A POCKET LEXICON
TO THE
GREEK NEW TESTAMENT

BY

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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 (διάλεκτος), ‘the common dialect’ or lingua franca, spoken and written through-

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out almost the whole Graeco-Roman world. Of this Greek an excellent account will be found in A. Meillet’s *Aperçu de la langue grecque* (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
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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. εἰς), 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,

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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 Kurzes 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, 1915.

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E. COMMENTARIES.


A

A, the first letter of the Greek alphabet, see ἀλφα.

'Ααρών (Hebr.), Aaron, son of Ἄμραμ and Ἰοκεβέθ, younger brother of Moses.

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

ἀβαρής, unburdensome, bringing no weight or oppression upon.

ἀββά (ἀββά) (Aramaic) (voc.), Father!

Ἀβεληνὴ (sc. ἡφα), the Abilene territory, the territory of Abila (in Syria), a small principality in the mountains WNW. of Damascus.

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

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

Ἀβιαθαρ (Hebr.), Abiathar, a priest in King David’s time.

Ἀβιληνή, see Ἀβεληνὴ.

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

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

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

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

ἀγαθοργεῖω (ἀγαθοργέω), I work that which is good, I perform good deeds.


ἀγαθοποιεῖν

ἀγαθοποιεῖν, I do that which is good (ἀγαθοποιῶν nom. sing. masc. pres. pcp.l.) (opp. κακοποιεῖν).
ἀγαθοποία, the doing of that which is good.
ἀγαθοποίος (adj. as noun), a doer of that which is good (ἀγαθοποιῶν gen. pl. masc., 1 Pet. ii 14) (opp. κακο-
ποίς).
ἀγαθός, (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. πονηρός, κακός): τὰ ἀγαθά ( bona), the goods, Lk. xii 18.
ἀγαθουργεῖν (contracted form of ἀγαθοεργεῖω, which see).
ἀγαθωσύνη, (intrinsical) goodness (especially as a personal quality), with stress on the kindly (rather than the righteous) side of goodness.
ἀγαλλίασις, wild joy, ecstatic delight, exultation, exhilaration.
ἀγαλλιάω, I exult, I am full of joy.
ἀγάμος, unmarried, not married, of a person not in a state of wedlock, whether he or she has formerly been married or not.
ἀγανακτέω, I am angry, I am incensed.
ἀγανάκτησις, feeling of anger, vexation.
ἀγαπάω, 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).
ἀγάπη (a word exclusively Biblical, curtailed from ἀγάπησις [from ἀγαπάω]: 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: ἀγάπη τοῦ θεοῦ, τοῦ χριστιάνου 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: ἀγάπαι 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.

ἀγαπητός, loved, beloved, with two special applications, (a) ὁ ἀγαπητός, 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.

"Αγαρ (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).

ἀγγαρεύω (from a Persian word, meaning to impress for the postal service), I impress (into my service), I send (on an errand).

ἀγγείον, a vessel, flask, can.

ἀγγέλια, a message.

ἀγγέλλω, I report, I announce (as messenger).

ἀγγέλος, 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.

ἀγγος, a vessel.

ἀγε (properly imperative of ἀγω), an interjection, come now! ho now!

ἀγέλη, a herd.

ἀγενεαλόγητος, unprovided with a genealogy, whose descent cannot be traced.

ἀγενής, literally, without γένος (family); hence ignoble.

ἀγιάζω (apparently exclusively Biblical), I make ἅγιος, treat as ἅγιος (set apart, holy), sanctify, hallow (see ἅγιος).

ἀγιασμός, the process of making or becoming ἅγιος (set apart, holy).

ἀγιος, set apart by (or for) the God, holy, sacred, e. g. ἅγια πόλις (of Jerusalem) Mt. iv 5; τὸ ἅγιον πνεῦμα.
practically synonymous with τὸ πνεῦμα τοῦ θεοῦ; ὁ 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 ἅγιων, the inmost part of the temple, the inner shrine.

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

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

ἁγιάζω, ἀρμό, an arm, especially as bent to receive a burden.

ἁγιοστρόφι, a fish-hook.

ἁγιόπαρα, an anchor.

ἁγιοφόρος, (of cloth) unfulled, unmilled, not yet dressed (by the fuller).

ἁγιεία, purity, chastity.

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

ἁγιοσμός, (ceremonial) purification.

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

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

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

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

ἁγιότης, purity, chastity.

ἁγιωτές, purely, with pure motives, honestly.

ἁγιωσία, disgraceful ignorance.

ἁγιωστός, unknown, unknowable.

ἁγορᾶ, market-place, market.

ἁγοράζω, I buy.

ἁγοραῖος, (a) a lounging in the market-place, perhaps with the idea of agitator, Ac. xvii 5; (b) ἄγοραῖοι (understand ἡμέρα), market days; or (understand σύνοδοι, conventus) assizes.

ἁγρα, catching, a catch.
ἀδάπανος

ἀγράμματος, unlettered, illiterate, uneducated, perhaps with the narrower idea, unacquainted with Rabbinic teaching.

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

ἀγρεύω, I catch, capture.

ἀγρέλαιος, a wild olive.

ἀγριος, wild.

Αγρίππας, 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.

ἀγρός (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.

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

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

ἀγω, (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: ἄγοραῖον ἄγορα (Ac. xix 38), assizes are held.

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

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

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

ἀγωνίζομαι, 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 ἔρχαρος 'Αδάμ, its latest ideal representative, who inaugurates the new age, Jesus the Messiah (1 Cor. xvi 45).

ἀδάπανος, without expense, for which nothing has to be paid.


'Addei

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

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

άδελφος, (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).

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

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

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

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

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

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

άδιάκριτος, without dividings of mind, undivided, whole-hearted.

άδιάλειπτος, unceasing, unremitting.

άδιάλειπτως, unceasingly, without remission.

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

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

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

άδικος, unjust, unrighteous (opp. δικαίος).

άδίκως, unjustly.

'Admein (Hebr.), Admein, son of Arnei, father of Naasson, one of the ancestors of Jesus.


'Aθηναί

ἐδόκιμος, failing to pass the test, unapproved, counterfeit.

ἐδολος, unadulterated, pure.

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

'Αδρίας, 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.

ἐδρότης, lavishness, lavish generosity.

ἐδυνατός, of things, to be impossible.

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

ἀδω, I sing.

ἀδέι (rare in colloquial Greek), always.

ἀετός, an eagle.

ἀλμυρός, unleavened, especially in the neut. plur. τὰ ἄρυμα, 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.

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

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

ἀήρ, air, the lower air we breathe.

ἀθανασία, immortality, imperishability, freedom from death.

ἀθέμιτος, illegal, unlawful; thus (nefastus) abominable.

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

ἀθεσμός, lawless, ignoring the (divine) ordinances.

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

ἀθέτησις, annulment.

'Αθήναι, Athens, the intellectual capital of Greece.
\'Aθηναῖος

\'Aθηναῖος, Athenian, belonging to Athens.

ἀθλέω, I engage, compete, in an (athletic) contest.

ἀθλητής, a struggling (as in an athletic contest).

ἀθροιζω, I gather together, collect.

ἀθρομέω, I lose heart, am despondent.

ἀθέως, (sometimes, unpunished), guiltless, innocent.

ἀγείος, of a goat.

ἀγιαλός, sea-coast, (sandy) beach; shore (of sea or lake), land.

Αἰγύπτιος, Egyptian.

Αἴγυπτος, Egypt.

ἀδύος, lasting for ever.

ἀθῶς, (apparently absent from papyri), shame, modesty.

Αἴθιος, Ethiopian, Abyssinian.

αίμα, blood (especially as shed): σὰρξ καὶ αἷμα (αἷμα καὶ σὰρξ), a Hebraistic expression for a human being, human beings, human nature.

αἱματεκχυσία, a shedding or pouring forth of blood (in sacrifice).

αἵμαρροσ, I suffer from a continual flow (oozing) of blood.

Αἰνέας, Aeneas, a citizen of Lydda.

αἰνεῖς, praise, commendation.

αἰνέω, I praise.

αἰνγύμα, a riddle.

αἰνος, praise.

Αἰνών, Aenon. Eusebius and Jerome place this site 8 (Roman) miles south of Scythopolis near the Jordan.

ἀιρέω, I choose.

αἰρεῖς, (originally, choosing, choice), a self-chosen opinion: a religious or philosophical sect.

αἱρείζω, I choose.

αἱρετικός, disposed to form sects, sectarian, factional.

αἰρω, (a) I raise, lift up; (b) I take away, remove.

αισθάνομαι, I perceive.

αἰσθησίας, perception.

αἰσθητήριον, perceptive faculty.
αἰώνιος

αἰσχροκερδῆς, fond of base gain.
αἰσχροκερδῶς, in a spirit of eagerness for base gain.
αἰσχρολογία, filthy speech, foulmouthedness.
αἰσχρός, base, disgraceful.
αἰσχρότης, baseness.
αἰσχύνη, shame; shamesfacedness.
aἰσχύνομαι, I am ashamed.
aἰτέω, I ask, request, beg, petition: middle voice αἰτέομαι,
I ask for myself (perhaps with entreaty).
aἰτήμα, a request.
aἰτία, (a) a cause, reason; excuse; (b) a charge, accusation; (c) guilt; (d) relationship, matter, circumstances,
case (= causa), Mt. xix 10.
aἰτίον (neut. of adj. aἰτίος), cause shading into crime; guilt, criminality.
aἰτίος (adj.), the cause of, the originator of; responsible for.
aἰτίωμα, a charge, accusation.
aἰφνίδιος, sudden.
aἰχμαλωσία, captivity: Hebraistically = captives, Eph. iv 8.
aἰχμαλωτεύω, I take captive (in war).
aἰχμαλωτίζω, I take captive (in war), I subdue, I ensnare.
aἰχμαλωτός, a captive (in war), hence generally.
aἰὼν (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: ἀπ' αἰώνως, from the beginning of the present age, from the beginning of time, Lk. i 70, &c.: εἰς αἰῶνα (in saeculum, in aeternum, Ambros. expos. ps. cxviii 12 7 § 1): αἰῶνες αἰώνων, a Hebraistic expression, more emphatic than the simple αἰῶνες Gal. i 5, &c.
aἰώνιος, (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.
άκαθαρσία

άκαθαρσία, uncleanness, impurity.
άκάθαρτος, unclean, impure: in reference to demons, spirits, Mt. x 1, &c.
άκαιρομαί, I am without a suitable opportunity (to effect something).
άκαιρως, unseasonably, out of due season, inopportune.
άκακος, innocent, guileless; simple, Rom. xvi 18.
άκανθα, a thorn-bush.
άκάνθινος, made of thorns.
άκαρπος, fruitless, profitless.
άκατάγνωστος, unconceived, unimpeachable.
άκατακλυτος, not veiled, unveiled.
άκατάκριτος, uncondemned; probably an attempt to translate the Latin *re incognita* or *causa indicted*, 'our, one's) case not having been tried').
άκατάλυτος, indissoluble, that cannot be broken up.
άκατάπαστος, a colloquial spelling of άκατάπαυστος, q. v.
άκατάπαυστος, not ceasing from, not abandoning (giving up), c. gen.
άκαταστασία, disturbance, upheaval, revolution, almost anarchy, first in the political, and thence in the moral sphere.
άκαταστάτος (in LXX staggering, reeling), unsettled, unstable (though these are hardly strong enough equivalents), almost anarchic.
'Ακελδαμάχ, see 'Ακελδαμάχ.
άκεραίος, (lit. unmixed) simple, unsophisticated.
άκλινής, unbent, unyielding, resolute.
άκμαίζω, I reach maturity, become ripe: I am in full vigour.
άκμήν, (properly adverbial acc. of άκμή [full time, maturity], and meaning just now) thus, Mt. xv 16 (where parallel in Mk. vii 18 has οὕτως).
άκοια, (a) hearing, faculty of hearing; ear: in άκοιαν (Mt. xiii 14, &c.), a Hebraistic (?) expression, the άκοια is emphatic; (b) report, rumour.
άκολουθεῖω (takes the place of the old ἐπομαι), I accompany, attend.
ἀλαξών

ἀκοώ, I hear, listen; in the passive, is heard, is reported: ἀκοῦν, see ἀκοῦ. ἀκρασία (= ἀκάραια), incontinence, intemperance (in wide sense).

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

ἀκρατος (from κεράνωμε), unmixed, undiluted.

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

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

ἀκριβώς, I examine carefully, inquire strictly.

ἀκριβός (diligenter), carefully, exactly, strictly.

ἀπίσ, 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 ἀκροβυσσία[?]), foreskin, prepuce; used sometimes as a slang term by Jews, of Gentiles (Eph. ii 11).

ἀκρογωνιάς (= Attic γωνιάς) (adj.), in the corner (of a building), corner—(stone).

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

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

Ἀκύλας, 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.

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

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

ἀκυν, 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): κόμβαλον -άζον, a clanging or clashing cymbal (1 Cor. xiii 1).

ἀλαλητός, unutterable, that baffles words.

ἀλαλός, dumb.

ἀλας (neut.), salt.

ἀλεεύς (a modification of the earlier ἀλεύς), a fisherman.

ἀλείφω, I anoint.

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

ἀλέκτωρ, a cock.

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

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

Ἀλεξάνδρος, 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).

ἀλευρόν, meal.

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

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

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

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

ἀλῆθω, I grind.

ἀληθῶς, truly, verily.

ἀλεεύς, see ἀλεεύς.
ἀλυκός

ἀλυκώ, I fish.
ἀλῦσω, I salt, salten, sprinkle with salt (of sacrifices or of those who offer sacrifice), keep fresh and sound, and so acceptable to God.
ἀλύσημα (from ἀλυσώ, read in Freer MS. at Mk. ix 49), pollution, perhaps a polluted thing (specially of food).
ἀλλά (used very like πλήν), but; except, Mk. iv 22, Mt. xx 23; ἀλλ' ἵ, except, 2 Cor. i 13; in Mk. vi 9 ἀλλά is probably a misrendering of an Aramaic word meaning and not.
ἀλλάσσω (transitive), I change, alter.
ἀλλαχόθεν, from another quarter, practically by another way.
ἀλλαχοῦ (= ἀλλοστε, ἀλλαχότε, elsewhither), elsewhere.
ἀλληγορέω, I allegorize, I interpret as an allegory.
ἀλληλούα (Hebr.), Hallelujah, Praise the Lord.
ἀλληλῶν &c. (a reciprocal word = inter se, in uicem), one another.
ἀλλογενής, a man of another race, a foreigner.
ἀλλομαι, I leap, leap up.
ἀλλος (alisus), other, another (of more than two), different; see under ἐτερος; ὁ ἄλλος, the other (of two only), Mt. v 39, &c.; ἄλλοι ἄλλο τι... some—one thing, some—another thing.
ἀλλοτριοειδικός (a word of uncertain application, perhaps) a pryer into other men's affairs, by means of soothsayers, astrologers, &c.
ἀλλότριος (alienus), belonging to another person, belonging to others.
ἀλλόφυλος, a foreigner.
ἄλλως, otherwise: ἄλλῳ ἄλλως ἔχουσα, things that are otherwise.
ἄλοώ, I thresh (corn).
ἄλογος, without (devoid of) human reason; unreasonable, senseless.
ἄλη, aloes, the powdered fragrant aloe wood.
ἄλς, salt.
ἀλυκός, salty, saline.
ἀλυτός

ἀλυτός, free from pain (grief, trouble).
ἀλυσίς, a (light) chain.
ἀλυσιτέλης, profitless, unprofitable.
ἀλφα, alpha, the first letter of the Greek alphabet, cf. A.

'Αλφαῖος, Alphaeus, apparently two persons, (a) father of Levi (Mk. ii 14); and (b) father of James (Mk. iii 18, &c.). (Some say = Aramaic Chalphai, and identify with Clopas, John xix 25.)

ἀλων (= ἀλώος), a threshing-floor.
ἀλώπης, a fox.
ἀλώσις, capture, capturing.
ἀμα, (a) adv. at the same time, therewith; (b) prep. along with, together with.
ἀμαθής (very rare in Hellenistic period), unlearned.
ἀμαράντινος, unfading, fadeless.
ἀμάραντος, unfading.
ἀμαρτάνω, 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.
ἀμάρτημα (erratum), a fault, a sin.
ἀμαρτία (error, a wrong state of mind or soul), a sin.
ἀμάρτυρος, unwitnessed, untestified to.
ἀμαρτωλός, (a) sinning, sinful; (b) frequent as a translation of a contemptuous Aramaic word, with reference to particular classes despised by strict Jews, a sinner.
ἀμαχος (originally a military word), not quarrelsome, peaceable.
ἀμάω, I mow, reap.
ἀμέθυστος, amethyst (a kind of rock crystal: the best specimens are the colour of unmixed wine, whence perhaps the name).
ἀμελέω, I neglect.
ἀμέμπτος, blameless.
ἀμέμπτος, blamelessly.
ἀμέριμνος, free from anxiety (though 'anxiety' is rather too strong a word).
αμφότεροι

αμετάθετος, unchanged, unchangeable.
αμετακίνητος, immovable.
αμεταμέλητος, not to be repented of, about which no change of mind can take place, not affected by change of mind.
αμετανόητος, unrepentant.
αμετρος (inmensus), unmeasurable, immeasurable: εἰς τὰ αμετρα to a limitless degree.
αμην (Hebr.), verily, truly: at the end of sentences may be paraphrased by So let it be!
αμήτωρ (lit. motherless), whose mother’s name is not recorded (or known).
αμίαντος, undefiled, untainted.
'Αμιναδάβ (Hebr.), Aminadab, son of Aram and father of Naasson, one of the ancestors of Jesus.
αμμος, sand.
αμνὸς (agnus), a lamb (as a type of innocence, and with sacrificial connotation).
αμοιβή, a change, an exchange; hence, plur. reciprocal good deeds (services), a fitting requital.
αμπελός, a vine.
αμπελουργός (vintager, vigneron), a vine-dresser.
'Αμπλιάτος (pet form 'Αμπλίας), Ampliatus, a male member of the church at Rome, probably of the imperial household.
αμφρομαί (very rare in the colloquial language), I attack in defence, I defend (by force).
αμφιάζω (from αμφί, as ἀντίαζω is from ἀντί), I clothe, I put clothing (covering) on (over).
αμφιβάλλω, I cast (a fishing net), I fish.
αμφιβληστρον, a (casting) net.
αμφιέζω, a faulty spelling of ἀμφιάζω.
αμφιέννυμι (a survival of literary language), I clothe.
'Αμφιπόλις, Amphipolis, a leading city of Macedonia.
αμφῳδών, a street, or rather a quarter or block (insula) of a city.
αμφότεροι, both (of two): in Ac. xix 16, xxiii 8, perhaps
ἀμώμητος

=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.)

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

ἀμωμός (cf. ἁμώμητος), (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.

Ἀμώς (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. ἐώς ἀν, until such time as, ὅσον ἄν, ὅσοι ἄν, whosoever, ὅσοι ἄν, as many as ... may, ὅπως ἄν, ὅς 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 ἄν ... ὑψελήθης); and with the optative (rare in N.T.), e.g. τί ἄν θέλοι, 'how he would like' (Lk. i 62), where τί θέλοι would be 'how he might like'; (b) ἐφ (= Attic ἐν, ἔαν), e.g. John xii 32 (v.1.), xiii 20.

ἀνά, prep. up; hence up along; ἄνα μέσον, in the middle: most commonly with a distributive force, e.g. ἄνα δημάρχον (Mt. xx 9), 'a denarius each', ἄνα δύο χρυσάν (Lk. ix 3), 'two tunics each', ἄνα πεντήκοντα (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
ἀναδίδωμι

‘stairs’ leading up from the temple to the tower of Antonia at Jerusalem.
ἀναβάινω, I go up, mount, ascend.
ἀναβάλλωμαι, I postpone, especially I postpone the trial of, with accus. of the person affected.
ἀναβίβάζω, 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.
ἀναβάσω, I shout upwards, cry out, raise my voice, Mt. xxvii 46 (text doubtful).
ἀναβολή, postponement, delay, putting off.
ἀνάγαινον, an upper room; another form is ἀνώγεων.
ἀναγγέλλω, I announce, report.
ἀναγεννάω, I beget again, I beget into a new life.
ἀναγνωσκω, 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.
ἀναγκαστός, 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 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.
ἀναζάω

ἀναζάω, 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).

ἀναζωνυμί, 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.

ἀναζωπυρέω, 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.

ἀναίδεια, shamelessness, shameful persistence (e.g. in greed).

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

ἀναίρεω, (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).

ἀναιτίος, guiltless.

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

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

ἀνακαίνω (not cited before Paul), I renew, I make new again (cf. ἀνακαυνίζω).

ἀνακαίνωσις (not cited earlier), renewing.

ἀνακαλύπτω, I unveil.

ἀνακάμπτω, I return.

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

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

ἀνακλίνω, (a) I make to recline (especially at a dinner-table); (b) mid. and pass. I recline at a table.
ἀνακράζω (colloquial), I shout (aloud).
ἀνακρίνω, I examine, inquire into (judicially: see ἀνά-
κρισις); of the preliminary examination, preceding
the trial proper: hence with derived applications.
ἀνάκρισις, judicial examination, preliminary inquiry.
ἀνακυλίσ, 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.
iu 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.
ἀναλος, saltless, tasteless, flat.
ἀνάλυσις, departing, departure (from this life). (Prob-
ably 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.
ἀναμένω, I await (one whose coming is expected).
ἀναμνησκω, (a) act. I remind; (b) mid. or pass. I am
reminded, remind myself, remember, recall.
ἀνάμνησις, a recalling, remembrance, memory.
ἀνανέάσομαι (regularly a legal word), I am renewed.
ἀνανήψω, I become sober again, I recover sound sense.
'Ανανίας, 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 (ἀναντιρήτως), that cannot be gainsaid, undeniable.

ἀναντιρήτως (ἀναντερήτως), 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.

ἀνάπειρος, see ἀνάπηρος.

ἀναπέμπω, (a) I send up (to a higher tribunal), Lk. xxiii 7, Ac. xxv 21, &c.; (b) I send back, Phil. i 2, &c.

ἀναπήδαω, 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. xiii 14, Gal. vi 2, &c.

ἀναπλογγιτος, without (ground of) defence, indefensible, inexcusable.

ἀναπτύσσω (euoluo), I unroll (reading uncertain).

ἀνάπτω, I kindle.

ἀναρίθμητος, uncountable, innumerable, that cannot be numbered.

ἀνασείω, I shake up, stir up, excite.

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

ἀνασπάω, I drag up, pull up.

ἀναστάσις, a rising again, resurrection.

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

ἀνασταυρώ, I crucify again (so the sense seems to require, but elsewhere simply = σταυρώ, I crucify).
ἀναστέναξω, 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. xvi 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 r.

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 metaph.) (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.

ἀνάχωσις (probably literary), outpouring, excess.

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

ἀνάψυξις (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).

άνδρίκουμαί, 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.

άνδροφόνος, a murderer.

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

ánēkdy̓γνητος, indescribable, that cannot be thoroughly related.

άνεκλάλητος, incapable of expression in speech.

ánēkλειπτος (ánēkleiptos), unfailing.

ánēktos, endurable, tolerable.

ánēkημων, unpitying, unmerciful.

ánēleos, unmerciful.

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

ánêmos, 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).

ánēνδεκτος, impossible.

ánêξεραύνητος, that cannot be searched into, inscrutable.

ánêζίκακος, enduring evil, patient of evil.

ánêζηκυήστος (perhaps from Job LXX), that cannot be tracked out, inexorable, unsearchable.

ánêπαίσχυντος, not ashamed (of his work).

ánêπαλημμέττος, giving no cause for accusation.

ánêρχομαι, I go up (to the capital).

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

ánêσάω, I examine (a person on trial, a witness) judicially (frequently by the aid of torture).
ἄνθρωπος

ἄνευ, without, without the co-operation (or knowledge) of (Mt. x 29).

ἄνευθετος, unfitted, unsuitable.

ἄνευρισκω, I find by seeking out.

ἄνέχωμαι, I endure (in 2 Thess. i 4, and Mt. vi 24 = Lk. xvi 13, text doubtful).

ἄνευμος, (male) cousin, whether on the father's or on the mother's side.

ἄνηθον, dill (anethum graveolens).

ἄνηκω, in third person, especially of imperfect (cf. Eng. ought = owed), is due, becoming, suitable, proper.

ἄνημερος, ungentle; untamed.

ἄνηρ (uir), a male human being, a man (contrast ἄνθρωπος); often in addresses, at the beginning of speeches = Gentlemen; a husband.

ἄνθιστημι, only in intransitive tenses of active, and in all tenses of the middle or passive, I take a stand against, oppose, resist.

ἄνθομολογώμαι, 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).

ἄνθρακια, a coal-fire.

ἀνθραξ, a coal.

ἀνθρωπάρεσκος, a men-pleaser, a renderer of service to human beings (as opposed to God).

ἀνθρώπινος, belonging to human beings (especially as contrasted with God), human (as contrasted with divine): perhaps moderate, Rom. vi 19, 1 Cor. x 13.

ἀνθρωποκτόνος (homicida) (borrowed from poetry), a murderer.

ἀνθρώπος, a human being: ὁ ἄνθρωπος, notable because of the singular (rather than the plural ἄνθρωποι), a Hebraistic expression of a somewhat frequent type.
ἀνθύματος

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

ἀνθύματος (pro console, 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.

ἀνπτός, unwashed.

ἀνίστημι, I raise up, set up: only the fut. ἀναστήσω and the 1 aor. ἀνίστησα 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 Ἀννα, favoured by W-H, is contradicted by the evidence of the versions), Anna, a prophetess, who visited the infant Jesus.

Ἀννᾶς, 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).

ἀνοια, senselessness.

ἀνοίγω, I open.

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

ἀνοιξις, opening (abstr.).

ἀνομία, lawlessness; especially disobedience to the divine law, sin.
ἄνομος, lawless, disobedient to the law of God, sinful; illegal: ἄνομος θεοῦ = ἀνευ νόμου θεοῦ, 1 Cor. ix 21.

ἄνωμος, without law.

ἀνορθῶ, I make upright (straight) again, I rear again, restore.

ἀνόσιος, regarding nothing as holy.

ἀνοχή, forbearance; suspense or delay (of punishment).

ἀνταγωνίζομαι, I struggle against.

ἀντάλλαγμα, an exchange, purchasing price.

ἀνταναπληρῶ, I fill up in place of some one else.

ἀνταποδέσωμι, 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.

ἀνταποκρίμοι, I give a hostile answer.

ἀντείπων, I said in reply (with idea of hostility, contradiction).

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;

λύτρου ἄντι πολλῶν Mk. x 45 (= Mt. xx 28), a ransom to buy the many, for the many; cf. Heb. xii 16 and ἄντι λυτρου; (b) ἄντι ἐμοῦ, on my behalf, Mt. xvii 27; (c) ἄντι δῶν (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 (aduersarius), an opponent (in a lawsuit): probably so even in 1 Pet. v 8.

ἀντίδεσις, a proposition, tenet, opinion advanced by one party against another.

ἀντικαθιστήμι: 2 aor. I stoutly resisted.

ἀντικαλέω, I invite in return.

ἀντικείμαι (used as a passive for ἀντιτίθημι, just as κείμαι is a passive for τίθημι), I resist, oppose.

ἀντικρός, right opposite, off (nautical sense).
ἀντιλαμβάνομαι

ἀντιλαμβάνομαι, 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. vi 2.

ἀντιλέγω, I speak or say in opposition, I contradict (oppose, resist): σημείων ἀντιλεγόμενον, a disputed sign, a sign that is debated about.

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

ἀντιλογία, contradiction, dispute.

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

ἀντιλυτρον, a stronger form of λυτρον, a ransom.

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

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

Ἀντίοχεια, 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.

Ἀντίοχεὺς, an Antiochian, an inhabitant of (Syrian) Antioch.

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

Ἀντίπας (Ἀντίπας, Ἀντίφας, a pet form of Ἀντίπαρος), Antipas, a Christian martyr of Pergamum.

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

ἀντίπερα, opposite.

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

ἀντιστρατεύομαι, I campaign against, war against.

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

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

ἀντίχριστος, 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.

ἀντλήμα, 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.

ἀνυδρός, waterless.

ἀνυπόκριτος (literary), unfeigned, unassumed.

ἀνυπότακτος, unsubjected, unruly.

ἀνω (adv.), up, above; ἕως ἀνω, up to the top, up to the brim, John ii 7; τὰ ἄνω, things above, heaven, the heavenly region: see ἄνωτέρων.

ἀνωθεν, (a) from above, sometimes strengthened by ἀπὸ, 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.

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

ἄξιμα, axe.

ἄξιος, worthy; worthy of, deserving.

ἄξιος, I account or treat as worthy.

ἀξίωσ, worthily; in a manner worthy of . . .

ἀδρατός, unseen, invisible.

ἀπαγγέλλω, I report (from one place to another), I bring a report, I announce.
ἀπάγχομαι

ἀπάγχομαί, I choke, 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.

ἀπάρω, I take away, remove.

ἀπαίτεω (requoi), 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).

ἀπαλλοτριόμαι, lit. I am being alienated from: the perf. pcpl. pass. is practically a noun = aliens.

ἀπαλός, tender.

ἀπαντάω, I meet.

ἀπάντησις, the act of meeting; eis ἀπάντησις, to meet (a phrase seemingly almost technical for the reception of a newly arrived official).

ἀπαξ, once; once for all.

ἀπαράβατος, inviolate, inviolable.

ἀπαρασκεύαστος, unprepared.

ἀπαρνέωμαι, I deny, disown, repudiate (either another person or myself).

ἀπάρτι (properly ἀπ' ἀρτι, 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.

ἀπαξ, all, whole (cf. πᾶς). It is rather a literary word and is used by preference after consonants.

ἀπασπάξομαι, 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.
ἀπαύγαμα, a light flashing forth (from), radiation, gleam.
ἀπείθεια, disobedience, rebellion, contumacy: for νιώ τῆς ἀπείθειας, see νιώ.
ἀπειθέω, I disobey, I rebel, I am disloyal.
ἀπειθής, disobedient.
ἀπειλέω (apparently going out of popular speech), I threaten.
ἀπειλή, threatening, a threat.
ἀπειμ (A), I am absent.
ἀπειμ (B), I shall go away, I go away (only Ac. xvii 10).
ἀπεῖπων: in middle, ἀπειπάμην, 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.
ἀπεκδίομαι (probably coined by Paul), I put off (as a garment) from myself, I throw off.
ἀπέκδιωσις (probably coined by Paul), a putting off (as of a garment), a casting off.
ἀπελαίω, I drive away.
ἀπελεγμός, refutation, rejection; hence disrepute.
ἀπελεύθερος, a freedman, one who has been a slave but has been manumitted by his master.
Ἀπελλῆς, 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

ἀπέραντος, unaccomplished, unending, endless.
ἀπερισπάστως, without distraction, without being distracted.
ἀπερίτιμητος, uncircumcised; hence practically unclean; met. used of rankness, want of restraint.
ἀπέρχομαι, I go away from (a place).
ἀπέχω, (trans.) I have received (payment), a formula of receipts: so prob. also in Mk. xiv 41, ὁ ἱοῦδας being understood as subject (there is hardly any other example in Greek of the meaning it 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).
ἀπιστεῖω, (a) I am unfaithful; (b) I disbelieve.
ἀπιστία, unbelief.
ἀπιστος, unbelieving, incredulous; unchristian: sometimes substantively, unbeliever.
ἀπλάτης (simplicitas, sinceritas), singleness of mind, sincerity.
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’ ἁγοράς, fresh from market, Mk. vii 4, ἀπ’ ἁγροῦ, 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: φοβεῖσθαι ἀπό, see φοβεῖμαι: by (expressing agent), e.g. Lk. viii 43: = gen. of material, Mt. iii 4, xxvii 21.
ἀποβαίνω (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.
ἀπόθεσις

ἀποθολή, a casting away, a loss.
ἀπογέννωμαι (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.
ἀποδείξεις, 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.
ἀποδεκτός, worthy to be received (welcomed), acceptable, welcome.
ἀποδέχομαι, I receive, welcome, entertain (with hospitality); hence metaphor. Ac. ii 41, xxiv 3.
ἀποδημέω (ἀπὸ from, δῆμος 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

ἀποθήκη, a store-house, store-room for food-stuffs, a barn.

ἀποθησαυρίζω, I store up, treasure up.

ἀποθλίβω (lit. I rub), I jostle.

ἀποθνησκώ, I am dying (= obsolete θνίσκω), Lk. viii 42, 2 Cor. vi 9, Heb. xi 21: aor. ἀποθανεῖν, 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.

ἀποκαθιστάω, 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.

ἀποκαραδόκια (perhaps coined by Paul), eager expectation.

ἀποκαταλάσσω, 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).

ἀπόκρινομαι, 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: ἀπεκρινώμην, 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. xxiii 9 (cf. John v 11 v. 1).

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

ἀποκρύπτω, I hide away, conceal.

ἀπόκρυφος, hidden away, secret.

ἀποκτείνω, ἀποκτέννω, ἀποκτεννώ (absent from papyri of N.T. times), I kill.
ἀπονυίγω

ἀποκυέω, I bring forth, give birth to (a child), a medical or physical word, marking the close of pregnancy.

ἀποκυλίω, 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.

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

ἀπολλυμι, (a) I destroy; (b) I lose: (mid.) I am perishing (the resultant death being viewed as certain).

'Απολλόων (properly pres. pcpl. of ἀπολλῶ, cf. ἀπολλυμι), The Destroying One, a Greek translation of the Hebr. Abaddon.

'Απολλωνία, Apollonia, a city of Macedonia.

'Απολλώς ('Ἀπολλώς) (a pet, familiar form of 'Απολλώνιος), Apollos, a Jew of Alexandria.

ἀπολογεόμαι, 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).

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

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

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

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

ἀπονέμω, I apportion, render (as due).

ἀπονίπτω, I wash dirt off.

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

ἀποπλανάω, I cause to wander astray: I Tim. vi 10 (aor. pass.), I have wandered away.

ἀποπλέω, I sail away.

ἀποπνίγω, (a) I choke, drown; (b) I stop the growth of.
**ἀπορέω**

ἀπορέω (lit. I lose the way), esp. in mid., I am in difficulties, I am at my wits' end.

ἀπορία, state of difficulty, distress.

ἀπορίπτω, I throw away from, I throw overboard.

ἀπορφανίζω, I separate from some one.

ἀποσκλαμβα, either a shadow cast by an object, or a faint image or copy of an object.

ἀποστάω, 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.

ἀποστεγάω, I unroof, take the roof off.

ἀποστέλλω, I send away, commission; I put forth, Mk. iv 29.

ἀποστερεώ, 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.

ἀποστοματίζω (literary, from ἄνω 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.

ἀποστυγέω, I shrink from (with horror).

ἀποσυνάγωγος, away from the synagogue, expelled the synagogue, excommunicated.

ἀποτάσσομαι, 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.

ἀποτιθέμαι, I put off (away), cast off (away) from myself; hence, I put, store (in).

ἀποτιθάσσω, 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.
ἀποτόμος, * sharply, severely.
ἀποτρέπομαι, * I turn myself away from.
ἀποσία, * absence.
ἀποφέρω, * I carry, bear away (sometimes with violence, as Mk. xv 1).
ἀπο feudω, * I flee from.
ἀποδέχομαι, * I utter forth, speak out.
ἀποφορτίζομαι, * I discharge my cargo.
ἀπόχρησις, * using up.
ἀποχωρέω, * I go away, depart.
ἀποχωρίζομαι, * I separate myself from.
ἀποψύχω, * 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.
ἀπροσωπολήμμετος (literary and Jewish), * without any preference (undue favour, partiality) for a person.
ἀπταίστος (literary and rare), * not stumbling.
ἀπτω, (a) act. * I light, kindle; (b) mid. c. gen. * I lay hold of, I cling to (eagerly).
Ἀπφία, Ἀφφία, * 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 Ἄρ), * Ar, Har, only in the combined expression Ἄρ Μαγεδών, Hebr. har megiddōn, '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.
án, an inferential particle, *then, therefore*: found also in combination with other particles, such as γε and οὖν, &c.; *ei ána (si forte), if perchance*, Mk. xi 13, &c.

án (num, numquid, numquidnam), a particle asking a question, to which a negative answer is expected.

áná, *cursing*, a curse.

'Áraβiá, *Arabia*, the district south of Palestine.

'Áram (Hebr.), *Aram*, son of Esrom and father of Aminadab.

ánános, *without seam*.

'Ánáπψ, *an Arabian*.

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

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

ánγύρεος (contracted ángυρος), *made of silver, silvern*.

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

ánγυροκόπος (silver-cutter, literally), *a silversmith*.

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

'Áρειος 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 (*h ἐξ 'Αρείου Πάγου σουλῆ*), the supreme court of Athens, had met in early times, the expression ó *'Aρείος Πάγος* came to be used (as in Ac. xvii 19, 22) for the *Council of the Areopagus*, wheresoever it met.

'Αρεοπαγίτης, *member of the Council of the Areopagus, an Areopagite*.

ánγεκεία, *pleasing, willing service*.

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

ánγες, *pleasing, satisfactory, acceptable*.

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

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

(ἀρην), a lamb: acc. pl. ἄρνας (Lk. x 3); the nom. (= ἀρην) is found only in early times, and its place is taken by ἄρνον.

ἀριθμέω, I number, count.

ἀριθμός, a number, total.

Ἀριμαθαία, 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.

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

ἀριστάω, I breakfast.

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

Ἀριστόβουλος, Aristobulus, a Christian in Rome.

ἀριστον, 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.

ἀρμα, a chariot.

Ἀρμαγεδών, see Ἄρ.

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

ἀρμός, a joint of the body.

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

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

ἀρνίον (originally, a little lamb, but diminutive force was lost), a lamb: see ἀρην.

ἀρνας, see ἀρην.

ἀροτριάω, I plough.

ἀροτρον, 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 prize, spoil.

ἀρπάζω, I seize, snatch, obtain by robbery.

ἀρπαζ, snatching, robbing, greedy: subst. swindler, extortioner, 1 Cor. v 10.

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

ἀραβός, see ἀραβός.

ἀρρην, see ἀρρην.

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

ἀρρητός, infirm; sick, ill.

ἀρσενοκοίτης, a paederast.

ἀρσενύ (ἀρσήν), male.

Ἀρτέμις (a pet form of Ἀρτέμιδωρος), 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.

ἀρτιος, perfect.

ἀρτος, bread, a loaf.

ἀρτῶν, I season.

Ἀρφαξᾶδ (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.
iii 1; (c) beginning: in the very difficult John viii 25 τὴν ἀρχήν would naturally mean originally, but the passage is not yet explained.

ἀρχηγός (uctor), originator, author, founder.

ἀρχερατικός, 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.

ἀρχιτελῶνης, 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 translation of Hebrew or Aramaic, e.g. repeatedly in the Synoptic Gospels, and particularly in Mk., Lk. iii 8, &c.

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

ἀρώμα, spice.

ἀσάλευτος, unshaken, immovable.

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

ἀσβεστος, inextinguishable, unquenchable.

ἀσβεσία, impiety, irreverence.

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

ἀσβησ, impious, irreverent, irreligious.

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

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

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

ἀθένεια, want of strength, weakness, illness.

ἀθετέω, I am weak (physically: then morally), I am sick.

ἀθηνήμα, weakness.

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

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

Ἀσιανός, belonging to the Roman province Asia.

Ἀσιάρχης, 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).

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

ἀσκέω, I train, practise, exercise.

ἀσκός, a wine-skin.

ἀσμένως, joyfully, with delight.

ἀσφος, unskilled, unwise, foolish.

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

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

ἀσφιλος, unstained, undefiled.

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

ἀσφωνδος, untrue to one’s promise.

ἀσφάλος (assarius, dimin. of as), a penny (¼ of a δραχμή and the tenth part of a drachma or franc).

ἀσφον (compar. of ἄγχος, adv.), nearer.

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

ἀστατέω, I am unsettled, have no place of abode, lead a vagabond life.


ἀστεῖος (lit. belonging to the city: then witty, clever),
elegant, pretty, fair, fine.
ἀστήρ, a star.
ἀστήρικτος (rather literary) (lit. unpropped), unsteady, unstable.
ἀστοργός, unloving, devoid of affection.
ἀστόχω, I miss the mark, miss my aim, make a false aim.
ἀστρατή, a flash of lightning.
ἀστράπτω, I flash, (with, then like, lightning).
ἀστρον, a star.
ἀσύμφωνος, inharmonious, disagreeing.
ἀσύνετος (insipiens, non intellects, Ambros. expos. in ps. cxviii 20 55 § 2), unintelligent, without wisdom, unwise, undiscerning (implying probably moral defect, like ἀμαθής sometimes in classical Greek).
ἀσύνθετος, not covenanting, untrue to an agreement, treacherous.

Ἀσύνκριτος, Asyncritus, a Christian in Rome.
ἀσφαλεία, safety; security, reliability, Lk. i 4.
ἀσφαλής (lit. unfailing), safe, reliable, trustworthy.
ἀσφαλίζω, I make safe (secure, fast).
ἀσφαλῶς, securely.
ἀσχημονέω, I am unseemly, I behave unbecomingly (or even dishonourably); perhaps, I consider (something) unseemly.
ἀσχημοσύνη, unseemly behaviour, indecency, or concrete, an indecent (lewd) act.
ἀσχήμων, unseemly, indecent.
ἀσωτία, wantonness, profligacy.
ἀσώτως, prodigally: ζων ἀσωτῶς, with prodigal living (Field).
ἀτακτέω (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.
ἀτακτός (lit. out of order), disorderly, slack (in performance of duty).
ἀτακτως, in a disorderly manner (see ἀτακτός, ἀτακτέω).
ἀτεκνός, childless.
άτενίζω

άτενίζω, I direct my gaze, I look steadily.
άτερ (originally poetical), apart from, without.
άτιμαίρω, I disgrace, treat disgracefully, dishonour, insult; I despise.
άτιμα, disgrace, dishonour.
άτιμος, unhonoured, without honour, unesteemed.
άτιμις, (a) breath; (b) steam, vapour.
άτιμος (lit. that cannot be cut), an indivisible part of time, a second.
άτιμος (lit. out of place, unusual, unbecoming), improper, unrighteous, perverse, froward: almost = evil, Ac. xxviii 6.
'Ἀττάλεια, Attalia, the port of Perga in Pamphylia.
αὐγάζω, I flash, gleam, appear white, bright (as in LXX), but perhaps, I see, I see clearly (as in classical poetry).
αὐγή, light (of day).
Αὔγουστος, Augustus, a title conferred on the first Roman Emperor, C. Iulius Octauianus, denoting sanctity (almost divinity); grecized as Σεβαστός (q. v.).
αὐθάδης, self-satisfied; hence arrogant.
αὐθαίρετος, of one's own accord.
αὐθεντέω (a colloquial word, from αὐθέντης, 'master', 'autocrat' [= αὐτός + root σεν, 'accomplish', in αὖ]) I domineer over.
αὐλέω, I play the flute.
αὐλή, court-yard, fore-court; but it may be understood as palace, house, e. g. Mt. xxvi 3.
αὐλητής, a flute-player.
αὐλίζομαι, I bivouac, I pass the night.
αὐλός, a flute.
αὐξάνω (αὔξω), (a) tr. (augeo) I cause to increase; (b) intr. (cresco) I increase, grow; with cogn. acc. Col. ii 19.
αὐξήσις, increasing, increase, growth.
αὔξω, see αὐξάνω.
αὔριον, to-morrow.
αὐτηρός (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; ἐν τῷ αὐτῷ, κατὰ τὸ αὐτό, together.

αὐτοῦ = ἐαυτοῦ, of altogether uncertain existence in N.T.

αὐτοῦ (adv.), see αὐτός.

αὐτόφωρος (αὐτός and φῶρ, a thief); ἐν' αὐτόφωρῳ (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.

ἀφαιρέω, I take away.

ἀφανής, invisible.

ἀφαιρίζω, I cause to disappear, hide, remove; I disfigure (probably by leaving unwashed for a long period), Mt. vi 16.

ἀφαιρισμός, disappearing, disappearance.

ἀφανός (originally poetical), disappearing, invisible, hidden.

ἀφεδρῶν, a drain, latrine.

ἀφεδρία (lit. unsparingness), severe treatment.

ἀφελότης, simplicity.

ἀφεσίς (from ἀφίημι) (remissio), a sending away, a let-
ἀφή

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

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

ἀφθαρσία, indestructibility, incorruptibility; hence immortality.

ἀφθαρτos, indestructible, imperishable, incorruptible; hence immortal.

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

ἀφημι, (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) ἡν, or with acc. obj. and infin.; ἀφεῖ 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.

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

ἀφιλάγαθος, not loving that which is good.

ἀφιλάργυρος, not loving money, not avaricious.

ἀφιξις, departure. (This is the sense required by Ac. xx 29, but as the word comes from ἀφικνέωμαι, 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.)

ἀφιστῇμι (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.

ἀφνω, suddenly.

ἀφνброс (literary), fearlessly.

ἀφομαίομαι, I make like to.

ἀφοράω (cf. ἀφοτίζω), 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).


Βαάλ

άφρός, foam (at the mouth).
άφροσύνη, want of sense, foolishness.
άφρων, senseless, foolish, inconsiderate.
αφυπνώ, (very rare), I fall asleep.
αφυστέρω, I withdraw, take away.
αφωνος, soundless, voiceless, speechless, dumb.

"Αχαλ ("Αχαος) (Hebr.), Achaz, son of Joatham and father of Hezekiah.

"Αχαία, the Roman Province Achaia, governed by a proconsul, and practically conterminous with modern Greece before 1912.

"Αχαϊκός, Achaicus, a Corinthian Christian.

άχαριστος, ungrateful.

"Αχείμ (Hebr.), Achem, son of Zadok and father of Eliud.

άχειροποιητός (unknown outside N.T.), not made by hand, not handmade.

"Αχελδαμάχ (Aram.), Acheldamach, the place where Judas Iscariot committed suicide.

άχλος, mist.

άχρειος, unprofitable, useless, unworthy.

άχρεομα (earlier ἀχρεόμα) (lit. I become sour, I turn, of milk), I am good for nothing.

άχρηστος, unprofitable, useless (a play upon words, with ὀνήσιμος).

άχρης, άχρις, as far as, up to, until; ἀχρη τοῦ νῦν = adhuc; ἀχρη ὅ (with or without ἄν) with the subjunctive, until.

άχυρος, chaff.

άψευδής, not guilty of falsehood, truthful.

άψινθος, wormwood; ὁ "Αψινθος, a star.

άψιγχος, lifeless.

Βαάλ (Bahal, properly Lord, and so not a proper name), Baal, a god worshipped by the Hebrews (in Rom. xi 4 fem., because Jews in reading substituted αἰγχύνη), being the highest god of all the West-Semitic peoples.
Βαβυλών

Βαβυλών, (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.).

βαθύω, I deepen.

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

βατόν, a palm branch.

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

Βαλάακ (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; βεβλημένος, 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 εἰς 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 εἰς: met. Mk. x 38.

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

βαπτισμός, 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. δίβαφα, twice-dyed garments.

Βαραββᾶς, Barabbas (really Jesus Barabbas, according to certain MSS. of Mt. xxvii 17), a highway robber.
Barak (Hebr.), Barak, one of the Judges of Israel.
Barachias (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 Zacharias.
Barbaros, a foreigner, one who speaks neither Greek nor Latin: as adj. foreign.
Baréw, I weight, load, burden, lit. and met.
Baréwos, heavily, with difficulty.
Barholomaios (Aram.)(son of Tholmai (=Ptolomaeus)), Bartholomew, one of the twelve disciples of Jesus.
Barhèsous (Aram.), Bar-Jesus (i.e. son of Jesus), the name of the magician and false prophet at Paphos in Cyprus. He is also called Elymas.
Bariwvás (Aram.), Bar-Jonas, son of Jonas, the surname of Simon Peter.
Barvaías (Aram.) (son of Nebo), Barnabas, a Cypriote Jew, uncle of John Mark; his other name was Joseph.
Baros, a weight, a burden, lit. or met.: in 1 Thess. ii 7 there may be a play on the derived sense, authority, dignity.
Barsabbas (Aram.), Barsabbas, son of Sabbas, a surname of Joseph (Ac. i 23) and Judas (Ac. xv 22).
Barthymaos (Aram.), Bartimaeus, son of (?) Timaeus.
Barous, heavy, weighty, burdensome, lit. and met.
Baroutimos, heavy in price, very expensive.
Barsantw, I torture.
Barsanwmos, torture.
Barsantwthás, a torturer.
Basanos, torture.
Basiléia, kingship, sovereignty, authority, rule, especially of God, both in the world, and in the hearts of men; hence kingdom, in the concrete sense; η Basileia tov ouranon perhaps always signifies the coming kingdom, but η Basileia tou theou is wider.
Basilieos, (a) in Lk. vii 25 either masc. courtiers, or neut. palaces; (b) the LXX intended Basiliein as subst., a body of kings, in the passage quoted by


**βασιλεύς**

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

βασιλεύς, a king, but in some passages, as 1 Pet. ii 17, clearly to be translated emperor: ο βασιλεύς τῶν βασιλέων (βασιλεύων), the King of Kings, an oriental type of phrase, used for the Persian king as overlord of other kings, and in scripture of God.

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

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

βασιλίσσα, a queen.

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

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

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

βάτος, a thorn-bush: ἐν τοῦ (Lk. τῆς) βάτου, in the passage about the thorn-bush, Mk. xii 26, Lk. xx 37.

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

βάτραχος, a frog.

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

βδέλυγμα, an abominable thing, an accursed thing.

βδελυκτός, abominable, detestable.

βδελύσσομαι, I abominate, detest.

βέβαιος, firm, stedfast, enduring.

βεβαιόω, I confirm, ratify.

βεβαιώσω, confirmation, ratification, establishment.

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

βεβηλώ, I profane.

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Beelzeboul, Beelzeboul, Beelzebul, 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.

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

Beleôn, a needle.

Bélos, a missile, dart.

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

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

Bérinia, 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.

Bérôia, Berea, a town of the province Macedonia.

Bérôiaos, belonging to Berea, Beroean.

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

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

Bêtânia, (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 Bêtabara.

Bêtesôdá, see Bêtôthá.

Bethlehem, a town of Judaea.
Bethsaida, a city of Galilee.
Bethphage, a village in the neighbourhood of Jerusalem, on the Mt. of Olives.
Bethsaida, a city of Galilee.
Bethphage, a village in the neighbourhood of Jerusalem, on the Mt. of Olives.

(b) from root of ἐλήμων, I went, (a) ἐλήμων ποδός, the space covered by a step of the foot; (b) tribunal.

a beryl, a precious stone of various colours, the best known being sea-green.

force.

(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.

strong, violent.

a forceful, violent man.

a little papyrus roll.

(libellus, originally a diminutive), a papyrus roll: ἀποστάσιον, document of divorce, handed by the husband to the wife whom he divorces: ζωής, of life, preserved in heaven and containing the names of those who share in [eternal] life.

(liber), a papyrus roll, with a sacred connotation: ζωής, see βιβλίον, which had almost ousted it.

I eat.

Bithynia, a Roman province, NW. of Asia Minor and SW. of the Black Sea.

(a) life; (b) manner of life; livelihood.

I live.

manner of life.

belonging to ordinary life, with somewhat contemptuous attitude.

injurious.

I injure.

I sprout: tr. I cause to sprout, make to grow up, James v 18.

Blasius, chamberlain of King Herod Agrippa I.

I speak evil against, I use abusive or scurrilous language about (God or men).
βλασφημία, abusive or scurrilous language.
βλάσφημος, abusive, scurrilous.
βλέμμα, look, the faculty of looking.
βλέπω (primarily physical), I look, see; βλέπωντες βλέψετε, Hebraistic; βλέπω ἀπό, to look away from, to beware of; βλέπω μη, to take care lest; βλέπων πῶς, to take care how: almost I find, Rom. vii 23 (cf. 21).
βλητείον (verbal adj. from βάλλω): sc. ἔστιν, one must put.
Βοανέργεια, Boanerges, a doubtful name of doubtful origin and meaning: see my crit. note.
βοάω, I shout, call aloud.
Βοῖς, see Boös.
βοή, a shout.
βοθεία, (a) abstr., assistance; (b) concr. (a technical term of nautical language), a help.
βοθεύω, I come to the rescue of, come to help, help.
βοθός, 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, Βοῖς (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 Beдр.
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 συνεδριαν, Sanhedrin at Jerusalem.
βουλή, counsel, deliberate wisdom.
βουλήμα, will, desire.
βουλομαι, I will.
βουνός (tumulus), a hillock, hill.
Βούς, an ox.
βραβείον, a prize.
βραβεύω

βραβεύω, I decide (in a conflict between contending forces); hence, I rule, I administer.


βραδυπλεόω, I sail slowly.

βράδυς, slow.

βράδυτης, tardiness, dilatoriness.

βραχίων, arm.

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

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

βρέχω, (a) I wet; (b) I rain, having originally the rain-god (ζεύς, 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 wetting, rain.

βρόχος, a noose.

βρονχός, gnashing, crunching.

βρόξω, I gnash, crunch.

βρώω, I cause to gush forth, send forth.

βρῶμα, food.

βρῶσμος, eatable, suitable for food.

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

βαθίζω, I cause to sink.

βυθός, the deep sea.

βυρωσίς, a tanner.

βύσσινος, of fine-linen, of lawn.

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

βυσσός, an altar.

Γ

Γαββάθα, Gabbatha, i.e. Gab Baitha, 'the ridge (back) of the House', i.e. the Aramaic name for what the Greeks called Ἀυθαστρωτον, a sort of paved square, on which the procurator had his judgement seat.
Gabriel, a messenger of God.
Gabriel, a cancerous sore, a cancer.
Gabriel, Gad, one of the twelve tribes of Israel.
Gabriel, Gadarene, belonging to Gadara (an important Hellenized town, one of the Decapolis, and SE. of the Sea of Galilee), see Герасим, Геразен.
Gaza, Gaza (mod. ῥαζζα), an old town in the south of Palestine, on the sea-coast.
Gaza (a Persian loan-word), treasure.
Gaza, Gal_FIELD_LAND, (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.
Gala, milk.
Galactic, a Galatian (meaning any inhabitant of the Roman province Galatia).
Galatia, 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 θαλασσίοι.
Galatikos, Galatic, belonging to the province Galatia: ἡν Φρυγιαν και Γαλατικῆν χώραν, Ac. xvi 6, 'the region which is both Phrygian (racially) and Galatic (by administration)'.
Galilean, a calm.
Galilee, Galilee, a district towards the southern end of the Roman province Syria.
Galilaios, a Galilaean, an inhabitant of Galilee.
Gaul, 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


Γαμαλιῆλ

this name by adoption into another family, but was born brother of the philosopher Seneca and originally named L. Annaeus Nouatus; proconsul of the Roman province Achaia 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: γάμοι (plur.), a wedding-feast.

γάρ, for (conj.).

γαστῆρ, belly: often ἐν γαστρί εἴχεω, 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.

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

γέεννα (Aram.), gehenna, and originally גֵּ֫ה בֶּן החֳּנֹם 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.

Γεθσημανῆ, Gethsemani, a small place between the brook Kidron and the Mount of Olives near Jerusalem.

γείτων, a neighbour.

γελάω, I laugh.

γέλως, laughter.

γεμίζω, I fill, load.

γέμω, I am full of.

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

γενεαλογέομαι, I am put into a genealogy.

γενεαλογία, genealogy.

γενέσια, birthday-anniversary feast.
γίνομαι

γένεσις, birth, creation, beginning.
γενετή, 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.
γένημα (from γεννάω), of animal, never of vegetable, products (contrast γένημα), offspring, child.
Γεννησαρέτ, 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.
Γερασήμος, Gerasene, of Gerasa, a town on the E. of the Lake of Tiberias. Wherever this people is mentioned, the variants Γαδαρήμος and Γεργεσήμος occur.
Γεργεσήμος, Gergesene, of Gergesa (mod. Kursi), a place on a hill on the Lake of Tiberias. It is best perhaps to regard Γερασήμος as a by-form of this word, Γαδαρήμος being a conscious alteration.
γερουσία, the assembly or body of elders, probably as synonymous with or explicative of συνεδριών and πρεσβύτερου. (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.
γεωργημα, a cultivated field.
γεωργύς, a worker of the soil, husbandman, farmer, farm-labourer.
γῆ, the earth, soil, land.
γήρας, 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 ἐγέρεινo
γυνώσκω

over-used by Luke, to give Hebraistic colouring, in various constructions: (1) ἐγένετο ἥλθεν, (2) ἐγένετο καὶ ἥλθεν, (3) ἐγένετο ἥλθειν (the latest of the three and non-Hebraistic).

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

γλεύκος, 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.

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

γναφεύς, fuller.

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

γνησίως, truly, genuinely; honourably.

γνόφος, darkness.

γνώμη, opinion, counsel.

γνωρίζω, I make known.

γνώσις, 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.

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

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

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

γόμος, a cargo, freight.

γονέως, a parent.

γόνυ, a knee.
γυνή

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

γράμμα (littera), a letter of the alphabet; collectively, written (revelation), Rom. ii.27: γραμματα (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.

γραμματέος, (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.

γραπτός, written.

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

γράφω, I write: γέγραπται, 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.

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

γρηγορέω (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, uenationum et huius modi’ (Pelagius).

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

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

γυμνότης, nakedness, cf. γυμνός, γυμνιτεύω.

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.

57
Γόγ

Γόγ, Gog, a name borrowed from Ezekiel (xxxviii 2 ff., where = prince over Mesech 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

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

δαμάνων, an evil-spirit, demon.

δαμανώδης, demon-like, such as demons have.

δαίμων, an evil-spirit, a demon, much less common than the diminutive δαμάνων.

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

δάκρυον, δάκρυον, a tear.

δάκρυσ, I shed tears, weep.

δάκτυλιος, a finger-ring.

δάκτυλος, a finger: the picturesque δακτύλω 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).

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

δάμαλις, a heifer.

Δάμαρις, Damaris, an Athenian woman.

Δαμασκηνός, a Damascene, an inhabitant of Damascus.

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

δανείζω (δανείζω), I lend; mid. δανείζομαι, I borrow.

δάνειον (δάνειον), a loan.

Δανιήλ (Hebr.), Daniel, loosely called a 'prophet'.

δανιστής, a lender, creditor.

δαπανάω, I spend.
δανάνα, cost, expense.
Δαυείδ (Hebr.), David, King of Israel, to whose name the Old Testament collection of Psalms was attached.
δε (autem), a weak adversative particle, generally placed second in its clause, but, on the other hand: and.
See μέν.
δένος, a requesting, a begging, request.
δι (necessæ est), it is necessary, inevitable; less frequently (oportet), it is a duty, τὰ μὴ δέοντα, what is improper, wrong: δέον (ἐστίν) = δεῖ, Ac. xix 36, 1 Pet. i 6.
δείγμα, an example, type.
δειγματίζω, I hold up as an example.
δεικνύμι, δεικνύω, I point out, show.
δειλία, cowardice.
δειλιάω, I shrink, am fearful.
δειλός, cowardly, timid.
δείνα: ὁ δείνα, so and so, such an one, where the name of the person is known but not used.
δεινός, terribly.
δείπνω, I dine.
δείπνον, a dinner, an afternoon or evening meal.
δεισιδαμονία, superstition.
δεισιδαιμόνων, 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.
δεκατος, tenth.
δεκατῶ, I tithe, I collect tithe from.
δεκτός, acceptable.
δελεάζω, I allure (by a bait).
δένδρον, a tree.
δεξιολάβος

δεξιολάβος, a word of uncertain meaning, indicating some class of soldier (cf. Nestle in Archiv für lateinische Lexikographie, Bd. xii, 581-2).

δεξιός, on the right hand, right hand, right.

δέμαι, I request, beg.

δέω, see δέ.

δεός, fear.

Δερβαίος, Derbean, belonging to Derbe.

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

δέρμα, a hide, skin.

δερμάτινος, made of hide, leathern.

δέω, I flay, flog, beat.

δεσμέω, I bind.

δέσμη, a bond.

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

δεσμός, plural. 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.

δεσμωτήριον, a prison, gaol.

δεσμώτης, a prisoner, captive.

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

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

δεύτε (plur. of δευρό), come hither, come, hither, an exclamatory word.

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

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

δευτέρος, second: (το) δευτέρον is used adverbially, in the second place, for the second time.

δέχομαι, I receive, welcome.

δέω, I bind.
δή, (a) in a clause expressing demand: so, then, 1 Cor. vi 20; (b) indeed, Lk. ii 15, &c.; (c) truly, Mt. xiii 23.

detachwos (from δήλος and αὐγή), with perfect clearness (but see τηλαυγῶς).

δήλος, clear, manifest.

δηλώ, I show, make clear, reveal.

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

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

Δημήτριος, Demetrius, a silversmith of Ephesus.

Δημιουργός, a constructor, builder.

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

δημόσιος (publicus), public: δημοσίως, 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.

δηποτε (δὴ ποτὲ), even at that time, only in the interpolation, John v 4.

δηπου (δὴ ποι), of course, qualifying and yet strengthening the assertion.

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

διαβάεινω, I cross.

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

διαβεβαιώμαι, I assert emphatically.

διαβιέπω, I see thoroughly.

διάβολος (adj. used oftener as noun), slanderous (1 Tim. iii 11, 2 Tim. iii 3, Tit. ii 3); almost always ὁ διάβολος, the Slanderer (par excellence), the Devil.

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

Διαγίνωμαι, I pass (of time).

Διαγινώσκω, I learn thoroughly, I determine (Ac. xxiv 22).

Διάγνωσις (cognitio), investigation and decision.

Διαγογγύω, I murmur greatly, I continue murmuring.

Διαγρηγορέω, I awake out of sleep, I am thoroughly awake.

Διάγω (either tr. or intr.), I spend time, pass time, live.

Διαδέχομαι, I receive in my turn.

Διάδημα, a chaplet, crown.

Διαδίδωμι, I offer here and there, distribute.

Διαδόχος, a successor.

Διαζώνυμι, I gird myself, by pulling up the tunic and allowing a fold to fall over the belt (κορμ). Συνθήκη, (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.

Διαίρεσις, division, distribution.

Διαιρέω, I divide, distribute.

Διακαθαίρω, I clean thoroughly.

Διακαθαρίζω, I clean thoroughly.

Διακατελέγχομαι, I effectively (utterly) refute (confute).

Διακονέω (ministro), I wait at table (particularly of a slave who pours out wine to the guests); I serve (generally).

Διακονία (ministerium), waiting at table; in a wider sense, service, ministration.

Διάκονος (minister), a waiter, servant: then of any one who performs any service, an administrator, &c.

Διακόσιος, two hundred.

Διακούω, I hear throughout, of a judicial hearing.

Διακρίνω, I separate, distinguish, discern one thing from another; Διακρίνομαι, I doubt, hesitate, waver.

Διακρίνων, distinguishing; hence, deciding, passing sentence on (Rom. xiv 1).

Διακωλύω, I obstinately prevent.
διαρπάζω

διαλαλέω, *I interchange talk*; of conversation passing from mouth to mouth.


διαλείπω, *I cease, give over, give up.*

διάλεκτος, language, speech.

διαλυμάνω, a by-form of διαλείπω.

διαλλάσσομαι, *I become reconciled to, I reconcile myself with.*

διαλογίζομαι, *I reason (with), debate (with), consider.*

διαλογισμός, a calculation, reasoning, thought, movement of thought, deliberation, plotting.

διάλυω, *I break up, disperse.*

διαμαρτύρομαι, *I give solemn evidence, I testify (declare) solemnly.*

διαμάχομαι, *I strive greatly.*

διαμένω, *I remain throughout.*

διαμερίζω, *I divide up into parts, break up; I distribute.*

διαμερισμός, breaking up; discord, hostility.

διαινέω, *I divide into portions, distribute; I spread abroad.*

διανεώ, *I nod continually.*

διανόημα, a reasoning, thought, cogitation.

διάνοια (process of reasoning in Plato), understanding, intellect, mind.

διανοίγω, *I open up.*

διαυκτερεύω, *I spend the whole night.*

διανύω, *I finish, complete.*

διαπαντός, see διά.

διαπαρατριβή, perpetual wrangling.

διαπεράω, *I cross over.*

διαπλέω, *I sail over (across).*

διαπονέομαι, *I am greatly troubled.*

διαπορεύομαι, *I journey through (past).*

διαπορέω, *I am in trouble, doubt, difficultly.*

διαπραγματεύομαι, *I gain by business (trading).*

διατρίβω (lit. *I saw through*), *I cut to the quick (with indignation and envy).*

διαρπάζω, *I plunder, rob thoroughly.*

63
dispersio
transmitto, I tear asunder.
diasphero, I make clear, explain.
diascetia (concutio), I blackmail, extort from.
diaskorpizw, I scatter.
diaspaw, I tear apart, burst.
diaspeirw, I scatter (like seed).
diaspore, 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 and 1 Pet. i the reference may be to the New Israel, the Christians.
diastello, I give a commission (instructions), I order.
diaistema, an interval.
diastole, distinction, separation.
diastrefw, I pervert.
diassw, I save (rescue) through (some danger): dias.
pros (Ac. xxiii 34), I bring safely to, so diasophiasan eis (1 Pet. iii 20), escaped into.
diatagw, ordaining, ordinance, disposition.
diataasma, a commandment.
diatareadw, I disturb greatly.
diatazsw, I command.
diatero, (act. and) mid. I continue.
diatarw, I keep safe, hold fast.
diati = die ti.
diathemai, (a) I appoint, make (of a covenant); (b) I make (a will) (regular in papyri), Heb. ix 16, 17.
diatribew, I tarry, continue, stay in a place.
diatrophw, nourishment, food.
diaugia, I dawn (of the light coming through the shadows).
diaugis, through which light passes, transparent.
diafeorw, (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.
diafeugw, I flee through, I escape.
diaphratai, I spread about (by word of mouth).
diaphetizw, I destroy, waste; hence met. I corrupt.
diaphorad, destruction, dissolution, corruption.
diaphoran, differing, different; hence excellent.
diafrelos, I guard securely, I preserve, or guard through (a danger), save.
diakeiremata, I lay my hands upon, and so, I slay, kill.
diaxleuaw, I mock (scorn) greatly, with words and gesture.
diaxwrinata, I separate myself from, I part from.
didaktikos, able to teach, apt to teach.
didaktos, taught.
didaskalia, teaching.
didaskalos, teacher.
didaskw, I teach.
didaxh, teaching.
didrachmon, 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 = ¼ shekel: didrachmon, the yearly temple-tax thus = ½ shekel.
didymos, the Twin.
didwmi, I offer, give; elliptically used Rev. ii 23 : (Hebraistic = rihmu), I put, place, Rev. iii 8.
diegeiro, I wake out of sleep; I arouse, in general.
dielumena, I weigh in my mind, ponder.
diegodos, a going out in various directions, a parting; hence, the issue of a street, where it leads out of the city into the country.
diermeneutis, an interpreter.
diermeneus, 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.
dierohtaw, I inquire for.
dietis (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.)
δηγέομαι

δηγέομαι, I relate, narrate.
δηγερος, a narrative.
δηνεκής, continuous: eis to δηνεκες, in perpetuum.
διδαλασσος, between two seas, which has sea on both sides.

dikneomai, I pass through (to), come through (to).
diasteinai: διαστήσαντες (Ac. xxvii 28) tr. with τὸ πλοῖον understood, having moved (the ship) some distance: διαστήνα, intr. to be distant from, to be separated from; to pass away.
diouchiromai, I assert emphatically.
dikaiokrisia, just judging, just judgement.
dikaios, just; especially, just in the eyes of God, righteous: οἱ δικαίοι in Mt. the elect (a Jewish idea): κρίνω τὸ δικαίον, I give just judgement, Lk. xii 57.
dikaiosyne (usually if not always in Jewish atmosphere), justice, justness: righteousness (cf. δικαιος); δικαιοσύνη theoù strictly, righteousness of which God is the source or author, but practically, a divine righteousness and equivalent to βασιλεία τοῦ θεοῦ.
dikaios, I make δικαίος (righteous), I defend the cause of, plead for the righteousness (innocence) of, I acquit, justify; hence, I regard as δικαίος (righteous).
dikaiwma, (an argument, a piece justificative, hence) a thing pronounced (by God) to be δικαίος (just, the right); or the res'oralion of a criminal, a fresh chance given him; a righteous deed (e.g. Rom. v 18).
dikaios, justly, righteousness.
dikaios, justifying, justification, a process of absolution.
dikasth, a judge.
dikη, (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.
diktuvor, a net.
dilologos, double-tongued.
dio (＝δι' δ, on account of which thing), wherefoe.
diotheim, I travel through.
Διονύσιος, Dionysius, an Athenian.
dιόπερ (δι' ὀπερ), an emphatic δι'.
dιοπετὴς, fallen from the sky.
dιόρθωμα, a correction, reform.
dιόρθωσις, amendment, improvement (originally right ordering; then bettering).
dιορύσσω, I dig through, break through.

Διόσκουροι (＝ Δίος κόροι, boys of Zeus), the Dioscuri,
Castor and Pollux, sons of Zeus and Leda, and
patrons of sailors.

dιότι (＝ διὰ δὴ τι), wherefore; ＝ διά Rom. viii 21 (v. l.).

Διοτρέφης, Diotrephes.

dιπλός, double.

dιπλῶ, I double.

dισ, twice.

dισμυριάς ＝ δις μυριάς.

dιστάζω, I doubt.

dιστομος (lit. twain-mouthed; hence of a sword, as a
drinker of blood), two-edged.

dισχίλιοι, two-thousand.

dιυλίζω, I strain, put through a sieve.

dιχάζω, I make to differ from, I make to be hostile.

dιχοστασία, division (between persons).

dιχοτομέω, I cut in two.

dιψάω, I thirst.

dιψός, thirst.

dιψυχος (lit. of two souls, of two selves), double-minded,
wavering.

dιψυχός, persecution.

dιϊκτης, a persecutor.

dιϊκω, I pursue; hence, I persecute.

dόγμα, a decree.

dογματίζομαι, I subject myself to regulations, or I am
decree-ridden.

dοκέω (uideor), I seem, am thought; δοκέ impers. c. dat.
(placet), it seems good, it is resolved by.

dοκιμάζω, I put to the test, I prove, examine: in Rom.
ii 18, Phil. i 10 either I distinguish by testing, or,
more probably, *I approve after testing.* I think fit, Rom. i 28.

**dokimasia**, testing, proving.

**dokima**, approvedness; hence, character.

**dokimion** (neut. of **dokimos** genuine, as opposed to alloyed, counterfeited), what is genuine, the approved part, the pure part.

**dokimos**, approved.

**dokos**, a beam.

**dolios**, treacherous, deceitful.

**dolowy**, I act deceitfully, treacherously.

**dolos**, deceit, guile, treachery.

**dolow**, I adulterate (cf. **adolos**).

**dema**, a gift.

**doxa**, 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).

**dokado**, I glorify, bestow glory on: τὸν θεὸν, I acknowledge the glory of God.

**Dorcas**, the Greek name of Tabitha, Dorcas (lit. gazelle), (Δορκάς dicitur a uidendo; Δορκάτης etenim usus acutioris est, Ambros. expos. ps. cxviii 6. 12 § 1).

**dosis**, giving (from God).

**doteis**, giver.

**doulagogew**, I enslave.

**douleia**, slavery.

**doulow**, I serve as a slave, I am a slave.

**doula**, a female slave.

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

**doulow**, I enslave.

**doyi**, a reception, party.

**drakon**, a serpent.

**drasomai**, I take hold of, grasp.

**drachm**, a drachma, a Greek silver coin, corresponding nearly to the modern franc.
δωρεά

dρέπανον, a sickle.
dρόμος, a run, a course (in running).
Δρούσιλλα, 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.

dυνάστης (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.

δύνω, I sink (intr.).

δύο, two: δύο δύο, two by two; ἀνὰ (κατὰ) δύο, two by two: ἀνὰ δύο δύο in some MSS of Luke x 3 is a mistaken fusion of the two phrases.

δυσβάστακτος, difficult to carry.

δυσεντέριον, dysentery.

δυσερμήνευτος, difficult to interpret.

δύσκολος, difficult.

δυσκόλως, with difficulty.

δυσμή, a setting (of the sun); hence the West: for the plur. cf. occasus.

δυσνόητος, hard to understand.

δυσφημεώ, I am badly spoken of, I have a bad reputation.

δυσφημία, evil repute.

δώδεκα, twelve: oi δώδεκα, the usual way in which the Twelve disciples of Jesus are referred to.

δώδεκατος, twelfth.

δώδεκαφυλον, the Twelve Tribes (of Israel).

δῶμα, the roof (of a house), the top of the house.

δωρεά, a (free) gift, a gift (without repayment).
δωρεάν

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

δωρέωμαι, I give, grant, donate.

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

δώρον, a gift.

E

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

εάν, (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, ὡς, ὅστις, ὅσος, ὅστικας, ὅσον, ὅσος, exactly as ὥς does in Attic Greek: thus ὡς = who, ὡς ἐάν, whosoever, &c.

εάνπερ, if indeed.

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

εῶ, I allow, permit, leave.

εδομηκόντα, seventy.

εδομηκόντακις, seventy times.

εδομος, seventh.

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

'Εβραῖος, a Hebrew, particularly one who speaks Hebrew (Aramaic), cf. Ac. vi 1; 'Εβραῖος εἴ 'Εβραῖῳ, a Hebrew descended from Hebrews (Phil. iii 5).

'Εβραῖς, Hebrew, or rather Aramaic.

'Εβραῖστι, in the Hebrew, or rather, in the Aramaic dialect.

ἐγγίζω, I come near, approach.

ἐγγράφω, see ἐγγράφω.

ἐγγυός, a surety, security.

ἐγγύς, near.
ἐθνικῶς

ἐγείρω, (a) I wake, arouse; (b) I raise up; intr. in imperative, ἐγείρε, ἐγείρεσθε, wake up!: passive sometimes = ἰρίσας, a waking up.
ἐγκ., see ἐγκ.
ἐγκαλέω, I bring a charge against.
ἐγκαταλείπω, I leave in the lurch, I abandon (one who is in straits), I desert.
ἐγκλήμα, an accusation, charge.
ἐγκομβόμαι, I clothe myself (originally, I tie round in a knot).
ἐγκράτεια, self-mastery, self-restraint, self-control, continence.
ἐγκρατεύμαι, I exercise self-control, I am continent.
ἐγκράτης, self-controlled.
ἐγκρύπτω, I hide (within).
ἐγκρύπτω, I besmear, anoint.
ἐγώ, I: τι ἐμοί (ἡμῖν) 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 ἡμῖν; τὸ (τὰ) καὶ ἐμέ, so far as I am concerned: in letters ἡμῖν often alternates with ἐγώ without real difference of meaning.
ἐδαφίζω, I dash to the ground.
ἐδαφός, ground.
ἐδραῖος (stabilis) (lit. seated), firm, stedfast.
ἐδραίωμα, a foundation.
ἐθελοθρησκεία (cf. ἐθελοδουλεία), service (worship) of the will, worship of self, practically, worship of the angels.
ἐθέλω, see θέλω.
ἐθίζω, I accustom: τὸ εἰθαμίνων, 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.
ἐθνικῶς, in the manner of Gentiles.
ἔθνος

ἔθνος (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 ἔθνη (gentes), the nations outside Judaism, the Gentiles.

ἔθνος, a custom.

ei, 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 ἂν [and should be written eἰ], 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 eἰ by si.]

eἰ μὴ ( nisi); but only, e.g. Lk. iv 26 f., John xv 4, Ac. xxvii 22, Rev. xxi 27; in Mk. vi 8 probably due to a misreading of an Aramaic word = and not: eἰ δὲ μὴ, eἰ δὲ μὴ γε (Aramaism?), (alioqui, si minus, sin autem, &c.), otherwise: eἰπέρ (= eἰ πέρ) a more emphatic eἰ, if indeed.

eiδέα, appearance.

eiδα, eiδον, 1 and 2 aor. respectively, I saw, cf. ὤραω: iδῶν eiδον, a Hebraistic repetition.

eiδος, visible form, shape, appearance, outward show; in 1 Thess. v 22 = kind, species, class.

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

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

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

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

eiδωλον (simulacrum), an image of a god.

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

eiκοσι, twenty.

eiκω, I yield.
eισέρχομαι

eἰκόν (imago), image, likeness, bust.
eἰλικρίνεια, purity.
eἰλικρινής (sincerus) (originally unmixed), pure, uncontaminated.
eἰλίσσω, see ἐλίσσω.
eἰμί, I am, exist. Note periphrasis with participles, the special frequency of which in the imperfect is due to the Aramaic basis of the language. ὁ ἦν ungrammatically, in Rev., where an aor. pcpl. would be expected.
eἰνεκέν, see ἐνεκα.
eἰπα, see ἐπον.
eἰπέρ, see ἐι.
eἰπον, 2 aor., ἐπι ν α. I spoke, said: ὡς ἐπος ἐπτείνω, one might almost say (almost, about).
eἰρηνεύω, I am peaceful, I keep the peace, I am at peace.
eἰρήνη, peace, undisturbedness: invocation of peace a common Jewish farewell (Mk. v 34, &c.), in the Hebraistic sense of the health (welfare) of an individual.
eἰρηνικός, making for peace, productive of peace.
eἰρηνοποιέω, I make peace.
eἰρηνοποιός, peace-making, peace-maker.
eἰς, (a) into; till; for; (b) ἐς τό 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. I Thess. ii 12, or simply = explanatory infinitive, I Thess. iv 9; (c) encroaches on ἐν and = in, e.g. John i 18, Ac. vii 12, 2 Cor. xi 10, 1 John v 8: ἐς ἐκατόν, &c., a hundredfold.
eἰς, one; καθ ἐς, each single one, one by one: sometimes no whit different from τις (Mk. xiv 10), and sometimes too = πρῶτος, first.
eἰσάγω, I lead in, bring in.
eἰσάκων, I hear.
eἰσδέχομαι, I welcome in.
eἰσεμένι, I go in, enter (originally, I shall go in).
eἰσέρχομαι, I go in.
εἰσκαλέω

εἰσκαλέω, mid. I call in (to my house).
εἰσοδός, (abstr.) (act of) entering, entrance, entry: concrete, the entrance itself, Heb. x i 9 (cf. 20), 2 Pet. i 11.
eἰσπηδάω, I leap into, rush into.
eἰσπορεύμαι, I journey in(to), I go in(to).
eἰστρέχω, I run in(to).
eἰσφέρω, I carry (bring) in.
eἰτα, then, thereafter, next (marking a fresh stage).
eἰτε (siue), lit. and if: εἰτε ... εἰτε (siue ... siue), whether ... or.
eἰτεν = εἰτα.
eἰτις = εἰ τις.
eἰώθα, I am accustomed: τὸ εἰώθος, custom, what was customary.
ἐκ, ἐξ, from out, out from among, from, suggesting from the interior outwards; ἐξ 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 ἑρμής, Rom. ii 8.
ἐκαστός (quisque), each (of more than two); εἰς ἐκαστός, each individual; plur. ἐκαστῷ, &c., each class, group.
ἐκάστοτε, on each occasion.
ἐκατόν, a hundred; εἰς ἐκατόν, see εἰς.
ἐκατονταέτης, a hundred years old.
ἐκατονταπλασίων, a hundredfold.
ἐκατοντάρχης (—ος) (centurio, see κεντουρίων), a centurion of the Roman army.
ἐκβαίνω, I go out.
ἐκβάλλω, Ἰ throw (cast, put) out; I banish, Gal. iv 30, 3 John 10; I bring forth, I produce, Mt. xii 35.
ἐκβάσις, (a) a way out, escape, 1 Cor. x 13; (b) result, Heb. xiii 7.
ἐκβολή (iactura), a throwing out, a jettisoning of cargo, to lighten a ship.
ἐκγενός, descended, hence subst. a descendant.
ἐκβαπανάω, I spend (give out) completely.
ἐκδέχομαι, I wait for, expect.
ἐκκλησία

ἐκδηλος, perfectly evident, manifest.
ἐκδημέω, I am away from the δῆμος, from my parish, from home.
ἐκδιδωμι, I give out, let: middle, I let out for my own advantage, Mk. xii 1.
ἐκδηγεομαι, I give a complete narrative of.
ἐκδικέω, 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.
ἐκδικος, avenging, an avenger. (The word occurs frequently in the sense of a special advocate[champion] of a city.)
ἐκδιώκω, I drive out.
ἐκδοτος, given up, delivered up.
ἐκδοχή, waiting, expectation.
ἐκδύω, I put off, take off, strip off, with acc. of person or garment or both.
ἐκεί (illic), (a) there, yonder; (b) thither, there.
ἐκείθεν (illinc), thence, from that place.
ἐκείνος (ille), that, yonder (of what is distant, or great):
in 1 John usually = Christ.
ἐκείσε (illuc), (a) thither, Ac. xxi 3; (b) there, Ac. xxii 5.
ἐκζητεόω (exquiro), I seek out.
ἐκζήτησις, a seeking out, searching questioning.
ἐκθαμβεομαι, I am greatly astonished.
ἐκθαμβος, full of astonishment.
ἐκθαυμάζω, I wonder greatly.
ἐκθεος, exposed (to the elements).
ἐκκαθαίρω, I clean (cleanse) out, 1 Cor. v 7; I clean thoroughly, 2 Tim. ii 21.
ἐκκατομαι, I burn (with lust).
ἐκκεντέω, 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 ἀλη, the Church (the whole body of Christians in the world).

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

ἐκκολυμβᾶω, I swim out (of the water).
ἐκκομίζω (effero), I carry out (of the city gate for burial).
ἐκκοπή (ἐκκοπή), 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).
ἐκλαθάνομαι, 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.

ἐκλεκτός, 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 ἐκλεκτόν.

ἐκλύομαι, I am unstrung, become weak, fail.
ἐκμάσω, I wipe (off) thoroughly.
ἐκμακτηρίζω, I mock greatly.
ἐκνευώ (lit. I bend the head aside, to avoid a blow), I retire, withdraw.

ἐκνήφω, I am thoroughly sober (in mind).
ἐκουσός, willing: κατὰ ἐκουσίων, with right good will.
ἐκουσίως, willingly, with the will.
ἐκπαλαι, from of old, long since.
ἐκπειράζω, I put to a thorough test.
ἐκπέμπω, I send out.

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\textit{ἐκτρέπω}

\textit{ἐκτρεπισσῶς}, most exceedingly, with exceeding emphasis.
\textit{ἐκπετάνυμι}, I spread (stretch) out.
\textit{ἐκπηδᾶω}, I leap (rush) out.
\textit{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.
\textit{ἐκπλέω}, I sail out (of harbour), I sail away.
\textit{ἐκπληρῶ}, I fill completely, I fulfil in every particular (to the utmost), I make good.
\textit{ἐκπληρωσίς}, completion, fulfilment.
\textit{ἐκπλήσσωμαι}, I am thunderstruck, astounded.
\textit{ἐκπνέω} (lit. I breathe out), I breathe my last, I expire.
\textit{ἐκπορεύομαι}, I journey out; I come forth.
\textit{ἐκπορνέω}, I am guilty of fornication (the force of ἐκ is uncertain).
\textit{ἐκπτύω} (cf. Fr. conspuer), I spit upon, disdain.
\textit{ἐκρίζω}, I root out, root up.
\textit{ἐκστασίς} (properly, distraction or disturbance of mind caused by a shock), bewilderment.
\textit{ἐκστρέφω}, I pervert.
\textit{ἐκσώζω}, I save completely, v. l. in Ac. xxvii 39.
\textit{ἐκταράσσω}, I disturb (trouble) greatly (exceedingly).
\textit{ἐκτείνω}, I stretch out (forth).
\textit{ἐκτελέω}, I complete, bring to completion, carry out, perform.
\textit{ἐκτένεια}, earnestness, strenuousness.
\textit{ἐκτενής}, intent, constant, strenuous.
\textit{ἐκτενῶς}, earnestly, strenuously.
\textit{ἐκτίθημι}, (a) (expono) I expose a child; (b) mid. I set forth, expound, explain.
\textit{ἐκτινάσσω}, I shake off; mid. I shake off from myself.
\textit{ἐκτός}, sixth.
\textit{ἐκτός}, (a) adv. (1) without, outside; (2) except; (3) τὸ ἐκτός, substantivally, the outside; (b) prep. c. gen. outside, apart from.
\textit{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

ἐκτρέφω, I nourish, nurture.
ἐκτρομοσ, 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.
ἐκφύω, I put forth, cause to sprout.
ἐκχέω, I pour out (liquid or solid), I shed. See
ἐκχύννω.
ἐκχύννω, I pour out, I shed, cf. ἐκχέω: pass. I am swept
on, rush or I surrender, Jude ii.
ἐκχωρέω, I go out.
ἐκψύχω, I breathe my last, I die.
ἐκών, willing, willingly.
ἐλαία (olea), an olive tree: see ἐλαίων.
ἐλαίων (oleum), olive-oil: ἐλαίων ἄγαλλιάσεως, oil of enjoy-
ment, the oil with which the heads of guests at
banquets are anointed, Heb. i 9.
Ἐλαίων (olioetum), Olive-grove, Olive-yard, probably the
right text in Lk. xix 29, xxi 37, as well as Ac. i 12.
Ἐλαμείης, an Elamite, one of a people living to the north
of the Persian Gulf in the southern part of Persia.
ἐλάσσων (less correct ἐλάττων), less, smaller: poorer,
inferior, John ii 10: ἐλαττῶν (adv.), less.
ἐλαττονέω, I have less, I lack.
ἐλαττών, I make less (inferior).
ἐλαύνω, (a) tr. I drive (on), propel: (b) intr. I row,
Mk. vi 48, John vi 19.
ἐλαφρία (leuitas), levity, fickleness.
ἐλαφρός (leuis), light.
ἐλάχιστος, least, smallest (Mt., 1 Cor. xv 9), but perhaps
often in the weaker sense, very little, very small
(Lk., 1 Cor. iv 3, vi 2, James): ὁ ἐλάχιστότερος, the
smallest, the least important: εἰς ἐλάχιστον ἐστιν, it
matters very little: ἐλάχιστον, adv. a very little.
'Ελλάς

'Ελεάζαρ (Hebr.), Eleazar, son of Eliud, and father of Matthan.

Eleaōw, see ἐλεώω.

ἐλεγμός, reproof.

ἐλεγχεῖς, rebuke, reproof.

ἐλεγχός, a proof: possibly a persuasion.

ἐλέγχω, (a) I reprove, rebuke; (b) I expose, show to be guilty, John iii 20, 1 Cor. xiv 24, Eph. v 11, 13, James ii 9.

ἐλεεινός, merciful, pitiful.

ἐλεέω (ἐλεάω), I pity.

ἐλεημοσύνη, abstr. alms-giving, charity: concr. alms, charity.

ἐλεήμων, pitiful, merciful.

'Ελεώσαβετ (Hebr.), Elisabeth, mother of John the Baptist.

εἰσε, pity, mercy.

ἐλευθερία, freedom, liberty, especially a state of freedom from slavery.

ἐλευθερος, free (opposite of enslaved, cf. 1 Cor. xii 13).

ἐλευθερώω, I free, set free, liberate.

ἐλευθερία, coming, arrival.

ἐλεφάντινος, made of ivory.

'Ελιακείμ (Hebr.), Eliakim, son of Abiud and father of Azor (Mt. i 13), son of Melea and father of Jonam (Lk. iii 30).

ἐλιγμα, a roll.

'Ελιέζερ (Hebr.), Eliezer, son of Joreim and father of Joshua.

'Ελιούδ (Hebr.), Eliud, son of Acheim, and father of Eleazar.

'Ελισάβετ, see 'Ελεώσαβετ.

'Ελισαῖος, Heliasaeus, grecized form of Elisha.

ἐλίσσω, I roll, roll up.

ἐλκόμαι, I am covered with sores.

ἐλκος (ulcus), a (fester ing) sore.

ἐλκώω, I drag, draw, pull.

ἐλκώ, I drag, draw, pull.

'Ελλάς, Hellas, the native name for Greece.
Ελλην

"Ελλην, a Hellene, 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: ή Ελληνική (γλώσσα), the Greek language.

Ελληνίς (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).

Ελληνιστή, in the Greek language.

ἐλλογάω (ἐλλογέω), I put down (set) to some one's account, reckon, impinge.

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

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

ἐλπίς (ofteners probably ἐλπίς), hope.

Ελώμας, Elymas, the name of the sorcerer at Paphos (the form of the name is doubtful: some MSS read Ἐτομᾶς, Son of the Ready).

ελώ (aramaic), my God (form of word is doubtful).

ἐμαντοῦ, of myself.

ἐμβάίνω, I embark.

ἐμβάλλω, I cast in, throw in.

ἐμβάπτω, act. and mid. I dip in.

ἐμβατεῦω, (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).

ἐμβριμάομαι, 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.
εμαίνομαι, 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.
'Εμμῷρ (Hebr.), Emmor, Hanor, a man whose sons sold a field at Shechem to Jacob.
εμός, mine (predominates in John).
εμπ. see also ἐνπ.
ἐμπαιγμονή, mockery.
ἐμπαιγμός, mockery.
ἐμπαιίω, I mock.
ἐμπαίκτης, a mocker.
ἐμπι(μ)πλημι, ἐμπι(μ)πλάω, I fill up, fill.
ἐμπι(μ)πρήμι, ἐμπρήθω, I burn, set on fire: but forms from -πρήθω = I cause to swell, hence pass. I suffer inflammation, Ac. xxviii 6 (v. 1).
ἐμπιπτώ, I fall in, am cast in.
ἐμπλέκω, I enfold, entangle.
ἐμπλοκή, braiding.
ἐμπορεύομαι, I travel as a merchant, engage in trade: c. acc. I traffic in, make gain or business of.
ἐμπορία, trading, trade, trafficking, business.
ἐμπόριον, a place of traffic, mart, market, market-house.
ἐμπορός, a merchant, trader.
ἐμπρήθω, see ἐμπι(μ)πρήμι.
ἐμπροσθεν, 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.
ἐμπτύω, I spit upon.
ἐμφανής, manifest, visible.
ἐμφανίζω, I make visible (manifest); hence, act. I report (inform) against, Ac. xxiv 1, xxv 2, 15; pass. (quasi-technical) I appear before.
ἐμφοβός

ἐμφοβός, full of fear, terrified.
ἐμφυσάω, I breathe into, breathe upon.
ἐμφυτωσ, inborn, ingrown, congenital, natural.
ἐν, (a) of place, in; ἐν τοῖς, see δ.; ἐν Χριστῷ, 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 8 bis); (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, see ὅς.
ἐναγαλίζομαι, I take (fold) in my arms.
ἐνάλιος (rather a poetical word), of creatures, living in the sea.
ἐναντιὐ, before, in the presence of.
ἐναντιοῦ, before, in the presence of; in the eyes of: see also τούναντιον.
ἐναντίος, opposite, opposed, contrary: ἐχ ἐναντίος ἄρα (adv.), opposite; ὁ ἐναντίος, the adversary.
ἐνάρχομαι, I begin (in).
ἐνατος, ninth.
ἐνγράφῳ, I write (in), inscribe.
ἐνδείης, in need, needy.
ἐνδειγμα, (a thing proved, hence) a plain token (sign, proof).
ἐνδείκνυμι (in the middle voice ἐνδείκνυμι only), I show forth.
ἐνδείξεις, a showing, proof, demonstration.
ἐνδεκα, eleven.
ἐνδεκατος, eleventh.
ἐνδέχομαι, ἐνδέχεσαι, impers., it is possible.
ἐνδημέω, I am in my δῆμος (parish), I am at home.
ἐνδιδύσκω, (somewhat rare) (of clothing, I put on another): mid. I put on (myself).
ἐνδικος, just.
ἐνδοξάω (I make ἐνδοξάω), I glorify, acknowledge the glory belonging to (cf. δόξα), recognize as glorious.
ἐνδοξος, glorious.
ἐνδύμα, a garment, dress.

ἐνδυναμόω, I fill with δύναμις (power) (almost = δυναμώ). ἐνδύω, I enter into.

ἐνδυσίς, putting on (of a garment).

ἐνδύω, I put on, clothe (another): mid. I clothe (myself), dress: hence, metaphorically, of acquiring qualities; = ἐνδυναμάω, 2 Cor. v 3.

ἐνδύμησις, roofing, coping. (So probably, from δῶμα = roof, but most interpret building.)

ἐνέδρα (insidiae), ambush; hence plot, treachery, fraud.

ἐνεδρεύω, I lie in wait (ambush) for, seek to entrap (hence I defraud, deceive).

ἐνελέω, I wrap up, roll up (something).

ἐνεμένω, I am in (within): τὰ ἐνόμα, 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.

ἐνεκά, ἐνεκέω, εἶνεκέω, for the sake of, on account of: οὐ (neut.) ἐνεκέω, on account of which, wherefore, Lk. iv 18; τίνος ἐνέκα, on account of what, wherefore, why, Ac. xix 32.

ἐνενήκοντα, ninety.

ἐνεος (= ἄνεος), speechless, dumb, unable to speak.

ἐνέργεια, working, action productive of ἐργον (concrete work), activity: in the N.T. confined to superhuman activity.

ἐνέργεω, (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 ἐνέργειν 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.

ἐνέργης, effective, productive of due result.

ἐνευλογέω, I bless (of God) (ἐν is considered to have instrumental force).
ἐνέχω

ἐνέχω, (a) I have a grudge against, I am angry (with): in Mk. vi 19 the Sahidic translates 'I am angry with', the Vulgate 'insidior'; in Lk. xi 53 ἐνέχω is translated by the Sahidic 'to provoke him', by the Vulgate 'grauer 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.
ἐνθυμέομαι, I meditate upon, reflect upon.
ἐνθυμήσις, inward thought, meditation; plur. thoughts.
ἐν (ἐν, Ionic form of ἐν), is in (among): οὐκ ἐν, there is (or can be) no room for.
ἐναυτός, a year.
ἐνστημένοις: only in the intr. tenses, I impend, am at hand, am present: perf. pcpl. ἐνστηκός (ἐνστώς) as adj. present.
ἐνσχύω, I strengthen within, I fill with strength.
ἐνκάθετος, a snare-setter, spy.
ἐνκαίνια, festival of dedication of the Temple, to celebrate the re-dedication of the Temple by Judas Maccabeus in 164 B.C., held at Jerusalem about the middle of December.
ἐνκανιστώ, (I restore or carry out anew, then) I dedicate.
ἐνκακέω, ἐκκακέω (from κακός in the sense of cowardly) (very rare outside the Bible), I lose heart.
ἐνκατοικέω, I am settled among, dwell among.
ἐνκαυχάμαι, I boast in (because of) something.
ἐνκεντρίζω, I graft.
ἐνκοπή, ἐκκοπή, 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.
ἐνκρίνω, I judge (reckon) to belong to, I class with.
ἐνκυος, pregnant.
ἐννέα, nine.
ἐννεύω, I make a sign to by nodding.
ἐννοϊα (intelligence, thought), intention, purpose.
ἐντυφάω

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

ἐννυχα, in the night.

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

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

ἐνότης, oneness, unity.

ἐνοχλεω, I disturb, torment (Heb. xii 15 is from the LXX, where ἐνοχλη appears to be a corruption for ἐν χολη, in gall).

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

ἐνπεριπατεω, I walk among.

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

ἐνταλμα, an injunction, ordinance.

ἐνταφαζω, I embalm, prepare for burial.

ἐνταφιασμος, embalming, preparation of corpse for burial.

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

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

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

ἐντιμος, (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); το ἐντός, 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.

ἐντυφάω, I revel (in).
ἐντυγχάνω

ἐντυγχάνω, (a) I meet, encounter; hence, (b) I call (upon),
I make a petition, I make suit, supplication, cf. ἐνέπνευσις.
ἐνυλίσσω, I wrap up, roll round, envelop.
ἐνυπόω, I engrave.
ἐνυβρίζω, I insult, outrage.
ἐνυπνιάζομαι, I dream (see visions) in my sleep.
ἐνύπνιον, a dream, vision.
ἐνώπιον (vernacular, attested from saec. ii b. c.), before
the face of, in the presence of; in the eyes of.
'Ενώς (Hebr.), Enos, son of Seth, and father of Cainam.
ἐνωτισμόμαι (from ἐν and ὀς), I take into my ear, give
ear to.
'Ενώχ, 'Ενώκ (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).
ἐξαίρεω, I take out, remove; sometimes (mid.) I choose,
sometimes I rescue.
ἐξαιρω, I remove.
ἐξαιτέμαι, I beg earnestly for: aor. = I have procured
to be given up to me (Field).
ἐξαιφησ (ἐξέφησ, colloquially), suddenly.
ἐξακολουθεώ, I follow closely, adhere to.
ἐξακοσίοι, six hundred.
ἐξαλείφω, I wipe away, obliterate.
ἐξάλλομαι, I leap up (for joy).
ἐξανάστασις, rising up and out, resurrection.
ἐξανατέλλω, I rise (spring) up out (of the ground).
ἐξανεστήμη, (a) in tr. tenses, I raise up, cause to grow;
(b) in intr. tenses, I rise up.
ἐξαπατάω, I deceive.
ἐξάπνια, suddenly.
ἐξαπορεομαι, I am at my wits' end, I despair: c. gen.
about, 2 Cor. i 8.
ἐξαποστέλλω, I send away out, I send forth (a person qualified for a task).
ἐξαρτίζω, (a) I fit up, equip, furnish, supply, 2 Tim. iii 17; (b) I accomplish, finish, Ac. xxi 5.
ἐξαστράπτω (corusco), I flash forth like lightning.
ἐξαυτής (ἐξ αυτῆς τῆς ὥρας), immediately.
ἐξεγείρω, I raise up, arouse.
ἐξευμι (originally, I shall go out), I go out (away), depart.
ἐξάκω (lit. I draw out of the right place, or I draw aside out of the right way), I entice.
ἐξέραμα, vomit, purge.
ἐξεραυνάω, I search diligently, I examine carefully (minutely).
ἐξέρχομαι, I go out.
ἐξεστίν, impers. it is permitted (allowed), sometimes followed by acc. et inf.: ἐξόν ἔστιν = ἐξεστίν, the ἔστιν being understood in Ac. ii 29, 2 Cor. xii 4.
ἐξετάζω (indicates precise and careful inquiry), I examine, question, inquire at.
ἐξηγεόμαι, (I interpret) I relate, expound, explain; make declaration (John i 18).
ἐξήκοντα, sixty.
ἐξῆς (deinceps), next in order: ἡ ἐξῆς (sc. ἡμέρα), the next day, the following day: τὸ ἐξῆς (Lk. vii 11, v. l.), perhaps = τὸ ἐξῆς χρόνος, at the period immediately following.
ἐξηχέω, I sound out (forth) (referring either to the clearness or to the loudness of the sound).
ἐξῆς, condition, state, especially good condition of body or soul.
ἐξιστημι, ἐξιστάω, ἐξιστάνω (lit. I remove from a standing position), (a) in tr. tenses (including ἐξιστάκατο), 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.
ἐξισχύω, I have strength for (a difficult task).
ἐξοδος, (a) going out, departure from a place; (b) (cessus) death, Lk. ix 31, 2 Pet. i 15.
ἐξολεθρέων, 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.

ἐξόν, see ἐξεστίν.

ἐξορκίζω, I exorcise, 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.

ἐξουθενέω, another (inferior) spelling of ἐξουθενεῖον.

ἐξουθενών (an inferior spelling is ἐξουθενεῖον) = ἐξουθενέω.

ἐξουθενέω, 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 ἄρχω).

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

ἐξοχή, projection, prominence: oi καί ἐξοχῆς, the prominent persons, the chief men.

ἐξυπνίζω, I wake out of sleep.

ἐξυπνόω, awake out of sleep.

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

ἐξωθεν, (a) from outside, from without; (b) outside, equivalent to ἐξω, both as adv. and as prep. (Mk. 88
ἐπανίστημι

vii 15, Rev. xi 2, xiv 20, &c.; τὸ ἐξωθέω, the outside, &c.,
oi ἐξωθέω = oi ἔξω.
ἐξωθέω, I push out, thrust out: εἰς αἰγαλῶν ἐξώσα, to
drive the ship upon the beach, Ac. xxvii 39.
ἐξωτερός, outmost.
ἔοικα, 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 = ἐορτάζειν.
ἐπαγγελία, a promise; see τέκνον.
ἐπαγγελλομαι, (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.
Ἐπαίνετος, Ἐπανθέσις, a Christian in Rome.
ἐπαινέω, I praise, commend.
ἐπαινοῦ, praise.
ἐπαίρω, I raise, lift up.
ἐπαίσκυνομαι, I am ashamed of.
ἐπαιτέω, I beg, am a beggar.
ἐπακολούθεω, I follow close after, I accompany, dog;
I promote, 1 Tim. v 10; hence I endorse [Mk.]
xvi 20.
ἐπακοῦω, I listen to, hear.
ἐπακροάομαι, I listen to, hearken to.
ἐπάν, whenever.
ἐπάναγκες, adv. used as adj. necessary, inevitable, obliga­
tory.
ἐπάναγγω, (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.
ἐπαναμιμήσκω, I remind, possibly I remind again.
ἐπαναπαύομαι, I rest upon.
ἐπανέρχομαι, I return.
ἐπανίστημι, intr. tenses, I rise against.

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ἐπανόρθωσις

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.

ἐπάρατος, accursed, cursed.

ἐπαρκέω, I do service, render help.

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

ἐπάρχειος (a v. 1. in Ac. xxv 1), belonging to the province:

τῇ ἐπαρχείῳ (understand ἐξωτικῇ), the power over the
province, the province.

ἐπαυλίς, a farm, estate.

ἐπαύριον, to-morrow.

Ἐφαρφάς (the pet form of Ὑφαφρόδητος), Epaphras,
Epaphroditus, a Colossian Christian, in captivity
with Paul in Rome.

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

Ἐφαφρόδητος, see Ἐφαφράς.

ἐπεγείρω, I arouse, stimulate.

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

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

ἐπείδηπερ, since.

ἐπείδον, I looked upon, regarded.

ἐπεμι, in the participle ἐπέμισα, coming on, next:
νῦν ἐπισια (understand ἴμερα), next day.

ἐπεσαγωγή, bringing in, introduction, importation.

ἐπεσέρχομαι, I come (in) upon.

ἐπείτα, then, thereafter, afterwards.

ἐπέκεινα, beyond.

ἐπεκτείνομαι, I strain after.

ἐπενδύομαι, I put on (as a garment).

ἐπενδύτης, a coat, outer wrap.

ἐπέρχομαι, I come upon, sometimes with hostility.

ἐπερωτάω = ἐρωτάω simply, I ask, question.

ἐπερώτημα = ἐρώτημα, 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 ἀληθείας, 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, ἐφ’ ὁ (= ἐπὶ τοῦτο, ὁ, 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 τοῦτο, 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 πλείον, ἐφ’ ὁσον: of charge, rule, or power over: concerning, 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.1.); (b) I place upon; (c) I lay, with τὴν χείρα (τὰς χειρὰς), either with innocent, or with hostile, intent (= inicere manum [manus]); (d) intr. I strike upon, Mk. iv 37; (e) intr. τὸ ἐπιβαλλόν μέρος, the share that falls to (belongs to) one, Lk. xv 12; (f) intr. ἐπιβαλλὼν ἢκλαεν, he set to and wept, Mk. xiv 72.

ἐπιβαρέω, I put a burden on, burden.

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

ἐπιβλέπω, I look with favour on.

ἐπιβλημα, something put on, a patch.
ἐπιβουλή

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. ἑαυτοῦμας 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.
ἐπίγνωσις, knowledge of a particular point (directed towards a particular object); perception, discernment, recognition; intuition.
ἐπιγράφη, 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.
ἐπιδημέω, I am resident (temporarily, in a foreign city).
ἐπιδιατάσσομαι, I make an additional testamentary disposition, I furnish with additions.
ἐπιδίδωμι, (a) tr. I hand in; (b) intr. I give way (to the wind), Ac. xxvii 15.
ἐπιδιορθώω, I put besides into a state of order, I put in order.
ἐπιδύω, I sink, set.
ἐπείκεισα, considerateness, forbearance, fairness.
ἐπείκης, forbearing, fair, reasonable.
ἐπιζητέω, I seek after, search for, make inquiries about.
ἐπιθανάτος, at the point of death, doomed to death.
ἐπίθεσις, laying on.
ἐπιθυμέω, I desire, long; ἑπιθυμία ἑπιθυμεῖν, Hebraistic, to long eagerly, Lk. xxii 15.
ἐπιθυμητής, a longer after, luster after.
ἐπιθυμία, eager (passionate) desire, passion: see ἑπιθυμέω.
ἐπικαθίζω, I sit.
ἐπικαλέω, (a) I call (name) by a supplementary (addi-
ἐπιούσιος

(1) "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. εἰπτ et dat. I am placed upon, am laid upon, lie upon, am imposed; I press upon, Lk. v 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.
Ἐπικουρείος, an Epicurean, one who holds the tenets of Epicurus (341–270 B.C.).
ἐπικουρία, 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.
ἐπιλοιπός, remaining, that is left over.
ἐπιλογίς, solution, explanation, interpretation.
ἐπιλύω, I explain.
ἐπιμαρτυρεῖ, I call to witness.
ἐπιμελεία, care, attention.
ἐπιμελέομαι, I care for, attend to.
ἐπιμελῶς, carefully, attentively.
ἐπιμείνω, (a) I remain, tarry; (b) c. dat. I remain in, persist in.
ἐπινεώ, I consent.
ἐπίνοια, thought.
ἐπιορκέω, ἐπιορκέω, I take an oath, swear.
ἐπιορκος, perjuring, a perjurer.
ἐπιούσιος (from ἡ ἐπιούσια [ἡμέρα]), belonging to the morrow.
ἐπιπίπτω

ἐπιπίπτω, I fall upon; I press upon, Mk. iii 10.
ἐπιπλῆσω, I reprove.
ἐπιποθέω, I long for, strain after, desire greatly.
ἐπιπόθησις, eager longing (desire).
ἐπιπόθητος (desiderabilis, desiderantissimus), longed for,
missed.
ἐπιποθία, longing, eager desire.
ἐπιπορεύομαι, I journey (to).
ἐπιράπτω, I sew (on).
ἐπιρίπτω, I throw (cast) (upon).
ἐπισέμης, notable, conspicuous.
ἐπιστέμον, provision, nourishment, food.
ἐπισκέπτομαι, (a) I look out, Ac. vi 3; (b) I visit.
ἐπισκευάζομαι, I equip (horses).
ἐπισκηνώω, I raise a tent (over).
ἐπισκιάζω, I overshadow, envelop.
ἐπισκοπέω, I exercise oversight (care).
ἐπισκοπή, (a) visitation (of judgement), Lk. xix 44,
1 Pet. ii 12; (b) oversight, supervision, overseership.
ἐπισκοπός (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.
ἐπιστάω (lit. I draw over), mid. I undo the effects of
circumcision on myself.
ἐπιστείρω, I saw above (over), I resow.
ἐπισταμαι, I know, understand.
ἐπιστασις, caballing (conspiring) against.
ἐπιστάτης, master, teacher (cf. Dalman, Words of Jesus,
Eng. tr., p. 276).
ἐπιστέλλω, I enjoin, generally in writing, I write.
ἐπιστήμων, knowing by experience (personal acquaint-
ance).
ἐπιστηρίζω, I prop up, upheld, support, confirm.
ἐπιστολή, a letter, dispatch.
ἐπιστομίζω, I muzzle, silence.
ἐπιστρέφω, (a) tr. I turn (back) to (towards); (b) intr.
ἐπιχορηγεῖον

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

ἐπιστροφῆ, *a turning (to God).*
ἐπισυνάγω, *I collect, gather together.*
ἐπισυναγωγή, *gathering (collecting) together, assembling.*
ἐπισυναρχίσω, *I run together to (towards).*
ἐπισφαλής, *dangerous.*
ἐπισχῶ, *I persist, insist.*
ἐπισωρεύω, *I heap up.*
ἐπιταγή, *instruction, command, order, authority (often of a god).*
ἐπιτάσσω, *I give order, command.*
ἐπιτελέω, *I complete, accomplish, perfect.*
ἐπιτείδειος, *necessary.*
ἐπιτίθημι, *I place upon, lay on: with ἵνα, 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 ἐπίτροπος (procurator) over, v. 1.*
Lk. iii 1.
ἐπιτροπή, *commission.*
ἐπίτροπος, (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.
ἐπιτυγχάνω, *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.*
ἐπιφαίνω, *I shine upon.*
ἐπιφέρω, *I bring forward (against).*
ἐπιφωνέω, *I call out, shout; c. dat. against, Ac. xxii 24.*
ἐπιφώνοσκω, of the next day, *I draw on.*
ἐπιχειρέω, *I take in hand, I attempt.*
ἐπιχέω, *I pour on.*
ἐπιχορηγέω, *I supply, provide (perhaps lavishly).*

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ἐπιχορηγία

ἐπιχορηγία, supply, provision, equipment.
ἐπιχρίω, I besmear, anoint.
ἐποικοδομέω, I build upon (above) a foundation.
ἐπονομάζω, I name, impose a name on.
ἐποπτεύω, 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 ἔπος εἶπέν (a literary phrase), one might almost say, modifying a statement, Heb. vii 9.
ἐπουράνιος (opp. ἐπιγείος), heavenly, in heaven: ἐν τοῖς ἐπουράνιοις, 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 τὰς ἱεράς, seven times in the day.
ἐπτακισίλιοι, seven thousand.
ἐπταπλασίων, sevenfold.
Ἄραστος, Erastus, steward of Corinth, a Christian.
ἐραυνάω (a form of ἐρευνάω not known before 1st cent. A.D.), I search = ἐραυνάω, 1 Pet. i 11.
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. ἔργον, ἔργα, Mt. xxvi 10, &c.; c. acc. ἐργάζω, I work for, John vi 27.
ἐργασία, working, activity, work, service, trade, business, gains of business: δᾶς ἐργασίαν (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.
ἐρεβίζω, I stir up, 2 Cor. ix 2: I arouse to anger, provoke, Col. iii 21.
ἐρείδω, I strike; I run aground (of a ship).
ἐρεύγομαι, (lit. I belch forth, hence) I utter, declare.
ἐρωτάω

ἐρημία, a desert place, a desert.
ἐρημός (the Latin heremus may be due to false analogy with heres, hereticus, &c.), adj. desert; hence, ἡ ἐρημός (sc. χώρα), the desert, to the E. and S. of Palestine: of a person, deserted, abandoned, desolate, Gal. iv 27.
ἐρημόω, (a) I make desolate, bring to desolation, destroy, waste; (b) of a person, I strip, rob.
ἐρημώσως, making into a desert, wasting, desolating, desolation.
ἐρίζω, I strive.
ἐρυθεία, (the seeking of followers and adherents by means of gifts, the seeking of followers, hence) ambition, rivalry.
ἐρμοῦν, wool.
ἐρίς, strife.
ἐρίφιον, a goat, or kid.
ἐρίφως, a goat.
Ἐρμᾶς, Hermas, a Roman Christian.
ἐρμηνεία, translation, interpretation.
ἐρμηνευτής, translator, interpreter.
ἐρμηνεύω, (a) I translate; (b) I interpret the meaning of, Lk. xxiv 27 (v. 1).
Ἐρμῆς, (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.
ἐρπετόν, a creeping creature, reptile, especially a serpent.
ἐρυθρός, red.
ἐρχομαι, (a) I go: with acc. of extent, ὀδὸς; (b) I come: eis ἐναρκίαν ἐλθών, having come to himself, having come to his right mind. ‘having reasoned with himself’ (Sahidic), Lk. xv 17.
ἐρώ, I shall say: c. acc. pers. ὑμᾶς εἰρηκά φίλους, I have called you friends, John xv 15, ἀρχοντα οὐκ ἐρείς κακῶς, thou shalt not speak evilly of a leader, Ac. xxiii 5, cf. Rom. iv 1 (v. 1.); cf. εἰπών.
ἐρωτάω, (a) I ask (a question), I question; (b) (= αἰτέω) I request, make a request to, I pray.
εσθής, clothing.
εσθής, a garment.
εσθιόν, εσθω, tr. and intr. I eat, I am eating; I take a meal: aor. φαγεῖν, to eat, but in Rev. 11 10 = καταφαγεῖν.
'Εσλεί (Hebr.), Esle', son of Naggai and father of Nahum.
εσσαπτρον, a mirror, looking-glass (made of highly polished metal).
εσπέρα, evening.
εσπέρινός, in the evening, belonging to the evening, evening.
'Εσρων, Έσρων (Hebr.), Hesrom, Hesron, son of Phares, father of Aram (Arame).
εσχατος (ultimus), last: ἐσχάτος, neut. acc. as adv., at the last, finally; ἐν ἔσχάτος, at the end; ἐως ἔσχατος, till the end.
εσχάτως: ἐσχάτως ἔχεω, to be at the extremity, to be 'in extremis', to be at the last gasp.
εσω, (adv.) within, inside, with verbs either of rest or of motion: ὁ ἐσω ἀνθρώπος, that part of man which is spiritual; οἱ ἐσω, those within (the church), members of the church, 1 Cor. v 12; (prep.) within, to within, inside, Mk. xv 16.
εσώθειν, (a) from within, from inside; (b) within, inside: τὸ ἐσώθειν, the inner part, the inner element.
εσώτερος, inner: τὸ ἐσωτερός, the part that is within, c. gen.
εταίρος, companion, comrade.
ετερόγλωσσος, speaking another language.
ετεροδιδασκαλέω, I teach different things, that is, different from the true or necessary teaching.
ετερογυγέω, I am yoked with one different from myself, unequally yoked.
ετερος (alter), (a) of two, another, a second: ἐν ἕτερῳ (sc. ψαλμῷ), Heb. v 6; ὁ ἕτερος, the other, the second, ὁ ἕτερος (sc. ἡμέρᾳ), on the second day, Ac. xx 15, xxvii 3; ἕτεροι, others, another group; (b) sometimes it does not differ from ἄλλος (alias), being used of more than
two, other, different, cf. Lk. viii 6-8, 2 Cor. xi 4: in Gal. i 6f. ἑρεπος appears to mean another of the same kind, as contrasted with ἀλλος, another of a different kind.

ἑτέρος, differently.

ἐτώ (adhuc), (a) of time, still, yet; even now: οὐκ ἐτώ, 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).

ἐτοιμὸς, ready, prepared: ἐν ἑτοιμῷ ἕχωσες, being ready, 2 Cor. x 6, cf. ἑτοιμῶς.

ἐτοιμῶς, readily: ἑτοιμῶς ἐχεῖν, to be ready.

ἐτὸς, ἑτὸς, a year: κατ' ἑτός (καθ' ἑτός), annually; ἀπὸ or ἐξ ἑτῶν followed by a number (Fr. depuis, Germ. seit, English for), lit. from . . . years.

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

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

εὐαγγελίζω, 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 sometimes 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 Ἑρμῆς, is found).

εὐαρέστεω, 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.
Eўβουλος

Eўβουλος, Eubulus, a Christian with St. Paul in Rome.

εὖγε, interj. well done ! bravo !

εὖγενής (generosus), (a) of noble birth, of high birth;
(b) noble in nature, Ac. xvii 11.

εὐδία, fair weather, good weather.

εὐδοκέω, I am well-pleased, c. acc. expressing with,
Mt. xii 18, &c.; I think it good, am resolved (a characteristic word of Jewish Greek).

εὐδοκία, (a) good-will (good-pleasure), favour, feeling of complacency of God to man: ἀνθρωπος 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.

εὐεργεσία, good action, well-doing, benefiting, kind service.

εὐεργετέω, I do good deeds, perform kind service, benefit.

εὐεργέτης, Benefactor, an honorary title of kings and governors.


εὐθέως, immediately.

εὐθυδρομέω, I run a straight course.

εὐθυμέω, I keep up spirit, am of good courage.

εὐθυμος, in good spirits.

εὐθύμως, with good courage.

εὐθύνω, (a) I make straight (of the direction, not the surface, of a road); (b) I steer, James iii 4.

εὐθύς, adj. (a) straight, of direction, as opposed to crooked (σκολιός); (b) met. upright.

εὐθύς, adv. immediately: characteristic of Mk.

εὐθύτης, straightness, uprightness.

εὐκαιρέω, I have a good (favourable) opportunity, I have leisure.

εὐκαιρία, a good opportunity, an opportunity.

εὐκαιρος, opportune, timely, suitable: in Mk. vi 21 perhaps = empty, holiday, festival.

εὐκαιρως, opportunely, in season, conveniently.
euπροσωπεύω

εὐκότος, easy.
εὐλάβεια, caution, care; then anxiety, fear (in a good sense); then almost piety.
εὐλαβεώμαι (cf. εὐλάβεια), I am anxious, περί, about.
εὐλαβής, (lit. handling well, hence) cautious, circumspect; hence God-fearing, pious.
εὐλογέω, (lit. I speak well of, opp. I abuse, curse) I bless; εὐλογημένος, of a man, blessed (by God; contrast εὐλογητός): εὐλογῶ (or ἐν εὐλογίᾳ) εὐλογῶ (Hebraistic), I bless abundantly.
εὐλογητός (used only of God), blessed (as entitled to receive blessing from man).
εὐλογία, blessing.
εὐμετάδωτος, willingly sharing, ready to impart.
Εὐνίκη, Eunice, mother of Timothy.
εὐνοέω, I have good-will.
εὐνοια, good-will.
εὐνοούσα, 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 Euhodia, 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.
εὐπάρεδρος, promotive of fit waiting on.
εὐπειθής, compliant.
εὐπεριστάτος, easily surrounding, easily encircling.
εὐποιία, good doing, doing of good.
εὐπορεύμαι, I am prosperous.
εὐπορία, wealth, gain.
εὐπρέπεια (with a notion of stateliness or majesty), glory.
εὐπρόσδεκτος, well-received, acceptable, welcome.
εὐπροσωπεύω, I look well, I make a fair show (a good outward appearance, and so win good opinion).
Εὐρακύλων

Εὐρακύλων, Euraquilo, an East-north-east wind.

εὐρίσκω (reperio), I find, especially after searching; but in Phil. iii 9 possibly I surprise.

εὐρύχωρος, broad.

εὐσέβεια, piety (towards God), godliness.

εὐσέβεω, I am dutiful, pious: c. acc. pers. towards one who has the right to it, man or God.

εὐσέβης, pious, God-fearing.

εὐσεβῶς, piously.

εὐσήμος, with clear meaning.

εὐσπλαγχνος, tender-hearted, merciful.

εὐστυμόνως, becomingly, decorously.

εὐστυμοσύνη, comeliness.

εὐστυμονῶν, (a) comely, seemly, decorous; (b) of honourable position (in society).

εὐτύνως, vehemently, powerfully.

εὐτραπελία, versatility (especially of speech); facetiousness, raillery.

Εὐτυχος, Eutychus, a young hearer of St. Paul at Troas.

εὐφημία, good reputation.

εὐφήμος, 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.

εὐχή (uotum), a prayer comprising a vow, as was usual; a prayer; a vow.

εὐχομαι, I pray.

εὐχηριστος, useful, serviceable.

εὐψυχέω, I am of good cheer.

εὐωδία, a sweet smell.

εὐώνυμος (lit. well-named, to avoid the evil omen
attaching to the left), on the left-hand side, left: ἐξ ἐως ὑπέων, on the left.

ἐφαίλομαι, I leap upon.

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

Ἐφεσός, Ephesian, of Ephesus.

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

ἐφευρετής, a finder out, discoverer.

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

ἐφήμερος, for the day, for a day.

ἐφικέρομαι, I reach as far as.

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

ἐφινίδιος, a phonetic spelling of αἰφνίδιος.

Ἔφραιμ, Ephraim, a city of uncertain situation.

ἐφφαθά (Aramaic, meaning) be opened up.

ἔχθες, yesterday.

ἔχθρα, enmity, hostility.

ἔχθρος, an enemy.

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

ἔχω, (a) tr. I hold, have, possess; ἔχον, generally, I got, received, acquired, ἔχοι, I possessed; ἔχω τι κατά (eis), I have a ground of complaint against; ἐν γαστρὶ ἐχεῖν, to have (a child) in the womb; with double acc., the second being in the pred. (with or without eis), to have so and so as . . . , to regard so and so as (cf. Mk. xi 32); with obj. indicating time (cf. Fr. avoir) to be so and so days &c. old; (b) c. infin. I am able; (c) c. adv. equal to εἰπο with corresponding adjective; (d) intr. κατὰ κεφαλὴς ἔχων, having a covering over the head, with head covered, 1 Cor. xi 4; (e) Mid. I am neighbouring, I am next to, e.g. Mk. i 38, τῇ ἐχομένῃ (sc. ἣμερᾳ), next day, Lk. xiii 33, cf. Ac. xiii 44 (v. l.), &c.
έως,

(a) conj. until: followed by the indic. where a definite time in the past is indicated; with or without ὧν or ὅν, and followed by the subjunctive aorist with, or without, ἀν or εἰς, indicating an indefinite time, until... shall have, e.g. ἐως ἄν πάντα γένηται, until all shall have happened, Mt. v 18; (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).

Ζ

Ζαβούλων (Hebr.), Zebulon, one of the sons of Jacob, and founder of one of the twelve tribes.
Ζαχαῖος, Zacchaeus, a Jewish tax-gatherer.
Ζαρά (Hebr.), Zara, son of Judah and Thamar.
ζαφθανεῖ (Hebr. in contrast to the Aram. σαβαχθανεῖ), hast forsaken.
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 Βαραχιάς); (b) another priest, father of John Baptist.
 Zeus, 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.
 ζήω (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.
ζόννυμι

ζηλῶ, (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.
ζηλωτής, one who is eagerly devoted to a person or a thing, a zealot.
ζημία, loss.
ζημίω, 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 ζηνόδοτος or ζηνόδωρος), Zenas, a lawyer in Rome.
ζητέω (quaero), I seek, search for.
ζήτημα (quaestio), a question, subject of inquiry.
ζήτησις, questioning.
ζιζάνιον (lolium); in plur. darnel.
ζύμη, the correct spelling of ζύμων.
Ζοροβάβελ (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, leaven, ferment, both lit. and met.
ζυμόω, I leaven.
ζωγρέω, 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 βιος 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 xxi 18 there is a double entendre, the second occurrence referring to binding by another.


\[\zeta \omega \gamma \omicron \upsilon \omega \nu \epsilon \omicron \nu \omega\]

\[\zeta \omega \gamma \omicron \upsilon \omega \nu, \ I \ preserve \ alive \ (lit. \ bring \ to \ birth).\]

\[\zeta \omicron \nu, \ an \ animal.\]

\[\zeta \omega \omicron \pi 

οι \epsilon \nu \nu, \ I \ make \ that \ which \ was \ dead \ to \ live.\]

\[\H\]

\[\eta, \ (a) \ or, \ both \ in \ rel. \ and \ interrog. \ clauses: \ in \ interrog. \ sentences \ we \ ought \ perhaps \ sometimes \ to \ accent \ \eta \ (cf. \ \epsilon \nu) \ and \ regard \ simply \ as \ an \ interrogative \ particle, \ not \ to \ be \ translated; \ (b) \ than, \ sometimes \ almost \ otiose \ after \ \pi \omega \nu; \ \alpha \lambda \lambda \ \eta \ (Lk. \ xii \ 51, \ 2 \ Cor. \ i \ 13) \ should \ be \ \alpha \lambda \lambda \ \eta \ \ (i.e. \ \alpha \lambda \lambda \ \eta), \ nothing \ but; \ \eta \ \gamma \rho \ \ \ \text{in \ Lk. \ xviii} \ 14 \ (v.1.) \ is \ corrupt.\]

\[\eta \gamma \epsilon \mu \omicron \nu \epsilon \omicron \nu \omega, \ I \ govern.\]

\[\eta \gamma \epsilon \omicron \nu \nu \alpha \omicron \nu \omicron \alpha \omicron \nu \omicron, \ rule, \ authority.\]

\[\eta \gamma \epsilon \omicron \mu \nu \ \ (\text{praesces, \ a \ very \ wide \ word}), \ \text{a \ (Roman) \ governor.}\]

\[\eta \gamma \epsilon \omicron \omicron \mu \alpha \alpha, \ (a) \ \text{I \ lead:} \ \omicron \ \eta \gamma \omicron \omicron \mu \epsilon \omicron \nu \omicron \omicron \ (\text{as \ subst.}), \ \text{the \ leader;} \]

\[\ \text{ (b) \ (cf. \ \text{duco}) \ \text{I \ think}, \ \text{I \ am \ of \ opinion.}}\]

\[\eta \delta \epsilon \omicron \nu \omicron \omicron, \ gladly, \ pleasantly.\]

\[\eta \delta \eta, \ \text{already;} \ \text{now \ at \ length, } \text{now \ after \ all \ this \ waiting.} \]

\[\ \text{Rom. \ i \ 10.}\]

\[\eta \delta \iota \sigma \tau \alpha, \ \text{see } \eta \delta \epsilon \omicron \nu \omicron \omicron.\]

\[\eta \delta \omicron \nu \nu \nu, \ \text{pleasure, \ a \ pleasure, \ especially \ sensuous \ pleasure.}\]

\[\eta \delta \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron, \ \text{mint, \ peppermint.}\]

\[\eta \theta \omicron \omicron \omicron, \ \text{a \ habit.}\]

\[\eta \kappa \omega, \ \text{I \ have \ come}, \ \text{but \ other \ tenses \ are \ translated \ as \ if \ present \ meant } \text{I \ come.}\]

\[\' \eta \lambda \epsilon \iota \ \ (\eta \lambda \epsilon \iota) \ (\text{Hebr., \ as \ contrasted \ with \ the \ Aram. \ } \lambda \omega \iota), \ \text{my \ God.}\]

\[\' \eta \lambda \alpha \iota \ \ (\text{Hebr.}), \ \text{Heli, \ the \ father \ of \ Joseph, \ husband \ of Mary, \ according \ to \ Lk.}\]

\[\' \eta \lambda \epsilon \iota \alpha \iota \ (\' \eta \lambda \epsilon \iota \alpha \iota) \ (\text{Hebr.}), \ \text{Elias, \ Elijah, \ the \ prophet.}\]

\[\eta \lambda \kappa \iota \alpha \iota, \ \text{age, \ term \ of \ life; \ full \ age, } \eta \lambda \kappa \iota \alpha \iota \ \epsilon \chi \epsilon \iota, \ \text{he \ has \ come \ to \ maturity, \ John \ ix \ 21, \ 23, \ cf. \ Eph. \ iv \ 13;} \]

\[\ \text{stature, only \ in \ Lk. \ xix \ 3.}\]

\[\eta \lambda \kappa \omicron \omicron \ (\text{quantus}), \ \text{rel. \ and \ interrog. \ of \ which \ size, \ of \ what \ size, \ e.g. \ in \ James \ iii \ 5 \ \eta \lambda \kappa \omicron \ \text{means } \text{how \ small, } \eta \lambda \kappa \nu, \]

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how much, just as quantus sometimes = quantulus. Context determines the sense in each case.

ἡλιος, the sun; μὴ βλέπων τὸν ἡλιον, equivalent to stone-blind, Ac. xiii 11.

ἡλιος, 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; πάσας τὰς ἡμέρας (vernacular phrase), perpetually, Mt. xxviii 20.

ἡμετέρος, our.

ἡμιθανής, half-dead.

ἡμίσιος (dimidius), half; (τὰ) ἡμίσιον, τὰ ἡμίσια (ἡμίσεια, elsewhere unparalleled; usual form ἡμίσιη), the half.

ἡμίωρον, half an hour, but see ἡρα.

ἡνίκα, when; ἡνίκα ἄν, whosoever.

ἡπερ, an intensified ἣ, than.

ἡψίος, gentle.

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

Ἡρεμός, undisturbed.

Ἡρῶδης, 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.

Ἡρωδιανοί, the Herodians, the partisans of Herod (Antipas).

Ἡρωδιάς, 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.
'Ἡροδίων

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

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

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

ἡσαίας, see ἡσαίας.

ἡσαίων (sometimes ἡσαίων under the influence of ἡσαίων), less; worse.

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

ἡσύχία, quietness; silence.

ἡσύχιος, quiet.

ἡτοι, or of course.

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

ἡττήμα, a defeat (failure).

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

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

Θαδδαίος (Aram. = Theodotus or some similar name), Thaddaeus, one of the twelve disciples (v. l. Ἀβδαῖος).

θάλασσα, (a) the sea, in contrast to the land (γῆ): τὸ πέλαγος τῆς θαλάσσας (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.

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

Θάμαρ (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).

θανάτος (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
(ὁ θάνατος ὁ δεύτερος), the death of the spiritual part in man, practically annihilation of personality.

θανατόω, I put to death.
θάπτω, I bury.

Θαρά (Hebr.), Thara, Tērah, the father of Abraham.

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

θαρσέω, only in the imperative, be of good cheer, a by-form of θαρρέω.

θάρσος, courage.

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

θαυμάζω, (a) intr. I wonder; cognate acc. θαυμάζων θαύμα μέγα, Rev. xvii 6, to wonder very greatly; (b) tr.

I wonder at, admire.

θαυμάσιος, wonderful.

θαυμαστός, to be wondered at, wonderful.

θεά, a goddess.

θεάω (specto), I behold.

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

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

θείον, brimstone, sulphur.

θεῖος, divine; τό θείον, the divine, the divine nature, Ac. xvii 29.

θείότης (diuinitas), divinity.

θειώδης, of brimstone, sulphurous.

θέλημα, an act of will, will; plur. wishes, desires; τό θέλημα τοῦ θεοῦ, the will of God, sometimes as a will to be recognized, sometimes as a will to be obeyed.

θέλησις, willing, will.

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

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

θεμελιών, I found, lit. and met.
θεοδίδακτος, 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.

θεουσέβεια, reverence for the god.
θεουσεβής, devout, religious.
θεοσύγης, 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.

θεσσαλονικεύς, a man of Thessalonica.

θεσσαλονίκη, Thessalonica (modern Saloniki), an important city of the Roman province Macedonia.

θευδᾶς, 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.

θηλαξίω, (a) I give suck; (b) I suck.
Θνάτειρα

Θηλυς, female.
Θήρα, hunting, entrapping.
Θηρεύω, I hunt, I seek to catch or entrap.
Θηριομαχάω, 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.
Θυγγάνω, 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.
Θνίσκω, I am dying: perf. τεθνηκα, I am dead; τεθνηκός, dead.
Θμητός, mortal.
Θουρβάζω, I disturb greatly.
Θουρβέω, I disturb greatly, I terrify, I strike with panic.
Θόρυβος, (a) din, hubbub, confused noise, Ac. xxi 34, cf. Mk. v 38; (b) riot, disturbance.
Θραώ, I crush.
Θρέμμα, (lit. a nursling, 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.
Θρησκός (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.
Θυάτειρα, Thyatira, a city of the old district Lydia, in the Roman province Asia.
θυγάτηρ

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.

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

θυμάμαι, incense.

θυμιατήριον, (ordinarily censer, but) either the altar of incense (Exod. xxx 1–10), 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 12).

θυμιάω, I burn incense.

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

θυμόμαι, I am full of angry passion.

θυμός, an outburst of passion, wrath.

θύρα, (a) a door; (b) met. an opportunity, Ac. xiv 27, 1 Cor. xvi 9, &c.

θυρεός (scutum), the heavy oblong Roman shield.

θυρίς, a window-sill.

θυρωρός (ostiarius), door-keeper, porter.

θυσία, abstr. and concre., 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

Ιάείρος, Jairus, a Jewish ruler of the synagogue.

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

Ιάκωβος. Jacobus (Ital. Giacomo, Span. and Welsh Iago, Fr. Jacques), James, (a) the Small, son of Alpheus, and one of the Twelve, Mt. x 3, xxvii 56, Mk. ii 13 (v. l.),
Iovmaia

iii 18, xvi 1, Lk. vi 15, xxiv 10, Ac. i 13; (b) brother of Jesus, Mt. xiii 55, Mk. vi 3, Ac. xii 17, xv 13, xxi 18, v Cor. xv 7, Gal. i 19, ii 9, 12, James i 1 (?), Jude 1; (c) father (?) of Jude, Lk. vi 16, Ac. i 13; (d) son of Zebedee, and brother of John, one of the Twelve, killed A.D. 44; (e) a late Egyptian (?)

Iauma, a healing, a curing.

Iambrtis, Jambres, a sorcerer at the court of the Pharaoh

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

Iannitis, Jannes, a sorcerer at the court of the Pharaoh

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

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

Iasitis, healing.

Iasitis, jasper.

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

Iartos, a physician.

Ido, behold! (originally imper. of eido and accented i'dé). Idoos (idoos) (proprius), one's own, belonging to one, private, personal: oi idoi, one's own people, one's own family, John i 11; o idos, possibly his own (son), Ac. xx 28; tâ idia, one's own home, one's own property, John i 11, &c.; idia, kai' idian (ka' idian) (possibly sc. idovan), privately, apart, in private, by oneself, individually.

Iovartis, (priuatus, unofficial, hence) an amateur, an unprofessional man, a layman.

Ioudi (originally the imper. of eido and accented i'di), interjection, behold! lo! Its excessive frequency is a Semitism.

Iovmaia, Idumaea, Edom, a district of Arabia, immediately S. of Judaea.
iddōs

iddōs, sweat, perspiration.

'īēzābel (Zezabel, Old Latin and Armenian), Jezebel, name given to a false prophetess of Thyatira, possibly borrowed from the name of Ahab's wife, queen of Israel (1 Kings xvi 31, &c.).

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

īerateía, the duty (office) of a priest.

īeratēuma, act or office of priesthood.

īerateúo, I serve as priest.

'īereiχō ('īereiχό), Jericho, Hiericus, a city a little north of the Dead Sea.

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

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

īerṓthutos, slain as sacred, slain in sacrifice.

īerṓn, a temple, either the whole building, or specifically the outer courts, open to worshippers: contrast vaós.

īeroprepēs, like those employed in sacred service.

īerós, sacred.

'īerousolūma, the Greek form of the Hebrew name Jerusalem.

'īerousolūmat'ths, an inhabitant of Jerusalem, see 'īerousalēm.

īerousolew, I rob temples.

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

īerourgeō, I sacrifice.

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

īerōsou̇ni (earlier ı̂erewou̇ni, from ı̂ereus), the abstract notion of the priestly office.

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

'ı̂ephthah (Hebr.), Jephthah, one of the Judges of Israel.
ɪλαστήριον

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

'ɪησοῦς, Jesus, the Greek form of Joshua, and the human name of our Saviour (see ἕρωτάς). The name is generally contracted thus, ἸϹ, ἸΗϹ, in MSS., as a sign of sanctity.

'ɪησοῦς, (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 'ɪησοῦς be accepted). In these cases the name is not contracted.

ɪκανός, (a) considerable, sufficient, of number, quantity, time: εἴ ικανὸν χρόνων (v. l. ικανοῦ), already for a long time, Lk. xxiii 8 (cf. viii 27), εἰς ικανόν, for a sufficiently long time, Ac. xx ii 11; ικανόν εἶστιν, enough of this subject, Lk. xxii 38 (cf. 2 Cor. ii 6); τὸ ικανὸν ποιεῖν των (satis facere alicui), to satisfy one, to give him no ground of complaint, Mk. xv 15, τὸ ικανὸν λαμβάνω (satis accipio), I get surely (security), Ac. xvii 9; (b) of persons, sufficiently strong (good, &c.), worthy, suitable, with various constructions.

ɪκανότης, sufficiency, ability, power.

ɪκανών, I make sufficient, I make fit.

ɪκευρία (originally ἴ. ῥάβδος, the olive branch held in the hand of the suppliant), supplication, entreaty.

ɪκυμὰς, moisture.

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

ɪλαρός, cheerful.

ɪλαρότης, cheerfulness.

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

ɪλασμός, a propitiation (of an angry god).

ɪλαστήριον (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. Kappōreth), Heb. ix 5.

Theos, propitious, forgiving, Heb. viii 12: Theos σοι = Theos εἰς σοι ὁ θεός, may the god be favourable to you, God be merciful to you, may God help you, God forbid! Mt. xvi 22.

'Illujnikōn, 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.

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

Iματιζω, I clothe, I provide clothing for.

Iμάπνυ, a long flowing outer garment.

Iματισμος, a collective word, raiment, clothing.

'Ινα, (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: ἣν τι (ut quid), why? wherefore?

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

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

Ἰός (cognate with Latin uīrus), poison; hence rust, James v 3.

Ἰούδα, see Ἰούδας.

Ἰούδαια, Judaea, a Roman province, capital Jerusalem.

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

Ἰούδαικός, Jewish, Judaic.

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

Ἰούδαῖος, Jewish.

Ἰούδαισμος, the Jewish religion, Judaism.
JOUDAS (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 'JOUDA the name of the city, modern Yutta), 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) Jude (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, sur-
named Barsabbas, a leading Christian and 'prophet' sent by the Jerusalem church to Antioch, Ac. xv 22–34, perhaps identical with (g).

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

IOULIOS, Julius, a Roman centurion on special service.

IOUVIA, Junia, a Roman Christian.

IOUS'TOS, 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.

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

IPPIKOS, adj. used as collective subst. cavalry.

IPPOS, a horse.

IPROS, a rainbow.

ISDAK (Hebr.) (better 'ISAK), Isaac, the patriarch.

ISAGGELOS, like the angels.

ISKARISTH, Iscariot, the surname of Judas the Betrayer, which would seem to indicate the place from which he came (v. l. Σκαρισθ). 'ISKARISTH, the graecized form of 'ISKARISTH, Iscariot (v. l. in John vi 71, xii 4, xiv 22 ἀπὸ Καρνισθου, from Karyotes).

ISOΣ (ISOΣ), equal, equivalent, identical: τὰ ἴσα, the equi-

valent, Lk. vi 34; ἴσα, adverbially, on an equality, Phil. ii 6 (if text be sound).
ισότης

ισότης, equality; equality of treatment, fairness.
ισότιμος, equally privileged, equal.
ισόψυχος, likeminded.

'Ισραήλ (Ισραήλ) (Hebr.), Israel, surname of Jacob, then the Jewish people, the people of God.

'Ισραηλείτης (Ισραηλείτης), 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.

ιστάνω (form appearing first in 3rd cent. B.C.), ἰστήμι, (a) tr. in tenses of the active mood (including new perf. -ιστάκα), except 2 aor. and perf. (form ἐστήκα) and plur., I make to stand, I set up: I weigh (pay), Mt. xxvi 15; (b) intr. in 2 aor. and perf. (form ἐστήκα) and plur., also mid. and pass., I am set up, I am made to stand, I stand, I take an erect position, I stand firm: = ἀντιστάω, Eph. vi 13.

ἰστορέω, I visit, see (some person or object of importance) (rendered ‘inspicio’ in one inscription).

ἰσχυρός, strong (originally and generally of physical strength); powerful.

ἰσχύς, strength (absolutely).

ἰσχύω, I have strength, I am strong, I am in full health and vigour (opp. κακός ἐχω) 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 ἰσχύει, has any validity (value), Gal. v 6, cf. Heb. ix 17, πάντα ἰσχύω, I have all strength (power), Phil. iv 13, πολὺ ἰσχύει, has great power, James v 16.

ἰσως, perhaps (cf. Eng. likely).

'Ιταλία, Italy.

'Ιταλικός, Italic, the name of a cohort forming part of the Syrian army.

'Ιτουραῖος, 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 (Ἰτουραῖοι).
\textit{\'Iowshoph}

\textit{ixthiiov}, a little fish.
\textit{ixthos}, a fish.
\textit{ivnos} (uestigium), a track, footstep.

\'Iow\'adam (Hebr.), Joatham, son of Ozias and father of Achaz.

\'Iow\'ana ('Iow\'anna) (Hebr.). Joanna, Johanna, wife of Chuza, Herod's steward.

\'Iow\'an\'an (Hebr.). Joanan, Johanan, one of the ancestors of Jesus.

\'Iow\'anya, \'Iow\'nya (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, xxi; (f) (v. l. \'Iow\'adas, i.e. Jonathan, son of Annas, who succeeded Caiaphas) otherwise unknown, unless to be identified with Johanan ben Zacchae, president of the Great Synagogue after A.D. 70.

\'Iow\'b (Hebr.), Job, the hero of the Old Testament book of that name.

\'Iow\'b\'ed (\'Obe\'ed) (Hebr.), Jobed, Obed, son of Boaz and Ruth, father of Jesse, and grandfather of David.

\'Iow\'da (Hebr.), Jodah, an ancestor of Jesus.

\'Iow\'el (Hebr.), Joel, the Old Testament prophet.

\'Iow\'amu (Hebr.), Jonam, an ancestor of Jesus.

\'Iow\'as (Hebr.), Jonah, the Old Testament prophet.

\'Iow\'amu (Hebr.), Joram, son of Jehoshaphat and father of Ozias.

\'Iow\'eim (Hebr.), Jorim, an ancestor of Jesus.

\'Iow\'as\'fat (Hebr.), Jehoshaphat, king of Judah, son of Asaph, father of Joram, an ancestor of Jesus.

\'Iow\'eitas (Hebr.), Josiah, king of Judah, son of Amos and father of Jehoniah.

\'Iow\'es (Hebr.), Joses, son of Mary, sister of Mary, the mother of Jesus; see \'Iow\'shof (d).

\'Iow\'shof (Hebr.), Joseph: (a) son of Jacob the patriarch, John
ʼIωσήχ

iv 5, Ac. vii 9, 13, 14, 18, Heb. xi 21, 22, Rev. vii 8; 
(b) husband of Mary; (c) of Arimathaea, rich member 
of the Sanhedrin, Mt. xxvii 57, 59, Mk. xv 43, 45, 
Lk. xxiii 50, John xix 38; (d) see ʼIωσή, which is 
a by-form of ʼIωσήϕ, and add Mt. xiii 55, xxvii 56; 
(e) an ancestor of Jesus, Lk. iii 24; (f) another 
ancestor of Jesus, Lk. iii 30; (g) also called Bar-
sabbas and Justus, one of the two nominated to fill 
the place of the Betrayer Judas among the apostles, 
Ac. i 23; (h) another name of Barnabas of Cyprus, 
cousin of Mark, colleague of St. Paul.

ʼIωσήχ (Hebr.), Josech, an ancestor of Jesus.

יָדָה, yod, the Hebrew or rather Aramaic letter which 
was smallest of all.

K

καγώ, contracted from καὶ ἐγώ, I also, I too.
καθά (i.e. καθ ἂ, according to which things), as.
καθαίρεινς (destructio), taking down, razing, destroying.
καθαίρεω, (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.
καθάπτω, I lay hold of, I fasten on to, of a snake with 
short teeth harmless to the skin.
καθαρίζω (alternative spelling καθερίζω, perhaps = καθα-
ριζω, but it occurs only in augmented and reduplic-
cated forms and has been otherwise explained) 
(purgo), I make clean, literally, ceremonially, or 
spiritually, according to context, ἀπό c. gen. being 
sometimes added, of the dirt removed.
καθαροσμός, cleansing, purifying, purification, literal, 
ceremonial, or moral.
καθαρός (purus), clean, pure, unstained, either literally 
or ceremonially or spiritually; καθαρός ἀπό, unstained 
by.
καθαρότης, cleanliness.
καθέδρα, a seat, chair.
καθέσομαι, I am sitting, I sit, I am seated.
καθέζης (deinceps), in order, in succession: ἐν τῷ καθέζης
(sc. χρόνῳ), in the time immediately after, just after,
Lk. viii 1; oi καθέζης, those who followed, Ac. iii 24.
καθεύδω, I am sleeping (asleep), I sleep.
καθηγητής, a leader, a teacher.
καθήκω, impers. καθήκει, it is fitting: τὰ μὴ καθήκοντα
(a technical phrase of the Stoic philosophy), what is
unfitting.
κάθημαι, 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.
καθίμι, I let down.
καθίστημι, καθιστάω, in the tr. tenses (see ιστήμι), I set,
establish, appoint, constitute, make; I conduct, Ac. xvii
15: καθιστατα, shows itself, acts its part, James iii 6.
καθό (i. e. καθ ὁ, according to which thing), as, accord-
ing as.
καθόλου (i. e. καθ ὁλος), at all.
καθοπλίζω, tr. I arm completely, I arm cap-a-pie.
καθορώ, see clearly.
καθότι (i. e. καθ ὁτι, τι [neut. of ὁστις], cf. καθό, καθά), (a)
in proportion as, according as, Ac. ii 45, iv 35; (b)
καθώς, according to the manner in which, in the degree
that as.
καθώσσερ, according to the very manner in which, even as.
καί, and; sometimes modifying a following word, even.
Καϊάφας (Καϊαφᾶς) (Old Latin and Sahidic Kaîphâs),
Caiaphas, Jewish high priest.
Καίν (Hebr.), Cain, son of Adam and Eve and brother of
Abel.
Καΐνάμ (Καΐνάν) (Hebr.), Cainam, one of the ancestors of
Jesus.
καίνος (recens), fresh, new.
καινότης, freshness, newness.
kαίσερ, although.
kαιρός, fitting season, season, opportunity, occasion, time: πρὸς καιρόν, for a time.
Καισαρ, Caesar, a surname of the gens Iulia, 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 Phoenicia 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 NNW. of Jerusalem.
καίτου, and yet.
καίτοιγε, and yet.
καίω, tr. I ignite, I light, I burn, lit. and met.·
kάκει (contraction of καί ἐκεῖ), and there, and yonder.
kάκειθεν (contraction of καί ἐκείθεν), and thence, and from there.
kάκεινος (contraction of καί ἐκείνος), and he, and that.
kακία, (a) evil (i.e. trouble, labour, misfortune), Mt. vi 34; (b) wickedness, Ac. viii 22; (c) vicious disposition, malice, spite.
kακοθεία, evil-mindedness, the tendency to put the worst construction on everything.
kακολογέω, I speak evil of (not so strong a word as βλασφημέω).
kακοπάθεια, experience of evil, suffering.
kακόπαθεω, I am ill-treated.
kακοποιέω, I do evil.
kακοποιός, an evil-doer: in 1 Pet. iv 15 probably = maleficus, a sorcerer, magician, or poisoner.
kακός, bad, evil, in the widest sense.
kακούργος (lit. an evil-worker), a criminal.
κακουχέω, I treat evilly.
κακῶ, I treat badly.
κακῶς, badly, evilly: κακῶς ἔχω, see ἔχω.
κακώσας, 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.
καλλελαιος, a cultivated olive-tree.
κάλλιον, see καλῶς.
καλοδιδάσκαλος, a teacher of that which is noble (honourable).
καλοτοιεω, I do the noble (honourable) thing.
καλός (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 ποιήσεω, 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.
καμμῶ, I close.
κάμνω, (a) I am weary, Heb. xii 3; (b) I am ill,
James v 15.
κάμπτω, I bend.
καν (= καὶ ἄν, καὶ ᾗ), and if; even if.
Κανά, Cana, a town in Galilee.
Καναβαίος, a Cananaean, a (former) adherent of the
party of Zealots (= Ἰερουσαλήμ).
Κανδάκη, the Candace, a dynastic name for queens of
the Ethiopians in Abyssinia.
κανών (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, lēbab), (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 fiunt, 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.

καρποφόρος, fruit-bearing.

καρποφόρως, I bear fruit.

καρποφόρω, I persevere, endure.

κάρφος, a dry stalk; a chip of wood.

κατά, (A) c. gen.: (a) against, Mt. xii 30; (b) down from, Mt. vii 32, κατὰ κεφάλης, 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 ὀλος; ἡ κατὰ βάθος πτω-χεία, deep (object) poverty, 2 Cor. vii 2; (d) in oaths, by, Mt. xxxvi 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 ἑορτήν, at each feast, Mt. xxvii 15, Mk. xv 6, κατὰ ἑκατόν, by hundreds, Mk. vi 40, ungrammatically εἰς κατὰ (καθ') εἶς, Mk. xiv 19, [John] viii 9 (contrast Eph. v 33), τὸ δὲ καθ' εἶς (καθεῖς), singly, with reference to each individual, Rom. xii 5, &c.; (d) according to, by way of, Mt. ii 16, καθ' ὅσον, &c.; in titles of Gospels, κατὰ practically indicates the
author; (e) various adverbial phrases: ἓ γὰρ ἔμε, as far as in me lies, with πρᾶγμα, Rom. i 15, cf. ἓ γὰρ σάρκα, Rom. ix 5, &c.; ἓ (καθ') ἰδιαν (ἰδιαν) (opp. δημοσία), 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. καταστάλη); (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.
καταστάλη, (a) foundation, only in Mt. xiii 35 without κόσμον (add. v. l.); (b) depositing, sowing, deposit, ἀπέρματος, technically used of the act of conception, Heb. xi 11.
καταράβεω, 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, setter forth.
καταγγέλω, I announce.
καταγελάω, I laugh at, ridicule.
καταγινώσκω, I condemn; καταγινωσμένος, 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 seacoast), or from the high seas to land.
καταγωνίζομαι (debello), I subdue (in warfare).
κατάδεω, I bind up.
κατάδηλος, quite clear.
καταδικάζω, I condemn.
καταδίκη

καταδίκη, sentence of condemnation, condemnation.
καταδιώκω, I hunt down.
καταδουλώ, I enslave.
καταδυναστεύω, I overpower, quell; I treat harshly.
κατάθεμα, an accursed thing.
καταθεματίζω, I curse.
καταισχύνω, I shame, disgrace, bring to shame, put to utter confusion.
κατακαίω, I burn down.
κατακαλύπτομαι, I veil myself, I cover my head.
κατακαυχάμαι, I boast against.
κατάκειμαι, I recline (at table); more often, I keep my bed, I am lying ill (in bed).
κατακλάω, I break up.
κατακλείω, I shut up.
κατακληρονομέω, I give as an inheritance.
κατακλίνω, I cause to recline at table; mid. (and pass.) I recline at table.
κατακλύζω, I flood over, overwhelm.
κατακλυσμός, a flood.
κατακολουθεώ, I follow after.
κατάκτω, I beat.
κατακρημίζω, I throw down a precipice.
κατάκριμα, punishment following condemnation, penal servitude.
κατακρίνω, I condemn.
κατάκρισις, condemnation.
κατάκτω, I stope down, I look down.
κατακυρεύω, I exercise lordship over, I overpower.
καταλαέω, I speak evil of.
καταλαλία, evil-speaking, backbiting, detraction.
κατάλαλος, speaking against; a backbiter.
καταλαμβάνω, (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.
καταλέγω, I enter in a list, register.
καταπαύω

καταλείπω, I leave behind; I desert, abandon.
καταλιθάζω, I stone down, stone to death, overwhelm with stones.
καταλαγή, reconciliation.
καταλάκσω, I reconcile.
κατάλοιπος, left behind; οἱ 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., δ 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.
καταμανθάω, 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.
κατανεώω, 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.
καταρτάω, (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. x i 1, xiv 36.
κατάνυξις, deep sleep, torpor, insensibility.
κατανύσσομαι, met. I am pierced, stung.
καταξίω, οἱ δ καταξίων, I deem (count) worthy.
καταπατέω, lit. and met. I trample down.
κατάπαυσις (in O.T. of the rest attained by the settlement in Canaan), resting, rest.
καταπάω, (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.

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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 κάλυμμα; 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).
καταινώ, I illtreat; pass. I am getting the worse.
καταπνίξομαι, I am submerged, I drown.
κατάρα, cursing; a curse.
καταράμοιαι, I curse; καταραμένοι, 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 ἅπα, I discharge, sever, separate from.
καταριθμέω, 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.
κατασέιω, I shake (the hand) up and down, I wave; intr.
I beckon for silence.
κατασκάπτω, I dig down.
κατασκευάζω, I build, construct, prepare, make.
κατασκηνώνω, I encamp, take up my quarters, tabernacle, dwell.
κατασκήνωσις, a dwelling.
κατασκιάζω, I overshadow.
κατασκοπέω, I spy out.
κατάσκοπος, a spy.
καταφύγω

κατασφιξομαι, I circumvent by trickery.
καταστέλλω, I quieten.
κατάστημα (a man's outward bearing, including gait, posture, expression of countenance, dress, &c., involving the idea of calmness and composure), demeanour, deportment.
καταστολή, garb, clothing.
καταστρέφω, I overturn.
καταστρημάω, I exercise my youthful vigour against.
καταστροφή, destruction, material or spiritual.
καταστρώνυμι, I scatter on the ground.
κατασύρω, I drag (down).
κατασφάξω, I slaughter.
κατασφαγίζω, I seal and thus close.
κατάσχεσις, abstr., (permanent) possession.
κατατίθημι, (a) (depono) I lay down, deposit; (b) mid.
κατάσχω, I lay down or deposit a favour, with the view of receiving one in return, I seek favour.
κατατομή, a word-play with περιτομή, a cutting up, spoiling.
κατατρέχω, I run down.
καταφέρω, (a) I bring down, ψήφων, the pebble into the urn, i.e. I give my vote; αἰτώμα, I bring a charge against; (b) I oppress; καταφερόμενος, being gradually oppressed, becoming oppressed, Ac. xx 9, κατενεχθείς, being borne down, overcome, Ac. xx 9.
καταφεύγω (confugio), I flee for refuge (implying that the refuge is reached); aor. indicates moment of arrival.
καταφθείρω, I destroy, I corrupt.
καταφιλέω, I kiss affectionately.
καταφρονέω, I despise, scorn, and show it by active insult.
καταφρονητής, a despiser.
καταχέω, I pour (down) over.
καταχθένιος, under the earth, subterranean.
καταχράομαι (abutor), I use to the full, I use up.
καταψύχω, I cool, I refresh.
κατείδωλος

κατείδωλος, full of images of gods.
κατέραντι, adv. and prep. c. gen. opposite, in front (of).
κατενώπιον, prep. before the face of.
κατεξουσιάζω, I have (exercise) power (authority) over.
κατεργάζομαι, I work out; I produce, accomplish.
κατέρχομαι, 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: p.cpl. qualitative in James iii 15.
κατεσθίω, κατέσθω (comede, deuoro), I eat up, I eat till it is finished (cf. καταστίνω); so aor. καταφαγεῖν.
κατευθύνω, (a) I make straight, 1 Thess. iii 11; (b) met. I put in the right way, I direct.
κατευλογεώ, I bless.
κατεφίστημι, aor. intr. I set upon.
κατέκω, (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, Philem. 13; (d) I hold a ship (sc. τὴν ναῦν), keep its head, Ac. xxvii 40.
κατηγορέω (accuso), I accuse, charge; I prosecute.
κατηγορία, a charge, an accusation.
κατηγοροσ, a prosecutor, an accuser.
κατηγωρ (an abbreviated vulgar form of κατηγοροσ), an accuser.
κατήφεια, a downcast countenance as a sign of sorrow, gloominess, gloom, dejection.
κατηχέω, I instruct orally.
κατίσθαι, I am rusted.
κατασχῦω, (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 παροικεω), I settle in, I am established in (permanently).
κατοίκησις, dwelling, abode.
κατοικητήριον, a habitation, dwelling-place.
κατοικία, dwelling, habitation.
'κατοικίζω, I take up a dwelling, but probably κατάκυψεν is an itacistic error for κατάκυψεν (from κατοικέω), as κατοικίζω is properly transitive.
κατοπτρίζομαι, mid. for act., I mirror, reflect: elsewhere mid. = I gaze upon myself in a mirror.
κάτω, (a) down, below, also downwards; (b) compar. κατώτερος, lower, under, less, of a length of a time, Mt. ii 16.
κατώτερος, compar. adj. lower, Hebraistic, with ref. to Sheol.
Καῦδα, Cauda (mod. Gaudho), an island twenty-three miles south of the Western end of Crete (v. l. Κλαῦδα, see my apparatus).
καῦμα, burning heat, heat.
καυματίζω, tr. I burn, I scorched.
καῦσις, burning.
καυσῶ, tr. I burn (perhaps by internal heat).
καυστηρίζω, I cauterize, I burn with a hot iron: hence met. I sear.
καυσών, the East wind of Palestine, the Simoom, which blows from February to June.
καυχάομαι, I boast; I glory (exult) proudly.
καυχήμα, a boasting, a ground of boasting (glorying, exultation).
καυχήσις, boasting; glorying, exultation.
Καφαρναούμ, 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 τοῦ Κέδρων (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.
κειρία, 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.
**Kéis**

*Kéis* (Hebr.), *Kish*, father of Saul, king of Israel.

**Kéleuμa**, a word of command, a call.

**Kéleω**, I command, I order.

**Kévdoξία** (cenodoxia), vainglory.

**Kévdoξoς**, vainglorious.

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

**Kévofwία**, a worthless utterance.

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

**Kéπτρον**, a goad.

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

**Kéνχρεα**, Cenchreae, the harbour town of Corinth on the Saronic Gulf.

**Kévδς**, falsely.

**Kεραία** (variation κερά), a little hook, an apostrophe on letters of the alphabet, distinguishing them from other like letters, or a separation stroke between letters.

**Kεραμεύς**, a potter.

**Kεραμικός**, of clay, made by a potter.

**Kεράμιον**, an earthenware pitcher.

**Kεράμος**, a tile; or kéramοι, practically the roof.

**Kέράννυμι**, I mix.

**Kέρας**, (a) a horn; (b) as a symbol of strength, kéras 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.

**Kεράτιον**, a husk (pod) of the carob (siliqua graeca).

**Kερδαίνω**, I gain: ἐμπίπτων καὶ εἰμιλαύνω, 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.

**Kέρδος**, gain.

**Kερέα**, see κεραία.

**Kέρμα**, a small coin: plur. small change.
κεφαλιστής, properly a changer of large into smaller coins, a money-changer.

κεφαλαίον, (a) the chief matter, the main point, Heb. viii 1; (b) a sum of money, Ac. xxii 28.

κεφαλιστής, see κεφαλιστής.

κεφαλή (a) head, κατὰ κεφαλῆς ἔχων, see κατά; (b) met. κεφαλὴ γωνια, a corner stone, uniting two walls, Mk. xii 10 and parallels; head, ruler, lord, i Cor. xi 3, &c.

κεφαλιστής, I wound in the head.

κεφαλής, (lit. little head, then the knob at the end of the wooden core of a roll of papyrus, then) a roll.

κημών (from κῆμος, a muzzle), I muzzle.

κημώνος (Latin census), poll-tax.

κηπός, a garden.

κηπουρός, keeper of a garden.

κηρίον, a honeycomb.

κηρυγμα, a proclamation.

κηρύξ, a herald, proclaimer.

κηρύσσω, I proclaim, herald, preach.

κήπος, a sea monster, a huge sea fish.

Κηφᾶς, Cephas (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.

κιθαριστής, 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.

κιννάμωμον (a Semitic word), cinnamon.

κλάδος, a branch of a tree.
κλαίω

κλαίω, I weep; c. acc. or εἰς c. acc. I weep for, mourn. κλάσις, breaking. κλάσμα, a fragment. 
Κλαύδα, see Καύδα.
Κλαύδια, 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. 
κλαύθρος, weeping. κλάω, I break. κλείς, a key. κλείω, 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. 
Κλήμης (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 11, 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) (inclinò) 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.

Κλωπάς, Clopas, husband of one Mary, who stood by the cross.

κυθω, I rub, tickle: κυθόμενοι τὴν ἄκοην, with ears itching with eagerness to hear pleasant things, 2 Tim. iv 3.

Κυίδος, 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 sestertius.

κολλία, belly, abdomen, a general term covering any organ in the abdomen, e. g. stomach, womb: ἐκ κολλίας μητρός, from birth.

κομαδόμαι, I fall asleep, I am asleep, sometimes of the sleep of death (e. g. Mt. xxvii 52).
koíμησις

koíμησις, sleeping, followed by constituent gen. τοῦ ὕπνου, which is slumber.

koivos, (a) common, shared; (b) Hebraistic use (in contrast to ἀγνός), profane; dirty, unclean, unwashed, Mk. vii 2, Ac. x 14, 28, xi 8, Rom. xiv 14, Heb. x 29, Rev. xxi 27.

koivos (cf. koivos), (a) I make unclean, I pollute; (b) mid.
I regard (treat) as unclean, Ac. x 15, xi 9.

koivos, (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.

koivosia, (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., cf. the marriage relationship).

koivosikos, willing to share.

koivosos, a sharer; a partner.

koitē, (a) a bed, Lk. xi 7; (b) a marriage bed, Heb. xiii 4; koitē ἐκ, to conceive seed from, Rom. ix 10: koitai plur. repeated (immoral) sexual intercourse, Rom. xiii 13.

koitōv (cubiculum), bed-chamber; ὁ ἐν τοῦ koitōν (cubicularius), chamberlain.

kókkinos, crimson, dyed with Kermes (coccum), the female coccus of the Kermes oak.

kókkos, a grain.

kolóō, I punish; mid. I cause to be punished.

kolakēion (adulatio), flattery, with a view to advantage or gain.

kolasia, punishing, punishment, perhaps with the idea of deprivation, 1 John iv 18.

kolaphizō, I strike with the fist; hence, I maltreat violently.

kolalō (lit. I glue): hence, mid. and pass. I join myself closely, I cleave, I adhere (to), I keep company
(with), of friendly intercourse; of inanimate objects, Lk. x 11.

κολλούριον, eye-salve.

κολλυβιστής (from κολλυβός, a commission paid on exchange), a money-changer, who changed heathen into Jewish money, for payment into the Temple treasury.

κολλύριον, 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.

κολυμβήθρα (lit. a diving or swimming place), a pool.

κολωνία (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.

κονιώ, I whitewash.

κονιορτός, dust.

κοπάζω, I cease, drop.

κοπετός (planctus), beating of the breast or head in lamentation, lamentation.

κοπή (caedes), slaughter.

κοπίδω, (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; κόπος (κόπων) τιν παρέχειν, to give
κοπρία

trouble to one, to annoy one; (b) toil, labour, laborious toil, involving weariness and fatigue.

κοπρία, manure.

κόπτω, (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. (ἐνι c. acc.) of person whose loss is mourned.

κόραξ, a raven.

κοράσιον (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.

Κορνήλιος, Cornelius, a centurion of the Roman army, stationed at Caesarea (b).

κόρος (Hebr.), a (dry) measure, equivalent to ten Attic μέδιμνοι 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).

κόσμιος, orderly, virtuous.

κοσμίως, 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 sublunar 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 1), 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.

**Kouartos**, Quartus, a Christian, brother of Erastus the Corinthian. Cf. ἀδελφός.

κοῦμ (κούμι) (Aramaic), arise.

κουστῶδια (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 κραβαττος in Egyptian documents.)

κράξω, I cry aloud, shriek.

κρατάλη (crapula), surfeiting.

κρατιόν, the skull.

κράσπεδων, the fringe, the edge.

κραταίδομαι, I become strong.

κραταιός, 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.

κρέασσων (also κρέαττων), better.

κρεμανύμι (pendo), I hang, I suspend; mid. (pendeo) I am hanging, I hang.

κρεπάλη (a variety of κρατάλη).

κρημνός, a crag, precipice.

Κρῆς, a Cretan, an inhabitant of Crete.

Κρῆσκης (Latin, = Crescens), Crescens, a Christian, coadjutor of St. Paul.
Kρήτη

Kρήτη, Crete: see Kυρήνη.
κρήθη, barley.
κρήθινος, 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.
κρίνω, 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, κρίσω, emphasizing the notion of the verb; (b) I decide, I think (it) good, c. infin. Ac. iii 13, xv 19, &c. (cf. Ac. xxvii 1).
κρίσις, judging, judgement; generally divine judgement: accusation, Jude 9.
Kρίστος, Crispus, ruler of the synagogue at Corinth, converted and baptized by St. Paul.
κρίτηριον, (a) a law-court, James ii 6; (b) a law-case before an arbiter.
κριτής, a judge.
κριτικός, able to judge.
κρούω (pulso), I beat a door with a stick, to gain admittance.
Kρυπτή (Kρυπτή), a hidden place, cf. κρυπτός.
κρυπτός, hidden, secret: τὰ κρυπτά, as subst. the hidden (secret) things (parts), the inward nature (character); ἐν [τῷ] κρυπτῷ, in the secret place, in the hidden sphere, inwardly.
κρύπτω, I hide, conceal.
κρυστάλλιζω, I am clear as crystal.
κρύσταλλος, crystal.
κρυφαίος, hidden, secret: ἐν τῷ κρυφαίῳ = ἐν τῷ κρυπτῷ.
κρυφή, in secret, secretly.
kτάμαι, (a) I acquire, win, get, purchase, buy; (b) I possess, 1 Thess. iv 4.
kτήμα, 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.
Kυρήνιος

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.

κτίσω, 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.

κυβεία, (lit. playing with dice, gaming, hence) trickery, sleight.

κυβέρνησις (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 ἐπίσκοπος.

κυβερνήτης, a steersman, a pilot.

κυκλεύω, I encircle, invest, enclose.

κυκλόθεν, in a circle round, round about.

κύκλος, a circle: dat. κύκλῳ as adv., in a circle, round about.

κυκλώ, I encircle, invest, surround.

κυλλύμος, rolling, wallowing.

κυλώ, tr. I roll: mid. intr. I roll.

κυλλός (debilis), maimed.

κῦμα, a wave.

κύμβαλον, a cymbal.

κύμματος (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 Mediterranean coast, forming with Crete a Roman province.

Kυρήνιος, Publius Sulpicius Quirinius (ob. a.d. 21), I41
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: δείπνον, supper (dinner) for church members, combined with the Eucharist: ημέρα, Sunday (cf. Fr. dimanche, Span. domingo, Ital. domenica). [In constitutional law means imperial.]

κυριεύω, I rule; c. gen. I rule over, lord it over, master.

κύριος (dominus), (a) an owner of property, particularly of slaves (δούλου), a lord, master (cf. 1 Pet. iii 6): plur. οἱ κύριοι (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, κυρε, sir !, κύριοι, gentlemen, sirs, Ac. xvi 30, cf. κυρία; (c) of Divine beings, κύριοι, Lord, without article, generally refers to God, whereas ὁ 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.

κυρώ, I ratify, confirm.

κύω, 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).

κύλιον (membrum), a limb: plur. (membra) bodies.

κυλίω, I prevent, debar, hinder: c. infin. from doing so and so.
κώμη (uicus), a village.
koumopolis, a city which in constitution has only the
status of a village.
koumos (comissatio), a revel, a revelling, such as took
place at the gathering of the grapes.
kounwv, a gnat, mosquito, referred to proverbially as
something small.
kos, Cos, an island in the Aegean Sea, SW. of Asia
Minor.

cosam, (Hebr.), Cosam, son of Elmadam and father of
Addei.
kophos, dumb.

Λ

λαγχάνω, (a) I obtain (receive) by lot, my lot (turn) is;
(b) I cast lots, John xix 24.

λάδιαρος (Ελειδίαρος in old Western documents),
Lazarus, Elieser, (a) the beggar, Lk. xvi 20 ff.; (b)
the brother of Martha and Mary, of Bethany,
John xi, xii.

λαθρα (λάθρα), secretly.

λαλαψ, a sudden storm, a squall.

λακτίζω, 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.

λάμα (Hebr.), why.

λαμβάνω, (a) I receive, get: πρόσωπον λαμβάνειν τινός
(Hebraistic), lit. to receive the face of, to accept the
person of, i.e. to favour specially; (b) I take: συμβού-
λιον λαθείν, to deliberate, Mt. xii 14; (c) = παραλαμ-
βάνο, 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.

λαυθάω, 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.

λαξευτώς, hewn out of the rock.

Λαόδικεα, Laodicea, a city in the Lycos valley in the Roman province Asia, near Colossae and Hierapolis.

λαόδικεύς, a Laodicean, an inhabitant of Laodicea.

λάος, (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.

λάμυξ, the throat.

Λασάα, another spelling of Λασαία, Lasaea, a city in Crete, about the middle of the S. coast.

λάσκω, I burst asunder with a loud noise.

λατρεία, service rendered to God, perhaps simply worship.

λατρεύω, I serve, especially God, perhaps simply I worship.

λάχανον, a vegetable.

Λεββαῖος, Lebbaeus, a pet-name, a v. l. for Thaddaeus, one of the twelve disciples of Jesus. The full form of the name is not known.

λεγῶν (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.
λέων

λεῖμμα, a remnant, a remainder.
λείος, smooth.
λειπω (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 ii.
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.
λεντίων (Latin, = linteum), a towel.
λεπίς, a scale, a scaly substance thrown off from the body,
λέπρα, leprosy.
λεπρός, a leprous person, a leper.
λεπτόν, a small piece of money, probably the smallest piece of money = ¼ quadrans (κοράκτης, which see).
λευεί, λευεῖς (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.
λευείης, 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.
λευκάινω, I whiten.
λευκοβύσσινος, of white fine linen (but see βύσσος).
λευκός, white.
λέων, a lion: ἐκ τῆς φυλῆς Ἰουδα applied to Jesus, Rev. 1428
λήθη

ν 5 (after Gen. xlix 9): in 2 Tim. iv 17 used pro-
verbially for very great danger.

λήθη, forgetfulness.

λήψις, receiving.

ληπός, a winepress: hence met. Rev. xiv 19, xix 15.

ληρός, folly, nonsense, idle talk.

ληστής, a robber, brigand, bandit.

λίαν, very; very much, exceedingly.

λίβανος (Semitic word), frankincense, incense.

λιβανωτός, a censer.

λιβερτίνος (Latin, = libertinus), a freedman, one of the
class of manumitted slaves. A synagogue at Jeru-
salem appears to have been reserved for them.

λιβύη, Libya, Africa (in the modern sense).

λίθαζω, I stone.

λίθως, 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.

λιθόστρωτος, paved with stone.

λικμάω, I crush to powder.

λίμνη, a harbour, port.

λίμμα, an itacistic spelling of λείμμα.

λίμνη, a lake.

λιμός, a famine.

λίνος, flax; linen.

λίνος, Linus, a Christian in Rome.

λιπαρός, (lit. fat) rich, sumptuous.

λίτρα (libra), a Roman pound, of about twelve ounces,
327½ grammes.

λύς (Africus), the south-west wind, and thus the quarter
from which it comes.

λογεία, λογία (from λογεύω, '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 τι, Rom. iv 6, 1 Cor. xiii 5,
λοιδόρος

2 Cor. v 19, 2 Tim. iv 16; also with εἰς 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.

λογομαχέω, 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 λόγον, rightly, deservedly, Ac. xviii 14; (e) analogy, ἑπέχειν λόγον τυπος, to correspond to, be analogous to, be instead of something, Phil. ii 16.

λόγχη, a long lance.

λοιδορέω, I revile a person to his face, I abuse insultingly.

λοιδορία, reviling, abuse.

λοιδόρος, a railler, reviler, abuser.

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λουμός

λουμός (pestis), (a) a pestilence; (b) a pestilent fellow, Ac. xxiv 5.

λουτός (reliquus), (a) left, left behind, or λοιποί, the remainder, the rest, the others; (b) adverbial phrases, acc. neut., λοιπόν, το λοιπόν, for the rest, now, already; temporal gen., τού λοιποῦ (sc. χρόνου), henceforth.

λουκάς, Lucas, Luke, an abbreviated pet-form either of Λουκανός, as the Old Latin Bible gave in the title of the Third Gospel, or of Λουκιος, as some moderns have thought, Christian physician and writer of the Third Gospel and Acts.

λουκιος, 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.

λοστόν, 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 Lykaones, a district of Asia Minor, comprised within the Roman province Galatia and including the cities Derbe and Lystra.

Λυκαονιστί, 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 wolfish proclivities.

λυμαίνομαι, I ravage, harry, devastate.

λυπέω, I pain, grieve, vex.

λύπη, pain, grief.

Λυσανίας, Lysanias, tetrarch of Abilene.
Ma-ya8

Λυσίας, Claudius Lysias, a Roman tribune of the soldiers in Jerusalem.

λύσις, dissolution, release.

λυσιτελέω, impers. 3 sing. it is advantageous to, it profits.

Λύστρα, Lystra, a Lycaonian city in the southern part of the Roman province Galatia.

λύτρων, 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. λυτρώω).

λυτρωτής, a ransomer, a liberator.

λυχνία, a lampstand.

λύχνος, a lamp.

λώω (soluo), (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. l.).

Λωις, Lois, grandmother of Timothy.

Λωτ (Λώθ) (Hebr.), Lot, nephew of Abraham.

M

Maáθ (Hebr.), Maath, Mahath, an ancestor of Jesus.

Maγaδάν, 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 Megdel on the western bank of the Sea of Galilee.
Magdalēnōs

Magdalēnōs, a Magdalene, of Magdala, a place identical with modern Megdel, near Tiberias: see Magdān (b). Magedōn, Magedon, the second part of the name, Ἀρ Magedōn (Har Magedon), perhaps Megiddō.

μαγεῖω, I practise sorcery or magic.

μαγία, sorcery, magic.

μάγος, a sorcerer, a magician, a wizard.

Magōn (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.

Mādiām (Hebr.), Madiam, Midian, generally taken to mean or to include the peninsula of Sinai.

μαθητεύω, I make disciples, I make into disciples: followed by dat. of instrument, Mt. xiii 52.

μαθήτης, a learner, disciple, pupil.

μαθήτρια, a woman disciple.

Matthaios, Matthaëus, Matthew, a revenue officer, then one of the twelve disciples of Jesus.

Matthān (Hebr.), Matthan, son of Eleazar and father of Jacob, an ancestor of Jesus.

Matthāt (Matthāt) (Hebr.), Matthat, son of Levi and father of Jorem, an ancestor of Jesus.

Matthias, Matthias, elected one of the Twelve in room of the deceased Judas.

Methusēlah (Hebr.), Methuselah, son of Enoch and father of Lamech.

μαῖνομαι (furo), I am raving mad, I speak as a madman.

μακαρίζω, I deem (declare) happy.

μακάριος, happy, to be envied.

μακαρισμός, 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.

μάκελλον (Latin, = macellum), meat-market.

μακράν (procul), adv. sometimes used adjectivally, at a distance, far away.
μακρόθεν, from a (long) distance, often in the tautological expression ἀπὸ μακρόθεν = μακράθεν, ἀπὸ μακράν (cf. Lk. xviii 13).

μακροθυμέω, I defer my anger, I am long-suffering, i.e. the opposite of short- or quick-tempered.

μακροθύμη, long-suffering.

μακροθύμως, 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, (tà) μαλακά, as substantive, soft material; (b) of persons, soft, voluptuous, effeminate (really = cinaedus, pathicus).

Μαλελεήλ (Hebr.), Maleleel, Malelehel, one of the ancestors of Jesus.

μάλιστα (superlative, see μᾶλλον), most of all, especially.

μᾶλλον (comparative, see μᾶλιστα), more, rather.

Μάλχος (Aram. Malchû), Malchus, a slave of the high-priest at Jerusalem.

μαμμή, a grandmother.

μαμωνᾶς (Aramaic, with cognate words in Hebrew and Punic), riches, money, possessions, property.

Μαναὴν (grecized form of Aramaic Menahem), Manaen, probably a member of Herod Antipas’ court.

Μανασσῆς (Hebr.), Manasseh, (a) son of Joseph, founder of a tribe of Israel, Rev. vii 6; (b) son of Hezekiah and father of Amon (Amos).

μανθάνω, 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; aor. 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

μαραίνω: pass. I die, I wither (like the grass).

μαράν ἄδο (Aramaic), either Our Lord hath come, or Our Lord cometh (will come, is at hand).

μαργαρίτης (margarita), a pearl.

Μάρθα, Martha, sister of Mary and Lazarus of Bethany.

Μαρία, Mariā (the former is the grecized form), Mary, Miriam, (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 [(e) 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, μαρτυριάν, ὁμολογίαν, 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.

μαρτύριον, witness, evidence (of recovery, Mt. viii 4, Mk. i 44, Lk. v 14: so of other occurrences or thoughts): ἡ οἰκή τοῦ μαρτύριον, 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, 1 Thess. ii 12, Eph. iv 17.
μεγάλως

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.

μασάομαι, I gnaw.

μασθός, see μαστός.

μαστιγώ (μεριβο), I flog, scourge, the victim being strapped to a pole or frame, see μάστιξ.

μαστίξ, 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.

Μαθάθ (Hebr.), Matthat, an ancestor of Jesus.

Ματταθά (Hebr.), Maltathah, an ancestor of Jesus.

Ματταθίας (Hebr.), Mattathias, an ancestor of Jesus.

μάχαιρα, 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.

μεγαλείος: τὰ μεγαλεία (magnalia), the mighty deeds.

μεγαλειότης, (divine) majesty or magnificence.

μεγαλοπρεπής, magnificent, superb, transcendent.

μεγαλώνω, (a) I enlarge, lengthen, Mt. xxiii 5; (b) I increase, magnify.

μεγάλως, greatly: compar. μεγίς.
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 µείζωτερος, µεῖζων, 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 (elative superlative, practically obsolete and only literary), very great: see µέγας (positive), µεῖζων (comparative and superlative).

µεθερμηνεύω, I translate (from one language into another).

µέθη, deep drinking, drunkenness.

µεθιστάω, µεθίσθημι, I cause to change its place, I move out of its place, I translate, transfer, remove.

µεθοδεύα (from µέθοδος, a way of search after something, an inquiry; a method), scheming, craftiness.

µεθύσκομαι, I become intoxicated with wine, I become drunk.

µέθυσος (originally, tipsy), a drunkard.

µέθύω, I am intoxicated with wine, I am drunk.

µεῖζων, see µεγαλωσύνη.

µείζωτερος, µεῖζων, (a) compar. greater (3 John 4); (b) superl. greatest, Mt. xiii 32, xxiii 11, i Cor. xiii 13, &c.

µέλας, black: τὸ µέλαν (ätramentum), ink, 2 Cor. iii 3, 2 John 12, 3 John 13.

Μελέα (Hebr.), Meleah, one of the ancestors of Jesus.

µέλει, impersonal, it is a care, it is an object of anxiety, c. dat. of the person: personal, διὸ µελήσω, wherefore I will take care, true text in 2 Pet. i 12 (Field).

µελετάω, I devise, plan; practise, exercise myself in.

µελί, honey.

µελίσσος, belonging to bees, coming from bees.

Μελίτη (Μελίτημη), Malta.

µέλλω, (a) c. infin. I am about to, I intend; (b) absol., in present participle, coming, future: so τὸ µέλλον, the future, els τὸ µέλλον (sc. étos), next year, Lk. xiii 9, τὰ
μελλοντα, the things that are to be (come to pass). See μελει.

μελος (membrum, but wider in sense than κωλον), a bodily organ, limb, member.

Μελχει (Hebr.), Melchi, one of the ancestors of Jesus.

Μελχισεδεκ (Hebr.), Melchisedek, king and priest of Salem (Gen. xiv 18-20).

μεμβρανα (Latin, = membrana), a parchment leaf, perhaps for notes.

μέμφομαι, I blame.

μεμψιμορος, blaming one's lot or destiny, discontented.

μεν, an untranslatable particle, generally answered by δε (sometimes by αλλα, πλην), each of the two introducing a clause intended to be contrasted with the other. [The μεν is very often omitted as compared with classical Greek.] Other uses are (a) μεν followed by και (e.g. Lk. viii 5), where an additional detail is given, not explicitly contrasted with the earlier, (b) μεν followed by no contrasting particle in the following clause (e.g. πρωτον μεν, almost at the very first, Rom. i 8, 1 Cor. xi 18), and (c) μεν ουν, for the most part in narrative passages, where the μεν brings the accompanying noun or pronoun into relief, without any contrast being expressed by a following δε (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 μεν ουν for another use.

Μενα (Hebr.), Menna, one of the ancestors of Jesus.

μεν ουν, μενουν, μεν ουν γε, μενουγε, especially in an answer, strengthening or correcting, nay more, nay rather.

μενουν, μενουγε, see μεν ουν.

μεντοι (originally a strengthened μεν), (a) indeed, really, James ii 8; (b) yet, however, nevertheless.

μενω, I remain, abide, wait; c. acc. I wait for, await.

μεριζω, I divide into parts, I divide, I part, I share, I distribute; mid. I go shares, I share (with others;
μέριμνα

in this case with Paul, Apollos, Cephas), I take part in a partitioning, I Cor. i 13; I distract, I Cor. vii 34. μέριμνα, care, worry, anxiety.

μέριμναώ, I am over-anxious; c. acc. I am anxious about, I care for.

μερίς, (a) (a 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 ἀνὰ μέρους, ἐκ μέρους, in part, partly, ἀνὰ μέρος, κατὰ μέρος, part by part, each part separately, in detail; a party, Ac. xxi 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.

μεσιτης, (a) a mediator, intermediary, I Tim. ii 5; (b) a go-between, arbiter, agent of something good, Gal. iii 19, 20, Heb. viii 6, ix 15, xii 24.

μεσονύκτων, 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.) are μέσον (acc. neut.), ἀνὰ μέσον (elliptical in I Cor. vi 5), κατὰ μέσον, ἐν τῷ μέσῳ, in the middle, before them all, ἐκ μέσον, from the midst.

μεσότοιχον, mid-wall.

μεσουράνημα, mid-heaven, the middle of heaven.

μεσώω, I am in the middle of my course.

Μεσσίας (Hebrew), Messiah, the Anointed One, generally translated into Greek as Χριστός.

μεστός, full; met. (cf. πληρής) almost tainted, diseased with, Mt. xxiii 28, Rom. i 29.

μεστῶ, I fill.
μεταξό

μετά, (a) c. gen. with, in company with: merely, in connection with, Lk. i 58; (b) c. acc. (1) behind, beyond, after, of place; (2) after, of time, with nouns, neut. of adjectives, or το c. infin.

μεταβάλω, I change my place (abode), I leave, I depart, I remove.

μεταβάλλω: mid. 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.

μετάφω, I change my position, remove.

μετακαλέω: mid. I summon to myself, I send for.

μετακινώ, 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.

μεταληψίς, partaking of, sharing in.

μεταλλάσσω, I transform, alter.

μεταμελέομαι: (lit. I change one care or interest for another), I change my mind (generally for a better).

μεταμορφώ, I change a form (involving a change of inmost nature; contrast the creatures described in Ovid's Metamorphoses); mid. c. acc. I assume something through a change, 2 Cor. iii 18.

μετανοεί, 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 ἀπό 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: ἀπό indicates what is given up in this change, Heb. vi 1.

μεταξύ, (prep.) between: μεταξύ σοῦ καὶ αὐτοῦ μόνον (Aramaic idiom), privately, Mt. xviii 15, μεταξύ ἀλλή-
λῶν, 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 μεταξύ (sc. χρόνω), meantime, meanwhile, John iv 31.

μεταστρέψω, I turn, change.

μετασχηματίζω, I change the outward appearance (the dress, the form of presentment) of something; I transfer by a fiction, adapt.

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.

μετέπελτα, thereafter.

μέτέχω, I have a share of, I participate in, I share.

μετεωρίζομαι, I am metéwōs, i.e. suspended, anxious, Lk. xii 29.

μετοικεῖσθαι, transportation, deportation, followed by genitive of reference, Βαβυλώνωσ.

μετοχίζω, I transport.

μετοχή, sharing, partnership.

μέτοχος, a sharer, partner; c. gen. in something.

μετρέω, I measure.

μετρήτις, a measure, about 39·39 litres or 8¾ gallons.

μετριοπαθέω, I feel moderately, with particular reference to displeasure at men's sin.

μετρίως (modice), moderately: ou μετρίως, greatly, exceedingly.

μέτρον, a measure, whether lineal (e.g. Rev. xxii 15) or cubic (e.g. Lk. vi 38): εκ μέτρου (Aramaic idiom ?), in scanty measure.

μέτωπον, forehead.

μέχρι, μέχρις, (conjunction) with or without δ, the ἄν (έαν) being omitted in N.T. examples, with aor. subj., until . . . shall have . . . : (preposition) as far as; until.

μὴ, negative particle, not, that . . . not (lest), &c., used
generally, instead of οὐ 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.). οὐ 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 μὴ ποιεῖ, meaning 'desist from'; the latter is sometimes durative: (b) c. subjunct. aor. in interrog. clause, not, Lk. xviii 7, John xviii 11. μὴ ποτε, see μὴ ποτε; μὴ πον, see μὴ πον.

μήγε, see εἰ δὲ μὴγε under εἰ.

μηδαμῶς, not at all.

μηδέ (neue, neque), generally after a preceding μή, nor either.

μηθείς (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 οὐθείς corresponds to that of μή with respect to that of οὐ.

μηδέποτε, not at any time.

μηδέπω, not yet.

Μῆδος, a Mede, a Median, from East of Assyria.

μηθείς, see μηθείς.

μηκήτε, no longer.

μήκος, length.

μηκόνω, I lengthen.
μηλωτή

μηλωτή, sheep's (sometimes pig's) hide, sheepskin.
μή, noun, a (lunar) month.
μή, adverb, expressing emphasis, mostly in the formulae of oaths, assuredly, in very truth.
μηνῶ, (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 (μη ποτε), lest at any time, lest: then weakened, whether perhaps, whether at all; in a principal clause, perhaps.
μήποι (μη ποι), lest anywhere.
μήπω, not yet.
μήπως (μη πως), lest in any way.
μηρος, thigh.
μητε (μη τε), nor: μητε...μητε, neither...nor, sometimes also oftener than twice (e. g. James v 12).
μητηρ, 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.
μήν (μη strengthened by the addition of the acc. neut. of τις (indefinite) as adv.), (a) with εἰ: thus εἰ μήν = εἰ μη, if not, unless, Lk. ix 13, εἰ μήν αὐ, 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.
μήτιγε, a modified μητε, in elliptical construction, not to speak of.
μήτις = μη τίς.
μήτρα, the womb.
μητραλφας, a matricide.
μιαίνω, met. I stain, pollute, defile.
μίασμα, a pollution, a defilement.
μιασμός, 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
nuema

John xiv 19, &c., understand ἵστων or ἵσταν after μικρόν.

μικρός, (a) small: superl. μικρότερος, smallest, in Mk. xv 40 possibly junior; (b) of time, short; see μικρόν.

Μίλητος, Miletus, a city on the coast of the Roman province Asia.

μίλιον (Latin, = milium, a false singular formed from milia [passuum], a thousand double paces), a Roman mile, measuring 1478.5 mètres.

μιμέομαι, I imitate.

μιμήτης, an imitator.

μιμήσκομαι, mid. and pass. (memoror), I remember: the passive forms sometimes have passive sense, from active μιμήσω (memoro), I call to mind, I recall, I mention, Ac. x 31, Rev. xvi 19.

μισέω, I hate.

μισθαποδοσία (lit. repayment of price or payment of price due), reward, Heb. x 35, xi 26: in the sense, due punishment, Heb. ii 2.

μισθαποδότης (see μισθαποδοσία), a rewarder.

μίσθιος (mercennarius), a paid worker, a hired servant, a hireling (contrasted with a slave).

μισθόμαι, I hire, engage.

μισθός (merces), (a) pay, wages, salary; (b) reward, recompense.

μίσθωμα, a rented apartment or flat.

μισθωτός, hired, engaged for wages.

Μιτυλήνη (earlier Μύτιληνη, as in the best MSS of the Vulgate), Mitylene, the capital of the island of Lesbos in the northern Aegean sea.

Μιχαήλ, Michæhel, Michael, an archangel.

μνᾶ (a Semitic word), a mina, a Greek money unit = 100 δραχμαι, or about £4.

Μνασων, Mnason, an early Christian, native of Cyprus, resident at a place between Caesarea and Jerusalem.

μνεία, remembrance, recollection, mention; commemoration, Rom. xii 13 (v. l.).

μνῆμα, a tomb, monument.
μνημεῖον

μνήμη, memory, or mention.
μνημονεῖον, I remember; I hold in remembrance; I make mention of, Heb. xi 22.
μνήμοσυνον, reminder, memorial; a remembrance offering, Ac. x 4.
μνηστεύω, I betroth.
μνηλάλος, (lit. speaking with difficulty, hence) dumb.
μόνος, with difficulty; scarcely, hardly.
μόδιος (Latin, = modius), a dry measure, the chief corn unit, nearly two English gallons.
μνιχαλίς, (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).
μνιχάομαι, I commit adultery, not only of a married woman but of a married man (see Mt. xix 9, v.l., Mk. x 11).
μνιχεῖα, adultery.
μνιχεῦω, I commit adultery (of a man with a married woman, but also (Lk. xvi 18) of a married man).
μνιχός, 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.
μομφή (lit. blame, fault-finding), a complaint, fault.
μονή, (a) abstr., μόνη ποιεῖσθαι, to stay, to dwell, John xiv 23; (b) concr., lodging, dwelling-place, room.
μονογενής, of children, only-born, only.
μόνον, acc. sing. neut. of μόνος, used as adv., only.
μόνος, alone: καὶ μόνος = καὶ ἰδίως, by himself.
μονόφθαλμος, one-eyed, with one eye only.
μονόω, 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.

μορφῶ, I form, shape (of the development of the embryo into the fully formed child).

μόρφωσις, a mere form, outline.

μοσχοτοιέω, I make a model of a calf.

μόσχος, a calf.

μουσικός, a musician, but probably in some narrower sense in Rev. xviii 22.

μόχθος, struggle, hardship, involved in continued labour.

μυέλος, marrow.

μνέω, (I initiate into the Mysteries, hence) I habituate.

μῦθος, an idle tale, fable, fanciful story.

μυκάμαι, I roar.

μυκτηρίζω (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.

μυριάς, a group of ten thousand, a ten thousand.

μυρίζω, I anoint.

μυρίων, ten thousand: also used for a very large number.

μύρων (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. xvii 5, cf. Eph. v 32; (b) the meaning of such a symbol, Rev. i 20, xvii 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.
μωπάζω
μωπάζω, I half-close the eyes, I blink.

μάλαψ, a weal, left on the body by scourging.

μαμαδαι, I calumniate, slander.

μωμοσ, 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.).

N

Naasson (Hebr.), Naasson, son of Aminadab and father of Salmon (Sala), and one of the ancestors of Jesus.

Naggai (Hebr.), Naggai, one of the ancestors of Jesus.

Nazare (the Greek form, declined), Nazaret (the native form, not declined), Nazareth, a city of Galilee, where Jesus lived before His ministry.

Nazareno̺s, of Nazareth, a Nazarene.

Nazaraio̺s, commonly interpreted to mean, of Nazareth, Nazarene, the ο̺ being nearer to the Syriac form Natsoreth.

Nathan (Hebr.), Nathan, son of David, and an ancestor of Jesus.

Nathanael, Nathanael, Nathanahel, of Cana in Galilee, an early disciple.

ναί, yes, sometimes made a substantive by prefixing the article το.

Naaman, Naaman, commander-in-chief of the army of a king of Syria in the ninth century B.C. (2 Kings v).

Nain, Nai̇, Nain, a city SW. of the Sea of Galilee.
ναός, *a temple, a shrine*, that part of the temple where
the god himself resides (contrast ἵππος); 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 *Nardo-
stachys Jatamansi* growing on the Himalayas.

Νάρκισσος, *Narcissus*, a resident in Rome in Nero's
time.

ναυαγέω (naufrago), (a) *I am shipwrecked*; so (b) figu-
rationally, *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*.

Ναχώρ (Hebr.), *Nachor*, one of the ancestors of Jesus.

νεανίας (iuuenis), *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.

νεκρῶς, lit. and met. *I make (cause) to be dead; I make
as dead*.

νέκρωσις, (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),
νομηνία (Attic), *a new moon*. (So numenia occurs in
good Latin MSS.)

νέος, (a) *young*; (b) *new, fresh*; Νέα πόλις, *Neapolis,
New City*, the harbour town of Philippi.

νεότης, *youth, youthfulness*.

νέφυτος (lit. *newly planted*), *newly converted to
Christianity*.

νέω, *I nod, make a sign*.

νεφέλη, *a cloud*.
Neophaleim

Neophaleim, Naphthali, son of Jacob, founder of a tribe which occupied territory.

νέφος, (lit. a cloud, hence) a dense crowd.
νεφρός, a kidney (as a general emotional centre).
νεωκόρος (lit. temple-sweeper), temple-warden; an honorary title.

νεοτερικός, associated with youth (younger men), youthful.

νή, with an acc. of adjuration, by.
νήθω (a vulgar and late form of νέω, neo), I spin.
νήπιάξω, I am childish (infantile).
νήπιος (infans), an infant, a child.

Νηρεί (Hebr.), Nerei, an ancestor of Jesus.

νηρεύς, Nereus, a Christian in Rome.

νησίον, a little island, an islet.

νήσος, an island.
νηστεία, fasting.
νηστεύω, I fast.

νηστίς, fasting, without food.

νηφάλιος, sober, not intoxicated (with wine).
νήφω (lit. I am sober), I am calm (vigilant).

Νίγερ, Niger, another name of Symeon, a Christian at Antioch.

Νικάνωρ, Nicanor, one of the original seven 'deacons' in the church at Jerusalem.

νικάω, I conquer (transferred from battle to other conflicts).

νίκη, victory.

Νικόδημος, Nicodemus, a rich Jewish follower of Jesus, and member of the Sanhedrin.

Νικόλατης, a Nicolaitan, a follower of Nicolaus (a heretic at Ephesus).

Νικόλαος, Nicolaus, a Jewish proselyte of Antioch, one of the original seven 'deacons' in the church at Jerusalem.

Νικόπολις, Nicopolis, probably the city near Actium in Epirus, N. W. Greece.

νίκος (a later variety of νίκη, dating from about the middle of first century B.C.), victory.
νόμος

Νινευείτης, a Ninevite, an inhabitant of Nineveh or Ninus, a city on the Tigris in Assyria.

νιπτήρ, a basin.

νιπτῶ, I wash; mid. I wash my own (hands, &c.).

νοεώ, 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) ἔχεω 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. the Gospels), one learned in the Old Testament scriptures (like γραμματεῦς), a scribe; a jurist, Tit. iii 13.

νομίμος (legitimate), in a legitimate way, according to law and regulation.

νόμσιμος, 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. viii 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 καὶ οἱ προφῆται, Mt. vii 12, &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, vii 2, Gal. vi 2; (c) a law, an ordinance, Rom. vii 2, James i 25, ii 8.
νοσέω

νοσέω, I am diseased, hence of mental or spiritual disease.
νόσημα, a disease, a trouble.
νόσος, a disease, a malady.
νοσσία (syncopated from νοσσία), a nestling, a young bird in the nest.
νοσσίον, a nestling, a young bird in the nest; see νοσσία.
νοσσός, 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, peculate.
νότος, the south wind; hence the south.
νοθεσία, a warning, admonition.
νοθετέω, I admonish, warn.
νοιμηνία, see νεόμηνία.
νονεξύς, reasonably, sensibly.
νοῦς (a non-Semitic Greek term, meaning in Plato reason, intuition, sometimes in the LXX taking the place of the commoner νοῦς as a rendering of Hebrew לֶח, 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, Νυμφα, a woman's name, if we read Νυμφαν and αὑτής in Col. iv 15, as we probably should; otherwise, Νυμφαν will be the accusative of the masculine name Νυμφας, a pet form of Νυμφόδωρος, Νυμφας, Νυμφοδορος.

νύμφη, νύμφη, (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.

νυμφίων, a wedding chamber; or τοῦ νυμφίων (a Semitism), the wedding guests, the Messiah being spoken of as bridegroom, Mk. ii 19 and parallels, cf. νυμφίος.
vûv (nunc), now, at present, sometimes with article preceding, το vûv, τα vûv, governed at times by prepositions, ἀπό, ἔως, ἐχθρ.
vuvî (originally a more emphatic vûv), now.
vûx, (a) night: vuvûs, διὰ vuvûs, by night, sometime during the night, see also ἡμέρα; (b) met. 1 Thess. v 5.
&c.

vûsôw, I prick.

vûstâiôw, I sleep, slumber; met. 2 Pet. ii 3.
vûxθêmêrôn, a night and a day (not necessarily more than the latter part of a night and the earlier part of the succeeding day).

Nôe (Hebr.), Noah.

vôporôs, blunt, dull, hence spiritually; sluggish, remiss, slack.

vûtos (dorsum), the back.

ζευία (hospitium), a lodging, or rather, abstr., hospitality.
ζευίω, (a) I entertain a stranger; (b) I startle, bewilder,
Ac. xvii 20, 1 Pet. iv 4, 12.
ζευδοκεîw, I receive (entertain) strangers.
ζêvos, (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.
ζêôtûs (Latin, = sextarius), properly a Roman dry measure, rather less than a pint: referred to rather as a household utensil than as a measure.

ξηπαίω, I dry up; parch.

ξηρôs, dry: η ξηρά (arida), dry land, as opposed to sea, &c.; dried up, withered, parched; in generalizing neuter, Lk. xxiii 31.

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ξύλινος

ξύλινος, 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, ζωής, the fruit of which gives life, Rev. ii 7, xxii 2, 14, 19.

ξυφάσμα, I shave my head.

O

δ, η, το, originally a demonstrative pronoun, as in του γένος ἐσμεν, we are descended from Him, Ac. xvii 28, cf. δ μέν ... δέ (ἄλος δέ), the one ... the other. But in the following phrases some word is understood, ὁ τω, the son of so and so, cf. Mt. iv 21, ἡ τω, the daughter (wife) of so and so, ἐν τοῖς τω, 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 example, after a preposition, even where a definite place is intended, cf. ἐν οἴκῳ, in the house, Mk. ii 1, ἐν ἀγορᾷ, 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 ἄγορα, the field (ἄγορα, a field), (in Tit. ii 13 the absence of του before σωτηρός 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 αὐτός, the same (αὐτός, he, self), ὁ πᾶς, πᾶς ὁ, the whole (πᾶς, every); (d) with numerals, e.g. ὁ ἕκας, the one (ἕκας, one), ὁ πρῶτος, the first, the former (πρῶτος, first); (e) with participles, e.g. τοῖς καθημένοις, those seated, Mt. iv 16, cf. instances where a participle may be regarded as understood, e.g. Σαῦλος ὁ καὶ Παῦλος, 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, τὰ νῦν; (h) with interjections, e.g. τὸ ἀμὴν, ἢ οὐαὶ; (i) with a clause or phrase, e.g. τὰ ὅπερ φορέσας, the command Thou shalt do no murder, Mt. xix 18. The genitive sing. neut. τὸ 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, epexegetic, 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 τὸ, Mt. xxi 32, Lk. xvii 1, Ac. x 25, James v 17.

ὀγδοηκόντα, eighty.
ὀγδοος, eighth.
ὀγκός, (properly bulk, mass, hence) a burden.
ὀδε (hic), this here, this; also as pronoun.
ὀδεύω, I am on a journey.
ὀδηγέω, I lead, guide.
ὀδηγός, a guide.
ὀδοπορέω, I am on a journey, I journey.
ὀδοπορία, journeying, travelling, travel.
ὀδοποιέω, I journey (a Latinism (?), = iter facere: in careful Greek it would mean, I build (pave) a road).
ὀδός, (a) (uiia) 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.
ὀδούς, a tooth.
ὀδυνάομαι, I suffer acute pain, physical or mental.
ὀδύνη, acute mental pain.
ὀδυρμός, mourning, grieving.
Ολεία (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.
ὁ λω, intr. I smell, am fetid.

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ôθεν

ôθεν (unde), (a) local, whence, from which place; (b) inferential, wherefore.
ôðόνη (a word of Semitic origin), a sheet, made of fine linen.
ôðόνιον, a bandage, a wrapping (see ôðόνη).
ôθια, (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.
oîkeîos (from oîkos, household, family), of one's family, intimate, 1 Tim. v 8; hence met.
oîkéteia (familia), household of slaves.
oîkètîs (famulus), a household slave, a slave.
oîkêw, I dwell, lit. and met.; c. acc. I inhabit.
oîkημα, a prison (euphemism for δεσμωτηρίων).
oîkημυριον (habitatâculum), a dwelling-place, lit. and met.
oîkία, a house (strictly the whole house, see oîkos): of Heaven, John xiv 2; also met. property, belongings, Mk. xii 40 and parallels; household, John iv 53; of the body, 2 Cor. v 1, 2.
oîkiakós, a member of one's household.
oîkôdestînoû, I am (master or) mistress of a house.
oîkôdestîntîs, a master of a house, a head of a house (possibly a play upon words with Bêcêthoûl).
oîkôdômêw, I build (a house); hence met.
oîkôdômî, (a) abstract, building, the operation (process) of building, sometimes transitional, without being strictly concrete, 1 Cor. iii 9, 2 Cor. v 1, Eph. ii 21, iv 12, 16, 29 (here perhaps = improvement); met. upbuilding, edification; (b) concrete, a building, Mk. xiii 1, 2, Mt. xxiv 1.
oîkôdômîs, a house-builder, a builder.
oîkônomêw, I am a steward, I do the work of a steward.
oîkônomîa, 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).
oîkônomîs (dispensator), (a) a steward (commonly

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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 οἶκω), (a) a house, the material building; οἶκος τοῦ θεοῦ, the Temple at Jerusalem, Mk. ii 26, &c. (referred to in Mt. xxiii 38); hence met.; (b) a household, family; οἶκος Ἰσραήλ, Ἰακώβ, Δαυειδ (Hebraic, note the omission of the article).

οἰκομένη (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.

οἰκτέρω (Attic οἰκτέρω), I pity.

οἰκτερμός, pity, mercy: the frequency of the plural is due to Hebraic influence (the corresponding Hebrew word has the same meaning in the plural).

οἰκτερμοῦν, pitiful, merciful.

οἶμαι, οἴμαι, I think: c. infin. the underlying idea is that of purpose, Phil. i 17.

οἶνοπότης, an excessive wine-drinker.

οἶνος, wine; met. Rev. (except vi 6, xviii 13), where almost otiose.

οἶνοφλυγία, soliśkness, steeping of oneself in wine.

οἶμαι, see οἶμαι.

οίος (qualis), properly correlative to οὐς, the combined expression meaning of such a kind as, 1 Cor. xv 48; by itself, both rel. and indirect interrog., such as, of what kind (character): οὐχ οἶνος δὲ ὅτι, Rom. ix 6, is equivalent to a strong negative, not of course (lit. it is not so that).


ὅκνεώ

ὅκνεώ; Ἰ shrink (from), Ἰ hesitate, Ἰ am afraid.

ὅκνηρός, timid; slothful: ἐμοί ὁν ὀκνηρόν, a kind of epistolary formula, Ἰ do not hesitate.

ὀκταῆμερος, eight days old.

ὀκτώ, eight.

ὀλέθρος, ruin, doom, destruction.

ὀλιγοπιστία, smallness of belief (faith).

ὀλιγόπιστος, of little faith (belief).

ὀλίγος (ὀλίγος), (a) especially in the plural, few; (b) in the singular, small; hence, of time, short, of degree, light, slight, little: πρὸς ὀλίγον, to a slight degree, ἦν ὀλίγον, in brief compass, in brief, in few words, briefly (cf. ἡ Πετ. v 12), ἕν ὀλίγον, in brief compass, in brief, in few words, briefly (cf. ἡ Πετ. v 12); ὀλίγον (acc. neut.), adverbially, of space, a little, Mk. i 19, Lk. v 3, of time, for a short (little) time, Mk. vi 31, ἡ Πετ. i 6 (but more probably, to a little amount), v 10, Rev. xvii 10.

ὀλιγόψυχος, pusillanimous, of small courage.

ὀλιγώρεω (contemno), Ἰ hold in low esteem, Ἰ make light of.

ὀλίγως, slightly, just.

ὀλοθρεύτης, the destroying angel (cf. Num. xvi 41 ff.).

ὀλοθρεύω: ὁ ὀλοθρεύω, the Destroyer, the destroying angel (cf. Exod. xii 23, and ὀλοθρεύτης).

ὀλοκαυτώμα, a burnt offering.

ὀλοκληρία, perfect (unimpaired) health.

ὀλόκληρος (properly a word of Greek ritual, of either victim for sacrifice or priest, free from bodily defect), complete (in every part), entire, whole.

ὀλολύξω (onomatopoeic), Ἰ howl.

ὀλός (totus), whole, all: ὃ ὀλοῦ, throughout, for its whole extent, quite, entirely, John xix 23.

ὀλοτελής, complete, rounded off.

Ὠλυμπός (pet form of Ὠλυμπιόδωρος probably), Olympus, a Christian man in Rome.

ὀλυνθός, an unripe fig.

ὀλὼς (omnino), (a) entirely, altogether, at all; (b) actually, ἕν Πετ. v 1; absolutely, ἥ Πετ. vi 7, xv 29.
ὦμβρος, a rain-storm.

ὦμείρομαι (perhaps a nursery word, derived from a word indicating ‘remembrance’), I long for, c. gen.

ὦμιλεω, I consort with, associate with, commune with; particularly, I talk (converse) with, Ac. xx i i.

ὦμιλία, intercourse, companionship, conversation.

ὦμίχλη, a mist.

ὦμμα, an eye.

ὦμημι, ὦμνῦω, I swear, I take an oath; sometimes with cognate acc. or with dat.: with acc., or with κατά c. gen., of the power invoked or appealed to, ἧ by, James v 12, Heb. vi 13, 16.

ὦμοθυμαίον, with one mind, with one accord.

ὦμοὶ, I am like.

ὦμοιοπαθής, of like feelings, almost, of like nature.

ὦμοιος, like.


ὦμοίω, I make like, liken; I compare.

ὦμοίωμα (originally, a thing made like something else), likeness, or rather form. (In fact ὦμοίωμα (concrete) differs from ὦμοίτης (abstract) much as simulacrum differs from similitudo.)

ὦμοίος, in a similar way, similarly, in the same way.

ὦμοίωσις, making like; likeness (cf. Gen. i 26).

ὦμολογέω (originally, I agree with the statement of another), (a) I promise, Mt. xiv 7, Ac. vii 17; (b) I confess (confiteor); (c) I publicly declare (prositeor), cf. i John ii 23, iv 3, sometimes with the Aramaic and Syriac construction, εν c. dat. equivalent to an acc., Mt. x 32, Lk. xii 8, of confessing allegiance to Jesus before an earthly law-court: c. cognate acc. 1 Tim. vi 12; (d) a Hebraism, I praise, celebrate, Heb. xiii 15 (cf. ἑξωμολογέομαι).

ὦμολογία, a confession (the act rather than the contents or substance) of faith in Christ: 1 Tim. vi 12 refers either to that at baptism or to that at ordination:
ὁμολογοουμένως

1 Tim. vi 13 is referred by Pelagius to John xviii 37, not inappropriately.

ὁμολογοουμένως, admittedly.
ὁμότεχνος, of the same trade.
ὁμοι (simul), together.
ὁμόφρων, of one mind (intent, purpose).
ὁμώς, nevertheless.
ὁνάρ, a dream.
ὁνάριον, an ass (a conversational diminutive).
ὁνειδίζω, I reproach.
ὁνειδισμός, a reproaching, a reproach.
ὁνειδος, 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).
ὁνικός, connected with an ass; μύλος ὁνικός, an upper millstone so heavy that it requires an ass to turn it (in contrast to the ordinary handmill).
ὁνίμημι, 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 τῶν 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 = qua, as; (e) reputation, Rev. iii 1.
ὁνομάζω, I name, give a name to.
ὁνόμας, an ass.

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δόαος, really, actually.
δεσ (posca), vinegar of wine (Num. vi 3), vinegar, the
drink of field-workers and private soldiers.
δεσ, (a) sharp; (b) swift, express, Rom. iii 15.
όη, a crevice (in a rock); a cave.
όκοθεν, adv. and prep., behind; in Rev. vi the reverse
(outter) side of the papyrus roll, where the fibres are
vertical, is referred to: this was seldom written on,
and only from motives of economy.
όπισω, adv. and prep., behind; after: εις τα ὑπισω
(Mk. xiii 16) = ὑπίσω (Mt. xxiv 18), cf. Lk. ix 62.
όπλιζω, tr. I arm; mid. I arm myself: especially of
defensive armour (breastplate, shield, &c.).
όπλος; especially plur. ὑπλα (properly arma, also tela),
defensive armour (Rom. xiii 12), but also offensive
armour, weapons, arms (John xviii 3): sometimes
met.
όποιος (qualis), corresponding to τοιοῦτος (talis), rel.
and indirect interrog., of which kind; of what kind,
what sort of. This word was dying out in N.T.
times.
όποτε (in classical Greek whenever), when, Lk. vi 3 (v. 1.
ότε).
όπου, where, also whither; ὅπου αὐ (άυ), wheresoever,
also whithersoever.
όπταομαι, I appear, I am seen (by), I let myself be
seen (by).
όπτασία, a vision; an appearance.
όπτος, broiled.
όπώρα, autumn; hence fruít.
όπως, with the subjunctive, with or without αὐ, in order
that; that (especially after ἐρωτάω).
ὁράμα (literally, something seen), a sight, a vision.
ὁράσις, a sight, a vision: ὁράσκι (specie), in appearance,
Rev. iv 3.
ὁράτος, to be seen, visible.
ὁράω, I see; hence, like γεώ, widened in sense to
mean, I experience (Lk. iii 6, &c.): ὁρά (ὁρατε) μή,
(uide, uidete ne), see that you do not ..., beware of doing so and so; beware lest.

**ōrygī, anger, wrath, passion; the settled feeling of anger** (cf. Eph. iv 31), particularly, τοῦ θεοῦ, of God, the hostility to sin: ἡ μέλλουσα (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, 1 Thess. ii 16.

**ὄργιζομαι, I am angry.**

**ὀργίλος (iracundus), irascible.**

**ὀργικαῖς, a fathom (six feet).**

**ὀργομαῖ, I hanker after, I seek (long) for, I am eager for, I aspire to.**

**ὀρείνος, ὀρείνιος; ὀρείνη (sc. γῆ), the mountain (mountainous) country (region), the highlands.**

**ὀρεξις, eagerness, strong desire.**

**ὀρθοποδεῖος (strictly, I am an ὀρθοπόδος [a man with straight feel], 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 3.**

**ὀρθοτομεῖος, 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 τὴν γῆν), 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.**

**ὀρθρός, dawn, early morning, day-break.**

**ὀρθῶς, rightly.**

**ὀρίζω, (lit. I bound, fix a limit; hence) I fix, determine, define; I fix upon, appoint, designate.**

**ὀρινός, less correct spelling of ὀρεινός.**

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όριον; plur. ὀρὲα (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 ὀμνων).

ὁρκωμοσία, the swearing of an oath, the taking of an oath.

ὁρμάω, I rush.

ὁρμή, a sudden movement, an impulse, communicated by the hand, James iii 4; inclination, hostile intention, instigation.

ὁρμήμα, a mighty impulse (impetus).

ὁρνεόν (originally, a little bird), a bird.

ὁρνιξ (originally a Doric form, given by MSS ΝDW, and less common than ὀρνις), a bird.

ὁρνις, a bird.

ὁροθεσία (originally, a laying down [fixing] of a boundary), a boundary.

ὁρος, a mountain.

ὁρύσσω, I dig.

ὁρφανός, orphaned; an orphan; hence friendless, John xiv. 18.

ὁρχέομαι, I dance.

ὁς—η—δ, definite relative pronoun, who, which; ὁς ἄν (éan) with subjunctive, whosoever; ὁς is sometimes equal to the classical ὅτις, 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. l.), Rev. iii 8, vii 2, 9, xiii 8, 12, xx 8 (either a Hebrew or an Aramaic source is generally presumed); ὁς μὲν ... ὁς δὲ, the one ... the other, or one ...
another; ἀφ' oι, ἀφ' ἡς, since (where ἴμερας or ὅπας 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; ἐν ὧ, 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 (= ἓ ὧ); ἐφ' ὧ,
see ἐπί; ἐφ' ὧ πάρει, to the task for which you have
come I, Mt. xxvi 50 (a command, not a question);
ἀχρι, ἀοι, μέχρις ὧ (lit. up to the point at which), until;
ἀνθ' ὧ, ὧ ὧ ἐπεκέντ, ὧ ἁρω, on account of ὧ, wherefore;
ὁ, as 'cognate' acc., Rom. vi 10, Gal. ii 20.

ὅσακις, always with ἐαυ and subjunctive, as often as, as
many times as.

ὅσιος, (a) holy, pious (implying the right relation to
God); τὰ ὅσια, the pieties, 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).

ὅσιότης, holiness, piety.

ὅσιως, religiously, piously.

ὁἀμία, odour; generally met. in connexion with εὐωδίας
(from O.T.), originally of the sweet smelling odour of
sacrifice, and then widely used.

ὁσος (originally correlative to ὅσοντοσ, cf. Heb. x 25),
(quantus) relative and indirect interrogative adj., as
great as; how great: of time, as long as, Mk. ii 19 :
ὁσος ἐὰν (ἀν) generalizes, (quantuscumque) how great
soever, plur. as many soever as: ὅσου = πάντες οἱ (quot,
later Latin quanti), how many, as many as: ἐφ' ὅσου,
as long as, e.g. Mt. ix 15; to the degree that, inasmuch
as, e.g. Mt. xxv 40, Rom. xi 13: καθ' ὅσου, in propor-
tion as, Heb. iii 3, vii 20, ix 27: ὅσου ὅσου, a little (cf.
English so so).

ὁστέον, a bone.

ὁσίς (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 ὀτίς to the sense of ὅσ, cf. Mt. xxvii 62, Lk. ii 4, x 42, but examples are very rare: ὀτίς ἄν (ἐάν) = ἐάν ὅσ, with subjunctive, ὅσον (it is doubtful whether the ἄν should be omitted, cf. Mt. x 33, James ii 10): ὄτι, short for τι ὄτι (= τι γέγονεν ὄτι, John xiv 22), ὅτι, Mk. ii 16 (v. 1.), ix 11, 28 (v. 1.), John viii 25 (but in this passage ὄτι can be read, 'do you reproach me that...'): examples of τι ὄτι (or ὄτι) are Mk. ii 16 (v. 1.), Lk. ii 49: ὃς ὄτου, until the time at which, until.

ὀτρακίνος, made of pottery, of earthenware.

ὀσφηνός, sense of smell.

ὀσφύς, 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).

ὀταν, whenever, wherever, 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 ἐάν 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.

ὀτε, when, at which time, used especially with all tenses of the indicative: only once with subjunctive, the time when, Lk. xiii 35 (v. 1).

ότι (a development of ὄτι, neuter of ὀτίς, 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 δὴ λέγων in 1 Tim. vi 7, 1 John iii 20; so
ὡς δὴ pleonastically, 2 Cor. v 19, xi 21, 2 Thess. ii 2,
where the expressions are equivalent to ὅς with the
participle: ὅς 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 δότις): ὅς
with infin., Ac. xxvii 10, is due to forgetfulness. A
Hebraistic weakening of the force of causal ὅς is seen
in Mt. viii 27, Mk. i 27 (v. l), iv 41, Lk. iv 36, viii 25,
John ii 18 (xiv 22), Heb. ii 6, &c.; τι ὅς, (ὁς), see
dότις: ὅς ὅς = ὅς λέγω ὅς, not *that*, John vi 46,
vii 22, 2 Cor. i 24, Phil. iv 11, &c., with which compare
ὁς ὅς ὅς ὅς ὅς, it is not so that, it is by no means the case
that, Rom. ix 6. In Mk. viii 24 ὅς is a mistransla-
tion of an Aramaic word which should have been
rendered ὅς.

ὁς, relative adverb, *where*; also *whither.*

ὁς, interjection, *no*; an accented form of ὅς.

ὁς, so before consonants: regularly ὅς ὅς before smooth
breathings and ὅς ὅς before rough breathings, *not,
the proper negative for a denial of a fact, used
generally with the indicative, as μὴ ὅς is with other
moods, but sometimes with the participle, it being
closely related to the indic. and coming also under
the rule that ὅς ὅς negatives a single word rather than a
clause: ὅς with future indic. in a question is equivalent
to an imperative: for ὅς ὅς see ὅς: ὅς ... πᾶς is
Hebraistic = ὅς ὅς, Lk. i 37, &c.: for ὅς μὴ ὅς see
under μὴ.

ὁς (uah), an interjection expressing real or ironical
wonder.

ὁς (uae), adv., woe, c. dat. or acc., sometimes in Rev.
made a noun ἡ ὅς (ἐ? ἡ κραυγὴ ὅς); expresses
rather a statement than a wish or imprecation, dis-
tress comes (will come) upon.

ὁδὸς ὅς, *in no way, in no respect, not at all.*

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Oὐρβανός

οὐδὲ, nor ... either, nor ... at all; not even.
οὐδεῖς (οὐδεῖς), adj. and noun, no; no one (masc. fem.), nothing (neut.).
οὐδεποτε, not at any time, never.
οὐδεπώ, not yet either, not yet, not as yet, never before.
οὐδεῖς, later form of οὐδεῖς, occurring first in 378 B.C.
and with more or less frequency until its disappearance before A.D. 200.
οὐκέτι, no longer, no more.
οὐκοῦν, (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 μὲν οὖν (see under μὲν); it sometimes indicates the return to the narrative after some digression, John iv 45, vi 24, 1 Cor. viii 4, xi 20: ἄπα οὖν is a strengthened οὖν.
οὔπω, not yet.
οὔρα, 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; c.f. 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. 1.), xxi 31, 43, Mk., Lk., Paul.
Οὐρίας

Οὐρίας (Hebr.), Uriah, husband of Bathsheba, the mother of Solomon.
ods, an ear.
οὐσία, property.
οὔτε: οὔτε ... οὔτε, neither ... nor; οὐ ... οὔτε ... οὔτε, not ... neither ... nor; sometimes the other clause is positive, e.g. John iv 11, 3 John 10.
οὔτος—αὐτη—τοῦτο, demonstrative adj. and pron., this; he, her, it: αὐτη (Hebraistic) = τοῦτο, Mt. xxi 42: τοῦτο εὖτεν (id est, Fr. ça veut dire, Germ. das heisst), which means, meaning, actually, in reality (cf. 1 Pet. iii 20): εῦ τοῦτο, for this reason, John vi 66 (possibly, from that time onwards), xix 12, by this mark, by this means, 1 John iv 6; εῦ τοῦτο, for this reason, John xvi 30, Ac. xxiv 16, by this mark, by this means, 1 John iii 19; εἰς τοῦτο, meantime, John iv 27; τοῦτον χαράν, on this account; κατὰ ταῦτα, in the same way, Lk. vi 23 v. l., xvii 30 v. l.: καὶ τοῦτο (idque), and that too; especially; καὶ ταῦτα, and indeed. A special sense = as it is called, Heb. ix 11.
οὔτως (sic), in this way (manner), thus, so, under these circumstances; used sometimes with εἰςα, γίνεσθαι, where a part of τοῦτως would be expected (cf. εἰςω), Mt. i 18, xix 10, &c.
οὖχί, a more emphatic form of οὐ (οὐκ, οὐχ), not; no, not so; also = nonne, in a question, expecting a positive answer.
οφειλέτης, (a) a debtor, one who owes, one who is indebted; (b) one who has sinned against another (an Aramaism, see οφειλήμα), a sinner, Lk. xiii 4.
οφειλή, a debt, what is owing (due): the mutual obligation of married life, 1 Cor. vii 3.
οφειλήμα, (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).
οφειλῶ (debo), I owe: c. infin. I ought.
3,jiEA.ov (in origin an aorist of ὀφείλω, with augment dropped), I would that.

ὀφελος, advantage, gain.

ὀφθαλμοδουλεία, enslavement to the eye, the subjection that waits upon a glance of a master's eye.

ὀφθαλμός, (a) an eye; (b) ὀφθαλμός πνεύμονας (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.

ὀφρύς, (properly the brow; hence) the brow, a ridge (of a mountain).

ὀξεῖος, a water-pipe, Mk. vii 19 (v. l.).

ὀξεῖος, I trouble, torment, worry.

ὀξεῖοποιεῖος, I gather a crowd.

ὀξέος (turba, 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).

ὀξύρωμα, a bulwark, a bastion: hence, met.

ὀξύριον, (conversational diminutive of ὀψιον, seasoning [especially fish] taken as a relish with bread: hence) a relish; then especially, a fish.

ὀψι, 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 προίμος).

ὀψις, late, Mk. xi 11 (v. l.).

ὀψις, (a) the face; (b) the features, the outward appearance, John vii 24.

ὀψιντον, especially plur. ὀψιντα, (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.

II

παγίδευω, 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 "Ἀρειώς.
πάθημα, properly colourless, an experience: but most commonly, an evil experience, evil treatment, suffering,
e.g. τὰ εἰς Ἰησοῦν παθήματα, the sufferings destined for Messiah, 1 Pet. iii.
παθητός (passibilis), capable of suffering.
πάθος, (properly experience, feeling; hence) passion, lustfulness, lust (as a state or condition).
παιδάγωγός (pedagogus), 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.
παιδεύων (formerly a diminutive), either a boy or a slave.
παιδεία, discipline.
παιδευτής, one who disciplines, a trainer; almost a chastiser, Heb. xii 9.
παιδεύω, (a) I discipline, educate, train; (b) more severely, I chastise.
παιδία, a less correct spelling of παιδεία.
παιδιόθεν, 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.
παιζω, I play, I sport (includes singing and dancing).
παις, (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. xli-liii) Ac. iv 27, 30;
(c) a female child, a girl, Lk. viii 51, 54.
παιω, I strike.
πάλαι, long ago, almost weakened to already in Mk. xv 44.
παλαῖος, old; ὁ παλαιὸς ἄνθρωπος (perhaps Hebraism), one's former character (personality). The word and its derivatives bear a derogatory sense.
παλαιότης, oldness.
παντελής

παλαιδω, 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.

πάλιν (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 πάλιν = πάλιν, 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.

Παμφυλία, Pamphylia, a Roman province on the south coast of Asia Minor.

πανδοχεῖον, an inn, khan, hotel.

πανδοχεύος, an innkeeper, landlord, hotel-manager.

πανήγυρις, a festival assembly.

πανοικεῖ, with all (his) household.

πανοπλία, armour.

πανουργία, (a) cleverness, usually with the idea that it is evil; (b) cunning, craftiness, Lk. xx 23.

πανούργος, crafty (playfully used).

παντηπθεῖ, adv. lit. with the whole crowd, almost equivalent to a subject of the sentence.

πανταχώ, everywhere.

πανταχοῦ, everywhere.

παντελής; εἰς τὸ παντελῆ (omnino), utterly, at all, Lk. xiii 11; in Heb. vii 25 either entirely, or, more probably, for ever, finally.

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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) παντοκράτορ 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 παρὰ 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, xiii 3, xiv 5; less, 2 Cor. xi 24; ὁ παρὰ τὸν κτῆν, this is no reason that &c., 1 Cor. xii 15; (b) c. gen. from the side of, from, only with persons; οἱ παρ’ αὐτῶν, his family, his relations, Mk. iii 21 (in papyri generally = his agents, his representatives), τὰ παρὰ ἐκατόο, 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. παρὰ 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.

παράβασις, transgression; a transgression.

παράβατος (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.
παρατεύομαι

παραγγελία, a command, an injunction; a precept, rule of living, 1 Thess. iv 2.

παραγγέλλω, I command, I charge; παραγγελία παραγγέλ-λειν (Hebraism), to charge strictly, Ac. v 28.

παραίνομαι, (a) I come on the scene, I appear, I come; (b) with words expressing destination, I present myself at, I arrive at, I reach.

παράγω, (a) I pass by, Mt. xx 30, Mk. xv 21, &c.; (b) I vanish, disappear, 1 Cor. vii 31, in which sense the passive is used, 1 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 (?)

παραδειγματίζω, I put to open shame.

παράδεισος, 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).

παραδέχομαι, I receive (welcome) favourably.

παραδίδωμι, I hand over, I pledge; I hand down, deliver; I betray.

παράδοξος, unexpected; hence wonderful.

παράδοσις, originally abstract, handing over, generally concrete, that which is handed down, a tradition (whether of written or of oral teaching).

παραζηλώ, I make jealous, I provoke to jealousy.

παραθαλασσίος, by the sea (lake), on the coast.

παραθεωρέω, I look past, overlook, neglect.

παραθήκη (depositum), a deposit (properly of money or valuables deposited with a friend for safe-keeping, while the owner is abroad).

παρανεώ, I admonish, advise.

παρατεύομαι, (a) I beg from another, Mk. xv 6 (v.l.), Heb. xii 19 (cf. (b)); (b) (deprecor), 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, i Tim. iv 7, v ii, 2 Tim. ii 23, Tit. iii 10.

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παρακαθέζομαι

παρακαθέζομαι, I sit beside.
παρακαλέω, (a) I ask, beseech; (b) I exhort; (c) I comfort.
παρακαλύπτω, 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.
παρακολουθεω, I accompany, follow closely, both lit. and met., I investigate; I result [Mk.] xvi 17 (v. I).
παρακω, (a) I hear carelessly or incidentally, or I pretend not to hear, Mk. v 36; (b) I refuse to hear; I disobey.
παράκυπτω, 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.
παράλλαγή, a variation; hence, a periodic change of a heavenly body.
параплησιον, in a manner like.
парапλησιον, correspondingly, in like manner.
парапορεύομαι, I go past, Mk. xi 20, xv 29 (= Mt. xxvii 39): I go, apparently a colloquial or incorrect use, Mk. ii 23 (v.l.), ix 30 (v.l.).
паράπτωμα (delictum), a falling away, a lapse, a slip, a false step, a trespass.
паραρέω, (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).
паράσημος, a figure-head.
паρασκευάζω, I prepare; mid. I prepare, make preparations, 1 Cor. xiv 8.
паρασκευή, the day of preparation, the day before the sabbath, Friday.
паρατείνω, I prolong.
паρατηρέω, act. and mid. (a) I watch carefully, keep my eye on (as a cat does a mouse); absol. I watch
\[\text{παρατήρησις} \]

*my opportunity*, Lk. xx 20; (b) *I observe, keep*, Gal. iv 10.

\[\text{παρατήρησις, a watching for.}\]

\[\text{παρατίθημι, (a) (adpono) I set (especially a meal) before,}\]
\[\text{I serve; (b) (depono) act. and mid., I deposit with,}\]
\[\text{I entrust to.}\]

\[\text{παρατυγχάνω, I come by chance, I am by chance in a certain place.}\]

\[\text{παραυτίκα, adv. with force of adj., present, immediate.}\]

\[\text{παραφέρω, I turn aside, I cause (suffer) to pass by, Mk. xiv 36, Lk. xxii 42; I carry away, remove, lit. or met.}\]

\[\text{παραφρονέω, I am out of my senses.}\]

\[\text{παραφρονία, madness.}\]

\[\text{παραχείμαξω (hiberno), I spend the winter, I winter.}\]

\[\text{παραχειμασία, spending the winter, wintering.}\]

\[\text{παραχρήμα, immediately.}\]

\[\text{πάρδαλις, a leopard.}\]

\[\text{παρεθεύω (adsideo), I have my seat beside, I attend.}\]

\[\text{πάρεμμι, I am present; I have come, arrived (hence with eis, πρός).}\]

\[\text{παρεισάγω, I introduce from the side.}\]

\[\text{παρείσακτος, introduced (imported) from the side.}\]

\[\text{παρεισδόω, I creep in.}\]

\[\text{παρεισέρχομαι, I come in from the side.}\]

\[\text{παρεισφέρω, I bring in (import) from the side, I smuggle.}\]

\[\text{παρεκτός, (a) adv. used as adj., outside, without, left over; (b) prep., apart from.}\]

\[\text{παρεμβάλλω, I throw (raise) up beside.}\]

\[\text{παρεμβολή (castra), a camp, either a fixed camp (statina castra), occupied possibly for centuries,}\]
\[\text{a fort, castle, like that at Jerusalem, or a marching-}\]
\[\text{camp, according to context; hence, the army}\]
\[\text{occupying such, Heb. xi 34.}\]

\[\text{παρενοχλέω, I trouble, or perhaps, I trouble further.}\]

\[\text{παρεπίδημος, a stranger settled in a town or region for a time without making it his permanent residence,}\]

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a sojourner: so in a spiritual sense of those who are on the earth for a time, whose real home is heaven.


παρέχω, act. and mid. I offer, provide, confer, afford, give, bring, show, cause: κόπους (κόπων) 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 νέας.

Πάρθος, a Parthian, an inhabitant of the country beyond the Eastern boundary of the Roman Empire between the Caspian Sea and the Persian Gulf.

παρίμι, (a) I let pass, neglect, omit, Lk. xi 42; (b) I slacken, weary, Heb. xii 12.

παριστάνω, 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).

Παρμενᾶς (a pet form of Παρμενίδης), Parmenas, one of the original seven ‘deacons’ at Jerusalem.

πάροδος, way-by, passage.

παροικεῖν, I sojourn (in), as a resident stranger.
παροικία

παροικία, a sojourn in a foreign city or land; so also in the spiritual sense (cf. παρεπιδήμος), 1 Pet. i 17.

πάροικος (adj. and noun) (= μέτοικος), 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).

πάροινης, one given too much to wine, an excessive drinker.

παροίχωμα, I have passed.

παρομοιάζω, I resemble.

παρόμοιος, like, similar.

παροξύνω, I arouse to anger, I provoke.

παροξυσμός, (a) irritation of mind, sharp feeling, indignation; (b) spurring, incitement, Heb. x 24.

παροργίζω, I provoke to anger.

παροργισμός (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 eschatological 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.

παρρησία, boldness, freedom, liberty, shown especially in speech; ἐν παρρησίᾳ, μετὰ παρρησίας, quite openly (opposite to 'secretly').

παρρησιάζω, I speak boldly, I am bold of speech.

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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; οὐ πᾶς, &c., not all, i.e. only some, e.g. Mt. xix 11, John xiii 10, Rom. x 16, but also (like πᾶς κτλ. . . . οὐ) Hebraistically, especially when words intervene between οὐ 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 οὐ = οὐ πάντες, 1 Cor. xv 51: διὰ παντός (‘ 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 ῥαξενα (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.

πατάσσω, 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 οὗτος, the Son, of the Father (cf. especially John). He is sometimes spoken of as the Heavenly Father, the Father in the
πέμπτος

πέμπτος, fifth.
πέμπτω, I send.
πένης, poor.
πενθερά, a mother-in-law.
πενθερός, a father-in-law.
πενθεω, I mourn.
πένθος, mourning, sorrow.
πενίχρος, poor.
πεντάκις, five times.
πεντακισχίλιοι, five thousand.
πεντακόσιοι, five hundred.
πέντε, five.
πεντεκάδεκατος, fifteenth.
πεντήκοντα, fifty.
πεντήκοστή (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.
περαιτέρω (compar. of πέρα, beyond), further, beyond that.
πέραν (ultra), beyond, on the other side of, across; sometimes elliptically used, πέραν = (ἀπὸ) τῆς πέραν, Mk. iii 8 (Mt. iv 25), πέραν = τῆς πέραν, Mk. x i : τὸ πέραν, as substantive, the other side, the country beyond.
πέρας, (a) a boundary, limit; (b) an end, Heb. vi 16.
Πέργαμος (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, ἐνκαλεῖν, ἐρωτᾶν, &c.), whence it often passes into the meaning for and becomes identical with ἵνα, e.g. Mt. xxvi 28, 1 Cor. i 13 (ἵνα is nearly always a textual variant in
such cases); so with verbs of feeling (= émi c. acc. or dat.), over: ἐπὶ αὐτῶν, with him, Lk. ii 27, seems incorrect (= ἐπὶ αὐτῶν, αὐτῶν, ἐν αὐτῷ); (b) c. acc., local and temporal, about, οἱ ἐπὶ αὐτῶν Mk. iv 10, Lk. xxii 49, his disciples, but οἱ ἐπὶ Παῦλον, 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.

περιαπερέω, (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.

περιβάλλομαι, I look round on, survey.

περιβάλλων, a wrapper, mantle.

περιδέω, I bind (tie) around.

περιεργάζομαι, I am active around, I am a busybody.

περίεργος, (a) inquisitive, prying, a busybody; (b) curious, magical, Ac. xix 19.

περιέρχομαι, intr. and tr., I go round, I move about. (περιέρχομαι, strolling, Ac. xix 13); I make a circuit, tack, Ac. xxviii 13 (v.l.).

περιέχω, (a) I contain (of a book containing subject matter): hence, impersonal, it stands (has its content) thus, ρ Pet. ii 6; (b) I encompass, surround; I get hold of, seize.

περιβόλωνυμι, I gird round: mid. I gird myself, generally for active work or travel.

περίθεσις, a putting 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.
περικάλυπτω, I veil round, I cover over; I conceal.
περίκεμα, I am placed around something; I have had something placed around me, Ac. xxviii 20, 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.
περιλυπός, deeply pained (grieved).
περιμένω, I await the happening of something.
περίς, round about, in the neighbourhood.
περιοικέω, I dwell around (near).
περιοικος, neighbouring; a neighbour.
περιουσίας, of (for) one's own (special, private) possession.
περιοχή, a clause, sentence, short passage.
περιπατεώ, (a) I walk: hence, (b) Hebraistically, in an ethical sense, I conduct my life, I live.
περιπετέω, I pierce round about (on all sides).
περιπέπτω, I fall into, I fall in with, I meet with, I come upon accidentally, I chance upon, I light upon.
περιποιεώμαι, 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.
περιμαίνω, I sprinkle round about, I sprinkle over.
περιμάγγεμι, I rend all round, I tear off.
περιστάμω, I distract, trouble greatly.
περισσεία, excrescence; 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.:
(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 πλείων (cf. Mt. v 37), especially in the comparative περισσότερος: ἐκ περισσοῦ, superabundantly, exceedingly.

περισσότερος, more exceedingly, to a greater degree: see περισσός.

περισσῶς, exceedingly, so perhaps Ac. xxvi 11; but usually more (cf. περισσός), with reference to what precedes.

περιστερά, a dove.

περιτέμνω (circumcido), *I cut round* the foreskin, *I circumcise*.

περιτόθημι, *I place around; I put about (upon), I clothe with*.

περιτομή (circumcision), *circumcision* (see περιτέμνω); οἱ 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, e. 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 περίχωρος (sc. ἡ), the neighbouring country, the neighbourhood, surroundings.

περιψήμα, that which is scraped off round anything, a scraping.

περιπερεύμα, *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*.
πέτρομαι

πέτρομαι, 1 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 ܟ령ܐܪ, given to Symeon (Simon) by our Lord).

πετρώδης, rocky.

πήγανον, 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.

πήρα, 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.

πιάζω (a Doric form; contrast πιέζω), I take hold of, seize, apprehend, catch, arrest, grasp.

πιέζω, I press down.

πιθανολογία, persuasive speech.

πιθώ, an inferior spelling of πιέθω.

πικραίνω, 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.

πιμπλημι, I fill.

πιμπρημι, I cause to swell: passive, I become inflamed, I am swollen.
πινακίδιον, 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.
Πισίδιος, 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 (ἐν) c. acc., εἰν (ἐν) 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: εἰν 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: οἱ πιστοὶ, the Christians.
πιστῶ "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. ὅδος), 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.
πλειόστος, superlative of πολύς, very large: plur. very many (numerous); adv. τὸ πλεῖόστον, at the most, 1 Cor. xiv 27.
πλεῖον, πλέον, comparative of πολύς, larger; more; a considerable number of. Ac. xxi 10, &c.; οἱ πλεῖονες, the majority, 1 Cor. xv 6: ἐπὶ πλεῖον, 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).
πλεονέκτης, 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.

πλεύρα, 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.

πληθύνω, (a) tr. I multiply, I increase; (b) intr. I multiply, I go on increasing, Ac. vi 1.

πλήθω, see πίμπλημι.

πλήκτης, a striker; a pugnacious person.

πλημμύρα, a flooding, flood.

πλήν, (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) πλήν ὅτι, except that, save that, Ac. xx 21; (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.

πλήρης (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 14, where πλήρης agrees with δόξα, and there should be no parenthesis, Ac. vi 5 (v.l.)), full.

πληροφορέω (lit. I carry full), (a) I complete, carry out fully, 2 Tim. iv 5, 17, Lk. i 11 (?); (b) I fully convince, Rom. iv 11, xiv 5; perhaps I satisfy fully, Col. iv 12; (c) I fully believe, Lk. i 1 (?).

πληροφορία, full assurance, conviction (confidence).

πληρώ, (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.

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πλήρωμα

πλήρωμα (indicates the result of the activity denoted by πληρέω), (a) a fill, fullness; full complement; supply, supplement, Mk. ii 21, Mt. ix 16; (b) fullness, filling, fulfilment, completion.

πληροίν, adv. (near, John iv 5), used as adj. and (especially with article ὁ) noun, neighbouring, neighbourly; a neighbour.

πλησμονή, replenishment, satiety.

πλάσσω, I strike.

πλοιάριον, (a little boat, hence) a boat.

πλοῖον, a boat; hence a ship (the old word ναὸς having become almost obsolete), Ac. xx 13, &c.

πλόος, a voyage.

πλούσιος, rich, wealthy: hence, met., of other than material wealth.

πλουσίως, richly; lavishly.

πλούτεω, 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.

πλουτὸς (masc. and neut.), wealth, material or spiritual.

πλύω, I wash.

πνεῦμα (from πνῄσω, 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, nephesh, ruach, neshāmāh, of which the first and second are the more important, indicating respectively the personal soul and the invading spirit. Nephesh, 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* ἁγιόν, *holy breath, spirit of holiness*, adopted originally from Deutero-Isaiah lxiii 10 f., Ps. li 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 ποιησίας, the *spiritual hosts of evil*, Eph. vi 12: supernatural, 1 Cor. x 3.
πνευματικῶς

πνευματικῶς, spiritually, in a spiritual way; from a spiritual point of view.

πνέω, I blow: τῆς πνεούμης (sc. αὐρά, breeze).

πνίγω, I choke, throttle, strangle; hence I drown, Mk. v 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 Origine Animae I 14 § 19).

ποδήρης (talaris) (properly an adjective in the expression χιτῶν ποδήρης), a tunic or robe reaching the feet.

πόδεν (unde), whence? from what place? also indirect interrogative: hence how? e.g. Mk. xii 37, John i 48.

ποιά, 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; μετὰ τῶν (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: ὁδὸν ποιεῖν, Mk. ii 23 (v.l.), which ought to mean to construct (pave) a road, is incorrectly used for ὁδὸν ποιεῖσθαι (cf. μεταν ποιεῖσθαι, Eph. i 16), to journey (cf. Lk. xiii 22): with καλῶς, see under καλῶς.

ποίημα (concrete), creation, workmanship, handiwork; plur. pieces of work.

ποίησις, doing.

ποιητής, (a) a 'maker', a poet, Ac. xvii 28 (the reference is to Epimenides' Minos); (b) a doer, a carrier out.

ποικίλος (arius), 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

ποίμνιον, a little flock: hence, of men.
ποῖος (qualis), properly direct interrogative, of what sort?, then often weakened to what? simply: also indir. interrog.: ποίας (local genitive, sc. ὕποù), by what way.
πολεμέω, I war, carry on war.
πόλεμος, 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 ἁγία πόλις (cf. ἱερό- in ἱεροσόλυμα), 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.
πολιτευμα (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 (ciuis), a citizen: a fellow-citizen, Lk. xix 14, Heb. viii 11.
πολλάκις

πολλάκις, often, frequently.
πολλαπλασίων (multiplex), manifold, many times over.
πολυλογία, much-speaking, loquaciousness, volubility.
πολυμερῆς, in many portions (one at one time, another at another, and so on).
πολυποίκιλος, much varied, very varied.
πολύς (compar. πλέον and superl. πλέοντος, which see),
a word indicating quantity and number, not size, sing. much, plur. many: αἱ πολλαὶ (plerique), the majority: πολλῆ (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: πολλὰς (sc. πληγὰς), Lk. xii 47. The καὶ following, Ac. xxv 7, is superfluous according to our idiom.
πολύσπαλαγχνος, full of tender feeling (a Hebraistic idiom, the bowels [σπλάγχνα, which see] being regarded as the seat of compassion and pity, &c.).
πολυτελής, expensive, costly: hence precious, valuable,
1 Pet. iii 4.
πολυτίμος, costly, expensive: hence valuable, precious,
1 Pet. i 7.
πολυτρόπως, in many ways, under many aspects (with reference probably to different laws or injunctions).
πόμα, drink.
πονηρία (malignitas), the active exercise of vicious propensity, malignity, wickedness: plur. iniquities, Mk. vii 22, Ac. iii 26.
πονηρός (malignus), evil, wicked, malicious, particularly as active: especially, ὁ πονηρός (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, 1 John ii 13, 14, v 18 are absolutely certain examples of the masculine, and in many other

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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.

Πόλιος, 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.

πορισμός (quaestus), 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 πόρναι or πόρνου, habitual immorality.

πορνεύω, I practise fornication, especially of men consorting with πόρναι.

πόρνη, a prostitute.

πόρνος, a male prostitute: the weaker sense, one who consorts with πόρναι, 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).

πορφυρόπωλις, a woman dealer in purple-dyed garments.
ποσάκις

ποσάκις, how many times?, how often?
πώσις, drinking : hence, concrete, drink, as perhaps in all N.T. passages (certainly in John vi 55).
πώσος (quantus), how great?, how large?: in plur. (quot, later quanti), how many?: πώσῳ (quanto), before compar. (cf. Mt. xii 12), by how much?, how much?
ποτάμος, a river.
ποταμοφόρητος, river-born, 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?: ἕως πότε, 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 μή πότε, see μήποτε.
πότερον (utrum), whether.
ποτήριον (poculum), a wine cup.
ποτίζω (pote, potiono), I cause to drink, I make to drink, I give drink to.
Ποτίόλοα, 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 ποί) in the sense, whither?: to what place?
που, (a) anywhere, Ac. xxvii 29; somewhere, Heb. ii 6, &c.; (b) about, Rom. iv 19: for δῆ ποῦ and μῆ ποῦ, see also δῆπο, μήπο.
Πούδης (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 τῶν, 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.
πραγματεία, business, business transaction.
πραγματεύομαι, I do business, I trade.
πραιτώριον (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.

πράκτορ, (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: πρασίαι πρασιάι, 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: εσεῖ πράξῃ, you shall fare well, Ac. xv 29, τι πράσσω, how I fare, Eph. vi 21.

πραιτάθεια, meekness (gentleness) of spirit.

πραύς, meek, gentle.

πραύτης, meekness, gentleness.

πρέπο, I suit: generally impersonal, or with neuter pronoun as subject, μπέπει, πρέπον εἰστίν, it is becoming, it is fitting.

προσβεία, an embassy, delegation.

προσβευό (especially, I am on embassy to the Emperor), I am an ambassador.

προσβυτέριον, (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.

προσβύτερος, (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
πρεσβύτης

The Sanhedrin, Mt. xvi 21, &c., [τοῦ Ἰσραήλ], 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., τῆς 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.
πρεσβύτης, an old woman.

πρηγμα (a medical term, denoting a disease, and corresponding to πύρημα, which see), swollen up, inflamed.

πρῖξω, I saw, I saw through.

πρίν, used either with or without ἓ (than) and with the infin. following (once with ἄν and subjunctive, Lk. ii 26, once with the optative, Ac. xxv 16), before.

Πρίσκα, 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: πρὸ ἐξ ἡμέραν τοῦ πάσχα, six days before, &c., John xii i, πρὸ ἐτῶν δεκατριακῶν, 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. pcpl. 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

προαιρέωμαι, I choose deliberately.
προαιτίαμαι, I make a prior accusation.
προακούω, 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 κολυμβήθρα be read, προβατική agrees with it.
προβάτων, lit. a little sheep; the diminutive is here used to express tender affection.
πρόβατον, a sheep.
πρόβιβάζω, I instruct.
προβέλεπομαι, I provide; I resolve on.
προγίνομαι, I happen (come about) previously.
προγνώσκω (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.
πρόγονος, 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).
προδίδωμι, I give previously.
προδότης, (a) a betrayer; (b) traitorous, treacherous, 2 Tim. iii 4.
πρόδρομος, a forerunner.
προεδροῦν, see προορέω.
προείπον, I said beforehand (previously).
προελπίζω, I hope before another, I am the first to hope.
προενάρχομαι, I begin earlier (previously).
προεπαγγέλλομαι, I promise beforehand.
προέρχομαι, (a) intr. I go in front (before): sometimes
προερῶ

with acc. of distance covered, Ac. xii 10; (b) tr. I precede, Mk. vi 33, Lk. xxii 47.

προερῶ, only in perf. act. (and pass.), I have previously said; I have said above.

προετομάζω, I prepare beforehand.

προευαγγέλζωμαι, I proclaim the good news beforehand.

προέχω, I excel, surpass; pass. in Rom. iii 9.

προηγέομαι, I lead in front, I give a lead to.

πρόθεσις, (a) oi ἀρτοί τῆς προθέσεως (Hebraistic), lit. the loaves of the laying out (before God), i. e. the loaves laid out, grecized in Heb. ix 2, η πρόθεσις τῶν ἄρτων: (b) deliberate purpose (plan, scheme).

πρόθεσμα, a term (or age, date) previously indicated (fixed, laid down).

πρόθυμια, eagerness, zeal, enthusiasm.

πρόθυμος, eager: in Rom. i 15 τὸ κατ' εἰμὶ πρόθυμον may be = η εἰμὶ πρόθυμια, my good will, but perhaps it is better to read πρόθυμος (sc. εἰμὶ) with some authorities.

πρόθυμος, eagerly.

πρόοδος (not πρώοδος, but from πρό), early in the year (understand δέος or some other word meaning rain): reference is to that beginning in October: opposed to δυσμός.

προιστημι: 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.

προκαλέομαι, I call out, challenge.

προκαταγγέλλω, I announce beforehand.

προκαταρτίζω, I prepare (arrange) beforehand.

πρόκειμαι, 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).
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) προέλαβεν μυρίσαι, 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, forethought, foresight; πρόνοιαι ποιοῦμαι = προνοέω.

προορᾶω, I see beforehand, I foresee, I see previously, Ac. xxi 29; mid. I pay regard to, set before me, Ac. ii 25.


προπάσχω, I suffer previously.

προπάτωρ, a forefather.

προπέμπω, (a) I send in front (forth, forward), set forward, start on their way (in Tit. iii 13, of being provided with necessaries for the journey); (b) (prosequor), I convoy, 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.

προπετήσ (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 των); (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, μαχεσθαί, εἰρήνην ἔχειν, &c.; τι 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, xvii 1, xx 19, John xiii 28, &c.; (6) with ἄγαθος, ἀφήλομος, διαφως, &c., for, 2 Cor. x 4, Eph. iv 29, 1 Tim. iv 8, where it indicates also the destination, purpose, result, e.g. Lk. xiv 32, xix 42, John iv 35, xi 4 (cf. 1 John v 16, 17), Ac. iii 10; (7) in conformity with, according to, Lk. xii 47, 1 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.

προσαγορεύω, 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, 1 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.

προσαίτω, I beg, I am a beggar.

προσάιτης, a beggar.

προσαναβαίνω, I go up to, I come up to.

προσανάλισκω, I spend in addition.

προσαναπληρῶ, I fill up by adding, make up, supply.

προσανατίθημα, I turn (have recourse) to.

προσαπειλέομαι, I add a threat (or threats) to the warning.

προσαχέω (Doric form for προσηχέω), I sound near, Ac. xxvii 27 (v. l.).

προσδαπανάω, I spend in addition.

προσδέομαι, 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.

προσεέω, 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).
προσέχομαι, I pray; c. acc., I pray for: sometimes with Hebraistic tautology, προσευχή or διὰ προσευχής is added.
προσέχω, (a) (τὸν νοῦν was originally added, I direct the mind), I attend to, pay attention to, c. dat., Ac. viii 6, xvi 14, &c. cf. (c); (b) with ἐμαυρω, 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. xvii 3, Ac. v 35, with ἀπό governing the thing of which one has to beware, Mt. vii 15, Lk. xii 1, &c.; so with μὴ, lest; (c) sc. ἐμαυρών, 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.
προσκαλέομαι, I call to myself.
προσκαρτέρεω, (a) I continue all the time, I continue steadfast, 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.
προσκαρτέρησις, constant attendance, persistence, perseverance, constancy.
προσκεφάλαιον, a pillow or a cushion.
προσκληρώω, 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.

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πρόσκλησις

πρόσκλησις, inclination; possibly, taking sides, party spirit.

πρόσκολλάω (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 Hebrewic 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.

πρόσκοπτί, causing of stumbling (met.).

πρόσκόπτω (offendo), 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. πρόσκομμα).

πρόσκυλώ, I roll to (up to).

πρόσκυνέω, I go down on my knees to; I do obeisance to; I worship.

πρόσκυνητής, a worshipper.

προσλαλέω, I speak to.

προσλαμβάνομαι, (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.

προσομιζόμαι, I anchor at a place.

προσοφείλω, I owe besides (in addition).

προσοχίζω, I entertain anger (disgust, abhorrence).

πρόσπενος, either inclined to hunger or very hungry.

προστήγνυμι, I fix to anything.

προσπίπτω, I fall upon; I fall at (beside).

προσποιέμαι, I pretend.

προσπορεύμαι, I come to.

προσρήγνυμι, I dash against.

προστάσω, (a) I instruct, command; (b) I appoint, Ac. xvii 26.
προσώπον

προστάτης (a development of the political sense of προστάτης [patronus], a political sponsor of resident aliens), protectress, patroness.

προστηθήμι (addo), 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:—προσεθετον πέμψαν, besides (in addition, further) he sent, Lk. xx ii.

προστρεχω, I run (run up) to a person.

προσφάγιον, a relish, delicacy, or tit-bit eaten with bread (commonly it would be fish).

πρόσφατος (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.).

προσφίλης, 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.

προσωπολήμπτω (from προσωπολήμπτης, Hebraistic, later than LXX), I favour specially.

προσωπολήμπτης (from πρόσωπον and λαμβάνων, Hebraistic, later than LXX; see under the latter), a special favourer of one more than of another, a respecter of persons.

προσωπολήψις (a Hebraistic expression, later than LXX), favouritism, partiality.

πρόσωπον, (a) the human face; often Hebraistically otiose, e.g. πρὸ προσώπον σου practically = πρὸ σου, Mt. xi 10; πρόσωπον πρὸς 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. xxi 35; (d) for the practically synonymous Hebraistic expressions βλέπειν εἰς πρόσωπον, θαυμάζειν πρόσωπον, λαμβάνειν πρόσωπον, to show special favour to, see under λαμβάνω; (e) by Hebraistic pleonasm (cf. (a) above), πρὸ προσώπου 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 iii 11.

προτείνω, I stretch forward, I put into a tense posture.
πρότερος (becoming replaced by πρῶτος), first of two, former, previous, earlier: acc. as adv. (τὸ) πρότερον, 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.

προτίθημι, I set before myself, I purpose openly: but perhaps, I offer, I provide.
προτρέπω, I encourage.
προτρέχω, I run forward.
προωπάρχω, 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: προφάσις, under colour, under pretence.
προφέρω, I bring forth (out), produce.
προφητεία, the quality or action of a προφήτης, declaration of the will of God, whether with special reference to the future, in which case it may be translated prophecy, or not.
προφητεύω, 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 rendered, 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 prophetess.

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.

πρόμα, the stern of a ship.

πρωτ, early, in the morning (in John xx 1, even of the period before dawn).

πρωτά, early morning.

πρώτος, see πρώτος.

πρωινός (from πρωτ) (matutinus), belonging to the morning, morning: opposite ἐσπερινός.

πρώμα, the prow, the bow of a ship.

πρωτεύω, I hold the first (chief) place, I am the head.

πρωτοκάθεδρια, the chief (most honourable) seat (chair, stall).

πρωτοκλισία, the chief (most honourable) reclining-place on the dining couches at a dinner table.

πρωτόν (primum), in the first place, first: τὸ πρωτόν (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 πρῶτος, 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. ὁ 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.
πρωτότοκια (τά), one’s rights as first-born.
πρωτότοκος, first-born, earliest born, eldest.
πρώτως, for the first time (v.l.).
πταιώ, of incipient falling, I trip, stumble, lit. or met.
πτέρνα, heel.
πτερύγιον, the gable, roof, projection of the temple roof; pinnacle; or possibly (see ἰερόν), the wall surrounding the temple precinct.
πτέρνηξ, a wing.
πτηνός, winged; hence as substantive, a bird.
πτοεώ, I strike with panic.
πτόσις, fear, terror (or other violent excitement).
Πτολεμαίς, Ptolemaïs, a coast city of Phoenicia, midway between Tyre and Caesarea.
πτύνω, a winnowing-fan, a simple wooden pitchfork.
πτύω, I frighten, terrify.
πτύσμα, spitile.
πτύσσω, I roll up, close.
πτύω, I spit.
πτώμα, a corpse.
πτώσις, falling, fall.
πτωχεία, (strictly beggary, but rather merely) poverty.
πτωχεύω, I live the life of a poor man.
πτωχός (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.
πορόω

πορόω as adv., frequently, often (cf. regular comparative of adverb, Ac. xxiv 26).

πυκτεώ, I am a boxer, I box.

πύλη, a gate.

πυλών (properly, the passage which led from the street through the front part of the house to the inner court; closed by a heavy πύλη at the streetward end), entrance passage, gateway; gate.

πυθαίνω, 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).

πῦρ, a fire.

πύργος, 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.

πυρώω, (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 fleshly lust, 1 Cor. vii 9; I blaze with anger, 2 Cor. xi 29.

πυρράζω, I am red (ruddy).

Πύρρος, Pyrrhus, father of the Christian Sopater of Beroea.

πυρρός, red.

πῦρωσις, (a) burning; (b) met. trial as it were by fire, fiery test, 1 Pet. iv 12.

πώλεω (originally = uendito, I advertise, put up for sale: later = uendo), I sell.

πώλος, (the young of various animals, hence, particularly) the foal (colt) of an ass.

πώποτε, ever yet, yet at any time, only used after a negative word.

πωρόω (from πώρος, a kind of marble, then, a bony forma-
πόρωσις

tion on the joints, and a callus or ossification uniting two portions of a fractured bone: thus πωρύω, I petrify, and I cover with a callus, and I deaden, I dull, I make (render) obtuse (dull, dead); I blind (intellectually or morally).

πόρωσις (originally petrifaction, hardness: then the result of this, as metaphorically applied to organs of feeling), insensitivity, numbness, obtuseness, dulling of the faculty of perception, deadness; intellectual (moral) blindness.

πώς, (a) how?, in what manner?, also in indirect interrogations: πώς γάρ... why, how...; (b) = ὅσ, ὅτι, that (variant readings sometimes occur), Mt. xii 4, Mk. xii 26, 41, Lk. vi 4, xiv 7, Ac. xi 13, I Thess. i 9.

πώς, indefinite, enclitic, in some way, in any way: ἐὰν πῶς, if in any way; see μήπως.

P

Ῥαδᾶ (Hebr.), Rahab, a Canaanitess, who rescued the Hebrew spies at Jericho, by tradition wife of Salmon (Mt. i 4, 5).

ῥαββέι (Aramaic), my master, a title given by pupils to their teacher.

ῥαββουτεί (Aramaic, a fuller form of ῥαββεί), my master.

ῥαβδίζω, I flog (beat) with a rod (staff), a Roman punishment.

ῥαβδος, a staff, rod.

ῥαβδοῦχος (lictor), (lit. a rod holder, holder of rods), a lictor, an attendant (orderly), of certain Roman magistrates, a tipstaff.

Ῥαγαῦ (Hebr.), Ragau, an ancestor of Jesus.

ῥαδιούργια, a moral wrong, a crime.

ῥαδιούργια, (ease in working; so unscrupulousness: hence) fraud, wickedness.

ῥακά (or ῥακά) (Aramaic), empty foolish.

ῥάκος, a piece of cloth.
Rama, a place in Ephraim, two hours north of Jerusalem.

I sprinkle and thus purify; (b) mid. I sprinkle (purify) myself, Mk. vii 4.

Sprinkling, as a symbolic purification (cf. Exod. xxiv 6–8).

I slap, strike.

(colaphus), a slap, a blow on the cheek with the open hand.

a sewing needle (= classical βέλον, used by Lk.). see πακα.

(Hebr.), another spelling of 'Padeth.

Rachel, younger wife of the patriarch Jacob.

Rebecca, wife of the patriarch Isaac.

(reda, a word of Keltic origin), a carriage.

, see 'Polygon.

I flow.

Regium, a city in the SW. corner of Italy opposite Sicily (modern Reggio).

a breaking up, collapse.

(a) I break: I rend, tear: in Mk. ix 18, Lk. ix 42, it = either σπαράσσω, of convulsions, or I throw on the ground; (b) intr. I break forth into joy, Gal. iv 27.

(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.

Resa, an ancestor of Jesus.

see 'Polygon.
ρήτωρ

ρήτωρ, a rhetorician, a professional public speaker; hence, a barrister, acting as counsel for the prosecution.

ρητός, in so many words, expressly, explicitly.

ρίζα, a root: hence met., a source.

ρίζω, I root, I fix by the root.

ρίπή, a glance (indicating instantaneousness), flash of an eye.

ρίπτω (from ρίς, a fire-fan: hence, I fan either a fire or a person), I raise with the wind.

ρίπτω (iacio), ρίπτεω (iacto), I throw, cast; I shake, toss: ἐρυμένω, sunk powerless, Mt. ix 36; in Ac. xxii 23, I toss about, a sign of excitement and uncontrollable rage.

ροζοάμ (Hebr.), Rehoboam, son of Solomon, and King of Israel.

ρόδη (lit. Rose), Rhoda, a maidservant in the house of John Mark's mother at Jerusalem.

ρόδος, Rhodes, an island in the Aegean sea, SW. of Asia Minor.

ροφηδόν (properly expressing the whizzing sound produced by rapid motion through the air), with thunderous crash (roar).

ρομφά (vv. ll. 'Ρομφάν, 'Ρεφάν, &c.), Rompha, probably a corruption of the Assyrian name for the planet Saturn (= Chiun, Amos v 26).

ρομφαία (properly a long Thracian sword), a sword, scimitar: met. in Lk. ii 35 of acute suffering.

ρουβή (Hebr.), Reuben, eldest son of the patriarch Jacob and founder of a tribe.

ρουθ (Hebr.), Ruth, wife of Boes (Boaz) and mother of Iobed (Obed).

ροῦφος, 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.

ρούμη, a street or lane in a town or city.

ρουμαί, I rescue (from danger or destruction).
ρυπαίνω, I make dirty, I stain: mid. and pass., I am filthy (morally), I am stained (by sin) (v. l.).

ρυπαρέσκομαι, I am filthy; hence (morally), I am stained with sin.

ρυπαρία, defilement.

ρυπαρός, shabby, soiled: hence morally, filthy, corrupt, sinful, Rev. xxii 11.

ρύπος, filth, dirt.

ρύος, flowing; ρύος αἰματος, hemorrhage.

ρυτίς, 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).

Ῥωμαῖοι, in the Latin language.

Ῥώμη, Rome, the famous city on the Tiber, the capital of the Roman Empire.

ῥώννομι, I make strong: perf. mid. imperative, a formula of correspondence, at the end of a letter, ἔρρωσο, ἔρρωσθε (uale, ualete), farewell.

Σαδώκ

σαβαχθανεί (Aramaic), thou hast forsaken.

σαβαῶ (Hebrew), hosts, armies.

σαββατισμός, a resting as on the sabbath.

σαββάτον (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) τοῦ σαββάτου ([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.

Σαδδουκαίος, 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.

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σαίνω.

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. σαίνεσθαι, 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).

Σαλαθιήλ (Hebr.), *Salathiel*, son of Jechonias and father (according to one tradition) of Zerubbabel.

Σαλαμίς, *Salamis*, a city at the eastern end of Cyprus.

Σαλείμ, *Salim*, a place eight Roman miles south of Scythopolis in the extreme north of Samaria.

σαλεύω, *I shake, lit. and met. ; I dislodge.*

Σαλήμ, *Salem*, doubtless identical with Jerusalem.

Σαλίμων, *Salmon*, son of Naasson and father of Boes (Boaz) (v. l. in Lk. iii 32).

Σαλιμώνη, *Salmone*, a promontory on the east of Crete.

σάλος, *a rough sea, surf.*

σάλπιγξ, *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.*

Σαλώμη, *Salome*, wife of Zebedee and mother of James and John, the disciples.

Σαλωμὼν, see Σολομών.

Σαμαρεία, *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.), Samuël, Samuel, an Old Testament prophet.

Σαμψών (Hebr.), Sampson, Samson, one of the Judges of Israel.

Σανδάλιον, a sandal, an open-work shoe, a shoe.

Σανίς, 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.

Σάπφειρα (perhaps from an Aramaic word meaning beautiful), Sapphira, wife of Ananias, an early Christian.

Σάπφειρος (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).

Σάρδεις, Sardis, an ancient city of Lydia in the province of Asia.

Σάρδιον, sardius, sard, a quartz of a deep red colour.

Σάρδωνυξ, 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
σαρόω

bones, plur. (Hebraistic), e.g. Lk. xxiv 39 (v.l.), Rev. xvii 16; σάρξ καὶ αἷμα, 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 8, Gal. ii 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.

Σάρα (Hebr.), Sarah, wife of Abraham.

Σαρών, Sharon, the maritime plain between Carmel and Joppa.

σατανᾶς (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.

σάτον (Aramaic), a large measure equivalent to 1½ modii, that is, nearly three English gallons.

Σαῦλος, the grecized form of the Hebrew name Σαουλ of the Apostle to the Gentiles.
σβέννυμι, Ἰβέννυμι, I extinguish, put out: met. 1 Thess. v 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 οπέρα 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).
σειρός (properly a pit, excavation for the storage of grain), a pit: v. l. σειρά, a chain, fetter.
σειρμός (terrae motus), an earthquake.
σεῖω, I shake.
Σέκουνδος (Latin), Secundus, a Christian of Thessalonica.
Σελεύκεια, Seleucia, on the Syrian coast, the harbour of Syrian Antioch.
σείλην, the moon.
σειληνάζω, 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.
σεμίδαλυς, the finest wheaten meal.
σεμινός (grauis), grave, worthy of respect.
σεμινότης (grauitas), gravity, dignified behaviour.
Σέργιος, Sergius, the middle (gentile) name of the pro-consul of Cyprus.
Σερούχ (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. xxv 27.

σημεῖον (signum), a sign, an outward (visible) indication of secret power or truth; a miracle regarded from that point of view.

σημειόκειμαι, 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.

σήπω, tr. I cause to rot: 2 perf. σέπητα, I have rotted, I am rotten.

σής, a moth.

σητόβρωτος, moth-eaten.

σθενῶ, I strengthen.

σιαγώ, a cheek.

σιγάω, I am silent.

σιγή, silence.

σιδήρεος, 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 Σίλας), 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).

οὐράκινθων (Latin, semicinctium), an artisan’s working-apron.

Σίμων (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.

σινθων (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.

σινιάζω, I sift, winnow.

σιφικός (an inexact spelling of σηφικός, adj. formed from Σηφῆς, the Chinese, from whose country silk was obtained), silken; silk fabrics (or garments).

σιρός, see σειρός.

σιτευτός (altillis), fed up (with grain), fattened.

σιτίον, food made of corn, bread.

σιτιστός, the same in meaning as the much commoner σιτευτός.

σιτομετρίων, measure of corn, portion of corn, allowance of corn.

σίτος, 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-
σκάνδαλον

blinding-block in the way of, I cause to stumble, I set a trap for (in the moral sphere).

σκάνδαλον (offendiculum) (a Hebraistic, biblical word), stumbling, cause of stumbling (in the moral sphere);
πέτρα σκανδαλου (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.

Σκευᾶς, Sceva, an inhabitant of Ephesus.

σκευή (a collective noun), tackle.

σκεῖος, (a) (uas) a vessel, generally of earthenware, e.g. John xix 29; τὰ σκεία, utensils, goods and chattels, effects, properly; (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 μακρύποτος, the tent as a witness to the covenant between God and His people: in Heb. ix the two parts of the one σκηνή, separated from one another by the curtain, are each called σκηνὴ.

σκηνοτηγία, sometimes called ἑωρτὴ [τῶν] σκηνῶν or ἑωρτὴ [τῆς] σκηνοτηγίας, 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.

σκήνως, a tent: so met. (used in Pythagorean philosophy) of the body as the temporary dwelling-place of the soul.
σκύβαλον

σκήνω, 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.

σκιά, 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.

σκιρτάω, I leap, bound, jump.

σκληροκαρδία (Hebraistic, from σκληρός and καρδία, as the seat of the will), stiffness, stubbornness, unyieldingness, obduracy.

σκληρός (properly hard), (a) strong, James iii 4; (b) met. harsh, rough; almost = dangerous, Ac. xxvi 14.

σκληρότητις, obstinacy.

σκληροτράχηλος, stiff-necked, stubborn.

σκληρώνω, I make unyielding.

σκολιός, crooked: hence met. perverse, of turning off from the truth, crooked in nature.

σκόλος, 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.

σκοπός, a mark to be aimed at (e.g. by an archer).

σκορπίζω, I scatter.

σκορπίσος, a scorpion.

σκότεινός, dark.

σκοτία, darkness: hence met. of ignorance and sin.

σκοτίζω, I darken, especially of an eclipse of the sun, cf. Lk. xxiii 45 (v. l.): met. of blindness, Rom. xi 10, ignorance, Rom. i 21.

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

Σκύθης, a Scythian, an uncivilized inhabitant of NE. Europe.
σκυθρωπός, with downcast countenance; sad-faced; gloomy.
σκύλλω (originally, I flay, 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.
σκωληκόβρωτος, eaten by worms (the word scolex is still used for the tape-worm at one stage of its growth).
σμαράγδινος (ξμαράγδινος), of an emerald.
σμάραγδος (ξμαράγδος), 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.
σμυρνίζω, I spicewith myrrh.
Σόδομα, Sodom, a city submerged by the Dead Sea.
Σολομών (oldest form Σαλομών, next oldest Σαλομών), Solomon, son of David, King of Israel, and Bathsheba.
σοφός, a bier.
σός, thy, thine, your.
σοφάτρων (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, (prudentia) 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.
σπάωμαι, I draw my (sword).
σπάρασσω, I throw on the ground.
σπαργανόω, I swathe.
σπαταλώ, I am a voluptuary, I am wanton.
σπάω, sec σπάομαι.
σπείρα, a cohort, that is about 600 infantry, under the
command of a tribune.
σπείρω, 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 (fre­
quent 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.
σπλαγχνίζομαι (Hebraism), I am filled with tenderness.
σπλάγχνον (by-form σπλάγχνα [fem.] in Phil. ii 1, 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.
σποδός, ashes.
σπορά, quasi-collective, seed.
σπόριμος, sown: hence τὰ σπόριμα, the crops.
σπόρος, seed.
σπουδάζω, I hasten; I am eager (zealous).
σπουδαῖος

σπουδαῖος, eager, zealous; earnest.
σπουδαιώς, eagerly, zealously; earnestly.
σπουδή (characteristically in connexion with religion),
haste; eagerness, zeal; carefulness, care, anxiety;
diligence, earnestness.
σπυρίς, see σφυρίς.
στάδιος, στάδιον, a stade, a measurement of distance
about twelve yards short of a furlong, or about 180–
200 metres.
στάμνος, an earthenware pot (jar).
στασιοτής, a revolutionary.
στάσις, (a) faction, sedition, discord; disturbance, up-
heaval, 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.
στάχθυς, an ear (spike) of corn.
Στάχθυς, 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.
στέλλω (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 wreath), a garland.
στεναγμός, a groan.
στενάξω, I groan.
στένσ, narrow.
stenocorphism (stenós and χῶρος, cf. English colloquial, I keep some one in a tight place), I press upon, cramp, restrain.
stenophoria (lit. confinement in a narrow space), restriction, restraint; anguish, great trouble.
stereós, solid; firm, lit. or met.
stereów, I make firm, or solid; met., Ac. xvi 5.
stereómata (probably a military metaphor), firm foundation, bulwark.
Στεφανᾶς (a pet form of Στεφανηφόρος), Stephanas, a Corinthian Christian.
Στέφανος, Stephen, one of the seven original 'deacons' at Jerusalem, and the first martyr.
stéphanos, 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: o stéphanos τῆς ζωῆς (James i 12, Rev. ii 10), the crown (reward), which is life.
stéphanów, I wreathe, crown as victor, 2 Tim. ii 5, hence met.
stḗthos, the breast.
στήκο (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.
στήριγμός, support.
στήρίζω, (a) I fix firmly, Lk. xvi 26; τὸ πρόσωπον (Hebraism) I direct myself towards, I have my face turned steadfastly, Lk. ix 51; (b) generally met. I buttress, prop, support; I strengthen, establish.
στήβας, 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 τὰ 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.
στιγμή

στιγμή (lit. a pricking), an instant, a moment.
στύλβω, I gleam, flash.
στοά, a portico, colonnade, porch: that 'of Solomon' was on the East side of the Temple.
Στοικός, see Στωικός.
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.
στράτευμαι, 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 στρατηγοὶ, 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.
στρατολογέω, 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.
στρεβλώ, (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.
στρηνιάω, I am wanton, I wanton.
στρήνος, wantonness, luxury.
στρωθίων, a sparrow, the cheapest of all birds for food.
στρώνυμι, στρώνυώ (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.
στυγγίτος, hated, hateful.
στυγγάζω, (a) I am sad, Mk. x 22; (b) I am dull (over-cast), Mt. xvi 3.
στύλος, a pillar for supporting an entablature or other structure; hence metaph.
Στωϊκός (from στοιά, στοί, because of the original place of meeting), a Stoic, a member of one of the two leading schools of philosophy.
σύ, thou, you: τι ἢμιν (ἐμοί) καί σοί; 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 ὑμᾶς (Mt. xxv 9), as in Latin: for καθ' ὑμᾶς, see κατά.
συγγένεια, collective, all the συγγενείων, 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
συγγενείς

fellow-members of the same (Jewish) tribe (φυλή) in
the city of Tarsus.

συγγενείς, a kinswoman.

συγγνώμη, see συγνώμη.

συγκ., see συνκ. (a more correct spelling).

συγκυρία, coincidence, chance.

συγχ., see συνχ. (a more correct spelling).

συγχυσία, confusion, disturbance.

συζ., see συζ.

συκάμινος (a Semitic word), the black mulberry tree.

συκή, a fig tree.

συκομορέα, a sycamore tree.

σύκον, a fig.

συκοφαντέω (calumnior), I accuse falsely.

συλαγωγέω, I take away from as booty (plunder), I rob.

συλάω, I rob.

συλλ., see συλ.

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.

συμβουλεύω, act. I advise: mid. συμβουλεύομέθα, we
counsel one another.

συμβούλιον (consilium), (a) a body of advisers (assessors)
in a court, a council, Ac. xxv 12; (b) abstr., con-
sultation, counsel, advice; resolution, decree: διδώναι
(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 συμμορφιζόμενος
= being made to share the experience of.

σύμμορφος, sharing the form of another.

συμπ., see συμπ.

συμπαθής, sharing the experiences of others.

συμπόσιον, properly a drinking bout, following dinner:
συμπόσια συμπόσια (colloquial), in companies of diners.

συμφ., see συμφ.

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, convenit inter), Ac. v 9.

συμφωνις, harmony, agreement.

συμφωνία, bagpipes (cf. Dan. iii 5), but perhaps music,
symphony.

σύμφωνος, agreeing: ἐκ συμφώνου, by agreement.

συμψηφίζω, I calculate together, I reckon up.

σύμψυχος, see σύμψυχος.

σῶν, with (Greek allows either the sense plus or the
sense including).

συνάγω, I gather together, collect, assemble, persons or
things: συναγαγών πάντα implies the converting of the
goods into money, having sold all off, Lk. xv 13.

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synagogē (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. synagogē 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).

synagogō, I struggle (contend) in company with.

synathlēō, I compete together with others, originally of athletic contests, and then met.

synathrōiō, tr. I gather together, assemble.

synaírō; with λόγον, I compare (settle) accounts, make a reckoning.

synaiχmáλωτος, a fellow-captive, a fellow-prisoner, a companion in chains.

synakoloubhēō, I accompany.

synálizōma, (from σῶν and ἄλς, 'salt'), I have table fellowship with, I share a common meal with. (Others take as synálizōma (from σῶν and ἄλης, 'crowded'), I meet with, from time to time.)

synallássō, I attempt (seek) to reconcile.

synanabaino, I go up with.

synanákeimai, I recline at (dinner-) table with.

synanámýnun, mid. I associate intimately with.

synanapóthomai, I rest along with.

synantdō, I meet, encounter: in Ac. xx 22, with inanimate subject.

synantilambránomai, 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.
συνδρομή

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.

συναποθνήσκω, 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 -λογείν added by analogy with λειτολόγος without its proper force), I fit together (by means of all the elaborate preparatory processes necessary).

συναρπάζω, I keep a firm grip of.

συναυξάω, 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.

συγγνώμη, indulgence, allowance for circumstances.

σύνδεσμος, a binding together, a means of holding together, a bond, lit. and met.: in Ac. viii 23 the man is in (εἰς = εἰ) the grip of ἀδύκια.

συνδέω, I bind along with another: σύνδεσματικός, fellow-captives.

συνδιδάξω, I glorify along with.

σύνδουλος, a fellow-slave, either of an earthly master, or of the glorified Lord.

συνδρομή, a running together, a tumultuous concourse.
συνεγειρω

συνεγειρω, 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 θεω 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.

συνείδων, I perceived, I was aware of, I saw distinctly, I realized: for the etymologically related σώνοιδα, see s.v.

σύνεμβαίνω, I go with, I accompany, Lk. vii 4.

συνεπιστήμων, I am with, I am in company with, I company with.

συνεψιδέρχομαι, I go in with, I enter with.

συνεκλεκτός, a travelling-companion.

συνεκλεκτός, fellow-chosen, fellow-elect, understand ἐκλήσια.

συνετιμαρτυρῶ, I add my testimony to that already given.

συνεπιτίθεμαι (lit. I join in attacking), I join in the charge.

συνετομομαι, I accompany.

συνεργῶ, I work along with, I co-operate with.

συνεργός, a fellow-worker.

συνέρχομαι, I go along with, I accompany; I come (meet) together with others, αὐτοί in Mk. xiv 53 being = πρὸς αὐτῶν: (conuenio) I have sexual intercourse, Mt. i 18.

συνεσθίω, I eat in company with.

σύνεσις, practical discernment, intelligence, understanding.

συνετός (lit. one who can put things together, from σωνιμπο), intelligent; in Mt. xi 25, Lk. x. 21 it doubtless refers to Pharisees learned in the law.
συνευδοκέω, I entirely approve of.

συνεφώνημαι, I feast along with.

συνεφίστημι: 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), e.g. Mt. iv 24, Lk. viii 37: I urge, impel, compel, Lk. xii 50, 2 Cor. v 14, Phil. i 23.

συνλάω, I live along with (in company with).

συνζεύγνυμι, I yoke (harness) together, join.

συνζητεώ (lit. I seek in company), I discuss, debate, dispute.

συζήτησις, discussion, debate.

συζητητής, a discusser, debater.

σύζυγος, yoke-fellow, companion, colleague (perhaps a proper name).

συνζωποτεύω, I make living along with.

συνδομαί, I delight in.

συνθεσα, custom, habit: c. gen. habituation to, intercourse with, familiarity with, 1 Cor. viii 7.

συνηλικώτης, a contemporary.

συνθάπτω, I bury along with.

συνθλάω, I break in pieces, break completely.

συνθλίβω, I press closely upon, hustle.

συνθρύπτω (lit. I crush to pieces), I weaken thoroughly, unman.

συνημί, I understand; I have understanding.

συνιστήμι, συνιστάνω, (a) in transitive tenses, (1) I recommend, commend, introduce, Rom. xvi 1, 2 Cor. iii 1, iv 2, v 12, vi 4, x i2, 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 σω, 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.

συνκατανεύω, I join in agreeing.

συνκατάθεμαι, I agree with.

συνκαταψηφίζω, I number (reckon) along with.

συνκεράνυμμι, (a) I mix together, compound, 1 Cor. xii 24; (b) pass. with dat. of instrument (πιστει), I agree with, Heb. iv 2 (reading acc. plur.).

συνκινέω, I stir violently.

συνκλείω, I shut together; I enclose, I shut in on all sides, e.g. Rom. xi 32.

συνκλήρονόμος, a joint heir, a fellow heir.

συνκοινωνέω, I have partnership in, I share in (with others).

συνκοινωνός, 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 σω- expressing the collecting of the mangled remains).

συνκρίνω, I compare.

συνκύπτω, I am bent double, bent in two, bowed down.

συνλαέω, I speak together (with).

συνλυτέρωμαι, I am greatly pained (grieved).

συμμαθητής, a fellow disciple, a fellow scholar.

συμμαρτυρέω, I join in giving evidence (bearing witness) with.

συμμερίζω, I cause to share with (in the sacrifices).

συμμέτοχος, a fellow sharer, a partner.
συνμιμήτης, a joint imitator, an imitator along (together) with others.
συνοδεώ, Ἰ journey (travel) along with.
συνοδία, a travelling company, caravan.
σύνοδα (consicous 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.
συνοιχή (lit. compression; then narrowness), met. anxiety.
συνθάδεω, I suffer along with.
συναραγίνομαι, I arrive along with.
συναρακαλέω, I cheer (encourage) along with.
συναραλαμβάνω, I take along with me (as helper).
συνάρειμι, I am present (here) along with.
συνάσχω, I suffer together.
συνέμιμω, I send along with.
συνεπιλαμβάνω, I embrace closely.
συνπίνω, I drink (wine) along with.
συνπίπτω, I fall together, I fall in, I collapse.
συνπληρῶ, (a) I fill up, hence pass., by an idiom analogous to English, συνπληραίνω, 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. viii 42 by exaggeration (possibly slang), of pressing very hard upon, hustling, in a crowd (cf. the more correct συνθλίβω).
συνπολίτης, a fellow-citizen.
συνπορεύομαι, I journey with, I go with; I go together.
συνπρεσβύτερος, a fellow-elder.
συκος, see συσσ.
συνσταυρῶ, I crucify along with, lit. or met.
συνστέλλω, (a) I wrap round, swathe in a sort of wind-
synosteváō

ing-sheet, or possibly, I lay out, Ac. v 6; (b) I contract, compress; hence I shorten, 1 Cor. vii 29.
synosteváō, I groan together.
synostôkheō (properly a military term, I keep in line or file), I correspond exactly to.
synostratwthēs, a fellow-soldier, comrade in arms.
synosthmatiōn, mid. I fashion myself in agreement with, I conform myself outwardly to.
syνσωμος, sharing in a body: it has been taken as fellow-slave (see σώμα).
syντάσσω, I direct, instruct, command.
syntelēa, with αἰῶνα, a characteristic expression of Jewish apocalyptic, conclusion, consummation, end of the present period of time.
syn telēō, I bring to an end, complete, finish, exhaust; I accomplish, fulfil, bring to pass.
syn téμνω, I cut down; hence I contract, limit, restrict the scope of.
syntērēō, I keep safe.
syntithēmi, mid. and pass. I make a compact (agreement) with (together), I covenant with, I agree.
syntómωs, briefly.
syntrekhō, I run (rush) together, lit. or met.
syntrībōw, (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.
syntirmma, destruction, ruin.
syntrophos, foster-brother: such is the lit. rendering, but it would appear to be a court title, and might therefore be translated a courtier.
synthugcháō, I encounter, come up with, come close to.
Συντύχη, Syntyche, a woman member of the church at Philippi.
synupokrinomai, pass. I dissemble along with.
synupourgeō, I co-operate in a subordinate capacity.
syνφημι, I express agreement with, I agree with.
synphōw, in 2 aor. pass. taking the place of a 2 aor. act., I grow up together with (another).
σφραγίζω

συνχαίρω, act. and pass. I rejoice with; perhaps I congratulate.

συνχέω (cf. συνχώνω), I confound.

συνχρόναι, I have intercourse with, I associate with.

συνψυχος, one in feeling with others, sharing the feelings of others.

συνωδίνω, I unite in suffering travail (birth pangs, severe pain).

συνμοσία, 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.

Συροφοινίκισσα, Syro-phoenician, i.e. Phoenician (of Syria, in contrast to Carthage and its territory in N. Africa).

Σύρτις, Syr'tis, a quicksand off the coast of N. Africa.

σύρω, I drag, pull, draw.

συσταράσσω, I throw violently on the ground.

σύσσημον, 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.

Συχ'άρ, Sychar, a 'city' of Samaria.

Συχ'έμ, Sy'chem, Shechem, Sicyma (later Neapolis, from which modern Nablus), a city of Samaria.

σφαγή, slaughter, sacrifice (of an animal); πρόβατον σφαγής (Hebraism), a sheep destined for sacrifice.

σφάγιον, a sacrifice (of an animal).

σφαξώ, I slaughter; I sacrifice.

σφόδρα, greatly, exceedingly, very much.

σφόδρῶς, 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 undisputed, 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.

σφυρόν, an ankle-bone.

σφυρίς, σπυρίς (sporta, sportula), a flexible mat-basket made of rushes and such like, and used to carry either fish or eatables generally, a fish-basket, a fisherman's basket.

σχέδιν, almost, nearly.

σχημα, 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.

σῶμα, (a) the human body, alive or dead (e.g. Mt. xxvii 58); 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) ἄγαρτιας, 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.

σωματικός, bodily, in a bodily way, almost = visibly.

Σώπατρος (a pet-form of Σωσιάτρος), Sopater, son of Pyrrhus, and a Christian of Beroea in Macedonia.

σωφειώ, I heap: c. acc. et dat., I overwhelm some one with something, 2 Tim. iii 6.

Σωσθένης, Sosthenes, the ruler of the synagogue at Corinth (Ac. xviii 17), probably to be identified with the Christian of 1 Cor. i 1.

Σωσιάτρος, 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.

σωτήριον (neut. of adj. σωτήριος 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 σωφρονέω, hence) I admonish, warn.

σωφρονισμός, self-discipline.

σωφρόνως, sobermindedly.

σωφροσύνη, sound sense, sobermindedness.

σώφρων (from σωσ, safe, sound, and φήν, the mind), soberminded, prudent.

Τ

Ταβειθά, Tabitha, a Christian woman at Joppa.

Ταβέρναι, Τρεῖς Ταβέρναι (Latin) Tres Tabernae, Three Shops, the name of a village or town on the Appian Way, about thirty-three miles from Rome.

tάγμα (a military term), rank; division.

tακτός, appointed, arranged.

tαλαιπωρέω, I am wretched (afflicted, in distress).

tαλαιπωρία, wretchedness, distress, misery.

tαλαιπώρος, wretched, miserable.

ταλαντιάως, a talent in weight or size. (But ἀγώνες ταλαντιάως are games where the value of the prizes amounted to a talent.)

τάλαντον, a talent, that is a talent-weight (see ταλαντιάως) 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.

ταλειθά (Aramaic), maiden.

ταμείον (syncopated from ταμείον, 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 ταμία, ‘a steward’).
**ταχυνός**

τάξις, (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.

ταπεινός, 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.

ταπεινόφροσύνη, meekness; lowliness, humility.

ταπεινόφρων, meek-minded; humble-minded.

ταπεινώω, lit. I make low, I lower, Lk. iii 5: generally met. I humble.

ταπεινώσις, a being brought low, Ac. viii 33, James i 10: meekness; humility (ταπεινώσις et humilitas virtutis dicitur et humilitas afflictionis, Ambrose, expos. ps. cxviii 20 10 § 2).

ταράσσω, I disturb, trouble.

ταραχή, disturbing, ruffling.

τάραξος, disturbance.

Ταρσεύς, belonging to Tarsus, a Tarsian.

Ταρσός, Tarsus, the capital of the Roman province Cilicia.

ταρταρώω, 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).

τάσσω, (a) I put in its place, assign, fix, Mt. viii 9 (v. l.), 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.

ταύρος, a bull; an ox.

ταφή (sepultura), burial.

τάφος, a tomb; sepulchral monument.

τάχα, perhaps.

τάχειον, see τάχεως.

τάχεως, quickly, swiftly, speedily: compar. form τάχειον (with superl. force in all places except John xx 4): superl. ὁς τάχιστα, as quickly as possible.

ταχυνός, speedy, possibly sudden.
τάχιστα

τάχιστα, see ταχέως.

τάχος, quickness; ἐν τάχει, adverbially, speedily, quickly.

τάχύ (neut. of ταχύς as adv.), quickly, speedily.

τάχύς, quick.

τε, an enclitic connective particle, weaker in force than καί, 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.

τεκμηριόν, an infallible proof, a piece of certain (convincing) 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. viós) 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, ὑπακόης I Pet. i 14, τέκνα θεοῦ, of godlike nature, of godly nature.

τεκνοτροφέω, I bring up children.

τεκτων, 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.

τελειότης, moral completeness (perfection).

τελειώ, I bring to completion, I complete: of persons, I bring to ethical or spiritual maturity (completeness):

I fulfil, John xix 28.

τελείως, perfectly, absolutely, with νόμοντες, I Pet. i 13.

τελειωσίς, a bringing to completion (perfection, fulfilment).

τελειωτής, a completer, perfecter.
τελεσφορέω, I bring (the fruit) to maturity.
teleutáω (lit. I end), I die.
teleutή (lit. end), death.
téléω, (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.
télós, (a) sing. (télos dicitur Graece quod nos Latine et finem dicimus et consummationem; télos autem et consumptionis ipsius finis est, Ambros. expos. ps. cxviii 12 45 § 1) the end, the final end of anything; eis télos, continually, Lk. xviii 5; the result, the culmination, e.g. 1 Pet. i 9; fulfilment, 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.
télónης, 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 ἁμαρτωλοί.
télónion, a revenue office; a custom-house.
téras, 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.
tesaparakonta (the spelling teseparakonta is late and illiterate), forty.
tesaparakontaitískos, of forty years, forty years long.
tésvares, four.
tesvareskaiđékaícos, fourteenth.
tetartaios, of the fourth day (Greek idiom often personifies such adjectives), four days since he died.
tétartocos, fourth.
tetraáρχω, I rule as tetrarch.
tetraáρχης, a tetrarch, that is, the ruler of a fourth part of a territory divided into four parts for efficient
government, a division sometimes found in the Roman East.

tetrapóvovos, with four corners, square.
tetrapádiov, quaternio), a quaternion, a group of four soldiers.
tetrapákoxiáoi, four thousand.
tetrapákósi, four hundred.
tetrapándvovos, adj., of four months (understand χρόνος): hence, four months.
tetrapóplóos (quadruplex, quadruplus), fourfold, four times as much.
tetrapóntovs (quadrupes), four-footed; a quadruped.
tettrów, I cover with, or I convert into, ashes.
téchna, art, handicraft, trade.
texúttēs, a craftsman, an artisan: c. gen. a designer, Heb. xi 10.
tékomaí, I melt (intr.).
télaunóv (so old MSS. [including W, the Washington (Freer) Gospels], clearly from afar, clearly: but others of equal age read δηλαυγώς, which see).
télikoutos, so large, so great.
téreó, (a) lit. I watch, observe; (b) I guard, preserve, keep, protect; (c) of commandments and regulations, I observe, keep, obey.
térmēs, (a) a keeping, an observance, 1 Cor. vii 19; (b) a place of custody.
Tíberiás, Tiberias, a town in Galilee on the western border of the sea called after it.
Tíbērióvs, Tiberius, the second Roman emperor (died A.D. 37).
tiáθēmu, I place, put, set forth: sometimes with two accusatives, the second in the predicate, e.g. πατέρα πολλών ἐθνῶν τεθεικά σε, Rom. iv 17, I have made you a father, &c.: τιθήμη γόνατα, I kneel: τίθημι εἰς δοξα, εἰς καρδία, I put into my ears, into my mind, i.e. I attend to, e.g. Lk. i 66, ix 44: τιθήμη (pono) ψυχήν, e.g. John x 11, &c., for the synoptic and usual δίδωμι, I give up my life, I offer up my life.
τίκτω (of a woman), I bear, give birth to, bring forth: hence met., of the earth, Heb. vi 7, of evil desire, James i 15.

τίλλω, I pluck, pull, pick.

Τιμαίος, Timaeus, father of the blind beggar Bartimaeus.

τιμάω, I honour, give honour to.

τιμή, (a) honour, e.g. John iv 44; (b) price, e.g. Mt. xxvii 6.

τιμιος, 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.

τιμιότης, preciousness.

Τιμιόθεος, Timothy, a Christian of Lystra, helper of St. Paul.

Τίμων, Timon, one of the seven original 'deacons' at Jerusalem.

τιμωρεω, I punish.

τιμωρία, (deserved) punishment.

τίω, I pay.

tis, masc. and fem., τι neut., interrogative pronoun and (sometimes) adjective, who? what? which? (usually of more than two, but sometimes = πότερος, of two only, e.g. Mt. xxvi 31): τι = what reward? Mt. xix 27: τι neut. as predicate to ταύρα, 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 τι and ἢνα τι (sc. γεννησαί), as well as τί δ', τι (διά) = τι γένοσεν δι' (or δι' δ', τι) (cf. John xiv 22): τι ἀρα δ Ἡρωδος εὐγενετο (cf. Fr. que devenir), what then had happened to Peter, Ac. xii 18, τι ἀρα τὸ παιδίον τοῦτο ἔστη; Lk. i 66, Ac. v 24 (τι in predicate), abbreviated, οὐδός δ' τι; what will become of him? John xxii 21: (Hebraistic) how, Mt. vii 14 (v. l.), Lk. xii 49, 1 Cor. vii 16: τι πρὸς ἡμᾶς (sc. ἐστώ); what have we to do with it? Mt. xxviii 4, cf. John xxi 22, 1 Cor. v 12 (see also under σο); τι γὰρ; what does it matter? or what difference does it make? Rom. iii 3, Phil. i 18; τι οὖν (sc. ηδονεὶν); Rom. vi 15, masc. ἐγὼ τις ἡμᾶς; Ac. xi 17:
double interrogative, τίς τι ἄρα, Mk. xv 24, τίς τι (what each) διεπραγματεύοντο, Lk. xix 15 (v. l.). Sometimes τίς is confused with the relative ὅπως, 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, 11, τίς (= εἰ 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, ἀπαρχὴν τινα, softening the metaphor (quidam), so to speak, a sort of, James i 18: with numbers, making indefinite, about, but τως 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, xxii 16, &c.

Τίτος, Titus, the second name (nomen) of a Christian Roman citizen at Corinth, his first name (praenomen) being unknown.

τίτλος (Latin) (titulus), an inscription.


τοιγαρούν, accordingly, wherefore.

τούνν, so.

τοιόσοδε, of such character, to the following effect.

τοιούτος (talis), of such a kind (character), such.

τοῖχος, 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.

τολμητής, a shameless and headstrong man.

τομᾶς, cutting, with cutting power.

τόξον, a bow (and arrows).
τοπάζιον, a topaz.
tòpos (locus), a place; κατὰ τόπον, 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.
tοσοῦτος (tantis), so great, so large; of time, so long,
plur. (tot, later tanti) so many: τοσοῦτον, at such and
such a price, Ac. v 8.
tότε, then, at that time; ὅ τότε κόσμος, the world of that
day, 2 Pet. iii 6; ἀπὸ τότε, from that time, thence-
forward, Mt. iv 17, &c.: very often in Mt. repre-
senting Hebrew ḍāw consecutive, and thus simply
continuing the narrative.
tοδινατίου (syncopated from τὸ ἐνατίον, the opposite), as
adv. on the contrary.
tοῦνομα (syncopated from τὸ ὄνομα), as adv., by name.
tράγος, a goat.
tράπεζα, a table.
tραπεζίτης (from τράπεζα, money-changer's table), a
money-changer, a banker.
tράυμα, a wound.
tραυματίζω, I wound.
tραχηλίζω (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): τετραχηλίσ-
μένα, open, manifest.
tράχηλος, the neck: τὸν ἐαυτὸν τράχηλον ὑποθέτω, to lay
down their own necks, i. e. to risk their own lives.
tράχυς, rough.
Τραχωνίτις, Trachonitic, belonging to Trachon, adj.
applied to a hilly region (inhabited by a nomad
tribe), considerably to the south of Damascus, called
also Ituraean.
tρεῖς, three; μετὰ τρεῖς ἡμέρας = τῇ τρίτῃ ἡμέρᾳ.
tρέμω, I tremble.
tρέφω, 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.

τριακόσιοι, three hundred.

τρίβωλος, a thistle.

τρίβως, 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.

τριστεγός, 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.

τρισχίλιον, 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: τῇ 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.

τρίχυνος, 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. ὁ 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.
Τύραννος

τρόφος, a nurse (and thus of a mother who suckles her own children).
τροφοφορεύω, I carry, dandle as a nurse (v.l.).
τροχά, (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.
τρόβλιον, a dish.
τρυγάω, I gather (always of grapes, τρύγει).
τρυγών, a turltedove.
τρυμαλία, an opening, hole; an eye of needle.
τρύπημα, a hole; an eye.
Τρύφανα, 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.
Τρωγύλλιον, Trogyllium, a promontory somewhat to the south of Ephesus.
τρώγω (originally I munch, I eat audibly), I eat. (This word was displacing ἐσθίω in ordinary use.)
τυχάνω, (a) c. gen. I obtain; (b) absol. I chance, happen: τυχόν, ordinary, everyday, Ac. xix 11, xxviii 2; ei τύχοι (lit. if it should happen), it may chance; old acc. absolute, belonging to impersonal verbs, τυχόν, 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.

τυφλός, blind, either lit. or met.

τυφλῶν, I blind, make blind, lit. or met.

τύφομαι, intr. I smoke.

τυφών: pass. I am puffed up, I am haughty.

τυφώνικός (from τυφός, 'a vehement wind'); ἄνεμος, a heavy eddying squall.

Τυχικός (or Τύχικος), Tychicus, a Christian of the Roman province Asia.

∪ακίνθινος, of the colour of the martagon lily, that is, of a dusky red colour.

∪ακίνθος, a sapphire of dusky red colour like the martagon lily.

∪άλινος, glassy, transparent as glass.

∪άλος, glass.

∪βρίζω, I treat insolently (outrageously), I insult.

∪βρίς, (a) wanton insult, outrage, 2 Cor. xii 10; (b) injury, loss, due to the sea.

∪βριστής, noun as adj. insolent, insulting, outrageous.

∪γναινώ, I am in (good) health, I am healthy (well): hence met. in connexion with words and teaching, I am right, reasonable.

∪γνής, whole, in health, sound; restored to health: met. reasonable.

∪γρός, moist, full of sap.

∪δρία, a waterpot (hence, of any pot).

∪δροστέω, I drink water (alone, not mixed with wine).

∪δρωπικός, dropsical, afflicted with dropsy.

∪δῶρ, water: ὑδῶρ ζῶν (aqua uia), ζῶν (Hebraistic genitive), flowing water (as opposed to stagnant), John iv 10, &c.

∪ετός (imber), a shower of rain; rain.

∪ιδθεσία, adoption.
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 hence arising; also a male descendant, Mt. i 1, &c.; (b) in special senses: with a genitive of the Deity, θεοῦ, ὄψιστου, εἰλογητοῦ ('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, e.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.: οἱ νιός τοῦ ἄνθρωπος, (lit. the Son of the Man, an Aramaistic expression, originally equivalent to ὁ ἄνθρωπος, 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., ἀπειθείας, ἀπολείας, γεέννης (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. τέκνος).

δέντι, wood, timber, brushwood.

Ὑμεναίος, Hymenaeus, a backsliding Christian.

ὑμέτερος, your.

ὑμνέω, (a) intr. I sing a hymn; (b) tr. I praise in a hymn.

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Ὑμνος

Ὑμνος, 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.

ὑπανάω, I meet.

ὑπάντησις, meeting, act of meeting.

ὑπαρξις, 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 ὑπάρχουσα, one's belongings, possessions,
   personal property.

ὑπείκω, I yield, submit.

ὑπεναντίος, opposing, hostile; substantive, adversary,
   Heb. x 27.

ὑπέρ, (a) c. gen. (1) for, on behalf of; for the sake of
   (opposite to κατά, e.g. Mk. ix 40), as agent of,
   Philem. 13; perhaps, in memory of, 1 Cor. xv 29;
   (2) colourlessly, concerning, about, as to, John i 30,
   2 Cor. viii 23, xii 8, Phil. i 7, iv 10, 2 Thess. ii 13,
   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. l.), Ac. xx 35 (v. l.),
   Heb. iv 12, and in compound expressions given below.

ὑπέρ, as adverb, an ancient use, more (than they).

ὑπεραιρώ, lit. I raise beyond; pass. met. I am exceed-
   ingly uplifted.

ὑπέρακμος, of doubtful meaning; probably of excessive
   sexual vigour (of the man), rather than past the
   bloom of youth (of the woman).

ὑπέράνω, far above.

ὑπεραυξάνω, intr. I grow exceedingly.

ὑπερβαίνω, intr. I transgress.

ὑπερβάλλωνταις, exceedingly.

ὑπερβάλλω, intr. I exceed, surpass, c. gen.: pecl.
   present, absolutely, excessive, extraordinary.
ὑπό

ὑπερβολή, excess, abundance; καθ' ὑπερβολήν, superlatively, exceedingly, beyond measure.
ὑπερείδον, I looked past, overlooked, pretended not to see.
ὑπερέκενος, lit. beyond yonder: τὰ ὑπερέκενα, the places beyond, c. gen.
ὑπερεκπερισσοῦ, most exceedingly.
ὑπερεκπερισσῶς, most exceedingly, 1 Thess. v 13 (v. 1).
ὑπερεκτεῖνω, tr. I stretch beyond the measure assigned to me.
ὑπερεκχύνω, I pour out so that it overflows.
ὑπερεντυγχάνω, I supplicate on behalf of.
ὑπερέχω, absol. or c. gen. or c. acc. I am superior, I am supreme; I surpass.
ὑπερηφανία, haughtiness, arrogance.
ὑπερηφανος, haughty, disdainful, arrogant.
ὑπερλιαν (lit. more than very much): in irony, οἱ ὑπερλιαν ἀπόστολοι, the super-apostles.
ὑπερνικῶ, I score a heavy victory; I am more than a conqueror.
ὑπέρογκος (lit. of great or excessive bulk), arrogant.
ὑπεροχή, superiority, 1 Cor. ii 1; a position of superiority, 1 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.
ὑπερψιμῶ, I elevate greatly (exceedingly).
ὑπερφωνέω, I have high notions.
ὑπερφῶν, an upper room, an upstairs room.
ὑπέχω, I undergo.
ὑπήκοος, obedient.
ὑπηρετέω, I serve, minister to.
ὑπηρετής, 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., (1) both lit.
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.

\(\text{ἡποβάλλω}\), I suborn.

\(\text{ἡπογραμμός}\), (properly a piece of calligraphy, a copy, for children to imitate; hence) a model, a type, which has to be followed.

\(\text{ἡποδείγμα}\), (a) a sign, image of something, Heb. viii 5, ix 23; (b) an example, given for imitation.

\(\text{ἡποδείκνυμι}\), I point out, show; hence I advise, warn, Mt. iii 7, Lk. iii 7.

\(\text{ἡποδέχομαι}\), I receive under my roof, I welcome to my house, I entertain hospitably.

\(\text{ἡποδέω}\) (lit. I bind under), mid. I put on (my feet).

\(\text{ἡπόδημα}\) (cf. \(\text{ἡποδέω}\)), a shoe.

\(\text{ἡπόδικος}\) (a forensic word), liable to (brought under) the judgement of, answerable to.

\(\text{ἡποζύγιον}\), a beast of burden, either an ass or a mule.

\(\text{ἡποζώνυμον}\), I undergird, frap, that is, I fasten cables vertically round the hull of the ship to prevent the timbers from straining or giving way.

\(\text{ἡποκάτω}\), underneath.

\(\text{ἡποκρίνομαι}\), I act the part, pretend.

\(\text{ἡπόκρισις}\) (acting a part, properly), hypocrisy, pose.

\(\text{ἡποκρίτης}\) (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.

\(\text{ἡπολαμβάνω}\), (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.

\(\text{ἡπολέιμμα}\), a remnant.

\(\text{ἡπολείπω}\), I leave behind.

\(\text{ἡπολήμιον}\), a wine-press, probably the lower (\(\text{ἡπο-}\)) trough, smaller but deeper than the \(\text{ληνός}\) proper, both being cut out of the solid rock.

\(\text{ἡπολιμπάνω}\) (Ionic form) = \(\text{ἡπολείπω}\).
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 ἐν πειραμασίᾳ, Rom. xii 12, in persecution, amid persecution, with εἰς = εἰ, Heb. xii 7; (c) tr. I endure, bear up against.

ὑπομνήσκω, I remind: pass. practically I remember, Lk. xxii 61.

ὑπόμνησις, remembrance, recollection.

ὑπομονή, steadfast endurance, the virtue shown by martyrs.

ὑπονοέω, I suppose.

ὑπόνοια, 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.


ὑποστρεφόω, 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.
ὑπωπιάζω

ὑπωπιάζω (from ὑπόπων, which is from ὑπό and ὤψ, ‘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.

ὁς, a sow.

ὑσσωφ, hyssop. In John xix 29 ὑσσώφ is a graphic error for ὑσσόφ (pilum), pike.

ὑστερέω, (a) act. intr. I come late, I am late, Heb. iv 1; I am behind in the race for, I have no part in, with ἀπό and the gen. of the end, Heb. xii 15; I fall short, I am inferior, Mt. xix 20, 1 Cor. xii 24 (v. l.), 2 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.

ὑστέρημα, (a) that which is lacking, of things or persons; (b) want, poverty, Lk. xxi 4, 2 Cor. viii 14, ix 12, xi 9.

ὑστέρησις, poverty, want.

ὑστερεῖν, later, afterwards.

ὑστερος, (a) comparative, latter; (b) superlative, last, latest.

ὑφαίνω, I weave.

ὑφαντός, woven.

ὑψηλός, (a) lit. high, lofty; (b) met. μετὰ βραχίονος ὑψηλός (Hebraistic), of God; with φρονέων, of haughtiness, arrogance, boasting.

ὑψηλοφρονέω, I am haughty (arrogant).

ὑψιστός, highest, always as epithet either of God, or of the region where He lives.

ὑψος, (a) height; (b) heaven, Lk. i 78, xxiv 49, Eph. iv 8; (c) met. spiritual height.

ὑψώ, I raise to a height, I lift up, I exalt, usually met.

ὑψωμα, (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. ἐφαίνω, impersonally, Mt. ix 33; (3) I become clear, appear, show myself as, Mt. vi 5, 16, 18, xxiii 27, Rom. vii 13, 2 Cor. xiii 7, 1 Pet. iv 18; (4) of the mind and judgement (= δεικνύω, 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 φανερόν ἐλθεῖν, to come into the open, to appear before the public, Mk. iv 22, Lk. vii 17, ἐν τῷ φανερῷ, in public.
Φανερώω, I make clear (visible, manifest).
Φανερῶς, openly, overtly.
Φανερώσεις, a showing forth, with objective gen.
Φανός, (a light, a torch; then) a lantern.
Φανοῦμι, Fanuhel, Phanuel, father of Anna the prophetess.
Φαντάζω, I make to appear; τὸ φαντασομένων, the appearance.
Φαντασία, show, display.
Φαντασμα, an appearance: hence a ghost, a spirit.
Φάραγξ, a hollow place, a hollow, a valley.
Φαραώ, 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.).

φαρμακός (see φαρμακεία), a sorcerer, magician.

φάστις (from φαίνω), information.

φάσκω, I say, either I say frequently, or I allege.

φάτνη, a manger, a feeding-trough.

φακλός, worthless, low, paltry, implying not so much what is evil as the limitations and paltrinesses belonging to a low order of things.

φέγγος, a light, ray, beam.

φείδομαι, I spare, I exempt from punishment or injury (death).

φείδομένως, sparingly.

φελόνης (φαλόνης), a metathesis from ψαλόνης (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.

φεύγω, 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 bruat 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, r 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.

φθινοπωρινός (derived from το φθινόπωρον, which itself = φθινοπωρα ὑπόρα, 'the concluding portion of the ὑπόρα'), autumnal, in autumn, when fruit is expected.
Φίλιππος

φθάγγος, a measured harmonious sound, of voice or instrument; an utterance.
φθονέω, I envy.
φθόνος, envy, grudge; plur. where related to various advantages.
φθορά, rottenness, perishableness, corruption, decay, decomposition.
φιάλη (poculum), strictly a wine-cup, much like a modern champagne-glass in shape; hence a cup.
φιλάγαθος, loving what is good.
φιλαδέλφεια, Philadelphia, a city of the Roman province Asia.
φιλαδέλφεια, 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.
φιλαδελφός, loving one’s brothers (fellow-Christians).
φιλανδρός, loving one’s husband.
φιλανθρωπία, (a) love of (for) mankind; (b) humanity, kindness, Ac. xxviii 2.
φιλανθρώπως, kindly.
φιλαργυρία, love of money.
φιλάργυρος, loving money.
φιλαυτός, loving self.
φιλέω, I love, of friendship (contrast ἐραυμ [of passion] and ἀγαπάω [of reverential love]): I kiss, Mk. xiv 44, Mt. xxvi 48, Lk. xxii 47.
φιλήδονος, loving (sensuous) pleasure.
φιλήμα, a kiss.
φιλήμων, Philemon, a Christian man of Colossae.
φιλητός, Philetus, a backsliding Christian at Rome.
φιλία, friendship.

Φιλίππης (Latin [Philippensis], for the pure-Greek Φιλίππης, Φίλιππήνος), a Philippian, an inhabitant of Philippi.

Φιλίπποι, Philippi, a great city of the Roman province Macedonia.

Φιλίππος (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.

φιλονείκια (see φιλόνεικος), emulation, rivalry.

φιλόνεικος (φιλος and νείκη [νίκη] 'victory'), contentious.

φιλοξενία, love to foreigners; entertainment of strangers.

φιλόξενος, friendly to foreigners; hospitable.

φιλοπρωτεω, I love the first (chief) place.

φίλος, a friend.

φιλοσοφία, philosophy, in a bad sense, and perhaps identified with ἀπαίνη.

φιλόσοφος, a philosopher.

φιλόστοργος, loving warmly (strongly).

φιλότεκνος, loving one's children.

φιλοτιμεώμαι, (earlier, I am ambitious; then, I act with public spirit; now,) I am zealous, I strive eagerly.

φιλοφρόνως, with friendly thoughtfulness.

φιμώ, I muzzle; hence, probably originally a slang use, I silence, φιμώθηκα, be quiet! Mk. i 25, &c.

Φλέγων, Phlegon, a Roman Christian man.

Φλογίζω, I set on fire.

Φλόξ, a flame: πυρός (Hebraistic), a fiery flame: spiritualized, 2 Thess. i 8.

Φλυαρέω, c. acc. I chatter (gossip) against.

Φλύαρος, chattering, gossiping.

Φοβεόμαι, I fear, dread, reverence, absol. or c. acc. or c. infin.: also c. cognate acc. φόβου, πτόησω, I fear greatly: c. ἀνό and genitive (Hebraism), I am afraid of, Mt. x 28 (Lk. xii 4): c. μη and conjunctive, I fear lest, I fear that.

Φοβερός, fearful, terrible.

Φοβητρον (φοβηθρον, 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, Phœnicia, Phœnecia, a northern coast strip of the Roman province Syria.

Φοινίκισσα (feminine), Phœnician.

Φοίνιξ, Phœnix (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.

Φοινίξ, a murderer.

Φοινίκος, c. acc. I murder; absol. I commit murder.

Φόνος, murder.

Φορέω, I carry; hence, very often, I wear.

Φόρον (Latin, Forum), Forum, Market, Market-Town.

Φόρος (tributum), tribute, war-tax.

Φορτίζω, I load, burden.

Φορτίον, (a) a burden; (b) a cargo, Ac. xxvii 10.

Φορτουνάτος (Latin), Fortunatus, a Christian of Corinth.

Φραγελλιον (by dissimilation from Latin, flagellum), a lash.

Φραγελλώ (Latin, flagello), I lash, flog.

Φραγμός, a hedge, a fence, a partition; hence, a path bounded by hedges or fences, Lk. xiv 23.

Φράξω, I explain, I interpret.

Φράσσω, I stop, close.

Φρέαρ, a well; hence, transferred, Rev. ix 1, 2.

Φρεναπάτω (lit. I deceive the mind), I deceive.

Φρεναπάτης (see Φρεναπάτω), a deceiver; deceiving.

Φρήν, the mind.

Φρίσσω (used properly of the standing of the hair on end with fear), I feel awe.

Φρονέω, 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).
φρόνησις

φρόνησις, understanding, which leads to right action.
φρόνιμος, sensible, prudent.
φρόνιμος, wisely, sensibly, prudently.
φροντιζω, I am careful, I take care.
φροντιζω, I guard, or rather I garrison, lit. and met.
φρούδος, (properly, of the snorting and neighing of a high-spirited horse; then) I roar, rage.
φρύγανον, brushwood, copse.
φρυγία, 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 Φρυγιαν is adj.
Φυγέλος, Phygelus, a Christian of the Roman province Asia who deserted St. Paul.
Φυγή, flight.
φυλακή, (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) (uigilia), as a division of the night, (1) perhaps according to the old Jewish system by which there were three divisions, Lk. xii 38, (2) according to the Roman system, popularized in Judaea, by which there were four, Mk. vi 48 (cf. xiii 35), Mt. xiv 25, xxiv 43.
φυλακίζω, I put in prison, I imprison.
φυλακτήριον, 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.
φύλαξ, a guard (one person).
φυλάσσω, (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.
φυλή, a tribe, especially one of the twelve tribes of
φωτίζω

Israel, and perhaps (by analogy) of Christendom, James i 1.

φύλλων, 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.

φυσιῶν (lit. I inflate), met. I puff up, with anger, conceit, &c.

φύσις, nature, inherent nature, in N.T. non-moral, neither good nor bad; φύσει, by nature, in myself (itself, &c.).

φυσιώσις, a puffing up (due to conceit).

φυτεία (lit. planting), a plant.

φυτεύω, I plant.

φυω, I grow, I grow up.

φυλέως, 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.

φωστήρ, a light, perhaps a sun, Rev. xxii 11; a star, Phil. ii 15.

φωσφόρος (lit. light-bringing, lucifer), the day-star (the planet Venus, probably).

φωτεύως, 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.
φωτισμός

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, χαῖρε, χαίρετε, a greeting, farewell, Christianised in Phil. iii 1, iv 4 bis, by the addition ἐν κυρίῳ (and generally mis-translated), cf. χαίρεω, imperatival infin., e.g. Ac. xvi 23 (cf. 2 John 10); also hail! Mk. xv 18, Mt. xxvii 29.

χάλαζα, hail.

χάλαω, I slacken.

Χάλδαιος, a Chaldaean, one living in southern Armenia.

χαλέπδος, (a) hard, difficult, 2 Tim. iii 1; (b) difficult to restrain, dangerous, Mt. viii 28.

χάλονγγέω, I bridle, met. I keep in check; restrain.

χαλίνδος, a bridle.

χάλκεος, made of bronze, bronze.

χαλκεύς, a worker in bronze, a smith.

χαλκηδών, a chalcedony, a small stone of various colours.

χαλκίον, a bronze vessel.

χαλκολίθιανος, a word of uncertain signification, translated ‘aeramentum turinum’ (incense bronze) in certain Old Latin authorities, and ‘orichalcum’ (= ὄριχάλκος [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

Χαναναῖος, Canaanitish, Canaanite, a Biblical and archaic name for Phoenician.

χαρά, joy; delight.

χάραγμα, an engraved work, Ac. xvii 29; an inscription engraved, a stamp.

χαρακτήρ, a representation.

χαράξ, a mound, rampart.

χαρίζω, (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.

χάρις, acc. sing. of χάρις, used as adv., for the sake of, by reason of, on account of.

χάρις (in early Greek literature, gracefulness, graciousness; a favour; a favour; gratitude; χαράσ 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 εὐχέρ χάριν (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.

χαρίσμα, a free (gracious) gift, a gift, an endowment, especially from God.

χαριτώ (properly, I endow with χάρις), I endue with grace (the divine favour): in Eph. i 6 followed by cognate acc. (genit.).

Χαρράν, Haran, identical with Carrae, in Mesopotamia.
χάρτης

χάρτης, papyrus, paper.
χάσμα (from χαίω, I yawn), an intervening space, a chasm.
χείλος, a lip: hence the edge, Heb. xi 12.
χειμάρμαμα, I am in the grip of a storm.
χειμαρρός, 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 χειρός (χειρῶν), by the instrumentality of; and so also ἐν χειρί (Hebraistic), Ac. vii 35.
χειραγωγεῖ, I lead by the hand.
χειραγώγος, one who leads a helpless person by the hand.
χειρόγραφον, 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.
χειροτοιχίτος, 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.
χειρών, a comparative, worse: ἐπὶ τὸ χεῖρων, to the (a) worse result (degree).
χερουβεῖν (Aramaic, while -ευ is Hebrew), cherubin, two golden figures of winged animals over the mercy-seat (and the ark) in the Jewish tabernacle.
χήρα, 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.
χιλιάς, a thousand, looked upon as a unit.
χίλιοι, one thousand, a thousand.
χίος, Chios (modern Scio), an important island in the Aegean Sea, off the west central coast of Asia Minor.
χις = έξικόσιοι.
χιτών (a Semitic word), a tunic, an undergarment.
χιών, snow.
χλαμύς, a cloak.

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χλευάζω, I scoff by gesture and word.
χλιαρός, 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 χοῦσ), made of earth (dust) and with the quality attaching to this origin.
χοίνιξ, a Greek dry measure, equivalent to 1·92 pints.
χοῖρος, 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.
χῶσ, see χοῦς.
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.
χοοζᾶς, Chusa, a steward of Herod Antipas.
χοῦς, dust.
χράομαι (from χρη 'necessity', properly, 'I make for myself what is necessary with something') (utor), I use, employ; in 1 Cor. vii 21 perhaps understand ἡ αἰευθεία: 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, χρεωφειλέτης, a debtor.
χρη, it is filling, it is congruous to a law or rather standard; the word is somewhat vague.
χρήζω, I need, have need.
χρήμα, (a) plur. property, 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.
χρηστεύομαι, 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 Tollite iugum meum quia leue est et onus meum quia suaue est [Mt. xi 29, 30]; dixit enim το φοριόν μου χρηστόν: unde merito bonitatem dei ab ipso quacerit 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, ὁ 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) ὁ χριστός, the
anointed, the Messiah (the Aramaic equivalent of ḫροστός, 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 (ὁ) 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 Ἰησοῦς, ‘good’, which as a proper name was often a slave-name, and thus Ἰησοῦς became Ἰησοῦν, confusion being due to the fact that the two words were pronounced alike).

χριω, I anoint, to the kingly office, used generally with regard to dedication to Messiahship, &c.

χρονίζω, I delay.

χρόνος, time; a time, period: locative, πολλαῖς χρόνοις, oftentimes, Lk. viii 29, but instrumental, Lk. viii 27, Rom. xvi 25.

χρονοτρίβω, I waste time.

χρύσεος, made of gold, golden.

χρυσίον, gold: plur, gold (golden) ornaments, 1 Pet. iii 3.

χρυσοδακτύλιος, with (wearing) a (one or more) gold ring(s) on the finger(s).

χρυσόλιθος, 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.

χρυσώ, I adorn with gold, I overlay with gold.

χρύς, skin.

χωλός, lame: generalizing neut., Heb. xii 13.

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 χώρος), a place; a piece of land, a field, enclosed.
χωρίς, apart from, separately from; without.
χώρος (Latin, caurus, corus), the north-west wind, and so, the quarter of the sky from which it comes, north-west.

Ψ

ψάλλω, I play on the harp (or other stringed instrument).
ψαλμός, 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.
ψευδομαι, 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.
ψυχικός, 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.

ψεύσμα, a lie.

ψεύστης, a liar.

ψηλαφῶ, I touch: in Heb. xii 18 perhaps corrupt; πεψωμα has been suggested, burnt to ashes, calcined, volcanic.

ψηφίζω, I count up (lit. with pebbles).

ψῆφος, (a) a pebble, Rev. ii 17: (b) hence, from their use in voting, a vote.

ψιθυρισμός, whispering, especially of secret attacks on a person's character.

ψιθυριστής, a whisperer (cf. ψιθυρισμός).

ψιχις, 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. i Cor. xv 45): (a) life, without any psychological content, Mt. ii 20, John x 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 i 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
and the basis of its emotional aspect, animating the present body of flesh, in contrast to the higher life'),
emotional or sensuous.

ψύχομαι, I become cold, met.

ψύχος (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.

ψώχω, I rub.

\[ \Omega \]

\( \omega \), the last letter of the Greek alphabet, Omega (at first the long and short o sounds were represented by one letter: when distinguished the short was called o or \( \omicron \) or \( \mu \omicron \rho \omicron \), the long \( \alpha \) or \( \alpha \mu \) \( \omicron \gamma \) \( \omicron \).

\( \omega \), an interjection of address, O.

'ωβηδ, see 'ιωβηδ.

\( \omega \), here, both of rest and of motion to (hither): \( \tau \) \( \omega \) \( \delta \) \( \delta \), the things here, what is here, what is going on here, the state of affairs here.

\( \omega \), a song.

\( \omega \) \( \delta \), pangs of childbirth, birth-pangs, 1 Thess. v 3 ; in Ac. ii 24 Death is regarded as in labour and his pains as relieved by the birth of the child; hence, of any sharp sudden pain.

\( \omega \) \( \delta \) \( \nu \), I suffer birth-pangs: c. acc. of the children that are being born, met., Gal. iv 19.

\( \omega \) \( \mu \) \( \mu \) \( \omicron \), shoulder.

\( \omega \) \( ν \) \( \epsilon \) \( \omicron \) \( \mu \) \( \mu \) \( \alpha \), I buy.

\( \omega \) \( \nu \) \( \delta \) \( \omicron \) \( \omicron \), an egg.

\( \omega \) \( \rho \), 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; \( \omega \) \( \rho \) \( \alpha \) \( \pi \) \( \omicron \) \( \lambda \) \( \lambda \),

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an advanced period of time, a considerable time, 
Mk. vi 35; πῶς ὁ παρ, for a (little) time. 

ὥραιος (lit. in season), beautiful.

ὥρωμαι, 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. xvii 22; (b) before numbers, &c., about (vv. II.); (c) exclamatory, how, 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 infinit., ὡς ἐποίηκεν, one might almost say, Heb. vii 9; (g) = ὡςτε, so as to, doubtful, Lk. ix 52 (v. l.), Ac. xx 24 (v. l.); (h) ὡς εὖ, not as if, e.g. Ac. xxviii 19; ὡς ἐξί = ὡς c. gen. absolute, as if, 2 Cor. v 19, xi 21, 2 Thess. ii 2; (i) ὡς correlative to οὖν (with or without καί), as .. . so; ὡς introducing a clause can also have something of a causal sense, Mt. vi 12 (= Lk. xi 4), &c., so, ὡς with pcpl., and with prepositions (often in Hellenistic), cf. Ac. xvii 14 (v. l.), 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., how; (m) temporal, when, while, as long as, Lk. i 23, Gal. vi 10, &c.; ὡς ἐν, when, Rom. xv 24; as soon as, 1 Cor. xi 34, Phil. ii 23 (but in 2 Cor. x 9, as it were).

ὡσαννά (Aramaic and Hebrew, originally a cry for help), 
 a cry of happiness, hosanna!

ὡσαύτος, in the same way, likewise.

ὡσεί, as if, as it were, like; with numbers, about.

Ὡσηὲ (Hebr.), Hosea, the Old Testament prophet.

ὡσπερ, even as, as.

ὡσπερ (ὡστε, e.g.), even as if, as if.

ὡστε, (a) with an infinitive, expressing result, so as to, 
Lk. iv 29 (v. l.), ix 52 (v. l.), xx 20 (v. l.), &c.; (b) in-
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.

ωτάριον (auricula, hence Fr. oreille), an ear.

ωτίον (see ωτάριον), an ear.

ωφελεία, advantage.

ωφελέω, I help, benefit, do good, am useful (to): absol. Rom. ii 25; with adv. acc. ωδέω, in no way, τι, in what way?; generally c. acc. of the person.

ωφελιμος, beneficial, useful, serviceable.
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