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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-

¹ The others are *Novum Testamentum Graece, Textui a Re-tractatoribus Anglis adhibito brevem Anotationem Criticam subiecit A. S.* (Oxford, Clarendon Press, 1910, 1911, reprinted 1913); *The Text and Canon of the New Testament* (London, Duckworth & Co., 1913).

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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 grammar¹ 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,

¹ *Introduction to New Testament Greek* (London, Kelly, 3rd edition).

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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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A

- A, the first letter of the Greek alphabet, see **ἄλφα**.
- Ἄαρών** (Hebr.), *Aaron*, son of Amram and Jochebed, younger brother of Moses.
- Ἄβαδδών** (Hebr.), *Destroyer* (i. e. *Destroying Angel*) or 'place of destruction' (personified).
- ἄβαρής**, *unburdensome, bringing no weight or oppression upon.*
- ἄββᾶ** (ἄββᾶ) (Aramaic) (voc.), *Father!*
- Ἄβειληνή** (sc. *χώρα*), *the Abilenian territory, the territory of Abila* (in Syria), a small principality in the mountains WNW. of Damascus.
- Ἄβελ** (Hebr.), *Abel*, second son of Adam and Eve, brother of Cain.
- Ἄβιά** (Hebr.), *Abijah*, founder of the eighth class of priests (1 Chron. xxiv 10).
- Ἄβιάθαρ** (Hebr.), *Abiathar*, a priest in King David's time.
- Ἄβιληνή**, see **Ἄβειληνή**.
- Ἄβιούδ** (Hebr.), *Abiud*, son of Zorobabel and father of Eliakim.
- Ἄβραάμ** (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.
- Ἄγαθος**, *Agabus*, a Christian prophet (Ac. xi 28, xxi 10).
- ἀγαθοεργέω** (ἀγαθουργέω), *I work that which is good, I perform good deeds.*

ἀγαθοποιέω

ἀγαθοποιέω, *I do that which is good* (ἀγαθοποιῶν nom. sing. masc. pres. p.cpl.) (opp. κακοποιέω).

ἀγαθοποιία, *the doing of that which is good.*

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

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 ἀγαθὰ (bona), *the goods*, Lk. xii 18.

ἀγαθουργέω (contracted form of ἀγαθοεργέω, which see).

ἀγαθωσύνη, (intrinsic) *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.*

ἄγαμος, *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 χριστοῦ are sometimes ambiguous, when it is doubtful whether (the) God's, (the) Christ's love for us, or our love for (the) God, (the) Christ, is intended; in most cases the former is probably the primary thought: 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.

Ἄγαρ (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)*.

ἀγγεῖον, *a vessel, flask, can*.

ἀγγελία, *a message*.

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

ἄγγελος, *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.

ἄγγος, *a vessel*.

ἄγε (properly imperative of ἄγω), 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)*.

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

ἅγιος, *set apart by (or for) the God, holy, sacred, e. g. ἁγία πόλις (of Jerusalem) Mt. iv 5; τὸ ἅγιον πνεῦμα,*

ἁγιότης

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 ἁγίων, *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*.

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

ἄγκιστρον, *a fish-hook*.

ἄγκυρα, *an anchor*.

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

ἀγνεία, *purity, chastity*.

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

ἀγνισμός, (ceremonial) *purification*.

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

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

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

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

ἀγνότης, *purity, chastity*.

ἄγνως, *purely, with pure motives, honestly*.

ἀγνωσία, *disgraceful ignorance*.

ἄγνωστος, *unknown, unknowable*.

ἀγορά, *market-place, market*.

ἀγοράζω, *I buy*.

ἀγοραῖος, (a) *a loungee in the market-place*, perhaps with the idea of *agitator*, Ac. xvii 5; (b) ἀγοραῖοι (understand ἡμέραι), *market days*; or (understand σύνοδοι, conventus) *assizes*.

ἄγρα, *catching, a catch*.

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

ἀγρουλέω, *I spend the night in the open, bivouac*.

ἀγρεύω, *I catch, capture*.

ἀγριέλαιος, *a wild olive*.

ἄγριος, *wild*.

¹ Ἀγρίππας, *Agrippa*, i. e. Herod Agrippa II (M. Julius 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. ἀγροί, *lands, property in land, a country estate*.

ἀγρυπνέω, *I am not asleep, I am awake*; especially *I am watchful, careful*.

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

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

ἀγωγή, *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 ἀγῶνα expressed.

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

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

Ἄδδει

Ἄδδει (Hebr.), *Addei*, son of Cosam, and father of Melchiel, one of the ancestors of Jesus (Lk. iii 28).

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

ἀδελφός, (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).

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

ἄδηλος, *unseen, inconspicuous, indistinct* (also of sound).

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

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

ἀδημονέω (originally, *I am bewildered*, from δῆμων, *knowing, prudent*), *I feel fear, I lack courage; I am distressed*.

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

ἀδιάκριτος, *without dividings of mind, undivided, whole-hearted*.

ἀδιάλειπτος, *unceasing, unremitting*.

ἀδιαλείπτως, *unceasingly, without remission*.

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

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

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

ἄδικος, *unjust, unrighteous* (opp. δίκαιος).

ἀδίκως, *unjustly*.

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

ἀδόκιμος, *failing to pass the test, unapproved, counterfeit.*

ἄδολος, *unadulterated, pure.*

ἸΑδραμυνητός (ἸΑδραμυττηνός), *belonging to Adramyttium, a port in Mysia, NW. Asia Minor.*

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

ἀδρότης, *lavishness, lavish generosity.*

ἀδυνατέω, of things, *to be impossible.*

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

Ἰᾶδω, *I sing.*

Ἰεί (rare in colloquial Greek), *always.*

Ἰετός; *an eagle.*

Ἰζυμος, *unleavened*, especially in the neut. plur. τὰ Ἰζυμα, *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.

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

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

Ἰήρ, *air*, the lower air we breathe.

Ἰθανασία, *immortality, imperishability, freedom from death.*

Ἰθέμιτος, *illegal, unlawful*; thus (nefastus) *abominable.*

Ἰθεος, *without god, without (the only true) god, godless.*

Ἰθεσμος, *lawless, ignoring the (divine) ordinances.*

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

Ἰθέτησις, *annulment.*

Ἰθῆναι, *Athens*, the intellectual capital of Greece.

Ἄθηναίος

Ἄθηναίος, *Athenian, belonging to Athens.*

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

ἀθλησις, *a struggling (as in an athletic contest).*

ἀθροίζω, *I gather together, collect.*

ἀθυμέω, *I lose heart, am despondent.*

ἀθῶος (sometimes, *unpunished*), *guiltless, innocent.*

αἴγαιος, *of a goat.*

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

Αἰγύπτιος, *Egyptian.*

Αἴγυπτος, *Egypt.*

αἰδίδιος, *lasting for ever.*

αἰδώς (apparently absent from papyri), *shame, modesty.*

Αἰθίοψ, *Ethiopian, Abyssinian.*

αἷμα, *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).*

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

Αἰνέας, *Aeneas, a citizen of Lydda.*

αἴνεσις, *praise, commendation.*

αἰνέω, *I praise.*

αἰνίγμα, *a riddle.*

αἶνος, *praise.*

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

αἰρέομαι, *I choose.*

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

αἰρετίζω, *I choose.*

αἰρετικός, *disposed to form sects, sectarian, factious.*

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

αἰσθάνομαι, *I perceive.*

αἴσθησις, *perception.*

αἰσθητήριον, *perceptive faculty.*

- αἰσχροκερδής, *fond of base gain.*
 αἰσχροκερδῶς, *in a spirit of eagerness for base gain.*
 αἰσχρολογία, *filthy speech, foulmouthedness.*
 αἰσχρός, *base, disgraceful.*
 αἰσχρότης, *baseness.*
 αἰσχύνη, *shame; shamefacedness.*
 αἰσχύνομαι, *I am ashamed.*
 αἰτέω, *I ask, request, beg, petition: middle voice αἰρέομαι, I ask for myself (perhaps with entreaty).*
 αἴτημα, *a request.*
 αἰτία, (a) *a cause, reason; excuse;* (b) *a charge, accusation;* (c) *guilt;* (d) *relationship, matter, circumstances, case (= causa), Mt. xix 10.*
 αἴτιον (neut. of adj. αἴτιος), *cause shading into crime; guilt, criminality.*
 αἴτιος (adj.), *the cause of, the originator of; responsible for.*
 αἰτίωμα, *a charge, accusation.*
 αἰφνίδιος, *sudden.*
 αἰχμαλωσία, *captivity: Hebraistically = captives, Eph. iv 8.*
 αἰχμαλωτεύω, *I take captive (in war).*
 αἰχμαλωτίζω, *I take captive (in war), I subdue, I ensnare.*
 αἰχμάλωτος, *a captive (in war), hence generally.*
 αἰών (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' αἰῶνος, 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 αἰῶνων, a Hebraistic expression, more emphatic than the simple αἰῶνες Gal. i 5, &c.*
 αἰώνιος, (a) *age-long, and, therefore, practically eternal, unending;* (b) *partaking of the character of that which lasts for an age, as contrasted with that which is brief and fleeting.*

ἀκαθαρσία

ἀκαθαρσία, *uncleanness, impurity.*

ἀκάθαρτος, *unclean, impure*: in reference to demons, spirits, Mt. x 1, &c.

ἀκαιρέομαι, *I am without a suitable opportunity* (to effect something).

ἀκαίρως, *unseasonably, out of due season, inopportunistly.*

ἄκακος, *innocent, guileless; simple*, Rom. xvi 18.

ἄκανθα, *a thorn-bush.*

ἀκάνθινος, *made of thorns.*

ἄκαρπος, *fruitless, profitless.*

ἀκατάγνωστος, *uncondemned, unimpeachable.*

ἀκατακάλυπτος, *not veiled, unveiled.*

ἀκατάκριτος, *uncondemned* (probably an attempt to translate the Latin *re incognita* or *causā indictā*, '(our, one's) case not having been tried').

ἀκατάλυτος, *indissoluble, that cannot be broken up.*

ἀκατάπαυστος, a colloquial spelling of ἀκατάπαυστος, q. v.

ἀκατάπαυστος, *not ceasing from, not abandoning* (*giving up*), c. gen.

ἀκαταστασία, *disturbance, upheaval, revolution*, almost *anarchy*, first in the political, and thence in the moral sphere.

ἀκατάστατος (in LXX *staggering, reeling*), *unsettled, unstable* (though these are hardly strong enough equivalents), almost *anarchic*.

Ἄκελδαμάχ, see Ἄχελδαμάχ.

ἀκέρατος, (lit. *unmixed*) *simple, unsophisticated.*

ἀκλινής, *unbent, unyielding, resolute.*

ἀκμάζω, *I reach maturity, become ripe: I am in full vigour.*

ἀκμήν, (properly adverbial acc. of ἀκμή [full time, maturity], and meaning *just now*) *thus*, Mt. xv 16 (where parallel in Mk. vii 18 has οὕτως).

ἀκοή, (a) *hearing, faculty of hearing; ear*: in ἀκοῆ ἀκούειν (Mt. xiii 14, &c.), a Hebraistic (?) expression, the ἀκοῆ is emphatic; (b) *report, rumour.*

ἀκολουθέω (takes the place of the old ἔπομαι), *I accompany, attend.*

ἀκούω, *I hear, listen*; in the passive, *is heard, is reported*: ἀκοῇ ἀκούειν, see ἀκοή.

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

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

ἄκρᾶτος (from κεράννυμι), *unmixed, undiluted.*

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

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

ἀκριβῶ, *I examine carefully, inquire strictly.*

ἀκριβῶς (diligenter), *carefully, exactly, strictly.*

ἀκρίς, *a locust.*

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

ἀκροατής, *a hearer of, a listener to.*

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

ἀκρογωνιαίος (= Attic γωνιαίος) (adj.), *in the corner* (of a building), *corner-(stone).*

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

ἄκρον (neut. of adj. ἄκρος), *edge, tip.*

Ἄκυλας, 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.

ἀκυρόω, *I annul, make of no effect, cancel.*

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

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

ἀλάβαστρος, *an alabaster phial or bottle.*

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

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

ἀλαλάζω

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

ἀδάλητος, *unutterable, that baffles words.*

ἄλαλος, *dumb.*

ἄλας (neut.), *salt.*

ἄλεεύς (a modification of the earlier ἀλιεύς), *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.

Ἀλεξανδρινός (or -ῖνος), *belonging to Alexandria* in Egypt.

Ἀλέξανδρος, *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).

ἄλευρον, *meal.*

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

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

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

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

ἀλήθω, *I grind.*

ἀληθῶς, *truly, verily.*

ἄλιεύς, see ἀλεεύς.

ἀλιεύω, *I fish.*

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

ἀλίσημα (from ἀλισγέω, 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' ἤ, 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 (= ἄλλοσε, ἀλλαχόσε, *elsewhither*), *elsewhere.*

ἀλληγορέω, *I allegorize, I interpret as an allegory.*

ἀλληλουιά (Hebr.), *Hallelujah, Praise the Lord.*

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

ἀλλογενής, *a man of another race, a foreigner.*

ἄλλομαι, *I leap, leap up.*

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

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

ἄλλότριος (alienus), *belonging to another person, belonging to others.*

ἄλλόφυλος, *a foreigner.*

ἄλλως, *otherwise: τὰ ἄλλως ἔχοντα, things that are otherwise.*

ἀλοάω, *I thresh* (corn).

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

ἀλόη, *aloes, the powdered fragrant aloe wood.*

ἄλς, *salt.*

ἄλυκός, *salty, saline.*

ἄλυπος

ἄλυπος, *free from pain (grief, trouble).*

ἄλυσις, *a (light) chain.*

ἄλυσιτελής, *profitless, unprofitable.*

ἄλφα, *alpha*, the first letter of the Greek alphabet, cf. A.

Ἄλφαῖος, *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.)

ἄλων (= ἄλος), *a threshing-floor.*

ἄλώπηξ, *a fox.*

ἄλωσις, *capture, capturing.*

ἄμα, (a) adv. *at the same time, therewith*; (b) prep. *along with, together with.*

ἄμαθής (very rare in Hellenistic period), *unlearned.*

ἄμαράντινος, *unfading, fadeless.*

ἄμάραντος, *unfading.*

ἄμαρτάνω, 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.

ἄμαρτημα (erratum), *a fault, a sin.*

ἄμαρτία (error, *a wrong state of mind or soul*), *a sin.*

ἄμαρτυρος, *unwitnessed, untestified to.*

ἄμαρτωλός, (a) *sinning, sinful*; (b) frequent as a translation of a contemptuous Aramaic word, with reference to particular classes despised by strict Jews, *a sinner.*

ἄμαχος (originally a military word), *not quarrelsome, peaceable.*

ἄμάω, *I mow, reap.*

ἄμέθυστος, *amethyst* (a kind of rock crystal: the best specimens are the colour of unmixed wine, whence perhaps the name).

ἄμελέω, *I neglect.*

ἄμεμπτος, *blameless.*

ἄμέμπτως, *blamelessly.*

ἄμέριμνος, *free from anxiety* (though 'anxiety' is rather too strong a word).

- ἀμετάθετος, *unchanged, unchangeable.*
 ἀμετακίνητος, *immovable.*
 ἀμεταμέλητος, *not to be repented of, about which no change of mind can take place, not affected by change of mind.*
 ἀμετανόητος, *unrepentant.*
 ἄμετρος (immensus), *unmeasurable, immeasurable: εἰς τὰ ἄμετρα, to a limitless degree.*
 ἀμήν (Hebr.), *verily, truly*: at the end of sentences may be paraphrased by *So let it be!*
 ἀμήτωρ (lit. *motherless*), *whose mother's name is not recorded (or known).*
 ἀμίαντος, *undefiled, untainted.*
 Ἀμιναδάβ (Hebr.), *Aminadab*, son of Aram and father of Naasson, one of the ancestors of Jesus.
 ἄμμος, *sand.*
 ἀμνός (agnus), *a lamb (as a type of innocence, and with sacrificial connotation).*
 ἀμοιβή, *a change, an exchange*; hence, plur. *reciprocal good deeds (services), a fitting requital.*
 ἄμπελος, *a vine.*
 ἀμπελουργός (uinitor, vigneron), *a vine-dresser.*
 ἀμπελών, *a vineyard* (-ών [= Lat. -etum] indicates 'plantation of', cf. ελαιών).
 Ἀμπλιᾶτος (pet form Ἀμπλίας), *Ampliatius*, a male member of the church at Rome, probably of the imperial household.
 ἀμύνομαι (very rare in the colloquial language), *I attack in defence, I defend (by force).*
 ἀμφιάζω (from ἀμφί, as ἀντιάζω is from ἀντί), *I clothe, I put clothing (covering) on (over).*
 ἀμφιβάλλω, *I cast (a fishing net), I fish.*
 ἀμφίβληστρον, *a (casting) net.*
 ἀμφιέζω, a faulty spelling of ἀμφιάζω.
 ἀμφιέννυμι (a survival of literary language), *I clothe.*
 Ἀμφίπολις, *Amphipolis*, a leading city of Macedonia.
 ἄμφοδον, *a street, or rather a quarter or block (insula) of a city.*
 ἀμφότεροι, *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.)

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

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

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

ἄν, (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. ἕως ἄν, *until such time as*, ὅς ἄν, *whosoever*, ὅσοι ἄν, *as many as . . . may*, ὅπως ἄν, ὡς ἄν (1 Cor. xi 34, &c., not in 1 Cor. xii 2), *that so*; so, with the indicative past, in the apodosis of a conditional sentence, e.g. Mt. xi 21 ἄν . . . μετένοησαν, '*would have repented*', where μετένοησαν alone would have meant '*repented*'; cf. also Mk. vii 11 (reading ὁ ἄν . . . ὠφελήθης); 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) *if* (= Attic ἤν, εἰάν), e.g. John xii 32 (v.l.), xiii 20.

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

ἀναβαθμός, *a step*; plur. *a flight of steps*, the well-known

'stairs' leading up from the temple to the tower of Antonia at Jerusalem.

ἀναβαίνω, *I go up, mount, ascend.*

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

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

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

ἀνάβλεψις, *recovery of sight.*

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

ἀναβολή, *postponement, delay, putting off.*

ἀνάγαιον, *an upper room; another form is ἀνώγειον.*

ἀναγγέλλω, *I announce, report.*

ἀναγεννάω, *I beget again, I beget into a new life.*

ἀναγινώσκω, *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.*

ἀναγκαστῶς, *by way of compulsion, by force.*

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

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

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

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

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

ἀνάδειξις, *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).

ἀναζώννυμι, *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.

ἀναΐδεια, *shamelessness, shameless persistence* (e. g. in greed).

ἀναΐρεσις, *taking away* (of life), *killing, slaying, murder.*

ἀναΐρέω, (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).

ἀναΐτιος, *guiltless.*

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

ἀνακαινίζω, *I make fresh again, I make fresh as at the first.*

ἀνακαινῶ (not cited before Paul), *I renew, I make new again* (cf. ἀνακαινίζω).

ἀνακαινῶσις (not cited earlier), *renewing.*

ἀνακαλύπτω, *I unveil.*

ἀνακάμπτω, *I return.*

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

ἀνακεφαλαϊόμαι (a literary word, from κεφάλαιον, capitulum, *chapter, section*), *I sum up, summarize, recapitulate*; in Eph. i 10 *gather up in one.*

- 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 ἀνάκρισις); of the preliminary examination, preceding the trial proper: hence with derived applications.
- ἀνάκρισις, *judicial examination, preliminary inquiry.*
- ἀνακυλίω, *I roll back.*
- ἀνακύπτω, *I raise myself, become erect* (Lk. xiii 11); *I look up* (Lk. xxi 28).
- ἀναλαμβάνω, (a) *I take up, raise*; (b) *I pick up*, 2 Tim. iv 11, or *take on board*, Ac. xx 13, 14; (c) *I carry off, lead away*, Ac. xxiii 31.
- ἀνάληψις, *a taking up, lifting up* (of the Ascension; lit. *Assumption*).
- ἀναλίσκω, *I destroy, annihilate* (in 2 Thess. ii 8 text is doubtful).
- ἀναλογία, *proportion, measure.*
- ἀναλογίζομαι (from λόγος = *account*), *I reckon up, count over.*
- ἄναλος, *saltless, tasteless, flat.*
- ἀνάλυσις, *departing, departure* (from this life). (Probably a metaphor from the yoking and unyoking of transport animals.)
- ἀναλύω (see ἀνάλυσις), *I depart*, Phil. i 23; perhaps, *I return*, Lk. xii 36 (Jerome demands this sense also in Phil. i 23).
- ἀναμάρτητος, *sinless.*
- ἀναμένω, *I await* (one whose coming is expected).
- ἀναμιμνήσκω, (a) act. *I remind*; (b) mid. or pass. *I am reminded, remind myself, remember, recall.*
- ἀνάμνησις, *a recalling, remembrance, memory.*
- ἀνανεόομαι (regularly a legal word), *I am renewed.*
- ἀνανήψω, *I become sober again, I recover sound sense.*
- *Ἄνανίας, *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 (ἀναντίρρητος), *that cannot be gainsaid, undeniable.*

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

ἀνάξιος, *unworthy.*

ἀναξίως, *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).

ἀναπειθῶ, *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*, Philem. 12, &c.

ἀναπηδάω, *I leap up.*

ἀνάπηρος (debilis), *maimed.*

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

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

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

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

ἀνάπτω, *I kindle.*

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

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

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

ἀνασπάω, *I drag up, pull up.*

ἀνάστασις, *a rising again, resurrection.*

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

ἀνασταυρόω, *I crucify again* (so the sense seems to require, but elsewhere simply = σταυρόω, *I crucify*).

ἀναστενάζω, *I groan.*

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

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

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

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

ἀνατίθεμαι, *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.*

ἀνάχυσις (probably literary), *outpouring, excess.*

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

ἀνάψυξις (refrigerium), *refreshing, refreshment.*

ἀναψύχω, *I refresh, revive, comfort.*

ἀνδραποδιστής, *an enslaver, one who forcibly enslaves, a kidnapper.*

Ἄνδρέας

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

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

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

ἀνδροφόνος, *a murderer.*

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

ἀνεκδιήγητος, *indescribable, that cannot be thoroughly related.*

ἀνεκλάητος, *incapable of expression in speech.*

ἀνέκλειπτος (ἀνέγλειπτος), *unfailing.*

ἀνεκτός, *endurable, tolerable.*

ἀνελεήμων, *unpitying, unmerciful.*

ἀνέλεος, *unmerciful.*

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

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

ἀνένδεκτος, *impossible.*

ἀνεξεραύνητος, *that cannot be searched into, inscrutable.*

ἀνεξίκακος, *enduring evil, patient of evil.*

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

ἀνεπαίσχυντος, *not ashamed* (of his work).

ἀνεπίλημπος, *giving no cause for accusation.*

ἀνέρχομαι, *I go up* (to the capital).

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

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

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

ἀνεύθετος, *unfitted, unsuitable.*

ἀνευρίσκω, *I find by seeking out.*

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

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

ἀνηθον, *dill* (anethum graveolens).

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

ἀνήμερος, *ungentle; untamed.*

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

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

ἀνθολογέομαι, *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).

ἄνθρακιά, *a coal-fire.*

ἄνθραξ, *a coal.*

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

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

ἄνθρωποκτόνος (homicida) (borrowed from poetry), *a murderer.*

ἄνθρωπος, *a human being*: *νὸς ἀνθρώπου*, notable because of the singular (rather than the plural *ἀνθρώπων*), a Hebraistic expression of a somewhat frequent type

ἀνθύπατος

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

ἀνθύπατος (pro consule, 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.*

ἀνίπτω, *unwashed.*

ἀνίστημι, *I raise up, set up*: only the fut. ἀναστήσω and the 1 aor. ἀνέστησα 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.*

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

Ἄννας, *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).

ἄνοια, *senselessness.*

ἀνοίγω, *I open.*

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

ἄνοιξις, *opening* (abstr.).

ἀνομία, *lawlessness*; especially *disobedience to the divine law, sin.*

ἄνομος, lawless, disobedient to the law of God, sinful; illegal: ἄνομος θεοῦ = ἄνευ νόμου θεοῦ, 1 Cor. ix 21.

ἄνόμως, without law.

ἀνορθόω, 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.

ἀνταποδίδωμι, I give in return.

ἀνταπόδομα, a gift in return (for another), a return, a recompense.

ἀνταπόδοσις, orig. abstr., giving in return, but in Col. iii 24 practically = ἀνταπόδομα.

ἀνταποκρίνομαι, I give a hostile answer.

ἀντεῖπον, I said in reply (with idea of hostility, 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; λύτρον ἀντί πολλῶν Mk. x 45 (= Mt. xx 28), a ransom to buy the many, for the many; cf. Heb. xii 16 and ἀντίλυτρον; (b) ἀντί ἐμοῦ, on my behalf, Mt. xvii 27; (c) ἀνθ' ὧν (literally, in return for which things) has become a conjunction, wherefore, because.

ἀντιβάλλω, I throw at in opposition (or quasi-opposition), I exchange (words) with; perhaps, I compare.

ἀντιδιατίθεμαι, I am adversely affected against, I oppose.

ἀντίδικος (adversarius), an opponent (in a lawsuit): probably so even in 1 Pet. v 8.

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

ἀντικαθίστημι: 2 aor. I stoutly resisted.

ἀντικαλέω, I invite in return.

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

ἄντικρυς, 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): σημεῖον ἀντιλεγόμενον, *a disputed sign, a sign that is debated about.*

ἀντίληψις, *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.*

ἀντίλυτρον, a stronger form of λύτρον, *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).

Ἀντιόχεια, *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.

Ἀντιοχεύς, *an Antiochian, an inhabitant of* (Syrian) *Antioch.*

ἀντιπαρέρχομαι, *I pass opposite, on the opposite side of the road.*

Ἀντίπας (Ἀντεΐπας, Ἀντίφας, a pet form of Ἀντίπατρος), *Antipas*, a Christian martyr of Pergamum.

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

ἀντίπερα, *opposite.*

ἀντιπίπτω, *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.

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

ἀντοφθαλμέω, *I face* (lit. 'I present my eye to'); *I resist*.
 ἄνυδρος, *waterless*.

ἀνυπόκριτος (literary), *unfeigned, unassumed*.

ἀνυπότακτος, *unsubdued, unruly*.

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

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

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

ἀνώτερον (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*.

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

ἄξινη, *axe*.

ἄξιος, *worthy; worthy of, deserving*.

ἄξιόω, *I account or treat as worthy*.

ἄξίως, *worthily; in a manner worthy of . . .*

ἀόρατος, *unseen, invisible*.

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

ἀπάγχομαι

ἀπάγχομαι, *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.*

ἀπαίρω, *I take away, remove.*

ἀπαιτέω (requiro), *I ask back, or I ask what is my due.*

ἀπαλγέω (lit. *I cease to feel [my] pain*), *I am past feeling, cease to care* (suggesting sometimes despair, sometimes recklessness), *I become callous.*

ἀπαλλάσσω, *I free (a person) from (anything)*; oftener in the middle voice, *I am released from, I am rid of (a person or thing).*

ἀπαλλοτριόομαι, lit. *I am being alienated from*; the perf. ppl. pass. is practically a noun = *aliens.*

ἀπαλός, *tender.*

ἀπαντάω, *I meet.*

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

ἅπαξ, *once; once for all.*

ἀπαράβατος, *inviolable, inviolate.*

ἀπαρασκευάστος, *unprepared.*

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

ἀπάρτι (properly ἀπ' ἄρτι, lit. *from now*), *henceforth; even now.*

ἀπαρτισμός, *setting up, erection; hence completion.*

ἀπαρχή, *first-fruits, the earliest crop of the year*; hence also metaph., for example, of the earliest converts in a district. There is evidence in favour of rendering in some passages merely by *sacrifice, gift.*

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

ἀπασπάζομαι, *I greet at parting, I give parting greetings to.*

ἀπατάω (becoming obsolete in most countries), *I deceive, cheat.*

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

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

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

ἀπειθεία, *disobedience, rebellion, contumacy*: for υἱὸς τῆς ἀπειθείας, see υἱός.

ἀπειθέω, *I disobey, I rebel, I am disloyal.*

ἀπειθής, *disobedient.*

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

ἀπειλή, *threatening, a threat.*

ἄπειμι (A), *I am absent.*

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

ἀπέιπον: in middle, ἀπειπάμην, *I have renounced.*

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

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

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

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

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

ἀπελαύνω, *I drive away.*

ἀπελεγμός, *refutation, rejection*; hence *disrepute.*

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

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

ἀπελπίζω (ἀφελπίζω), *I despair*: in Lk. vi 35, if μηδέν be the correct reading, μηδέν ἀφελπίζοντες must be translated, *despairing not at all*, if μηδένα 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.*

ἀπερίτμητος, *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 Ἰούδας 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).

ἀπιστέω, (a) *I am unfaithful*; (b) *I disbelieve.*

ἀπιστία, *unbelief.*

ἄπιστος, *unbelieving, incredulous*; *unchristian*: sometimes substantively, *unbeliever.*

ἀπλότης (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' ἀγορᾶς, *fresh from market*, Mk. vii 4, ἀπ' ἀγορῶν, *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 φοβέομαι: *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.*

ἀποβολή, *a casting away, a loss.*

ἀπογίνομαι (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.

ἀπόδειξις, *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*.

ἀποδεκατόω, (a) as ἀποδεκατεύω; (b) c. acc. pers. *I take a tenth part from.*

ἀπόδεκτος, *worthy to be received (welcomed), acceptable, welcome.*

ἀποδέχομαι, *I receive, welcome, entertain* (with hospitality); hence metaph. Ac. ii 41, xxiv 3.

ἀποδημέω (ἀπό from, 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.*

ἀποθνήσκω, *I am dying* (= obsolete θνήσκω), 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.

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

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

ἀποκάλυψις, *an unveiling, uncovering, revealing.*

ἀποκαραδοκία (perhaps coined by Paul), *eager expectation.*

ἀποκαταλλάσσω, *I reconcile.*

ἀποκατάστασις, *re-establishment, restoration.*

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

ἀποκεφαλίζω, *I behead.*

ἀποκλείω, *I shut.*

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

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

ἀποκρίνομαι, *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: ἀπεκρινάμην, *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. l.).

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

ἀποκρύπτω, *I hide away, conceal.*

ἀπόκρυφος, *hidden away, secret.*

ἀποκτείνω, ἀποκτένω, ἀποκτενύω (absent from papyri of N.T. times), *I kill.*

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*.

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

Ἀπολλύων (properly pres. pcpl. of ἀπολλύω, cf. ἀπόλλυμι), *The Destroying One*, a Greek translation of the Hebr. *Abaddon*.

Ἀπολλωνία, *Apollonia*, a city of Macedonia.

Ἀπολλῶς (Ἀπολλῶς) (a pet, familiar form of Ἀπολλώνιος), *Apollo*, a Jew of Alexandria.

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

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

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.

ἀμομάσσομαι, *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*: 1 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.*

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

ἀποσπάω, lit. *I wrench away from, I drag away*; but perhaps sometimes in the well-attested weakened sense, *I withdraw.*

ἀποστασία, *a revolting, revolt, especially religious apostasy.*

ἀποστάσιον, *divorce.*

ἀποστεγάζω, *I unroof, take the roof off.*

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

ἀποστερέω, *I deprive one of something, I rob*; absol. in Mk. x 19 (1 Cor. vii 5).

ἀποστολή, *commission, duty of ἀπόστολος (apostle), apostle-ship.*

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 ἀπό 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.*

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

ἀποτινάσσω, *I shake off.*

ἀποτίνω, *I repay, pay what is due* (by way of punishment or fine).

ἀποτολμῶ (literary), *I break out boldly.*

ἀποτομία (lit. *sheerness, of a rock*), *peremptoriness, inexorableness, harshness, severity.*

ἀποτόμως, *sharply, severely.*

ἀποτρέπομαι, *I turn myself away from.*

ἀπουσία, *absence.*

ἀποφέρω, *I carry, bear away* (sometimes with violence, as Mk. xv 1).

ἀποφεύγω, *I flee from.*

ἀποφθέγγομαι, *I utter forth, speak out.*

ἀποφορτίζομαι, *I discharge my cargo.*

ἀπόχρησις, *using up.*

ἀποχωρέω, *I go away, depart.*

ἀποχωρίζομαι, *I separate myself from.*

ἀποψύχω, *I faint or I die.*

*Αππίος, *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.*

ἀπροσωπολήμπως (literary and Jewish), *without any preference (undue favour, partiality) for a person.*

ἄπταιστος (literary and rare), *not stumbling.*

ἄπτω, (a) act. *I light, kindle*; (b) mid. c. gen. *I lay hold of, I cling to (eagerly).*

*Αφφία, Ἀφφία, *Arphia*, a Christian lady of Colossae, either wife or sister of Philemon.

ἀπωθέομαι, *I push (thrust) away from myself.*

ἀπώλεια, *destruction, ruin, loss.*

*Αρ (rather *Αρ), *Ar, Har*, only in the combined expression *Αρ 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.

ἄρα

ἄρα, an inferential particle, *then, therefore* : found also in combination with other particles, such as γε and οὖν, &c. ; εἰ ἄρα (si forte), *if perchance*, Mk. xi 13, &c. ἄρα (num, numquid, numquidnam), a particle asking a question, to which a negative answer is expected.

ἄρά, *cursing, a curse.*

*Ἀραβία, *Arabia*, the district south of Palestine.

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

ἄραφος, *without seam.*

*Ἀραψ, *an Arabian.*

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

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

ἀργύρεος (contracted ἀργυρούς), *made of silver, silvern.*

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

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

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

*Ἄρειος 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 (ἡ ἐξ Ἄρειου Πάγου βουλή), the supreme court of Athens, had met in early times, the expression ὁ Ἄρειος Πάγος came to be used (as in Ac. xvii 19, 22) for the *Council of the Areopagus*, wheresoever it met.

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

ἀρέσκεια, *pleasing, willing service.*

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

ἀρεστός, *pleasing, satisfactory, acceptable.*

*Ἀρέτας (*Ἀρέτας, for Ἀρέθας, Arabic *Hārītā*), *Aretas*, Aretas IV, King of the Nabataeans.

ἀρετή (*virtus*, a word of wide significance in non-

- Christian ethics), *excellence*, particularly *moral excellence*; *manifestation of power*, 2 Pet. i 3.
- (ἀρήν), *a lamb*: acc. pl. ἄρνας (Lk. x 3); the nom. (= φάρην) is found only in early times, and its place is taken by ἀρνίον.
- 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.
- *Ἀρίσταρχος, *Aristarchus*, a Christian, belonging to Thessalonica in Macedonia.
- ἀριστάω, *I breakfast.*
- ἀριστερός, *on the left hand*: ἡ ἀριστερά (understand χεῖρ), Mt. vi 3; ἐξ ἀριστερῶν, *on the left hand.*
- *Ἀριστόβουλος, *Aristobulus*, a Christian in Rome.
- ἄριστον, *breakfast.*
- ἄρκετός (rare), *sufficient.*
- ἄρκέω, (a) act. *I am sufficient, I suffice*; impers. John xiv 8; (b) mid. c. dat. *I am content, satisfied (with).*
- ἄρκος (a later form of ἄρκτος), *a bear.*
- ἄρμα, *a chariot.*
- *Ἀρμαγεδών, see *Ἄρ.
- ἄρμόζομαι, *I fit, join* (the middle indicating deep personal interest).
- ἄρμός, *a joint of the body.*
- *Ἄρνεϊ (Hebr.), *Arnei*, son of Esrom, and father of Admein.
- ἀρνέομαι, (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 ἀρήν.
- ἄρνας, see ἀρήν.
- ἀροτριάω, *I plough.*
- ἄροτρον, *a plough.*
- ἄρπαγή, *robbery, robbing.*
- ἄρπαγμός, either (a) *snatching, robbery, the action of*

ἄρπάζω

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

ἄρπάζω, *I seize, snatch, obtain by robbery.*

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

ἄρραβών (ἀραβών, 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.*

ἄρραφος, see ἄραφος.

ἄρρηγ, see ἄρρηγ.

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

ἄρρωστος, *infirm; sick, ill.*

ἀρσενοκοίτης, *a paederast.*

ἄρσηγ (ἄρρηγ), *male.*

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

* Ἀρτεμις, *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.*

ἄρτι (of present time). *now, just now.*

ἀρτιγέννητος, *newly begotten, newly born.*

ἄρτιος, *perfect.*

ἄρτος, *bread, a loaf.*

ἀρτύω, *I season.*

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

ἀρχάγγελος, *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 ἀρχὴν would naturally mean *originally*, but the passage is not yet explained.
- ἀρχηγός (auctor), *originator, author, founder*.
- ἀρχιερατικός, *high priestly, to which the chief priest belongs*.
- ἀρχιερεύς, *high priest, chief priest*.
- ἀρχιποίμην, *chief shepherd*.
- Ἄρχιππος, *Archippus, a Christian of Colossae*.
- ἀρχισυνάγωγος, *a leader of the synagogue, a leading man (or woman) connected with the synagogue: sometimes there was only one, and the name was in some cases merely honorary*.
- ἀρχιτέκτων, *master-builder*.
- ἀρχιτελώνης, *head of a custom-house, chief tax gatherer*.
- ἀρχιτρίκλινος (arbiter bibendi), *master of ceremonies at a dinner, master of the feast*.
- ἄρχω, (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.
- ἄρχων, *a ruler, governor, leader, leading man; with the Jews, an official member (a member of the executive) of the γερουσία*.
- ἄρωμα, *spice*.
- ἀσάλευτος, *unshaken, immovable*.
- Ἄσαφ (Hebr.), *Asaph, Asa, son of Abijah and father of Jehoshaphat, king of Judah about 900 B.C. for 41 years*.
- ἄσβεστος, *inextinguishable, unquenchable*.
- ἀσέβεια, *impiety, irreverence*.
- ἀσεβέω, (a) intr. *I am impious, irreverent*; (b) tr. *I do impiously*.
- ἀσεβής, *impious, irreverent, irreligious*.
- ἀσέλγεια (*outrageous conduct; conduct shocking to public decency; a wanton violence*), *wantonness, lewdness*.

ἄσημος

ἄσημος (lit. *unmarked, unstamped*), *undistinguished, obscure*.

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

ἀσθένεια, *want of strength, weakness, illness*.

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

ἀσθένημα, *weakness*.

ἀσθενής (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.

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

ἄσιτος, either *without corn, without food*, or *sea-sick*.

ἀσκέω, *I train, practise, exercise*.

ἀσκός, *a wine-skin*.

ἀσμένως, *joyfully, with delight*.

ἄσοφος, *unskilled, unwise, foolish*.

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

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

ἄσπιλος, *unstained, undefiled*.

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

ἄσπονδος, *untrue to one's promise*.

ἀσσάριον (assarius, dimin. of as), *a penny* ($\frac{1}{16}$ of a δηνάριον and the tenth part of a drachma or franc).

ἄσσον (compar. of ἄγχι adv.), *nearer*.

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

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

- ἀστειός (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.*
- ἀστοχέω, *I miss the mark, miss my aim, make a false aim.*
- ἀστραπή, *a flash of lightning.*
- ἀστράπτω, *I flash, (with, then like, lightning).*
- ἄστρον, *a star.*
- ἀσύμφωνος, *inharmonious, disagreeing.*
- ἀσύνετος (insipiens, non intellegens, 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.*
- Ἄσύνκριτος, *Asyncritus*, a Christian in Rome.
- ἀσφάλεια, *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: ζῶν ἀσώτως, 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.*
- ἄτακτος (lit. *out of order*), *disorderly, slack* (in performance of duty).
- ἀτάκτως, *in a disorderly manner* (see ἄτακτος, ἀτακτέω).
- ἄτεκνος, *childless.*

ἀτενίζω

ἀτενίζω, *I direct my gaze, I look steadily.*

ἄτερ (originally poetical), *apart from, without.*

ἀτιμάζω, *I disgrace, treat disgracefully, dishonour, insult; I despise.*

ἀτιμία, *disgrace, dishonour.*

ἄτιμος, *unhonoured, without honour, unesteemed.*

ἀτμίς, (a) *breath; (b) steam, vapour.*

ἄτομος (lit. *that cannot be cut*), an indivisible part of time, a second.

ἄτοπος (lit. *out of place, unusual, unbecoming*), *improper, unrighteous, perverse, froward*: almost = *evil*, Ac. xxviii 6.

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 Octavianus, 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 *sen*, 'accomplish', in ἀνύω]), *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.

αὔξησις, *increasing, increase, growth.*

αὔξω, see αὐξάνω.

αὔριον, *to-morrow.*

αὐστηρός (tristis), *grim, severe; strict, exacting.*

- αὐτάρκεια, *self-sufficiency, independence.*
 αὐτάρκης, *self-sufficient, independent, contented* (a literary use).
 αὐτοκατάκριτος (perhaps a new coinage), *self-condemned.*
 αὐτόματος, *of its own accord.*
 αὐτόπτης, *eye-witness.*
 αὐτός (fem. αὐτή, neut. αὐτό), (a) *he, &c.*; (b) *self*; e. g. αὐτός ὁ, &c. (ipse ille), *the very*, but often weakened to mean simply *that*; αὐτός = αὐτόματος, *of his own accord*, John xvi 27; (c) ὁ αὐτός (idem), &c., *the same.* Parts of αὐτός are sometimes added pleonastically to the relative pronoun (colloquial) (where the usage is not due to inferior culture, it is due to translation-Greek), cf. Mk. vii 25; αὐτοῦ, adv., *there*; ἐπὶ τὸ αὐτό, κατὰ τὸ αὐτό, *together.*
 αὐτοῦ = ἑαυτοῦ, of altogether uncertain existence in N.T.
 αὐτοῦ (adv.), see αὐτός.
 αὐτόφωρος (αὐτός and φῶρ, *a thief*); ἐπ' αὐτοφώρῳ (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.*
 ἀφανίζω, *I cause to disappear, hide, remove; I disfigure* (probably by leaving unwashed for a long period), Mt. vi 16.
 ἀφανισμός, *disappearing, disappearance.*
 ἄφαντος (originally poetical), *disappearing, invisible, hidden.*
 ἀφεδρών, *a drain, latrine.*
 ἀφειδία (lit. *unsparingness*), *severe treatment.*
 ἀφελότης, *simplicity.*
 ἄφεις (from ἀφήμι) (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*.

ἀφθαρτος, *indestructible, imperishable, incorruptible*; hence *immortal*.

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

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

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

ἀφιλάγαθος, *not loving that which is good*.

ἀφιλάργυρος, *not loving money, not avaricious*.

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

ἀφίστημι (a) 1 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*.

ἀφόβως (literary), *fearlessly*.

ἀφομοιόω, *I make like to*.

ἀφοράω (cf. ἀποβλέπω), *I look away from (something else) to*: ἀφίδω, Phil. ii 23, aspirated from ἀπιδω 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).

- ἀφρός, *foam* (at the mouth).
 ἀφροσύνη, *want of sense, foolishness*.
 ἄφρων, *senseless, foolish, inconsiderate*.
 ἀφυπνώ (very rare), *I fall asleep*.
 ἀφυστέρειω, *I withdraw, take away*.
 ἄφωνος, *soundless, voiceless, speechless, dumb*.
 Ἄχαζ (Ἄχας) (Hebr.), *Achaz*, son of Joatham and father of Hezekiah.
 Ἄχαϊα, *the Roman Province Achaia*, governed by a proconsul, and practically conterminous with modern Greece before 1912.
 Ἀχαϊκός, *Achaicus*, a Corinthian Christian.
 ἀχάριστος, *ungrateful*.
 Ἀχείμ (Hebr.), *Acheim*, son of Zadok and father of Eliud.
 ἀχειροποίητος (unknown outside N.T.), *not made by hand, not handmade*.
 Ἀχελδαμάχ (Aram.), *Acheldamach*, the place where Judas Iscariot committed suicide.
 ἀχλύς, *mist*.
 ἀχρεῖος, *unprofitable, useless, unworthy*.
 ἀχρεόομαι (earlier ἀχρειόομαι) (lit. *I become sour, I turn, of milk*), *I am good for nothing*.
 ἄχρηστος, *unprofitable, useless* (a play upon words, with ὀνήσιμος).
 ἄχρι, ἄχρις, *as far as, up to, until*; ἄχρι τοῦ νῦν = *adhuc*; ἄχρι οὐ (with or without ἄν) with the subjunctive, *until*.
 ἄχυρον, *chaff*.
 ἀψευδής, *not guilty of falsehood, truthful*.
 ἄψιυθος, *wormwood*; ὁ Ἄψιυθος, a star.
 ἀψυχος, *lifeless*.

B

- Βάαλ (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 *αἰσχύνῃ*), 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.).

βαθύνω, I *deepen*.

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

βαῖτον, a *palm branch*.

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

Βαλάκ (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. μετανοίας, 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.

- Βαράκ (Hebr.), *Barak*, one of the Judges of Israel.
- Βαραχίας (Hebr.), *Barachias*, *Baruch*. His identity is uncertain, perhaps father of the Zacharias killed by the Zealots in the last Jewish War (Josephus, *B.J.* iv 5. 4). See Ζαχαρίας.
- βάρβαρος, a *foreigner*, one who speaks neither Greek nor Latin : as adj. *foreign*.
- βαρέω, *I weight, load, burden*, lit. and met.
- βαρέως, *heavily, with difficulty*.
- Βαρθολομαῖος (Aram.) (son of Tholmai [= Ptolomaeus]), *Bartholomew*, one of the twelve disciples of Jesus.
- Βαρισηούς (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*.
- Βαριωνᾶς (Aram.), *Bar-jonas*, son of Jonas, the surname of Simon Peter.
- Βαρνάβας (Aram.) (son of Nebo), *Barnabas*, a Cypriote Jew, uncle of John Mark ; his other name was Joseph.
- βάρος, a *weight, a burden*, lit. or met. : in 1 Thess. ii 7 there may be a play on the derived sense, *authority, dignity*.
- Βαρσαββᾶς (Aram.), *Barsabbas*, son of Sabbas, a surname of Joseph (Ac. i 23) and Judas (Ac. xv 22).
- Βαρτίμαιος (Aram.), *Bartimaeus*, son of (?) Timaeus.
- βαρύς, *heavy, weighty, burdensome*, lit. and met.
- βαρύτιμος, *heavy in price, very expensive*.
- βασάνιζω, *I torture*.
- βασανισμός, *torture*.
- βασανιστής, *a torturer*.
- βάσανος, *torture*.
- Βασιλεία, *kingship, sovereignty, authority, rule*, especially of God, both in the world, and in the hearts of men ; hence *kingdom*, in the concrete sense ; ἡ βασιλεία τῶν οὐρανῶν perhaps always signifies the *coming kingdom*, but ἡ βασιλεία τοῦ θεοῦ is wider.
- Βασίλειος, (a) in Lk. vii 25 either masc. *courtiers*, or neut. *palaces* ; (b) the LXX intended βασιλειον as subst., a *body of kings*, in the passage quoted by

βασιλεύς

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

βασιλεύς, a king, but in some passages, as 1 Pet. ii 17, clearly to be translated emperor: ὁ βασιλεὺς τῶν βασιλέων (βασιλευόντων), 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 βασιλικὸς νόμος, a supreme law is referred to, the more important parts of the law: substantively (a) an officer in the service of the king (Herod Antipas), John iv 46, 49; (b) ἡ βασιλική (sc. χώρα), the king's country, Ac. xii 20.

βασιλισσα, a queen.

βάσις (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: ἐπὶ τοῦ (Lk. τῆς) βάρου, 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.

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

βδελυγμα, an abominable thing, an accursed thing.

βδελυκτός, abominable, detestable.

βδελύσσομαι, I abominate, detest.

βέβαιος, firm, steadfast, enduring.

βεβαιόω, I confirm, ratify.

βεβαίωσις, confirmation, ratification, establishment.

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

βεβηλώω, I profane.

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

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

βελόνη, a *needle*.

βέλος, a *missile, dart*.

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

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

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

Βέροια, *Beroea*, a town of the province Macedonia.

Βεροιαίος, *belonging to Beroea, Beroean*.

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

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

Βηθανία, (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 **Βηθαβαρά**.

Βηθεσδά, see **Βηθζαθά**.

Βηθζαθά, *Bethzatha* (= House of Olives), name of a pool in Jerusalem. (But there is great doubt as to the real form: see G. A. Smith, *Jerusalem*, vol. ii, pp. 564 ff.; J. R. Harris, *Side-Lights on New Testament Research*, lecture ii; F. C. Burkitt, *The Syriac Forms of New Testament Proper Names*, pp. 19 ff.)

Βηθλεέμ

Βηθλεέμ, *Bethlehem*, a town of Judaea.

Βηθσαιδά, *Bethsaida*, a city of Galilee.

Βηθφαγή, *Bethphage*, a village in the neighbourhood of Jerusalem, on the Mt. of Olives.

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

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

βία, *force*.

βιάζομαι, (a) mid. *I use force, I force my way, I come forward violently*, cf. Mt. xi 12 (where perhaps pass.); (b) pass. *I am forcibly treated*.

βίαιος, *strong, violent*.

βιαστής, a *forceful, violent man*.

βιβλαρίδιον, a *little papyrus roll*.

βιβλίον (*libellus*, originally a diminutive), a *papyrus roll*: ἀποστασίον, 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.

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

βιβρώσκω, *I eat*.

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

βίος (*uictus*), (a) *life*; (b) *manner of life; livelihood*.

βιώω, *I live*.

βίωσις, *manner of life*.

βιωτικός, *belonging to ordinary life*, with somewhat contemptuous attitude.

βλαβερός, *injurious*.

βλάπτω, *I injure*.

βλαστάνω, βλαστάω, intr. *I sprout*: tr. *I cause to sprout, make to grow up*, James v 18.

βλάστος, *Blastus*, chamberlain of King Herod Agrippa I.

βλασφημέω, *I speak evil against, I use abusive or scurrilous language about* (God or men).

βλασφημία, *abusive or scurrilous language.*

βλάσφημος, *abusive, scurrilous.*

βλέμμα, *look, the faculty of looking.*

βλέπω (primarily physical), *I look, see*; βλέποντες βλέψετε, Hebraistic; βλέπω ἀπό, *to look away from, to beware of*; βλέπω μή, *to take care lest*; βλέπω πῶς, *to take care how*: almost *I find*, Rom. vii 23 (cf. 21).

βλητέον (verbal adj. from βάλλω): sc. ἐστίν, *one must put.*

Βοανηργές, *Boanerges*, a doubtful name of doubtful origin and meaning: see my crit. note.

βοάω, *I shout, call aloud.*

βοές, see Βοός.

βοή, *a shout.*

βοήθεια, (a) abstr., *assistance*; (b) concr. (a technical term of nautical language), *a help.*

βοηθέω, *I come to the rescue of, come to help, help.*

βοηθός, *helper.*

βόθυνος, *a hole in the earth, ditch.*

βολή, *a casting, throw*: in acc. as measure of distance.

βολίζω, *I cast the line (for sounding), I sound.*

Βοός, Βοές (Hebr.), *Boos or Boes (Boaz)*, son of Salmon (Sala) and Rahab, husband of Ruth, father of Iobed.

βόρβωρος, *a miry dungeon, hole.*

βορρᾶς, *the north wind, hence the north.*

βόσκω, *I feed.*

Βοσόρ, *Bosor*, father of Balaam: but see Βεώρ.

βοτάνη, *fodder, food.*

βότρυς, *cluster (bunch) of grapes.*

βουλεύομαι, *I deliberate, take counsel.*

βουλευτής, *a member of a βουλή (city council)*, in N. T. of the συνέδριον, Sanhedrin at Jerusalem.

βουλή, *counsel, deliberate wisdom.*

βούλημα, *will, desire.*

βούλομαι, *I will.*

βουνός (tumulus), *a hillock, hill.*

βοῦς, *an ox.*

βραβεῖον, *a prize.*

Βραβεύω

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

βραδύνω, *I am slow, I delay*: followed by gen., 2 Pet. iii 9.

βραδυπλοέω, *I sail slowly.*

βραδύς, *slow.*

βραδυτής, *tardiness, dilatoriness.*

βραχίων, *arm.*

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

βρέφος, *infant, babe, bantering, 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.*

βρυγμός, *gnashing, crunching.*

βρύχω, *I gnash, crunch.*

βρώω, *I cause to gush forth, send forth.*

βρῶμα, *food.*

βρώσιμος, *eatable, suitable for food.*

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

βυθίζω, *I cause to sink.*

βυθός, *the deep sea.*

βυρσεύς, *a tanner.*

βύσσινος, *of fine-linen, of lawn.*

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

βωμός, *an altar.*

Γ

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

- Γαβριήλ (Hebr.), *Gabriel*, a messenger of God.
- γάγγραινα, *a cancerous sore, a cancer.*
- Γάδ (Hebr.), *Gad*, one of the twelve tribes of Israel.
- Γαδαρηνός, *Gadarene, belonging to Gadara* (an important Hellenized town, one of the Decapolis, and SE. of the Sea of Galilee), see Γερασηνός, Γεργεσηνός.
- Γάζα, *Gaza* (mod. *ḡazze*), an old town in the south of Palestine, on the sea-coast.
- γάζα (a Persian loan-word), *treasure.*
- γαζοφυλάκιον, *treasury.*
- Γάϊος, *Gāius*, (a) a Corinthian, Rom. xvi 23, 1 Cor. i 14; (b) a Macedonian (?), Ac. xix 29; (c) a citizen of Derbe, Ac. xx 4; (d) an Ephesian (?), 3 John 1. It may be that (b) and (c) or even (b), (c), and (d) are identical.
- γάλα, *milk.*
- Γαλάτης, *a Galatian* (meaning any inhabitant of the Roman province Galatia).
- Γαλατία, *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 *Γαλατίαν*.
- Γαλατικός, *Galatic*, belonging to the province Galatia: *τὴν Φρυγίαν καὶ Γαλατικὴν χώραν*, Ac. xvi 6, 'the region which is both Phrygian (racially) and Galatic (by administration)'.
γαλήνη, a calm.
- Γαλιλαία, *Galilee*, a district towards the southern end of the Roman province Syria.
- Γαλιλαῖος, *a Galilaean*, an inhabitant of Galilee.
- Γαλλία, *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.
- Γαλλίων, *Gallio*, Lucius Iunius Gallio, who received

Γαμαλιήλ

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.

Γαμαλιήλ (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.).

γαστήρ, *belly*: often ἐν γαστρὶ ἔχειν, 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 *gē ben hinnōm* 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.

Γεθσημανεί, *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*.

γένεσις, *birth, creation, beginning.*

γενετή, *birth.*

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

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

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

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.*

Γερασηνός, *Gerasene, of Gerasa*, a town on the E. of the Lake of Tiberias. Wherever this people is mentioned, the variants Γαδαρηνός and Γεργεσηνός occur.

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

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

γέρων, *an old man.*

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

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

γεώργιον, *a cultivated field.*

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

γῆ, *the earth, soil, land.*

γῆρας, *old age.*

γηράσκω, *I become old, grow old.*

γίνομαι, *I come into being, am born*, John viii 58, Gal. iv 4, &c.: *I become, come about, happen.* (In aorist ἐγένετο

γινώσκω

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

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

γλεῦκος, *sweet wine*, made perhaps from a small specially sweet grape.

γλυκὺς, *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*.

Γολγοθά, *Golgotha*, a knoll outside the wall of Jerusalem.
Γόμορρα, *Gomorra*, one of the destroyed cities on the Dead Sea.

γόμος, *a cargo, freight*.

γονεύς, *a parent*.

γόνυ, *a knee*.

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

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

γραμματεὺς, (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. αἱ 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.

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

γρηγορέω (uigilo), (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. γυναί, Lk. xxii 57, John ii 4, *my lady.*

Γῶγ

Γῶγ, *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

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

δαιμόνιον, *an evil-spirit, demon*.

δαιμονιώδης, *demon-like, such as demons have*.

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

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

δάκρυ, δάκρυον, *a tear*.

δακρύω, *I shed tears, weep*.

δακτύλιος, *a finger-ring*.

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

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

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

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

δάμαλις, *a heifer*.

Δάμαρις, *Damaris*, an Athenian woman.

Δαμασκηνός, *a Damascene, an inhabitant of Damascus*.

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

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

δάνειον (δάνιον), *a loan*.

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

δανιστής, *a lender, creditor*.

δαπανάω, *I spend*.

δαπάνη, *cost, expense.*

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

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

δέησις, *a requesting, a begging, request.*

δεῖ (necesse 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.*

δείκνυμι, δεικνύω, *I point out, show.*

δειλία, *cowardice.*

δειλιάω, *I shrink, am fearful.*

δειλός, *cowardly, timid.*

δεῖνα: ὁ δεῖνα, *so and so, such an one*, where the name of the person is known but not used.

δεινῶς, *terribly.*

δειπνέω, *I dine.*

δείπνον, *a dinner, an afternoon or evening meal.*

δεισιδαιμονία, *superstition.*

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

δέκα, *ten.*

δεκάπεντε, *fifteen.*

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

δεκατέσσαρες, *fourteen.*

δεκάτη, *a tenth part, a tithe.*

δέκατος, *tenth.*

δεκατώ, *I tithe, I collect tithe from.*

δεκτός, *acceptable.*

δελιάζω, *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.*

δέομαι, *I request, beg.*

δέον, see δέϊ.

δέος, *fear.*

Δερβαίος, *Derbean, belonging to Derbe.*

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

δέρμα, *a hide, skin.*

δερμάτινος, *made of hide, leathern.*

δέρω, *I flay, flog, beat.*

δεσμεύω, *I bind.*

δέσμη, *a bond.*

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

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

δεσμοφύλαξ, *a prison governor, gaoler.*

δεσμωτήριον, *a prison, gaol.*

δεσμώτης, *a prisoner, captive.*

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

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

δεῦτε (plur. of δεῦρο), *come hither, come, hither, an exclamatory word.*

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

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

δεύτερος, *second: (τὸ) δεύτερον 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.
- δηλαυῶς (from δηλός and ἀγῆ), *with perfect clearness* (but see τηλαυῶς).
- δηλός, *clear, manifest*.
- δηλώω, *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*.
- δῆμος (populus), properly *the people*, especially the citizens of a Greek city in popular assembly (ἐκκλησία), but in N. T. = *multitude, rabble*.
- δημόσιος (publicus), *public*: δημοσία, adv. (publice) *publicly*.
- δηνάριον, *a denarius*, a small Roman silver coin, weighing in Nero's time 53 grs. Its value and purchasing power varied from time to time.
- δήποτε (δή ποτε), *even at that time*, only in the interpolation, John v 4.
- δήπου (δή που), *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*.
- διαβαίνω, *I cross*.
- διαβάλλω, *I slander: merely I complain of* (without idea of malice), Lk. xvi 1.
- διαβεβαιόμαι, *I assert emphatically*.
- διαβλέπω, *I see thoroughly*.
- διάβολος (adj. used oftener as noun), *slandrous* (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*.

διαγίνομαι

διαγίνομαι, *I pass* (of time).

διαγινώσκω, *I learn thoroughly, I determine* (Ac. xxiv 22).

διάγνωσις (cognitio), *investigation and decision*.

διαγογγύζω, *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*.

διάδοχος, *a successor*.

διαζώννυμι, *I gird myself*, by pulling up the tunic and allowing a fold to fall over the belt (ζώνη).

διαθήκη, (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*.

διαίρῶ, *I divide, distribute*.

διακαθαίρω, *I clean thoroughly*.

διακαθαρίζω, *I clean thoroughly*.

διακατελέγχωμαι, *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.*

διακόσιοι, *two hundred*.

διακοῦω, *I hear throughout*, of a judicial hearing.

διακρίνω, *I separate, distinguish, discern* one thing from another; διακρίνομαι, *I doubt, hesitate, waver*.

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

διακωλύω, *I obstinately prevent*.

- διαλαλέω, *I interchange talk*; of conversation passing from mouth to mouth.
 διαλέγομαι, *I converse*, Mk. ix 34; elsewhere, *I address, preach, lecture*.
 διαλείπω, *I cease, give over, give up*.
 διάλεκτος, *language, speech*.
 διαλιμπάνω, 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*.
 διαλύω, *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*.
 διανέμω, *I divide into portions, distribute*; *I spread abroad*.
 διανεύω, *I nod continually*.
 διανόημα, *a reasoning, thought, cogitation*.
 διάνοια (*process of reasoning in Plato*), *understanding, intellect, mind*.
 διανοίγω, *I open up*.
 διανυκτερεύω, *I spend the whole night*.
 διανύω, *I finish, complete*.
 διαπαντός, see *διά*.
 διαπαραιριβή, *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, difficulty*.
 διαπραγματεύομαι, *I gain by business (trading)*.
 διαπρίω (lit. *I saw through*), *I cut to the quick (with indignation and envy)*.
 διαρπάζω, *I plunder, rob thoroughly*.

διαρρήσσω

διαρρήσσω, *I tear asunder.*

διασαφέω, *I make clear, explain.*

διασεύω (concutio), *I blackmail, extort from.*

διασκορπίζω, *I scatter.*

διασπάω, *I tear apart, burst.*

διασπείρω, *I scatter (like seed).*

διασπορά, lit. *scattering abroad of seed* by the sower: hence *dispersion*, used especially of the Jews who had migrated and were scattered over the ancient world. In James i 1 and 1 Pet. i 1 the reference may be to the New Israel, the Christians.

διαστέλλομαι, *I give a commission (instructions), I order.*

διάστημα, *an interval.*

διαστολή, *distinction, separation.*

διαστρέφω, *I pervert.*

διασώζω, *I save (rescue) through (some danger): διασ. πρὸς* (Ac. xxiii 34), *I bring safely to, so διεσώθησαν εἰς* (1 Pet. iii 20), *escaped into.*

διαταγή, *ordaining, ordinance, disposition.*

διάταγμα, *a commandment.*

διαταράσσω, *I disturb greatly.*

διατάσσω, *I command.*

διατελέω (act. and) mid. *I continue.*

διατηρέω, *I keep safe, hold fast.*

διατί = διὰ τί.

διατίθεμαι, (a) *I appoint, make (of a covenant); (b) I make (a will)* (regular in papyri), Heb. ix 16, 17.

διατρίβω, *I tarry, continue, stay in a place.*

διατροφή, *nourishment, food.*

διαυγάζω, *I dawn (of the light coming through the shadows).*

διαυγής, *through which light passes, transparent.*

διαφέρω, (a) tr. *I carry through, hither and thither; (b) intr. I am different, I differ, sometimes c. gen.: hence c. gen. I surpass, I excel.*

διαφεύγω, *I flee through, I escape.*

διαφημιζώ, *I spread about (by word of mouth).*

διαφθείρω, *I destroy, waste; hence met. I corrupt.*

- διαφθορά**, *destruction, dissolution, corruption.*
διάφορος, *differing, different; hence excellent.*
διαφυλάσσω, *I guard securely, I preserve, or guard through (a danger), save.*
διαχειρίζομαι, *I lay my hands upon, and so, I slay, kill.*
διαχλευάζω, *I mock (scorn) greatly, with words and gesture.*
διαχωρίζομαι, *I separate myself from, I part from.*
διδακτικός, *able to teach, apt to teach.*
διδακτός, *taught.*
διδασκαλία, *teaching.*
διδάσκαλος, *teacher.*
διδάσκω, *I teach.*
διδασχά, *teaching.*
δίδραχμον, *a double-drachma, two drachmae, a Greek silver coin, roughly equal to the modern two-franc-piece in value, but greater in purchasing power. In the time of Christ 1 drachma roughly = 1 denarius = $\frac{1}{4}$ shekel: δίδραχμον, the yearly temple-tax thus = $\frac{1}{2}$ shekel.*
Δίδυμος, *the Twin.*
δίδωμι, *I offer, give; elliptically used Rev. ii 23: (Hebraistic = τίθημι), I put, place, Rev. iii 8.*
διεγείρω, *I wake out of sleep; I arouse, in general.*
διενθυμέομαι, *I weigh in my mind, ponder.*
διέξοδος, *a going out in various directions, a parting; hence, the issue of a street, where it leads out of the city into the country.*
διερμηνευτής, *an interpreter.*
διερμηνεύω, *I translate, interpret, explain.*
διέρχομαι, *I go (come, journey) all the way through: in Ac. seems frequently to imply, I itinerate, evangelize as I go.*
διερωτώ, *I inquire for.*
διετής (*bimus*), *two years old.*
διετία, *a period of two years, two years. (According to ancient practice this means any period between one and two years.)*

διηγέομαι

διηγέομαι, *I relate, narrate.*

διήγησις, *a narrative.*

διηκεῖν, *continuous*: εἰς τὸ διηκεῖν, *in perpetuum.*

διθάλασσος, *between two seas, which has sea on both sides.*

διπλέομαι, *I pass through (to), come through (to).*

δίστημι: διαστήσαντες (Ac. xxvii 28) tr. with τὸ πλοίου understood, *having moved (the ship) some distance*: διαστήναι, intr. *to be distant from, to be separated from; to pass away.*

δισχυρίζομαι, *I assert emphatically.*

δικαιοκρισία, *just judging, just judgement.*

δίκαιος, *just*; especially, *just* in the eyes of God, *righteous*: οἱ δίκαιοι in Mt. *the elect* (a Jewish idea): κρίνω τὸ δίκαιον, *I give just judgement*, Lk. xii 57.

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

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

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

δικαίως, *justly, righteously.*

δικαίωσις, *justifying, justification, a process of absolution.*

δικαστής, *a judge.*

δίκη, (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.

δίκτυον, *a net.*

δίλογος, *double-tongued.*

διό (= δι' ὅ, *on account of which thing*), *wherefore.*

διοδεύω, *I travel through.*

- Διονύσιος, *Dionysius*, an Athenian.
 δίοπερ (δι' ὅπερ), an emphatic διό.
 διοπετής, *fallen from the sky*.
 διόρθωμα, *a correction, reform*.
 διόρθωσις, *amendment, improvement* (originally *right ordering*; then *bettering*).
 διορύσσω, *I dig through, break through*.
 Διόσκουροι (= Διὸς κοῦροι, *boys of Zeus*), *the Dioscuri*,
 Castor and Pollux, sons of Zeus and Leda, and
 patrons of sailors.
 διότι (= διὰ ὅτι), *wherefore*; = ὅτι Rom. viii 21 (v. l.).
 Διοτρέφης, *Diotrephes*.
 διπλός, *double*.
 διπλόω, *I double*.
 δῖς, *twice*.
 δισμυριάς = δις μυριάς.
 διστάζω, *I doubt*.
 δίστομος (lit. *twain-mouthed*; hence of a sword, as a
 drinker of blood), *two-edged*.
 δισχίλιοι, *two-thousand*.
 διυλίζω, *I strain, put through a sieve*.
 διχάζω, *I make to differ from, I make to be hostile*.
 διχοστασία, *division* (between persons).
 διχοτομέω, *I cut in two*.
 διψάω, *I thirst*.
 δίψος, *thirst*.
 δίψυχος (lit. *of two souls, of two selves*), *double-minded*,
wavering.
 διωγμός, *persecution*.
 διώκτης, *a persecutor*.
 διώκω, *I pursue*; hence, *I persecute*.
 δόγμα, *a decree*.
 δογματίζομαι. *I subject myself to regulations, or I am*
decree-ridden.
 δοκέω (uideor), *I seem, am thought*; δοκεῖ impers. c. dat.
 (placet), *it seems good, it is resolved by*.
 δοκιμάζω, *I put to the test, I prove, examine*: in Rom.
 ii 18, Phil. i 10 either *I distinguish by testing*, or,

δοκιμασία

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

δοκιμασία, *testing, proving.*

δοκιμή, *approvedness; hence, character.*

δοκίμιον (neut. of δοκίμιος *genuine*, as opposed to *alloyed, counterfeit*), *what is genuine, the approved part, the pure part.*

δόκιμος, *approved.*

δοκός, *a beam.*

δόλιος, *treacherous, deceitful.*

δολιώω, *I act deceitfully, treacherously.*

δόλος, *deceit, guile, treachery.*

δολώω, *I adulterate* (cf. ἄδολος).

δόμα, *a gift.*

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

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

Δορκάς, the Greek name of Tabitha, *Dorcās* (lit. *gazelle*), (δορκάς dicitur a uidendo; δορκατικόν etenim uisus acutioris est, Ambros. *expōs. ps. cxviii* 6. 12 § 1).

δόσις, *giving* (from God).

δότης, *giver.*

δουλαγωγέω, *I enslave.*

δουλεία, *slavery.*

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

δούλη, *a female slave.*

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

δουλῶω, *I enslave.*

δοχή, *a reception, party.*

δράκων, *a serpent.*

δράσσομαι, *I take hold of, grasp.*

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

δρέπανον, *a sickle.*

δρόμος, *a run, a course (in running).*

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.*

δυναμώω, *I empower, fill with power.*

δυναστής (*a man who rules by force, lit.*), *a ruler, potentate*: Ac. viii 27 in appos., seems = *courtier, member of the court.*

δυνατέω, *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*: διὰ 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.*

δυσφημέω, *I am badly spoken of, I have a bad reputation.*

δυσφημία, *evil repute.*

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

δωδέκατος, *twelfth.*

δωδεκάφυλον, *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 δωρεά used as adv., cf. *gratis* abl. plur. of *gratia*), as a free gift, without payment, freely, *gratis*.

δωρέομαι, *I give, grant, donate*.

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

δῶρον, a gift.

E

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

ἐάν, (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, ὅς, ὅστις, ὅσος, ὅσάκις, ὅπου, οὐδ', exactly as ἄν does in Attic Greek: thus ὅς = *who*, ὅς ἐάν, *whosoever*, &c.

ἐάνπερ, *if indeed*.

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

ἐάω, *I allow, permit, leave*.

ἐβδομήκοντα, *seventy*.

ἐβδομηκοντάκις, *seventy times*.

ἐβδομος, *seventh*.

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

Ἐβραῖος, a *Hebrew*, particularly one who speaks Hebrew (Aramaic), cf. Ac. vi 1; Ἐβραῖος ἐξ Ἑβραίων, a *Hebrew descended from Hebrews* (Phil. iii 5).

Ἐβραῖς, *Hebrew*, or rather *Aramaic*.

Ἐβραϊστί, *in the Hebrew*, or rather, *in the Aramaic dialect*.

ἐγγίζω, *I come near, approach*.

ἐγγράφω, see ἐνγράφω.

ἐγγυος, a *surety, security*.

ἐγγύς, *near*.

ἐγείρω, (a) *I wake, arouse*; (b) *I raise up*; intr. in imperative, *ἔγειρε, ἐγείρεσθε, wake up!*: passive sometimes = *I rise*, e. g. Mk. xvi 6.

ἐγερσις, *a waking up*.

ἐγκ., see ἐνκ.

ἐγκαλέω, *I bring a charge against*.

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

ἐγκλημα, *an accusation, charge*.

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

ἐγκράτεια, *self-mastery, self-restraint, self-control, continence*.

ἐγκρατεύομαι, *I exercise self-control, I am continent*.

ἐγκρατής, *self-controlled*.

ἐγκρύπτω, *I hide (within)*.

ἐγχρίω, *I besmear, anoint*.

ἐγώ, *I*: τί ἐμοὶ (ἡμῖν) καὶ σοί; quid mihi (nobis) tecum? *What have I (we) to do with thee?*, but in John ii 4 ἐμοὶ καὶ σοί may be simply equal to ἡμῖν; τὸ (τὰ) κατ' ἐμέ, *so far as I am concerned*: in letters ἡμεῖς often alternates with ἐγώ without real difference of meaning.

ἐδαφίζω, *I dash to the ground*.

ἔδαφος, *ground*.

ἔδραϊος (stabilis) (lit. *seated*), *firm, steadfast*.

ἔδραϊωμα, *a foundation*.

Ἐζεκίας (Hebr.), *Hezekiah*, son of Ahas (Ahaz), father of Manasseh, and king of Judah (727-686 [?] B. C.).

ἑθελοθησκεία (cf. ἑθελοδοουλεία), *service (worship) of the will, worship of self*, practically, *worship of the angels*.

ἑθέλω, see θέλω.

ἐθίζω, *I accustom*: τὸ εἰθισμένον, *the custom*.

ἐθνάρχης, *ethnarch, tribal lord*, a subordinate ruler.

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

ἔθνικῶς, *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*.
ἔθος, a *custom*.

εἰ, *if*: but in strong statements, approaching oaths in character, and as the first word in an interrogative clause, it is probably a mere graphic equivalent, first appearing second century B.C., of ἦ [and should be written εἰ], and in the former case = *verily, indeed, assuredly* (sometimes negative [Semitic], *assuredly not*, Mk. viii 12, Heb. iii 11), while in the latter it is merely a particle asking a question. [The Latin translators, however, rendered interrogative εἰ by *si*.] εἰ 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*: εἰ δὲ μὴ, εἰ δὲ μήγε (Aramaism?), (alioqui, si minus, sin autem, &c.), *otherwise*: εἴπερ (= εἰ περ) a more emphatic εἰ, *if indeed*.

εἰδέα, *appearance*.

εἶδα, εἶδον, 1 and 2 aor. respectively, *I saw*, cf. ὁράω: ἰδὼν εἶδον, a Hebraistic repetition.

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

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

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

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

εἰδωλόλατρης, a *server (worshipper) of an image* (of a god).

εἰδωλον (simulacrum), *an image of a god*.

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

εἴκοσι, *twenty*.

εἴκω, *I yield*.

εἰκών (imago), *image, likeness, bust.*

εἰλικρίνεια, *purity.*

εἰλικρινής (sincerus) (originally *unmixed*), *pure, uncondaminated.*

εἰλίσσω, see ἐλίσσω.

εἶμι, *I am, exist.* Note periphrasis with participles, the special frequency of which in the imperfect is due to the Aramaic basis of the language. ὁ ἦν ungrammatically, in Rev., where an aor. ppl. would be expected.

εἶνεκεν, see ἔνεκα.

εἶπα, see εἶπον.

εἶπερ, see εἶ.

εἶπον, 2 aor., εἶπα 1 aor. *I spoke, said: ὡς ἔπος εἶπείν, one might almost say (almost, about).*

εἰρηνεύω, *I am peaceful, I keep the peace, I am at peace.*

εἰρήνη, *peace, undisturbedness:* invocation of peace a common Jewish farewell (Mk. v 34, &c.), in the Hebraistic sense of *the health (welfare) of an individual.*

εἰρηνικός, *making for peace, productive of peace.*

εἰρηνοποιέω, *I make peace.*

εἰρηνοποιός, *peace-making, peace-maker.*

εἰς, (a) *into; till; for;* (b) *εἰς τὸ c. infin. generally final, but also expressing tendency, result, e.g. Rom. xii 3, 2 Cor. viii 6, Gal. iii 17, content of command or entreaty, e.g. 1 Thess. ii 12, or simply = explanatory infinitive, 1 Thess. iv 9;* (c) *encroaches on ἐν and = in, e.g. John i 18, Ac. vii 12, 2 Cor. xi 10, 1 John v 8: εἰς ἑκατόν, &c., a hundredfold.*

εἰς, *one; καθ' εἰς, each single one, one by one:* sometimes no whit different from τις (Mk. xiv 10), and sometimes too = πρῶτος, *first.*

εἰσάγω, *I lead in, bring in.*

εἰσακούω, *I hear.*

εἰσδέχομαι, *I welcome in.*

εἰσεμι, *I go in, enter (originally, I shall go in).*

εἰσέρχομαι, *I go in.*

εἰσκαλέω

εἰσκαλέω, mid. *I call in* (to my house).

εἴσοδος, (abstr.) (*act of*) *entering, entrance, entry*: concrete, *the entrance* itself, Heb. x 19 (cf. 20), 2 Pet. i 11.

εἰσπηδάω, *I leap into, rush into*.

εἰσπορεύομαι, *I journey in(to), I go in(to)*.

εἰστρέχω, *I run in(to)*.

εἰσφέρω, *I carry (bring) in*.

εἶτα, *then, thereafter, next* (marking a fresh stage).

εἴτε (siue), lit. *and if*: εἴτε . . . εἴτε (siue . . . siue), *whether . . . or*.

εἶπεν = εἶτα.

εἶτις = εἶ τις.

εἴωθα, *I am accustomed*: τὸ εἰωθός, *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 οἱ ἐξ ἐριθείας, Rom. ii 8.

ἕκαστος (quisque), *each* (of more than two); εἰς ἕκαστος, *each individual*; plur. ἕκαστοι, &c., *each class, group*.

ἐκάστοτε, *on each occasion*.

ἑκατόν, *a hundred*; εἰς ἑκατόν, see εἰς.

ἑκατονταετής, *a hundred years old*.

ἑκατονταπλάσιον, *a hundredfold*.

ἑκατοντάρχης (-ος) (centurio, see κεντουρίων), *a centurion of the Roman army*.

ἐκβαίνω, *I go out*.

ἐκβάλλω, *I throw (cast, put) out; I banish*, Gal. iv 30, 3 John 10; *I bring forth, I produce*, Mt. xii 35.

ἐκβασίς, (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*.

ἐκγονος, *descended*, hence subst. *a descendant*.

ἐκδαπανᾶω, *I spend (give out) completely*.

ἐκδέχομαι, *I wait for, expect*.

- ἐκδηλος, *perfectly evident, manifest.*
 ἐκδημέω, *I am away from the δῆμος, from my parish, from home.*
 ἐκδίδωμι, *I give out, let: middle, I let out for my own advantage, Mk. xii 1.*
 ἐκδιηγέομαι, *I give a complete narrative of.*
 ἐδικέω, *I give justice over, defend, avenge, vindicate*
 ἐδίκησις, (a) *defence, avenging, vindication, vengeance;*
 (b) *full (complete) punishment, 2 Thess. i 8, 1 Pet. ii 14.*
 ἐδικος, *avenging, an avenger.* (The word occurs frequently in the sense of a special *advocate* [*champion*] of a city.)
 ἐκδιώκω, *I drive out.*
 ἐδοτος, *given up, delivered up.*
 ἐδοχή, *waiting, expectation.*
 ἐδύω, *I put off, take off, strip off, with acc. of person or garment or both.*
 ἐκεῖ (illic), (a) *there, yonder;* (b) *thither, there.*
 ἐκεῖθεν (illinc), *thence, from that place.*
 ἐκεῖνος (ille), *that, yonder* (of what is distant, or great):
 in 1 John usually = Christ.
 ἐκεῖσε (illuc), (a) *thither, Ac. xxi 3;* (b) *there, Ac. xxii 5.*
 ἐκζητέω (exquiro), *I seek out.*
 ἐκζήτησις, *a seeking out, searching questioning.*
 ἐθαμβέομαι, *I am greatly astonished.*
 ἐθαμβος, *full of astonishment.*
 ἐθαυμάζω, *I wonder greatly.*
 ἔθετος, *exposed (to the elements).*
 ἐκαθαίρω, *I clean (cleanse) out, 1 Cor. v 7; I clean thoroughly, 2 Tim. ii 21.*
 ἐκατομαι, *I burn (with lust).*
 ἐκεντέω, *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,*

ἐκκλίνω

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 ἅλη, *the Church* (the whole body of Christians in the world).

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

ἐκκολυμβάω, *I swim out* (of the water).

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

ἐκκοπή (ἐνκοπή), *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).

ἐκλανθάνομαι, *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.*

ἐκμάσσω, *I wipe (off) thoroughly.*

ἐκμυκτηρίζω, *I mock greatly.*

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

ἐκνήφω, *I am thoroughly sober* (in mind).

ἐκούσιος, *willing: κατὰ ἐκούσιον, 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.*

- ἐκπερισσῶς, *most exceedingly, with exceeding emphasis.*
 ἐκπετάννυμι, *I spread (stretch) out.*
 ἐκπηδάω, *I leap (rush) out.*
 ἐκπίπτω, *I fall out, I fall off, I fall away:* hence, in nautical language, *I fall off from the straight course:* of flowers, *I fade away, wither away.*
 ἐκπλέω, *I sail out (of harbour), I sail away.*
 ἐκπληρόω, *I fill completely, I fulfil in every particular (to the utmost), I make good.*
 ἐκπλήρωσις, *completion, fulfilment.*
 ἐκπλήσσομαι, *I am thunderstruck, astounded.*
 ἐκπνέω (lit. *I breathe out*), *I breathe my last, I expire.*
 ἐκπορεύομαι, *I journey out; I come forth.*
 ἐκπορνεύω, *I am guilty of fornication (the force of ἐκ is uncertain).*
 ἐκπτύω (cf. Fr. *conspuer*), *I spit upon, disdain.*
 ἐκριζόω, *I root out, root up.*
 ἔκστασις (properly, *distraction or disturbance of mind caused by a shock*), *bewilderment.*
 ἐκστρέφω, *I pervert.*
 ἐκσώζω, *I save completely, v. l. in Ac. xxvii 39.*
 ἐκταράσσω, *I disturb (trouble) greatly (exceedingly).*
 ἐκτείνω, *I stretch out (forth).*
 ἐκτελέω, *I complete, bring to completion, carry out, perform.*
 ἐκτένεια, *earnestness, strenuousness.*
 ἐκτενής, *intent, constant, strenuous.*
 ἐκτενῶς, *earnestly, strenuously.*
 ἐκτίθημι, (a) (expono) *I expose a child;* (b) mid. *I set forth, expound, explain.*
 ἐκτινάσσω, *I shake off; mid. I shake off from myself.*
 ἕκτος, *sixth.*
 ἐκτός, (a) adv. (1) *without, outside;* (2) *except;* (3) τὸ ἐκτός, *substantivally, the outside;* (b) prep. c. gen. *outside, apart from.*
 ἐκτρέπω (lit. *I turn out from*): mid. and pass. *I turn aside (from the right road), I wander, and with an obj. I remove from myself, 1 Tim. vi 20.*

ἐκτρέφω

ἐκτρέφω, *I nourish, nurture.*

ἔκτρομος, *trembling greatly.*

ἔκτρωμα, (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.*

ἔκφοβος, *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 11.*

ἐκχωρέω, *I go out.*

ἐκψύχω, *I breathe my last, I die.*

ἐκών, *willing, willingly.*

ἐλαία (olea), *an olive tree: see ἐλαίων.*

ἔλαιον (oleum), *olive-oil: ἔλαιον ἀγαλλιάσεως, oil of enjoyment, the oil with which the heads of guests at banquets are anointed, Heb. i 9.*

Ἐλαιών (oliuetum), *Olive-grove, Olive-yard, probably the right text in Lk. xix 29, xxi 37, as well as Ac. i 12.*

Ἐλαμίτης, *an Elamite, one of a people living to the north of the Persian Gulf in the southern part of Persia.*

ἐλάσσω (less correct ἐλάττω), *less, smaller: poorer, inferior, John ii 10: ἔλαττον (adv.), less.*

ἐλαττονέω, *I have less, I lack.*

ἐλαττώ, *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 oftener in the weaker sense, very little, very small (Lk., 1 Cor. iv 3, vi 2, James): ὁ ἐλαχιστότερος, the smallest, the least important: εἰς ἐλάχιστόν ἐστιν, it matters very little: ἐλάχιστον, adv. a very little.*

Ἐλεάζαρ (Hebr.), *Eleazar*, son of Eliud, and father of Matthan.

ἐλεάω, see ἐλεέω.

ἐλεγμός, *reproof*.

ἐλεγξις, *rebuke, reproof*.

ἐλεγχος, *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*.

Ἐλεισάβητ (Hebr.), *Elisabeth*, mother of John the Baptizer.

ἔλεος, *pity, mercy*.

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

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

ἐλευθερώω, *I free, set free, liberate*.

ἔλευσις, *coming, arrival*.

ἐλεφάντινος, *made of ivory*.

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

ἔλιγμα, *a roll*.

Ἐλιέζερ (Hebr.), *Eliezer*, son of Joreim and father of Joshua.

Ἐλιοῦδ (Hebr.), *Eliud*, son of Acheim, and father of Eleazar.

Ἐλίσάβητ, see Ἐλεισάβητ.

Ἐλισαῖος, *Helisaeus*, grecized form of *Elisha*.

ἐλίσσω, *I roll, roll up*.

ἐλκόμαι, *I am covered with sores*.

ἔλκος (ulcus), *a (festering) sore*.

ἐλκύνω, *I drag, draw, pull*.

ἔλκω, *I drag, draw, pull*.

Ἑλλάς, *Hellas*, the native name for *Greece*.

Ελλην

Ἕλλην, 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.

Ἑλληνικός, *Greek*: ἡ Ἑλληνική (γλῶσσα), the *Greek language*.

Ἑλληνίς (fem.), *Greek*; see Ἕλλην.

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

Ἑλληνιστί, in the *Greek language*.

ἐλλογῶ (ἐλλογέω), *I put down (set) to some one's account, reckon, impute*.

Ἐλμαδάμ (Hebr.), *Elmadam, father of Kosam, son of Er*.

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

ἐλπίς (oftener probably ἐλπίς), *hope*.

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

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

ἐμαυτοῦ, *of myself*.

ἐμβαίνω, *I embark*.

ἐμβάλλω, *I cast in, throw in*.

ἐμβάπτω, act. and mid. *I dip in*.

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

ἐμβιβάζω, tr. *I embark, put on board*.

ἐμβλέπω, *I look into (upon)*.

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.

ἐμέω, *I vomit.*

ἐμμαίνομαι, *I am madly enraged with.*

Ἐμμανουήλ (Hebr.), *Emmanuel*, a Messianic title derived from Isa. vii 14 = *God with us.*

Ἐμμαούς, *Emmaus (Ammaus)*, a village not far from Jerusalem.

ἐμμένω, *I remain (abide) in*, Ac. xxviii 30: hence met. Heb. viii 9: with plain dative, *I abide by, maintain*, Ac. xiv 22, Gal. iii 10.

Ἐμμώρ (Hebr.), *Emmor, Hamor*, a man whose sons sold a field at Shechem to Jacob.

ἐμός, *mine* (predominates in John).

ἐμπ. see also ἐνπ.

ἐμπαιγμονή, *mockery.*

ἐμπαιγμός, *mockery.*

ἐμπαίζω, *I mock.*

ἐμπαίκτης, *a mocker.*

ἐμπί(μ)πλημι, ἐμπι(μ)πλάω, *I fill up, fill.*

ἐμπί(μ)πρημι, ἐμπρήθω, *I burn, set on fire*: but forms from -πρήθω = *I cause to swell*, hence pass. *I suffer inflammation*, Ac. xxviii 6 (v. l.).

ἐμπίπτω, *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.*

ἔμπορος, *a merchant, trader.*

ἐμπρήθω, see ἐμπί(μ)πρημι.

ἔμπροσθεν, *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.*

ἔμφοβος

ἔμφοβος, *full of fear, terrified.*

ἔμφυσάω, *I breathe into, breathe upon.*

ἔμφυτος, *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 ᾧ, see ὄς.

ἐναγκαλίζομαι, *I take (fold) in my arms.*

ἐνάλιος (rather a poetical word), of creatures, *living in the sea.*

ἐναντι, *before, in the presence of.*

ἐναντίον, *before, in the presence of; in the eyes of*: see also τοῦναντίον.

ἐναντίος, *opposite, opposed, contrary*: ἐξ ἐναντίας (adv.), *opposite*; ὁ ἐξ ἐναντίας, *the adversary.*

ἐνάρχομαι, *I begin (in).*

ἐνατος, *ninth.*

ἐνγράφω, *I write (in), inscribe.*

ἐνδεής, *in need, needy.*

ἐνδειγμα, (*a thing proved, hence*) *a plain token (sign, proof).*

ἐνδείκνυμι (in the middle voice ἐνδείκνυμαι only), *I show forth.*

ἐνδειξις, *a showing, proof, demonstration.*

ἐνδεκα, *eleven.*

ἐνδέκατος, *eleventh.*

ἐνδέχομαι, ἐνδέχεται, *impers., it is possible.*

ἐνδημέω, *I am in my δήμος (parish), I am at home.*

ἐνδιδύσκω, (somewhat rare) (of clothing, *I put on another*): mid. *I put on (myself).*

ἐνδικος, *just.*

ἐνδοξάζω (*I make ἐνδοξος*), *I glorify, acknowledge the glory belonging to* (cf. δόξα), *recognize as glorious.*

ἐνδοξος, *glorious.*

ἔνδυμα, *a garment, dress.*

ἔνδυναμόω, *I fill with δύναμις (power) (almost = δυναμόω).*

ἔνδύνω, *I enter into.*

ἔνδυσσις, *putting on (of a garment).*

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

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

ἐνέδρα (insidiae), *ambuscade; hence plot, treachery, fraud.*

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

ἐνειλέω, *I wrap up, roll up in (something).*

ἐνειμι, *I am in (within): τὰ ἐνόητα, 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.*

ἔνεκα, ἔνεκεν, εἵνεκεν, *for the sake of, on account of: οὐ (neut.) εἵνεκεν, on account of which, wherefore, 1k. iv 18; τίνος ἔνεκα, on account of what, wherefore, why, Ac. xix 32.*

ἐνενήκοντα, *ninety.*

ἔνεός (= ἄνεως), *speechless, dumb, unable to speak.*

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

ἐνεργέω, (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 ἐνεργεῖν always with personal, I am made operative (effective), I am made to produce my appropriate result, I am set in operation, I am made to work. Mid. absent from N.T.*

ἐνέργημα, *a working.*

ἐνεργής, *effective, productive of due result.*

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

ἐνέχω

ἐνέχω, (a) *I have a grudge against, I am angry (with)*: in Mk. vi 19 the Sahidic translates 'I am angry with', the Vulgate 'insidiar'; in Lk. xi 53 δεινῶς ἐνέχειν is translated by the Sahidic 'to provoke him', by the Vulgate 'grauiter 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.*

ἐνθύμησις, *inward thought, meditation*; plur. *thoughts.*

ἔνι (ἐνί, Ionic form of ἐν), *is in (among)*: οὐκ ἔνι, *there is (or can be) no room for.*

ἐνιαυτός, *a year.*

ἐνίστημι: only in the intr. tenses, *I impend, am at hand, am present*: perf. ppl. ἐνεστηκώς (ἐνεστώς) as adj. *present.*

ἐνισχύω, *I strengthen within, I fill with strength.*

ἐνκάθετος, *a snare-setter, spy.*

ἐγκαίνια, *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.

ἐγκαίνιζω, (*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.*

ἐνκαυχάομαι, *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.*

ἔγκυος, *pregnant.*

ἐννέα, *nine.*

ἐννεύω, *I make a sign to by nodding.*

ἔννοια (*intelligence, thought*), *intention, purpose.*

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

ἐννοχα, *in the night*.

ἐνοικέω, *I dwell in, am settled (stationary) in*.

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

ἐνότης, *oneness, unity*.

ἐνοχλέω, *I disturb, torment* (Heb. xii 15 is from the LXX, where ἐνοχλῆ appears to be a corruption for ἐν χολῆ, *in gall*).

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

ἐνπεριπατέω, *I walk among*.

ἐνπνέω (lit. *I breathe in*), *I breathe of, breathe*.

ἐνταγμα, *an injunction, ordinance*.

ἐνταφιάζω, *I embalm, prepare for burial*.

ἐνταφιασμός, *embalming, preparation of corpse for burial*.

ἐντέλλομαι, *I give orders (injunctions, instructions, commands)*.

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

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

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

ἐντολή, *an ordinance, injunction, command*.

ἐντόπιος, *belonging to the place, native, resident*.

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

ἐντροπή (from ἐντρέπω), *shame*.

ἐντροφάω, *I revel (in)*.

ἐντυγχάνω

ἐντυγχάνω, (a) *I meet, encounter*; hence, (b) *I call (upon),*

I make a petition, I make suit, supplication, cf. ἐντευξις.

ἐντυλίσσω, *I wrap up, roll round, envelop.*

ἐντυπώω, *I engrave.*

ἐνυβρίζω, *I insult, outrage.*

ἐνυπνιαζομαι, *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.*

Ἐνώς (Hebr.), *Enos, son of Seth, and father of Cainam.*

ἐνωτίζομαι (from ἐν and οὖς), *I take into my ear, give ear to.*

Ἐνώχ, Ἐνώκ (Hebr.), *Enoch, son of Jared and father of Mathusala: Jude 14 refers to the apocryphal Book of Enoch.*

ἕξ, *six.*

ἐξαγγέλλω, *I announce publicly, proclaim.*

ἐξαγοράζω, *I buy out, buy away from, ransom: mid. I purchase out, buy, redeem.*

ἐξάγω, *I lead out, sometimes to death, execution (duco).*

ἐξαιρέω, *I take out, remove; sometimes (mid.) I choose, sometimes I rescue.*

ἐξαίρω, *I remove.*

ἐξαιτέομαι, *I beg earnestly for: aor. = I have procured to be given up to me (Field).*

ἐξαίφνης (ἐξέφνης, colloquially), *suddenly.*

ἐξακολουθέω, *I follow closely, adhere to.*

ἑξακόσιοι, *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).*

ἐξανίστημι, (a) in tr. tenses, *I raise up, cause to grow;*
(b) in intr. tenses, *I rise up.*

ἐξαπατάω, *I deceive.*

ἐξάπινα, *suddenly.*

ἐξαπορέομαι, *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*.

ἐξαυτῆς (= ἐξ αὐτῆς τῆς ὥρας), *immediately*.

ἐξεγείρω, *I raise up, arouse*.

ἐξείμι (originally, *I shall go out*), *I go out (away), depart*.

ἐξέλκω (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*.

ἔξεστιν, impers. *it is permitted (allowed)*, sometimes followed by acc, et inf.: ἐξόν ἐστιν = ἔξεστιν, the ἔστιν being understood in Ac. ii 29, 2 Cor. xii 4.

ἐξετάζω (indicates precise and careful inquiry), *I examine, question, inquire at*.

ἐξηγέομαι, (*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*: τῷ ἐξῆς (Lk. vii 11, v. 1.), perhaps = τῷ ἐξῆς χρόνῳ, *at the period immediately following*.

ἐξηχέω, *I sound out (forth)* (referring either to the clearness or to the loudness of the sound).

ἔξις, *condition, state*, especially *good condition* of body or soul.

ἐξίστημι, ἐξιστάω, ἐξιστάνω (lit. *I remove from a standing position*), (a) in tr. tenses (including ἐξέστακα), *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).

ἔξοδος, (a) *going out, departure* from a place; (b) (excessus) *death*, Lk. ix 31, 2 Pet. i 15.

ἐξολεθρεύω

ἐξολεθρεύω, *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 ἔξεστιν.

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

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

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

ἐξουθενέω, another (inferior) spelling of ἐξουθενέω.

ἐξουθενόω (an inferior spelling is ἐξουθενώω) = 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 ἀρχή).

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

ἐξοχή, *projection, prominence*: οἱ κατ' ἐξοχήν, *the prominent persons, the chief men*.

ἐξυπνίζω, *I wake out of sleep.*

ἐξυπνος, *awake out of sleep.*

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

ἔξωθεν, (a) *from outside, from without*; (b) *outside*, equivalent to ἔξω, both as adv. and as prep. (Mk.

- vii 15, Rev. xi 2, xiv 20, &c.); τὸ ἔξωθεν, *the outside, &c.*, οἱ ἔξωθεν = οἱ ἔξω.
- ἐξωθέω, *I push out, thrust out*: εἰς αἰγιαλὸν ἐξῶσαι, *to drive the ship upon the beach*, Ac. xxvii 39.
- ἐξώτερος, *outmost*.
- ἔοικα, *I am like, resemble*.
- ἐορτάζω, *I take part in a festival, keep a feast* (allegorically).
- ἐορτή, *a festival, feast*, periodically recurring: ποιῶν ἐορτήν, Ac. xviii 21 = ἐορτάζειν.
- ἐπαγγελία, *a promise*: see τέκνον.
- ἐπαγγέλλομαι, (a) *I promise*; (b) *I profess*, 1 Tim. ii 10, vi 21.
- ἐπάγγελμα, *a promise*.
- ἐπάγω, *I bring upon*.
- ἐπαγωνίζομαι, *I contend for*.
- ἐπαθροίζομαι, *I crowd upon* (some one), *press around*.
- Ἐπαίνετος, *Epaenetus*, a Christian in Rome.
- ἐπαινέω, *I praise, commend*.
- ἔπαινος, *praise*.
- ἐπαίρω, *I raise, lift up*.
- ἐπαισχύνομαι, *I am ashamed of*.
- ἐπαιτέω, *I beg, am a beggar*.
- ἐπακολουθεῖω, *I follow close after, I accompany, dog*; *I promote*, 1 Tim. v 10; hence *I endorse* [Mk.] xvi 20.
- ἐπακούω, *I listen to, hear*.
- ἐπακροάομαι, *I listen to, hearken to*.
- ἐπάν, *whenever*.
- ἐπάναγκες, adv. used as adj. *necessary, inevitable, obligatory*.
- ἐπανάγω, (a) *nautical, I put out* (from the shore), (lit. *I take up a ship on to the high seas*); (b) *I go up*, possibly *I go up again, return*.
- ἐπαναμιμνήσκω, *I remind, possibly I remind again*.
- ἐπαναπαύομαι, *I rest upon*.
- ἐπανέρχομαι, *I return*.
- ἐπανίστημι, intr. tenses, *I rise against*.

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. l. in Ac. xxv 1), *belonging to the province*: τῇ ἐπαρχείῳ (understand ἐξουσία), *the power over the province, the province.*

ἔπαυλις, *a farm, estate.*

ἐπαύριον, *to-morrow.*

Ἐπαφράς (the pet form of Ἐπαφρόδιτος), *Eraphras, Eraphroditus*, a Colossian Christian, in captivity with Paul in Rome.

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

Ἐπαφρόδιτος, see Ἐπαφράς.

ἐπεγείρω, *I arouse, stimulate.*

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

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

ἐπειδήπερ, *since.*

ἐπεῖδον, *I looked upon, regarded.*

ἔπειμι, in the participle ἐπιούσα, *coming on, next*: τῇ ἐπιούσῃ (understand ἡμέρῃ), *next day.*

ἐπεισαγωγή, *bringing in, introduction, importation.*

ἐπεισέρχομαι, *I come (in) upon.*

ἔπειτα, *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.

ἐπιπράζω, *I insult, treat wrongfully, molest.*

ἐπί, (a) c. gen. locally, *on, upon*; and so met. of that *on* which anything rests, e. g. ἐπ' 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' ᾧ (= ἐπὶ τούτῳ, ὅ, τι), *in view of the fact that*: *over* (cf. under (a)), Lk. xii 44: *against*, Lk. xii 52: *in addition to*, e. g. 2 Cor. vii 13: *in, at*, ἐπὶ τούτῳ, *meantime*, John iv 27: *for, with a view to*, cf. Ac. v 35; (c) c. acc. locally, *on, upon*, generally after verbs indicating motion, but afterwards more widely used, both lit. and met., ἐπὶ τὸ αὐτό, *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' ὅσον: 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.l.); (b) *I place upon*; (c) *I lay*, with τῆν χεῖρα (τὰς χεῖρας), either with innocent, or with hostile, intent (= inicere manum [manus]); (d) intr. *I strike upon*, Mk. iv 37; (e) intr. τὸ ἐπιβάλλον μέρος, *the share that falls to (belongs to) one*, Lk. xv 12; (f) intr. ἐπιβαλὼν ἔκλαιεν, *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.*

ἐπίβλημα, *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. ἐπουράνιος in both senses).

ἐπιγίνομαι, *I come on, supervene.*

ἐπιγινώσκω, *I come to know* by directing my attention to (ἐπί) him or it, *I perceive, discern, recognize: aor. I found out.*

ἐπιγνώσις, *knowledge of a particular point* (directed towards a particular object); *perception, discernment, recognition; intuition.*

ἐπιγραφή, *an inscription.*

ἐπιγράφω, *I write upon, inscribe.*

ἐπιδείκνυμι, *I show, display, point out, indicate; I prove, demonstrate, Ac. xviii 28, Heb. vi 17.*

ἐπιδέχομαι, *I welcome.*

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.*

ἐπιδιορθόω, *I put besides into a state of order, I put in order.*

ἐπιδύω, *I sink, set.*

ἐπιείκεια, *considerateness, forbearance, fairness.*

ἐπιεικής, *forbearing, fair, reasonable.*

ἐπιζητέω, *I seek after, search for, make inquiries about.*

ἐπιθανάτιος, *at the point of death, doomed to death.*

ἐπίθεσις, *laying on.*

ἐπιθυμέω, *I desire, long; ἐπιθυμία ἐπιθυμῆν, Hebraistic, to long eagerly, Lk. xxii 15.*

ἐπιθυμητής, *a longer after, luster after.*

ἐπιθυμία, *eager (passionate) desire, passion: see ἐπιθυμέω.*

ἐπικαθίζω, *I sit.*

ἐπικαλέω, (a) *I call (name) by a supplementary (addi-*

tional, alternative) name; (b) mid. *I call upon, appeal to, address.*

ἐπικάλυμμα, *a covering, pretext.*

ἐπικαλύπτω, *I put a cover on, cover up.*

ἐπικατάρατος, *on whom a curse has been invoked, accursed.*

ἐπικείμεαι, (a) c. dat. or c. ἐπί 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.*

Ἐπικούρειος, *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).*

ἐπιλανθάνομαι, *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.*

ἐπίλοιπος, *remaining, that is left over.*

ἐπίλυσις, *solution, explanation, interpretation.*

ἐπιλύω, *I explain.*

ἐπιμαρτυρέω, *I call to witness.*

ἐπιμέλεια, *care, attention.*

ἐπιμελέομαι, *I care for, attend to.*

ἐπιμελῶς, *carefully, attentively.*

ἐπιμένω, (a) *I remain, tarry; (b) c. dat. I remain in, persist in.*

ἐπινεύω, *I consent.*

ἐπίνοια, *thought.*

ἐπιορκέω, ἐφιορκέω, *I take an oath, swear.*

ἐπίορκος, *perjuring, a perjurer.*

ἐπιούσιος (from ἡ ἐπιούσα [ἡμέρα]), *belonging to the morrow.*

ἐπιπίπτω

ἐπιπίπτω, *I fall upon; I press upon*, Mk. iii 10.

ἐπιπλήσσω, *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)*.

ἐπίσημος, *notable, conspicuous*.

ἐπισιτισμός, *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*.

ἐπίσκοπος (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.

ἐπισπάω (lit. *I draw over*), mid. *I undo the effects of circumcision on myself*.

ἐπισπείρω, *I sow above (over), I resow*.

ἐπίσταμαι, *I know, understand*.

ἐπίστασις, *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 acquaintance)*.

ἐπιστηρίζω, *I prop up, uphold, support, confirm*.

ἐπιστολή, *a letter, dispatch*.

ἐπιστομίζω, *I muzzle, silence*.

ἐπιστρέφω, (a) tr. *I turn (back) to (towards)*; (b) intr.

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

ἐπιστροφή, *a turning (to God).*

ἐπισυνάγω, *I collect, gather together.*

ἐπισυναγωγή, *gathering (collecting) together, assembling.*

ἐπισυντρέχω, *I run together to (towards).*

ἐπισφαλής, *dangerous.*

ἐπισχύω, *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.*

ἐπιτήδειος, *necessary.*

ἐπιτίθημι, *I place upon, lay on: with ὄνομα, I add, give in addition.*

ἐπιτιμάω, (a) *I rebuke, chide, censure; (b) c. ἵνα, I warn.*

ἐπιτιμία, *punishment.*

ἐπιτρέπω, *I allow, permit.*

ἐπιτροπεύω, *I act as ἐπίτροπος (procurator) over, v. l. 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.*

ἐπιφάσκω, *I shine upon.*

ἐπιφέρω, *I bring forward (against).*

ἐπιφωνέω, *I call out, shout; c. dat. against, Ac. xxii 24.*

ἐπιφώσκω, *of the next day, I draw on.*

ἐπιχειρέω, *I take in hand, I attempt.*

ἐπιχέω, *I pour on.*

ἐπιχορηγέω, *I supply, provide (perhaps lavishly).*

ἐπιχορηγία

ἐπιχορηγία, *supply, provision, equipment.*

ἐπιχρίω, *I besmear, anoint.*

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.*

ἔπος, *a word*: ὡς ἔπος εἰπείν (a literary phrase), *one might almost say*, modifying a statement, Heb. vii 9.

ἐπουράνιος (opp. ἐπίγειος), *heavenly, in heaven*: ἐν τοῖς ἐπουρανίοις, *in the heavenly sphere*, the sphere of spiritual activities.

ἐπτά, *seven*: οἱ ἐπτά, *the seven* ('deacons' of Ac. vi 3-6).

ἐπτάκις, *seven times*: ἐπτάκις τῆς ἡμέρας, *seven times in the day.*

ἐπτακισχίλιοι, *seven thousand.*

ἐπταπλασίων, *sevenfold.*

Ἔραστος, *Erastus*, steward of Corinth, a Christian.

ἐραυνάω (a form of ἐρευνάω not known before 1st cent. A. D.), *I search*: = ἐξεραυνάω, 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. βρωῶν, *I work for*, John vi 27.

ἐργασία, *working, activity, work, service, trade, business, gains of business*: δὲς 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.

ἔργον, (a) *work, labour* (in the physical, originally in the agricultural, sphere); (b) *moral action, deed*, hence with adjectives or genitives defining its character.

ἐρεθίζω, *I stir up*, 2 Cor. ix 2: *I arouse to anger, provoke*, Col. iii 21.

ἐρεῖδω, *I strike*; *I run aground* (of a ship).

ἐρεύγομαι, (lit. *I belch forth*, hence) *I utter, declare.*

ἔρημία, *a desert place, a desert.*

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

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

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

ἐρίζω, *I strive.*

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

ἔριον, *wool.*

ἔρις, *strife.*

ἐρίφιον, *a goat, or kid.*

ἔριφος, *a goat.*

Ἑρμᾶς, *Hermas, a Roman Christian.*

ἔρμηνεία, *translation, interpretation.*

ἔρμηνευτής, *translator, interpreter.*

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

Ἑρμῆς, (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.*

Ἑρμογένης, *Hermogenes, a faithless Christian at Rome.*

ἔρπετόν, *a creeping creature, reptile, especially a serpent.*

ἐρυθρός, *red.*

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

ἐρῶ, *I shall say: c. acc. pers. ὑμᾶς εἶρηκα φίλους, I have called you friends, John xv 15, ἄρχοντα οὐκ ἐρείς κακῶς, thou shalt not speak evilly of a leader, Ac. xxiii 5, cf. Rom. iv 1 (v.l.); cf. εἶπον.*

ἔρωτάω, (a) *I ask (a question), I question*; (b) (= αἰτέω) *I request, make a request to, I pray.*

ἑσθής

ἑσθής, *clothing*.

ἑσθησις, *a garment*.

ἑσθίω, ἑσθω, tr. and intr. *I eat, I am eating; I take a meal*:

aor. φαγεῖν, *to eat*, but in Rev. x 10 = καταφαγεῖν.

Ἐσλεί (Hebr.), *Eslei*, son of Naggai and father of Nahum.

ἑσοπτρον, *a mirror, looking-glass* (made of highly polished metal).

ἑσπέρα, *evening*.

ἑσπερινός, *in the evening, belonging to the evening, evening*.

Ἑσρώμ, Ἑσρών (Hebr.), *Hesrom, Hesron*, son of Phares, father of Aram (Arnei).

ἑσχατος (ultimus), *last*: ἑσχατον, neut. acc. as adv., *at the last, finally*; ἐν ἑσχάτῳ, *at the end*; ἕως ἑσχάτου, *till the end*.

ἑσχάτως: ἑσχάτως ἔχειν, *to be at the extremity, to be 'in extremis', to be at the last gasp*.

ἔσω, (adv.) *within, inside*, with verbs either of rest or of motion: ὁ ἔσω ἄνθρωπος, *that part of man which is spiritual*; οἱ ἔσω, *those within (the church), members of the church*, 1 Cor. v 12; (prep.) *within, to within, inside*, Mk. xv 16.

ἔσωθεν, (a) *from within, from inside*; (b) *within, inside*: τὸ ἔσωθεν, *the inner part, the inner element*.

ἑσώτερος, *inner*: τὸ ἑσώτερον, *the part that is within*, c. gen.

ἑταῖρος, *companion, comrade*.

ἑτερογλωσσος, *speaking another language*.

ἑτεροδιδασκαλέω, *I teach different things, that is, different from the true or necessary teaching*.

ἑτεροζυγέω, *I am yoked with one different from myself, unequally yoked*.

ἕτερος (alter), (a) of two, *another, a second*: ἐν ἑτέρῳ (sc. ψαλμῷ), Heb. v 6; ὁ ἕτερος, *the other, the second*, τῆ ἑτέρα (sc. ἡμέρα), *on the second day*, Ac. xx 15, xxvii 3; ἕτεροι, *others, another group*; (b) sometimes it does not differ from ἄλλος (alius), being used of more than

two, *other, different*, cf. Lk. viii 6-8, 2 Cor. xi 4: in Gal. i 6 f. ἕτερος appears to mean *another of the same kind*, as contrasted with ἄλλος, *another of a different kind*.

ἐτέρως, *differently*.

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

ἔτοιμος, *ready, prepared*: ἐν ἐτοιμίᾳ ἔχοντες, *being ready*, 2 Cor. x 6, cf. ἐτοιμῶς.

ἐτοιμῶς, *readily*: ἐτοιμῶς ἔχειν, *to be ready*.

ἔτος, ἔτος, *a year*: κατ' ἔτος (καθ' ἔτος), *annually*; ἀπὸ οὗ ἐξ ἐτῶν followed by a number (Fr. *depuis*, Germ. *seit*, English *for*), lit. *from . . . years*.

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

Εὐά, Εὐά (Hebr.), *Eva, 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).

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

εὐάρεστος, *well-pleasing* (especially to God).

εὐαρέστως, *in a well-pleasing way*.

Εὐβουλος

Εὐβουλος, *Eubulus*, a Christian with St. Paul in Rome.

εὖγε, interj. *well done! bravo!*

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

εὐδία, *fair weather, good weather.*

εὐδοκῶ, *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: ἄνθρωποι εὐδοκίας (Hebraistic), *men with whom God is well-pleased*, Lk. ii 14; (b) *good-pleasure, satisfaction, happiness, delight* of men, e. g. 2 Thess. i 11, though even in such passages there may be a latent reference to (divine) approval.

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.

εὐθετος, *fitted, suitable*: absol. Heb. vi 7.

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, festal.*

εὐκαιρῶς, *opportunely, in season, conveniently.*

εὐκοπος, *easy*.

εὐλάβεια, *caution, care*; then *anxiety, fear* (in a good sense); then almost *piety*.

εὐλαβέομαι (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): εὐλογῶν (or ἐν εὐλογία) εὐλογῶ (Hebraistic), *I bless abundantly*.

εὐλογητός (used only of God), *blessed* (as entitled to receive blessing from man).

εὐλογία, *blessing*.

εὐμετάδοτος, *willingly sharing, ready to impart*.

Εὐνίκη, *Eunice*, mother of Timothy.

εὐνοέω, *I have good-will*.

εὐνοια, *good-will*.

εὐνουχίζω, *I make into a eunuch, emasculate, castrate*.

εὐνοούχος, (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*.

Εὐδοία, *Euodia, Evodia*, or rather *Euhodia*, a Christian woman of Philippi.

εὐδοόομαι, *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*.

εὐπερίστατος, *easily surrounding, easily encircling*.

εὐποιία, *good doing, doing of good*.

εὐπορέομαι, *I am prosperous*.

εὐπορία, *wealth, gain*.

εὐπρέπεια (with a notion of stateliness or majesty), *glory*.

εὐπρόσδεκτος, *well-received, acceptable, welcome*.

εὐπροσωπέω, *I look well, I make a fair show (a good outward appearance, and so win good opinion)*.

Εὐρακύλων

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*.

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

εὐσεβής, *pious, God-fearing*.

εὐσεβῶς, *piously*.

εὐσημος, *with clear meaning*.

εὐσπλαγχνος, *tender-hearted, merciful*.

εὐσχημόνως, *becomingly, decorously*.

εὐσχημοσύνη, *comeliness*.

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

εὐτόνως, *vehemently, powerfully*.

εὐτραπελία, *versatility* (especially of speech) ; *facetious-
ness, raillery*.

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

εὐφημία, *good reputation*.

εὐφημος, *well reported of*.

εὐφορέω, *I bear well, I bring a good harvest*.

εὐφραίνω, *I cheer, make glad* : generally mid. or pass.
I am glad ; I make merry, revel, feast.

Εὐφράτης, *the Euphrates*, boundary river of the province
Syria.

εὐφροσύνη, *gladness*.

εὐχαριστέω, *I give thanks* : pass. 3 sing. *is received with
thanks*, 2 Cor. i 11.

εὐχαριστία, *thankfulness, gratitude*.

εὐχάριστος, *thankful*.

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

εὐχομαι, *I pray*.

εὐχρηστος, *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 εὐωνύμων, *on the left*.
- ἐφάλλομαι, *I leap upon*.
- ἐφάπαξ (ἐφ' ἅπαξ), *once, once for all*.
- Ἐφέσιος, *Ephesian, of Ephesus*.
- Ἐφεσος, *Ephesus, a coast city, capital of the Roman province Asia*.
- ἐφευρετής, *a finder out, discoverer*.
- ἐφημερία, *a class of priests who served for a stated number of days*.
- ἐφήμερος, *for the day, for a day*.
- ἐφικνέομαι, *I reach as far as*.
- ἐπίστημι: in intr. tenses and passive, *I come upon (suddenly or unexpectedly) and stand by*: met. *I press forward*, 2 Tim. iv 2.
- ἐφνίδιος, a phonetic spelling of αἰφνίδιος.
- Ἐφραΐμ, *Ephraim, a city of uncertain situation*.
- ἐφραθά (Aramaic, meaning) *be opened up*.
- ἔχθές, *yesterday*.
- ἔχθρα, *enmity, hostility*.
- ἔχθρός, *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*; ἔσχον, generally, *I got, received, acquired*, ἔσχηκα, *I possessed*; ἔχω τι κατὰ (εἰς), *I have a ground of complaint against*; ἐν γαστρὶ ἔχειν, *to have (a child) in the womb*; with double acc., the second being in the pred. (with or without εἰς), *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 εἰμί with corresponding adjective; (d) intr. κατὰ κεφαλῆς 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. ἡμέρᾳ), *next day*, Lk. xiii 33, cf. Ac. xiii 44 (v. l.), &c.

ἕως

ἕως, (a) conj. *until*: followed by the indic. where a definite time in the past is indicated; with or without *οὐ* or *οὐτου*, and followed by the subjunctive aorist with, or without, *ἄν* or *ἐάν*, indicating an indefinite time, *until . . . shall have*, e. g. *ἕως 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).

Z

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

Ζακχαῖος, *Zacchaeus*, a Jewish tax-gatherer.

Ζαρά (Hebr.), *Zara*, son of Judah and Tamar.

ζαφθανεῖ (Hebr. in contrast to the Aram. **σαβαχθανεῖ**), *has 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 **Βαραχίας**); (b) another priest, father of John Baptist.

ζάω, *I live*; **ἐαυτῷ ζῆν**, *to be one's own master*.

ζβέννυμι, a graphic variety of **σβέννυμι**.

Ζεβεδαιός, *Zebedee*, father of the disciples James and John.

ζεστός, *boiling hot*.

ζεύγος, *a yoke, team*; hence *a pair*.

ζευκτηρία, *a band, a fastening*.

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

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

ζηλεύω, *I am zealous*.

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

ζηλώω, (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.*

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

Ζηναῖς (pet form of Ζηνόδοτος or Ζηνόδοπος), *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.*

Ζμύρνα, the correct spelling of Σμύρνα.

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.

ζυμώω, *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 *hayyîm* (a plural form) = *all the days you are alive* (nearer to βίος than ζωή), of a place in the New Age.

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

ζώννυμι, *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.

ζωογονέω

ζωογονέω, *I preserve alive* (lit. *bring to birth*).

ζῶον, *an animal*.

ζωοποιέω, *I make that which was dead to live*.

H

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

ἡγεμονεύω, *I govern*.

ἡγεμονία, *rule, authority*.

ἡγεμών (praeses, a very wide word), *a (Roman) governor*.

ἡγέομαι, (a) *I lead* : ὁ ἡγούμενος (as subst.), *the leader* ;

(b) (cf. duco) *I think, I am of opinion*.

ἡδέως, *gladly, pleasantly*.

ἤδη, *already ; now at length, now after all this waiting*
Rom. i 10.

ἤδιστα, see ἡδέως.

ἡδονή, *pleasure, a pleasure, especially sensuous pleasure*.

ἡδύοσμον, *mint, peppermint*.

ἡθος, *a habit*.

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

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

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

Ἡλείας (Ἡλείας) (Hebr.), *Elias, Elijah*, the prophet.

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

ἡλίκος (quantus), rel. and interrog. *of which size, of what size*, e.g. in James iii 5 ἡλίκον means *how small*, ἡλίκην,

how much, just as *quantus* sometimes = *quantulus*.

Context determines the sense in each case.

ἥλιος, *the sun*; μὴ βλέπων τὸν ἥλιον, equivalent to *stone-blind*, Ac. xiii 11.

ἦλος, *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' ἡμέρων, *day by day, each day*; πάσας τὰς ἡμέρας (vernacular phrase), *perpetually*, Mt. xxviii 20.

ἡμέτερος, *our*.

ἡμιθανής, *half-dead*.

ἡμισυς (dimidius), *half*; (τὸ) ἡμισυ, τὰ ἡμίσια (ἡμίσεια, elsewhere unparalleled; usual form ἡμίση), *the half*.

ἡμίωρον, *half an hour*, but see ὥρα.

ἡνίκα, *when*; ἡνίκα ἄν, *whensoever*.

ἦπερ, an intensified ἦ, *than*.

ἦπιος, *gentle*.

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

ἦρεμος, *undisturbed*.

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

*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.

Ἡρωδίων

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

Ἡσαίας (Hebr.), *Esaias, Isaiah*, the prophet.

Ἡσαῦ (Hebr.), *Esau*, elder son of Isaac the patriarch, brother of Jacob.

ἡσσάομαι, see ἡττάομαι.

ἥσσω (sometimes ἥπτω under the influence of ἡττάομαι),
less; worse.

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

ἡσυχία, *quietness; silence.*

ἡσύχιος, *quiet.*

ἦτοι, *or of course.*

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

ἡττημα, *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.

Θ

Θαδδαῖος (Aram. = *Theodotus* or some similar name),
Thaddaeus, one of the twelve disciples (v. l. *Λεββαῖος*).

θάλασσα, (a) *the sea*, in contrast to the land (γῆ): τὸ πέλαγος τῆς θαλάσσης (tautol.), *the depth of the sea*, Mt. xviii 6;
(b) *a particular sea or lake*, e.g. *the sea of Galilee (Tiberias), the Red Sea.*

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).*

θάμβος, *astonishment, amazement* (allied to terror or awe).

θανάσιμος (mortifer), *deadly.*

θανατηφόρος, *death-bringing, deadly.*

θάνατος, *death*, physical or spiritual; θάνατοι appears to mean *risks to life*, 2 Cor. xi 23; ὁ δεύτερος θάνατος

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

θανατώ, *I put to death.*

θάπτω, *I bury.*

Θαρά (Hebr.), *Thara, Terah*, 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.*

θαῦμα, (a) concr., *a marvel, a wonder*; (b) absr., *wonder.*

θαυμάζω, (a) intr. *I wonder*; cognate acc. θαυμάζειν θαῦμα 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.*

θεάομαι (specto), *I behold.*

θεατρίζω, *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*; τὸ θεῖον, *the divine, the divine nature*, Ac. xvii 29.

θειότης (diuinitas), *divinity.*

θειώδης, *of brimstone, sulphurous.*

θέλημα, *an act of will, will*; plur. *wishes, desires*; τὸ 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*; οὐ θέλω, *I refuse*; θέλω ἐν, *to fix one's will on, to stick resolutely to*, Col. ii 18; followed by subj. with, or without, ἵνα, *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.

Θεμελιώ

θεμελιώ, *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*.

θεοσέβεια, *reverence for the god*.

θεοσεβής, *devout, religious*.

θεοστυγής, *hating the god*.

θεότης (deitas), *deity, godhead*.

Θεόφιλος, *Theophilus*, a friend of Luke of equestrian rank, to whom the Gospel and Acts are dedicated.

θεραπεία, *care, attention* (Lk. xii 42), especially *medical attention (treatment)* (Lk. ix 11); hence almost *healing* (Rev. xxii 2). In Lk. xii 42 may, however, be taken as abstr. for concr. (cf. seruitia), *the slaves*.

θεραπεύω, *I care for, attend, serve, treat*, especially of a physician; hence *I heal*, sometimes with ἀπό, *of*.

θεράπων, *a servant, slave*.

θερίζω, *I reap*.

θερισμός, *reaping, harvest*.

θεριστής, *a reaper, harvester*.

θερμαίνομαι, *I warm myself*.

θέρμη, *heat*.

θέρος, *summer*.

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*.

θρλάζω, (a) *I give suck*; (b) *I suck*.

θήλυς, *female*.

θήρα, *hunting, entrapping*.

θηρεύω, *I hunt, I seek to catch or entrap*.

θηριομαχέω, *I fight with wild beasts* (i. e. wild beasts in human form).

θηρίον, properly *a wild beast*, hence any *animal*.

θησαυρίζω, *I store up, I treasure up, I save*.

θησαυρός, *a store-house for precious things; hence a treasure, a store*.

θιγγάνω, *I touch*.

θλίβω, (a) *I make narrow* (strictly *by pressure*), Mt. vii 14; *I press upon*, Mk. iii 9; (b) *I persecute, press hard*.

θλίψις, *persecution, affliction, distress*.

θνήσκω, *I am dying*: perf. τέθνηκα, *I am dead*; τεθνηκώς, *dead*.

θνητός, *mortal*.

θορυβάζω, *I disturb greatly*.

θορυβέω, *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*.

θραύω, *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*.

θρησκος (religious) (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*.

Θυάπειρα, *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.

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

θυμίαμα, 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).

θυμιᾶω, 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, I Cor. xvi 9, &c.

θυρεός (scutum), the heavy oblong Roman shield.

θυρίς, a window-sill.

θυρωρός (ostiarus), door-keeper, porter.

θυσία, abstr. and concr., 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

ΐάειρος, Jairus, a Jewish ruler of the synagogue.

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

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

iii 18, xv 40, 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, 1 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 (?) author, if not to be identified with (b), James i 1.

ἴαμα, *a healing, a curing.*

Ἰαμβρῆς, *Jambres*, a sorcerer at the court of the Pharaoh (*v. l. Μαμβρῆς*).

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

Ἰαννῆς, *Jannes*, a sorcerer at the court of the Pharaoh (*v. l. Ἰαμνῆς*).

ἰάομαι, *I heal*, generally of physical, sometimes of spiritual, disease.

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

ἴασις, *healing.*

ἴασπις, *jasper.*

Ἰάσων, *Jason*, a Christian of Thessalonica, perhaps the same as the 'relative' of St. Paul in Rom. xvi 21.

ἱατρός, *a physician.*

ἴδε, *behold!* (originally imper. of εἶδον and accented ἰδέ).

ἴδιος (ἰδιος) (*proprius*), *one's own, belonging to one, private, personal*: οἱ ἴδιοι, *one's own people, one's own family*, John i 11; ὁ ἴδιος, possibly *his own (son)*, Ac. xx 28; τὰ ἴδια, *one's own home, one's own property*, John i 11, &c.; ἰδίᾳ, *κατ' ἰδίαν (καθ' ἰδίαν)* (possibly sc. ὁδόν), *privately, apart, in private, by oneself, individually.*

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

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

Ἰδουμαία, *Idumaea, Edom*, a district of Arabia, immediately S. of Judaea.

ἰδρώς

ἰδρώς, *sweat, perspiration.*

Ἰεζάβελ (*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.).

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

ἱερατεία, *the duty (office) of a priest.*

ἱεράτευμα, *act or office of priesthood.*

ἱερατεύω, *I serve as priest.*

Ἰεριχώ (Ἰεριχώ), *Jericho, Hiericus*, a city a little north of the Dead Sea.

Ἰερεμίας (Hebr.), *Jeremiah*, Old Testament prophet (wrote about 603-586 B. C.).

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

ἱερόθυτος, *slain as sacred, slain in sacrifice.*

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

ἱεροπρεπής, *like those employed in sacred service.*

ἱερός, *sacred.*

Ἰεροσόλυμα, the Greek form of the Hebrew name *Jerusalem.*

Ἰεροσολυμείτης, *an inhabitant of Jerusalem*, see Ἰεροσαλήμ.

ἱεροσυλέω, *I rob temples.*

ἱερόσυλος, *a robber of temples*, but possibly simply *sacrilegious.*

ἱεουργέω, *I sacrifice.*

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

ἱερωσύνη (earlier ἱερωσύνη, from ἱερεὺς), the abstract notion of the *priestly office.*

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

Ἰεφθάε (Hebr.), *Jephthah*, one of the Judges of Israel.

Ἰεχονίας (Hebr.), *Jechoniah*, son of Josiah and father of Salathiel.

Ἰησοῦς, *Jesus*, the Greek form of Joshua, and the human name of our Saviour (see Χριστός). The name is generally contracted thus, ἸC, ἸHC, in MSS., as a sign of sanctity.

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

ἱκανός, (a) *considerable, sufficient*, of number, quantity, time: ἐξ ἱκανῶν χρόνων (*v. l.* ἱκανοῦ), *already for a long time*, Lk. xxiii 8 (cf. viii 27), ἐφ' ἱκανόν, *for a sufficiently long time*, Ac. xx 11; ἱκανόν ἐστίν, *enough* of this subject, Lk. xxii 38 (cf. 2 Cor. ii 6); τὸ ἱκανόν ποιεῖν τι (satis facere alicui), *to satisfy one, to give him no ground of complaint*, Mk. xv 15, τὸ ἱκανόν λαμβάνω (satis accipio), *I get surety (security)*, Ac. xvii 9; (b) of persons, *sufficiently strong (good, &c.), worthy, suitable*, with various constructions.

ἱκανότης, *sufficiency, ability, power.*

ἱκανῶ, *I make sufficient, I make fit.*

ἱκετηρία (originally ἱ. ῥάβδος, the olive branch held in the hand of the suppliant), *supplication, entreaty.*

ἱκμάς, *moisture.*

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

ἱλαρός, *cheerful.*

ἱλαρότης, *cheerfulness.*

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

ἱλασμός, *a propitiation* (of an angry god).

ἱλαστήριον (original idea, *propitiation* of an angry god),
(a) *a sin offering*, by which the wrath of the deity

ἰλεως

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. *Kappóreth*), Heb. ix 5.

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

ἰλλυρικόν, *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.

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

ἰματίζω, *I clothe, I provide clothing for.*

ἰμάτιον, *a long flowing outer garment.*

ἰματισμός, *a collective word, raiment, clothing.*

ἵνα, (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 xvii 3; (B) in interrogations: *ἵνα τί* (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 *uirus*), *poison*; hence *rust*, James v 3.

ἰούδα, see ἰουδας.

ἰουδαία, *Judaea*, a Roman province, capital Jerusalem.

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

ἰουδαϊκός, *Jewish, Judaic.*

ἰουδαϊκῶς, *in the manner of Jews* (religiously, ceremonially).

ἰουδαῖος, *Jewish.*

ἰουδαϊσμός, *the Jewish religion, Judaism.*

Ἰούδας (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 Ἰούδα 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 1 (?); (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*, surnamed Barsabbas, a leading Christian and 'prophet' sent by the Jerusalem church to Antioch, Ac. xv 22-34, perhaps identical with (g).

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

Ἰούλιος, *Julius*, a Roman centurion on special service.

Ἰουνία, *Junia*, a Roman Christian.

Ἰούστος, *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.

ἵππεύς, *a horse-soldier, a mounted soldier, a cavalryman.*

ἵππικός, adj. used as collective subst. *cavalry.*

ἵππος, *a horse.*

ἴρις, *a rainbow.*

Ἰσαάκ (Hebr.) (better Ἰσάκ), *Isaac*, the patriarch.

ἰσάγγελος, *like the angels.*

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

Ἰσκαριώτης, the graecized form of Ἰσκαριώθ, *Iscariot* (*v. l.* in John vi 71, xii 4, xiv 22 ἀπὸ Καρυώτων, *from Karyotes*).

ἴσος (ἴσος), *equal, equivalent, identical*: τὰ ἴσα, *the equivalent*, Lk. vi 34; ἴσα, *adverbially, on an equality*, Phil. ii 6 (if text be sound).

ἰσότης

ἰσότης, *equality; equality of treatment, fairness.*

ἰσότημος, *equally privileged, equal.*

ἰσόψυχος, *likeminded.*

Ἰσραήλ (Ἰσραήλ) (Hebr.), *Israel*, surname of Jacob, then the Jewish people, the people of God.

Ἰσραηλείτης (Ἰσραηλείτης), *an Israelite*, one of the chosen people Israel, a Jew.

Ἰσσαχάρ (Hebr.), *Issachar*, one of the sons of Jacob and founder of a tribe of Israel.

ἰσάνω (form appearing first in 3rd cent. B. C.), ἴστημι, (a) tr. in tenses of the active mood (including new perf. -ίστακα), except 2 aor. and perf. (form ἔστηκα) and plup., *I make to stand, I set up: I weigh (pay)*, Mt. xxvi 15; (b) intr. in 2 aor. and perf. (form ἔστηκα) and plup., also mid. and pass., *I am set up, I am made to stand, I stand, I take an erect position, I stand firm: = ἀντιστήναι*, 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. *κακῶς ἔχω*) 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.

ἴσως, *perhaps* (cf. Eng. *likely*).

Ἰταλία, *Italy.*

Ἰταλικός, *Italic*, the name of a cohort forming part of the Syrian army.

Ἰτουραῖος, *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).

ἰχθύδιον, *a little fish.*

ἰχθύς, *a fish.*

ἰχνος (vestigium), *a track, footprint.*

Ἰωάθαμ (Hebr.), *Joatham*, son of Ozias and father of Achaz.

Ἰωάνα (Ἰωάννα) (Hebr.), *Joanna, Johanna*, wife of Chuza, Herod's steward.

Ἰωανάν (Hebr.), *Joanan, Johanan*, one of the ancestors of Jesus.

Ἰωάννης, Ἰωάνης (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.* Ἰωάθας, i. e. Jonathan, son of Annas, who succeeded Caiaphas) otherwise unknown, unless to be identified with Johanan ben Zacchai, president of the Great Synagogue after A. D. 70.

Ἰώβ (Hebr.), *Job*, the hero of the Old Testament book of that name.

Ἰωβήδ (Ἰωβήδ) (Hebr.), *Jobed, Obed*, son of Boaz and Ruth, father of Jesse, and grandfather of David.

Ἰωδά (Hebr.), *Jodah*, an ancestor of Jesus.

Ἰωήλ (Hebr.), *Joel*, the Old Testament prophet.

Ἰωνάμ (Hebr.), *Jonam*, an ancestor of Jesus.

Ἰωνᾶς (Hebr.), *Jonah*, the Old Testament prophet.

Ἰωράμ (Hebr.), *Joram*, son of Jehoshaphat and father of Ozias.

Ἰωρείμ (Hebr.), *Jorim*, an ancestor of Jesus.

Ἰωσαφάτ (Hebr.), *Jehoshaphat*, king of Judah, son of Asaph, father of Joram, an ancestor of Jesus.

Ἰωσείας (Hebr.), *Josiah*, king of Judah, son of Amos and father of Jechoniah.

Ἰωσῆς (Hebr.), *Joses*, son of Mary, sister of Mary, the mother of Jesus; see Ἰωσήφ (d).

Ἰωσήφ (Hebr.), *Joseph*: (a) son of Jacob the patriarch, John

Ἰωσήχ

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 Ἰωσήs, which is a by-form of Ἰωσήφ, 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 Barabbas 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.

Ἰωσήχ (Hebr.), *Josech*, an ancestor of Jesus.

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

K

καίγώ, contracted from *καί ἐγώ*, *I also, I too*.

καθά (i. e. καθ' ἃ, *according to which things*), *as*.

καθαίρεισ (destructio), *taking down, razing, destroying*.

καθαίρω, (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' ἅπερ, *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 = *καθαρίζω*, but it occurs only in augmented and reduplicated forms and has been otherwise explained) (*purgo*), *I make clean*, literally, ceremonially, or spiritually, according to context, ἀπό c. gen. being sometimes added, of the dirt removed.

καθαρισμός, *cleansing, purifying, purification*, literal, ceremonial, or moral.

καθαρός (*purus*), *clean, pure, unstained*, either literally or ceremonially or spiritually; *καθαρός ἀπό*, *unstained by*.

καθαρότης, *cleanness*.

καθέδρα, *a seat, chair*.

καθίζομαι, *I am sitting, I sit, I am seated*.

καθεξῆς (deinceps), *in order, in succession*: ἐν τῷ καθεξῆς (sc. χρόνῳ), *in the time immediately after, just after*, Lk. viii 1; οἱ καθεξῆς, *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*.

καθίημι, *I let down*.

καθίστημι, καθιστάνω, in the tr. tenses (see ἵστημι), *I set, establish, appoint, constitute, make*; *I conduct*, Ac. xvii 15; καθίσταται, *shows itself, acts its part*, James iii 6.

καθό (i. e. καθ' ὃ, *according to which thing*), *as, according as*.

καθόλου (i. e. καθ' ὅλον), *at all*.

καθοπλίζω, tr. *I arm completely, I arm cap-à-pie*.

καθοράω, *I see clearly*.

καθότι (i. e. καθ' ὃ, τι [neut. of ὅστις], cf. καθό, καθά), (a) *in proportion as, according as*, Ac. ii 45, iv 35; (b) *because*, Lk. i 7, xix 9, Ac. ii 24, xvii 31.

καθώς, *according to the manner in which, in the degree that, as*.

καθώσπερ, *according to the very manner in which, even as*.

καί, *and*; sometimes modifying a following word, *even*.

Καϊάφας (Καϊαφᾶς) (Old Latin and Sahidic Καϊφᾶς), *Caiaphas*, Jewish high priest.

Καῖν (Hebr.), *Cain*, son of Adam and Eve and brother of Abel.

Καϊνάμ (Καϊνάμ) (Hebr.), *Cainam*, one of the ancestors of Jesus.

καινός (recens), *fresh, new*.

καινότης

καινότης, *freshness, newness.*

καίπερ, *although.*

καιρός, *fitting season, season, opportunity, occasion, time:*
πρὸς καιρόν, for a time.

Καῖσαρ, *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).

Καῖσάρεια, *Caesarea*, (a) *Caesarea of Philip* (Lk. iii 1), Mt. xvi 13, Mk. viii 27, otherwise called *Caesarea Panias*, a city in Phoenice at the foot of Mt. Hermon, by the source of the Jordan; (b) *Caesarea of Strato* (a king of Sidon) or *of Palestine*, on the coast of Palestine, about 60 miles NNW. of Jerusalem.

καίτοι, *and yet.*

καίτοιγε, *and yet.*

καίω, tr. *I ignite, I light, I burn*, lit. and met.·

κάκει (contraction of καὶ ἐκεῖ), *and there, and yonder.*

κάκειθεν (contraction of καὶ ἐκεῖθεν), *and thence, and from there.*

κάκεινος (contraction of καὶ ἐκείνος), *and he, and that.*

κακία, (a) *evil* (i. e. trouble, labour, misfortune), Mt. vi 34; (b) *wickedness*, Ac. viii 22; (c) *vicious disposition, malice, spite.*

κακοήθεια, *evil-mindedness*, the tendency to put the worst construction on everything.

κακολογέω, *I speak evil of* (not so strong a word as βλασφημέω).

κακοπάθεια, *experience of evil, suffering.*

κακοπαθέω, *I am ill-treated.*

κακοποιέω, *I do evil.*

κακοποιός, *an evil-doer*: in 1 Pet. iv 15 probably = maleficus, a sorcerer, magician, or poisoner.

κακός, *bad, evil*, in the widest sense.

κακοῦργος (lit. *an evil-worker*), *a criminal.*

κακουχέω, *I treat evilly.*

κακόω, *I treat badly.*

κακῶς, *badly, evilly*: κακῶς ἔχω, see ἔχω.

κάκωσις, *ill-treating, ill treatment.*

καλάμη, *stubble.*

κάλαμος, *a reed*; *a reed-pen*, 3 John 13.

καλέω, (a) *I call, summon, invite*; (b) *I call, name*: ἐπί, *after*, Lk. i 59.

καλλιέλαιος, *a cultivated olive-tree.*

κάλλιον, see καλῶς.

καλοδιδάσκαλος, *a teacher of that which is noble (honourable).*

καλοποιέω, *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 ποιήσεις, 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.*

καμνύω, *I close.*

κάμνω, (a) *I am weary*, Heb. xii 3; (b) *I am ill*, James v 15.

κάμπτω, *I bend.*

κἄν (= καὶ ἂν, καὶ ἤν), *and if; even if.*

Κανᾶ, *Cana*, a town in Galilee.

Καναναῖος, *a Cananaean*, a (former) adherent of the party of Zealots (= ζηλωτής).

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.

Κάρπος, *Carpus*, a Christian of Troas.

καρποφορέω (fructifico), act. and mid. *I bear fruit*.

καρποφόρος, *fruit-bearing*.

καρτερέω, *I persevere, endure*.

κάρφος, *a dry stalk; a chip of wood*.

κατά, (A) c. gen.: (a) *against*, Mt. xii 30; (b) *down from*, Mt. viii 32, *κατὰ κεφαλῆς*, *down over the head, on the head*, 1 Cor. xi 4; (c) *throughout*, Lk. iv 14, xxiii 5, Ac. ix 31, x 37, always with ὅλος; ἡ κατὰ βύθους πτωχεία, *deep (abject) poverty*, 2 Cor. viii 2; (d) in oaths, *by*, Mt. xxvi 63, Heb. vi 13, 16; (B) c. acc. (lit. *down along*): (a) *over against*, Ac. ii 10, xvi 7; (b) *among*, νόμος ὁ καθ' ὑμᾶς, *the law among you, your law*, Ac. xviii 15, cf. xvii 28, xxvi 3, Eph. i 15, Col. iv 7, &c.; (c) with distributive force, (τὸ) καθ' ἡμέραν, *daily, day by day, each day*, *κατὰ ἑορτήν*, *at each feast*, Mt. xxvii 15, Mk. xv 6, *κατὰ ἑκατόν*, *by hundreds*, Mk. vi 40, ungrammatically εἰς κατὰ (καθ') εἰς, Mk. xiv 19, [John] viii 9 (contrast Eph. v 33), τὸ δὲ καθ' εἰς (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: τὸ κατ' ἐμέ, *as far as in me lies*, with πρόθυμος, Rom. i 15, cf. τὸ κατὰ σάρκα, Rom. ix 5, &c.; κατ' (καθ') ἰδίαν (ιδίαν) (opp. δημοσίᾳ), *privately, by oneself, individually*, Mt. xiv 13, &c.; κατὰ μόνας, *alone*, Mk. iv 10, Lk. ix 18; κατὰ πρόσωπον, in a Hebraistic periphrasis, *in the presence of*, Lk. ii 31, Ac. iii 13, cf. xxv 16.
- καταβαίνω, *I go down, I come down*, either from the sky or from higher land.
- καταβάλλω (cf. iacere), (a) mid. *I lay*, of a foundation, Heb. vi 1 (cf. καταβολή); (b) met. *I cast down*, 2 Cor. iv 9.
- καταβαρέω, *I burden, oppress*.
- καταβαρύνω, *I weigh down, make heavy*.
- κατάβασις, *descent*.
- καταβιβάζω, *I bring down, I cause to go down*.
- καταβολή, (a) *foundation*, only in Mt. xiii 35 without κόσμου (add. v. l.); (b) *depositing, sowing, deposit, σπέρματος*, technically used of the act of conception, Heb. xi 11.
- καταβραβεύω, of the umpire in a contest, *I decide against, take part against, condemn* (perhaps with the idea of *assumption, officialism*).
- καταγγελεύς, *a reporter, announcer, proclaimer, herald, setter forth*.
- καταγγέλλω, *I announce*.
- καταγελάω, *I laugh at, ridicule*.
- καταγινώσκω, *I condemn*; κατεγνωσμένος, *reprehensible*, Gal. ii 11.
- κατάγνυμι, *I break*.
- καταγράφω, *I write (down)*.
- κατάγω, *I lead down, I bring down*, either from a high place on land to a lower (or actually to the sea-coast), or from the high seas to land.
- καταγωνίζομαι (debello), *I subdue (in warfare)*.
- καταδέω, *I bind up*.
- κατάδηλος, *quite clear*.
- καταδικάζω, *I condemn*.

καταδίκη

- καταδίκη, *sentence of condemnation, condemnation.*
καταδιώκω, *I hunt down.*
καταδουλώω, *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.*
κατακαυχάομαι, *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.*
κατακολουθέω, *I follow after.*
κατακόπτω, *I beat.*
κατακρημνίζω, *I throw down a precipice.*
κατάκριμα, *punishment following condemnation, penal servitude.*
κατακρίνω, *I condemn.*
κατάκρισις, *condemnation.*
κατακύπτω, *I stoop down, I look down.*
κατακυριεύω, *I exercise lordship over, I overpower.*
καταλαλέω, *I speak evil of.*
καταλαλιά, *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.*

- καταλείπω, *I leave behind; I desert, abandon.*
 καταλιθάζω, *I stone down, stone to death, overwhelm with stones.*
 καταλλαγή, *reconciliation.*
 καταλλάσσω, *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., ὁ καταλύων, *you would-be destroyer (of)*, Mt. xxvii 40; (b) *I unyoke, unharness* a carriage horse or pack animal; hence *I put up, I lodge, I find a lodging*, Lk. ix 12, xix 7.
 καταμανθάνω, *I understand, take in a fact about.*
 καταμαρτυρέω, *I give evidence against.*
 καταμένω, *I wait*, Ac. i 13; *I stay*, πρὸς, *with*, 1 Cor. xvi 6.
 καταναλίσκω, *I consume utterly.*
 καταναρκάω, (properly a medical term, *I stupefy*; hence) *I burden, encumber.*
 κατανεύω, *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.
 καταντάω, (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 11, xiv 36.
 κατάνυξις, *deep sleep, torpor, insensibility.*
 κατανύσσομαι, met. *I am pierced, stung.*
 καταξιόω, *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.*
 καταπαύω, (a) tr. *I cause to rest, bring to rest*; c. gen. *I cause to refrain*, Ac. xiv 18; (b) intr. *I rest*, Heb. iv 4, 10.

καταπέτασμα

καταπέτασμα (lit. *that which is spread out downwards, that which hangs down*), curtain, of that which separated the Holy of Holies from the outer parts of the temple at Jerusalem, also of an outer curtain at the entrance to the Holy Place in the same temple; the latter is strictly denoted by 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).

καταπονέω, *I illtreat*; pass. *I am getting the worse*.

καταποντίζομαι, *I am submerged, I drown*.

κατάρα, *cursing; a curse*.

καταράομαι, *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 ἀπό, *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*.

κατασειώ, *I shake (the hand) up and down, I wave*; intr. *I beckon for silence*.

κατασκάπτω, *I dig down*.

κατασκευάζω, *I build, construct, prepare, make*.

κατασκηνόω, *I encamp, take up my quarters, tabernacle, dwell*.

κατασκήνωσις, *a dwelling*.

κατασκιάζω, *I overshadow*.

κατασκοπέω, *I spy out*.

κατάσκοπος, *a spy*.

- κατασοφίζομαι, *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.*
καταστηριάζω, *I exercise my youthful vigour against.*
καταστροφή, *destruction, material or spiritual.*
καταστρώννυμι, *I scatter on the ground.*
κατασύρω, *I drag (down).*
κατασφάζω, *I slaughter.*
κατασφραγίζω, *I seal and thus close.*
κατάσχεσις, *abstr., (permanent) possession.*
κατατίθημι, (a) (depono) *I lay down, deposit*; (b) *mid. χάριν, χάριτα, 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, ψῆφον, the pebble into the urn, i.e. I give my vote*; αἰτίωμα, *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.*
καταχθόνιος, *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.*

κατέναντι, 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: pepl. qualitative in James iii 15.*

κατεσθίω, κατέσθω (comedo, deuoro), *I eat up, I eat till it is finished (cf. καταπίνω): so aor. καταφαγείν.*

κατευθύνω, (a) *I make straight, 1 Thess. iii 11; (b) met. I put in the right way, I direct.*

κατευλογέω, *I bless.*

κατεφίστημι, aor. intr. *I set upon.*

κατέχω, (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.*

κατήγορος, *a prosecutor, an accuser.*

κατήγορ (an abbreviated vulgar form of κατήγορος), *an accuser.*

κατήφεια, *a downcast countenance as a sign of sorrow, gloominess, gloom, dejection.*

κατηχέω, *I instruct orally.*

κατιόομαι, *I am rusted.*

κατισχύω, (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.*

κατοικέω, *I dwell in (implying a more permanent settlement than παροικέω), 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 κατάκισεν is an itacistic error for κατάκησεν (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. κατώτέρω, *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 scorch*.

καύσις, *burning*.

καυσώω, tr. *I burn* (perhaps by internal heat).

καυστηριάζω, *I cauterize, I burn with a hot iron*: hence met. *I sear*.

καύσων, *the East wind of Palestine, the Simoom*, which blows from February to June.

καυχάομαι, *I boast; I glory (exult) proudly*.

καύχημα, *a boasting, a ground of boasting (glorying, exultation)*.

καύχησις, *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 Κεδρών (*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*.

Κεῖς

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

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

κελεύω, *I command, I order.*

κενοδοξία (cenodoxia), *vainglory.*

κενόδοξος, *vainglorious.*

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

κεροφωμία, *a worthless utterance.*

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

κέντρον, *a goad.*

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

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

κενώς, *falsely.*

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

κεραμεύς, *a potter.*

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

κεράμιον, *an earthenware pitcher.*

κέραμος, *a tile*; οἱ κέραμοι, *practically the roof.*

κεράννυμι, *I mix.*

κέρας, (a) *a horn*; (b) as a symbol of strength, *κέρας σωτηρίας, a powerful support of salvation*, Lk. i 69; (c) *a dwarfed column* set upon or at the corner of an altar, with ritual significance, Rev. ix 13.

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

κερδαίνω, *I gain*: ὕβρω καὶ ζημίαν, *I gain injury and loss*, i. e. *I gain by shunning injury and loss, I do not suffer (I am spared) injury and loss*, Ac. xxvii 21.

κέρδος, *gain.*

κερέα, see **κεραία**.

κέρμα, *a small coin*: plur. *small change.*

κερματιστής, properly a changer of large into smaller coins, a money-changer.

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

κεφαλαίω, see κεφαλιάω.

κεφαλή, (a) *head*, κατὰ κεφαλῆς ἔχων, see κατά; (b) met. κεφαλὴ γωνίας, *a corner stone*, uniting two walls, Mk. xii 10 and parallels; *head, ruler, lord*, 1 Cor. xi 3, &c.

κεφαλιώ, *I wound in the head*.

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

κημόω (from κῆμος, *a muzzle*), *I muzzle*.

κῆσος (Latin census), *poll-tax*.

κῆπος, *a garden*.

κηπουρός, *keeper of a garden*.

κηρίον, *a honeycomb*.

κήρυγμα, *a proclamation*.

κῆρυξ, *a herald, proclaimer*.

κηρύσσω, *I proclaim, herald, preach*.

κῆτος, *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.

κιθαρῳδός, *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 . . .

κίνδυνος, *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 ἐπί c. acc. *I weep for, mourn.*

κλάσις, *breaking.*

κλάσμα, *a fragment.*

Κλαῦδα, see Καῦδα.

Κλαυδία, *Claudia*, a Christian woman in Rome; if historical, probably a freedwoman of the imperial household.

Κλαύδιος, (a) *Claudius*, the fourth of the Roman Emperors, Tiberius Claudius Caesar Augustus Germanicus, who ruled A.D. 41-54; (b) *Claudius Lysias*, a tribune at Jerusalem.

κλαυθμός, *weeping.*

κλάω, *I break.*

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.*

κλέπτῃς, *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.

κλήρος, (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.

κληρώω, 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* (κλήρος), Eph. i 11.

κλήσις, 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) (inclino) I cause to give ground, I make to yield, Heb. xi 34; (B) intr. of the day, declines, approaches its end, Lk. ix 12, xxiv 29.

κλισία, properly a dining couch; hence a group of diners.

κλοπή, thieving, theft.

κλύδων, rough water, roughness of water; κ. θαλάσσης a rough sea, James i 6.

κλυδωνίζω, I toss as in a storm at sea.

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

κνήθω, I rub, tickle: κνηθόμενοι τὴν ἀκοήν, with ears itching with eagerness to hear pleasant things, 2 Tim. iv 3.

Κνίδος, Cnidus, a town on the coast of Caria (SW. Asia Minor) near the island of Cos.

κοδράντης (Latin, = quadrans), a quadrans, the smallest Roman copper coin, a quarter of an as, the sixteenth part of a sesterius.

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

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

κοίμησις

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

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

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

κοινωνέω, (a) *I share, communicate, contribute, impart*, Rom. xii 13, Gal. vi 6; (b) *I share in, I have a share of, I have fellowship with*, c. gen. or dat.

κοινωνία, (lit. *partnership*) (a) *contributory help*, Ac. ii 42, Rom. xv 26, 2 Cor. viii 4, ix 13, Heb. xiii 16; (b) *sharing in*, Phil. i 5, iii 10, Philem. 6, cf. (c); (c) *spiritual fellowship, a fellowship in the spirit*, 1 Cor. i 9, x 16, 2 Cor. vi 14, xiii 13, Gal. ii 9, Phil. ii 1, 1 John i 3, 6, 7 (frequently outside N.T., of the marriage relationship).

κοινωνικός, *willing to share*.

κοινωνός, *a sharer; a partner*.

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

κοιτών (cubiculum), *bed-chamber*: ὁ ἐπὶ τοῦ κοιτῶνος (cubicularius), *chamberlain*.

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

κόκκος, *a grain*.

κολάζω, *I punish*; mid. *I cause to be punished*.

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

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

κολαφίζω, *I strike with the fist*; hence, *I maltreat violently*.

κολλάω (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 κόλυβος, 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.

κολοβώω (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*.

κομψῶς (colloquial), *nicely, finely, bravely*.

κοιβάω, *I whitewash*.

κοιορτός, *dust*.

κοπάζω, *I cease, drop*.

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

κοπή (caedes), *slaughter*.

κοπιάω, (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*; κόπους (κόπον) τιμὴν παρέχειν, *to give*

κοπρία

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

κοπρία, *manure.*

κόπριον, *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. (ἐπι 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 sublunary world, cf. ἀρχή, ἐξουσία, στοιχείον.

κόσμος (mundus), (a) *the universe, the world*, the sum-total of created things; (b) a Jewish conception; the word has acquired a bad sense in Isaiah (e. g. xiii 11), the sum of the fierce surrounding heathen nations, the powers of the heathen world, at once destructive and corruptive. Hence, *the world* as apart from God its Creator, the world as self-sufficient, consequently running counter to its Creator, and thus evil

in its tendency, cf. John, 1 John (e. g. ii 15), James (e. g. iv 4), 2 Pet. ii 20; (c) sometimes seems not different from, *the inhabited world*; (d) *adornment*, 1 Pet. iii 3.

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

κούμ (κοῦμι) (Aramaic), *arise*.

κουστώδια (Latin, = custodia), concr., *a guard*.

κουφίζω, *I lighten*.

κόφινος (cophinus), *a stiff wicker basket*.

κράβατος (grabattus), *a bed, mattress, mat* of a poor man. (Spelling κράβακτος in Egyptian documents.)

κράζω, *I cry aloud, shriek*.

κραιπάλη (crapula), *surfeiting*.

κρανίον, *the skull*.

κράσπεδον, *the fringe, the edge*.

κραταιόομαι, *I become strong*.

κραταίός, *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*.

κρείσσω (also κρείττων), *better*.

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

κρεπάλη (a variety of κραιπάλη).

κρημνός, *a crag, precipice*.

Κρής, *a Cretan, an inhabitant of Crete*.

Κρήσκης (Latin, = Crescens), *Crescens*, a Christian, coadjutor of St. Paul.

Κρήτη

Κρήτη, *Crete*: see Κυρήνη.

κριθή, *barley*.

κρίθινος, *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.

κρίνον, *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.

Κρίσπος, *Crispus*, ruler of the synagogue at Corinth, converted and baptized by St. Paul.

κριτήριο, (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*.

κρύπτη (κρυπτή), *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*.

κρυσταλλίζω, *I am clear as crystal*.

κρύσταλλος, *crystal*.

κρυφαῖος, *hidden, secret*: ἐν τῷ κρυφαίῳ = ἐν τῷ κρυπτῷ.

κρυφῆ, *in secret, secretly*.

κτάομαι, (a) *I acquire, win, get, purchase, buy*; (b) *I possess*, 1 Thess. iv 4.

κτῆμα, *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.

Κυρήνιος

κτῆνος, *a beast of burden* (generally, a horse or mule), either for riding or for carrying loads on its back, or for yoking to a cart or carriage.

κτήτωρ, *a possessor, owner.*

κτίζω, *I create, found, make*, always of God.

κτίσις (often of the *founding* of a city), (a) abstr., *creation*; (b) concr., *creation, creature, institution.*
Always of Divine work.

κτίσμα, *a created thing, a creature*, of God.

κτίστης (often of the *founder* of a city), *creator*, God.

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. κύκλω as adv., *in a circle, round about.*

κυκλώω, *I encircle, invest, surround.*

κυλισμός, *rolling, wallowing.*

κυλίω, tr. *I roll*: mid. intr. *I roll.*

κυλλός (debilis), *maimed.*

κῦμα, *a wave.*

κύμβαλον, *a cymbal.*

κύμνον (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.*

Κυρηναίος, *belonging to Cyrene.*

Κυρήνη, *Cyrene*, a district W. of Egypt on the Mediterranean coast, forming with Crete a Roman province.

Κυρήνιος, Publius Sulpicius Quirinius (ob. A. D. 21),

κυρία

who conducted two censuses of the province Syria, one in 8, 7, or 6 B. C., Lk. ii 2, as plenipotentiary of the Emperor, and another as *legatus pro praetore* in A. D. 7, Ac. v 37.

κυρία, a lady: voc. *my lady*, an address of courtesy.

κυριακός (dominicus), of the Lord (κύριος), special to the Lord: δείπνον, supper (dinner) for church members, combined with the Eucharist: *ἡμέρα*, 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 (δοῦλοι), 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, κύριε, sir!, κύριοι, gentlemen, sirs, Ac. xvi 30, cf. κυρία; (c) of Divine beings, κύριος, 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.

κυρόω, I ratify, confirm.

κύων, a dog: universally despised in the East, and thus the name is applied contemptuously to persons, Phil. iii 2, Rev. xxii 15 (cf. Mt. xv 26).

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

κωλύω, I prevent, debar, hinder: c. infin. from doing so and so.

κώμη (*uicus*), *a village*.

κωμόπολις, *a city which in constitution has only the status of a village*.

κῶμος (*comissatio*), *a revel, a revelling*, such as took place at the gathering of the grapes.

κώνωψ, *a gnat, mosquito*, referred to proverbially as something small.

Κῶς, *Cos*, an island in the Aegean Sea, SW. of Asia Minor.

Κωσάμ (Hebr.), *Cosam*, son of Elmadam and father of Addei.

κωφός, *dumb*.

Λ

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

Λάζαρος (Ἐλεάζαρος in old Western documents), *Lazarus, Eliezer*, (a) the beggar, Lk. xvi 20 ff.; (b) the brother of Martha and Mary, of Bethany, John xi, xii.

λάθρα (λάβρα), *secretly*.

λαῖλαψ, *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*.

λαμά (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*: συμβούλιον λαβεῖν, *to deliberate*, Mt. xii 14; (c) = παραλαμβάνω, John i 12.

Λάμεχ (Hebr.), *Lamech*, son of Methuselah and father of Noah.

λαμπάς, *a lamp, a lantern*.

λαμπρός, *shining, glossy, bright*.

λαμπρότης, *brightness*.

λαμπρῶς

λαμπρῶς, *sumptuously*.

λάμπω, *I shine*.

λανθάνω, *I am hidden (concealed), I tie 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.

λαξευτός, *hewn out of the rock*.

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

Λαοδικεύς, *a Laodicean, an inhabitant of Laodicea*.

λαός, (a) *a people*, characteristically of God's chosen people, first the Jews, then the Christians ; (b) sometimes, but rarely, *the people, the crowd*, e. g. Lk. ix 13, xx 6.

λάρυγξ, *the throat*.

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

λάσκω, *I burst asunder with a loud noise*.

λατομέω, *I hew (of stone)*.

λατρεία, *service rendered to God, perhaps simply worship*.

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

λάχανον, *a vegetable*.

Λεββαῖος, *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.

λεγιών (Latin, = legio), properly a division of the Roman army, numbering about 6,000 infantry with additional cavalry (cf. Mt. xxvi 53): hence, *a very large number*.

λέγω (denoting speech in progress), (a) *I say, speak ; I mean ; I mention, tell* ; (b) *I call, name*, especially in the pass., e. g. Mt. i 16, John i 38, but also act., e. g. Mk. x 18 ; (c) *I tell, I command*, e. g. Mt. v 34, 39, Rom. ii 22.

λείμμα, *a remnant, a remainder.*

λείος, *smooth.*

λείπω (earlier, *I leave behind, abandon*), (a) *I am wanting*; τὰ λείποντα, *what is defective*, Tit. i 5; (b) mid. e. g. c. gen. *I come behind* (in a race), *I am left behind in*, *I fall short of* (some standard), *I am wanting in.*

λειτουργέω, *I act in the public service, I render service, I minister*, in the widest sense, Rom. xv 27, of some special public religious service, Ac. xiii 2: but also of the service of priests and levites, Heb. x 11.

λειτουργία, *public service* in the widest sense, 2 Cor. ix 12, Phil. ii 30: *service* as of priest or levite ritual, Lk. i 23, Phil. ii 17, Heb. viii 6, ix 21.

λειτουργικός, *given to serving (ministration), ministering.*

λειτουργός, *minister, servant*, of an official character; of priests and levites, Heb. viii 2.

λεμά (Aramaic), *why.*

λεντίον (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 = $\frac{1}{2}$ quadrans (κοδράντης, which see).

Λευεί, Λευείς (Hebr.), *Levi*, (a) an ancestor of Jesus, Lk. iii 24; (b) another ancestor of Jesus, Lk. iii 29; (c) third son of Jacob, the patriarch, and founder of a tribe named after him, Heb. vii 5, 9, Rev. vii 7; (d) son of Alphaeus, and called also Matthew, a revenue officer and one of the twelve disciples of Jesus.

Λευείτης, *a levite*, properly a man of the tribe of Levi; hence, *a priest's assistant, an under priest*, as the members of that tribe were charged with this duty.

Λευειτικός, *belonging to the tribe of Levi, levitical.*

Λευκαίνω, *I whiten.*

Λευκοβύσσινος, *of white fine linen* (but see βύσσος).

Λευκός, *white.*

Λέων, *a lion*: ἐκ τῆς φυλῆς Ἰούδα applied to Jesus, Rev.

λήθη

- ν 5 (after Gen. xlix 9): in 2 Tim. iv 17 used proverbially for very great danger.
- λήθη, *forgetfulness*.
- λήμψις, *receiving*.
- λήνος, *a winepress*: hence met. Rev. xiv 19, xix 15.
- λήρος, *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 Jerusalem appears to have been reserved for them.
- Λιβύη, *Libya, Africa* (in the modern sense).
- λιθάζω, *I stone*.
- λίθινος, *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*.
- λιμήν, *a harbour, port*.
- λίμμα, an itacistic spelling of λείμμα.
- λίμνη, *a lake*.
- λιμός, *a famine*.
- λίνον, *flax; linen*.
- λίνοσ, *Linus*, a Christian in Rome.
- λιπαρός, (lit. fat) *rich, sumptuous*.
- λίτρα (libra), *a Roman pound*, of about twelve ounces, 327½ grammes.
- λίψ (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 τινί τι, Rom. iv 6, 1 Cor. xiii 5,

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, ἐπέχειν λόγον τινος, to correspond to, be analogous to, be instead of something*, Phil. ii 16.

λόγχη, *a long lance*.

λοιδорέω, *I revile a person to his face, I abuse insultingly*.

λοιδορία, *reviling, abuse*.

λοῖδορος, *a railer, reviler, abuser*.

λοιμός

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

λοιπός (reliquus), (a) *left, left behind, οἱ λοιποί, the remainder, the rest, the others*; (b) adverbial phrases, acc. neut., λοιπόν, τὸ λοιπόν, *for the rest, now, already*; temporal gen., τοῦ λοιποῦ (sc. χρόνου), *henceforth*.

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

Λούκιος, *Lucius*, (a) of Cyrene, an early Christian, in the church of Antioch, Ac. xiii 1, by some identified with the evangelist Luke; (b) a Christian with Paul at Corinth, by some identified with (a), Rom. xvi 21.

λουτρόν, *a bath* (of the water, not the vessel), *water for washing, washing*.

λούω (literally or merely ceremonially), *I wash, bathe* (the body): mid. of *washing, bathing one's self*.

Λύδδα, *Lydda, Diospolis, Lod* (modern *Ludd*), a city on the way to Joppa within a day's journey of Jerusalem.

Λυδία, *Lydia*, a lady resident of Philippi, native of Thyatira in Lydia (Asia Minor), and engaged in the clothing trade.

Λυκαονία, *Lycaonia, the country of the 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.

Μαγαδάν

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.

λύτρον, *the purchasing money for manumitting slaves, a ransom, the price of ransoming; especially the sacrifice by which expiation is effected, an offering of expiation.*

λυτρόω (originally, *I deliver captives from robbers or enemies in war by payment, I manumit or liberate a slave from slavery*), *I ransom, liberate, deliver.*

λύτρωσις (in O. T. *ransoming from imprisonment for debt, or from slavery, release from national misfortune, &c.*), *liberation, deliverance, release* (cf. λυτρόω).

λυτρωτής, *a ransomer, a liberator.*

λυχνία, *a lampstand.*

λύχνος, *a lamp.*

λύω (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.).

Λοίς, *Lois*, grandmother of Timothy.

Λώτ (Λώθ) (Hebr.), *Lot*, nephew of Abraham.

M

Μαάθ (Hebr.), *Maath, Mahath*, an ancestor of Jesus.

Μαγαδάν, *Magadan*. The reading and the site are uncertain. Two views are held with regard to the latter, (a) that it was in the Decapolis near Gerasa; (b) that it was at Megdel on the western bank of the Sea of Galilee.

Μαγδαληνός

Μαγδαληνός, a *Magdalene*, of *Magdala*, a place identical with modern Meğdel, near Tiberias: see **Μαγαδάν** (b).

Μαγεδών, *Magedon*, the second part of the name, ἄρ Μαγεδών (*Har Magedon*), perhaps *Megiddo*.

μαγεύω, *I practise sorcery or magic*.

μαγία, *sorcery, magic*.

μάγος, *a sorcerer, a magician, a wizard*.

Μαγώγ (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.

Μαδιάμ (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.

μαθητής, *a learner, disciple, pupil*.

μαθήτρια, *a woman disciple*.

Μαθθαῖος, *Matthaeus, Matthew*, a revenue officer, then one of the twelve disciples of Jesus.

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

Μαθθάτ (Ματθάτ) (Hebr.), *Matthat*, son of Levi and father of Jorem, an ancestor of Jesus.

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

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

μαίνομαι (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*.

Μακεδονία (Hebr.), *Macedonia*, a Roman province north of Achaia (Greece).

Μακεδών, *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 = μακρόθεν, ἀπὸ μακρὰν (cf. Lk. xviii 13).

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

μακροθυμία, *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, long-lived*.

μαλακία (malacia), *weakness, illness*.

μαλακός (mollis), (a) *soft*, (τὰ) 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 μάλλον), *most of all, especially*.

μᾶλλον (comparative, see μάλιστα), *more, rather*.

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

μάμη, *a grandmother*.

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

Μαναήν (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).

μαρὰν ἀθά (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, Μαριάμ (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, μαρτυρίαν, 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 σκηνὴ τοῦ μαρτυρίου, *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.

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.

μασόμαι, *I gnaw.*

μασθός, see μαστός.

μαστιγῶ (uerbero), *I flog, scourge*, the victim being strapped to a pole or frame, see μάστιξ.

μαστιζῶ, *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.*

ματαιόομαι, *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.*

Ματθάτ (Hebr.), *Matthat*, an ancestor of Jesus.

Ματταθά (Hebr.), *Mattathah*, 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.*

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

μεγάλως, *greatly*: compar. μείζον.

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 μειζότερος, μείζων, 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 (*relative superlative, practically obsolete and only literary, very great*): see μέγας (*positive*), μείζων (*comparative and superlative*).

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

μέθη, *deep drinking, drunkenness*.

μεθιστάνω, μεθίστημι, *I cause to change its place, I move out of its place, I translate, transfer, remove*.

μεθοδεία (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*.

μεθύω, *I am intoxicated with wine, I am drunk*.

μείζον, see μεγάλως.

μειζότερος, μείζων, (a) *compar. greater* (3 John 4); (b) *superl. greatest*, Mt. xiii 32, xxiii 11, 1 Cor. xiii 13, &c.

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

Μελεά (Hebr.), *Meleah*, one of the ancestors of Jesus.

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*.

μέλι, *honey*.

μελισσιος, *belonging to bees, coming from bees*.

Μελίτη (Μελιτήνη), *Malta*.

μέλλω, (a) c. infin. *I am about to, I intend*; (b) *absol., in present participle, coming, future*: so τὸ μέλλον, *the future*, εἰς τὸ μέλλον (sc. ἔτος), *next year*, Lk. xiii 9, τὰ

μέλλοντα, *the things that are to be (come to pass)*. See μέλει.

μέλος (membrum, but wider in sense than κῶλον), *a bodily organ, limb, member*.

Μελχεί (Hebr.), *Melchi*, one of the ancestors of Jesus.

Μελχισεδέκ (Hebr.), *Melchisedek*, king and priest of Salem (Gen. xiv 18-20).

μεμβράνα (Latin, = membrana), *a parchment leaf*, perhaps for notes.

μέμφομαι, *I blame*.

μεμψίμοιρος, *blaming one's lot or destiny, discontented*.

μέν, an untranslatable particle, generally answered by δέ (sometimes by ἀλλά, πλὴν), each of the two introducing a clause intended to be contrasted with the other. [The μέν is very often omitted as compared with classical Greek.] Other uses are (a) μέν followed by καί (e. g. Lk. viii 5), where an additional detail is given, not explicitly contrasted with the earlier, (b) μέν followed by no contrasting particle in the following clause (e. g. πρῶτον μέν, almost *at the very first*, Rom. i 8, 1 Cor. xi 18), and (c) μέν οὖν, for the most part in narrative passages, where the μέν brings the accompanying noun or pronoun into relief, without any contrast being expressed by a following δέ (e. g. Ac. i 6), (1) where what has preceded is summed up on the way to the relation of some new detail, or (2) where it acts as the introduction to a further occurrence: but see μέν οὖν for another use.

Μεννά (Hebr.), *Menna*, one of the ancestors of Jesus.

μέν οὖν, μενοῦν, μέν οὖν γε, μενοῦνγε, especially in an answer, strengthening or correcting, *may more, may rather*.

μενοῦν, μενοῦνγε, see μέν οὖν.

μέντοι (originally a strengthened μέν), (a) *indeed, really*, James ii 8; (b) *yet, however, nevertheless*.

μένω, *I remain, abide, wait*; c. acc. *I wait for, await*.

μερίζω, *I divide into parts, I divide, I part, I share, I distribute*; mid. *I go shares, I share (with others)*;

μέριμνα

in this case with Paul, Apollos, Cephas), *I take part in a partitioning*, 1 Cor. i 13; *I distract*, 1 Cor. vii 34.
μέριμνα, *care, worry, anxiety*.

μεριμνάω, *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 ἀπὸ μέρους, ἐκ μέρους, *in part, partly*, ἀνὰ μέρος, κατὰ μέρος, *part by part, each part separately, in detail*; *a party*, Ac. xxiii 9.

μεσημβρία (lit. *midday*, hence, the position of the sun at midday), *the south*.

μεσιτεύω, *I mediate, interpose*; but probably in Heb. vi 17 rather *I am surety, I give bail*.

μεσίτης, (a) *a mediator, intermediary*, 1 Tim. ii 5; (b) *a go-between, arbiter, agent of something good*, Gal. iii 19, 20, Heb. viii 6, ix 15, xii 24.

μεσονύκτιον, *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 1 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*.

μεσῶ, *I am in the middle of my course*.

Μεσσίας (Hebrew), *Messiah, the Anointed One*, generally translated into Greek as Χριστός.

μεστός, *full*; met. (cf. πλήρης) *almost tainted, diseased with*, Mt. xxiii 28, Rom. i 29.

μεστόω, *I fill*.

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 τό c. infin.

μεταβαίνω, *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.

μεταίρω, *I change my position, remove.*

μετακαλέω: mid. *I summon to myself, I send for.*

μετακινέω, tr. *I move away, I dislodge.*

μεταλαμβάνω, (a) c. gen. *I take a share (part) of, I share in, I partake of*; (b) c. acc. *I take after (later) or I take instead*, Ac. xxiv 25.

μετάληψις, *partaking of, sharing in.*

μεταλλάσσω, *I transform, alter.*

μεταμέλομαι (lit. *I change one care or interest for another*), *I change my mind* (generally for a better).

μεταμορφώω, *I change a form* (involving a change of inmost nature; contrast the creatures described in Ovid's *Metamorphoses*); mid. c. acc. *I assume something through a change*, 2 Cor. iii 18.

μετανοέω, *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.

μετανοία, *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 σου καὶ αὐτοῦ μόνου (Aramaic idiom), *privately*, Mt. xviii 15, μεταξύ ἀλλή-

μεταπέμπομαι

λων, *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. χρόνῳ), *meantime, meanwhile*, John iv 31.

μεταπέμπομαι, *I send for, summon.*

μεταστρέφω, *I turn, change.*

μετασχηματίζω, *I change the outward appearance (the dress, the form of presentment) of something; I transfer by a fiction, 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.*

μετέπειτα, *thereafter.*

μετέχω, *I have a share of, I participate in, I share.*

μετεωρίζομαι, *I am μετέωρος, i.e. suspended, anxious*, Lk. xii 29.

μετοικεσία, *transportation, deportation*, followed by genitive of reference, Βαβυλῶνος.

μετοικίζω, *I transport.*

μετοχή, *sharing, partnership.*

μέτοχος, *a sharer, partner*; c. gen. *in* something.

μετρέω, *I measure.*

μετρητής, *a measure*, about 39.39 litres or 8¾ gallons.

μετριοπαθέω, *I feel moderately*, with particular reference to displeasure at men's sin.

μετριώς (modice), *moderately*: οὐ μετριώς, *greatly, exceedingly*.

μέτρον, *a measure*, whether lineal (e.g. Rev. xxi 15) or cubic (e.g. Lk. vi 38): ἐκ μέτρου (Aramaic idiom?), *in scanty measure.*

μέτωπον, *forehead.*

μέχρι, μέχρις, (conjunction) with or without οὐ, the ἄν (ἐάν) being omitted in N.T. examples, with aor. subj., *until . . . shall have . . .*: (preposition) *as far as; until.*

μή, 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 μὴ, (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 ποίει, 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 μήποτε; μὴ που, see μήπου.

μήγε, see εἰ δὲ μήγε under εἰ.

μηδαμῶς, *not at all*.

μηδέ (neue, neque), generally after a preceding μὴ, *nor . . . either*.

μηδεῖς (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 οὐδεῖς corresponds to that of μὴ with respect to that of οὐ.

μηδέποτε, *not at any time*.

μηδέπω, *not yet*.

Μήδος, *a Mede, a Median*, from East of Assyria.

μηθείς, see μηδεῖς.

μηκέτι, *no longer*.

μήκος, *length*.

μηκύνω, *I lengthen*.

μηλωτή

μηλωτή, *sheep's* (sometimes *pig's*) *hide, sheepskin.*

μήν, noun, a (lunar) *month.*

μήν, adverb, expressing emphasis, mostly in the formulae of oaths, *assuredly, in very truth.*

μηνώ, (a) *I reveal, make known*: in a law-court, *I lay information, I inform*, John xi 57, Ac. xxiii 30; (b) *I make known, I point out*, Lk. xx 37, 1 Cor. x 28.

μήποτε (= μή ποτε), *lest at any time, lest*: then weakened, *whether perhaps, whether at all*; in a principal clause, *perhaps.*

μήπου (= μή που), *lest anywhere.*

μήπω, *not yet.*

μήπως (= μή πως), *lest in any way.*

μηρός, *thigh.*

μήτε (= μή τε), *nor*: μήτε...μήτε, *neither...nor*, sometimes also oftener than twice (e. g. James v 12).

μήτηρ, a *mother*: sometimes also of one who is *as a mother*, who takes the place of a mother, Mk. iii 34, 35, &c., John xix 27, Rom. xvi 13, Gal. iv 26, 1 Tim. v 2, Rev. xvii 5.

μήτι (μή strengthened by the addition of the acc. neut. of τις (indefinite) as adv.), (a) with εἰ: thus εἰ μήτι = εἰ μή, *if not, unless*, Lk. ix 13, εἰ μήτι ἄν, *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 μήτι, in elliptical construction, *not to speak of.*

μήτις = μή τις.

μήτρα, *the womb.*

μητραλώας, a *matricide.*

μιαίνω, met. *I stain, pollute, defile.*

μιάσμα, 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

John xiv 19, &c., understand *ἔστιν* or *ἔσται* 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*.

μιμητής, *an imitator*.

μιμνήσκομαι, mid. and pass. (memoror), *I remember*: the passive forms sometimes have passive sense, from active *μιμνήσκω* (*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*.

μισθιος (*mercennarius*), *a paid worker*, *a hired servant*, *a hireling* (contrasted with a slave).

μισθόομαι, *I hire*, *engage*.

μισθός (*merces*), (a) *pay*, *wages*, *salary*; (b) *reward*, *recompense*.

μισθωμα, *a rented apartment* or *flat*.

μισθωτός, *hired*, *engaged* for wages.

Μιτυλήνη (earlier *Μυτιλήνη*, as in the best MSS of the Vulgate), *Mitylene*, the capital of the island of Lesbos in the northern Aegean sea.

Μιχαήλ, *Michahel*, *Michael*, an archangel.

μνᾶ (a Semitic word), *a mina*, a Greek money unit = 100 *δραχμαί*, or about £4.

Μνάσων, *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.).

μνήμα, *a tomb*, *monument*.

ΜΥΗΜΕΙΟΝ

μνημεῖον, *a tomb, monument.*

μνήμη, *memory, or mention.*

μνημονεύω, *I remember; I hold in remembrance; I make mention of, Heb. xi 22.*

μνημόσυνον, *reminder, memorial; a remembrance offering, Ac. x 4.*

μνηστεύω, *I betroth.*

μογιλάλος, (lit. *speaking with difficulty, hence) dumb.*

μόγεις, *with difficulty; scarcely, hardly.*

μόδιος (Latin, = modius), *a dry measure, the chief corn unit, nearly two English gallons.*

μοιχαλῖς, (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).*

μοιχάομαι, *I commit adultery, not only of a married woman but of a married man (see Mt. xix 9, v.l., Mk. x 11).*

μοιχεία, *adultery.*

μοιχεύω, *I commit adultery (of a man with a married woman, but also (Lk. xvi 18) of a married man).*

μοιχός, *an adulterer, that is, a man who is guilty with a married woman.*

μόλις (uix), *with difficulty, hardly.*

Μολόχ (Hebr.), *Moloch, a god worshipped by several Semitic peoples (name is properly appellation = king).*

μολύνω, *I soil, stain, pollute, literally and morally.*

μολυσμός, *staining, contamination, pollution.*

μομφή (lit. *blame, fault-finding*), *a complaint, fault.*

μονή, (a) *abstr., μόνην 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: κατὰ μόνος = κατ' ἰδίαν, 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 σχῆμα (= figure, fashion). In Phil. ii 6 the reference is to the pre-incarnate Christ with divine attributes.

μορφώω, *I form, shape* (of the development of the embryo into the fully formed child).

μόρφωσις, a mere *form, outline*.

μοσχοποιέω, *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.

μυελός, *marrow*.

μυέω, (*I initiate into the Mysteries, hence*) *I habituate*.

μῦθος, an *idle tale, fable, fanciful story*.

μυκάομαι, *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*.

μυριοί, *ten thousand*: also used for a very large number.

μύρον (a Semitic word), *anointing-oil; ointment*.

Μύρρα, see Μύρα.

Μυσία, *Mysia*, a country in the NW. of the Roman province Asia (and of Asia Minor).

μυστήριον, a *secret*, Mk. iv 11 and parallels: also (a) a symbol containing a *secret* meaning, Rev. 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.

μυωπάζω

μυωπάζω, *I half-close the eyes, I blink.*

μώλωψ, *a weal*, left on the body by scourging.

μωμάομαι, *I calumniate, slander.*

μῶμος, *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

Ναασσών (Hebr.), *Naasson*, son of Aminadab and father of Salmon (Sala), and one of the ancestors of Jesus.

Ναγγαί (Hebr.), *Naggai*, one of the ancestors of Jesus.

Ναζαρά (the Greek form, declined), *Ναζαρέτ* (the native form, not declined), *Nazareth*, a city of Galilee, where Jesus lived before His ministry.

Ναζαρηνός, *of Nazareth, a Nazarene.*

Ναζωραῖος, commonly interpreted to mean, *of Nazareth, Nazarene*, the ω being nearer to the Syriac form *Natsoreth*.

Ναθάμ (Hebr.), *Nathan*, son of David, and an ancestor of Jesus.

Ναθαναήλ, *Nathanael, Nathanahel*, of Cana in Galilee, an early disciple.

ναί, *yes*, sometimes made a substantive by prefixing the article τό.

Ναιμάν, *Naaman*, commander-in-chief of the army of a king of Syria in the ninth century B.C. (2 Kings v).

Ναῖν, *Ναῖμ, 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 *ιερόν*); so also figuratively.

Ναούμ (Hebr.), *Naum, Nahum*, an ancestor of Jesus.

νάρδος (Hebr., borrowed into Persian and Sanscrit), *spikenard*, a perfume made originally from the *Nardostachys Jatamansi* growing on the Himalayas.

Νάρκισσος, *Narcissus*, a resident in Rome in Nero's time.

ναυαγέω (naufrago), (a) *I am shipwrecked*; so (b) figuratively, *I come to ruin*.

ναύκληρος, *a captain (master) of a ship*.

ναῦς (literary), *a ship, a vessel*, Ac. xxvii 41 only (an almost obsolete word, rare in the vernacular; see *πλοῖον*).

ναύτης, *a sailor*.

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*.

νεκρῶω, 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),
νουμηνία (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*.

νεόφυτος (lit. *newly planted*), *newly converted to Christianity*.

νεύω, *I nod, make a sign*.

νεφέλη, *a cloud*.

Νεφθαλείμ

Νεφθαλείμ, *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.

νεωτερικός, *associated with youth (younger men)*, *youthful*.

νή, with an acc. of adjuration, *by*.

νήθω (a vulgar and late form of νέω, neo), *I spin*.

νηπιάζω, *I am childish (infantile)*.

νήπιος (infans), *an infant, a child*.

Νηρεί (Hebr.), *Nerei*, an ancestor of Jesus.

Νηρείς, *Nereus*, a Christian in Rome.

νησίον, *a little island, an islet*.

νήσος, *an island*.

νηστεία, *fasting*.

νηστεύω, *I fast*.

νήστις, *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.

Νικολαΐτης, *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*.

Νινευείτης, a Ninevite, an inhabitant of Nineveh or Ninus, a city on the Tigris in Assyria.

νιπτήρ, a basin.

νίπτω, I wash; mid. I wash my own (hands, &c.).

νοέω, I understand, conceive, apprehend; aor. possibly realize, John xii 40, Eph. iii 4.

νόημα, a thought; a design.

νόθος, a bastard, an illegitimate son.

νομή, (a) pasture; (b) ἔχειν νομήν, to spread, 2 Tim. ii 17.

νομίζω, I think, suppose.

νομικός, (a) adj. connected with law, about law, Tit. iii 9;

(b) noun a lawyer, one learned in the Law (i. e. in the Gospels), one learned in the Old Testament scriptures (like γραμματεὺς), a scribe; a jurist, Tit. iii 13.

νομίμως (legitimate), in a legitimate way, according to law and regulation.

νόμισμα, a coin.

νομοδιδάσκαλος, (a) a teacher of the Law, one learned in the Law (i. e. the Old Testament), = γραμματεὺς, 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, viii 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*.

νοσσιά (syncopated from νεοσσία), *a nestling, a young bird in the nest*.

νοσσιόν, *a nestling, a young bird in the nest*; see νοσσιά.

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*.

νουθεσία, *a warning, admonition*.

νουθετέω, *I admonish, warn*.

νομηγία, see νεομηγία.

νουεχῶς, *reasonably, sensibly*.

νοῦς (a non-Semitic Greek term, meaning in Plato *reason, intuition*, sometimes in the LXX taking the place of the commoner καρδία as a rendering of Hebrew *lēb*), *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*.

Νύμφᾶ, *Nympha*, a woman's name, if we read Νύμφᾶν and ἀδελφῆς in Col. iv 15, as we probably should; otherwise, Νυμφᾶν will be the accusative of the masculine name Νυμφᾶς, a pet form of Νυμφόδωρος, *Nymphas, Nymphodorus*.

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.

νυμφών, *a wedding chamber*; οἱ υἱοὶ τοῦ νυμφῶνος (a Semitism), *the wedding guests*, the Messiah being spoken of as bridegroom, Mk. ii 19 and parallels, cf. νυμφίος.

νῦν (nunc), *now, at present*, sometimes with article preceding, τὸ νῦν, τὰ νῦν, governed at times by prepositions, ἀπό, ἕως, ἄχρι.

νῦνί (originally a more emphatic νῦν), *now*.

νύξ, (a) *night*: νυκτός, διὰ νυκτός, *by night, sometime during the night*, see also ἡμέρα; (b) met. 1 Thess. v 5, &c.

νύσσω, *I prick*.

νυστάζω, *I sleep, slumber*; met. 2 Pet. ii 3.

νυχθήμερον, *a night and a day* (not necessarily more than the latter part of a night and the earlier part of the succeeding day).

Νῶε (Hebr.), *Noah*.

νωθρός, *blunt, dull*, hence spiritually; *sluggish, remiss, slack*.

νώτος (dorsum), *the back*.

Ξ

ξενία (hospitium), *a lodging*, or rather, abstr., *hospitality*.

ξενίζω, (a) *I entertain a stranger*; (b) *I startle, bewilder*, Ac. xvii 20, 1 Pet. iv 4, 12.

ξενοδοχέω, *I receive (entertain) strangers*.

ξένος, (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.

ξέστης (Latin, = sextarius), properly a Roman dry measure, rather less than a pint: referred to rather as a household *utensil* than as a measure.

ξηραίνω, *I dry up; parch*.

ξηρός, *dry*: ἡ ξηρά (arida), *dry land*, as opposed to sea, &c.; *dried up, withered, parched*; in generalizing neuter, Lk. xxiii 31.

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, ζῶης, *the fruit of which gives life,* Rev. ii 7, xxii 2, 14, 19.
ξύραμαι, *I shave my head.*

O

ὁ, ἡ, τό, originally a demonstrative pronoun, as in τοῦ γένος ἐσμέν, *we are descended from Him,* Ac. xvii 28, cf. ὁ μὲν . . . ὁ δέ (ἄλλος δέ), *the one . . . the other.* But in the following phrases some word is understood, ὁ τινός, *the son of so and so,* cf. Mt. iv 21, ἡ τινός, *the daughter (wife) of so and so,* ἐν τοῖς τινός, *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 ἀγρός, *the field* (ἀγρός, *a field*), (in Tit. ii 13 the absence of τοῦ before σωτήρος 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 εἷς, *the one* (εἷς, *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 ἀμήν, ἡ οὐαί; (i) with a clause or phrase, e. g. τὸ οὐ φονεύσεις, *the command Thou shalt do no murder*, Mt. xix 18. **The genitive** sing. neut. τοῦ with the infinitive is used in three special ways (like *iva*), (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 τό, Mt. xxi 32, Lk. xvii 1, Ac. x 25, James v 17.

ὀγδοήκοντα, *eighty*.

ὀγδοος, *eighth*.

ὄγκος, (properly *bulk, mass*, hence) *a burden*.

ὄδε (hic), *this here, this*; also as pronoun.

ὀδεύω, *I am on a journey*.

ὀδηγέω, *I lead, guide*.

ὀδηγός, *a guide*.

ὀδοιπορέω, *I am on a journey, I journey*.

ὀδοιπορία, *journeying, travelling, travel*.

ὀδοποιέω, *I journey* (a Latinism (?), = iter facere: in careful Greek it would mean, *I build (pave) a road*).

ὀδός, (a) (uia) *a road*; (b) (iter) *a journey*; hence met. *a way of life, a course of conduct*, and ἡ ὀδός, *the way of life, Christianity*, Ac. ix 2, &c.

ὀδοῦς, *a tooth*.

ὀδυνάσμαι, *I suffer acute pain*, physical or mental.

ὀδύνη, *acute mental pain*.

ὀδυρμός, *mourning, grieving*.

Ὁζείας (Hebr.), *Ozeias, Uziah*, son of Joram and father of Joatham, and king of Judah from about 785 to 746 B. C., an ancestor of Jesus.

ὀζω, intr. *I smell, am fetid*.

ὄθεν

ὄθεν (unde), (a) local, *whence, from which place*; (b) inferential, *wherefore*.

ὄθονη (a word of Semitic origin), *a sheet, made of fine linen*.

ὄθονιον, *a bandage, a wrapping* (see ὄθονη).

οἶδα, (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*.

οἰκέλος (from οἶκος, *household, family*), *of one's family, intimate*, 1 Tim. v 8; hence met.

οἰκέτεια (familia), *household of slaves*.

οἰκέτης (famulus), *a household slave, a slave*.

οἰκέω, *I dwell*, lit. and met.; c. acc. *I inhabit*.

οἰκημα, *a prison* (euphemism for δεσμοτήριον).

οἰκητήριον (habitaculum), *a dwelling-place*, lit. and met.

οἰκία, *a house* (strictly *the whole house*, see οἶκος): 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.

οἰκιακός, *a member of one's household*.

οἰκοδεσποτέω, *I am (master or) mistress of a house*.

οἰκοδεσπότης, *a master of a house, a head of a house* (possibly a play upon words with Βεζεβούλ).

οἰκοδομέω, *I build (a house)*; hence met.

οἰκοδομή, (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.

οἰκοδόμος, *a house-builder, a builder*.

οἰκονομέω, *I am a steward, I do the work of a steward*.

οἰκονομία, *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).

οἰκονόμος (dispensator), (a) *a steward* (commonly

a superior slave of tried character, who looked after the accounts of a household; hence met. 1 Cor. iv 1, 2, Tit. i 7, 1 Pet. iv 10; (b) apparently, *City Steward* or *Treasurer*, Rom. xvi 23; (c) perhaps not to be separated from (a), (curator) *a guardian, a legal guardian*, Gal. iv 2. In any case he manages the property of the 'infant' till the age of 25, perhaps.

οἶκος (strictly *a set of rooms*, see οἰκία), (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 Ἰσραὴλ, Ἰακώβ, Δαυεὶδ (Hebraic, note the omission of the article).

οἰκουμένη (properly present ppl. 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*.

οἰκτείρω (Attic οἰκτίρω), *I pity*.

οἰκτιρμός, *pity, mercy*: the frequency of the plural is due to Hebraic influence (the corresponding Hebrew word has the same meaning in the plural).

οἰκτίρων, *pitiful, merciful*.

οἶμαι, οἶομαι, *I think*: c. infin. the underlying idea is that of purpose, Phil. i 17.

οἰνοπότης, *an excessive wine-drinker*.

οἶνος, *wine*; met. Rev. (except vi 6, xviii 13), where almost otiose.

οἰνοφλυγία, *sottishness*, steeping of oneself in wine.

οἶομαι, see οἶμαι.

οἶος (qualis), properly correlative to τοιοῦτος, 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 οἶον δὲ εἶναι, Rom. ix 6, is equivalent to a strong negative, *not of course* (lit. *it is not so that*).

ὀκνέω

ὀκνέω, *I shrink (from), I hesitate, I am afraid.*

ὀκνηρός, *timid; slothful*: ἐμοὶ οὐκ ὀκνηρόν, a kind of epistolary formula, *I do not hesitate.*

ὀκταήμερος, *eight days old.*

ὀκτώ, *eight.*

ὀλεθρος, *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*, 1 Tim. iv 8, *for a short time*, James iv 14; ἐν ὀλίγῳ, *in brief compass, in brief, in few words, briefly* (cf. 1 Pet. v 12), Eph. iii 3, Ac. xxvi 28 (perhaps = *in very short time*); ὀλίγον (acc. neut.), adverbially, of space, *a little*, Mk. i 19, Lk. v 3, of time, *for a short (little) time*, Mk. vi 31, 1 Pet. i 6 (but more probably, *to a little amount*), v 10, Rev. xvii 10.

ὀλιγόψυχος, *pusillanimous, of small courage.*

ὀλιγαρέω (contemno), *I hold in low esteem, I make light of.*

ὀλίγως, *slightly, just.*

ὀλοθρευτής, *the destroying angel* (cf. Num. xvi 41 ff.).

ὀλοθρεύω: ὁ ὀλοθρεύων, *the Destroyer, the destroying angel* (cf. Exod. xii 23, and ὀλοθρευτής).

ὀλοκαύτωμα, *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.*

ὀλολύζω (onomatopoeic), *I howl.*

ὅλος (totus), *whole, all*: δι' ὅλου, *throughout, for its whole extent, quite, entirely*, John xix 23.

ὀλοτελής, *complete, rounded off.*

Ὀλυμπᾶς (pet form of Ὀλυμπιόδωρος probably), *Olympas*, a Christian man in Rome.

ὄλωνθος, *an unripe fig.*

ὄλως (omnino), (a) *entirely, altogether, at all*; (b) *actually*, 1 Cor. v 1; *absolutely*, 1 Cor. vi 7, xv 29.

ὄμβρος, a rain-storm.

ὀμείρομαι (perhaps a nursery word, derived from a word indicating 'remembrance'), *I long for*, c. gen.

ὀμιλέω, *I consort with, associate with, commune with*; particularly, *I talk (converse) with*, Ac. xx 11.

ὀμιλία, *intercourse, companionship, conversation*.

ὀμίχλη, a mist.

ὄμμα, an eye.

ὀμνυμι, ὀμνύω, *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, *by*, James v 12, Heb. vi 13, 16.

ὀμοθυμαδόν, *with one mind, with one accord*.

ὀμοιάζω, *I am like*.

ὀμοιοπαθής, *of like feelings, almost, of like nature*.

ὄμοιος, *like*.

ὀμοιότης, *resemblance*: understand ἡμῶν in Heb. iv 15, cf. vii 15.

ὀμοιώω, *I make like, liken; I compare*.

ὀμοίωμα (originally, *a thing made like something else*), *likeness*, or rather *form*. (In fact ὀμοίωμα (concrete) differs from ὀμοιότης (abstract) much as simulacrum differs from similitudo.)

ὀμοίως, *in a similar way, similarly, in the same way*.

ὀμοίωσις, *making like; likeness* (cf. Gen. i 26).

ὀμολογέω (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* (profiteor), cf. 1 John ii 23, iv 3, sometimes with the Aramaic and Syriac construction, ἐν 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. ἐξομολογέομαι).

ὁμολογία, *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:

ὁμολογουμένως

1 Tim. vi 13 is referred by Pelagius to John xviii 37, not inappropriately.

ὁμολογουμένως, *admittedly*.

ὁμότεχνος, *of the same trade*.

ὁμοῦ (simul), *together*.

ὁμόφρων, *of one mind (intent, purpose)*.

ὅμως, *nevertheless*.

ὄναρ, *a dream*.

ὄνάριον, *an ass (a conversational diminutive)*.

ὀνειδίξω, *I reproach*.

ὀνειδισμός, *a reproaching, a reproach*.

ὀνειδος, *a reproach*.

Ὀνήσιμος (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.

Ὀνησίφορος, *Onesiphorus*, a Christian of the province of Asia. (An Onesiphorus, probably intended to be the same person, comes into the *Acts of Paul*).

ὄνικός, *connected with an ass*; μύλος ὄνικός, an upper millstone so heavy that it requires an ass to turn it (in contrast to the ordinary handmill).

ὄνινημι, tr. *I profit*: pass. c. gen. *I have joy of*.

ὄνομα, (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 ὄνομά τινος 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.

ὀνομάζω, *I name, give a name to*.

ὄνος, *an ass*.

ὄντως, *really, actually.*

ὄξος (*posca*), *vinegar of wine* (Num. vi 3), *vinegar*, the drink of field-labourers and private soldiers.

ὄξύς, (a) *sharp*; (b) *swift, express*, Rom. iii 15.

ὄπή, *a crevice (in a rock); a cave.*

ὄπισθεν, *adv. and prep., behind*; in Rev. v 1 the reverse (outer) side of the papyrus roll, where the fibres are vertical, is referred to: this was seldom written on, and only from motives of economy.

ὄπίσω, *adv. and prep., behind; after*: εἰς τὰ ὄπίσω (Mk. xiii 16) = ὀπίσω (Mt. xxiv 18), cf. Lk. ix 62.

ὄπλιζω, *tr. I arm; mid. I arm myself*: especially of defensive armour (breastplate, shield, &c.).

ὄπλον; especially plur. ὄπλα (properly *arma*, also *tela*), *defensive armour* (Rom. xiii 12), but also *offensive armour, weapons, arms* (John xviii 3): sometimes *met.*

ὄποιος (*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.

ὄποτε (in classical Greek *whenever*), *when*, Lk. vi 3 (v. l. ὄτε).

ὄπου, *where, also whither*; ὄπου ἄν (ἐάν), *wheresoever, also whithersoever*.

ὄπτανομαι, *I appear, I am seen (by), I let myself be seen (by)*.

ὄπτασία, *a vision; an appearance*.

ὄπτός, *broiled*.

ὄπώρα, *autumn; hence fruit*.

ὄπως, *with the subjunctive, with or without ἄν, in order that; that (especially after ἐρωτάω)*.

ὄραμα (literally, *something seen*), *a sight, a vision*.

ὄρασις, *a sight, a vision*: ὄρασει (*specie*), *in appearance*, Rev. iv 3.

ὄρατός, *to be seen, visible*.

ὄραω, *I see*; hence, like γεύω, *widened in sense to mean, I experience* (Lk. iii 6, &c.): ὄρα (ὄρατε) μή,

ὄργή

(uide, uidete ne), *see that you do not . . . , beware of doing so and so ; beware lest.*

ὄργή, *anger, wrath, passion ; the settled feeling of anger* (cf. Eph. iv 31), particularly, τοῦ θεοῦ, of God, *the hostility to sin : ἡ μέλλουσα (ἐρχομένη) ὄργή* 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.

ὀργίζομαι, *I am angry.*

ὀργίλος (iracundus), *irascible.*

ὀργυιά, *a fathom (six feet).*

ὀρέγομαι, *I hanker after, I seek (long) for, I am eager for, I aspire to.*

ὀρεινός, ὀρινός ; ἡ ὀρεινή (sc. γῆ), *the mountain (mountainous) country (region), the highlands.*

ὀρεξίς, *eagerness, strong desire.*

ὀρθοποδέω, (strictly, *I am an ὀρθόπους [a man with straight feet]*), and therefore πρὸς = *with reference to ;* but it is possible that we ought to take it) *I go straight, πρὸς, to.*

ὀρθός, *straight, erect* (perhaps with reference to recovery of health, cf. 'non erigit aegros . . . Bacchus,' Lucan, B. C. iv 378), Ac. xiv 10 ; met. *that goes in the right direction*, Heb. xii 13.

ὀρθοτομέω, 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.*

ὀρθρος, *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.

ὄριον; plur. ὄρια (fines), *territory, district*.

ὄρκίζω, with double acc., of the one adjured and of the one in the name of whom he is adjured, *I adjure*.

ὄρκος, *an oath* (see δμύω).

ὄρκωμοσία, *the swearing of an oath, the taking of an oath*.

ὄρμῶ, *I rush*.

ὄρμη, *a sudden movement, an impulse*, communicated by the hand, James iii 4; *inclination, hostile intention, instigation*.

ὄρμημα, *a mighty impulse (impetus)*.

ὄρνεον (originally, *a little bird*), *a bird*.

ὄρνιξ (originally a Doric form, given by MSS NDW, and less common than ὄρνις), *a bird*.

ὄρνις, *a bird*.

ὄρθεσία (originally, *a laying down [fixing] of a boundary*), *a boundary*.

ὄρος, *a mountain*.

ὄρύσσω, *I dig*.

ὄρφανός, *orphaned; an orphan; hence friendless*, John xiv 18.

ὄρχεομαι, *I dance*.

ὄς—ἣ—ὄ, definite relative pronoun, *who, which*; ὅς ἄν (ἐάν) with subjunctive, *whosoever*; ὅς is sometimes equal to the classical ὅστις, 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); ὅς μὲν . . . ὅς δέ, *the one . . . the other, or one . . .*

ὄσακις

another; ἀφ' οὗ, ἀφ' ἧς, *since* (where ἡμέρας or ὄρας can be supplied) 2 Pet. iii 4; ὃ ἔστιν can introduce relative clauses containing interpretations, whatever be the gender and number of the antecedent, e. g. Mk. xii 42, xv 22; ἐν ᾧ, *in that, because*, Rom. ii 1, viii 3, Heb. ii 18; *wherefore*, Heb. vi 17; *as long as, while*, Mk. ii 19, Lk. v 34, John v 7; *until*, Lk. xix 13 (= ἐς ὃ); ἐφ' ᾧ, see ἐπί; ἐφ' ὃ πάρε, *to the task for which you have come*, Mt. xxvi 50 (a command, not a question); ἄχρι, ἕως, μέχρις οὗ (lit. *up to the point at which*), *until*; ἀνθ' ὧν, οὗ εἵνεκεν, οὗ χάριν, *on account of which, wherefore*; ὃ, as 'cognate' acc., Rom. vi 10, Gal. ii 20.

ὄσακις, always with ἐάν and subjunctive, *as often as, as many times as*.

ὄσιος, (a) *holy, pious* (implying the right relation to God); τὰ ὄσια, *the pieties, the pious deeds*, Ac. xiii 34; (b) (Hebrew *Chāsīd* means not only *godly, pious*, but also *beloved of Yahweh*), ὁ ὄσιος, *the Holy One* (i. e. the Messiah).

ὄσιότης, *holiness, piety*.

ὄσίως, *religiously, piously*.

ὄσμή, *odour*; generally met. in connexion with εὐωδίας (from O. T.), originally of the sweet smelling odour of sacrifice, and then widely used.

ὄσος (originally correlative to τοσοῦτος, cf. Heb. x 25), (quantus) relative and indirect interrogative adj., *as great as; how great*: of time, *as long as*, Mk. ii 19: ὄσος ἐάν (ἄν) generalizes, (quantuscumque) *how great soever*, plur. *as many soever as*: ὄσοι = πάντες οἱ (quot, later Latin quanti), *how many, as many as*: ἐφ' ὄσον, *as long as*, e. g. Mt. ix 15; *to the degree that, inasmuch as*, e. g. Mt. xxv 40, Rom. xi 13: καθ' ὄσον, *in proportion as*, Heb. iii 3, vii 20, ix 27: ὄσον ὄσον, *a little* (cf. English *so so*).

ὄστέον, *a bone*.

ὄστις (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 ὄστις to the sense of ὅς, cf. Mt. xxvii 62, Lk. ii 4, x 42, but examples are very rare: ὄστις ἄν (ἐάν) = ἐάν τις, with subjunctive, *whosoever* (it is doubtful whether the ἄν should be omitted, cf. Mt. x 33, James ii 10): ὅ,τι, short for τί ὅ,τι (= τί γέγονεν ὅτι, John xiv 22), *why*, Mk. ii 16 (v. l.), ix 11, 28 (v. l.), John viii 25 (but in this passage ὄτι can be read, 'do you reproach me *that* . . .'): examples of τί ὅ,τι (or ὄτι) are Mk. ii 16 (v. l.), Lk. ii 49: ἕως ὅτου, *until* the time at *which*, *until*.

δοτράκιος, *made of pottery, of earthenware*.

ὄσφρησις, *sense of smell*.

ὄσφύς, 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).

ὄταν, *whenever, whenever, as often as*, followed by the indic., in case of repeated events in the past (thus it is incorrectly used = *when* in Rev. viii 1, &c.), but also like 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*.

ὄτε, *when, at which time*, used especially with all tenses of the indicative: only once with subjunctive, *the time when*, Lk. xiii 35 (v. l.).

ὄτι (a development of ὅ,τι, neuter of ὄστις, 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 δῆλον in 1 Tim. vi 7, 1 John iii 20; so ὡς ὅτι pleonastically, 2 Cor. v 19, xi 21, 2 Thess. ii 2, where the expressions are equivalent to ὡς with the participle: ὅτι 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 ὅστις): ὅτι with infin., Ac. xxvii 10, is due to forgetfulness. A Hebraistic weakening of the force of causal ὅτι 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.: τί ὅτι (ὅτι), see ὅστις: οὐχ ὅτι = οὐ λέγω ὅτι, *not that*, John vi 46, vii 22, 2 Cor. i 24, Phil. iv 11, &c., with which compare οὐχ οἶον ὅτι, *it is not so that, it is by no means the case that*, Rom. ix 6. In Mk. viii 24 ὅτι is a mistranslation of an Aramaic word which should have been rendered οὐς.

οὐ, relative adverb, *where*; also *whither*.

οὐ, interjection, *no!* an accented form of οὐ.

οὐ, so before consonants: regularly οὐκ before smooth breathings and οὐχ before rough breathings, *not*, the proper negative for a denial of a fact, used generally with the indicative, as μή is with other moods, but sometimes with the participle, it being closely related to the indic. and coming also under the rule that οὐ negatives a single word rather than a clause: οὐ with future indic. in a question is equivalent to an imperative: for οὐχ ὅτι see ὅτι: οὐ . . . πᾶς is Hebraistic = οὐδεὶς, Lk. i 37, &c.: for οὐ μή see under μή.

οὐά (uah), an interjection expressing real or ironical wonder.

οὐαί (uae), adv., *woe*, c. dat. or acc., sometimes in Rev. made a noun ἡ οὐαί (= ? ἡ κραυγὴ οὐαί); expresses rather a statement than a wish or imprecation, *distress comes (will come) upon*.

οὐδαμῶς, *in no way, in no respect, not at all*.

οὐδέ, *nor . . . either, nor . . . at all; not even.*

οὐδείς (οὐθείς), *adj. and noun, no; no one (masc. fem.), nothing (neut.).*

οὐδέποτε, *not at any time, never.*

οὐδέπω, *not yet either, not yet, not as yet, never before.*

οὐθείς, *later form of οὐδείς, 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 μέν οὖν (see under μέν); it sometimes indicates the return to the narrative after some digression, John iv 45, vi 24, 1 Cor. viii 4, xi 20: ἄρα οὖν is a strengthened οὖν.*

οὕπω, *not yet.*

οὐρά, *a tail.*

οὐράνιος, *in heaven, belonging to heaven, heavenly, from heaven.*

οὐρανόθεν, *from heaven, from the sky.*

οὐρανός (caelum), *the sky, the heaven: as later Jewish cosmology conceived of a series of heavens one above the other (sometimes three, sometimes seven), the plur. (caeli) is sometimes used, where we should use the singular, and numbers are even attached to individual strata (e. g. 2 Cor. xii 2). Heaven was conceived as the special realm and abode of the Deity, hence the word is constantly used in connexion with Him, and almost as equivalent to the divine name; cf. the practical equivalence of ἡ βασιλεία τῶν οὐρανῶν, the kingdom (rule) from heaven, of divine origin, a phrase which may be in origin purely eschatological (so Mt.) with ἡ βασιλεία τοῦ θεοῦ, God Himself being the ruler, Mt. xii 28, xix 24 (v. l.), xxi 31, 43, Mk., Lk., Paul.*

Οὐρβανός, *Urbanus, a Christian in Rome, fellow-worker of St. Paul.*

Οὐρίας

Οὐρίας (Hebr.), *Uriah*, husband of Bathsheba, the mother of Solomon.

οὖς, *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.

οὗτος—αὕτη—τούτο, demonstrative adj. and pron., *this ; he, her, it* : αὕτη (Hebraistic) = τούτο, Mt. xxi 42 : τοῦτ' ἔστιν (id est, Fr. ça veut dire, Germ. das heisst), *which means, meaning, actually, in reality* (cf. 1 Pet. iii 20) : ἐκ τούτου, *for this reason*, John vi 66 (possibly, *from that time onwards*), xix 12, *by this mark, by this means*, 1 John iv 6 ; ἐν τούτῳ, *for this reason*, John xvi 30, Ac. xxiv 16, *by this mark, by this means*, 1 John iii 19 ; ἐπὶ τούτῳ, *meantime*, John iv 27 ; τούτου χάριν, *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.

οὕτως (sic), *in this way (manner), thus, so, under these circumstances* ; used sometimes with εἶναι, γίνεσθαι, where a part of τοιοῦτος would be expected (cf. ἔχω), Mt. i 18, xix 10, &c.

οὐχί, a more emphatic form of οὐ (οὐκ, οὐχ), *not ; no, not so* ; also = *nonne*, in a question, expecting a positive answer.

ὀφειλέτης, (a) *a debtor, one who owes, one who is indebted* ; (b) *one who has sinned against another* (an Aramaism, see ὀφείλημα), *a sinner*, Lk. xiii 4.

ὀφειλή, *a debt, what is owing (due)* : the mutual obligation of married life, 1 Cor. vii 3.

ὀφείλημα, (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).

ὀφείλω (debeo), *I owe* : c. infin. *I ought*.

ὄφελον (in origin an aorist of ὀφείλω, with augment dropped), *I would that*.

ὄφελος, *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 πονηρός (a Semitic idiom), *envy, ill will*, Mt. xx 15, Mk. vii 22; (c) met. 'the mind's eye' (Shakespeare), Eph. i 18.

ὄφεις, *a serpent*.

ὄφρυς, (properly *the brow*; hence) *the brow, a ridge* (of a mountain).

ὄχετός, *a water-pipe*, Mk. vii 19 (v. l.).

ὄχλέω, *I trouble, torment, worry*.

ὄχλοποιέω, *I gather a crowd*.

ὄχλος (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).

ὄχυρωμα, *a bulwark, a bastion*: hence, met.

ὄψάριον, (conversational diminutive of ὄψον, *seasoning* [especially *fish*] taken as a relish with bread: hence) *a relish*; then especially, *a fish*.

ὄψέ, *late*: sometimes c. gen. either *late on* or *after*.

ὄψία, of a period never earlier than sunset; *early evening*.

ὄψιμος, *late in the year* (opposite to πρόιμος).

ὄψιος, *late*, Mk. xi 11 (v. l.).

ὄψις, (a) *the face*; (b) *the features, the outward appearance*, John vii 24.

ὀψώνιον, especially plur. ὀψώνια, (*rations*: then) *soldier's pay*, Lk. iii 14, cf. 1 Cor. ix 7: *pay, wages, salary, reward* in general, Rom. vi 23, 2 Cor. xi 8; *charges*, 1 Cor. ix 7.

Π

παγιδεύω, *I ensnare, I entrap*.

παγίς, *a snare* (especially for catching birds: perhaps a net thrown over one): hence, met., of moral snares.

πάγος

πάγος: see Ἄρειος.

πάθημα, properly colourless, *an experience*: but most commonly, *an evil experience, evil treatment, suffering*, e. g. τὰ εἰς Χριστὸν παθήματα, *the sufferings destined for Messiah*, 1 Pet. i 11.

παθητός (passibilis), *capable of suffering*.

πάθος, (properly *experience, feeling*; hence) *passion, lustfulness, lust* (as a state or condition).

παιδαγωγός (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*.

παιδάριον (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).

παιδίσκη, *a female slave, a maidservant, a maid*.

παίζω, *I play, I sport* (includes singing and dancing).

παῖς, (a) *a male child, a boy*; (b) (cf. παιδίον) *a male slave, a servant*; thus *a servant of God*, especially as a title of the Messiah (from Isa. xli-liii) Ac. iv 27, 30; (c) *a female child, a girl*, Lk. viii 51, 54.

παίω, *I strike*.

πάλαι, *long ago*, almost weakened to *already* in Mk. xv 44.

παλαιός, *old*; ὁ παλαιὸς ἄνθρωπος (perhaps Hebraism), *one's former character (personality)*. The word and its derivatives bear a derogatory sense.

παλαιότης, *oldness*.

παλαιῶ, *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.

παλιγγενεσία, (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*.

πανδοχεύς, *an innkeeper, landlord, hotel-manager*.

πανήγυρις, *a festival assembly*.

πανοικεί, *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).

πανπληθεί, adv. lit. *with the whole crowd*, almost equivalent to a subject of the sentence.

πανταχῆ, *everywhere*.

πανταχοῦ, *everywhere*.

παντελής; εἰς τὸ παντελές (omnino), *utterly, at all*, Lk. xiii 11; in Heb. vii 25 either *entirely*, or, more probably, *for ever, finally*.

πάντη

πάντη, *in every way.*

πάντοθεν (undique), *from all sides, from all quarters; on all sides.*

παντοκράτωρ, *ruler of all, ruler of the universe; the LXX introduced κύριος (θεός) παντοκράτωρ as a translation of Lord of Hosts.*

πάντοτε, *at all times, always.*

πάντως, *entirely; in any case; (after a negative) at all; assuredly, to be sure.*

παρά, (a) c. acc. *by, beside, near, without difference between 'where?' (properly παρὰ τινι) and 'whither?': not with persons: (not in accordance with, opp. κατά) against, contrary to, Rom. i 26, xi 24, 2 Cor. viii 3 (over); differently from, Gal. i 8 (cf. 1 Cor. iii 11); more than, sometimes with comparative, Lk. xiii 2, 4, Rom. i 25, xii 3, xiv 5; less, 2 Cor. xi 24; οὐ παρὰ τοῦτο κτλ., this is no reason that &c., 1 Cor. xii 15; (b) c. gen. from the side of, from, only with persons; οἱ παρ' αὐτοῦ, his family, his relations, Mk. iii 21 (in papyri generally = his agents, his representatives), τὰ παρ' ἐαυτῆς, 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.*

παραβάσις, *transgression; a transgression.*

παραβάτης (lit. an overstepper), *a transgressor, a law-breaker.*

παραβιάζομαι, *I urge, press.*

παραβολεύομαι, *I expose myself (to danger).*

παραβολή, *a similitude, allegory, parable, emblematic allusion: in Heb. xi 19 ἐν = as.*

- παραγγελία, *a command, an injunction; a precept, rule of living*, 1 Thess. iv 2.
- παραγγέλλω, *I command, I charge; παραγγελία παραγγέλλειν* (Hebraism), *to charge strictly*, Ac. v 28.
- παραγίνομαι, (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).
- παραζηλώω, *I make jealous, I provoke to jealousy.*
- παραθαλάσσιος, *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).
- παραινέω, *I admonish, advise.*
- παραίτεομαι, (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 11, 1 Tim. iv 7, v 11, 2 Tim. ii 23, Tit. iii 10.

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 (*advocatus*), (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).

παρακοή, *disobedience.*

παρακολουθέω, *I accompany, follow closely*, both lit. and met., *I investigate; I result* [Mk.] xvi 17 (v. l).

παρακούω, (a) *I hear carelessly or incidentally, or I pretend not to hear*, Mk. v 36; (b) *I refuse to hear; I disobey.*

παρακύπτω, *I stretch forward the head to catch a glimpse* (especially through a window or door, sometimes inwards, oftener outwards: fig. it implies a rapid, hasty, and cursory glance), *I look, peep, peer in (at); I look down.*

παραλαμβάνω, *I take from, I receive from, or, I take to, I receive* (apparently not used of money, see ἀπέχω); *I take with me.*

παραλέγομαι (*lego*), *I coast along, sail along.*

παράλιος, *on the sea-coast, on the sea-board*: ἡ παράλιος (sc. χώρα), *the coast country.*

παραλλαγή, *a variation; hence, a periodic change of a heavenly body.*

- παραλογίζομαι, *I deceive, beguile.*
 παραλυτικός, *a paralytic*, a more colloquial word than παραλελυμένος, the medical term (cf. Lk. v 24).
 παραλύω: in the passive, παραλελυμένος, *one who has become loosened (unstrung), one whose power of movement has gone, paralysed, a paralytic.*
 παραμένω, *I remain beside, I stand by*; hence equivalent to, *I serve* (as a free man), cf. perhaps Phil. i 25, James i 25; *I remain in office*, Heb. vii 23; *I persevere in the law*, James i 25.
 παραμυθέομαι, *I encourage, comfort, console.*
 παραμυθία, *encouragement, comfort, consolation.*
 παραμύθιον, *consolation.*
 παρανομέω, *I contravene a statute (law).*
 παρανομία, *a breach of a statute (law).*
 παραπικραίνω, absol. *I embitter, provoke, irritate.*
 παραπικρασμός, *embitterment, provocation, irritation.*
 παραπίπτω, *I fall back* (into the unbelieving and godless ways of the old time).
 παραπλέω, *I sail past* (without stopping there).
 παραπλήσιον, *in a manner like.*
 παραπλησίως, *correspondingly, in like manner.*
 παραπορεύομαι, *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.).
 παράπτωμα (delictum), *a falling away, a lapse, a slip, a false step, a trespass.*
 παραρέω, (lit. *I flow past, I glide past*, hence) *I am lost, I perish*, or merely, *I drift away (I fall away) from duty* (or the way of salvation).
 παράσημος, *a figure-head.*
 παρασκευάζω, *I prepare*; mid. *I prepare, make preparations*, 1 Cor. xiv 8.
 παρασκευή, *the day of preparation, the day before the sabbath, Friday.*
 παρατείνω, *I prolong.*
 παρατηρέω, act. and mid. (a) *I watch carefully, keep my eye on* (as a cat does a mouse); absol. *I watch*

παρατήρησις

my opportunity, Lk. xx 20; (b) *I observe, keep*, Gal. iv 10.

παρατήρησις, *a watching for*.

παρατίθημι, (a) (adpono) *I set* (especially a meal) *before, I serve*; (b) (depono) act. and mid., *I deposit with, I entrust to*.

παρατυγχάνω, *I come by chance, I am by chance* in a certain place.

παραυτίκα, adv. with force of adj., *present, immediate*.

παραφέρω, *I turn aside, I cause (suffer) to pass by*, Mk. xiv 36, Lk. xxii 42; *I carry away, remove*, lit. or met.

παραφρονέω, *I am out of my senses*.

παραφρονία, *madness*.

παραχειμάζω (hiberno), *I spend the winter, I winter*.

παραχειμασία, *spending the winter, wintering*.

παραχρήμα, *immediately*.

πάρδαλις, *a leopard*.

παρεδρεύω (adsideo), *I have my seat beside, I attend*.

πάρειμι, *I am present; I have come, arrived* (hence with eis, πρὸς).

παρεισάγω, *I introduce from the side*.

παρείσακτος, *introduced (imported) from the side*.

παρεισδύω, *I creep in*.

παρεισέρχομαι, *I come in from the side*.

παρεισφέρω, *I bring in (import) from the side, I smuggle*.

παρεκτός, (a) adv. used as adj., *outside, without, left over*; (b) prep., *apart from*.

παρεμβάλλω, *I throw (raise) up beside*.

παρεμβολή (castra), *a camp*, either a fixed camp (statiua castra), occupied possibly for centuries, a fort, castle, like that at Jerusalem, or a marching-camp, according to context; hence, *the army occupying such*, Heb. xi 34.

παρενοχλέω, *I trouble, or perhaps, I trouble further*.

παρεπίδημος, *a stranger settled in a town or region for a time without making it his permanent residence*,

a *sojourner*: so in a spiritual sense of those who are on the earth for a time, whose real home is heaven.

παρέρχομαι, tr. and intr. *I pass by, I pass*: sometimes practically, *I pass out of sight, I disappear*: c. acc. (cf. παραβαίνω) *I transgress*: intr. *I approach, come up to*, Lk. xii 37, xvii 7, [Ac.] xxiv 7.

πάρεσις (from παρήμι), *overlooking, suspension, remission of punishment for*.

παρέχω, act. and mid. *I offer, provide, confer, afford, give, bring, show, cause*: κόπους (κόπον) τινὶ 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 *veānis*.

Πάρθος, *a Parthian*, an inhabitant of the country beyond the Eastern boundary of the Roman Empire between the Caspian Sea and the Persian Gulf.

παρήμι, (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*.

παροικέω, *I sojourn (in)*, as a resident stranger.

παροιμία

παροιμία, a *sojourn* in a foreign city or land; so also in the spiritual sense (cf. *παρεπίδημος*), 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).

πάροικος, one given too much to wine, an *excessive drinker*.

παροίχομαι, *I have passed*.

παρομοιάζω, *I resemble*.

παρόμοιος, *like, similar*.

παροξύνω, *I arouse to anger, I provoke*.

παροξυσμός, (a) *irritation of mind, sharp feeling, 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').

παρρησιάζομαι, *I speak boldly, I am bold of speech*.

πᾶς, adj. in the sing. without the article, *every, every kind of*; in the sing. with the article preceding or following, *the whole, all the*; in the plur. without the article, *all*; in the plur. with the article following, *all the*: pronoun masc. *every one*, neut. *everything*; πάντες, *all, everybody*, πάντα, *all things*; 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 τὸ πάσχα (so met., 1 Cor. v 7), was sacrificed.

πάσχω, *I am acted upon in a certain way, I experience certain treatment*, e. g. Mt. xvii 15 (v. l.): 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 ὁ υἱός, *the Son*, of the Father (cf. especially John). He is sometimes spoken of as the Heavenly Father, the Father in the

ΠΕΜΠΤΟΣ

πέμπτος, *fifth*.

πέμπω, *I send*.

πένης, *poor*.

πενθερά, *a mother-in-law*.

πενθερός, *a father-in-law*.

πενθέω, *I mourn*.

πένθος, *mourning, sorrow*.

πενιχρός, *poor*.

πεντάκις, *five times*.

πεντακισχίλιοι, *five thousand*.

πεντακόσιοι, *five hundred*.

πέντε, *five*.

πεντεκαίδεκατος, *fifteenth*.

πεντήκοντα, *fifty*.

πεντηκοστή (originally sc. ἡμέρα; lit. *the fiftieth day* from 14th Nisan, the date of the Passover Feast), *Pentecost*, a Feast of the Jews, *Whitsuntide*.

πεποιθήσις, *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 1: τὸ πέραν, as substantive, *the other side, the country beyond*.

πέρας, (a) *a boundary, limit*; (b) *an end*, Heb. vi 16.

Πέργαμον (possibly the other form Πέργαμος, *Pergamus*, 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, ἐγκαλεῖν, ἐρωτᾶν, &c.), whence it often passes into the meaning *for* and becomes identical with ὑπέρ, e. g. Mt. xxvi 28, 1 Cor. i 13 (ὑπέρ is nearly always a textual variant in

περίθεσις

- such cases); so with verbs of feeling (= ἐπί c. acc. or dat.), *over*: *περὶ αὐτοῦ*, *with him*, Lk. ii 27, seems incorrect (= *περὶ αὐτόν*, *αὐτῶ*, *ἐν αὐτῷ*); (b) c. acc., local and temporal, *about*, οἱ *περὶ αὐτόν* Mk. iv 10, Lk. xxii 49, *his disciples*, but οἱ *περὶ Παύλον*, 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*.
- περιαιρέω, (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*.
- περιβλέπομαι, *I look round on, survey*.
- περιβόλαιον, *a wrapper, mantle*.
- περιδέω, *I bind (tie) around*.
- περιεργάζομαι, *I am active around, I am a busy-body*.
- περίεργος, (a) *inquisitive, prying, a busybody*; (b) *curious, magical*, Ac. xix 19.
- περιέρχομαι, intr. and tr., *I go round, I move about*. (περιερχόμενοι, *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*, 1 Pet. ii 6; (b) *I encompass, surround*; *I get hold of, seize*.
- περιζώννυμι, *I gird round*: mid. *I gird myself*, generally for active work or travel.
- περίθεσις, *a putting around (or on)*.

περίστημι

περίστημι: in intr. tenses, *I surround*; *I stand clear of*, 2 Tim. ii 16, Tit. iii 9.

περικόθαρμα, *a rinsing of a dirty vessel.*

περικάλυπτο, *I veil round, I cover over*; *I conceal.*

περίκειμαι, *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).*

περικυκλώω, *I encircle, invest.*

περιλάμπω, *I shine around.*

περιλείπω, *I leave behind.*

περίλυτος, *deeply pained (grieved).*

περιμένω, *I await the happening of something.*

πέριξ, *round about, in the neighbourhood.*

περιοικέω, *I dwell around (near).*

περίοικος, *neighbouring*; *a neighbour.*

περιούσιος, *of (for) one's own (special, private) possession.*

περιοχή, *a clause, sentence, short passage.*

περιπατέω, (a) *I walk*: hence, (b) Hebraistically, in an ethical sense, *I conduct my life, I live.*

περιπείρω, *I pierce round about (on all sides).*

περιπίπτω, *I fall into, I fall in with, I meet with, I come upon accidentally, I chance upon, I light upon.*

περιποιέομαι, *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.*

περιραίνω, *I sprinkle round about, I sprinkle over.*

περιρήγγυμι, *I rend all round, I tear off.*

περισπάω, *I distract, trouble greatly.*

περισσεία, *excrescence*; *superabundance, superfluity.*

περίσσευμα, *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*.

περισσοτέρως, *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.

περιστέρα, *a dove*.

περιτέμνω (circumcido), *I cut round the foreskin, I circumcise*.

περιτίθημι, *I place around; I put about (upon), I clothe with*.

περιτομή (circumcisio), *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. γῆ), *the neighbouring country, the neighbourhood, surroundings*.

περίψημα, *that which is scraped off round anything, a scraping*.

περπερεύομαι, *I show myself off; I am boastful (a braggart)*.

Περσίς, *Persis*, name of a Christian lady in Rome.

πέρυσι, adverb, *the previous year, last year*.

πετεινός, *flying*: neut. πετεινόν, *a bird*.

πέτομαι

πέτομαι, *I fly.*

πέτρα, *rock, solid rock, native rock*, rising up through the earth, which trips up the traveller, Rom. ix 33, 1 Pet. ii 8; in Mt. xvi 18, of such faith as Peter has just shown; in 1 Cor. x 4, allegorically interpreted.

Πέτρος, *Petros, Peter* (a Greek name meaning 'rock', a translation of the Aramaic name Κηφᾶς, 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.

πήγνυμι, *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).

πήχυς, *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.*

πιθός, an inferior spelling of *πειθός.*

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.

πικρώς, *bitterly.*

πίμπλημι, *I fill.*

πίμπρημι, *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*.

πίοτης, *fatness*.

πιπράσκω, *I sell*.

πίπτω, *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 (ἐπί) c. acc., ἐν (ἐπί) c. dat., *I place (repose) my trust on either God or the Messiah, I rely on them, I commit my life to them, I believe in, I believe on, I cast myself upon them as stable and trustworthy*, with energy of faith: ἐν is sometimes = *in the sphere of*, Mk. i 15 (cf. Rom. i 9, 2 Cor. viii 18, x 14, 1 Thess. iii 2, &c.); (b) c. acc. and dat., *I entrust* (so in passive construction, 1 Thess. ii 4, 1 Tim. i 11).

πιστικός, probably = *genuine, pure*.

πίστις, (a) *faith, belief, trust*, generally of the leaning of the entire human personality upon God or the Messiah in absolute trust and confidence in His power, wisdom, and goodness. The older meaning, *intellectual conviction* of certain truths, is often present. (In Eph. i 15 [shorter text] εἰς = *among*); (b) with the article, *the faith* (in Lk. xviii 8 perhaps *the necessary faith* or *the faith that perseveres*), *the Christian faith*, Ac. vi 7, xiii 8, xvi 5, xxiv 24, Gal. i 23, iii 23, vi 10, Eph. iv 13, Jude 3, 20, &c.; (c) as a psychological faculty, Heb. xi 1; (d) *integrity, faithfulness, trustworthiness, loyalty*, Mt. xxiii 23, Rom. i 17 (?), Gal. v 22, 2 Tim. iv 7; (e) *a guarantee*, Ac. xvii 31.

πιστός, *faithful, trusty, trustworthy, reliable*: οἱ πιστοί, *the Christians*.

ΠΙΣΤΩ

πιστώ, *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 (fictus), *made up, fictitious*.

πλατεία (sc. ὁδός), *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*.

πλεῖστος, superlative of πολὺς, *very large*: plur. *very many* (numerous); adv. τὸ πλεῖστον, *at the most*, 1 Cor. xiv 27.

πλείων, πλέων, comparative of πολὺς, *larger; more; a considerable number of*, Ac. xxi 10, &c.; οἱ πλείονες, *the majority*, 1 Cor. xv 6: ἐπὶ πλείων, as adv., *more, to a greater extent*.

πλέκω, *I plait*.

πλεονάζω, (a) intr. *I abound, I increase*; (b) tr. *I make to abound, I cause to increase*, 1 Thess. iii 12.

πλεονεκτέω, *I take advantage of, I overreach, I defraud* (sometimes with reference to adultery and the injury thus done to the husband).

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.

πλευρά, *a side of a human being.*

πλέω, *I travel by sea, I sail, voyage.*

πληγή, *a blow, especially, caused by the lash, a stripe, a stroke.*

πλήθος, *a multitude, a crowd, a large number*

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 23; (4) *only, in any case*, ending the discussion and calling special attention to the essential, especially in Paul, e. g. 1 Cor. xi 11, Eph. v 33; (b) preposition, *except, apart from*.

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 δόξαν, 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 1 (?); (b) *I fully convince*, Rom. iv 21, xiv 5; perhaps *I satisfy fully*, Col. iv 12; (c) *I fully believe*, Lk. i 1 (?).

πληροφορία, *full assurance, conviction (confidence)*.

πληρώω, (a) *I fill, I fill up*, e. g. Lk. ii 40, iii 5, John xii 3; (b) much oftener, *I fill up to the full, I fulfil, I give fullness (completion) to, I accomplish, carry out*, of prophecies or other statements which are absolutely and completely confirmed by reality (actual occurrence), or of duties; *I preach fully*, Rom. xv 19, cf. Col. i 25; in Eph. i 23 the Messiah *is being fulfilled (completed)* by the Church.

πλήρωμα

πλήρωμα (indicates the result of the activity denoted by πληρώω), (a) *a fill, fullness; full complement; supply, supplement*, Mk. ii 21, Mt. ix 16; (b) *fullness, filling, fulfilment, completion*.

πλησίον, adv. (*near*, John iv 5), used as adj. and (especially with article ὁ) noun, *neighbouring, neighbourly; a neighbour*.

πλησμονή, *repletion, satiety*.

πλήσσω, *I strike*.

πλοιάριον, (*a little boat, hence*) *a boat*.

πλοῖον, *a boat*; hence *a ship* (the old word ναῦς having become almost obsolete), Ac. xx 13, &c.

πλόος, *a voyage*.

πλούσιος, *rich, wealthy*: hence, met., of other than material wealth.

πλουσίως, *richly; lavishly*.

πλουτέω, *I am rich (wealthy)*: with εἰς and acc. the person on whom the wealth is lavished is indicated: with ἐν, *I abound in*, 1 Tim. vi 18.

πλουτίζω, *I enrich*.

πλοῦτος (masc. and neut.), *wealth, material or spiritual*.

πλύνω, *I wash*.

πνεῦμα (from πνέω, has as its earliest meanings *breath* and *wind*, and it is from the former that the characteristic use is derived), (a) *wind*, John iii 8, Heb. i 7; (b) *breath*, what distinguishes a living from a dead body, (anima) the life principle, Mt. xxvii 50, Lk. viii 55, xxiii 46, John vi 63, xix 30, Ac. vii 59, 2 Thess. ii 8, James ii 26, Rev. xi 11, xiii 15; (c) the breath was often in early times identified with the life or soul itself. Hebrew employed three words for the breath-soul, *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 ἅγιον, *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 Ἅγιον (τὸ Ἅγιον 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 πονηρίας, *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*: τῇ πνεύσει (sc. αὔρα, *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.*

πόθεν (unde), *whence? from what place?* also indirect interrogative: hence *how?* e. g. Mk. xii 37, John i 48.

πόια, *a green herb*: Moulton and Milligan; reading double γάρ in James iv 14 and dropping the interrogation point, would thus interpret the word (*Expositor* VII 10, p. 566).

ποιέω (facio), (a) *I make, manufacture, construct; (b) I do, act, cause; μετά τινος* (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. μείλαν 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 (uarius), *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.

ποίμνη, *a flock; herd* (of goats perhaps, in 1 Cor. ix 7).

ποίμνιον, *a little flock*: hence, of men.

ποίος (qualis), properly direct interrogative, *of what sort?*, then often weakened to *what?* simply: also indir. interrog.: ποίας (local genitive, sc. ὁδοῦ), *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 ἅγια πόλις (cf. Ἱερο- 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.

πολίτευμα (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.*

πολυμερῶς, *in many portions* (one at one time, another at another, and so on).

πολυποίκιλος, *much varied, very varied.*

πολύς (compar. πλείων and superl. πλείστος, which see), a word indicating quantity and number, not size, sing. *much*, plur. *many*: οἱ πολλοί (plerique), *the majority*: πολλῶ (multo), before a comparative, *much*: πολλά, as adv., *much* (often in Mk., an exact translation of Aramaic), like the more regular πολύ: πολλοῦ (magni), *for much, at a great price*, Mt. xxvi 9: with sing. words indicating time, *long* is the most suitable English rendering: πολλάς (sc. πληγῆς), Lk. xii 47. The καί following, Ac. xxv 7, is superfluous according to our idiom.

πολύσπλαγχνος, *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.

πολύτιμος, *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

- passages there is a strong probability : τὸ πονηρὸν, *the evil* in the world, *all that is wicked*, e. g. Rom. xii 9.
- πόνος, *labour, toil; trouble.*
- Ποντικός, *belonging to Pontus* (which see).
- Πόντιος, *Pontius*, the second or gentile name of Pilate.
- Πόντος, *Pontus*, a Roman province in the north of Asia Minor, bordering on the Black Sea, governed along with Bithynia.
- Πόπλιος, the Greek form of the Latin name *Publius* (originally the same in form as the Greek form); a governor of Malta.
- πορεία, *a journey.*
- πορεύομαι, *I travel, journey* : sometimes weakened to the sense, *I go* : *I depart* this life, *I die*, Lk. xiii 33 (?), xxii 22 : Hebraistically, of manner of life, 1 Pet. iv 3, &c.
- 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 πόρνοι or πόρνοι, *habitual immorality.*
- πορνεύω, *I practise fornication*, especially of men consorting with πόρνοι.
- πόρνη, *a prostitute.*
- πόρνος, *a male prostitute* : the weaker sense, one who consorts with πόρνοι, *a fornicator*, is generally adopted for N.T.
- πόρρω (procul), *far, at a distance.*
- πόρρωθεν, *from a long distance*, Heb. xi 13 : hence (cf. ἔξωθεν), *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 : *died scarlet*, John xix 2, 5 (see πορφύρα).
- πορφυρόπωλις, *a woman dealer in purple-dyed garments.*

ποσάκις

ποσάκις, *how many times ? , how often ?*

πόσις, *drinking* : hence, concrete, *drink*, as perhaps in all N.T. passages (certainly in John vi 55).

πόσος (quantus), *how great ? , how large ?* : in plur. (quot, later quanti), *how many ?* : πόσῳ (quanto), before compar. (cf. Mt. xii 12), *by how much ? , how much ?*

ποταμός, *a river*.

ποταμοφόρητος, *river-borne, carried off by a river*.

ποταπός, (*from what country ? , in what country born ? , and then*) *of what sort ? , how fashioned ?* (hence, practically, *how great ?*, 1 John iii 1).

πότε, *at what time ? , when ?* : ἕως πότε, *till what time ? , till when ? , how long ?* Also in indirect interrog. clauses.

ποτε, indefinite temporal particle, *at any time, ever, at some time ; at one time*, especially with past tenses : for μή ποτε, see μή ποτε.

πότερον (utrum), *whether*.

ποτήριον (poculum), *a wine cup*.

ποτίζω (poto, potiono), *I cause to drink, I make to drink, I give drink to*.

Ποτίολοι, *Puteoli* (now Pozzuoli), the great harbour for traffic with Alexandria, &c., on the Bay of Naples.

πότος, *a drinking bout*.

ποῦ, *where ?* : also used (for the obsolete ποῖ) in the sense, *whither ? , to what place ?*

που, (a) *anywhere*, Ac. xxvii 29 ; *somewhere*, Heb. ii 6, &c. ; (b) *about*, Rom. iv 19 : for δὴ που and μή που, see also δὴ που, μή που.

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 τινα, *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.
- πράκτωρ**, (usually, *a collector of revenue*, but in Lk.) *an officer (usher) of the court*.
- πρᾶξις**, (a) abstr., *conduct; function*, Rom. xii 4; (b) concrete, in plur. *doings, deeds*.
- πρασιά**, *a vegetable or flower bed*: *πρασιαὶ πρασιαί*, 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*: εὖ πράξετε, *you shall fare well*, Ac. xv 29, τί πράσσω, *how I fare*, Eph. vi 21.
- πραῦπάθεια**, *meekness (gentleness) of spirit*.
- πραῦς**, *meek, gentle*.
- πραῦτης**, *meekness, gentleness*.
- πρέπω**, *I suit*: generally impersonal, or with neuter pronoun as subject, *πρέπει, πρέπον ἐστίν, it is becoming, it is fitting*.
- πρεσβεία**, *an embassy, delegation*.
- πρεσβεύω** (especially, *I am on embassy to the Emperor*), *I am an ambassador*.
- πρεσβυτέριον**, (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.
- πρεσβύτερος**, (a) of age simply, *the elder* of two, Lk. xv 25; *old, aged*, Ac. ii 17, 1 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.]

πρεσβύτερος, *an old man*.

πρεσβυτήτις, *an old woman*.

πρηγής (a medical term, denoting a disease, and corresponding to πίμπρημι, which see), *swollen up, inflamed*.

πρίξω, *I saw, I saw through*.

πρίν, used either with or without ἢ (*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 ἕξ ἡμερῶν τοῦ πάσχα, *six days before*, &c., John xii 1, πρὸ ἐτῶν δεκατεσσάρων, *fourteen years before*, 2 Cor. xii 2.

προάγω, (a) tr. *I lead forth*, Ac. xvi 30; in the judicial sense, into court, Ac. xii 6, with ἐπί 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.

- προαιρέομαι, *I choose deliberately.*
 προαιτιάομαι, *I make a prior accusation.*
 προακούω, *I hear beforehand.*
 προαμαρτάνω, *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, προβατικῇ agrees with it.*
 προβάτιον, *lit. a little sheep; the diminutive is here used to express tender affection.*
 πρόβατον, *a sheep.*
 προβιβάζω, *I instruct.*
 προβλέπομαι, *I provide; I resolve on.*
 προγίνομαι, *I happen (come about) previously.*
 προγινώσκω (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 portray 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.*
 προείδον, *see προοράω.*
 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*

προερω

with acc. of distance covered, Ac. xii 10; (b) tr. *I precede*, Mk. vi 33, Lk. xxii 47.

προερω, only in perf. act. (and pass.), *I have previously said; I have said above.*

προετοιμάζω, *I prepare beforehand.*

προευαγγελίζομαι, *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) οἱ ἄρτοι τῆς προθέσεως (Hebraistic), lit. *the loaves of the laying out (before God)*, i. e. *the loaves laid out*, grecized in Heb. ix 2, ἡ πρόθεσις τῶν ἄρτων: (b) *deliberate purpose (plan, scheme).*

προθεσμία, *a term (or age, date) previously indicated (fixed, laid down).*

προθυμία, *eagerness, zeal, enthusiasm.*

πρόθυμος, *eager*: in Rom. i 15 τὸ κατ' ἐμὲ πρόθυμον may be = ἡ ἐμὴ προθυμία, *my good will*, but perhaps it is better to read πρόθυμος (sc. εἰμι) with some authorities.

προθύμως, *eagerly.*

πρόϊμος (not πρώϊμος, but from πρό), *early in the year (understand ὑετός or some other word meaning rain)*: reference is to that beginning in October: opposed to ὄψϊμος.

προίστημι: 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).*

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.*

προμελετώ, *I practise beforehand, I prepare, I get up.*

προμεριμνάω, *I am anxious beforehand.*

προνοέω, act. and mid., *I take thought for beforehand, I provide for.*

πρόνοια, *forethought, foresight*; πρόνοιαν ποιούμαι = προνοέω.

προοράω, *I see beforehand, I foresee, I see previously*, Ac.

xxi 29: mid. *I pay regard to, set before me*, Ac. ii 25.

προορίζω, *I foreordain* (lit. *I bound [limit] beforehand*).

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 τινι); (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*, μάχεσθαι, εἰρήνην ἔχειν, &c.; τί πρὸς ἡμᾶς; *what have we to do with it?* Mt. xxvii 4, John xxi 22; *with reference to*,

προσάββατον

of, Mk. xii 12, cf. x 5, Mt. xix 8, Lk. xii 41, xviii 1, xx 19, John xiii 28, &c.; (6) with ἀγαθός, ὠφέλιμος, δυνατός, &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.*

προσαιτέω, *I beg, I am a beggar.*

προσαίτης, *a beggar.*

προσαναβαίνω, *I go up to, I come up to.*

προσαναλίσκω, *I spend in addition.*

προσαναπληρόω, *I fill up by adding, make up, supply.*

προσανατίθεμαι, *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.*

προσεάω, *I permit to go straight onwards.*

προσεγγίζω, *I come near to, I approach.*

- προσεργάζομαι, *I produce in addition, I gain.*
- προσέρχομαι, *I come up to, I come to; I come near (to), I approach; I consent (to),* 1 Tim. vi 3.
- προσευχή, (a) *prayer (to God); τοῦ θεοῦ, to God,* Lk. vi 12; (b) *a place for prayer,* Ac. xvi 13 (used by Jews, perhaps where there was no synagogue).
- προσεύχομαι, *I pray; c. acc., I pray for: sometimes with Hebraistic tautology, προσευχῆ or διὰ προσευχῆς is added.*
- προσέχω, (a) (*τὸν νοῦν* was originally added, *I direct the mind*), *I attend to, pay attention to,* c. dat., Ac. viii 6, xvi 14, &c. cf. (c); (b) with ἐμαυτῶ, 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 μή, *lest*; (c) sc. ἐμαυτόν, *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.*
- προσκαρτερέω, (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.*
- προσκληρώ, *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.*

πρόσκλισις

πρόσκλισις, *inclination*; possibly, *taking sides, party spirit*.

προσκολλάω (lit. *I glue one thing to another*), *I join (unite) closely*: fut. pass. probably as middle, *I cleave (to)*.

πρόσκομμα (lit. *striking against*, generally in the Hebraistic genitive, after λίθος, a stone or loose boulder in the way, *against* which the traveller may *strike* his foot), *an obstacle, a cause of stumbling*; *stumbling*: hence met. especially.

προσκοπή, *causing of stumbling* (met.).

προσκόπτω (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).

προσκυλίω, *I roll to (up to)*.

προσκυνέω, *I go down on my knees to*; *I do obeisance to*; *I worship*.

προσκυνητής, *a worshipper*.

προσλαλέω, *I speak to*.

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. xxviii 2, Rom. xiv 1, &c.

πρόσληψις, *taking to one's self*; *assumption* into God's favour.

προσμένω, *I remain*: c. dat., *I abide in, I remain in, I persist in*.

προσορμίζομαι, *I anchor at a place*.

προσοφείλω, *I owe besides (in addition)*.

προσοχθίζω, *I entertain anger (disgust, abhorrence)*.

πρόσπεινος, either *inclined to hunger* or *very hungry*.

προσπήγνυμι, *I fix to anything*.

προσπίπτω, *I fall upon*; *I fall at (beside)*.

προσποιέομαι, *I pretend*.

προσπορεύομαι, *I come to*.

προσρήγνυμι, *I dash against*.

προστάσσω, (a) *I instruct, command*; (b) *I appoint*, Ac. xvii 26.

πρόσωπον

προστάτις (a development of the political sense of *προστάτης* [patronus], a *political sponsor* of resident aliens), *protectress, patroness*.

προστίθημι (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:—*προσέθετο πέμψαι, besides (in addition, further) he sent*, Lk. xx 11.

προστρέχω, *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 *φόνος*, therefore originally *newly slaughtered, fresh-killed*), now for the first time made, *new*.

προσφάτως, *freshly, recently*.

προσφέρω, (a) *I bring to*; (b) characteristically, *I offer* (of gifts, sacrifices, &c.).

προσφιλής, *lovable, amiable*.

προσφορά, an *offering* (especially to God).

προσφωνέω, c. acc. *I call, I summon*: c. dat. *I call (out) to*; *I address, I give a speech to*, Ac. xxii 2, cf. absol. Ac. xxi 40.

πρόσχυσις, *pouring upon* the altar (as was done in later times, not in that of Moses).

προσψάω, *I touch, handle*.

προσωπολημπτέω (from *προσωπολήμπτης*, Hebraistic, later than LXX), *I favour specially*.

προσωπολήμπτης (from *πρόσωπον* and *λαμβάνειν*, Hebraistic, later than LXX; see under the latter), a *special favourer* of one more than of another, a *respector of persons*.

προσωπολημπσία (a Hebraistic expression, later than LXX), *favouritism, partiality*.

πρόσωπον, (a) *the human face*; often Hebraistically otiose, e. g. *πρὸ προσώπου σου* practically = *πρὸ σοῦ*, Mt. xi 10; *πρόσωπον πρὸς πρόσωπον* (Hebraistic), *face to face*; (b) hence applied to God, from His having

προτείνω

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 i 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.

προτίθεμαι, *I set before myself, I purpose openly*: but perhaps, *I offer, I provide.*

προτρέπομαι, *I encourage.*

προτρέχω, *I run forward.*

προϋπάρχω, *I am (previously), I have been already.*

πρόφασις, *ostensible reason* for which a thing is done (that is, commonly, the false reason), *pretence; excuse, pretext*: προφάσει, *under colour, under pretence.*

προφέρω, *I bring forth (out), produce.*

προφητεία, the quality or action of a προφήτης, *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 prophetic

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 προφήται, *prophetic*.

προφήτις, *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.

πρύμνα, *the stern of a ship*.

πρωί, *early, in the morning* (in John xx 1, even of the period before dawn).

πρωία, *early morning*.

πρωῖμος, see προῖμος.

πρωῖνός (from πρωί) (matutinus), *belonging to the morning, morning*: opposite ἑσπερινός.

πρόρα, *the prow, the bow of a ship*.

πρωτεύω, *I hold the first (chief) place, I am the head*.

πρωτοκαθεδρία, *the chief (most honourable) seat (chair, stall)*.

πρωτοκλισία, *the chief (most honourable) reclining-place on the dining couches at a dinner table*.

πρῶτον (primum), *in the first place, first*: τὸ πρῶτον (primo), *at first, at the beginning*.

πρῶτος, *first* (of time, then of status), strictly of more than two, being a superlative, but also used where there are two elements only, as πρότερος, 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 = πρότερός 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, ringleader.*

πρωτοτόκια (τά), *one's rights as first-born.*

πρωτότοκος, *first-born, earliest born, eldest.*

πρώτως, *for the first time (v.l.).*

πταίω, *of incipient falling, I trip, stumble, lit. or met.*

πτέρνα, *heel.*

περυγίον, *the gable, roof, projection of the temple roof, pinnacle; or possibly (see ἱερόν), the wall surrounding the temple precinct.*

πτέρυξ, *a wing.*

πτηνός, *winged; hence as substantive, a bird.*

πτοέω, *I scare, I strike with panic.*

πτόησις, *fear, terror (or other violent excitement).*

Πτολεμαῖς, *Ptolemaïs, a coast city of Phoenicia, midway between Tyre and Caesarea.*

πτύον, *a winnowing-fan, a simple wooden pitchfork.*

πτύρω, *I frighten, terrify.*

πτύσμα, *spittle.*

πτύσσω, *I roll up, close.*

πτύω, *I spit.*

πτῶμα, *a corpse.*

πτῶσις, *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'?).*

πύθων, *a ventriloquist (the utterance being supposed to be due to the presence of a familiar spirit [πύθων] within the body of the speaker).*

πυκνός, *(spissus, thick; hence) frequent: acc. plur. neut.*

- πικνά as adv., *frequently, often* (cf. regular comparative of adverb, Ac. xxiv 26).
- πικτεύω, *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.*
- πυθάνομαι, *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*).
- πυρά, *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.
- πύρινος, *as of fire*, that is, probably, *fire-coloured.*
- πυρόω, (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.*
- πύρωσις, (a) *burning*; (b) met. *trial as it were by fire, fiery test*, 1 Pet. iv 12.
- πώλέω (originally = uendito, *I advertise, put up for sale*: later = uendo), *I sell.*
- πῶλος, (*the young of various animals, hence, particularly the foal (colt) of an ass.*
- πῶποτε, *ever yet, yet at any time*, only used after a negative word.
- πωρόω (from πῶρος, *a kind of marble*, then, *a bony forma-*

πώρωσις

tion on the joints, and a callus or ossification uniting two portions of a fractured bone: thus πωρόω, I petrify, and I cover with a callus, and I deaden, I dull, I make (render) obtuse (dull, dead); I blind (intellectually or morally).

πώρωσις (originally *petrification, hardness*: then the result of this, as metaphorically applied to organs of feeling), *insensibility, numbness, obtuseness, dulling of the faculty of perception, deadness*; intellectual (moral) *blindness*.

πῶς, (a) *how?*, *in what manner?*, also in indirect interrogations: πῶς γάρ... *why, how...*; (b) = ὡς, ὅτι, *that* (variant readings sometimes occur), Mt. xii 4, Mk. xii 26, 41, Lk. vi 4, xiv 7, Ac. xi 13, 1 Thess. i 9.

πως, indefinite, enclitic, *in some way, in any way*: εἶ πως, *if in any way*; see μήπως.

P

Ῥαάβ (Hebr.), *Rahab*, a Canaanitess, who rescued the Hebrew spies at Jericho, by tradition wife of Salmon (Mt. i 4, 5).

ῤαββεί (Aramaic), *my master*, a title given by pupils to their teacher.

ῤαββουναί (Aramaic, a fuller form of ῤαββεί), *my master*.
ῤαβδίξω, *I flog (beat) with a rod (staff)*, a Roman punishment.

ῤάβδος, *a staff, rod*.

ῤαβδούχος (licitor), (lit. *a rod holder, holder of rods*), *a licitor, an attendant (orderly)*, of certain Roman magistrates, *a tipstaff*.

ῤαγαύ (Hebr.), *Ragau*, an ancestor of Jesus.

ῤαδιούργημα, *a moral wrong, a crime*.

ῤαδιουργία, (*ease in working*; so *unscrupulousness*: hence) *fraud, wickedness*.

ῤακά (or ῤαχά) (Aramaic), *empty foolish*.

ῤάκος, *a piece of cloth*.

Ῥαμά, *Rama*, a place in Ephraim, two hours north of Jerusalem.

ῤαντίζω, (a) *I sprinkle* and thus purify; (b) mid. *I sprinkle (purify) myself*, Mk. vii 4.

ῤαντισμός, *sprinkling*, as a symbolic purification (cf. Exod. xxiv 6-8).

ῤαπίζω, *I slap, strike*.

ῤάπισμα (colaphus), *a slap, a blow on the cheek with the open hand*.

ῤαφίς, *a sewing needle* (= classical βελόνη, used by Lk.).

ῤαχά, see ῤακά.

ῤαχάβ (Hebr.), another spelling of ῤαάβ.

ῤαχήλ (Hebr.), *Rachel*, younger wife of the patriarch Jacob.

ῤεβέκκα (Hebr.), *Rebecca*, wife of the patriarch Isaac.

ῤέδη (reda, a word of Keltic origin), *a carriage*.

ῤεφάν, see ῤομφά.

ῤέω, *I flow*.

ῤήγιον, *Regium*, a city in the SW. corner of Italy opposite Sicily (modern Reggio).

ῤήγμα, *a breaking up, collapse*.

ῤήγνυμι, ῤήσσω, (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.

ῤῆμα, (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.

ῤησά (Hebr.), *Resa*, an ancestor of Jesus.

ῤήσσω, see ῤήγνυμι.

ρήτωρ

ρήτωρ, a rhetorician, a professional public speaker; hence, a barrister, acting as counsel for the prosecution.

ρητῶς, 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.

ρίπιζω (from ρίπης, a fire-fan: hence, I fan either a fire or a person), I raise with the wind.

ρίπτω (iacio), ριπτέω (iacto), I throw, cast; I shake, toss: ἐριμμένοι, sunk powerless, Mt. ix 36: in Ac. xxii 23, I toss about, a sign of excitement and uncontrollable rage.

*Ροβοάμ (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.

ροιζηδόν (properly expressing the whizzing sound produced by rapid motion through the air), with thunderous crash (roar).

*Ρομφά (vv. ll. Ῥομφάν, Ῥεφάν, &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.

*Ρουβήν (Hebr.), Reuben, eldest son of the patriarch Jacob and founder of a tribe.

*Ρούθ (Hebr.), Ruth, wife of Boes (Boaz) and mother of Iobed (Obed).

*Ρουφος, 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.

ρόμη, a street or lane in a town or city.

ρύομαι, I rescue (from danger or destruction).

ῥυπαίνω, *I make dirty, I stain*: mid. and pass., *I am filthy* (morally), *I am stained* (by sin) (v. l.).

ῥυπαρεύομαι, *I am filthy*; hence (morally), *I am stained with sin*.

ῥυπαρία, *defilement*.

ῥυπαρός, *shabby, soiled*: hence morally, *filthy, corrupt, sinful*, Rev. xxii 11.

ῥύπος, *filth, dirt*.

ῥύσις, *flowing*; ῥύσις αἵματος, *hemorrhage*.

ῥυτίς, *a wrinkle of age*.

Ῥωμαῖος, *Roman*; a *Roman*: the plural, according to context, suggests either the imperial people (e. g. John xi 48) or citizens of the Roman Empire (e. g. Ac. xvi 21).

Ῥωμαῖστί, *in the Latin language*.

Ῥώμη, *Rome*, the famous city on the Tiber, the capital of the Roman Empire.

ῥώννυμι, *I make strong*: perf. mid. imperative, a formula of correspondence, at the end of a letter, ἔρρωσο, ἔρρωσθε (uale, ualete), *farewell*.

Σ

σαβαχθαεὶ (Aramaic), *thou hast forsaken*.

σαβαώθ (Hebrew), *hosts, armies*.

σαββατισμός, *a resting as on the sabbath*.

σάββατον (Semitic), sing. and plur., *the Sabbath*, a night and day which lasted from about 6 p.m. on Friday till about 6 p.m. on Saturday: πρώτη (μία) [τῶν] σαββάτων ([τοῦ] σαββάτου) (Hebraistic), *the first day after the Sabbath, the day following the Sabbath*, that is, from about 6 p.m. on Saturday till about 6 p.m. on Sunday, *Sunday*.

σαγήνη, *a fishing-net*.

Σαδδουκαῖος, *a Sadducee, a Zadokite priest*, a member of the aristocratic party among the Jews, from whom the high-priests were almost invariably chosen.

Σαδῶκ (Hebr.), *Zadok*, an ancestor of Jesus.

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.

Σαλμών, *Salmon*, son of Naasson and father of Boes (Boaz) (v. l. in Lk. iii 32).

Σαλμώνη, *Salmoné*, 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.

Σαλωμών, see Σολομών.

Σαμάρεια, *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.), *Samuhel, 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 **Σαῦλος**).

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.

σαρδόνηξ, *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; *σὰρξ καὶ αἷμα*, a Hebraistic periphrasis for *human nature, a human being*; hence (b) the substance (material) of the body, *the body*: *μία σὰρξ, one body*, of husband and wife: it is contrasted sometimes with *πνεῦμα*, sometimes with *ψυχή*; (c) (Hebraistic) *mankind, humanity* as such, without any necessary connotation of frailty, e. g. Rom. iii 20, 1 Cor. i 29, Gal. ii 16; (d) *the animal (sensuous) nature* of man, the sphere of present existence, e. g. John i 13, Rom. ix 3, 1 Cor. x 18, Heb. xii 9; (e) in reference to fleshly (physical) weakness, helplessness, 1 Cor. xv 50 (corruptible), 2 Cor. iv 11 (mortal), vii 5, x 3, Eph. vi 12; intellectual weakness, Rom. vi 19, Gal. i 16, Col. ii 18; cf. also 2 Cor. xi 18, Gal. vi 12, 13, Phil. iii 3, 4 *bis*; (f) in an ethical sense, characteristic of Paul, applied to part of human nature, generally as ruling instead of being, as it ought to be, in subjection; the two aspects are: (1) a general relation is implied between *the flesh* and sin, Rom. vii 5, viii 3-9, 12, 13, 2 Cor. x 2, Gal. iv 29, Col. ii 11, 13; (2) *the flesh* is in some sense active in the production of evil, its desires (or lusts) are evil; in the physical nature it is the immediate enemy of the higher life, e. g. Rom. vii 7-25, viii 12, xiii 14, Gal. v 13, 16, 17, 19, 24, Eph. ii 3 *bis*, Col. ii 23.

σαρόω, *I sweep*.

Σάρρα (Hebr.), *Sarah*, wife of Abraham.

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 $1\frac{1}{2}$ modii, that is, nearly three English gallons.

Σαῦλος, the grecized form of the Hebrew name Σαούλ of the Apostle to the Gentiles.

σβέννυμι, ἱβέννυμι, *I extinguish, put out*: met. 1 Thess. v 19.

σεαυτοῦ, *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 revered (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 σπέῖρα 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*.

σεισμός (terrae motus), *an earthquake*.

σείω, *I shake*.

Σέκουνδος (Latin), *Secundus*, a Christian of Thessalonica.

Σελεύκεια, *Seleucia*, on the Syrian coast, the harbour of Syrian Antioch.

σελήνη, *the moon*.

σεληνιαῖω, *I bring under the influence of the moon*: pass. *I am epileptic* (the state of an epileptic being attributed to the moon [σελήνη]).

Σεμεῖν (Hebr.), *Semein*, an ancestor of Jesus.

σεμίδαλις, *the finest wheaten meal*.

σεμνός (gravis), *grave, worthy of respect*.

σεμνότης (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-

σημείου

cator of an oracle), *I indicate by a word; I point out in a letter (by letter)*, Ac. xxv 27.

σημείον (signum), *a sign, an outward (visible) indication of secret power or truth; a miracle regarded from that point of view.*

σημειόμαι, *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.*

σῆπω, tr. *I cause to rot*: 2 perf. σέσηπα, *I have rotted, I am rotten.*

σῆς, *a moth.*

σητόβρωτος, *moth-eaten.*

σθενώ, *I strengthen.*

σιαγών, *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 Σιλίας), *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, Silvanus) *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).

σφικκίνθιον (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.*

σιנדών (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.*

σιρκικός (an inexact spelling of σηρικός, adj. formed from Σῆρες, *the Chinese*, from whose country silk was obtained), *silken; silk fabrics (or garments).*

σιρός, see σειρός.

σιτευτός (altitilis), *fed up (with grain), fattened.*

σιτίον, *food made of corn, bread.*

σιτιστός, the same in meaning as the much commoner σιτευτός.

σιτομέτριον, *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

bling-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 σκανδάλου (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, *Scæva*, an inhabitant of Ephesus.

σκευή (a collective noun), *tackle*.

σκεῦος, (a) (uas) *a vessel*, generally of earthenware, e. g. John xix 29; τὰ σκεύη, *utensils, goods and chattels, effects, property*; (b) (Hebraistic) met. of persons, e. g. of St. Paul as chosen *repository* of the power of Jesus, Ac. ix 15: either of one's own body as the case enclosing the soul, or of one's wife, 1 Thess. iv 4 (cf. 1 Pet. iii 7); (c) *tackle, furniture* of a ship, Ac. xxvii 17.

σκηνή, *a tent; a hut*; usually with reference to the temporary abode of Yahweh, which preceded the Temple; ἡ σκηνή τοῦ μαρτυρίου, *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 σκηνή.

σκηνοπηγία, sometimes called ἑορτή [τῶν] σκηνῶν or ἑορτή [τῆς] σκηνοπηγίας, *the Feast of Tabernacles* (lit. of *booth-building*), the great festival of the Jews, held in October, originally the Feast of Ingathering.

σκηνοποιός, *a tentmaker*.

σκήνος, *a tent*: so met. (used in Pythagorean philosophy) of the body as the temporary dwelling-place of the soul.

- σκηνώ, *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 reflexion*, 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.
- σκληρότης, *obstinacy.*
- σκληροτράχηλος, *stiff-necked, stubborn.*
- σκληρύνω, *I make unyielding.*
- σκολιός, *crooked*: hence met. *perverse*, of turning off from the truth, *crooked* in nature.
- σκόλοψ, 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.*
- σκορπίος, *a scorpion.*
- σκοτεινός, *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.
- σκοτώω, *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.

σκόλλω (originally, *I flay, skin*), (a) *I tire out by hunting*; *I distress*, Mt. ix 36; (b) (a slang usage in origin) *I worry, trouble*.

σκόλον: plur. (spolia), *armour*.

σκοληκόβρωτος, eaten by worms (the word *scolex* is still used for the tape-worm at one stage of its growth).

σμαράγδινος (ζμαράγδινος), of an emerald.

σμάραγδος (ζμάραγδος), an emerald.

σμύρνα (= μύρρα), *myrrh*, a fragrant gum-resin from the Arabian *Balsamodendron Myrrhae*.

Σμύρνα (better spelling Ζμύρνα), *Smyrna*, a great port of the Roman province Asia.

σμουρνίζω, *I spice with myrrh*.

Σδόμα, *Sodom*, a city submerged by the Dead Sea.

Σολομών (oldest form Σαλωμών, next oldest Σαλομών), *Solomon*, son of David, King of Israel, and Bathsheba.

σορός, a *bier*.

σός, *thy, thine, your*.

σουδάριον (Latin, borrowed by Greek, and thence by Aramaic), a *handkerchief*.

Σουσάννα, *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.

σπάομαι, *I draw my (sword)*.

σπαράσσω, *I throw on the ground*.

σπαργανόω, *I sow*.

σπαταλάω, *I am a voluptuary, I am wanton*.

σπάω, see σπάομαι.

σπεῖρα, *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 (frequent in Hebrew).

σπερμολόγος (from σπέρμα and λέγω: a slang term in Ac.), used properly of a bird *picking up seeds*; hence *a parasite, hanger on*: also of one who *picks up scraps* of information and retails them at secondhand, *an ignorant plagiarist*.

σπεύδω, *I hasten, hurry*.

σπήλαιον, *a cave* (especially as inhabited).

σπιλάς, adjectivally used with ἄνεμος understood, *a dirty, foul* (lit.), *miry wind*, perhaps of its effect on the water.

σπίλος, *a spot of disfigurement*.

σπιλώω, *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.*

σπουδαίως, *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).*

στασιαστής, *a revolutionary.*

στάσις, (a) *faction, sedition, discord; disturbance, upheaval, revolution, riot;* (b) in the more original but much rarer meaning, *standing, position, place*, Heb. ix 8.

στατήρ, *a stater*, that is four drachmae (which see), temple-tax for two persons.

σταυρός, *a cross (crux)*, strictly the transverse beam (patibulum), which was placed at the top of the vertical part, thus forming a capital T. It was this transverse beam that was carried by the criminal: *the crucifixion* of Jesus.

σταυρώω, *I crucify*: hence met. Gal. vi 14.

σταφυλή, *a grape.*

στάχυς, *an ear (spike) of corn.*

Στάχυς, a Christian man at Rome.

στέγη (originally poetical), *a roof*; in Mk. ii 4 perhaps of thatch.

στέγω, (a) *I roof over, cover*: hence, *I conceal, hide*, but not in N.T.; (b) *I keep out (weather)*: hence, *I keep close, put up with, endure patiently, bear up under.*

στέιρα, *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.*

στενάζω, *I groan.*

στενός, *narrow*.

στενοχωρέω (στενός and χώρος, cf. English colloquial, *I keep some one in a tight place*), *I press upon, cramp, restrain*.

στενοχωρία (lit. *confinement in a narrow space*), *restriction, restraint; anguish, great trouble*.

στερεός, *solid; firm*, lit. or met.

στερεόω, *I make firm, or solid*: met., Ac. xvi 5.

στερέωμα (probably a military metaphor), *firm foundation, bulwark*.

Στεφανῶς (a pet form of Στεφανηφόρος), *Stephanas*, a Corinthian Christian.

Στέφανος, *Stephen*, one of the seven original 'deacons' at Jerusalem, and the first martyr.

στέφανος, *a garland, wreath, chaplet, crown*, generally as the Greek victor's crown or chaplet, of perishable leaves (1 Cor. ix 25), won in athletic and other contests, and familiar to the Jews for generations: ὁ στέφανος τῆς ζωῆς (James i 12, Rev. ii 10), *the crown (reward), which is life*.

στεφανόω, *I wreath, crown as victor*, 2 Tim. ii 5, hence met.

στήθος, *the breast*.

στήκω (form arising from the need for an active form present in the intransitive sense, cf. ἵστημι) *I stand; I remain standing, stand firm*, lit. or met.

στηριγμός, *support*.

στηρίζω, (a) *I fix firmly*, Lk. xvi 26; τὸ πρόσωπον (Hebraism) *I direct myself towards, I have my face turned stedfastly*, Lk. ix 51; (b) generally met. *I buttress, prop, support; I strengthen, establish*.

στιβάς, *a wisp (bundle) of brushwood, twigs or other light growth*.

στίγμα, properly, *a brand burned into, or the mark of a cut made in, the skin of a slave*; in Gal. vi 17 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*.

στίλβω, *I gleam, flash*.

στοά, *a portico, colonnade, porch*: that 'of Solomon' was on the East side of the Temple.

Στοιικός, see Στωϊκός.

στοιχείον (elementum), (a) plur. *the heavenly bodies*, 2 Pet. iii 10, 12; (b) *a rudiment, an element, a rudimentary principle, an elementary rule*; but in Gal. iv 3 there is much to be said for taking the word in the sense of *spirit, demon* (possibly also in (a)).

στοιχέω, *I walk* (properly, in a straight line, in rank).

στολή, *a long robe*, worn by the upper classes in the East.

στόμα, *the mouth*, especially as an organ of speech in man and God: the sword has a mouth (*edge*), because it *drinks* blood, Lk. xxi 24, Heb. xi 34: στόμα πρὸς στόμα (cf. πρόσωπον πρὸς πρόσωπον), *by word of mouth, practically, face to face*.

στόμαχος, *the stomach*.

στρατεία, *military service*, used met.

στράτευμα, *an army, a body of soldiers*.

στρατεύομαι, *I serve in the army, I am in the army, I am a soldier* (whether on active service or not): hence met. *I make war, I take up war*, e. g. 1 Pet. ii 11.

στρατηγός (praetor), (a) in Jerusalem, ὁ στρατηγὸς τοῦ ἱεροῦ, *the commandant of the temple*, a priest, next in rank to the high-priest, and commander of the priests and Levites who guarded the temple, Ac. iv 1, v 24, 26: under him were the στρατηγοί, *captains* of the temple-guards, Lk. xxii [4,] 52; (b) at Philippi, a Roman 'colonia', *a praetor or a duumvir, a chief-magistrate* of the 'colonia', Ac. xvi (there were probably two of them).

στρατιά, *an army*.

στρατιώτης, *a soldier*: hence (perhaps under the influence of the language of the Mysteries and that of philosophy), the worshipper as *the soldier* of his God, cf. 2 Tim. ii 3.

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.*

στρεβλώω, (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.*

στηρνιάω, *I am wanton, I wanton.*

στηῖνος, *wantonness, luxury.*

στρουθίον, *a sparrow*, the cheapest of all birds for food.

στρώννυμι, στρωννύω (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.*

στυγητός, *hated, hateful.*

στυγνάζω, (a) *I am sad*, Mk. x 22; (b) *I am dull (overcast)*, Mt. xvi 3.

στύλος, *a pillar* for supporting an entablature or other structure; hence metaph.

Στωϊκός (from στοιά, στοά, because of the original place of meeting), *a Stoic*, a member of one of the two leading schools of philosophy.

σύ, *thou, you*: τί ἡμῖν (ἐμοῖ) καὶ 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 ἡμῖν καὶ ὑμῖν (Mt. xxv 9), as in Latin: for καθ' ὑμᾶς, see κατά.

συγγένεια, collective, *all the συγγενεῖς, kindred, kin, relations.*

συγγενεύς, *a relation, relative* (v. l.).

συγγενής, *a relation, relative, kinsman*: in Rom. ix 3 the term is wide enough to include all Hebrews: in Rom. xvi 7, 11, 21 the reference may be narrower, to

συγγενίς

fellow-members of the same (Jewish) tribe (φυλή) in the city of Tarsus.

συγγενίς, a kinswoman.

συγγνώμη, see συγγνώμη.

συγκ., see συνκ. (a more correct spelling).

συγκυρία, coincidence, chance.

συγχ., see συνχ. (a more correct spelling).

σύγχυσις, confusion, disturbance.

συζ., see συνζ.

συκάμνος (a Semitic word), the black mulberry tree.

συκῆ, a fig tree.

συκομορέα, a sycamore tree.

σῦκον, a fig.

συκοφαντέω (calumnior), I accuse falsely.

συλαγωγέω, I take away from as booty (plunder), I rob.

συλάω, I rob.

συλλ., see συνλ.

συλλαμβάνω (συνλ-), (a) (conprehendo) 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 συνβ.

συμβαίνω, with neut. subject or impersonally, I happen, occur: it happens.

συμβουλεύω, act. I advise: mid. συμβουλευόμεθα, we counsel one another.

συμβούλιον (consilium), (a) a body of advisers (assessors) in a court, a council, Ac. xxv 12; (b) abstr., consultation, counsel, advice; resolution, decree: διδόναι (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 *συνμ.*

συμμορφίζω (*συνμ.*), lit. *I cause to share the form* (see *μορφή*) *of another*, hence in Phil. iii 10 *συνμορφιζόμενος* = *being made to share the experience of*.

σύμμορφος, *sharing the form of another*.

συμπ., see *συνπ.*

συμπαθής, *sharing the experiences of others*.

συμπόσιον, properly *a drinking bout*, following dinner: *συμπόσια συμπόσια* (colloquial), *in companies of diners*.

συμφ., see *συνφ.*

συμφέρω, (a) tr. *I collect, bring together*, Ac. xix. 19; (b) intr. and generally impersonal, *συμφέρει*, *it is an advantage, it is expedient (beneficial)*; *συμφέρον* (sc. *ἔστιν*), 2 Cor. xii 1 = *συμφέρει*; τὸ *συμφέρον*, as substantive.

σύμφορος, *advantageous*: τὸ *σύμφορον*, as substantive.

συμφυλέτης, *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 harmonize with, I agree with*; of more than one, *we agree together*: pass. impers. *it is agreed upon among* (possibly a Latinism, *conuenit inter*), Ac. v 9.

συμφώνησις, *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 *σύνψυχος*.

σύν, *with* (Greek allows either the sense *plus* or the sense *including*).

συνάγω, *I gather together, collect, assemble*, persons or things: *συναγαγὼν πάντα* implies the converting of the goods into money, *having sold all off*, Lk. xv 13.

συναγωγή

συναγωγή (in origin abstract, *a leading [bringing] together, convening* an assembly, then concrete, *a [religious] meeting*), *a meeting (assembly), a place of meeting (assembly)*, particularly of Jews for the reading of scripture and for worship, *a synagogue*. In certain passages it is doubtful whether the congregation (e.g. John vi 59, xviii 20) or the place of meeting (e.g. James ii 2) is particularly intended, but the sense is not seriously affected by the doubt. In the O.T. *συναγωγή* and *ἐκκλησία* are practically synonymous, but in ordinary Christian writings the former is rarely used, and seemingly only of communities of Jews or Jewish Christians (e.g. James ii 2, where it is probably the building).

συναγωνίζομαι, *I struggle (contend) in company with.*

συναθλέω, *I compete together with others*, originally of athletic contests, and then met.

συναθροίζω, tr. *I gather together, assemble.*

συναίρω; with *λόγον*, *I compare (settle) accounts, make a reckoning.*

συναιχμάλωτος, *a fellow-captive, a fellow-prisoner, a companion in chains.*

συνακολουθέω, *I accompany.*

συνᾶλίζομαι (from *σύν* and *ἄλς*, 'salt'), *I have table fellowship with, I share a common meal with.* (Others take as *συνᾶλίζομαι* (from *σύν* and *ἀλής*, 'crowded'), *I meet with, from time to time.*)

συναλλάσσω, *I attempt (seek) to reconcile.*

συναναβαίνω, *I go up with.*

συνανάκειμαι, *I recline at (dinner-) table with.*

συναναμίγνυμι, mid. *I associate intimately with.*

συναναπαύομαι, *I rest along with.*

συναντάω, *I meet, encounter*: in Ac. xx 22, with inanimate subject.

συναντιλαμβάνομαι, *I lend a hand along with, I take interest in (a thing) along with (others), I assist jointly to perform some task, I co-operate with, I take my share in.*

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.*
- συναρμολογέω** (an architectural term, ἀρμός meaning 'the side of a stone', and -λογεῖν added by analogy with λιθολόγος without its proper force), *I fit together* (by means of all the elaborate preparatory processes necessary).
- συναρπάζω**, *I keep a firm grip of.*
- συναυξάνω**, *I make to increase (grow) together.*
- συνβάλλω**, (a) with λόγους expressed or understood, *I engage in discussion with*, Lk. xi 53 (v. l.), Ac. iv 15, xvii 18; (b) *I reflect, ponder*, Lk. ii 19; (c) *I meet with, I fall in with*, Ac. xx 14; in hostile sense, *I enter into conflict with, attack*, Lk. xiv 31; (d) mid. *I contribute to, benefit.*
- συνβασιλεύω**, *I reign along with (together with) another, I am a king with*, in met. sense.
- συνβιβάζω**, (a) *I bring together, join, unite*, Eph. iv 16, Col. ii 19; (b) *I put together, compare, examine closely*, hence *I consider, conclude*, Ac. xvi 10; *I deduce, prove*, Ac. ix 22; (c) (a Biblical sense, translation Greek) *I teach, instruct*, Ac. xix 33 (v. l.), 1 Cor. ii 16, Col. ii 2.
- συνγνώμη**, *indulgence, allowance* for circumstances.
- σύνδεσμος**, *a binding together, a means of holding together, a bond*, lit. and met.: in Ac. viii 23 the man is in (eis = ἐν) the grip of ἀδικία.
- συνδέω**, *I bind along with another: συνδεδεμένοι, fellow-captives.*
- συνδοξάζω**, *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.*

συνεγείρω

συνεγείρω, *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 θεοῦ 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.

συνείδον, *I perceived, I was aware of, I saw distinctly, I realized*: for the etymologically related σύννοια, see s.v.

σύνειμι, *I go with, I accompany*, Lk. viii 4.

σύνειμι, *I am with, I am in company with, I accompany with*.

συνεισέρχομαι, *I go in with, I enter with*.

συνέκδημος, *a travelling-companion*.

συνεκλεκτός, *fellow-chosen, fellow-elect*, understand ἐκκλησία.

συνεπιμαρτυρέω, *I add my testimony to that already given*.

συνεπιτίθεμαι (lit. *I join in attacking*), *I join in the charge*.

συνέπομαι, *I accompany*.

συνεργέω, *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*, αὐτῷ in Mk. xiv 53 being = πρὸς αὐτόν: (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 συνίημι), *intelligent*; in Mt. xi 25, Lk. x. 21 it doubtless refers to Pharisees learned in the law.

- συνευδοκέω, *I entirely approve of.*
 συνευωχέομαι, *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.
 συνζάω, *I live along with (in company with).*
 συνζεύγνυμι, *I yoke (harness) together, join.*
 συνζητέω (lit. *I seek in company*), *I discuss, debate, dispute.*
 συνζήτησις, *discussion, debate.*
 συνζητητής, *a discussor, debater.*
 σύνζυγος, *yoke-fellow, companion, colleague* (perhaps a proper name).
 συνζωοποιέω, *I make living along with.*
 συνήδομαι, *I delight in.*
 συνήθεια, *custom, habit: c. gen. habituation to, intercourse with, familiarity with,* 1 Cor. viii 7.
 συνηλικιώτης, *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.*
 συνίημι, *I understand; I have understanding.*
 συνίστημι, συνιστάω, (a) in transitive tenses, (1) *I recommend, commend, introduce,* Rom. xvi 1, 2 Cor. iii 1, iv 2, v 12, vi 4, x 12, 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 συν, but = *for the benefit of*).

συνκακουχέω, *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*.

συνκατατίθεμαι, *I agree with*.

συνκαταψηφίζω, *I number (reckon) along with*.

συνκεράννυμι, (a) *I mix together, compound*, 1 Cor. xii 24; (b) pass. with dat. of instrument (πίστει), *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.

συνκληρονόμος, *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 συν- expressing the collecting of the mangled remains).

συνκρίνω, *I compare*.

συνκύπτω, *I am bent double, bent in two, bowed down*.

συνλαλέω, *I speak together* (with).

συνλυπέομαι, *I am greatly pained (grieved)*.

συνμαθητής, *a fellow disciple, a fellow scholar*.

συνμαρτυρέω, *I join in giving evidence (bearing witness)* with.

συνμερίζω, *I cause to share with* (in the sacrifices).

συνμέτοχος, *a fellow sharer, a partner*.

- συνμιμητής, *a joint imitator, an imitator along (together) with others.*
- συνοδοεύω, *I journey (travel) along with.*
- συνοδία, *a travelling company, caravan.*
- σύνουδα (conscius 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.*
- συνοχή (lit. *compression*; then *narrowness*), met. *anxiety.*
- συνπαθέω, *I suffer along with.*
- συνπαραγίνομαι, *I arrive along with.*
- συνπαρακαλέω, *I cheer (encourage) along with.*
- συνπαραλαμβάνω, *I take along with me (as helper).*
- συνπάρειμι, *I am present (here) along with.*
- συνπάσχω, *I suffer together.*
- συνπέμπω, *I send along with.*
- συνπεριλαμβάνω, *I embrace closely.*
- συνπίνω, *I drink (wine) along with.*
- συνπίπτω, *I fall together, I fall in, I collapse.*
- συνπληρώω, (a) *I fill up*, hence pass., by an idiom analogous to English, *συνεπληροῦντο*, 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.*
- συσκ., see συσσ.
- συσταυρώω, *I crucify along with*, lit. or met.
- συνστέλλω, (a) *I wrap round, swathe* in a sort of wind-

ΣΥΝΣΤΕΝΑΪΩ

- ing-sheet, or possibly, *I lay out*, Ac. v 6; (b) *I contract, compress*; hence *I shorten*, 1 Cor. vii 29.
- συνστενάζω, *I groan together*.
- συνστοιχέω (properly a military term, *I keep in line or file*), *I correspond exactly to*.
- συνστρατιώτης, *a fellow-soldier, comrade in arms*.
- συνσχηματίζω, mid. *I fashion myself in agreement with, I conform myself outwardly to*.
- σύνσωμος, *sharing in a body*: it has been taken as *fellow-slave* (see σῶμα).
- συντάσσω, *I direct, instruct, command*.
- συντέλεια, with αἰῶνος, a characteristic expression of Jewish apocalyptic, *conclusion, consummation, end* of the present period of time.
- συντελέω, *I bring to an end, complete, finish, exhaust; I accomplish, fulfil, bring to pass*.
- συντέμνω, *I cut down*; hence *I contract, limit, restrict* the scope of.
- συντηρέω, *I keep safe*.
- συντίθημι, mid. and pass. *I make a compact (agreement) with (together), I covenant with, I agree*.
- συντόμως, *briefly*.
- συντρέχω, *I run (rush) together*, lit. or met.
- συντριβω, (a) *I break; I bruise*; (b) *I trample upon, crush*, Rom. xvi 20: *I maul*, Lk. ix 39; (c) met. pass. *I am stunned, crushed*, [Lk.] iv 18.
- σύντριμμα, *destruction, ruin*.
- σύντροφος, *foster-brother*: such is the lit. rendering, but it would appear to be a court title, and might therefore be translated *a courtier*.
- συντυγχάνω, *I encounter, come up with, come close to*.
- Συντύχη, *Syntlyche*, a woman member of the church at Philippi.
- συνυποκρίνομαι, pass. *I dissemble along with*.
- συνυπουργέω, *I co-operate in a subordinate capacity*.
- σύνφημι, *I express agreement with, I agree with*.
- συνφύω, in 2 aor. pass. taking the place of a 2 aor. act., *I grow up together with (another)*.

συνχαίρω, act. and pass. *I rejoice with*; perhaps *I congratulate*.

συνχέω (cf. συνχύνω), *I confound*.

συνχράομαι, *I have intercourse with, I associate with*.

συνχύνω, *I confound*.

σύνψυχος, *one in feeling with others, sharing the feelings of others*.

συνωδίνω, *I unite in suffering travail (birth pangs, severe pain)*.

συνωμοσία, *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, *Syrtis*, a quicksand off the coast of N. Africa.

σύρω, *I drag, pull, draw*.

συσπάρασσω, *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.

Συχάρ, *Sychar*, a 'city' of Samaria.

Συχέμ, *Sychem, Shechem, Sicyma* (later *Neapolis*, from which modern *Nablus*), a city of Samaria.

σφαγή, *slaughter, sacrifice* (of an animal); πρόβατον σφαγῆς (Hebraism), *a sheep destined for sacrifice*.

σφάγιον, *a sacrifice* (of an animal).

σφάζω, *I slaughter*; *I sacrifice*.

σφόδρα, *greatly, exceedingly, very much*.

σφοδρῶς, *exceedingly*.

σφραγίζω, (a) *I seal* and thus close, for guardianship or

σφραγίς

protection, Mt. xxvii 66, Rev. xx 3; (b) *I conceal*, Rev. x 4, xxii 10; (c) *I mark* with the impress of the signet ring, lit. or met.; (d) *I confirm, make undoubted*, John iii 33, vi 27; mid. Rom. xv 28 (cf. under (a)).

σφραγίς, a seal, a means not merely of attestation but also of closing, so that a cabinet, document, &c., could not be opened without breaking the seals.

σφυδρόν, 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.

σχεδόν, almost, nearly.

σχήμα, 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.

σκολάζω, (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) *ἀμαρτίας, σαρκός*, sometimes follow; (b) figuratively, the Church is *the Body* of the Messiah who is the Head (e.g. Eph. i 23); (c) *a slave*, as a mere body and nothing more, Rev. xviii 13.
- σωματικός**, (a) *bodily*, hence almost = *visible, tangible*, Lk. iii 22; (b) *bodily, physical*, contrasted with 'mental', 'spiritual', 1 Tim. iv 8.
- σωματικῶς**, *bodily, in a bodily way*, almost = *visibly*.
- Σώπατρος** (a pet-form of *Σωσίπατρος*), *Sopater*, son of Pyrrhus, and a Christian of Beroea in Macedonia.
- σωρεύω**, *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.
- Σωσίπατρος**, *Sosipater*, a Christian at Rome.
- σωτήρ** (a word familiar to the Graeco-Roman world as a constant epithet of kings like the Ptolemies and of the Roman emperors, especially in the phrase *ὁ σωτήρ τοῦ κόσμου* [cf. John iv 42, 1 John iv 14], connoting probably *preserver* from the enemies of the nation or the empire, and thus *a maintainer* of life and prosperity), *saviour, rescuer, preserver*, a term applied to (the) God and to the Messiah with respect to the human race and sin and its consequences.
- σωτηρία** (in extra-Biblical language [= *salus*] has a reference generally to *bodily health, welfare* [so also Ac. xxvii 34, Heb. xi 7], especially as recovered after illness, but also to *deliverance* from every calamity, *victory* over enemies), *the salvation* to be wrought by the Messiah for the Jews, the release from the foreign yoke in particular and the recovery of independence (cf. John iv 22): in purely Christian terminology, far fuller in content, including complete *recovery of health* from the disease of sin, *release* from captivity to it.
- σωτήριον** (neut. of adj. *σωτήριος* used as substantive, properly that which produces *σωτηρία*, a sacrifice or

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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 σώφρων*, hence) *I admonish, warn.*

σωφρονισμός, *self-discipline.*

σωφρόνως, *sobermindedly.*

σωφροσύνη, *sound sense, sobermindedness.*

σώφρων (from *σῶς*, *safe, sound*, and *φρήν*, *the mind*), *soberminded, prudent.*

T

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.

τάγμα (a military term), *rank; division.*

τακτός, *appointed, arranged.*

ταλαιπωρέω, *I am wretched (afflicted, in distress).*

ταλαιπωρία, *wretchedness, distress, misery.*

ταλαίπωρος, *wretched, miserable.*

ταλαντιαῖος, *a talent in weight or size.* (But *ἀγῶνες ταλαντιαῖοι* are games where the value of the prizes amounted to a talent.)

τάλαντον, *a talent*, that is a talent-weight (see *ταλαντιαῖος*) 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 *ταμίας*, 'a steward').

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.

ταπεινοφροσύνη, *meekness; lowliness, humility*.

ταπεινόφρων, *meek-minded; humble-minded*.

ταπεινώ, 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 uirtutis dicitur et humilitas afflictionis, Ambrose, *expos. ps. cxviii* 20 10 § 2).

ταράσσω, *I disturb, trouble*.

ταραχή, *disturbing, ruffling*.

τάραχος, *disturbance*.

Ταρσεύς, *belonging to Tarsus, a Tarsian*.

Ταρσός, *Tarsus*, the capital of the Roman province Cilicia.

ταρταρόω, *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.

ταῦρος, *a bull; an ox*.

ταφή (sepultura), *burial*.

τάφος, *a tomb; sepulchral monument*.

τάχα, *perhaps*.

τάχειον, see ταχέως.

ταχέως, *quickly, swiftly, speedily*: compar. form τάχειον (with superl. force in all places except John xx 4): superl. ὡς τάχιστα, *as quickly as possible*.

ταχινός, *speedy, possibly sudden*.

τάχιστα

τάχιστα, see ταχέως.

τάχος, *quickness*; ἐν τάχει, adverbially, *speedily, quickly*.

ταχύ (neut. of ταχύς as adv.), *quickly, speedily*.

ταχύς, *quick*.

τε, an enclitic connective particle, weaker in force than καί, to which it is related as *-que* to *et* (*ac, atque*), and:

τε . . . τε, τε . . . δέ, *both . . . and*.

τείχος, *a wall, especially the wall of a city*.

τεκμήριον, *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. *υἱός*) 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, ὑπακοῆς I Pet. i 14, τέκνα θεοῦ, *of godlike nature, of godly nature*.

τεκνοτροφέω, *I bring up children*.

τέκτων, *a worker in wood, a carpenter*.

τέλειος (from τέλος, 'final end'), (a) *full-grown, mature, complete*, having reached its utmost development, e.g. Eph. iv 13, Heb. v 14; (b) *completely good* (simply), James i 4; *completely operative*, James i 17; *perfect*, as dealing with universal principles, James i 25; *perfect in character*, Mt. v 48, James iii 2, &c.

τελειότης, *moral completeness (perfection)*.

τελειόω, *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 *νήφοντες*, I Pet. i 13.

τελείωσις, *a bringing to completion (perfection, fulfilment)*.

τελειωτής, *a completer, perfecter*.

- τελεσφορέω, *I bring (the fruit) to maturity.*
 τελευτάω (lit. *I end*), *I die.*
 τελευτή (lit. *end*), *death.*
 τελέω, (a) *I end, complete, accomplish, finish*: also *I fulfil*; in Gal. v 16, possibly *I perform*; (b) of taxes, dues, *I pay*, Mt. xvii 24, Rom. xiii 6.
 τέλος, (a) sing. (τέλος dicitur Graece quod nos Latine et *finem* dicimus et *consummationem*; τέλος autem et *consummationis* ipsius *finis* est, Ambros. *expos. ps. cxviii* 12 45 § 1) *the end, the final end* of anything; *eis τέλος, continually*, Lk. xviii 5; *the result, the culmination*, e. g. 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.
 τελώνης, *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 ἀμαρτωλοί.
 τελώνιον, *a revenue office; a custom-house.*
 τέρας, *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.
 τεσσαράκοντα (the spelling τεσσεράκοντα is late and illiterate), *forty.*
 τεσσαρακονταετής, *of forty years, forty years long.*
 τέσσαρες, *four.*
 τεσσαρεσκαίδεκατος, *fourteenth.*
 τεταρταῖος, *of the fourth day* (Greek idiom often personalises such adjectives), *four days since* he died.
 τέταρτος, *fourth.*
 τετρααρχέω, *I rule as tetrarch.*
 τετραάρχης, *a tetrarch*, that is, the ruler of a fourth part of a territory divided into four parts for efficient

τετράγωνος

government, a division sometimes found in the Roman East.

τετράγωνος, *with four corners, square.*

τετράδιον (quaternio), *a quaternion, a group of four soldiers.*

τετρακισχίλιοι, *four thousand.*

τετρακόσιοι, *four hundred.*

τετράμηνος, *adj., of four months (understand χρόνος): hence, four months.*

τετραπλός (quadruplex, quadruplus), *fourfold, four times as much.*

τετράπους (quadrupes), *four-footed; a quadruped.*

τεφρώω, *I cover with, or I convert into, ashes.*

τέχνη, *art, handicraft, trade.*

τεχνίτης, *a craftsman, an artisan: c. gen. a designer, Heb. xi 10.*

τήκομαι, *I melt (intr.).*

τηλαυγώς (so old MSS. [including W, the Washington (Freer) Gospels], *clearly from afar, clearly: but others of equal age read δηλαυγώς, which see).*

τηλικούτος, *so large, so great.*

τηρέω, (a) *lit. I watch, observe; (b) I guard, preserve, keep, protect; (c) of commandments and regulations, I observe, keep, obey.*

τήρησις, (a) *a keeping, an observance, 1 Cor. vii 19; (b) a place of custody.*

Τιβεριάς, *Tiberias, a town in Galilee on the western border of the sea called after it.*

Τιβέριος, *Tiberius, the second Roman emperor (died A.D. 37).*

τίθημι, *I place, put, set forth: sometimes with two accusatives, the second in the predicate, e.g. πατέρα πολλῶν ἔθνῶν τέθεικά σε, Rom. iv 17, I have made you a father, &c.: τίθημι γόνατα, I kneel: τίθεμαι εἰς ὦτα, ἐν καρδίᾳ, I put into my ears, into my mind, i.e. I attend to, e.g. Lk. i 66, ix 44: τίθημι (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.*

Τιμαῖος, *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.

τίμιος, *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.*

Τιμόθεος, *Timothy*, a Christian of Lystra, helper of St. Paul.

Τίμων, *Timon*, one of the seven original 'deacons' at Jerusalem.

τιμωρέω, *I punish.*

τιμωρία, (deserved) *punishment.*

τίνω, *I pay.*

τίς, masc. and fem., τί neut., interrogative pronoun and (sometimes) adjective, *who? what? which?* (usually of more than two, but sometimes = πότερος, of two only, e. g. Mt. xxi 31): τι = *what reward?* Mt. xix 27: τί neut. as predicate to ταῦτα, e. g. Lk. xv 26, Ac. xvii 20 (v. l.), John vi 9 (*what use are they?*), also adverbially = *why?* Mt. vi 28, Lk. ii 48, Ac. xiv 15, like διὰ τί and ἵνα τί (sc. γένηται), as well as τί δ, τι (ὅτι) = τί γέγονεν ὅτι (or δι' ὅ, τι) (cf. John xiv 22): τί ἄρα ὁ Πέτρος ἐγένετο (cf. Fr. que devenir), *what then had happened to Peter*, Ac. xii 18, τί ἄρα τὸ παιδίον τοῦτο ἔσται; Lk. i 66, Ac. v 24 (τί in predicate), abbreviated, οὗτος δὲ τί; *what will become of him?* John xxi 21: (Hebraistic) *how*, Mt. vii 14 (v. l.), Lk. xii 49, 1 Cor. vii 16: τί πρὸς ἡμᾶς (sc. ἔστω); *what have we to do with it?* Mt. xxvii 4, cf. John xxi 22, 1 Cor. v 12 (see also under σύ); τί γάρ; *what does it matter?* or *what difference does it make?* Rom. iii 3, Phil. i 18; τί οὖν (sc. ? ἐροῦμεν); Rom. vi 15, masc. ἐγὼ τίς ἤμην; Ac. xi 17:

- double interrogative, *τίς τί ἀρῆ*, Mk. xv 24, *τίς τί* (*what each*) *διεπραγματεύσατο*, Lk. xix 15 (v. l.). Sometimes *τίς* is confused with the relative *ὅστις*, *ὅς*, which is rather a sign of illiteracy, Mt. x 19, Lk. xvii 8, Ac. xiii 25 (according to one punctuation), James iii 13 (if read as one sentence). In Lk. xi 5, 11, *τίς* (= *εἴ τις*) (cf. Phil. ii 1) is non-Greek and Semitic.
- τις** (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 *τινας δύο*, *a certain two*, Ac. xxiii 23 (cf. Lk. xxii 50, John xi 49): with adjectives, strengthening (quidam), Heb. x 27, cf. Ac. v 36, viii 9: *τι*, *something special*, Gal. ii 6, vi 3. Sometimes unexpressed, where it would be expected (Hebraism?), John vii 40, xvi 17, Ac. xix 33, xxi 16, &c.
- Τίτιος**, *Titius*, the second name (nomen) of a Christian Roman citizen at Corinth, his first name (praenomen) being unknown.
- τίτλος** (Latin) (titulus), *an inscription*.
- Τίτος**, *Titus*, a Greek Christian, helper of St. Paul, perhaps also brother of Luke.
- τοιγαροῦν**, *accordingly, wherefore*.
- τοίνυν**, *so*.
- τοιόσδε**, *of such character, to the following effect*.
- τοιούτος** (talīs), *of such a kind (character), such*.
- τοιῆχος**, *a wall*.
- τόκος** (from *τίκτω*, cf. Shakespeare's 'breed of barren metal'), *interest*.
- τολμάω**, *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*.
- τομός**, *cutting, with cutting power*.
- τόξον**, *a bow (and arrows)*.

τοπάζιον, *a topaz.*

τόπος (locus), *a place*; κατὰ τόπους, *in various places*, Mk. xiii 8, &c., διδόναι τόπον, *to make room for, give place to*, Lk. xiv 9, &c.: met. *an opportunity*, Ac. xxv 16, Rom. xv 23, Eph. iv 27, Heb. xii 17.

τοσοῦτος (tantus), *so great, so large*; of time, *so long*, plur. (tot, later tanti) *so many*: τοσοούτου, *at such and such a price*, Ac. v 8.

τότε, *then, at that time*; ὁ τότε κόσμος, *the world of that day*, 2 Pet. iii 6; ἀπὸ τότε, *from that time, thenceforward*, Mt. iv 17, &c.: very often in Mt. representing Hebrew *wāw* consecutive, and thus simply continuing the narrative.

τοῦναντίον (syncopated from τὸ ἐναντίον, *the opposite*), as adv. *on the contrary*.

τοῦνομα (syncopated from τὸ ὄνομα), as adv., *by name*.

τράγος, *a goat*.

τράπεζα, *a table*.

τραπεζίτης (from τράπεζα, *money-changer's table*), *a money-changer, a banker*.

τραῦμα, *a wound*.

τραυματίζω, *I wound*.

τραχηλίω (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): τετραχλισμένα, *open, manifest*.

τράχηλος, *the neck*: τὸν ἑαυτῶν τράχηλον ὑποθείνειν, *to lay down their own necks, i. e. to risk their own lives*.

τραχύς, *rough*.

Τραχωνίτης, *Trachonitic, belonging to Trachon*, adj. applied to a hilly region (inhabited by a nomad tribe), considerably to the south of Damascus, called also Ituraean.

τρεις, *three*; μετὰ τρεῖς ἡμέρας = τῇ τρίτῃ ἡμέρᾳ.

τρέμω, *I tremble*.

τρέφω, *I nourish, feed*; *I bring up*, Lk. iv 16: met., James v 5.

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*.

τρίβολος, *a thistle*.

τρίβος, *a path, track*.

τριετία, *a period of three years, three years*.

τρίζω, *I grind, crunch*.

τρίμηνος, *lasting three months*: acc. neut. as adv. *three months*.

τρίς, *thrice, three times*.

τρίστεγος, *having three roofs, with three floors (stories)*: hence neut. as noun, *the third floor*, but it is uncertain whether the ground floor was counted or not in this enumeration; if so, we should have to translate, *the second floor*.

τρισχίλιοι, *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*.

τρίχινος, *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. ὃν τρόπον, *in the way in which, as*, also with κατά, &c.; *manner of life*, Heb. xiii 5.

τροποφορέω, *I bear (endure) the ways (disposition) of* (v. l.).

τροφή, *nourishment, food, sustenance*.

Τρόφιμος, *Trophimus*, a Christian of Ephesus in Asia.

τροφός, *a nurse* (and thus of a mother who suckles her own children).

τροφοφορέω, *I carry, dandle as a nurse* (v. l.).

τροχιά, (orbita [from orbis], *a track*; hence) *a road*.

τροχός, (*a wheel*; hence) *the chariot-wheel* of man as he advances on the way of life, following his appointed course.

τρύβλιον, *a dish*.

τρυγάω, *I gather* (always of grapes, τρύξι).

τρυγών, *a turtledove*.

τρυμαλιά, *an opening, hole*; *an eye* of needle.

τρύπημα, *a hole*; *an eye*.

Τρύφαινα, *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.

Τρωάς, *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 *ἔσθιω* in ordinary use.)

τυγχάνω, (a) c. gen. *I obtain*; (b) absol. *I chance, happen*: τυχών, *ordinary, everyday*, Ac. xix 11, xxviii 2; εἰ τύχοι (lit. *if it should happen*), *it may chance*; old acc. absolute, belonging to impersonal verbs, τυχόν, *perhaps*.

τυμπανίζω (from τύπανον, 'drum' used in worship, then 'implement of torture'), *I break on the wheel*.

τυπικῶς, either *by way of example*, or *typically, pre-figuratively*.

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.

τυφλώ, *I blind*, *make blind*, lit. or met.

τύφομαι, intr. *I smoke*.

τυφώ: pass. *I am puffed up*, *I am haughty*.

τυφωνικός (from τυφώς, 'a vehement wind'); ἄνεμος, a *heavy eddying squall*.

Τυχικός (or Τύχικος), *Tychicus*, a Christian of the Roman province Asia.

Υ

ύακίνθινος, of the colour of the *martagon lily*, that is, of a dusky red colour.

ύάκινθος, a *sapphire* of dusky red colour like the *martagon lily*.

ύάλινος, *glassy*, *transparent as glass*.

ύαλος, *glass*.

ύβρίζω, *I treat insolently (outrageously)*, *I insult*.

ύβρις, (a) *wanton insult*, *outrage*, 2 Cor. xii 10;
(b) *injury*, *loss*, due to the sea.

ύβριστής, noun as adj. *insolent*, *insulting*, *outrageous*.

ύγιαίνω, *I am in (good) health*, *I am healthy (well)*:
hence met. in connexion with words and teaching,
I am right, *reasonable*.

ύγιής, *whole*, *in health*, *sound*; *restored to health*: met.
reasonable.

ύγρός, *moist*, *full of sap*.

ύδρία, a *waterpot* (hence, of any pot).

ύδροποτέω, *I drink water* (alone, not mixed with wine).

ύδρωπικός, *dropsical*, *afflicted with dropsy*.

ύδωρ, *water*: ύδωρ ζών (aqua uiua), ζωής (Hebraistic genitive), *flowing water* (as opposed to stagnant), John iv 10, &c.

ύετός (imber), a *shower of rain*; *rain*.

υιοθεσία, *adoption*.

υἱός, (a) *a son* in the ordinary sense, with this difference, that one must keep in mind the greater solidarity of the family in ancient times and the greater ease in identifying father and son thence arising; also *a male descendant*, Mt. i 1, &c.; (b) in special senses: with a genitive of 'the Deity, θεοῦ, ὑψίστου, εὐλογητοῦ ('sons of God' in Job i 6, &c., rendered by ἄγγελοι 'angels', are members of the heavenly court gathered round Yahweh, and all men could be called 'sons of God' as having been created by Him), rarely of a class of human beings, and in such cases only of those who perfectly perform God's will, those in and through whom His will is made known and who are thus like Him, 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.: ὁ υἱὸς τοῦ ἀνθρώπου, (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, ἀπωλείας, γέννης (cf. also διαβόλου), used of persons who so perfectly exemplify these qualities, &c., that they can be spoken of as having a family likeness to them (cf. τέκνον).

ὄλη, *wood, timber, brushwood.*

Ἵμέναιος, *Hymenaeus*, a backsliding Christian.

ὕμέτερος, *your.*

ὕμνέω, (a) intr. *I sing a hymn*; (b) tr. *I praise in a hymn.*

ὕμνος

ὕμνος, a *hymn*, especially of praise to God.

ὑπάγω, *I go away, withdraw, depart; I depart this life*,
Mt. xxvi 24.

ὑπακοή, *obedience*.

ὑπακούω, *I obey*: c. infin., Heb. xi 8.

ὑπανδρος, *under the authority of a husband*.

ὑπαντάω, *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 ὑπάρχοντα, *one's belongings, possessions, personal property*.

ὑπέικω, *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 1, 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.

ὑπερ, as adverb, an ancient use, *more (than they)*.

ὑπεραίρω, lit. *I raise beyond*: pass. met. *I am exceedingly uplifted*.

ὑπέρακμος, of doubtful meaning; probably of *excessive sexual vigour* (of the man), rather than *past the bloom of youth* (of the woman).

ὑπεράνω, *far above*.

ὑπεραυξάνω, intr. *I grow exceedingly*.

ὑπερβαίνω, intr. *I transgress*.

ὑπερβαλλόντως, *exceedingly*.

ὑπερβάλλω, intr. *I exceed, surpass*, c. gen.: *pcpl. present, absolutely, excessive, extraordinary*.

ὑπερβολή, *excess, abundance*; καθ' ὑπερβολήν, *superlatively, exceedingly, beyond measure.*

ὑπερεΐδον, *I looked past, overlooked, pretended not to see.*

ὑπέρεκεινος, lit. *beyond yonder*: τὰ ὑπέρεκεινα, *the places beyond*, c. gen.

ὑπερεκπερισσοῦ, *most exceedingly.*

ὑπερεκπερισσῶς, *most exceedingly*, 1 Thess. v 13 (v. l.).

ὑπερεκτείνω, ττ. *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.*

ὑπερήφανος, *haughty, disdainful, arrogant.*

ὑπερλίαν (lit. *more than very much*): in irony, οἱ ὑπερλίαν ἀπόστολοι, *the super-apostles.*

ὑπερνικάω, *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.*

ὑπερυψώω, *I elevate greatly (exceedingly).*

ὑπερφρονέω, *I have high notions.*

ὑπερῶν, *an upper room, an upstairs room.*

ὑπέχω, *I undergo.*

ὑπήκοος, *obedient.*

ὑπηρετέω, *I serve, minister to.*

ὑπηρέτης, *a servant, an attendant.*

ὑπνος, *sleep.*

ὑπό, (a) c. gen., especially of a person as the original author (contrast διά), with a verb passive or quasi-passive (cf. Rev. vi 8), *by*; (b) c. acc., (1) both lit.

ὑποβάλλω

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.
ὑποβάλλω, *I suborn*.

ὑπογραμμός, (properly a *piece of calligraphy, a copy*, for children to imitate; hence) *a model, a type*, which has to be followed.

ὑπόδειγμα, (a) *a sign, image* of something, Heb. viii 5, ix 23; (b) *an example*, given for imitation.

ὑποδείκνυμι, *I point out, show*; hence *I advise, warn*, Mt. iii 7, Lk. iii 7.

ὑποδέχομαι, *I receive under my roof, I welcome to my house, I entertain hospitably*.

ὑποδέω (lit. *I bind under*), mid. *I put on* (my feet).

ὑπόδημα (cf. ὑποδέω), *a shoe*.

ὑπόδικος (a forensic word), *liable to (brought under) the judgement of, answerable to*.

ὑποζύγιον, *a beast of burden*, either *an ass* or *a mule*.

ὑποζώννυμι, *I undergird, frap*, that is, *I fasten cables* vertically round the hull of the ship to prevent the timbers from straining or giving way.

ὑποκάτω, *underneath*.

ὑποκρίνομαι, *I act the part, pretend*.

ὑπόκρισις (*acting a part, properly*), *hypocrisy, pose*.

ὑποκριτής (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.

ὑπολαμβάνω, (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*.

ὑπόλειμμα, *a remnant*.

ὑπολείπω, *I leave behind*.

ὑπολήνιον, *a wine-press*, probably the *lower* (ὑπο-) trough, smaller but deeper than the ληνός proper, both being cut out of the solid rock.

ὑπολιμπάνω (Ionic form) = ὑπολείπω.

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 τῇ θλίψει, Rom. xii 12, *in persecu-*
tion, amid persecution, with εἰς = ἐν, 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.*

ὑποστρέφω, intr. *I return ; I withdraw*, met., 2 Pet. ii 21.

ὑποστρωνύω, 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 sub-*
jection, 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 ὑπόπιον, 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.

ὕς, *a sow*.

ὑσσωπος, *hyssop*. In John xix 29 ὑσσωπῶ is a graphic error for ὑσσοῦ (pilum), *pike*.

ὑστερέω, (a) act. intr. *I come late, I am late*, Heb. iv 1; *I am left behind in the race for, I have no part in*, with 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*.

ὑστερον, *later, afterwards*.

ὑστερος, (a) comparative, *latter*; (b) superlative, *last, latest*.

ὑφαίνω, *I weave*.

ὑφαντός, *woven*.

ὑψηλός, (a) lit. *high, lofty*; (b) met. μετὰ βραχίονος ὑψηλοῦ (Hebraistic), of God; with φρονεῖν, of haughtiness, arrogance, boasting.

ὑψηλοφρονέω, *I am haughty (arrogant)*.

ὑψιστος, *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*.

ὑψόω, *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.*).

Φ

φάγος, *a glutton, gourmand.*

φαίω, (a) act. *I shine, I shed light*; (b) pass. (1) *I shine*; (2) *I become visible, I appear*, cf. ἐφάνη, impersonally, Mt. ix 33; (3) *I become clear, appear, show myself* as, Mt. vi 5, 16, 18, xxiii 27, Rom. vii 13, 2 Cor. xiii 7, 1 Pet. iv 18; (4) of the mind and judgement (= δοκεῖ, uidetur), Mk. xiv 64, Lk. xxiv 11.

Φάλεκ (Hebr.), *Phalek*, son of Eber, and one of the ancestors of Jesus.

φανερός, *clear, visible* (as opposed to 'hidden', 'secret'); εἰς φανερόν ἐλθεῖν, *to come into the open, to appear before the public*, Mk. iv 22, Lk. viii 17, ἐν τῷ φανερῷ, *in public.*

φανερῶ, *I make clear (visible, manifest).*

φανερῶς, *openly, overtly.*

φανέρωσις, *a showing forth*, with objective gen.

φανός, (*a light, a torch*; then) *a lantern.*

Φανουήλ, *Fanuhel, Phanuel*, father of Anna the prophetess.

φαντάζω, *I make to appear*; τὸ φανταζόμενον, *the appearance.*

φαντασία, *show, display.*

φάντασμα, *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. l.).

φαρμακός (see φαρμακεία), *a sorcerer, magician*.

φάσις (from φαίνω), *information*.

φάσκω, *I say*, either *I say frequently*, or *I allege*.

φάτνη, *a manger, a feeding-trough*.

φαῦλος, *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).

φειδομένως, *sparingly*.

φελόνης (φαιλόνης), a metathesis from φαινώλης (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 bruit about (circulate) a report*.

Φήστος (Latin), *Festus*, third name of (?) Porcius Festus, procurator of the Roman province Judaea from A. D. 59.

φθάνω, (a) *I anticipate, I precede*, 1 Thess. iv 15; (b) *I come, I arrive*.

φθαρτός, *perishable*.

φθέγγομαι, *I utter (a word), I open the mouth in speech*.

φθείρω, (a) lit. *I destroy, I waste*; *I damage, injure* (in being); (b) usually met. *I corrupt morally, I deprave, injure* (in character); *I seduce*, 2 Cor. xi 3.

φθινοπωρινός (derived from τὸ φθινόπωρον, which itself = φθίνουσα ὥρα, 'the concluding portion of the ὥρα'), *autumnal, in autumn*, when fruit is expected.

φθόγγος, 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*.

φιλαδελφία, *Philadelphia, a city of the Roman province Asia*.

φιλαδελφία, *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.

φιλάδελφος, *loving one's brothers (fellow-Christians)*.

φιλανδρος, *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*.

φιλαυτος, *loving self*.

φιλέω, *I love*, of friendship (contrast ἔραμαι [of passion] and ἀγαπάω [of reverential love]): *I kiss*, Mk. xiv 44, Mt. xxvi 48, Lk. xxii 47.

φιλήδονος, *loving (sensuous) pleasure*.

φίλημα, a *kiss*.

Φιλήμων, *Philemon*, a Christian man of Colossae.

Φίλητος, *Philetus*, a backsliding Christian at Rome.

φιλία, *friendship*.

φιλιππήσιος (Latin [Philippensis], for the pure-Greek Φιλιππέυς, Φιλιππηνός), a *Philippian, an inhabitant of Philippi*.

Φίλιπποι, *Philippi*, a great city of the Roman province Macedonia.

Φίλιππος (a Greek name), *Philip*: (a) one of the twelve disciples of Jesus; (b) tetrarch of the Ituraean

φιλόθεος

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.

φιλονεικία (see φιλόνηκος), *emulation, rivalry*.

φιλόνηκος (φίλος and νίκη [νίκη] 'victory'), *contentious*.

φιλοξενία, *love to foreigners; entertainment of strangers*.

φιλόξενος, *friendly to foreigners; hospitable*.

φιλοπρωτεύω, *I love the first (chief) place*.

φίλος, *a friend*.

φιλοσοφία, *philosophy*, in a bad sense, and perhaps identified with ἀπάτη.

φιλόσοφος, *a philosopher*.

φιλόστοργος, *loving warmly (strongly)*.

φιλότεκνος, *loving one's children*.

φιλοτιμέομαι, (earlier, *I am ambitious*; then, *I act with public spirit*; now,) *I am zealous, I strive eagerly*.

φιλοφρόνως, *with friendly thoughtfulness*.

φιμόω, *I muzzle*; hence, probably originally a slang use, *I silence*, φιμώθητι, *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*.

φοβέομαι, *I fear, dread, reverence*, absol. or c. acc. or c. infin.: also c. cognate acc. φόβον, πτόησω, *I fear greatly*: c. ἀπό and genitive (Hebraism), *I am afraid of*, Mt. x 28 (Lk. xii 4): c. μή and conjunctive, *I fear lest, I fear that*.

φοβερός, *fearful, terrible*.

φόβητρον (φόβηθρον, probably more Lukan), *an instrument of terror, an object of fear, a bugbear*.

φόβος, *fear, terror*, often fear on the reverential side,

- in reference to God, and such as inspires cautious dealing towards men, cf. 1 Pet. i 17.
- Φοίβη, *Phoebe*, a leading Christian woman in the church at Cenchrææ.
- Φοινίκη, *Phoenice, Phoenicia*, a northern coast strip of the Roman province Syria.
- Φοινίκισσα (feminine), *Phoenician*.
- Φοῖνιξ, *Phoenix* (perhaps modern Lutro), a bay on the south coast of Crete.
- φοῖνιξ, a *palm tree*, John xii 13; a *branch of a palm tree*, a *palm*, Rev. vii 9.
- φονεύς, a *murderer*.
- φονεύω, 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.
- φορτουνατός (Latin), *Fortunatus*, a Christian of Corinth.
- φραγγέλιον (by dissimilation from Latin, flagellum), a *lash*.
- φραγγέλλω (Latin, flagello), *I lash, flog*.
- φραγμός, a *hedge, a fence, a partition*; hence, a *path* bounded by hedges or fences, Lk. xiv 23.
- φράζω, *I explain, I interpret*.
- φράσσω, *I stop, close*.
- φρέαρ, a *well*; hence, transferred, Rev. ix 1, 2.
- φρεναπατάω (lit. *I deceive the mind*), *I deceive*.
- φρεναπάτης (see φρεναπατάω), 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*.

φρονίμως, *wisely, sensibly, prudently*.

φροντίζω, *I am careful, I take care*.

φρουρέω, *I guard*, or rather *I garrison*, lit. and met.

φρούσσω, (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 Φρυγίαν is adj.

Φύγελος, *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

Israel, and perhaps (by analogy) of Christendom, James i 1.

φύλλον, *a leaf* of a tree.

φύραμα, *a mixture*; hence *a lump, a mass*, lit. or met.

φυσικός, *natural*; φυσικά, 2 Pet. ii 12, *creatures of instinct*.

φυσικῶς, *by instinct*.

φυσιώω (lit. *I inflate*), met. *I puff up*, with anger, conceit, &c.

φύσις, *nature, inherent nature*, in N.T. non-moral, neither good nor bad; φύσει, *by nature, in myself* (*itself, &c.*).

φυσίωσις, *a puffing up* (due to conceit).

φυτεία (lit. *planting*), *a plant*.

φυτεύω, *I plant*.

φύω, *I grow, I grow up*.

φωλεός, *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. xxi 11; *a star*, Phil. ii 15.

φωσφόρος (lit. *light-bringing, lucifer*), *the day-star* (the planet Venus, probably).

φωτεινός, *shining, brilliant*.

φωτίζω (of the public disclosure of what has been kept secret), *I shed light upon, I enlighten*; passive with acc. Eph. i 18: *I bring to light*, Eph. iii 9: in Heb.

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.

X

χαίρω, (a) *I rejoice*, c. cognate acc. or c. dat., *I rejoice exceedingly*; (b) in the imperative, χαίρε, χαίρετε, a greeting, *farewell*, Christianised in Phil. iii 1, iv 4 bis, by the addition ἐν κυρίῳ (and generally mis-translated), cf. χαίρειν, imperatival infin., e.g. Ac. xv 23 (cf. 2 John 10); also *hail!* Mk. xv 18, Mt. xxvii 29.

χάλασα, *hail*.

χαλάω, *I slacken*.

Χαλδαίος, a *Chaldaean*, one living in southern Armenia.

χαλεπός, (a) *hard, difficult*, 2 Tim. iii 1; (b) *difficult to restrain, dangerous*, Mt. viii 28.

χαλιναγωγέω, *I bridle*, met. *I keep in check; restrain*.

χαλινός, 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*.

χαλκολίβανος, a word of uncertain signification, translated 'aeramentum turinum' (incense bronze) in certain Old Latin authorities, and 'orichalcum' (= ὀρείχαλκος [mountain bronze]) in the Vulgate: the latter was understood to be a mixture of gold and copper.

χαλκός, *copper or bronze*; hence, a *copper coin; copper money*, Mk. vi 8 (Mt. x 9). Mk. xii 41.

χαμαί (humi), *on the ground*.

Χαναάν, *Canaan*, the whole of Palestine (Ac. xiii 19) or Palestine west of the river Jordan (Ac. vii 11).

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*.

χάραξ, *a mound, rampart*.

χαρίζομαι, (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.

χάριν, acc. sing. of χάρις, used as adv., *for the sake of, by reason of, on account of*.

χάρις (in early Greek literature, *gracefulness, graciousness; favour; a favour; gratitude; χάρις* 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 ἔχω 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.

χάρισμα, *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 χαίνω, *I yawn*), *an intervening space, a chasm.*

χείλος, *a lip*: hence *the edge*, Heb. xi 12.

χειμάζομαι, *I am in the grip of a storm.*

χειμαρρος, *a winter torrent.*

χειμών (hiemps), (a) *winter*; (b) *stormy weather*, Mt. xvi 3, Ac. xxvii 20.

χείρ, *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 χειρὶ (Hebraistic), Ac. vii 35.

χειραγωγέω, *I lead by the hand.*

χειραγωγός, *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.*

χειροποίητος, *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.*

χείρων, a comparative, *worse*: ἐπὶ τὸ χείρον, *to the (a) worse result (degree).*

χερουβείν (Aramaic, while -ειμ is Hebrew), *cherubin*, two golden figures of winged animals over the mercy-seat (and the ark) in the Jewish tabernacle.

χήρα, *a widow.*

χιλίαρχος (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.

χιλιοί, *one thousand, a thousand.*

Χίος, *Chios* (modern Scio), an important island in the Aegean Sea, off the west central coast of Asia Minor.

χισ' = ἑξικόσιοι.

χιτών (a Semitic word), *a tunic, an undergarment.*

χιών, *snow.*

χλαμύς, *a cloak.*

χλευάζω, *I scoff* by gesture and word.

χλιαρός, *lukewarm, tepid.*

χλόη, *Chloe*, a woman, probably with business connections 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.

χοϊκός (from χοῦς), *made of earth (dust)* and with the quality attaching to this origin.

χοῖνιξ, 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.

χόος, see χοῦς.

Χοραζείν, *Chorazin*, probably the present Kerâze, ruins half-an-hour north-west of Tell-hum (Capernaum?).

χορηγέω, *I supply* (with lavish hand).

χορός, *dancing.*

χορτάζω (sagino) (from χορτός, 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.

Χουζᾶς, *Chuzā*, a steward of Herod Antipas.

χοῦς, *dust.*

χράομαι (from χρή 'necessity', properly, 'I make for myself what is necessary with something') (utor), *I use, employ*; in 1 Cor. vii 21 perhaps understand τῆ ἐλευθερίᾳ: 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.*

χρή, *it is fitting*, it is congruous to a law or rather standard; the word is somewhat vague.

χρηζω

χρηζω, *I need, have need.*

χρήμα, (a) plur. *property, possessions, riches*; (b) sing. *the money got, the proceeds*, Ac. iv 37.

χρηματιζω (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 χρηστὸν 'bonum' intellegimus, quia dixit *Vide ergo bonitatem domini* [Rom. xi 22]; iuxta euangelium χρηστὸν 'suaue' accipimus; dixit enim *Tollite iugum meum quia leue est et onus meum quia suaue est* [Mt. xi 29, 30]; dixit enim τὸ φορτίον μου χρηστὸν: unde merito bonitatem dei ab ipso quaerit doceri, &c. Ambros. *expos. in ps. cxviii* 99 §§ 1, 2).

χρηστότης, *kindness, kindness* (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 ὁ χριστός, 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 χρηστός, 'good', which as a proper name was often a slave-name, and thus Χριστιανοί became Χρηστιανοί, confusion being due to the fact that the two words were pronounced alike).

χρίω, *I anoint*, to the kingly office, used generally with regard to dedication to Messiahship, &c.

χρονίζω, *I delay*.

χρόνος, *time; a time, period*: locative, πολλοῖς χρόνοις, *oftentimes*, Lk. viii 29, but instrumental, Lk. viii 27, Rom. xvi 25.

χρονοτριβέω, *I waste time*.

χρῦσεος, *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*.

χρυσόω, *I adorn with gold, I overlay with gold*.

χρῶς, *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*.

ψεύδομαι, *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*.

ψεύδος, *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.*

ψηλαφάω, *I touch*: in Heb. xii 18 perhaps corrupt; πεφεψαλωμένω has been suggested, *burnt to ashes, calcined, volcanic.*

ψηφίζω, *I count up* (lit. with pebbles).

ψηφος, (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).

ψυχίον, *a crumb.*

ψυχή (consult also πνεῦμα); in the LXX there is, in general, a lack of sharp distinction between ψυχή (lit. *breath* [cf. anima], *breath of life* in the individual), πνεῦμα and καρδιά, though ψυχή generally refers to appetite and desire: it is there as a rule a translation of the Hebrew *nephesh*, one of the words for the 'breath-soul', the personal soul: in Paul, soul (ψυχή) and spirit (πνεῦμα) are hardly to be distinguished (yet cf. 1 Cor. xv 45): (a) *life*, without any psychological content, Mt. ii 20, John x 11, 15, 17, Ac. xv 26, Rom. xi 3, xvi 4, 1 Cor. xv 45, 2 Cor. i 23, Phil. ii 30, 1 Thess. ii 8, &c.; (b) *an individual*, or as a strong personal pronoun (Hebraistic, cf. *nephesh*), cf. Mk. viii 36 (contrast Lk. ix 25), Ac. ii 41, 43, iii 23, Rom. ii 9, xiii 1, 2 Cor. xii 15; (c) *psychical, desire*, Eph. vi 6, Phil. i 27, Col. iii 23, cf. also 1 Thess. v 23, where the enumeration is not systematic. The general use of the word in the Bible is in the sense of whatever is felt to belong most essentially to man's life, when his bodily life has come to be regarded as a secondary thing. It comes near the modern conception, *self*. See also ψυχικός.

ψυχικός (from ψυχή, in the sense 'the principle of life

ψύχομαι

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.

ψῦχος (frigus), *cold*.

ψυχρός, (a) lit. *cold*, neut. *cold water*, Mt. x 42; (b) met. *cold, frigid, indifferent, phlegmatic*.

ψωμίξω, (a) *I confer a dole upon*, Rom. xii 20; (b) *I dole out*.

ψωμίον, *a little bit, morsel, or crumb* of food.

ψάχω, *I rub*.

Ω

ω, 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 οδ or δ μικρόν, the long ω or ω μέγα).

ω, an interjection of address, *O*.

ὠβήδ, see ἰωβήδ.

ᾠδε, *here*, both of rest and of motion to (*hither*): τὰ ᾠδε, *the things here, what is here, what is going on here, the state of affairs here*.

ὠδή, *a song*.

ᾠδίν, *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*.

ᾠδίνω, *I suffer birth-pangs*: c. acc. of the children that are being born, met., Gal. iv 19.

ὠμος, *shoulder*.

ὠνέομαι, *I buy*.

ὠόν (ουον), *an egg*.

ώρα, *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*; ώρα πολλή,

an advanced period of time, a considerable time,
 Mk. vi 35; πρὸς ὥραν, *for a (little) time.*

ὥραϊος (lit. *in season*), *beautiful.*

ὠρύομαι, *I roar.*

ὥς, adverb and conjunction, (a) with superlative, ὥς τάχιστα, *as quickly as possible*, Ac. xvii 15; with comparative, ambiguous, either *uncommonly . . . or very . . .*, Ac. xvii 22; (b) before numbers, &c., *about* (vv. ll.); (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 infin., ὥς ἔπος εἰπείν, *one might almost say*, Heb. vii 9; (g) = ὥστε, *so as to*, doubtful, Lk. ix 52 (v. l.), Ac. xx 24 (v. l.); (h) οὐχ ὥς, *not as if*, e. g. Ac. xxviii 19; ὥς ὅτι = ὥς c. gen. absolute, *as if*, 2 Cor. v 19, xi 21, 2 Thess. ii 2; (i) ὥς correlative to οὐτως (with or without καί), *as . . . so*; ὥς introducing a clause can also have something of a causal sense, Mt. vi 12 (= Lk. xi 4), &c., so, ὥς 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.; ὥς ἄν, *when*, Rom. xv 24; *as soon as*, 1 Cor. xi 34, Phil. ii 23 (but in 2 Cor. x 9, *as it were*).

ὠσαννά (Aramaic and Hebrew, originally a cry for help), a cry of happiness, *hosanna!*

ὡσαύτως, *in the same way, likewise.*

ὡσεί, *as if, as it were, like*; with numbers, *about.*

Ἵησέ (Hebr.), *Hosea*, the Old Testament prophet.

ὥσπερ, *even as, as.*

ὥσπερ εἰ (= ὥσπερ εἰ), *even as if, as if.*

ὥστε, (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-

ὠτάριον

roducing 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.

ὠτάριον (auricula, hence Fr. oreille), *an ear*.

ὠτίον (see ὠτάριον), *an ear*.

ὠφέλεια, *advantage*.

ὠφελέω, *I help, benefit, do good, am useful (to)*: absol.

Rom. ii 25; with adv. acc. οὐδέν, *in no way*, τί, *in
what way?*; generally c. acc. of the person.

ὠφέλιμος, *beneficial, useful, serviceable*.

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