rods at Pisidian Antioch and the stones at Lystra, marking Paul as the slave of Jesus.
στημή (lit. a pricking), an instant, a moment.
σταλβω, I gleam, flash.
στοά, a portico, colonnade, porch: that ‘of Solomon’ was on the East side of the Temple.
Στοικός, see Στωκός.
στοιχεῖον (elementum), (a) plur. the heavenly bodies, 2 Pet. iii 10, 12; (b) a rudiment, an element, a rudimentary principle, an elementary rule; but in Gal. iv 3 there is much to be said for taking the word in the sense of spirit, demon (possibly also in (a)).
στοιχέω, I walk (properly, in a straight line, in rank).
στολή, a long robe, worn by the upper classes in the East.
στόμα, the mouth, especially as an organ of speech in man and God: the sword has a mouth (edge), because it drinks blood, Lk. xxi 24, Heb. xi 34: στόμα πρὸς στόμα (cf. πρόσωπον πρὸς πρόσωπον), by word of mouth, practically, face to face.
στόμαχος, the stomach.
στρατεία, military service, used met.
στράτευμα, an army, a body of soldiers.
στρατεύομαι, I serve in the army, I am in the army, I am a soldier (whether on active service or not): hence met. I make war, I take up war, e.g. 1 Pet. ii 11.
στρατηγός (praetor), (a) in Jerusalem, ὁ στρατηγὸς τοῦ ἱεροῦ, the commandant of the temple, a priest, next in rank to the high-priest, and commander of the priests and Levites who guarded the temple, Ac. iv 1, v 24, 26: under him were the στρατηγοί, captains of the temple-guards, Lk. xxii [4,] 52; (b) at Philippi, a Roman ‘colonia’, a praetor or a duumvir, a chief-magistrate of the ‘colonia’, Ac. xvi (there were probably two of them).
στρατιά, an army.
στρατιώτης, a soldier: hence (perhaps under the influence of the language of the Mysteries and that of philosophy), the worshipper as the soldier of his God, cf. 2 Tim. ii 3.
συγγενής

στρατολογεῖν, tr., I enrol in the army.

στρατοπεδάρχης (probably, princeps peregrinorum), the chief of the camp, the commander of the corps connected with the commissariat, custody of prisoners, &c., which was on detached duty.

στρατόπεδον, a camp.

στρεβλῶ, (lit. I twist, warp, stretch on the rack, hence met.) I twist, strain.

στρέφω, tr. I turn; hence, I bring back(?), Mt. xxvii 3; I change, Rev. xi 6; act. intr. Ac. vii 42: mid. and pass. intr. I turn, also met. I change.

στρατηγικός, I am wanton, I wanton.

στράτης, wantonness, luxury.

στρατηγός, a sparrow, the cheapest of all birds for food.

στρώνυμι, στρώνυσα, (sterno), I spread out, strew; in Mk. xiv 15, Lk. xxii 12 of the dining couches with the cushions ready for diners, cf. Ac. ix 34 of making one's bed.

στυγνός, hated, hateful.

στυγνάω, (a) I am sad, Mk. x 22; (b) I am dull (overcast), Mt. xvi 3.

στῦλος, a pillar for supporting an entablature or other structure; hence metaphor.

Στοιχεῖον (from στοιχεῖα, στοῖα, because of the original place of meeting), a Stoic, a member of one of the two leading schools of philosophy.

σύ, thou, you: τί ἢμιν (ἐμοί) καί σοι; Mt. viii 29, &c., what have we (I) to do with you? but in John ii 4 it is probable that we ought to translate, what have you and I to do with it? what concern is it of ours? never mind! note the order ἢμιν καί ἢμιν (Mt. xxv 9), as in Latin: for καθ' ἢμιν, see καθά.

συγγενεῖα, collective, all the συγγενεῖς, kindred, kin, relations.

συγγενεύς, a relation, relative (v. l.).

συγγενής, a relation, relative, kinsman; in Rom. ix 3 the term is wide enough to include all Hebrews; in Rom. xvi 7, 11, 21 the reference may be narrower, to
fellow-members of the same (Jewish) tribe (φυλή) in
the city of Tarsus.

συγγενής, a kinswoman.
συγγνώμη, see συγγνώμη.
συγκ., see συγκ. (a more correct spelling).
συγκυρία, coincidence, chance.
συγχ., see συγχ. (a more correct spelling).
σύγχυσις, confusion, disturbance.
συζ., see συζ.
συκάμυνος (a Semitic word), the black mulberry tree.
συκή, a fig tree.
συκομορέα, a sycamore tree.
σύκον, a fig.
συκοφαντέω (calumnior), I accuse falsely.
συλλαγωγέω, I take away from as booty (plunder), I rob.
συλλάω, I rob.
συλλ., see συλλ.
συλλαμβάνω (συλλ-), (a) (comprehendo) act. and mid.,
I arrest, catch, capture: (b) I conceive (a child),
cf. met. James i 15; (c) mid. I lend a hand to, I help,
Lk. v 7, Phil. iv 3.
συλλέγω, I collect, gather together.
συλλογίζομαι, I reason together with others.
συμβ., see συμβ.
συμβαίνω, with neut. subject or impersonally, I happen,
occur: it happens.
συμβουλέω, act. I advise: mid. συμβουλευόμεθα, we
advise one another.
συμβουλίων (consilium), (a) a body of advisers (assessors)
in a court, a council, Ac. xxv 13; (b) abstr., con-
sultation, counsel, advice; resolution, decree; διάβολος
(Aramaism) Mk. iii 6.
σύμβουλος, an adviser.
Συμεών, Symeon, (a) the patriarch, son of Jacob and
founder of a tribe, Rev. vii 7; (b) an ancestor of
Jesus, Lk. iii 30; (c) an inhabitant of Jerusalem,
who blessed the babe Jesus, Lk. ii 25, 34; (d) an
Antiochian Christian, also called Niger, Ac. xiii 1;
(e) a form of the Hebrew name of Peter the Apostle,
Ac. xv 14, 2 Pet. i 1 (v.l.).
συμμ., see συμ.
συμμορφίζω (συμμ.), lit. I cause to share the form (see
μορφή) of another, hence in Phil. iii 10 συμμορφοσκόμενος
being made to share the experience of.
σύμμορφος, sharing the form of another.
συμπ., see συν.
συμπαθής, sharing the experiences of others.
συμπόσιον, properly a drinking bout, following dinner:
συμπόσιον συμπόσιον (colloquial), in companies of diners.
συμφ., see συν.
συμφέρω, (a) tr. I collect, bring together, Ac. xix. 19;
b) intr. and generally impersonal, συμφέρει, it is an
advantage, it is expedient (beneficial); συμφέρων
(sc. ἐστιν), 2 Cor. xii 1 = συμφέρει; τὸ συμφέρον, as
substantive.
σύμφορος, advantageous: τὸ σύμφορον, as substantive.
συμφιλέτης, a fellow tribesman, one of the same tribe,
doubtless with reference to Jews in Thessalonica,
all enrolled in one city-tribe.
σύμφυτος, grown along with, vitally one with, united
with.
συμφωνέω, (first of a harmony of voices, then) I har-
monize with, I agree with; of more than one,
we agree together: pass. impers. it is agreed upon among
(possibly a Latinism, conuenit inter), Ac. v 9.
συμφωνία, harmony, agreement.
συμφωνία, bagpipes (cf. Dan. iii 5), but perhaps music,
symphony.
σύμφωνος, agreeing: ἐκ συμφώνου, by agreement.
συμμηκτήω, I calculate together, I reckon up.
σύμψυχος, see σύνψυχος.
σύν, with (Greek allows either the sense plus or the
sense including).
συνάγω, I gather together, collect, assemble, persons or
things: συναγάγω πῶλα implies the converting of the
goods into money, having sold all off, Lk. xv 13.

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συναγωγή (in origin abstract, a leading [bringing] together, convening an assembly, then concrete, a [religious] meeting), a meeting (assembly), a place of meeting (assembly), particularly of Jews for the reading of scripture and for worship, a synagogue. In certain passages it is doubtful whether the congregation (e.g. John vi 59, xviii 20) or the place of meeting (e.g. James ii 2) is particularly intended, but the sense is not seriously affected by the doubt. In the O.T. συναγωγή and ἐκκλησία are practically synonymous, but in ordinary Christian writings the former is rarely used, and seemingly only of communities of Jews or Jewish Christians (e.g. James ii 2, where it is probably the building).

συναγωνίζομαι, I struggle (contend) in company with.
συναθλέω, I compete together with others, originally of athletic contests, and then met.
συναθροίζω, tr. I gather together, assemble.
συναίρω; with λόγον, I compare (settle) accounts, make a reckoning.
συναίχμαλωτος, a fellow-captive, a fellow-prisoner, a companion in chains.
συνακολούθω, I accompany.
συναίξομαι (from σύν and ἄλσ, 'salt'), I have table fellowship with, I share a common meal with. (Others take as συναίξομαι (from σύν and ἄλσ, 'crowded'), I meet with, from time to time.)
συναλλάσσω, I attempt (seek) to reconcile.
συναναβαίνω, I go up with.
συνανάκειμαι, I recline at (dinner-) table with.
συναναμίγνυμι, mid. I associate intimately with.
συναναπάυομαι, I rest along with.
συναντάω, I meet, encounter: in Ac. xx 22, with inanimate subject.
συναντιλαμβάνομαι, I lend a hand along with, I take interest in (a thing) along with (others), I assist jointly to perform some task, I co-operate with, I take my share in.
συναπάγω, I lead away with, I carry along with (in good or bad sense according to context): mid. c. dat., I condescend to, Rom. xii 16.
συναποθνῄσκω, I die along with, I die together (with others).
συναπόλλυμαι, I perish along with.
συναποστέλλω, I send away in some one's company.
συναρμολογεώ (an architectural term, ἀρμός meaning 'the side of a stone ', and -λογεῖν added by analogy with λειολόγος without its proper force), I fit together (by means of all the elaborate preparatory processes necessary).
συναρπάζω, I keep a firm grip of.
συναυξάνω, I make to increase (grow) together.
συνβάλλω, (a) with λόγος expressed or understood, I engage in discussion with, Lk. xi 53 (v. l.), Ac. iv 15, xvii 18; (b) I reflect, ponder, Lk. ii 19; (c) I meet with, I fall in with, Ac. xx 14; in hostile sense, I enter into conflict with, attack, Lk. xiv 31; (d) mid. I contribute to, benefit.
συνβασιλεύω, I reign along with (together with) another, I am a king with, in met. sense.
συνβιβάζω, (a) I bring together, join, unite, Eph. iv 16, Col. ii 19; (b) I put together, compare, examine closely, hence I consider, conclude, Ac. xvi 10; I deduce, prove, Ac. ix 22; (c) (a Biblical sense, translation Greek) I teach, instruct, Ac. xix 33 (v. l.), 1 Cor. ii 16, Col. ii 2.
συνγνώμη, indulgence, allowance for circumstances.
συνδεσμός, a binding together, a means of holding together, a bond, lit. and met.: in Ac. viii 23 the man is in -(σὶς = ἐν) the grip of ἀδικία.
συνδέω, I bind along with another: συνδεδεμένοι, fellow-captives.
συνδιδάσκω, I glorify along with.
σύνδοκλος, a fellow-slave, either of an earthly master, or of the glorified Lord.
συνδρομή, a running together, a tumultuous concourse.
συνέγειρω

I raise along with the Messiah (from the dead, or from a dead spiritual state).

συνέδριον, a council of leading Jews, Mk. xiii 9, Mt. x 17, but elsewhere the Jewish council at Jerusalem, the Sanhedrin (Aramaic form of συνέδριον), the High Court, the Senate, composed of 71 members comprising members of high-priestly families, Pharisees learned in the law, and a lay element of Elders.

συνείδησις, (originally consciousness, e.g. 1 Pet. ii 19, where θεός is objective genitive, but through the influence of the Stoic terminology) conscience, the innate power to discern what is good, an abiding consciousness bearing witness concerning a man's conduct.

συνέδριον, I perceived, I was aware of, I saw distinctly, I realised: for the etymologically related σύνωδος, see s.v.

σύνεμι, I go with, I accompany, Lk. viii 4.

σύνεμι, I am with, I am in company with, I company with.

συνεισέρχομαι, I go in with, I enter with.

συνέκκαθημος, a travelling-companion.

συνεκλεκτός, fellow-chosen, fellow-elect, understand ἐκκλησία.

συνεπιμαρτυρέω, I add my testimony to that already given.

συνεπιθέματι (lit. I join in attacking), I join in the charge.

συνέπομαι, I accompany.

συνεργός, a fellow-worker.

συνέρχομαι, I go along with, I accompany; I come (meet) together with others, αὐτός in Mk. xiv 53 being = πρὸς αὐτόν: (conuenio) I have sexual intercourse, Mt. i 18.

συνεπθίω, I eat in company with.

σύνειδησις, practical discernment, intelligence, understanding.

συνετός (lit. one who can put things together, from συνίμπτω), intelligent; in Mt. xi 25, Lk. x. 21 it doubtless refers to Pharisees learned in the law.

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συνεδροκέω, I entirely approve of.
συνεσκόμεα, I feast along with.
συνέфίστημι: 2 aor. intr. (the multitude) rose up together, set upon together.
συνέχω, (a) I hold together, hence I restrain; I close, Ac. vii 57; I press from every side, Lk. viii 45, xix 43; (b) I hold seized, I have in charge, Lk. xxii 63, so pass. met. I am pressed, Ac. xviii 5: esp. in pass. with datives, I am seized (by), I am afflicted (by), I am suffering (from); c. g. Mt. iv 24, Lk. viii 37: I urge, impel, compel, Lk. xii 50, 2 Cor. v 14, Phil. i 23.
συνέζω, I live along with (in company with).
συνζεύγνυμι, I yoke (harness) together, join.
συνζητεω, (lit. I seek in company), I discuss, debate, dispute.
συνζητησις, discussion, debate.
συνζητητής, a discusser, debater.
συνζυγος, yoke-fellow, companion, colleague (perhaps a proper name).
συνζωποιεω, I make living along with.
συνηδομαι, I delight in.
συνθελεσ, custom, habit: c. gen. habitation to, intercourse with, familiarity with, 1 Cor. viii 7.
συνθλοικότης, a contemporary.
συνθάπτω, I bury along with.
συνθλάω, I break in pieces, break completely.
συνθλίβω, I press closely upon, hustle.
συνθρόπτω (lit. I crush to pieces), I weaken thoroughly, unman.
συνίμμμ, I understand; I have understanding.
συνίστημι, συνιστάω, (a) in transitive tenses, (1) I recommend, commend, introduce, Rom. xvi 1, 2 Cor. iii 1, iv 2, v ii, vi 4, x ii, 18, xii 11; (2) I show, prove, Rom. iii 5, v 8, 2 Cor. vii 11, Gal. ii 18; (b) in intransitive tenses, (1) I stand with (by), Lk. ix 32; (2) I consist, I am held together, Col. i 17, 2 Pet. iii 5.
συνκάθημαι, I am sitting (seated) with: in Ac. xxvi 30, perhaps to be compared with English assessor.
συνκαθίζω

συνκαθίζω, (a) tr. I cause to sit along with; (b) intr. I sit in company (together).

συνκακοπαθέω, I am ill treated along with, I take my share of suffering (in 2 Tim. i 8 the dat. is not governed by σοι, but = for the benefit of).

συνκακοχέω, I treat evilly (with hardship) along with.

συνκαλέω, I call together, invite, summon; mid. I call together to myself.

συνκαλύπτω, I veil (cover) completely.

συνκάμπτω, I bend low, I cause to stoop low.

συνκαταβαίνω, I come down along with (together).

συνκατάθεσις, agreement, union.

συνκατανέω, I join in agreeing.

συνκατατίθεμαι, I agree with.

συνκατασκηφίζω, I number (reckon) along with.

συνκεράνθω, (a) I mix together, compound, 1 Cor. xii 24;
(b) pass. with dat. of instrument (πιότερε), I agree with, Heb. iv 2 (reading acc. plur.).

συνκυρέω, I stir violently.

συνκλέω, I shut together; I enclose, I shut in on all sides, e.g. Rom. xi 32.

συνκληρονόμος, a joint heir, a fellow heir.

συνκοινωνίας, I have partnership in, I share in (with others).

συνκοινωνίας, a fellow sharer (in), a joint partaker (of).

συνκομίζω, I carry (convey) together, i.e. to burial; or I take up for burial; hence I bury (cf. effero): perhaps, however, I get back, recover (the σοι- expressing the collecting of the mangled remains).

συνκρίνω, I compare.

συνκύπτω, I am bent double, bent in two, bowed down.

συνκαλέω, I speak together (with).

συνλυπόμαι, I am greatly pained (grieved).

συνμαθήτης, a fellow disciple, a fellow scholar.

συνμαρτυρέω, I join in giving evidence (bearing witness) with.

συνμερίζω, I cause to share with (in the sacrifices).

συνμέτοχος, a fellow sharer, a partner.
συνμητής, a joint imitator, an imitator along (together) with others.

συνοδεώ, I journey (travel) along with.

συνοδία, a travelling company, caravan.

συνοιδά (consciou sum), I share knowledge with another, I am privy to anything. In fact the word especially implies consciousness of guilt, e.g. 1 Cor. iv 4.

συνοικέω, I cohabit with, live in wedlock with.

συνοικοδομέω, met. I build together.

συνομιλέω, I talk with.

συνομορέω, I am contiguous with, I am next door to.

συνοξή (lit. compression; then narrowness), met. anxiety.

συνπαθέω, I suffer along with.

συνπαραγίνομαι, I arrive along with.

συνπαρακαλέω, I cheer (encourage) along with.

συνπαραλαμβάνω, I take along with me (as helper).

συνπάρεμι, I am present (here) along with.

συνπάσχω, I suffer together.

συνπέμπω, I send along with.

συνπεριλαμβάνω, I embrace closely.

συνπίπτω, I drink (wine) along with.

συνπίπτω, I fall together, I fall in, I collapse.

συνπληρώ, (a) I fill up, hence pass., by an idiom analogous to English, συνπληροῦσα, Lk. viii 23, they were filling up (where it was really the ship that was filling up); (b) (Hebraistic) I complete, of the coming to an end of an interval of days before some event (in Ac. ii 1 the day of the event may be partly included).

συνπνίγω, met. I choke utterly; in Lk. vii 32 by exaggeration (possibly slang), of pressing very hard upon, hustling, in a crowd (cf. the more correct συνθλίμνω).

συνπολίτης, a fellow-citizen.

συνπορεύομαι, I journey with, I go with; I go together.

συνπρεβύτερος, a fellow-elder.

συν., see συσσ.

συνσταυρόω, I crucify along with, lit. or met.

συστέλλω, (a) I wrap round, swathe in a sort of wind-
ing-sheet, or possibly, I lay out, Ac. v 6; (b) I con-
tract, compress; hence I shorten, 1 Cor. vii 29.

συνστενάζω, I groan together.

συντοπισμός (properly a military term, I keep in line or
file), I correspond exactly to.

συντρατιώτης, a fellow-soldier, comrade in arms.

συνχηματίζω, mid. I fashion myself in agreement with;
I conform myself outwardly to.

συναρμός, sharing in a body: it has been taken as
fellow-slave (see σώμα).

συντάσσω, I direct, instruct, command.

συντελειά, with αἰώνος, a characteristic expression of
Jewish apocalyptic, conclusion, consummation, end of
the present period of time.

συντελέω, I bring to an end, complete, finish, exhaust; I
accomplish, fulfil, bring to pass.

συντέμω, I cut down; hence I contract, limit, restrict
the scope of.

συντηρέω, I keep safe.

συντίθημι, mid. and pass. I make a compact (agreement)
with (together), I covenant with, I agree.

συντόμως, briefly.

συντρέχω, I run (rush) together, lit. or met.

συντρίβω, (a) I break; I bruise; (b) I trample upon,
crush, Rom. xvi 20; I maul, Lk. ix 39; (c) met. pass.
I am stunned, crushed, [Lk.] iv 18.

σύντριμμα, destruction, ruin.

σύντροφος, foster-brother: such is the lit. rendering, but
it would appear to be a court title, and might there-
fore be translated a courtier.

συντύχισμος, I encounter, come up with, come close to.

Συντύχη, Synythe, a woman member of the church at
Philippi.

συντυχόμομαι, pass. I dissemble along with.

συνυποτευγόμαι, I co-operate in a subordinate capacity.

σύνθιμη, I express agreement with, I agree with.

συνφύω, in 2 aor. pass. taking the place of a 2 aor. act.,
I grow up together with (another).
συνχαίρω, act. and pass. I rejoice with; perhaps I congratulate.

συνχέω (cf. συνχάω), I confound.

συνχρώμαι, I have intercourse with, I associate with.

συνχόνω, I confound.

σύνψυχος, one in feeling with others, sharing the feelings of others.

συνκαλύπτω, I unite in suffering travail (birth pangs, severe pain).

συνμομοσία, a conspiracy, plot.

Συράκουσαι (plur. because originally, as in many similar cases, both a citadel and a settlement in the valley), Syracuse, in E. Sicily.

Συρία, Syria, a great Roman imperial province, united with Cilicia.

Σύρος, Syrian, belonging to Syria.

Συροφονικισσα, Syro-Phoenician, i.e. Phoenician (of Syria, in contrast to Carthage and its territory in N. Africa).

Σύρτις, Syrtis, a quicksand off the coast of N. Africa.

σύρω, I drag, pull, draw.

συσπαράσσω, I throw violently on the ground.

σύσσωμον, a signal agreed upon between two parties.

συστατικός, recommending, introducing.

συστρέφω, (a) tr. I gather together, collect, Ac. xxviii 3; (b) mid. either, I press together (about one) or I stroll.

συστροφή, a crowding together; hence, a seditious meeting, Ac. xix 40; a conspiracy, Ac. xxiii 12.

Συχάρ, Sychar, a 'city' of Samaria.

Συχέμ, Sychem, Shechem, Sichem (later Neapolis, from which modern Nablus), a city of Samaria.

σφαγή, slaughter, sacrifice (of an animal); πρόβατον σφαγής (Hebraism), a sheep destined for sacrifice.

σφάειν, a sacrifice (of an animal).

σφάξω, I slaughter; I sacrifice.

σφώδρα, greatly, exceedingly, very much.

σφοδρός, exceedingly.

σφραγίζω, (a) I seal and thus close, for guardianship or
σφραγίς

protection, Mt. xxvii 66, Rev. xx 3; (b) I conceal, Rev. x 4, xxii 10; (c) I mark with the impress of the signet ring, lit. or met.; (d) I confirm, make undoubted, John iii 33, vi 27; mid. Rom. xv 28 (cf. under (a)).

σφραγίς, a seal, a means not merely of attestation but also of closing, so that a cabinet, document, &c., could not be opened without breaking the seals.

σφυρίς, σπυρίς (sporta, sportula), a flexible mat-basket made of rushes and such like, and used to carry either fish or catables generally, a fish-basket, a fisherman's basket.

σχεδὸν, almost, nearly.

σχῆμα, the outward (changeable) fashion (form).

σχίζω, I cleave, split; (of cloth) I rend, tear: of a crowd, I divide (sharply) into two parties.

σχίσμα, a cleavage, cleft, split, rent: so met. a division in a crowd, due to difference of opinion, a party division.

σχοινίον, a rope; a cable, hawser.

σχολάζω, (a) I have leisure, c. dat. for, 1 Cor. vii 5; (b) I stand empty, of a house, Mt. xii 44, [Lk.] xi 25.

σχολή, a school, or lecture-hall.

σώζω, (a) I save, rescue a life from death, e.g. Mt. viii 25, a person from grave illness (and thus restore to health), e.g. Mt. ix 21; (b) thus specially, of God and His Messiah, I save, rescue, preserve, from spiritual death (cf. Heb. v 7) or spiritual disease, that is, from sin and its effects: the process is regarded as complete on God's part by the sacrifice of Jesus (e.g. Eph. ii 5), but as progressive in our experience (1 Cor. i 18) or only to be realized in the future after acknowledgement of sin and expressed trust in Jesus.

σώμα, (a) the human body, alive or dead (e.g. Mt. xxvii 53); the physical nature, and thus in Greek thought distinguished from πνεῦμα (e.g. 1 Cor. v 3) or ψυχή (e.g. 1 Thess. v 23); Hebraistic genitives (= adjec-
tives) ἀμαρτίας, σαρκός, sometimes follow; (b) figuratively, the Church is the Body of the Messiah who is the Head (e.g. Eph. i 23); (c) a slave, as a mere body and nothing more, Rev. xviii 13.

σωματικός, (a) bodily, hence almost = visible, tangible, Lk. iii 22; (b) bodily, physical, contrasted with 'mental’, 'spiritual', 1 Tim. iv 8.

σωματικώς, bodily, in a bodily way, almost = visibly.

Σώπατρος (a ptc-form of Σωσίπατρος), Sopater, son of Pyrrhus, and a Christian of Berœa in Macedonia.

σωρεύω, I heap: c. acc. et dat., I overwhelm some one with something, 2 Tim. iii 6.

Σωθήνης, Sosthenes, the ruler of the synagogue at Corinth (Ac. xviii 17), probably to be identified with the Christian of 1 Cor. i 1.

Σωσίπατρος, Sosipater, a Christian at Rome.

σωτήρ (a word familiar to the Graeco-Roman world as a constant epithet of kings like the Ptolemies and of the Roman emperors, especially in the phrase ὁ σωτήρ τοῦ κόσμου [cf. John iv 42, 1 John iv 14], connoting probably preserver from the enemies of the nation or the empire, and thus a maintainer of life and prosperity), saviour, rescuer, preserver, a term applied to (the) God and to the Messiah with respect to the human race and sin and its consequences.

σωτηρία (in extra-Biblical language [= salus] has a reference generally to bodily health, welfare [so also Ac. xxvii 34, Heb. xi 7], especially as recovered after illness, but also to deliverance from every calamity, victory over enemies), the salvation to be wrought by the Messiah for the Jews, the release from the foreign yoke in particular and the recovery of independence (cf. John iv 22): in purely Christian terminology, far fuller in content, including complete recovery of health from the disease of sin, release from captivity to it.

σωτηρίον (neut. of adj. σωτηρίος used as substantive, properly that which produces σωτηρία, a sacrifice or
σωτήριος

gift dedicated to bring salvation, or to give thanks for salvation, the Messianic salvation (cf. σωτηρία) in the wide sense.

σωτήριος, bringing salvation, fraught with salvation.

σωφρονέω, (a) I am in my senses, Mk. v 15 (Lk. viii 35); (b) I am sober-minded, I am orderly and restrained in all the relations of life.

σωφρονίζω, (lit. I make σωφρον, hence) I admonish, warn.

σωφροσύνη, self-discipline.

σωφρονίων, sobermindedly.

σωφροσύνη, sound sense, sobermindedness.

σωφρον (from σῶς, safe, sound, and φρύν, the mind), soberminded, prudent.

Ταβεθά, Tabitha, a Christian woman at Joppa.

Ταβέρναι, Τρεῖς Ταβέρναι (Latin) Three Shops, the name of a village or town on the Appian Way, about thirty-three miles from Rome.

τάγμα (a military term), rank; division.

τακτός, appointed, arranged.

ταλαντωρέω, I am wretched (afflicted, in distress).

ταλαντωρία, wretchedness, distress, misery.

ταλαντωρος, wretched, miserable.

ταλανταίος, a talent in weight or size. (But ἄγωνες ταλανταίοι are games where the value of the prizes amounted to a talent.)

τάλαντον, a talent, that is a talent-weight (see ταλανταίος) of silver, both the weight and the value being different in different countries and at different times. A common value was 6000 denarii, that is somewhat between £175 and £235, but with much greater purchasing power.

ταλεθά (Aramaic), maiden.

ταμεῖον (syncopated from ταμεῖον, and first appearing in syncopated form in first cent. after Christ), an office, a private room: also a store, Lk. xii 24 (being derived from ταμίας, 'a steward').

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tāξεις, (a) appointed order, Lk. i 8; regulation, rule, perhaps office, Heb. v 6, &c.; (b) right order, 1 Cor. xiv 40, orderly attitude, Col. ii 5.

tατεινός, of low estate, poor (and thus despised by the mass of mankind); also poor in spirit, meek, a notion often combined by the Jews with the previous.

tατεινόφροσυνή, meekness; lowliness, humility.

tατεινόφρων, meek-minded; humble-minded.

tατεινόω, lit. I make low, I lower, Lk. iii 5; generally met. I humble.

tατείνωσις, a being brought low, Ac. viii 33, James i 10: meekness; humility (tατεινωσις et humilitas uituritas dicitur et humilitas addictionis, Ambrose, expos. ps. cxviii 20 10 § 2).

tάράσσω, I disturb, trouble.

tάραχή, disturbing, ruffling.

tάραχος, disturbance.

Tαρσεύς, belonging to Tarsus, a Tarsian.

Tαρσός, Tarsus, the capital of the Roman province Cilicia.

tαρταρώω, I send to Tartarus (Tartarus being in the Greek view a place of punishment under the earth, to which, for example, the Titans were sent).

tάσσω, (a) I put in its place, assign, fix, Mt. viii 9 (v. 1.), Lk. vii 8, Ac. xiii 48, xxii 10, Rom. xiii 1, 1 Cor. xvi 15; (b) I order, c. acc. et inf. Ac. xv 2: mid. I order by virtue of my power (authority), Mt. xxviii 16; with plural subject, we fix upon among ourselves, Ac. xxviii 23.

tάῦρος, a bull; an ox.

tαφή (sepultura), burial.

tάφος, a tomb; sepulchral monument.

tάχα, perhaps.

tάχειον, see tαχέως.

tαχέως, quickly, swiftly, speedily: compar. form tαχεύον (with superl. force in all places except John xx 4): superl. ὡς τάχυστα, as quickly as possible.

tαχύνος, speedy, possibly sudden.
τάχιστα

τάχιστα, see ταχέως.
τάχος, quickness; ἐν τάχει, adverbially, speedily, quickly.
ταχύ (neut. of ταχύς as adv.), quickly, speedily.
ταχύς, quick.
τε, an enclitic connective particle, weaker in force than καὶ, to which it is related as -que to et (ac, atque), and:
τε... τε, τε... δέ, both... and.
τεῖχος, a wall, especially the wall of a city.
τεκμηρίον, an infallible proof, a piece of certain (convinced) evidence.
τεκνίον (a diminutive form, suggesting affection, applied to grown up persons), little child.
τεκνογονεῖν, to bear a child (children), to become a mother.
τεκνογονία, child-bearing; motherhood.
τέκνον, (a) a child, used affectionately also of grown up persons; (b) met. (Hebraistic, cf. viōs) c. gen., of those who show qualities like that expressed by the genitive; σοφίας, cf. Lk. vii 35, those who draw from wisdom the impulses which mould their lives, and are as it were its representatives to others in speech and acts, those who show wisdom, φωτός Eph. v 8, ἵπταναι 1 Pet. i 14, τέκνα θεοῦ, of godlike nature, of godly nature.
τεκνοτροφεῖν, I bring up children.
τέκτων, a worker in wood, a carpenter.
τέλειος (from τέλος, 'final end'), (a) full-grown, mature, complete, having reached its utmost development, e.g. Eph. iv 13, Heb. v 14; (b) completely good (simply), James i 4; completely operative, James i 17; perfect, as dealing with universal principles, James i 25; perfect in character, Mt. v 48, James iii 2, &c.
τελειώτης, moral completeness (perfection).
τελείω, I bring to completion, I complete: of persons, I bring to ethical or spiritual maturity (completeness):
I fulfill, John xix 28.
τελείως, perfectly, absolutely, with νήφοντες, 1 Pet. i 13.
τελείωσις, a bringing to completion (perfection, fulfilment).
τελειωτής, a completer, perfecter.

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τετραάρχης

telešφorέω, I bring (the fruit) to maturity.
teleutάω (lit. I end), I die.
teleutή (lit. end), death.
teléω, (a.) I end, complete, accomplish, finish: also I fulfill; in Gal. v 16, possibly I perform; (b) of taxes, dues, I pay, Mt. xvii 24, Rom. xiii 6.
télος, (a) sing. (τέλος dicitur Graece quod nos Latine et finem dicimus et consummationem; τέλος autem et consummationis ipsius finis est, Ambros. expos. ps. cxviii 12 45 § 1) the end, the final end of anything; eis τέλος, continually, Lk. xviii 5; the result, the culmination, e.g. i Pet. i 9; fulfillment, Lk. xxii 37; (b) especially plur. revenues, dues, Mt. xvii 25, also sing. Rom. xiii 7: of the spiritual revenues of the ages, 1 Cor. x 11.
telόνης, collector (receiver) of customs, tax-gatherer, revenue official, of any rank, but especially of Jews of the lower rank, who collected revenue for the Roman overlord, detested by their fellow-countrymen and practically identified with ἀναρχοι.
telόνειον, a revenue office; a custom-house.
tέρας, a prodigy, an extraordinary occurrence (appearance, act), a startling portent.
Τέρτιος (Latin), Tertius, a Roman (?) Christian, who wrote the Epistle to the Romans at Paul's dictation.
Τέρτυλλος (Latin), Tertullus, a barrister acting as professional prosecutor of St. Paul at Caesarea.
tesφarάκοντα (the spelling τεσφεράκοντα is late and illiterate), forty.
tesφarάκοντατής, of forty years, forty years long.
tesφαρες, four.
tesφαρεκάδεκατος, fourteenth.
tetártaíos, of the fourth day (Greek idiom often personalises such adjectives), four days since he died.
tetárrtος, fourth.
tetraárchεω, I rule as tetrarch.
tetraárχης, a tetrarch, that is, the ruler of a fourth part of a territory divided into four parts for efficient
tetragōnos

government, a division sometimes found in the Roman East.
tetragōnos, with four corners, square.
tetráðion (quaternio), a quaternion, a group of four soldiers.
tetramērion, four thousand.
tetramērion, four hundred.
tetramēnos, adj., of four months (understand χρόνος); hence, four months.
tetraplēs (quadruplex, quadruple), fourfold, four times as much.
tetrapous (quadrupes), four-footed; a quadruped.
tephṓn, I cover with, or I convert into, ashes.
texnē, art, handicraft, trade.
texnēs, a craftsman, an artisan: c. gen. a designer, Heb. xi 10.
tēkōma, I melt (intr.).
tēlaiōn (so old MSS. [including W, the Washington [Freer] Gospels], clearly from afar, clearly: but others of equal age read ἐνδαιων, which sec).
tēlikouþos, so large, so great.
tērēw, (a) lit. I watch, observe; (b) I guard, preserve, keep, protect; (c) of commandments and regulations, I observe, keep, obey.
tērēmos, (a) a keeping, an observance, I Cor. vii 19; (b) a place of custody.
Tiberias, Tiberius, a town in Galilee on the western border of the sea called after it.
Tiberius, the second Roman emperor (died A.D. 37).
tithēn, I place, put, set forth: sometimes with two accusatives, the second in the predicate, e.g. πατέρα πολλῶν ἔδωκαν τέθηκα πτερόν, Rom. iv 7, I have made you a father, &c.; tithēn γύναικα, I knew; tithēn εἰς δίκα, ἐν καρδίᾳ, I put into my ears, into my mind, i.e. I attend to, e.g. Lk. i 66, ix 44: tithēn (pono) ψυχήν, &c. John x 11, &c., for the synoptic and usual dīdōμι, I give up my life, I offer up my life.

τίλλω, *I* pluck, pull, pick.

τιμαίος, Timaeus, father of the blind beggar Bartimeaus.

τιμάω, *I* honour, give honour to.

τιμή, (a) honour, e.g. John iv 44; (b) price, e.g. Mt. xxvii 6.

τιμίος, precious, valuable, in the literal sense (of money value), e.g. Rev. xvii 4, and also, e.g. Ac. v 34, in an extended sense.

τιμότης, preciousness.

τιμόθεος, Timothy, a Christian of Lystra, helper of St. Paul.

Τίμων, Timon, one of the seven original 'deacons' at Jerusalem.

τιμωρέω, *I* punish.

τιμωρία, (deserved) punishment.

τίμω, *I* pay.

τίς, masc. and fem., τί neut., interrogative pronoun and (sometimes) adjective, who? what? which? (usually of more than two, but sometimes = πότερος, of two only, e.g. Mt. xxi 31): τί = what reward? Mt. xix 27: τί neut. as predicate to ταῦτα, e.g. Lk. xv 26, Ac. xvii 20 (v. l.), John vi 9 (what use are they?), also adverbially = why? Mt. vi 28, Lk. ii 48, Ac. xiv 15, like διὰ τί and ἵνα τί (sc. γένηται), as well as τί δ', τί (δ' τί) = τί γέγονεν ὅτι (or δ' ὅτι) (cf. John xiv 22): τί ἄρα ὁ Πέτρος ἐγένετο (cf. Fr. que devenir), what then had happened to Peter, Ac. xii 18, τί ἄρα τὸ παιδίον τούτο ἔσται? Lk. i 66, Ac. v 24 (τί in predicate, abbreviated, ὅστο ἃ τί; what will become of him? John xxi 21: (Hebraistic) how, Mt. vii 14 (v. l.), Lk. xii 49, i Cor. vii 16: τί πρὸς ἡμᾶς (sc. ἐστιν); what have we to do with it? Mt. xxvii 4, cf. John xxi 22, 1 Cor. v 12 (see also under σο); τί γὰρ; what does it matter? or what difference does it make? Rom. iii 3, Phil. i 18; τί ὅν (sc. ἐμοῦ); Rom. vi 15, masc. ἔγὼ τίς ἐμπρ.; Ac. xi 17:
double interrogative, τίς τί ἀρνη. Mk. xv 24, τίς τί (what each) ἔσπερανεύοντας, Lk. xix 15 (v.1). Sometimes τίς is confused with the relative ὅστις, ὅς, which is rather a sign of illiteracy, Mt. x 19, Lk. xvii 8, Ac. xiii 25 (according to one punctuation), James iii 13 (if read as one sentence). In Lk. xi 5, τις (ἐν τίς) (cf. Phil. ii 1) is non-Greek and Semitic. 

τίς (enclitic), masc. and fem., τι neut., indefinite pronoun and adjective, some one, any one, something, anything: a (an), a certain, any, some: special uses, ἀπαρχήν τινα, softening the metaphor (quidam), so to speak, a sort of; James i 18: with numbers, making indefinite, about, but τινα δύο, a certain two, Ac. xxiii 23 (cf. Lk. xxii 50, John xi 49): with adjectives, strengthening (quidam), Heb. x 27, cf. Ac. v 36, viii 9: τι, something special, Gal. ii 6, vi 3. Sometimes unexpressed, where it would be expected (Hebraism?), John vii 40, xvi 17, Ac. xix 33, xxi 16, &c.

Τίτιος, Titius, the second name (nomen) of a Christian Roman citizen at Corinth, his first name (praenomen) being unknown.

τίτλος (Latin) (titulus), an inscription.


τοιγαροῦν, accordingly, wherefore.

τοῦτον, so.

τοῦτος, of such character, to the following effect.

τούτος (talis), of such a kind (character), such.

τοίχος, a wall.

τόκος (from τίκτω, cf. Shakespeare's 'breed of barren metal'), interest.

τολμᾶω, I have courage, I dare, I have the hardihood; I take courage, Mk. xv 43; I submit to, Rom. v 7.

τολμηρῶς, courageously.

τολμητῆς, a shameless and headstrong man.

τομῆς, cutting, with cutting power.

τόξον, a bow (and arrows).
τοπός, a place; κατὰ τόπους, in various places, Mk. xiii 8, &c.; διδόναι τόπον, to make room for, give place to, Lk. xiv 9, &c.: met. an opportunity, Ac. xxv 16, Rom. xv 23, Eph. iv 27, Heb. xii 17.

τοσοῦτος (tantus), so great, so large; of time, so long, plur. (tot, later tantū) so many: τοσοῦτον, at such and such a price, Ac. v 8.

τότε, then, at that time; ὁ τότε κόσμος, the world of that day, 2 Pet. iii 6; ἀπὸ τότε, from that time, henceforward, Mt. iv 17, &c.: very often in Mt. representing Hebrew וָוָנ consecutive, and thus simply continuing the narrative.

τοῦναντίον (syncopated from τὸ εὐαντίον, the opposite), as adv. on the contrary.

τόνομα (syncopated from τὸ ὄνομα), as adv., by name.

τράγος, a goat.

τράπεζα, a table.

τραπεζίτης (from τραπέζα, money-changer's table), a money-changer, a banker.

τραύμα, a wound.

τραυματίζω, I wound.

τράχηλις (from τράχηλος, 'neck', probably referring originally to the bending back of the head in sacrifice so as to expose the neck: but, whatever be the origin of the expression, the met. sense is clear): τετραχηλισμένα, open, manifest.

τράχηλος, the neck: τὸν εὐαντίον τράχηλον ὑποδείξας, to lay down their own necks, i.e. to risk their own lives.

τραχύς, rough.

Τραχωνιτής, Trachonitic, belonging to Trachon, adj. applied to a hilly region (inhabited by a nomad tribe), considerably to the south of Damascus, called also Ituraean.

τρεῖς, three; μετὰ τρεῖς ἡμέρας = τῇ τρίτῃ ἡμέρᾳ.

τρέμω, I tremble.

τρέφω, I nourish, feed; I bring up, Lk. iv 16: met., James v 5.

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τρέχω

τρέχω, I run; sometimes c. acc. of the course, Heb. xii 1: also met., e. g. Gal. ii 2.

τρήμα, opening, hole; eye of needle (perhaps a favourite term of medical writers).

τριάκοντα, thirty.

τριάκόσιοι, three hundred.

τρίβυλος, a thistle.

τρίβος, a path, track.

τριετία, a period of three years, three years.

τρίζω, I grind, crunch.

τρίμηνος, lasting three months: acc. neut. as adv. three months.

τρίς, thrice, three times.

τρίστεγος, having three roofs, with three floors (stories): hence neut. as noun, the third floor, but it is uncertain whether the ground floor was counted or not in this enumeration; if so, we should have to translate, the second floor.

τρισακοντα, three thousand.

τρίτον, acc. neut. of adj., generally with definite article, as adv., the third time; third, in the third place, 1 Cor. xii 28.

τρίτος (see also τρίτον), third: ἐκ τρίτου, a third time: τῷ τρίτῃ ἡμέρᾳ (according to the ancient method of counting), on the third day, two days after, on the next day but one, on the day after to-morrow.

τρίχηνος, made of hair.

τρόμος, trembling.

τροπή, any change undergone by any object; hence referring to night and day, or the waxing and waning of the moon, the solstice, &c.

τρόπος, manner, way: often acc. as adv. by τρόπον, in the way in which, as, also with κατά, &c.; manner of life, Heb. xiii 5.

τροποφορέω, I bear (endure) the ways (disposition) of (v. l.).

τροφή, nourishment, food, sustenance.

Τρόφιμος, Trophimus, a Christian of Ephesus in Asia.
τροφός, a nurse (and thus of a mother who suckles her own children).

τροφοφορέω, I carry, dandle as a nurse (v.l.).

τροχία, (orbita [from orbis], a track; hence) a road.

τροχός, (a wheel; hence) the chariot-wheel of man as he advances on the way of life, following his appointed course.

τρύβλιον, a dish.

τρυγόν, I gather (always of grapes, τρύξ).

τρυγόν, a turtledove.

τρυμαλιά, an opening, hole; an eye of needle.

τρύπημα, a hole; an eye.

Τρύφαννα, Tryphaena, a woman-Christian in Rome.

Τρυφάω, I live a luxurious life.

Τρυφή, luxury.

Τρυφώσα, Tryphosa, a woman-Christian in Rome, perhaps a sister of Tryphaena.

Τροάς, Troas, a harbour city of Mysia.

Τρυγύλλιον, Troygium, a promontory somewhat to the south of Ephesus.

τρόγω (originally I munch, I eat audibly), I eat. (This word was displacing τράω in ordinary use.)

τυχάνω, (a) c. gen. I obtain; (b) absol. I chance, happen: τυχών, ordinary, everyday, Ac. xix 11, xxviii 2; et τύχον (lit. if it should happen), it may chance; old acc. absolute, belonging to impersonal verbs, τυχών, perhaps.

τυμπανίζω (from τύμπανον, 'drum' used in worship, then 'implement of torture'), I break on the wheel.

τυπικός, either by way of example, or typically, prefiguratively.

τύπος (originally, the mark of a blow, cf. John xx 25: then a stamp struck by a die), (a) a figure; a copy, image; (b) a pattern, model; (c) a type, prefiguring something or somebody.

τύπτω, I strike.

Τύραννος, Tyrannus an inhabitant of Ephesus, probably a rhetorician.
Τύριος

Τύριος, *a Tyrian, an inhabitant of Tyre.*
Τύρος, *Tyre, an ancient city, the capital of Phoenicia.*
tυφλός, *blind, either lit. or met.*
tυφλώ, *I blind, make blind, lit. or met.*
tυφώμαι, *intr. I smoke.*
tυφώ: *pass. I am puffed up, I am haughty.*
tυφωρικός (from τυφώ, ‘a vehement wind’); ἄνεμος, *a heavy eddying squall.*
Τυχικός (or Τυχικός), *Tychicus, a Christian of the Roman province Asia.*

Т

ύκινθινος, *of the colour of the martagon lily, that is, of a dusky red colour.*
ύκινθος, *a sapphire of dusky red colour like the martagon lily.*
ύλινος, *glassy, transparent as glass.*
ύλος, *glass.*
ύβρίζω, *I treat insolently (outrageously), I insult.*
ύβρις, *(a) wanton insult, outrage, 2 Cor. xii 10; (b) injury, loss, due to the sea.*
ύβρισις, *noun as adj. insolent, insulting, outrageous.*
ύγιανω, *I am in (good) health, I am healthy (well): hence met. in connexion with words and teaching, I am right, reasonable.*
ύγις, *whole, in health, sound; restored to health: met. reasonable.*
ύγρος, *moist, full of sap.*
ύδρια, *a waterpot (hence, of any pot).*
ύδροποτέω, *I drink water (alone, not mixed with wine).*
ύδρωπικός, *dropsical, afflicted with dropsy.*
ύδωρ, *water: ὕδωρ ἄμμον (aqua uina), ὄμος (Hebraistic genitive), flowing water (as opposed to stagnant), John iv 10, &c.*
ύετός (imber), *a shower of rain; rain.*
ύιοθεσία, *adoption.*

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νιός, (a) a son in the ordinary sense, with this difference, that one must keep in mind the greater solidarity of the family in ancient times and the greater ease in identifying father and son thence arising; also a male descendant, Mt. i 1, &c.; (b) in special senses: with a genitive of the Deity, θεοῦ, ὑψίστου, εὐλογητοῦ (‘sons of God’ in Job i 6, &c., rendered by ἄγγελοι ‘angels’, are members of the heavenly court gathered round Yahweh, and all men could be called ‘sons of God’ as having been created by Him), rarely of a class of human beings, and in such cases only of those who perfectly perform God’s will, those in and through whom His will is made known and who are thus like Him, c. g. Mt. v 9; generally of Jesus, who as God’s Son in an unique sense, as specially united with Him, is the Messiah, God’s representative on earth, by whom His will is perfectly performed, and thus at times as it were identified with Him, Mk. i 11, &c.: ὁ νιός τοῦ ἀνθρώπου, (lit. the Son of the Man, an Aramaistic expression, originally equivalent to ὁ ἀνθρώπος, cf. Mk. iii 28, Rev. i 13, the man, the human being, simply, but) at some stage (cf. Dan. vii 13 and Parables of Enoch for the growth in the use of the expression) become a Messianic title, used by Jesus Himself, representing the whole human race in the one Man, the Son of Man, who has to suffer but will be glorified, Mk. viii 29, 31 f., Mt. xvi 13, 27 f., cf. Lk. ix 18, 22 f., &c.: a similar Hebraism with genitives indicating qualities, &c., ἁπειθείας, ἀπωλείας, γενέσις (cf. also διαβόλου), used of persons who so perfectly exemplify these qualities, &c., that they can be spoken of as having a family likeness to them (cf. τέκνον).

οἶχη, wood, timber, brushwood.

Τρέφωνος, Hymenaeus, a backsliding Christian.

ὁμέτερος, your.

ὑμνέω, (a) intr. I sing a hymn; (b) tr. I praise in a hymn.

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ὑμνός, a hymn, especially of praise to God.

ὑπάγω, I go away, withdraw, depart; I depart this life,
Mt. xxvi 24.

ὑπακοή, obedience.


ὑπανδρός, under the authority of a husband.

ὑπαντάω, I meet.

ὑπάντησις, meeting, act of meeting.

ὑπαρξίς, a possession, generally of personal property.

ὑπάρχω, I am, denoting originally a state or condition
still subsisting in contrast to what is temporary or accidental: τὰ ὑπάρχοντα, one's belongings, possessions,
personal property.

ὑπείκω, I yield, submit.

ὑπεραντίος, opposing, hostile; substantive, adversary,
Heb. x 27.

ὑπέρ, (a) c. gen. (1) for, on behalf of, for the sake of
(opposite to κατὰ, e.g. Mk ix 40), as agent of,
Philem. 13; perhaps, in memory of, 1 Cor. xv 29;
(b) colourlessly, concerning, about, as to, John i 30,
2 Cor. viii 23, xii 8, Phil. i 7, iv 10, 2 Thess. ii r, and
perhaps elsewhere; (3) of the goal one wants to reach,
with a view to, 2 Cor. i 6, Phil. ii 13; (b) c. acc. over,
beyond, indicating excess, so also with the comparative,
than, Lk. xvi 8, John xii 43 (v. 1), Ac. xx 35 (v. 1).
Heb. iv 12, and in compound expressions given below.

ὑπέρ, as adverb, an ancient use, more (than they).

ὑπεραιρω, lit. I raise beyond: pass. met. I am exceeding-
ingly uplifted.

ὑπερακμός, of doubtful meaning; probably of excessive
sexual vigour (of the man), rather than past the
bloom of youth (of the woman).

ὑπεράνω, far above.

ὑπεραυξάνω, intr. I grow exceedingly.

ὑπερβαίνω, intr. I transgress.

ὑπερβαλλόντως, exceedingly.

ὑπερβάλλω, intr. I exceed, surpass; c. gen.: pcpl.
present, absolutely, excessive, extraordinary.
ὑπερβολή, excess, abundance; καθ ὑπερβολήν, superlatively; exceedingly, beyond measure.

ὑπερεῖδον, I looked past, overlooked, pretended not to see.

ὑπερέκεινος, lit. beyond yonder: τά ὑπερέκεινα, the places beyond, c. gen.

ὑπερεκπερισσοί, most exceedingly.

ὑπερεκπερισσῶς, most exceedingly, τ Thess. v 13 (v. l.).

ὑπερεκτείνω, to. I stretch beyond the measure assigned to me.

ὑπερεκχύνω, I pour out so that it overflows.

ὑπερεντυγχάω, I supplicate on behalf of.

ὑπερέχω, absol. or c. gen. or c. acc. I am superior, I am supreme; I surpass.

ὑπερηφανία, haughtiness, arrogance.

ὑπερήφανος, haughtily, disdainful, arrogant.

ὑπερλαίαν (lit. more than very much): in irony, aἱ ὑπερλαίαι ἀπόστολοι, the super-apostles.

ὑπερμικάω, I score a heavy victory; I am more than a conqueror.

ὑπέρογκος (lit. of great or excessive bulk), arrogant.

ὑπεροχή, superiority, τ Cor. ii 1; a position of superiority, τ Tim. ii 2.

ὑπερπερισσεύω, (a) intr. I abound exceedingly; (b) mid. as act. I overflow.

ὑπερπερισσῶς, most exceedingly.

ὑπερπλεονάζω, I abound exceedingly, I am exceedingly abundant.

ὑπερψιβώ, I elevate greatly (exceedingly).

ὑπερφρονέω, I have high notions.

ὑπερφων, an upper room, an upstairs room.

ὑπέχω, I undergo.

ὑπήκοος, obedient.

ὑπηρετέω, I serve, minister to.

ὑπηρέτης, a servant, an attendant.

ὑπνος, sleep.

ὑπό, (a) c. gen., especially of a person as the original author (contrast διὰ), with a verb passive or quasi-passive (cf. Rev. vi 8), by; (b) c. acc., (i) both lit,
ύποβάλλω

and met., under, after a verb of motion, and so answering the question 'whither?'; (2) both lit. and met., after a verb of rest, and so answering the question 'where?'; (3) of time (sub), about, Ac. v 21.

ύποβάλλω, *I suborn.*

ύπογραμμός, (properly a *piece of calligraphy, a copy, for children to imitate; hence*) *a model, a type,* which has to be followed.

ύπόδειγμα, (a) *a sign, image of something,* Heb. viii 5, ix 23; (b) *an example,* given for imitation.

ύποδείκνυμι, *I point out, show; hence I advise, warn,* Mt. iii 7, Lk. iii 7.

ύποδέχομαι, *I receive under my roof, I welcome to my house; I entertain hospitably.*

ύποδέω (lit. *I bind under,* mid. *I put on (my feet).*

ύπόδημα (cf. οποδέω), *a shoe.*

ύπόδικος (a forensic word), *liable to (brought under) the judgement of, answerable to.*

ύπομύγιον, *a beast of burden, either an ass or a mule.*

ύποζώνυμι, *I underrig, frap,* that is, I fasten cables vertically round the hull of the ship to prevent the timbers from straining or giving way.

ύποκάτω, *underneath.*

ύποκρίνομαι, *I act the part, pretend.*

ύποκρισις (acting a part, properly), *hypocrisy, pose.*

ύποκρίτης (properly an actor), *a hypocrite,* one who outwardly plays the part of a religious man to perfection, but is inwardly alien to the spirit of true religion.

ύπολαμβάνω, (a) (subueho) *I receive from beneath, I take up,* Ac. i 9; (b) *I welcome, entertain,* 3 John 8; (c) *I catch up* in speech, by answering or contradicting or supplementing, Lk. x 30; (d) *I suppose, imagine.*

ύπόλειμμα, *a remnant.*

ύπόλείπω, *I leave behind.*

ύπολημνω, *a wine-press,* probably the lower (υπο-) trough, smaller but deeper than the λημνός proper, both being cut out of the solid rock.

ύπολιμπάνω (Ionic form) = ἐπολείπω.
ὑποχωρέω

ὑπομένω, (a) I remain behind, Lk. ii 43, Ac. xvii 14; (b) absolutely, I stand my ground, I show endurance, Mt. x 22, &c.; with τὴν θλίψιν, Rom. xii 12, in persecution, amid persecution, with εἰς = ἐν, Heb. xii 7; (c) tr. I endure, bear up against.

ὑπομνήμασιν, I remind: pass. practically I remember, Lk. xxii 61.

uctose, remembrance, recollection.

ὑπομονή, stedfast endurance, the virtue shown by martyrs.

ὑπονοεώ, I suppose.

ὑπάνω, a supposition, suspicion.

ὑποπλέω, I sail under the lee of (close to).

ὑποπνέω, I blow moderately (gently).

ὑποπόδιον, a footstool (of the conquering king placing his foot on the neck of the conquered).

ὑπόστασις (lit. an underlying), (a) confidence, assurance; (b) a giving substance (or reality) to, or a guaranteeing, Heb. xi 1 (where possibly title-deed is the sense); (c) substance, reality, Heb. i 3.

ὑποστέλλω, act. tr. I withdraw, Gal. ii 12; mid. tr. I keep back, Ac. xx 20; intr. I withdraw, Heb. x 38; I shrink from, I shun (c. infin. and answering negative), Ac. xx 27.

ὑποστολή, withdrawal; shrinking.


ὑποστρωνύμω, tr. I spread underneath.

ὑποταγή, subordination, subjection, submission.

ὑποτάσσω (lit. I put in a lower rank, I rank under, a military term), I subject, I put into subjection: mid. (and pass.) I subordinate myself, I put myself into subjection, I submit.

ὑποτίθημι, (a) I place (put) under some danger, I expose; (b) mid. I suggest, advise.

ὑποτρέχω, I run before a wind under the lee of.

ὑποτύπωσις, a figurative representation, serving as an example.

ὑποφέρω, I endure, suffer.

ὑποχωρέω, I withdraw.
ὕπω

ὕπωπτός, (from ὑπόπτον, which is from ὑπό and ὑψί, 'that part of the face under the eyes'), I strike under the eye, bruise; hence, I treat severely, 1 Cor. ix 27, I molest, annoy, harass, worry, exhaust, Lk. xviii 5. ὑπό, a sown.

ὑστερῶ, ἴssop. In John xix 29 ὠσώπος is a graphic error for ὠσάφο (pilum), pike.

ὕστερεῖ, (a) act. intr. I come late, I am late, Heb. iv 1; I am left behind in the race for, I have no part in, with ὑπό and the gen. of the end, Heb. xii 15; I fall short, I am inferior, Mt. xix 20, 1 Cor. xii 24 (v. l.), 1 Cor. xi 5, xii 11; I am wanting (to), Mk. x 21 (v. l.), John ii 3; I am without, c. gen. Lk. xxii 35; (b) pass. I suffer from want, absol., or c. gen., or c. ἐν and dat.; I am worse off (for honour), 1 Cor. viii 8.

ὕστερημα, (a) that which is lacking, of things or persons; (b) want, poverty, Lk. xxi 4, 2 Cor. viii 14, ix 12, xi 9.

ὕστερησις, poverty, want.

ὕστερον, later, afterwards.

ὕστερος, (a) comparative, latter; (b) superlative, last, latest.

ὑφαίνω, I weave.

ὑφαντός, woven.

ὑψηλός, (a) lit. high, lofty; (b) met. μετὰ βραχίονος ὑψηλοῦ (Hebraistic), of God; with φρονεῖν, of haughtiness, arrogance, boasting.

ὑψηλοφρονεῖ, I am haughty (arrogant).

ὑψιστός, highest, always as epithet either of God, or of the region where He lives.

ὑψός, (a) height; (b) heaven, Lk. i 78, xxiv 49, Eph. iv 8; (c) met. spiritual height.

ὑψάω, I raise to a height, I lift up, I exalt, usually met.

ὑψόμα, (a) height, Rom. viii 39; (b) loftiness, haughtiness, (self-)exaltation, 2 Cor. x 5 (but including concrete as well as abstract, whatever is lofty, &c.).
φάγος, a glutton, gourmand.

φαίνω, (a) act. I shine, I shed light; (b) pass. (1) I shine; (2) I become visible, I appear, cf. ἐφάνη, impersonally, Mt. ix 33; (3) I become clear, appear, show myself as, Mt. vi 3, 16, 18, xxii 27, Rom. vii 13. 2 Cor. xiii 7, 1 Pet. iv 18; (4) of the mind and judgement (= δοκεῖ, uidetur), Mk. xiv 64, Lk. xxiv 11.

Φάλεκ (Hebr.), Phalek, son of Eber, and one of the ancestors of Jesus.

φανερός, clear, visible (as opposed to 'hidden', 'secret'); εἰς φανερὸν ἐλθάω, to come into the open, to appear before the public, Mk. iv 22, Lk. viii 17, ἐν τῷ φανερῷ, in public.

φανερῶ, I make clear (visible, manifest).

φανερῶς, openly, overtly.

φανέρωσις, a showing forth, with objective gen.

φάνου, (a light, a torch; then) a lantern.

Φανουῆλ, Fanuēl, Phanuel, father of Anna the prophetess.

φαντάζω, I make to appear; τὸ φαντασμόν, the appearance.

φαντασία, show, display.

φάντασμα, an appearance; hence a ghost, a spirit.

φάραγγι, a hollow place, a hollow, a valley.

Φαράω, properly a dynastic title (cf. Decebalus in Dacia, Candace in Ethiopia), but, though sometimes preceded by the definite article, probably everywhere understood as a proper name, Pharaoh, a king of Egypt.

Φαρές (Hebr.), Phares, son of Judah and one of the ancestors of Jesus.

Φαρισαῖος (lit. a Separatist, a Purist), a Pharisee, a member of the strict religious legalistic party in Judaism after the exile.

Φαρμακεία, the practice of drugging, drugging; hence, especially, from the use of mysterious liquids, sorcery, witchcraft, inextricably combined with idolatry.
φάρμακον

φάρμακον, a drug; hence plur., of those used in sorcery, and thus sorcery, Rev. ix 21 (v.1).

φάρμακος (see φαρμακεία), a sorcerer, magician.

φάσις (from φαίνω), information.

φάσκω, I say, either I say frequently, or I allege.

φάτνη, a manger, a feeding-trough.

φαῖλος, worthless, low, paltry, implying not so much what is evil as the limitations and paltrinesses belonging to a low order of things.

φεγγος, a light, ray, beam.

φείδομαι, 1 spare, I exempt from punishment or injury (death).

φείδομένως, sparingly.

φέλλης (φαίλλης), a metathesis from φαώλης (Latin, paenula), a mantle, cloak.

φέρω (fero), I carry, bear, bring; I conduct, lead, both tr. and intr.; perhaps, I make publicly known, Heb. ix 16.

φέυγω, I flee; I escape.

Φήλιξ (Latin), Felix, third name of (Marcus) Antonius Felix, procurator of the Roman province Judaea from an uncertain date (before A. D. 52?) till A. D. 59.

φήμη (fama), a report, a rumour.

φημί, I say.

φημίζω, I bruit about (circulate) a report.

Φήστος (Latin), Festus, third name of (?) Porcius Festus, procurator of the Roman province Judaea from A.D. 59.

φθάνω, (a) I anticipate, I precede, 1 Thess. iv 15; (b) I come, I arrive.

φθαρτός, perishable.

φθέγγομαι, I utter (a word), I open the mouth in speech.

φθείρω, (a) lit. I destroy, I waste; I damage, injure (in being); (b) usually met. I corrupt morally, I deprave, injure (in character); I seduce, 2 Cor. xi 3.

φθινοπώρινος (derived from το φθινόπωρον, which itself = φθινούσα ὀπώρα, 'the concluding portion of the ὀπώρα'), autumnal, in autumn, when fruit is expected.
Philemon, a measured harmonious sound, of voice or instrument; an utterance.

Phoiveo, I envy.

Phoivos, envy, grudge; plur. where related to various advantages.

Phoroy, roiteness, perishableness, corruption, decay, decomposition.

Fialh (poculum), strictly a wine-cup, much like a modern champagne-glass in shape; hence a cup.

Philagethos, loving what is good.


Philadelphia, love of brothers for each other; hence, love of the brethren, love of fellow-Christians, all being sons of the same Father in a special sense.

Philadelphiaos, loving one's brothers (fellow-Christians).

Philatheros, loving one's husband.

Philanthropia, (a) love of (for) mankind; (b) humanity, kindness, Ac. xxviii 2.

Philanthropos, kindly.

Philargurio, love of money.

Philargyros, loving money.

Philanthos, loving self.

Philow, I love, of friendship (contrast taphao [of passion] and agapeo [of reverential love]): I kiss, Mk. xiv 44, Mt. xxvi 48, Lk. xxi 47.

Philadophos, loving (sensual) pleasure.

Philima, a kiss.

Philimen, Philemon, a Christian man of Colossae.

Philites, Philetus, a backsliding Christian at Rome.

Philia, friendship.

Philippis (Latin [Philippensis], for the pure-Greek Philippicos, Philippicos), a Philippian, an inhabitant of Philippi.

Philippou, Philippi, a great city of the Roman province Macedonia.

Philippos (a Greek name), Philip: (a) one of the twelve disciples of Jesus; (b) tetrarch of the Ituraean
and Trachonitic region, half-brother of Herod Antipas, tetrarch of Galilee; perhaps another half-brother is intended in Mk. vi 17 and parallels; (c) one of the seven original 'deacons' at Jerusalem and a missionary, Ac. vi 5, viii 5–40, xxi 8.

φιλόθεος, loving God.

φιλόλογος, Philologus, a Roman Christian.

φιλοσοφία (see φιλόσοφος), emulation, rivalry.

φιλόνεικος (φίλος and νεῖκος [νίκη] 'victory'), contentious.

φιλόξενος, love to foreigners; entertainment of strangers.

φιλόξενος, friendly to foreigners; hospitable.

φιλοπρωτεύω, I love the first (chief) place.

φίλος, a friend.

φιλοσοφία, philosophy, in a bad sense, and perhaps identified with ἀμαρτ.

φιλόσοφος, a philosopher.

φιλόστοργος, loving warmly (strongly).

φιλότεκνος, loving one's children.

φιλοπρέπομαι, (earlier, I am ambitious; then, I act with public spirit; now,) I am zealous, I strive eagerly.

φιλοφρόνος, with friendly thoughtfulness.

φιμώ, I muzzle; hence, probably originally a slang use, I silence, φιμώθητί, be quiet! Mk. i 25, &c.

Φλέγων, Phlegon, a Roman Christian man.

φλογίζω, I set on fire.

φλέξ, a flame: πυρός (Hebraistic), a fiery flame: spiritualized, 2 Thess. i 8.

φλυαρέω, c. acc. I chatter (gossip) against.

φλύαρος, chattering, gossiping.

φοβέρω, I fear, dread, reverence, absol. or c. acc. or c. infin.: also c. cognate acc. φοβοῦ, πτέρνω, I fear greatly: c. ἄρω and genitive (Hebraism), I am afraid of, Mt. x 28 (Lk. xii 4): c. μὴ and conjunctive, I fear lest, I fear that.

φοβερός, fearful, terrible.

φόβητρον (φόβηθρον, probably more Lukan), an instrument of terror, an object of fear, a bugbear.

φόβος, fear, terror, often fear on the reverential side,
in reference to God, and such as inspires cautious dealing towards men, cf. 1 Pet. i 17.

Φοίβη, Phoebe, a leading Christian woman in the church at Cenchreae.

Φοινίκη, Phoenice, Phoenicia, a northern coast strip of the Roman province Syria.

Φοινίκισσα (feminine), Phoenician.

Φοίνιξ, Phoenix (perhaps modern Lutro), a bay on the south coast of Crete.

φοίνιξ, a palm tree, John xii 13; a branch of a palm tree, a palm, Rev. vii 9.

φονεύς, a murderer.

φονεόω, c. acc. I murder; absol. I commit murder.

φόνος, murder.

φορέω, I carry; hence, very often, I wear.


φόρος (tributum), tribute, war-tax.

φορτίζω, I load, burden.

φορτίον, (a) a burden; (b) a cargo, Ac. xxvii 10.

φορτουράτος (Latin), Fortunatus, a Christian of Corinth.

φραγελλιών (by dissimilation from Latin, flagellum), a lash.

φραγελλίω (Latin, flagello), I lash, flag.

φραγμός, a hedge, a fence, a partition; hence, a path bounded by hedges or fences, Lk. xiv 23.

φράζω, I explain, I interpret.

φράσσω, I stop, close.

φρέαρ, a well; hence, transferred, Rev. ix 1, 2.

φρεναστάω (lit. I deceive the mind), I deceive.

φρεναστής (see φρεναστάω), a deceiver; deceiving.

φρήν, the mind.

φρίσσω (used properly of the standing of the hair on end with fear), I feel awe.

φρονεώ, c. acc. I have in my mind, I think of; I set my mind upon, suggesting my moral interest, thought, and study, and not a mere unreflecting opinion: intr. I think, I cherish a habit of thought.

φρόνημα, an object of thought (or endeavour).
πρόνησις

πρόνησις, understanding, which leads to right action.
πρόνησις, sensible, prudent.
προνεῖζω, wisely, sensibly, prudently.
προνεῖζω, I am careful, I take care.
προφερέω, I guard, or rather I garrison, lit. and met.
προδέσω, (properly, of the snorting and neighing of a high-spirited horse; then) I roar, rage.
πρόγανον, brushwood, copse.
Πρυγία, Phrygia, an ethnic district in Asia Minor, the north-western part of which was in the Roman province Asia, and the south-eastern part in the Roman province Galatia; in Ac. xvi 6 Πρυγία is adj.
Πύγελος, Phygelus, a Christian of the Roman province Asia who deserted St. Paul.
πυγή, flight.
πυλακή, (a) (custodia) abstract, guardianship, guard, in cognate acc., Lk. ii 8, Ac. xii 6; (b) (custodia) a guard, Ac. xii 10; (c) much commoner, a prison; hence, the place of confinement of the spirits of the dead, 1 Pet. iii 19; (d) (nigilia), as a division of the night, (r) perhaps according to the old Jewish system by which there were three divisions, Lk. xii 38, (a) according to the Roman system, popularized in Judaea, by which there were four, Mk. vi 48 (cf. xiii 35), Mt. xiv 25, xxiv 43.
πυλακίζω, I put in prison, I imprison.
πυλακτήριον, a phylactery, an amulet, a parchment capsule containing little parchment rolls with the Hebrew texts, Exod. xiii 1-10, 11-16, Deut. vi 4-9, xi 13-21, affixed to the left upper arm or the forehead of men at morning prayer, and regarded as a protection (hence the name) against evil spirits.
πυλαξ, a guard (one person).
πυλάσσω, (a) I guard, protect, with personal or other concrete object, or (Lk. ii 8) cognate acc.; mid. I am on my guard, Lk. xii 15; (b) act. and mid., of customs or regulations, I keep, I observe.
πυλη, a tribe, especially one of the twelve tribes of

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Israel, and perhaps (by analogy) of Christendom, James i 11.
φύλλον, a leaf of a tree.
φύραμα, a mixture; hence a lump, a mass, lit. or met.
φυσικός, natural; φυσικά, 2 Pet. ii 12, creatures of instinct.
φυσικώς, by instinct.
φυσιώω (lit. I inflate), met. I puff up, with anger, conceit, &c.
φύσις, nature, inherent nature, in N.T. non-moral, neither good nor bad; φύσις, by nature, in myself (itself, &c.).
φυσιώσις, a puffing up (due to conceit).
φυτεία (lit. planting), a plant.
φυτεύω, I plant.
φύω, I grow, I grow up.
φωλέως, a hole in the earth.
φωνέω, I give forth a sound, hence: (a) of a cock, I crow; (b) of men, I shout; (c) tr. I call (to myself), I summon; I invite, Lk. xiv 12; I address, John xiii 13.
φωνή, a sound; hence a voice.
φῶς, a light, particularly the light of the sun, but also the heavenly bodies specially, James i 17: as indispensable to life, it comes to be associated with life (cf. John i 4), and as universal beneficence, with God and the Messiah (cf. John i 8, viii 12), &c. (cf. John xii 36, Eph. v 8): τὸ φῶς, the (bright) fire, Mk. xiv 54, Lk. xxii 56.
φωτισμός, a light, perhaps a sun, Rev. xxi 11; a star, Phil. ii 15.
φωσφόρος (lit. light-bringing, lucifer), the day-star (the planet Venus, probably).
φωτεινός, shining, brilliant.
φωτίζω (of the public disclosure of what has been kept secret), I shed light upon, I enlighten; passive with acc. Eph. i 18: I bring to light, Eph. iii 9: in Heb.
vi 4, x 32 φωτισθέντες, having received enlightenment, having had experience of God's grace in conversion.

φωτισμός, (a) act. enlightening, 2 Cor. iv 4; (b) pass. enlightenment, 2 Cor. iv 6.

χαίρω, (a) I rejoice, c. cognate acc. or c. dat., I rejoice exceedingly; (b) in the imperative, χαίρε, χαίρετε, a greeting, farewell, Christianised in Phil. iii 1, iv 4 bis, by the addition ευ χαίρω (and generally mistranslated), cf. χαίρεω, imperative infin., e.g. Ac. xv 23 (cf. 2 John 10); also hail! Mk. xv 18, Mt. xxvii 29.

χαλάζω, hail.

χαλάω, I slacken.

χαλάδαιος, a Chaldaean, one living in southern Armenia.

χαλεπός, (a) hard, difficult, 2 Tim. iii 1; (b) difficult to restrain, dangerous, Mt. viii 28.

χαλυβαγγέλω, I bridle, met. I keep in check, restrain.

χαλυβός, a bridle.

χάλκεος, made of bronze, bronze.

χαλκεύς, a worker in bronze, a smith.

χαλκηδών, a chaledony, a small stone of various colours.

χαλκίον, a bronze vessel.

χαλκόλιθανος, a word of uncertain signification, translated 'aeramentum turinum' (incense bronze) in certain Old Latin authorities, and 'orichalcum' (= ὀρείχαλκος [mountain bronze]) in the Vulgate: the latter was understood to be a mixture of gold and copper.

χαλκός, copper or bronze; hence, a copper coin; copper money, Mk. vi 8 (Mt. x 9), Mk. xii 41.

χαμαί (humi), on the ground.

Χαναάν, Canaan, the whole of Palestine (Ac. xiii 19) or Palestine west of the river Jordan (Ac. vii 11).
Χαρράν

Χαναναίος, Canaanish, Canaanite, a Biblical and archaic name for Phoenician.

χάρα, joy; delight.

χάραγμα, an engraved work, Ac. xvii 29; an inscription engraved, a stamp.

χαρακτήρ, a representation.

χάραξ, a mound, rampart.

χαριζομαι, (a) I graciously confer, Lk. vii 21, &c.; (b) I pardon, forgive, 2 Cor. ii 7, 10, xii 13, Eph. iv 32; Col. ii 13, iii 13; (c) I show kindness to, Gal. iii 18.

χάρω, acc. sing. of χάρις, used as adv., for the sake of, by reason of, on account of.

χάρις (in early Greek literature, gracefulness, graciousness; favour; a favour; gratitude; χάρω as above: in LXX especially of the favour which an inferior finds in the eyes of his superior), (a) grace, as a gift or blessing brought to man by Jesus Christ, John i 14, 16, 17; (b) favour, as in LXX, e.g. Luke i 30, ii 40, 52, Ac. ii 47, &c.; (c) gratitude, Lk. vi 32 ff., xvii 9; thanks, e.g. in χάρις τῷ θεῷ and ἐκεῖν χάρω (to thank); (d) a favour, Ac. xxiv 27, xxv 3, 9; (e) a new Christian sense, often with a defining genitive, of the divine favour, grace, the freeness and universality of which are shown in the inclusion of the Gentiles within the scope of the love and care of the God of the Jews: St. Paul, as the apostle to the Gentiles, and the proclaimer of the universal Gospel, naturally makes most use of this term (but cf. also Ac. xiii 43, xiv 26, &c.), e.g. 1 Cor. iii 10, xv 10; 1 Cor. i 4, 2 Cor. vi 1; grace was given to him for his ministry to them, and to them through his ministry.

χαρισμα, a free (gracious) gift, a gift, an endowment, especially from God.

χαριτώω (properly, I endow with χάρις), I endow with grace (the divine favour): in Eph. i 6 followed by cognate acc. (genit.).

Χαρράν, Haran, identical with Carrac, in Mesopotamia.
χάρτης

χάρτης, papyrus, paper.
χάσμα (from χαίνω, I yawn), an intervening space, a chasm.
χειλός, a lip: hence the edge, Heb. xi 12.
χειμάζω, I am in the grip of a storm.
χειμαρρὸς, a winter torrent.
χειμών (hiemps), (a) winter; (b) stormy weather, Mt. xvi 3, Ac. xxvii 20.
χειρ, a hand: used also with reference to God, meaning, His power in action, Lk. i 66, 1 Pet. v 6, &c.; διὰ χειρὸς (χειρῶν), by the instrumentality of; and so also ἐν χειρὶ (Hebraistic), Ac. vii 35.
χειραγωγεῖω, I lead by the hand.
χειραγωγός, one who leads a helpless person by the hand.
χειρογραφήν, properly, a signature, hence, as a term of a court of justice, (a) a bill, bond, certificate of debt, or (b) any written obligation or agreement.
χειροποιήτως, made by hand, hand-made.
χειροτονέω (lit. I stretch out the hand, thus expressing agreement with a motion, then, I elect by show of hands [of popular vote]), I elect.
χείρον, a comparative, more: ἐν τῷ χείρῳ, to the (a) worse result (degree).
χερουβιν (Aramaic, while -εύ is Hebrew), cherubim, two golden figures of winged animals over the mercy-seat (and the ark) in the Jewish tabernacle.
χῆρα, a widow.
χιλιάρχος (lit. a ruler of a thousand) (tribunus militum), a tribune, a Roman officer commanding a cohort, that is, about a thousand men), a colonel.
χιλίας, a thousand, looked upon as a unit.
χίλιοι, one thousand, a thousand.
χίος, Chios (modern Scio), an important island in the Aegaean Sea, off the west central coast of Asia Minor.
χιστία = ἡμικόσμοι.
χιτών (a Semitic word), a tunic, an undergarment.
χιών, snow.
χλαμύς, a cloak.
χλενάζω, I scoff by gesture and word.
χλαρός, lukewarm, tepid.
χλόη, Chloe, a woman, probably with business connexions either in Corinth or in Ephesus or in both.
χλωρός (from χλόη), of the colour of grass, green or yellow, as the case may be.
χοίκος (from χούσ), made of earth (dust) and with the quality attaching to this origin.
χοίνιξ, a Greek dry measure, equivalent to 1·92 pints.
χοίρος, a pig.
χολάω, I am angry with.
χολή (in LXX represents three Hebrew words meaning respectively, (a) gall, bile, (b) wormwood, (c) poison), (a) gall, bile, Mt. xxvii 34; (b) met. bitterness, that is, intense malignity.
χόνος, see χούς.
χοραζεῖν, Chorazin, probably the present Kerâze, ruins half-an-hour north-west of Tell-hum (Capernaum?).
χορηγεῖν, I supply (with lavish hand).
χορός, dancing.
χορτάζω (sagino) (from χόρτος, in earlier Greek of feeding animals), I feed to the full, I satisfy with food.
χόρτασμα, food, sustenance, corn for man as well as beast.
χόρτος, grass, hay, such grass or herbage as makes fodder.
χωζᾶ, Chaza, a steward of Herod Antipas.
χοῦς, dust.
χράμαι (from χρή 'necessity', properly, 'I make for myself what is necessary with something') (utor), I use, employ; in 1 Cor. vii 21 perhaps understand τῇ ἐλεοθερίᾳ: with persons, I treat, Ac. xxvii 3.
χράω, I lend.
χρεία, need; any special occasion or matter in hand, Ac. vi 3, Eph. iv 29 (?).
χρεοφειλέτης, χρεοφειλέτης, a debtor.
χρή, it is filling; it is congruous to a law or rather standard; the word is somewhat vague.
χρῆμα, (a) plur. properly, possessions, riches; (b) sing. the money got, the proceeds, Ac. iv 37.

χρηματίζω (originally, I transact business), (a) act. of God, I warn, Heb. xii 25; pass. I am warned by God (properly in response to an inquiry as to one's duty), Mt. ii 12, 22, Lk. ii 26, Ac. x 22, Heb. viii 5, xi 7; (b) (I take a name from my public business, hence) I receive a name, I am publicly called ..., Ac. xi 26, Rom. vii 3.

χρηματισμός, a response of God (to an inquiry as to one's duty), an oracle.

χρήσιμος, useful.

χρήσις, usage, use.

χρηστεύωμαι, I play the part of a kind person (full of service to others).

χρηστολογία, affectation of kind speech, with insinuating tone.

χρηστός, good; hence comfortable, kindly, not pressing, Mt. xi 30: often has the idea of kind (iuxta apostolum χρηστόν 'bonum' intellegimus, quia dixit Vide ergo bonitatem domini [Rom. xi 22]; iuxta euangelium χρηστόν 'suaue' accipimus; dixit enim Tulliae inquam meum quia leue est et omus meum quia suaue est [Mt. xi 29, 30]; dixit enim το φαρίσεως μου χρηστόν. unde merito bonitatem dei ab ipso quaerit doceri, &c. Ambros. expos. in ps. cxviii 9 9 §§ 1, 2).

χρηστότης, kindness, kindliness (see χρηστός).

χρίσμα, anointing, referring to the gift of holy spirit.

χριστιανός (the formation is Latin, and indicates either partisan of Christ or more exactly soldier of Christ, cf. Fimbriani, Caesariani, Pompeiani), Christian, a follower of Christ. (See χριστός.)

χριστός (a rare verbal from χρίω, 'I anoint', and therefore anointed, of χριστός being an epithet used at first practically in the sense of the king, anointing being the outward sign of his appointment to kingship, cf. 1 Sam. x 1, xii 3, xv 1 and often), (a) ό χριστός, the
Χώρα

anointed, the Messiah (the Aramaic equivalent of Ḍ χρυσός, John i 41), the expected king of Israel, to be appointed by God as his vicegerent. In N.T. this epithet is, therefore, attached (either prefixed or affixed) to (a) Ἰησοῦς, Jesus, recognized by his followers as the expected Messiah. The epithet with or without article is also found alone referring to Jesus; (b) gradually it tends to lose the meaning it originally had and to become merely a proper name, Christ. (By many the curious word was confused with χρηστός, 'good', which as a proper name was often a slave-name, and thus Χρηστιανός became Χρηστιανός, confusion being due to the fact that the two words were pronounced alike).

χρίω, I anoint, to the kingly office, used generally with regard to dedication to Messiahship, &c.

χρονίζω, I delay.

χρόνος, time; a time, period: locative, πολλοῖς χρόνοις, oftentimes, Lk. viii 29, but instrumental, Lk. viii 27, Rom. xvi 25.

χρυσοτριβέω, I waste time.

χρυσός, made of gold, golden.

χρυσός, gold: plur, gold (golden) ornaments, 1 Pct. iii 3.

χρυσοδακτυλίος, with (wearing) a (one or more) gold ring(s) on the finger(s).

χρυσολίθος, a sparkling gem, of gold-yellow colour, possibly our topaz, almost certainly not our chrysolite.

χρυσόπρασος, a precious stone of leek-green colour, which sparkled golden-yellow, from India, perhaps fluor-spar, certainly not chrysoprase.

χρυσός, gold.

χρυσόω, I adorn with gold, I overlay with gold.

χρώς, skin.


χώρα (regio, an official term), strictly used, a region, a great geographical (and sometimes administrative) division of a province, e.g. Ac. xvi 6, xviii 23, but often more loosely, country, district: hence met., e.g.
χωρέω

Mt. iv 16; sometimes almost a field, John iv 35, James v 4.

χωρέω, (a) intr. I go away, I withdraw, I come, lit. and met., Mt. xv 17, 2 Pet. iii 9; (b) intr. I have room, find room, John viii 37; (c) tr. I contain, am capable of receiving, hold, grasp, Mk. ii 2, Mt. xix 11, &c.; I make room for (I give a place to) some one in my heart, I take into my heart, 2 Cor. vii 2.

χωρίζω, (a) act. tr. I separate, I put apart; (b) mid. or pass. I separate myself, I depart.

χωρίον (diminutive of χώρα or χῶρος), a place; a piece of land, a field, enclosed.

χώρις, apart from, separately from; without.

χῶρος (Latin, caurus, corus), the north-west wind, and so, the quarter of the sky from which it comes, north-west.

ψάλλω, I play on the harp (or other stringed instrument).

ψάλμος, a psalm, that is a song of praise, &c., to God, with an accompaniment on the harp.

ψευδάδελφος, a false brother, i.e. an unreal (insincere) Christian.

ψευδαπόστολος, a false apostle, i.e. one who has received no commission from Jesus to preach the Gospel, though he pretends to have received it.

ψευδής, false; untrue in word, &c.

ψευδοδιδάσκαλος, a teacher of false things.

ψευδολόγος, speaking false things, lying; a liar.

ψευδωμαι, I speak falsely; c. acc. I deceive by words, Ac. v 3.

ψευδομαρτυρέω, I give (bear) false witness.

ψευδομαρτυρία, giving of false evidence; false witness.

ψευδομάρτυς, a false witness, one who gives untrue evidence.

ψευδοπροφήτης, a false (untrue, unauthenticated) prophet.
ψεῦδος, that which is false, falsehood; an untruth, a lie; lying: in Rom. i 25 abstract for concrete.
ψευδόχριστος, a false Messiah, a pretended Messiah.
ψευδώνυμος, falsely named.
ψευμα, a lie.
ψευστής, a liar.
ψηλαφάω, I touch: in Heb. xii. 18 perhaps corrupt; περεψυλωμένω has been suggested, burnt to ashes, calcined, volcanic.
ψηφίζω, I count up (lit. with pebbles).
ψήφος, (a) a pebble; Rev. ii 17: (b) hence, from their use in voting, a vote.
ψυχρισμός, whispering, especially of secret attacks on a person's character.
ψυχριστής, a whisperer (cf. ψυχρισμός).
ψυχίον, a crumb.
ψυχή (consult also πνεῦμα); in the LXX there is, in general, a lack of sharp distinction between ψυχή (lit. breath [cf. anima], breath of life in the individual), πνεῦμα and καρδία, though ψυχή generally refers to appetite and desire: it is there as a rule a translation of the Hebrew nephesh, one of the words for the 'breath-soul', the personal soul: in Paul, soul (ψυχή) and spirit (πνεῦμα) are hardly to be distinguished (yet cf. 1 Cor. xv 45): (a) life, without any psychological content, Mt. ii 20, John x i 11, 15, 17, Ac. xv 26, Rom. xi 3, xvi 4, i Cor. xv 45, 2 Cor. i 23, Phil. ii 30, i Thess. ii 8, &c.; (b) an individual, or as a strong personal pronoun (Hebraistic, cf. nephesh), cf. Mk. viii 36 (contrast Lk. ix 25), Ac. ii 41, 43, iii 23, Rom. ii 9, xiii 1, 2 Cor. xii 15; (c) psychical, desire, Eph. vi 6, Phil. i 27, Col. iii 23, cf. also 1 Thess. v 23, where the enumeration is not systematic. The general use of the word in the Bible is in the sense of whatever is felt to belong most essentially to man's life, when his bodily life has come to be regarded as a secondary thing. It comes near the modern conception, self. See also ψυχικός.
ψυχικός (from ψυχή, in the sense 'the principle of life
ψύχωμαι

and the basis of its emotional aspect, animating the present body of flesh, in contrast to the higher life'), emotional or sensuous.

ψύχωμαι, I become cold, met.

ψυχός (frigus), cold.

ψυχρός, (a) lit. cold, neut. cold water, Mt. x 42 ; (b) met. cold, frigid, indifferent, phlegmatic.

ψωμίζω, (a) I confer a dole upon, Rom. xii 20 ; (b) I dole out.

ψωμίζω, a little bit, morsel, or crumb of food.

ψύχω, I rub.

Ω

Ω, the last letter of the Greek alphabet, Omega (at first the long and short ο sounds were represented by one letter : when distinguished the short was called ο or ο μικρός, the long Ω or Ω μέγα).

Ω, an interjection of address, O.

'Ωβήθη, see ιωβήθη.

Ωδέ, here, both of rest and of motion to (hither): εὰ

ωδέ, the things here, what is here, what is going on here, the state of affairs here.

Ωδη, a song.

Ωδίν, pangs of childbirth, birth-pangs, 1 Thess. v 3 ; in Ac. i 24 Death is regarded as in labour and his pains as relieved by the birth of the child; hence, of any sharp sudden pain.

Ωδίνω, I suffer birth-pangs: c. acc. of the children that are being born, met., Gal. iv 19.

Ωμός, shoulder.

Ωφέρμαι, I buy.

Ωφυ (ouom), an egg.

Ωρά, an hour, that is, a twelfth part of the period from sunrise to sunset, and thus of constantly changing length; the shortest measurement of time among the ancients; sometimes generally of time; Ωρά πολλή,
an advanced period of time, a considerable time.

Mk. vi 35; προς ἡμέραν, for a (little) time.

ὁράσες (lit. in season), beautiful.

ὁρώμαι, I roar.

ὡς, adverb and conjunction, (a) with superlative, ὡς τάχιστα, as quickly as possible, Ac. xvii 15; with comparative, ambiguous, either uncommonly... or very..., Ac. xvi 22; (b) before numbers, &c., about (vv. ll.); (c) exclamatory, ἥως, e.g. Rom. x 15; (d) often in the predicate (nom. or acc.) as, e.g. Mt. xiv 5, xxii 30, Lk. xv 19, 2 Cor. x 2; (e) with fut. pcpl., as such who have to..., Heb. xiii 17; giving a reason, Lk. xvi 1, xxiii 14, Ac. iii 12, &c.; pcpl. sometimes has disappeared, e.g. Col. iii 23; (f) with absolute infin., ὡς ἐποτις ἐλθεῖν, one might almost say, Heb. vii 9; (g) = ὡπότε, so as to, doubtful, Lk. ix 52 (v. 1.), Ac. xx 24 (v. 1.); (h) ὡς ὡς, not as it, e.g. Ac. xxviii 19; ὡς ἓρπεν ἐστιν ὡς c, gen. absolute, as if, 2 Cor. v 19, xi 21, 2 Thess. ii 2; (i) ὡς correlative to ὡς ὡς (with or without καί), as... so; ὡς introducing a clause can also have something of a causal sense, Mt. vii 12 (= Lk. xi 4), &c., so, ὡς with pcpl., and with prepositions (often in Hellenistic), cf. Ac. xvii 14 (v. 1.), Rom. ix 32; (k) (it is) as (when), without connexion, either with what precedes or with what follows, Mk. xiii 34; (l) after verbs of saying, thinking, &c., ἥως; (m) temporal, ὡς ἦν, when,...

ὥσαν (Aramaic and Hebrew, originally a cry for help), a cry of happiness, hosanna!

ὥσας, in the same way, likewise.

ὡς, as if, as it were, like; with numbers, about.

Ὡσπέ (Ἑ-br.), Hosea, the Old Testament prophet.

ὡςπέρ, even as, as.

ὡςπέρε (ὡςπέρ εἰ), even as if, as if.

ὡςτε, (a) with an infinitive, expressing result, so as to, Lk. iv 29 (v. 1.), ix 52 (v. 1.), xx 20 (v. 1.), &c.; (b) in-
ωτάριον

Introducing an independent clause, in indic., imper., subjunct. of exhortation, *so that*, John iii 16, Gal. ii 13; with result stated merely as a new fact, *consequently*, and so, *therefore*.

ωταριον (auricula, hence Fr. oreille), *an ear*.

ωτίον (see ωτάριον), *an ear*.

ωφέλεια, *advantage*.


ωφέλιμος, beneficial, useful, serviceable.