

The Greek Lexicon

A α Alpha 1–895	B β Beta 896–1041	Γ γ Gamma 1042–1137	Δ δ Delta 1138–1435	E ε Epsilon 1436–2193	Z ζ Zeta 2194–2227
Η η Eta 2228–2279	Θ θ Theta 2280–2382	Ι ι Iota 2383–2503	Κ κ Kappa 2504–2974	Λ λ Lambda 2975–3091	Μ μ Mu 3092–3475
Ν ν Nu	Ξ ξ Xi	Ο ο Omicron	Π π Pi	Ρ ρ Rho	Σ σ Sigma
Τ τ Tau 4999–	Υ υ Upsilon	Φ φ Phi	Χ χ Chi	Ψ ψ Psi	Ω ω Omega

Definite Article

Personal Pronouns

Relative Pronouns

Demonstratives

<http://www.perseus.tufts.edu/cgi-bin/vor?lang=greek> (for morphology and definitions)

A α Alpha

- Letter/prefix:** alpha (α). Strong's #1.
- Feminine_noun:** abussos (ἄβυσσος) [pronounced *AHB-oos-soss*], which means *abyss, the deep, a depthless place, the bottomless pit*; and is transliterated *abyss*. Strong's #12. The Doctrine of Sheol/Hades
- Masculine_noun:** aggelos (ἄγγελος) [pronounced *AHN-geh-loss*], which means Thayer: *a messenger, envoy, one who is sent, an angel, a messenger from God*. Strong's #32. Judges 4:8

aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	Thayer: <i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; accusative case	Strong's #32
4. Adjective: hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>], which means <i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated; [substantive uses:] that which is holy, sanctuary; holy one, angels, saints</i> . Strong's #40. Psalm 110:3			
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	adjective	Strong's #40
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>that which is holy, sanctuary; holy one</i>	masculine singular adjective used as a substantive	Strong's #40
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>angels, saints</i>	masculine plural adjective used as a substantive	Strong's #40

5. **Masculine_noun:** agros (ἀγρός) [pronounced *ah-GROSS*], which means *the field, the country; a piece of land, bit of tillage; the farms, country seats, neighbouring hamlets*. Obviously, we get our word *agriculture* from this noun. Strong's #68. 1Sam. 14:15

agros (ἀγρός) [pronounced <i>ah-GROSS</i>]	<i>the field, the country; a piece of land, bit of tillage; the farms, country seats, neighbouring hamlets</i>	masculine singular noun	Strong's #68
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6. **Verb:** ágo (ἄγω) [pronounced *AHG-oh*], which means *to go, to lead, to follow*. Strong's #71. The Doctrine of Tongues (1 Cor. 12:2)
7. **Proper_masculine_noun:** Hades (Ἅδης) [pronounced *HAH-days*], which is transliterated *Hades* and stands for the place of departed spirits. This is the Greek equivalent to the Hebrew *Sheol*; the primary difference is, *Sheol* can refer to the place of all departed souls; *Hades* is used only for the unsaved dead. Strong's #86. The Doctrine of Sheol/Hades
8. **Neuter_noun:** aínigma (αἴνιγμα) [pronounced *Ā-nig-mah*], which means *obscurity, enigma*. Zodhiates gives the synonym as *mustērion*, which is the key word with reference to Church Age doctrine. Strong's #135. The Doctrine of Tongues (1 Cor. 13:12)
9. **Neuter adjective:** aischrón (αἰσχρόν) [pronounced *ahee-skhron*], which means *a shameful thing*. Here, it is used as a predicate nominative. The feminine form of this adjective means *indecent, inappropriate, dishonorable*. Strong's #149. The Doctrine of Tongues (1 Cor. 14:35)
10. **Verb:** aischunomai (αἰσχύνομαι) [pronounced *ai-SCHOO-noh-my*], which means *to be disgraced; to be ashamed; to put to shame; to disgrace, to shame*. Strong's #153. 1Sam. 27:12

aischunomai (αἰσχύνομαι) [pronounced <i>ai-SCHOO-oh-my</i>]	<i>to be disgraced; to be ashamed; to put to shame; to disgrace, to shame</i>	3 rd person singular, Perfect middle indicative	Strong's #153
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11. **Adjective:** ákarpos (ἄκαρπος) [pronounced *AHK-ahr-pos*], which is the alpha privative plus the word for *fruit* or *production*; so together they mean *unfruitful, unproductive, unprofitable, and even producing bad fruit*. Strong's #175. The Doctrine of Tongues (1 Cor. 14:14)
12. **Verb:** akouô (ἀκούω) [pronounced *ah-KOO-oh*], which means *to hear*. Now, like many Greek words, there are shades of meaning which context determines. This word can (1) simply mean *to hear* (Matt. 2:3, 9); (2) *to hear and pay attention to, to hearken to, to listen to* (Mark 4:3 Acts 2:22); (3) *to have the faculty of hearing* (used of the deaf: Matt. 11:5 Mark 7:37); (4) *to hear and to obey* (Luke 10:10 16:29); (5) *to learn by hearing, to be informed, to know* (Matt. 2:3 John 14:28); (6) *to hear [in a forensic sense] as a judge or magistrate* (John 7:51 Acts 25:22); and finally, (7) *to hear and understand* (Mark 4:33 Gal. 1:13). The latter use is probably the most common of the seven. Strong's #191. The Doctrine of Tongues (Acts 2:11b 10:45–46a 1 Cor. 14:2 Heb. 2:3)
13. **Verb:** alalázō (ἀλαλάζω) [pronounced *ah-lah-LAHd-zoh*], which is the military shout given by the Greeks before entering into battle. This would be an unintelligible sound, and Paul uses it to describe a cymbal. Strong's #214. The Doctrine of Tongues (1 Cor. 13:1)
14. **Adjective:** alálêtos (ἀλάλητος) [pronounced *ah-LAH-lay-toss*], which combines the alpha privative along with the verb *to speak*. The alpha privative *negates* or *takes away* from what it is affixed to. This means *that which is not spoken, unspeakable, unutterable, unspoken, not uttered*. How can I make this clear? **There are no audible sounds!** We don't have some special language here, or some unusual speech—what we have is that which is unspoken; this which no one hears. Strong's #215. The Doctrine of Tongues (Rom. 8:26)
15. **Verb:** aleiphô (ἀλειπώ) [pronounced *al-Ī-foh*], which means *to anoint*. It is found 9 times in the New Testament and appears generally not to have any religious significance apart from the putting of moisturizing oils on one's feet or head. Strong's #218. The Doctrine of Anointing
16. **Adversative particle:** allá (ἀλλά) [pronounced *ahl-LAH*], which serves to mark opposition, antithesis or transition. It is generally rendered *but*; however, after a full negative, *allá* is used as a rather emphatic antithesis, and can be rendered *but, but rather, but on the contrary*. Strong's #235. The Doctrine of Tongues (Acts 2:16 19:2b Rom. 8:26)

17. **Reciprocal pronoun:** allēlōn (ἀλλήλων) [pronounced *al-LAY-lohn*], which means *one another, another*. Strong's #240.
18. **Noun:** allophulos (ἀλλόφυλος) [pronounced *al-LOW-fu-los*], and this actually means *foreign* (from a Jewish standpoint), *Gentile, heathen*. Interestingly enough, we don't have a transliteration here. Strong's #246 Arndt & Gingrich #40. The Doctrine of the Philistines (Judges 14:4) 1Sam. 4:1

allophulos (ἀλλόφυλος) [pronounced <i>al-LOW-fu-loss</i>]	<i>foreign</i> (from a Jewish standpoint), <i>Gentile, heathen</i>	masculine plural noun (or adjective)	Strong's #246
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19. **Verb:** amelēō (ἀμελέω) [pronounced *ahm-el-EH-oh*], which means *to not show concern, to not care for, to neglect*. Strong's #272. The Doctrine of Tongues (Heb. 2:3)
20. **Proper_noun:** Amorraioi (Αμορραῖοι) [pronounced *a-mor-RAI-oy*], which is obviously a transliteration for *amorite*. Strong's #none. **Doctrine of the Amorites**
21. **Verbal_particle/Preposition:** án (άν) [pronounced *ahn*], which means *if, perhaps*. It is a word which denotes supposition, wish, or possibility. án (άν) [pronounced *ahn*], which indicates uncertainty, and very occasionally rendered *perhaps*. It is found with the optative, subjunctive and indicative moods. Zodhiates: *In interrogations, direct or indirect, where the thing inquired about is possible, or certain, but the inquirer is uncertain when or how it is to take place.*¹ Verbal particle án (άν) [pronounced *ahn*] which is often not translated, but offers a possibility or a probability. What this tells us is that not every single Corinthian came from a pagan, idolatrous background; some did, and it is to these Paul makes reference. I will need to go back to this in 1Sam. to figure it out. Strong's #302. [The Doctrine of Tongues (1 Cor. 12:2 **1 Cor. 13:10**)] 1Sam. 14:42

án (άν) [pronounced <i>ahn</i>]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
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The two prepositions éán (Strong's #) and áv appear to be almost interchangeable. By itself, áv is impossible to translate. It designates the content of the clause in which it occurs, according to the mood and tense of the verb, as conditional. Our English translation can only express the meaning of áv through the mood of the verb:

1. With the aorist indicative or the imperfect indicative: a) áv denotes repeated action under certain conditions, especially after following relative pronouns. It is found in Mark 6:56c: *whoever touched it* (with the aorist); and in Mark 6:56a: *wherever he came* (with the imperfect). b) ~Av appears in the apodosis of a conditional statement begun with εἰ. I don't know that áv acts so much like a *then* or that it strengthens the reality based upon the protasis.
2. With the subjunctive: a) When following a relative, the relative clause becomes a substitute for the protasis (Matt. 5:19 10:11 John 5:19 1Cor. 10:11). b) ~Av can be used in temporal clauses with the subjunctive where an event which will occur is described, but when it will occur remains uncertain. The following combinations are observed: ἡνίκα áv = *whenever* (2Cor. 3:15); ὡς áv = *as soon as* (Rom. 15:24 1Cor. 11:34 Philip. 2:23); ἀφ' οὗ áv = *after* (Luke 13:25); ἕως áv = *until* (Matt. 10:11 Luke 9:27); ἄχρι οὗ áv = *until* (rev. 2:25); πρὶν (ῆ) áv = *before* (Luke 2:26).
3. In purpose clauses, ὁπος áv = *not really sure here*. Found rarely in the NT, but more often in the Attic and LXX. Rom. 3:4 (which quotes the Psalm 50:6 from the LXX); Luke 2:35 Acts 3:20 15:17 (where áv is found in the NT but not in Amos 9:12 from the LXX which is being quoted).
4. With the optative mood: primarily found in Luke's writings (Luke 1:62 6:11 9:46 15:26 Acts 5:24 8:31 10:17 17:18 26:29). No translation is actually given here.
5. With the infinitive: common in classical Greek but not found in the NT (ὡς áv in 2Cor. 10:9 can be taken as a single term: *(quasi, so to speak): I do not want to give the impression that I wish to frighten you*. Εἰ μὴτι áv ἐκ συμφώνου = *except by agreement* (1Cor. 7:5).

The explanation above was taken almost directly from Balz and Schneider's *Exegetical Dictionary of the New Testament*; ©1978–1980; Eerdmans Publishing Company; Vol. 1, p. 74.

6. **Preposition:** aná (ανά) [pronounced *aw-NAW*], which means *among, in [into] the midst of; in the middle of, between; in; each, apiece*. Strong's #303. The Doctrine of Tongues (1 Cor. 14:27) 1Sam. 14:42

¹ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 140.

ανά (ἀνά) [pronounced aw-NAW]	<i>among, in [into] the midst of; in the middle of, between; in; each, apiece</i>	preposition (sometimes used in a distributive sense)	Strong's #303
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The phrase ἀνά μέσος Sam καὶ ἀνά μέσος Dave simply means *between Sam and Dave*.

7. **Prepositional phrase:** ανά (ἀνά) [pronounced aw-NAW], which means *on, upon*. With μέρος, it means *by turns, alternately, in turn*. Anά = Strong's #303. Méρος = Strong's #3313. The Doctrine of Tongues (I Cor. 14:27)
8. **Verb:** anabainō (ἀναβείνω) [pronounced ahn-ahb-EI-noh], which means *ascend, to go up; to rise, to mount, to be borne up, to spring up*. Strong's #305. 1Sam. 13:15

anabainō (ἀναβείνω) [pronounced ahn-ahb-EI-noh]	<i>ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	3 rd person singular, Aorist active indicative	Strong's #305
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9. **Adverb?:** anaidei (ἀναίδει) [pronounced ah-NĪ-dī], which means *shamelessly, impudently, boldly*. Strong's #none. 1Sam. 2:29

anaidei (ἀναίδει) [pronounced ah-NĪ-dī]	<i>shamelessly, impudently, boldly</i>	Adverb?	Strong's #none
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Although this understanding is based upon Arndt and Gingrich, there are similar words with similar meanings found in the New Testament.

10. **Verb:** anakrinō (ἀνακρίνω) [pronounced aw-nah-KREE-noh], which means *to examine in order to pass a judicial sentence, to examine accurately or carefully, to inquire, to ask questions*. Strong's #350. The Doctrine of Tongues (I Cor. 14:24)
11. **Masculine_noun:** anēr (ἀνὴρ) [pronounced ah-NAIR], which means *man, male; adult male; husband, betrothed; [a group of] men and women [generic use]*. Strong's #435. 1Sam. 4:23 (22b)

anēr (ἀνὴρ) [pronounced ah-NAIR]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine plural noun; genitive/ablative case	Strong's #435
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12. **Verb:** 1Sam. 5:6

anephuêsan (ἀνεφύησαν) [pronounced aw-neh-FOO-ā-sahn]	<i>to spring up [according to Brenton]</i>	3 rd person plural, Aorist active indicative	No Strong's #
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13. **Verb:**

14. **Verb:** anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee], which means *to raise [up], to erect; to raise up [in the sense of] to cause to appear [born]; to rise, to stand [get] up; to come; to get ready; to set out*. Strong's #450. 1Sam. 13:15

anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person singular, aorist active indicative	Strong's #450
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Thayer:

1) to cause to rise up, raise up

1a) raise up from laying down; 1b) to raise up from the dead; 1c) to raise up, cause to be born, to cause to appear, bring forward

2) to rise, stand up

2a) of persons lying down, of persons lying on the ground; 2b) of persons seated; 2c) of those who leave a place to go elsewhere; 2c1) of those who prepare themselves for a journey; 2d) of the dead

3) at arise, appear, stand forth

3a) of kings prophets, priests, leaders of insurgents; 3b) of those about to enter into conversation or dispute with anyone, or to undertake some business, or attempt something against others; 3c) to rise up against any one

15. **Feminine_noun:** anomia (ἀνομία) [pronounced *an-om-EE-a*], which means *lawless, without law, lawlessness*. It means *Satanic evil*, according to R.B. Thieme, Jr., *Tongues*; ©1974, p. 47. It is used to translate *belial* in Septuagint in Psalm 18:4 (17:4 in Septuagint). Strong's #458. The **Doctrine of Belial**
16. **Adjective:** anōterikós (ἀνωτερικός) [pronounced *ah-noh-the-ree-KOS*], which means *upper, higher*. Strong's #510. The Doctrine of Tongues (Acts 19:1–2)
17. **Verb:** apágō (ἀπάγω) [pronounced *ahp-AHG-oh*], which means *to carry, to lead, to lead away, and metaphorically to be swept away, to be seduced*. Strong's #520. The Doctrine of Tongues (I Cor. 12:2)
18. **Feminine_noun:** apantêsis (ἀπάντησις, εως, ἡ) [pronounced *ahp-AHN-tay-sis*], which means *a [friendly] encounter, a meet; with εἰς: to meet*. Strong's #529. 1Sam. 13:15

apantêsis (ἀπάντησις, εως, ἡ) [pronounced <i>ahp-AHN-tay-sis</i>]	<i>a [friendly] encounter, a meet; with εἰς: to meet</i>	feminine singular noun; accusative case	Strong's #529
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I may have to study the instances that this occurs on my own?

19. **Verb:** aperchomai (ἀπέρχομαι) [pronounced *ahp-AIRKH-oh-maï*], which means *to go away, to depart, to go away from; to go [on one's way]*. Strong's #565. 1Sam. 13:15

aperchomai (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-maï</i>]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	3 rd person singular, Aorist active indicative	Strong's #565
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Thayer:

1) to go away, depart

1a) to go away in order to follow any one, go after him, to follow his party, follow him as a leader

2) to go away

2a) of departing evils and sufferings; 2b) of good things taken away from one; 2c) of an evanescent state of things.

This is the combination of the preposition and the verb .

20. **Adjective:** ápistos (ἄπιστος) [pronounced *AH-pis-tos*], which means *unbelieving, not worth of confidence, untrustworthy, something not to be believed*. It appears to be used most often to indicate an unbeliever. With the definite article and in the plural, it means *the unbelieving [ones]*. Ápistos is used for those who *do not believe in Jesus Christ*; this word is used for *infidels*—not for believers; not for Christians (I Cor. 6:6 7:12–15 10:27 14:22–24 II Cor. 4:4 6:14, 15 I Tim. 5:8 Titus 1:15 Rev. 21:8 Isa. 17:10). Strong's #571. The Doctrine of Tongues (I Cor. 14:22)
21. **Preposition:** apó (ἀπό) [pronounced *aw-PO*], which means *from, away from, by*. Strong's #575. The Doctrine of Tongues (Acts 2:22)
22. **Verb:** apodeíknumi (ἀποδείκνυμι) [pronounced *ap-od-IKE-noo-mee*], which means *to show, to demonstrate, to exhibit*; in the perfect passive participle, it means *approved, confirmed*. Strong's #584. The Doctrine of Tongues (Acts 2:22)

23. **Verb:** apothnêskô (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*], which means *to die [naturally or violently], to perish*. Used of temporal death, eternal death and the death of plants and animals. Strong's #599. 1Sam. 14:42

apothnêskô (ἀποθνήσκω) [pronounced <i>op-ohth-NACE-koh</i>]	<i>to die [naturally or violently], to perish</i> . Used of temporal death, eternal death and the death of plants and animals.	3 rd person singular, aorist active imperative	Strong's #599
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24. **Verb:** apokrinomai (ἀποκρίνομαι) [pronounced *ahp-oh-KREE-noh-mai*], which means *to answer, to reply; to speak [after someone else]; to continue [speaking, a discourse]*. From Strong's #675 and krinô. Strong's #611. 1Sam. 14:41

apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>to answer, to reply; to speak [after someone else]; to continue [speaking, a discourse]</i>	2 nd person singular, aorist passive indicative	Strong's #611
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25. **Verb:** apophthéggomai (ἀποφθέγγομαι) [pronounced *ah-pohf-THENG-oh-mai*], which means *to utter, to speak, to declare*. Zodhiates calls these *pithy and remarkable sayings*. Strong's #669. The Doctrine of Tongues (Acts 2:4)

26. **Verb:** haptomai (ἅπτομαι) [pronounced *HAP-to-mai*], which means *to touch*. The root verb is actually haptō (ἅπτω) [pronounced *HAP-tow*], which means *to kindle, to light, to burn*. Strong's #680 Arndt & Gingrich #102.

27. **Feminine_noun:** archê (ἀρχή) [pronounced *ar-KHAY*], which means *beginning; elementary, basic; origin, first cause; ruler, authority; rule, domain, sphere of influence*. Strong's #746. Psalm 110:3

archê (ἀρχή) [pronounced <i>ar-KHAY</i>]	<i>beginning; elementary, basic; origin, first cause; ruler, authority; rule, domain, sphere of influence</i>	feminine singular; nominative or accusative case	Strong's #746
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28. **Masculine_noun:** archistratêgou (ἀρχιστρατήγῳ) [pronounced *ahr-khee-strah-TAY-goh*], which means *ruler, leader*. Strong's #none. Found in 1Sam. 12:9

29. **Verb:** archô (ἄρχω) [pronounced *ahr-KHOH*], which means *to be chief, to lead, to rule*. Strong's #757. 1Sam. 10:1

archô (ἄρχω) [pronounced <i>ahr-KHOH</i>]	<i>to be chief, to lead, to rule, to govern</i>	2 nd person singular, future active indicative	Strong's #757
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30. **Masculine_noun:** archôn (ἄρχων, ἄρχοντος, ὁ) [pronounced *AHR-khohn*], which means *ruler, commander, chief, leader*. The present participle of Strong's #757. Strong's #758. 1Sam. 10:1

archôn (ἄρχων, ἄρχοντος, ὁ) [pronounced <i>AHR-khohn</i>]	<i>ruler, commander, chief, leader</i>	masculine singular noun; accusative case	Strong's #758
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31. **Feminine_noun:** asthêneia (ἀσθένεια) [pronounced *ahs-THEH-nigh-ah*], which means *weakness, sickness, infirmity*. Strong's #769. The Doctrine of Tongues (Rom. 8:26)

32. **Personal pronoun:** autós (αὐτός) [pronounced *ow-TOSS*], which means *he; also the same when preceded by the definite article*. See [Personal Pronouns](#) below. Strong's #846. The Doctrine of Tongues (1 Cor. 14:23) 1Sam. 30:21

33. **Feminine_noun:** áphesis (ἄφεσις) [pronounced *AWF-ess-iss*], which means *forgiveness, remission, freedom*. Its verb cognate means *to stand away from, to cause to stand away from, to release from*. Strong's #859. The Doctrine of Tongues (Acts 2:38)

34. **Verb:** aphíēmi (ἀφίημι) [pronounced *af-EE-ay-mee*], which means *to send forth, to send away, to dismiss, to pardon, to forgive*. Strong's #863. The Doctrine of Tongues (John 20:23)

35. **Verb:** aphiknéomai (ἀφικνέομαι) [pronounced *awf-ik-NEH-oh-my*], which means *to come to, to arrive at*. Strong's #864. Job 15:8

36. **Adjective:** áphōnos (ἄφρωνος) [pronounced *AHF-oh-noss*], which combines the alpha privative with the word phōnē; you would think it would mean *without sound, silent*—just the opposite of *sound*; and this is its general meaning. It also has a metaphoric meaning which is more difficult to ascertain, as we do not find it used in this manner (i.e., as we find it here in I Corinthians) anywhere else in Scripture or in extra-Biblical literature. Balz and Schneider give it the meaning *without a clear meaning* here.² That is why most translators render this as *and none of them without meaning*. Strong's #880. The Doctrine of Tongues (I Cor. 14:10)
37. **Adjective:** ápsuchos (ἄψυχος) [pronounced *AP-soo-khoss*], which means *without soul, without life, lifeless*; in the Classical Greek it means *without character, spiritless, cowardly*. Strong's #895.
38. **Noun:** archē (ἀρχή) [pronounced *ar-KHAY*], which means *beginning*. Strong's #746. The Doctrine of Tongues (Heb. 2:3)

B β Beta

1. A
2. **Verb:** bállō (βάλλω) [pronounced *BAWL-low*], which means *to throw, to cast, to place, to put, to lay, to bring*. It is occasionally used as an intransitive verb. Strong's #906. (Chart: Jesus in the Old and New Testaments) 1Sam. 14:42 Job 15:29

bállō (βάλλω) [pronounced <i>BAWL-low</i>]	<i>to throw, to cast, to place, to put, to lay, to bring</i>	3 rd person plural, present active indicative	Strong's #906
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3. **Proper masculine noun:** Barak (Βαράκ) [pronounced *bah-RAHK*], which means *lightning* and is transliterated *Barak*. Strong's #913. 1Sam. 12:11

Barak (Βαράκ) [pronounced <i>bah-RAHK</i>]	<i>lightning</i> and is transliterated <i>Barak</i>	proper masculine noun	Strong's #913
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4. **Masculine noun:** basileus (βασιλεύς) [pronounced *bahs-ee-loose*], which means *leader of the people, prince, commander, lord of the land, king*. Strong's #935. 1Sam. 12:9

basileus (βασιλεύς) [pronounced <i>bahs-ee-loose</i>]	<i>leader of the people, prince, commander, lord of the land, king</i>	masculine singular noun	Strong's #935
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5. **Verb:** The first word is báttos (βάπτος) [pronounced *BAHT-toss*], which refers to a *stammerer*. The second word is lógos (λόγος) [pronounced *LOG-oss*], which means *word*. Together, they make up the 2nd person plural, aorist active subjunctive, but used as an imperative, of battalogéō (βαππαλογέω) [pronounced *baht-tahl-ohg-EH-oh*], which means *to babble, to speak without thinking, to speak foolishly*. Although Strong's gives the meaning as *to stammer, to use vain repetitions*; Arndt and Gingrich do not and Zodhiates specifically states that it does not mean *to stammer*; and gives the correct Greek word for that (one which is not used in Scripture). It is possible that this refers as well to *repeating something over and over again*. **In either case, it is praying without your mind being engaged.** Strong's #945. The Doctrine of Tongues (Matt. 6:7)

6. **Adjective:** bébaios (βέβαιος) [pronounced *BEB-ah-yoss*], which means *sure, certain, stable, fixed*. It is used figuratively from that upon one may build, rely or trust. It is a word not used for people but for things which do not fail, waver, or are immovable, or things upon people may rely. Strong's #949. The Doctrine of Tongues (2Peter 1:19) 2Peter 1:19

bébaios (βέβαιος, α, ον) [pronounced <i>BEB-ah-yoss</i>]	<i>sure, certain; dependable, reliable, stable, well-established</i>	masculine singular comparative adjective in the accusative case	Strong's #949
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Thayer:

1) stable, fast, firm

2) metaphorically: sure, trusty

Arndt and Gingrich add: *firm, permanent; strong, secure; reliable, dependable, certain; well-established.*

² Balz and Schneider's *Exegetical Dictionary of the New Testament*; ©1978–1980; Eerdmans Publishing Company, Vol. I, p. 185.

7. **Proper_noun:** Benjamin (Βενιαμίν) [pronounced *behn-ee-ahm-IHN*], which means *son of my right hand, son of good fortune* and is transliterated *Benjamin*. Strong's #958. 1Sam. 13:15

Benjamin (Βενιαμίν, ό) [pronounced <i>behn-ee-ahm-IHN</i>]	<i>son of my right hand, son of good fortune</i> and is transliterated <i>Benjamin</i>	indeclinable proper noun; masculine	Strong's #958
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8. **Adjective:** βίαιος (βίαιος) [pronounced *BEE-aye-os*], which means *violent, vehement*, and it is used of the wind. Strong's #972. The Doctrine of Tongues (Acts 2:2)

9. **Verb:** βλέπω (βλέπω) [pronounced *BLEH-poh*], which means *to see*. It is often used figuratively to mean *to perceive, to discern, to understand* (Matt. 7:3 Rom. 7:23 I Cor. 1:26 10:18 Heb. 10:25). Strong's #991. The Doctrine of Tongues (I Cor. 13:12)

10. **Masculine_noun:** βοήθος (βοηθός) [pronounced *boh-ā-THOSS*], which means *helper*. Strong's #998. Psalm 10:14

11. **Adjective:** brachus (βραχύς) [pronounced *brahk-OOS*], which means *short, little*. Strong's #1024. Psalm 8:5

Γ γ Gamma

1. A

2. **Proper_noun:** Gabaa (Γαβαά) [pronounced *gah-bah-AH*], which means and is transliterated *Gabaa* and is equivalent to *Gibeah*. Strong's #none. 1Sam. 13:15

Gabaa (Γαβαά) [pronounced <i>gah-bah-AH</i>]	and is transliterated <i>Gabaa</i> and is equivalent to <i>Gibeah</i>	indeclinable proper noun	Strong's #none
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3. **Proper_noun:** Galgalōn (Γαλάλων) [pronounced *gahl-GAHL-ohn*], which means and is transliterated *Galgalon*. Strong's #none. 1Sam. 13:15

Galgalōn (Γαλάλων) [pronounced <i>gahl-GAHL-ohn</i>]	transliterated <i>Galgalon</i>	indeclinable proper noun	Strong's #none
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4. **Particle:** gár (γάρ) [pronounced *gahr*], which means *for, for you see*. Strong's #1063. The Doctrine of Tongues (I Cor. 14:14 Rom. 8:26)

5. **Feminine_noun:** gastêr (γαστήρ; –τρός, ή) [pronounced *gas-TAIR*], which means *womb*. Strong's #1064. Psalm 110:3

gastêr (γαστήρ; –τρός, ή) [pronounced <i>gas-TAIR</i>]	<i>belly, inward parts of body [not subject to human observation]; womb</i>	feminine singular noun; genitive and ablative cases	Strong's #1064
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6. **Verb:** gennáō (γεννάω) [pronounced *gen-NAH-oh*], which means *to sire, to bear [a child]*. In the passive, it means *to be born*. Strong's #1080. The Doctrine of Tongues (Acts 2:8)

7. **Neuter_noun:** génos (γένος) [pronounced *GEHN-oss*], which means *offspring, posterity, family, lineage, nation, people, kind, sort, species*. Strong's #1085. The Doctrine of Tongues (I Cor. 12:10, 28 14:10)

8. **Feminine_noun:** gê (γῆ, γῆς, ή) [pronounced *gay*], which means *earth; soil, ground; land; [inhabited] earth*. Strong's #1093. 1Sam. 6:1 14:15

gê (γῆ, γῆς, ή) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun	Strong's #1093
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From Thayer's Lexicon: 1) arable land; 2) the ground, the earth as a standing place; 3) the main land as opposed to the sea or water; 4) the earth as a whole, 4a) the earth as opposed to the heavens, 4b) the inhabited earth, the abode of men and animals; 5) a country, land enclosed within fixed boundaries, a tract of land, territory, region.

9. **Verb:** gínomai (γίνομαι) [pronounced *GIN-oh-my*], which means *to become, to come into existence, to come to pass, to be*. Strong's #1096. The Doctrine of Tongues (Acts 2:6 I Cor. 13:1) 1Sam. 4:1 5:6 14:15 28:16 29:4 Psalm 118:28

gínomai (γίνομαι) [pronounced GIN-oh-mī]	to become [something it was not before]; to be born; to arise, come about; to be made, to be created; to happen, to take place	3 rd person masculine singular, perfect active indicative	Strong's #1096
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Here, this verb is in the form γίνομαι [pronounced GIHG-noh-mī] and written γέγονε.

- Verb:** ginōskō (γινώσκω) [pronounced gih-NOH-skoh], which means *to know*. Strong's #1097. The Doctrine of Tongues (I Cor. 13:12)
- Neuter_noun:** gleúkos (γλεύκος) [pronounced GLYOO-kos], which means *sweet wine* (there's much more to the explanation than this). Strong's #1098. The Doctrine of Tongues (Acts 2:13)
- Feminine_noun:** glōssa (γλῶσσα) [pronounced GLOHS-sah], and it primarily is used in Scripture to refer to a person's literal tongue in Mark 7:33, 35 Luke 1:64 16:24 Rom. 3:13 14:11 Philip. 2:11 James 1:26 3:5, 6, 8 I Peter 3:10 Rev. 16:10. It is used clearly to refer to a human language in Acts 2:2–4, 11, 26 Rev. 5:9 7:9 11:9 13:7 14:6 17:15. It is used to refer to something which someone says in I John 3:18, completely apart from the concept of a foreign language. To try to make this word mean *ecstatic utterances, angelic languages*, etc., is to read your interpretation on top of the Greek. You are forcing the language to accommodate your theological views. Strong's #1100 Arndt & Gingrich #161. The Doctrine of Tongues (intro, Acts 2:4)

Δ δ Delta

- A
- Feminine_noun_location:** Geenna (Γέεννα) [pronounced GEH-en-nah], which is sometimes transliterated *Gehenna*; sometimes translated *hell*; and comes from the Hebrew *Valley [of the sons] of Hennom*. Strong's #1067. The Doctrine of Sheol/Hades
- Masculine_proper_noun:** David (Δαυίδ, ό) [pronounced dow-WEED]; also Δαβίδ [pronounced dah-BEED], which is transliterated *David*. Strong's #1138. Psalm 99 inscription

David (Δαυίδ, ό) [pronounced dow-WEED];	transliterated <i>David</i>	proper masculine noun	Strong's #1138
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Also Δαβίδ [pronounced dah-BEED] with at least one additional alternative spelling.

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- Post-positive conjunction:** dé (δέ) [pronounced deh], which indicates a simple transition from one thought to another. It can be opposed to the previous thought, or simply continuative or explanatory. It is generally rendered *but, and, or also, namely*. *Post-positive* means that this word never comes at the beginning of a sentence, although this is where we would place it in the English. Strong's #1161. The Doctrine of Tongues (Acts 2:5 I Cor. 14:15)
- Impersonal verb:** deí (δεῖ) [pronounced digh], which is an impersonal verb that means *needs, is necessary, has need of, is inevitable in the nature of things*. As an impersonal verb, the subject is not *we* nor is it *God* or *God, the Holy Spirit*. Our subject is *it*. See Matt. 26:35 Mark 14:31 I Cor. 11:19, where Zodiates tells us this should be rendered *it is inevitable* rather than *it is necessary*. This is where *it is necessary from the standpoint of duty*. It has a second use which speaks of *that which is right and proper in itself, or right and correct as prescribed by the Law*. For this to make any sense, as well as it to fall within the boundaries of the definition, this phrase should be rendered *according as it is necessary*. Strong's #1163. The Doctrine of Tongues (Rom. 8:26)
- Indeclinable_noun:** deka (δέκα) [pronounced DEH-kah], which means *ten*. Strong's #1176. 1Sam. 14:23 (22b)

deka (δέκα) [pronounced DEH-kah]	ten	Indeclinable noun	Strong's #1176
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8. **Preposition:** *diá* (διά) [pronounced *dee-AH*], which means *through*. Strong's #1223. The Doctrine of Tongues (I Cor. 13:12)
9. **Feminine_noun:** *diáresis* (διαίρεσις) [pronounced *dee-AIH-rehs-iss*], which means *a division, a distribution, a classification, a separation*. This word is only found in I Cor. 12:4–6 and it *does not merely mean the Spirit bestows different gifts, but bestows certain gifts to certain people, not the same to all*.³ Strong's #1243. The Doctrine of Tongues (I Cor. 12:4)
10. **Noun:** *diálektos* (διάλεκτος) [pronounced *dee-AH-lek-tos*], which means *language*, or, more properly, *dialect* (it is obviously from whence we derive the term *dialect*). It is almost a synonym for *glôssa* and often translated *tongue* in the KJV (Acts 2:8 21:40 22:2 26:14). *Glôssa* emphasizes the person speaking the language by focusing on his tongue, the member of speech; and *diálektos* emphasizes the linguistic nature or the language itself. In the last three passages, it refers to speaking in Hebrew dialect, which is, specifically, Aramaic⁴ by a person who knows Jewish Aramaic (Paul, in the first two verses, and Jesus in the third). Strong's #1258 Arndt & Gingrich p. 184. The Doctrine of Tongues
11. **Verb:** *diaporéō* (διαπορέω) [pronounced *dee-ah-por-EH-oh*], which means *to be thoroughly perplexed, to be much in doubt, to hesitate greatly [due to doubt]*. Strong's #1280. The Doctrine of Tongues (Acts 2:12)
12. **Verb:** *diaspeirō* (διασπείρω) [pronounced *dee-ah-SPY-roh*], which means *to scatter [abroad], to disperse; to distribute*. Strong's #1289. 1Sam. 14:23

<i>diaspeirō</i> (διασπείρω) [pronounced <i>dee-ah-SPY-roh</i>]	<i>to scatter [abroad], to disperse; to distribute</i>	RMPRS	Strong's #1289
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13. **Verb:** *diaphtheirō* (διαφθείρω) [pronounced *dee-ahf-THIGH-roh*], which means *to change for the worse, to corrupt; to destroy, to ruin; to consume [bodily vigor and strength]; to kill*. Combination of Strong's #1225 and #5351. Strong's #1311. 1Sam. 14:15

<i>diaphtheirō</i> (διαφθείρω) [pronounced <i>dee-ahf-THIGH-roh</i>]	<i>to change for the worse, to corrupt; to destroy, to ruin; to consume [bodily vigor and strength]; to kill; to perish</i>	present active participle	Strong's #1311
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Thayer:

- 1) to change for the worse, to corrupt [minds, morals]
- 2) to destroy, ruin
 - 2a) to consume [bodily vigor and strength]; used of the worm or moth that eats provisions, clothing, etc.;
 - 2b) to destroy, to kill
14. **Verb:** *didōmi* (δίδωμι) [pronounced *dihd-OH-mee*], which means *to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice*. Strong's #1325. 1Sam. 14:41

<i>didōmi</i> (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	2 nd person singular, aorist active imperative	Strong's #1325
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³ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 428; most of my definitions come directly from Zodhiates; however, now and again, I quote him specifically when it comes to interpretation.

⁴ The Aramaic language is a sister language to the Hebrew, with many more similarities than differences. According to ZPEB, Rebekah (Isaac's wife) and Rachel and Leah (Jacob's wives) spoke Aramaic (*The Zondervan Pictorial Encyclopedia of the Bible*; ©1976; Vol. 1, p. 251). Several passages in the Testament are in Aramaic (including the entire book of Esther), and there are several short Aramaic quotations in the New Testament (primarily in the book of Mark, although there are maybe three or four other Aramaic phrases found in the book of Matthew and the letters of Paul).

Thayer:

1) to give

2) to give something to someone

2a) of one's own accord to give one something, to his advantage; 2a1) to bestow a gift; 2b) to grant, give to one asking, let have; 2c) to supply, furnish, necessary things; 2d) to give over, deliver; 2d1) to reach out, extend, present; 2d2) of a writing; 2d3) to give over to one's care, intrust, commit; 2d3a) something to be administered; 2d3b) to give or commit to some one something to be religiously observed; 2e) to give what is due or obligatory, to pay: wages or reward; 2f) to furnish, endue

3) to give

3a) to cause, profuse, give forth from one's self; 3a1) to give, hand out lots; 3b) to appoint to an office; 3c) to cause to come forth, i.e. as the sea, death and Hell are said to give up the dead who have been engulfed or received by them; 3c) to give one to someone as his own; 3c1) as an object of his saving care

3c2) to give one to someone, to follow him as a leader and master; 3c3) to give one to someone to care for his interests; 3c4) to give one to someone to whom he already belonged, to return

4) to grant or permit one

4a) to commission

15. **Verb:** diermêneuō (διερμηνεύω) [pronounced *dee-ehr-may-NEW-oh*], which means *to translate [from one language to another], to interpret, to explain clearly and exactly*. It is used when Jesus explains clearly the Scriptures to the two men going to Emmaus in Luke 24:27. This word is used to translate a Jewish name into its Greek equivalent (Acts 9:36). The rest of the time, we find this word in I Cor. 12:30 14:5, 13, 27. According to Robert Gundry: *Although the verb might refer to the explaining of mysterious utterances, its usage in biblical Greek militates against this understanding. Out of 21 uses of ermêneuō (apart from the uses in I Cor. 12–14) in the LXX and in the New Testament, 18 refer to translation, 2 to explanation, and 1 to satire or figurative saying.*⁵ Strong's #1329. The Doctrine of Tongues (I Cor. 14:5, 27) [**Synonyms:** methermêneuō (μεθερμηνεύω) [pronounced *meth-er-may-NEW-oh*], which also means *to interpret, to translate [from one language to another]*. We find this word in Matt. 1:23 Mark 5:41 15:22, 34 John 1:41 Acts 4:36 13:8. We find this word used most often when translating from one language to another (in most, but not all the passages, a person's name is translated into what it means). **Strong's #3177**. Both words come from the same base word, which is preceded by different prepositions. They are both based upon the word hermêneuō (ἐρμηνεύω) [pronounced *hair-may-NEW-oh*], which means *to translate [from one language to another]*. It is found in John 1:38, 42 9:7 Heb. 7:2 Ezra 4:7.⁶ It also is used to translate a person's name from one language to another. **Strong's #2059**. I was hoping that I could clearly differentiate between which of these words is used for a general translation (which I suspect is diermêneuō because of its use in Luke 24:27), but there was not enough Scripture to differentiate. These words are not even found in Trench's *synonym of the New Testament*.]

16. **Masculine adjective:** dikaios (δίκαιος) [pronounced *DIH-kai-oss*], which means *righteous, just, upright; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God; perfect righteousness*. Strong's #1342. 1Sam. 2:2

dikaios (δίκαιος, αία, ον) [pronounced <i>DIH-kai-oss</i>]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine singular adjective	Strong's #1342
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17. **Verb:** diôkô (διώκω) [pronounced *Dee-OH-koh*], which means *to hasten, to run, to pursue*. Strong's #1377.

18. **Verb:** dokéô (δοκέω) [pronounced *dohk-EH-oh*], which means *to think, to imagine, to consider, to appear*. This word expresses the subjective mental estimate or opinion formed by a man concerning a matter. *Presume* or *assume* are a good translations. Strong's #1380. The Doctrine of Tongues (Matt. 6:7)

⁵ Joseph Dillow, *Speaking in Tongues*; Zondervan Publishing House; Grand Rapids, MI; ©1975, p. 22, taken from Robert Gundry, "Ecstatic Utterance (N.E.B.)?" *Journal of Theological Studies*, vol. 17, 1966, p. 300.

⁶ Whenever I throw in an Old Testament passage, that means that this word is found in the Septuagint.

19. **Verb:** drómō (δρόμω) [pronounced *DROH-moh*], which appears to be related to *the course [of one's life]*. Probably a participle? Strong's #none. Job 17:11
20. **Feminine_noun:** dúnamis (δύναμις) [pronounced *DOO-nahm-iss*], which generally means *power, ability, able, capable*. In fact, to give you an idea how Paul's mind works, he is speaking here of signs and wonders and miracles; this is a word which is occasionally rendered *mighty deeds, miracles*. Here, it is used metaphorically of language, and it means *the meaning or significance of the voice or language*. Balz and Schneider devote almost four pages to this word alone. Arndt and Gingrich give it a full page. So that you can grasp what Paul is saying, take the most persuasive, dynamic speaker that you have ever heard—this speaker made you cry, he made you mad, he made you think. There was power in his words, his voice, his inflection, his use of the language.⁷ However, had he spoke to you in a language that you did not know—Polish, for instance—his words would be *without power*; you would not be moved, you would not be affected. You would be bored. That is how Paul is using this. We would translate this *meaning*; but we must understand that Paul means that when words are spoken in a different language, even by the most persuasive speaker in the world, they are completely without *power*. Strong's #1411. The Doctrine of Tongues (I Cor. 12:28 14:11) Psalm 110:3

dúnamis (δύναμις) [pronounced <i>DOO-nahm-iss</i>]	<i>power, ability, able, capable; mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine noun	Strong's #1411
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E ε Epsilon

1. **Conjunction:** eán (εάν) [pronounced *eh-AHN*], which means *if, in case, suppose, let's suppose [for the sake of an argument]*. It is actually a combination of the conditional particle *if* and the particle of supposition. *Ei*, by itself, simply expresses a condition which is hypothetical—contracted with *an*, together, they refer to a condition which experience must determine, an objective possibility, however, something which is always future.⁸ With the subjunctive mood, as we have here, this forms what is known as a 3rd class condition; *if*, and maybe it's true and maybe not. More specifically, this kind of construction *simply projects some action or event for hypothetical consideration*.⁹ Do you understand the meaning of the word *hypothetical*? Let me give you the Webster definition in relation to logic: *highly conjectural; not well supported by available evidence*. A good one-word rendering for this word, when followed by the subjunctive is *suppose*. *Let's suppose, for the sake of argument*. Strong's #1437. The Doctrine of Tongues (I Cor. 13:1, 14:14, 16, 23) 1Sam. 14:7

eán (εάν) [pronounced <i>eh-AHN</i>]	<i>if, in case, suppose, let's suppose [for the sake of an argument]</i>	conjunction affixed to a subjunctive verb	Strong's #1437
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2. **Noun:** égkata (ἐγκάτα) [pronounced *EGG-kawt-aw*], which means *bowels, viscera, inward parts*. Strong's #none. Job 21:24
3. **Verb:** egkriô (ἐγκρίω) [pronounced *eng-KREE-oh*], which means *is found once in the New Testament and it is rendered to anoint*. It means to put eye drops or eye medicine into one's eyes. Rev. 3:18.* Strong's #1472. The Doctrine of Anointing
4. **Personal_pronoun:** egó (ἐγώ) [pronounced *eg-OH*], which means *I, me*. Like their Hebrew counterparts, ἰδοὺ ἐγὼ are generally rendered *Here I am*. See **Personal Pronouns** below for vocabulary tables. Strong's #1473. I Sam. 3:4 29:3
5. **Adjective:** ethnikós (ἐθνικός) [pronounced *eth-NEE-koss*], which refers to the *nations, the heathen*; it is primarily a word of separation between the people of God, the Jews, and those who are not the people of God. Paul uses the same word as a synonym for *Gentiles* in Rom. 2:9 and I Cor. 12:13). Strong's #1482. The Doctrine of Tongues (Matt. 6:7)

⁷ Paradoxically, I am thinking of a female speaker right now.

⁸ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 492.

⁹ Stanley E. Porter, *Idioms of the Greek New Testament*; JSOT Press, ©1992, p. 262.

6. **Conditional conjunction:** ei (εἰ) [pronounced *I*], and it means *if*. Although it means *if*, with the indicative, it can express possibility without the expression of uncertainty. This is called the first class condition in Greek. We could even get away with rendering this *that*. With the optative mood, *the thing in question is possible, [albeit] uncertain and problematic, but nonetheless assumed as probable*.¹⁰ Strong's #1487. The Doctrine of Tongues (Acts 19:1–2a, 2b I Cor. 14:10)

7. **Verb:** eidō (εἶδω) [pronounced *I-doh*], which means *to see, to perceive, to discern, to know*. Strong's #1492. Judges 4:8

eidō (εἶδω) [pronounced <i>I-doh</i>]	<i>to see, to perceive, to discern, to know</i>	1 st person singular, perfect active indicative	Strong's #1492
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Thayer definitions:

1) to see:

1a) to perceive with the eyes; 1b) to perceive by any of the senses; 1c) to perceive, notice, discern, discover; 1d) to see; 1d1) i.e. to turn the eyes, the mind, the attention to anything; 1d2) to pay attention, observe; 1d3) to see about something; 1d3a) i.e. to ascertain what must be done about it; 1d4) to inspect, examine; 1d5) to look at, behold; 1e) to experience any state or condition; 1f) to see, i.e. have an interview with, to visit

2) to know:

2a) to know of anything; 2b) to know, i.e. get knowledge of, understand, perceive; 2b1) of any fact; 2b2) the force and meaning of something which has definite meaning; 2b3) to know how, to be skilled in; 2c) to have regard for one, cherish, pay attention to (1Thess. 5:12)

8. **Verb:** eimi (εἶμι) [pronounced *eye-ME*], which means *to be, is, was, will be; am; to exist; to stay; to take place, to occur; to be present [available]*. Strong's #1510. 1Sam. 2:2 14:42 Psalm 10:4

eimi (εἶμι) [pronounced <i>eye-ME</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	3 rd person singular, present active indicative	Strong's #1510
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9. **Noun:** eirênê (εἰρήνη, ης, ἡ) [pronounced *eye-RAY-nay*], which means *peace, harmony, order, welfare*. Strong's #1515. 1Sam. 30:21

eirênê (εἰρήνη, ης, ἡ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, harmony, order, welfare</i>	feminine singular noun; accusative case	Strong's #1515
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10. **Preposition:** eis (εἰς) [pronounced *ICE*], which means *into, to, toward; unto, in order to, for, for the purpose of, for the sake of, on account of; on what basis*. When it follows a verb of motion which results in being transported to a place, its primary use is *into, to, toward*. Although I would have expected the locative case, this goes with the accusative case. Eis can also be used for an intention, purpose, aim or end. It could therefore be rendered *unto, in order to, for, for the purpose of, for the sake of, on account of*. We might even get away with *on what basis*. Strong's #1519. The Doctrine of Tongues (Acts 2:22 19:3 I Cor. 12:13 14:22) 1Sam. 4:1 5:6 13:15 14:23 30:21 Psalm 44:inscription 118:28

eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
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eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; in the vicinity of, near, on; concerning, on, for [with respect to time]; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of</i>	directional preposition	Strong's #1519
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¹⁰ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 505.

11. **Adjective:** heís (εἷς) [pronounced *hice*], which means *one*. Strong's #1520.
12. **Verb:** eisakouô (εἰσακούω) [pronounced *ice-ahk-OO-oh*], which means *to hear and obey, to hear and give heed to, to listen to, to hear favorably*. Strong's #1522. The Doctrine of Tongues (I Cor. 14:21 Matt. 6:7)
13. **Conjunction:** είτε (εἴτε) [pronounced *I-the*], which means *if, whether*. It is most often used to set items in contrast or in opposition to one another. Strong's #1535. The Doctrine of Tongues (I Cor. 13:8)
14. **Preposition:** ek (ἐκ) [pronounced *ehk*], and it generally means *out of, out from, from, of*. Strong's #1537. Psalm 73:7 The Doctrine of Tongues (I Cor. 12:27 13:9) 1Sam. 10:1 13:15 Psalm 110:3

ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, of</i>	preposition	Strong's #1537
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15. **Verb:** ekzêteô (ἐκζητέω) [pronounced *ek-zay-TEH-oh*], which means *to seek out, to search for*. It can also mean *to desire, to seek to get, to charge with, to require of*. Strong's #1567. Psalm 10:4

16. **Noun:** ekklêsía (ἐκκλησία) [pronounced *ek-klay-SEE-ah*], which means *church, assembly*. Strong's #1577. Bible Translations.

17. **Adjective:** hékaston, the neuter form of hékostos (ἐκαστος) [pronounced *HEH-kas-tos*], which means *each, every one*. Strong's #1538. The Doctrine of Tongues (Acts 2:3)

18. **Verb:** ekklinô (ἐκκλίνω) [pronounced *ehk-KLEE-noh*], which means *to turn aside, deviate (from the right way and course); to turn (one's self) away, to turn away from, keep aloof from one's society; to shun one; to avoid; to go out of the way*. (Combination of Strong's #1537 & #2827). Strong's #1578. 1Sam. 14:7

ekklinô (ἐκκλίνω) [pronounced <i>ehk-KLEE-noh</i>]	<i>to turn aside, deviate (from the right way and course); to turn (one's self) away, to turn away from, keep aloof from one's society; to shun one; to avoid; to go out of the way</i>	3 rd person singular, present active subjunctive verb	Strong's #1578
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19. **Verb:** ekríptô (ἐκπίπτω) [pronounced *ek-PIP-toh*], which means *to fall off, to fall from, to fall*. This verb is used of a ship being driven off course, of the fading of flowers. Things have a particular place or position and this verb indicates that they have strayed or fallen from that position. This verb is also used of an audience hissing an actor off the stage. Strong's #1601. The Doctrine of Tongues (I Cor. 13:8)
20. **Feminine_noun:** ekstasis (ἔκστασις) [pronounced *EHKH-staw-siss*], which means *any casting down of a thing from its proper place or state, displacement; a throwing of the mind out of its normal state, alienation of mind; amazement, bewilderment, astonishment*. Strong's #1611. 1Sam. 14:15

ekstasis (ἔκστασις, εως, ἥ) [pronounced <i>EHKH-staw-siss</i>]	<i>any casting down of a thing from its proper place or state, displacement; a throwing of the mind out of its normal state, alienation of mind; amazement, bewilderment, confusion, astonishment; terror; trance, ecstasy</i>	feminine singular noun	Strong's #1611
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Thayer:

- 1) any casting down of a thing from its proper place or state, displacement
 - 2) a throwing of the mind out of its normal state, alienation of mind, whether such as makes a lunatic or that of a man who by some sudden emotion is transported as it were out of himself, so that in this rapt condition, although he is awake, his mind is drawn off from all surrounding objects and wholly fixed on things divine that he sees nothing but the forms and images lying within, and thinks that he perceives with his bodily eyes and ears realities shown him by God.
 - 3) amazement, the state of one who, either owing to the importance or the novelty of an event, is thrown into a state of blended fear and wonderment
21. **Verb:** ekchéô (ἐκξέω) [pronounced *ek-KHEH-oh*], which means *to pour out*. Strong's #1632. Job 16:13
22. **Noun:** elaia (ἐλαία) [pronounced *el-AH-yah*], which means *olive, olive tree, olive fruit*. Strong's #1636. Olive Tree in Scripture (Psalms)

23. **Verb:** elattoō (ἐλαττώ) [pronounced *el-at-TOH-oh*], which means *to make inferior, to make lower, to diminish, to lessen [in rank or influence]*. This word is only found in John 3:30 Heb. 2:7, 9. Strong's #1642. Psalm 8:5
24. **Verb:** elégchō (ἐλέγχω) [pronounced *eh-LEG-khoh*], which means *to shame, to disgrace* in classical Greek, but in the koine, it means *to convict, to prove that someone is in the wrong, to shame*; by implication, it means *to reprove, to rebuke, to admonish, to correct, to morally chastise*. Strong's #1651. The Doctrine of Tongues (I Cor. 14:24)
25. **Feminine_noun:** elpís (ἐλπίς) [pronounced *el-PIS*]. Zodhiates defines it as *hope, desire of some good with expectation of obtaining it*; that latter phrase means *confidence*. When the Bible speaks of the *hope of the resurrection* or *our hope of salvation*; the word is obviously *confidence, expectation*. It only means *hope* in the sense of being the opposite of the Gentiles *who have no hope* or *who are hopeless*. Strong's #1680. The Doctrine of Tongues (I Cor. 13:13)
26. **Verb:** 1Sam. 29:3

empiptō (εμπίπτω) [pronounced <i>em-PIHP-toh</i>]	<i>fall on [among, into]; to fall into [one's power], to be entrapped by; to be overwhelmed with</i>	3 rd person singular, aorist active indicative	Strong's #1706
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The form of the verb here is ἐνέπεσε. This is actually a combination of Strong's #1722 and Strong's #4098.

27. **Preposition/adverb:** emprosthen (ἔμπροσθεν) [pronounced *EM-pross-thehn*], which means *in front of, before, in the presence of*. Strong's #1715. 1Sam. 2:29

emprosthen (ἔμπροσθεν) [pronounced <i>EM-pross-thehn</i>]	<i>in front of, before, in the presence of</i>	preposition (also used as an adverb)	Strong's #1715
emprosthen (ἔμπροσθεν) [pronounced <i>EM-pross-thehn</i>]	<i>in front, ahead, toward the front; forward</i>	adverb (also used as a preposition)	Strong's #1715

28. **Verb:** emphusáō (ἐμφυσάω) [pronounced *em-foo-SAH-oh*], which means *to breath, to breath on, to blow in or on*. Strong's #1720. The Doctrine of Tongues (John 20:22)
29. **Preposition:** en (ἐν) [pronounced *en*], which means *in, by means of, with*. *En* can therefore be rendered *with the Holy Spirit* or *by means of the Holy Spirit* or *in the Holy Spirit*. Therefore, if one takes this as meaning *by means of the Holy Spirit*, then it is possible to take this as referring to the same act as the Holy Spirit baptizing us into the body of Christ (in other words, the Holy Spirit is the instrumental means by which Christ baptizes us). Strong's #1722. The Doctrine of Tongues (Baptism of the Holy Spirit, Matt 3:11 I Cor. 12:13) Judges 4:8 1Sam. 4:1 5:6 10:1 14:15, 41

en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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30. **Adverb:** énantí (ἐναντί) [pronounced *EN-an-tee*], which means *before, in front of, in the presence of, in the sight of, in the judgment of*. It can also mean *on the other hand* when preceded by the definite article. Strong's #1725. Job 15:4
31. **Cardinal numeral:** héndeka (ἑνδέκα) [pronounced *EN-deh-kah*], which means *one-ten*, being a combination of the Greek words for that. This was the word used for the eleven disciples once Judas had deserted them (Matt. 28:16 Mark 16:14 Luke 24:9, 13 Acts 1:26 2:14). Strong's #1733. The Doctrine of Tongues (Acts 2:14)
32. **Verb:** *to turn to, to appeal to* (Strong's #1793).
33. **Improper preposition:** enōpíon (ἐνώπιον) [pronounced *en-OH-pee-on*], which means *before, in front of, in the sight of, in the presence of*. Strong's #1799. Psalm 10:4
34. **Verb:** 1Sam. 5:6 6:1

exezesen (ἐξέζισεν) [pronounced ex-EH-zeh-sen]	to burst out (according to Brenton); possibly from ex + zeô (to boil, to seeth)?	3 rd person singular, Aorist active indicative	No Strong's #
35. Verb: exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai], which means to go out, to come out, to go away; to retire; to procede from, to come out of [someone's loins], to be descended from; to be gone, to disappear. From Strong's #1537 and Strong's #2064. Strong's #1831. 1Sam. 14:41			
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	to go out, to come out, to go away; to retire; to proceed from, to be descended from	3 rd person singular, aorist active indicative	Strong's #1831

Additional meanings: to come out of [someone's loins], to be descended from; to be gone, to disappear.

Thayer:

1) to go or come forth of

1a) with mention of the place out of which one goes, or the point from which he departs; 1a1) of those who leave a place of their own accord; 1a2) of those who are expelled or cast out

2) metaphorically

2a) to go out of an assembly, i.e. forsake it; 2b) to come forth from physically, arise from, to be born of; 2c) to go forth from one's power, escape from it in safety; 2d) to come forth (from privacy) into the world, before the public, (of those who by novelty of opinion attract attention); 2e) of things; 2e1) of reports, rumours, messages, precepts; 2e2) to be made known, declared; 2e3) to be spread, to be proclaimed; 2e4) to come forth; 2e4a) emitted as from the heart or the mouth; 2e4b) to flow forth from the body; 2e4c) to emanate, issue; 2e4c1) used of a sudden flash of lightning; 2e4c2) used of a thing vanishing; 2e4c3) used of a hope which has disappeared

36. **Verb:** existêmi (ἐξίστημι) [pronounced ex-ee-STAY-me], which means to remove out of a place or state. This is actually a compound verb from the word out and the verb to stand. Literally, it means to stand outside [oneself]. We only find this verb used when one stands outside his mind; when one is beside himself. More clearly, to be astonished, to be amazed, to be astounded. Strong's #1839. The Doctrine of Tongues (Acts 2:7, 12 10:45) 1Sam. 14:15

existêmi (ἐξίστημι) [pronounced ex-ee-STAY-me]	lit., to stand outside [oneself]; to remove out of a place or state; to be astonished [amazed, astounded]	3 rd person plural, aorist active indicative	Strong's #1839
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37. **Verb:** exomologeô (ἐξομολογέω) [pronounced ex-o-mo-lo-GEH-oh], which means to confess; to profess, to acknowledge openly and joyfully; to praise, to celebrate; to promise [to do something], to agree; to engage. From the words ἐκ (which means out of, out from, away from) and ὁμολογέω (which means to confess, to name, to cite). Strong's #1843. Psalm 118:28

exomologeô (ἐξομολογέω) [pronounced ex-o-mo-lo-GEH-oh]	to confess; to profess, to acknowledge openly and joyfully; to praise, to celebrate; to promise or agree [to do something]	1 st person singular, future middle indicative	Strong's #1843
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38. **Verb:** epagô (ἐπάγω) [pronounced ep-AW-goh], which means to bring on, to bring something upon someone; to cause something to befall someone (usually evil); to lead. From Strong's #1909 and #71. Strong's #1863. 1Sam. 5:6

epagô (ἐπάγω) [pronounced ep-AW-goh]	to bring on, to bring something upon someone; to cause something to befall someone (usually evil); to lead	3 rd person singular, Aorist active indicative	Strong's #1863
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39. **Verb:** epakouō (ἐπακούω) [pronounced *ep-ah-KOO-oh*], which means *to hear [listen to, hear something] first hand; to listen and do [when followed by a genitive]; to grant one's request*. A compound word made up of ἐπί (which means *upon*) and ἀκούω (which means *to hear*). Strong's #1873. Psalm 118:28

epakouō (ἐπακούω) [pronounced <i>ep-ah-KOO-oh</i>]	<i>to hear [listen to, hear something] first hand; to listen and do [when followed by a genitive]; to grant one's request</i>	2 nd person singular, Aorist active indicative	Strong's #1873
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40. **Preposition:** epeí (ἐπεῖ) [pronounced *ehp-IH*], which means *as, when, after that* when followed by an aorist indicative, but *before questions implying a negative answer and before similar hypothetical clauses, it stands in the sense of "for," by implication meaning for then, for else, for otherwise, otherwise, and our passage is quoted by way of illustration of this.*¹¹ Strong's #1893. The Doctrine of Tongues (I Cor. 14:16)

41. **Conjunction:** epeidē (ἐπειδή) [pronounced *ep-ih-DAY*], which is always in the apodosis of an *if...then* statement, and it means *since, since indeed, because now, inasmuch as, indeed*. We are no longer dealing with a supposition but with reality. Strong's #1894. The Doctrine of Tongues (I Cor. 14:16)

42. **Verb:** epēnegkan (ἐπήνεγκαν) [pronounced *eh-PAY-neg-kahn*], and I could not find this with any of my reference books (I have several Greek lexicons and a Greek concordance specifically for the Septuagint, with a Hebrew-Greek equivalency index in the back). So I must go with the suggestions of others, which are *to flash, to roll*; and I think these definitions were taken simply because of the subject eyes. In any case, it is highly unlikely that the verb is what we find in the Hebrew. Job 15:12 (I can't find it in the New Testament). No Strong's #.

43. **Preposition:** epí (ἐπί) [pronounced *eh-PEE*], and it means *on, upon; at, by, before; of position, on, at, by, over, against; to, over, on, at, across, against*. This is a preposition which can denote at once both motion and rest. Strong's #1909. The Doctrine of Tongues (Acts 2:3, 23) 1Sam. 4:1 10:1

epí (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
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epí (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, over</i>	preposition of superimposition; a relation of rest and distribution with the dative case	Strong's #1909
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epí (ἐπί) [pronounced <i>eh-PEE</i>]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
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44. **Prepositional phrase:** It begins with the preposition epí (ἐπί) [pronounced *eh-PEE*], which means *on, upon*. Strong's #1909. This is followed by the personal pronoun autós (αὐτός) [pronounced *ow-TOSS*], which means *the same* when preceded by the definite article). Strong's #846. Most of the translations which I looked at interpreted this as being *in the same place*. These three words are commonly found together and mean, literally, *upon the same place*, but act more as an adverb to mean *together* (Luke 17:35 Acts 1:15) The Doctrine of Tongues (I Cor. 14:23)

45. **Verb:** epiblepō (ἐπιβλέπω) [pronounced *eh-pee-BLEP-oh*], which means *to look at, to turn the eyes upon, to look upon, gaze upon; to look up to; to have regard for, to regard, to consider, to have an interest in, to care about*. Strong's #1914. 1Sam. 2:29

¹¹ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 615.

epiblepō (ἐπιβλέπω) [pronounced <i>eh-pee-BLEP-oh</i>]	<i>to look at, to turn the eyes upon, to look upon, gaze upon; to look up to; to have regard for, to regard, to consider, to have an interest in, to care about</i>	2 nd person singular, Aorist active indicative	Strong's #1914
46. Verb: epiginōskō (ἐπινινώσκω) [pronounced <i>eh-pee-gih-NOH-skoh</i>], which means <i>to fully know</i> . This is a more intense word than ginōskō. <i>It expresses a more thorough participation in the acquiring of knowledge on the part of the learner.</i> ¹² Strong's #1922. The Doctrine of Tongues (I Cor. 13:12)			
47. Feminine_noun: epiboulē (ἐπιβουλή) [pronounced <i>eh-pee-bou-LAY</i>], which means <i>a plotter, one who lies in wait, one who plans against another</i> . Strong's #1917. 1Sam. 29:4			
epiboulē (ἐπιβουλή, ἡς, ἥ) [pronounced <i>eh-pee-bou-LAY</i>]	<i>a plotter, one who lies in wait, one who plans against another</i>	feminine singular noun	Strong's #1917

The actual word found here is epiboulos (ἐπίβουλος) [pronounced *eh-PEE-boo-loss*]. This could be a more primitive form or a similar noun (it is not found in the NT).

48. feminine noun epílusis (ἐπίλυσις) [pronounced *ep-EEL-oo-sis*], which occurs only here and means *exposition, interpretation*. It is given two fairly different interpretations here: the most popular one being that no man can give any given Scripture his own personal interpretation; and the more likely one, that no Scripture has originated from the personal source or from a personal theological viewpoint. In other words, the focus is on the prophet and what he wrote rather than upon our interpretation of what he wrote. Strong's #1955. The Doctrine of Tongues (II Peter 1:20–21)
49. **Verb:** epiriptō (ἐπιπίπτω) [pronounced *eh-pee-PEEP-toh*], which means *to fall upon*; it metaphorically means *to come upon, to come over, to enter into the soul of another and cause a fundamental reaction*. Strong's #1968. The Doctrine of Tongues (Acts 10:44)
50. **Verb:** epitrepō (ἐπιτρέπω) [pronounced *ep-ee-TREP-oh*], which means, in the New Testament *to permit, to allow, to entrust to*. Strong's #2010. The Doctrine of Tongues (I Cor. 14:34)
51. **Verb:** epichriō (ἐπιχρίω) [pronounced *ep-ee-KREE-oh*], is translated *to anoint*, but it means *to smear over*. This is only found in John 9:6, 11* and is not significant to our study. Strong's #2025. The Doctrine of Anointing
52. **Verb:** epō (ἔπω) [pronounced *EHP-oh*], which means *to speak, to say [in word or writing]; answer, bid, bring word, call, command, grant, say (on), speak, tell*. See Strong's #2046, #4483, #5346. Might need to list this under the other headings. Always in the past tense; those other verbs did not seem to match it exactly; however, this is not listed in A&G (nor is Strong's #2046). Strong's #2036.

epō (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
53. Neuter_noun: érgon (ἔργον) [pronounced <i>ER-gon</i>], which means <i>works</i> . Strong's #2041. The Doctrine of Tongues (Acts 2:22)			
54. Verb: eréō (ἐρέω) [pronounced <i>eh-REH-oh</i>], which means <i>to say, to declare</i> . With the definite article and the participle, this is something which was spoken. The perfect tense means it was spoken in the past with results that continue into the present. Strong's #2046. The Doctrine of Tongues (Acts 2:16)			
55. Verb: hermēneúō (ἑρμηνεύω) [pronounced <i>hair-may-NEW-oh</i>], which means <i>to translate [from one language to another]</i> . It is found in John 1:38, 42 9:7 Heb. 7:2 Ezra 4:7. ¹³ It also is used to translate a person's name from one language to another. Strong's #2059. (The Doctrine of Tongues (I Cor. 14:5)) Synonyms: see Strong's #1329 .			
56. Verb: érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i>], which means <i>to go, to come</i> . Strong's #2064. The Doctrine of Tongues (I Cor. 13:10)			

¹² Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 624.

¹³ Whenever I throw in an Old Testament passage, that means that this word is found in the Septuagint.

57. **Verb:** erôtaô (ἐρωτάω) [pronounced *air-o-TAW-oh*], which means *to ask [someone about something], to ask a question; to ask, to request*. Strong's #2065. 1Sam. 30:21

erôtaô (ἐρωτάω) [pronounced <i>air-o-TAW-oh</i>]	<i>to ask [someone about something], to ask a question; to ask, to request</i>	3 rd person plural, aorist active indicative	Strong's #2065
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58. **Verb:** esapêsan (ἐσάπησαν)—see sêpô Strong's #4595. The translators of the Septuagint may have thought the word here should have been râqê^bv (רַקֶּבֶן) [pronounced *raw-KAY^bV*], which means *to rot*.¹⁴ Notice that there is the resh (ר) instead of the dalet (ד), and that the bêyth (ב) and the qârâ (ק) are switched. [Râqê^bv, by the way is Strong's #7537 BDB # 955]. Strong's #none. Job 19:20

59. **Neuter_noun:** ésopton (ἔσοπτρον) [pronounced *EH-sop-tron*], which was a *looking glass, a mirror*. We actually have two interpretations as to what this was in the ancient world. Some mirrors in the ancient world were made of polished metal (see Ex. 38:8 Job 37:18 James 1:23) and over these mirrors was placed a thin veil which protected the mirror from dust and dampness. Looking through this veil into such a mirror would give us a *dim, shadowy reflection, causing the beholder to see "darkly," or more literally, enigmatically*.¹⁵ Others suppose this to be Lapis specularis, which is a material out of which the ancients sometimes made their windows. When looking *through* this sort of a window, the basic outlines of things outside could be perceived, but little else. In either case, the view was indistinct and not completely recognizable. Strong's #2072. The Doctrine of Tongues (I Cor. 13:12)

60. **Verb:** The 3rd person singular, present active indicative of *to be*. Identical to Strong's #1510. Strong's #2076.

61. **Adjective:** heteróglôssos (ἑτερόγλωσσοσ) [pronounced *heh-ter-OH-glohs-sahs*], which is a combination of two words: *other* and *tongues*. We have these two words together in Acts 2:4 when the Apostles began to speak with *other tongues*.¹⁶ This could be rendered *in other tongues, with other tongues or by means of other tongues*. Strong's #2084. The Doctrine of Tongues (I Cor. 14:21)

62. **Correlative pronoun:** héteros (ἕτερος) [pronounced *HEH-ter-os*], which means *another, other*. There are two words for *other* in the Greek and this is the stronger one; it is often thought of as *another of a different kind*. Strong's #2087. The Doctrine of Tongues (Acts 2:4)

63. **Adverb:** éti (ἔτι) [pronounced *EH-tee*], which means *yet, still*. Strong's #2089. The Doctrine of Tongues (Acts 10:44)

64. **Adjective:** They are described by the adjective *reverent, devout, pious*. It is not a negative or a positive term.. Strong's #2126. The Doctrine of Tongues (Acts 2:5).

65. **Verb:** euodoô (εὐοδῶ) [pronounced *you-oh-DOH-oh*], which means *to grant a prosperous and expeditious journey, to lead by a direct and easy way; to grant a successful issue, to cause to prosper; to prosper, be successful*. Strong's #2137. Judges 4:8

euodoô (εὐοδῶ) [pronounced <i>you-oh-DOH-oh</i>]	Thayer: <i>to grant a prosperous and expeditious journey, to lead by a direct and easy way; to grant a successful issue, to cause to prosper; to prosper, be successful</i>	3 rd person singular, present active indicative	Strong's #2137
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66. **Proper_noun:** Ephraim (Ἐφραΐμ) [pronounced *eh-fra-IM*], which means *double fruitfulness* and is transliterated *Ephraim*. Strong's #2187. 1Sam. 14:23

Ephraim (Ἐφραΐμ) [pronounced <i>eh-fra-IM</i>]	<i>double fruitfulness</i> and is transliterated <i>Ephraim</i>	indeclinable proper singular noun	Strong's #2187
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67. **Masculine_noun:** echthros (ἐχθρός) [pronounced *ehkh-THROSS*], which means *enemy, adversary, foe; hostile, hated, hating*. Strong's #2190. 1Sam. 10:1

¹⁴ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 4, p. 433.

¹⁵ *Manners and Customs of the Bible*; James M. Freeman; reprinted in 1972 by Logos International; p. 458.

¹⁶ In the original Greek, there were no spaces between the letters, so the way we differentiate between the two words in Acts 2:4, and the one word here, is that, in Acts 2:4, the two words agree in case, gender, and number (which is found at the end of each word). In this passage, héteros does not have an ending to match it up with glôssa, meaning it is one word.

echthros (ἐχθρός) [pronounced <i>ehkh-THROSS</i>]	<i>enemy, adversary, foe; hostile, hated, hating; from the verb to hate</i>	masculine plural adjective, used as a sbustanive; genitive or ablative case	Strong's #2190
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Thayer's definitions:

1) hated, odious, hateful

2) hostile, hating, and opposing another;

2a) used of men as at enmity with God by their sin; 2a1) opposing (God) in the mind; 2a2) a man that is hostile; 2a3) a certain enemy; 2a4) the hostile one; 2a5) the devil who is the most bitter enemy of the divine government.

68. **Verb:** echō (ἔχω) [pronounced *EKKH-oh*], which means *to have [and/or] hold; to own, to possess, to adhere to, to cling to*. Strong's #2192. 2Peter 1:19

echō (ἔχω) [pronounced <i>EKKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person plural, present active indicative	Strong's #2192
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Thayer:

1) to have, i.e. to hold

1a) to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as

2) to have, i.e. own, possess

2a) external things such as pertain to property or riches or furniture or utensils or goods or food etc.

2b) used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc, of attendance or companionship

3) to hold one's self or find one's self so and so, to be in such or such a condition

4) to hold one's self to a thing, to lay hold of a thing, to adhere or cling to

4a) to be closely joined to a person or a thing

Z ζ Zeta

1. A

2. **Verb:** zêlôô (ζηλόω) [pronounced *dzay-LOH-oh*], which means *to desire zealously, to be zealous for something, to make a show of zeal, to profess affection in order to gain someone as a follower*. This verb can be used in a positive or a negative sense. Strong's #2206. The Doctrine of Tongues (1 Cor. 12:31a)

H η Eta

1. **Disjunctive_particle:** ê (ἢ) [pronounced *ā*], which means *or; either, rather; than; but; save*. In negative statements, this means *nor, or*. This often occurs in interrogative sentences to introduce and to add rhetorical questions (see A&G); introduces questions parallel to previous ones (see A&G). Much more to do on this (pp. 342–343 in A&G). Strong's #2228.

ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
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2. **Definite_article:** hê (ἡ) [pronounced *hey*] and this is the 1st person feminine singular definite article (nominative and vocative forms).

hê (ἡ) [pronounced <i>hey</i>]	<i>the</i>	1 st person feminine singular definite article (nominative and vocative forms)	no Strong's #
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3. **Masculine_noun:** hêgemôn (ἡγεμῶν) [pronounced *hayg-em-OWN*], which means *prince, governor, leader, chief*. The Septuagint uses the word in I Chron. 1:51–54. Strong's #2232. I Chron. 1:51
4. **Masculine_noun:** hêmera (ἡμέρα) [pronounced *hay-MEH-raw*], which means *day, daytime; 24-hour day; period of time*. Strong's #2250. Judges 4:8 1Sam. 4:1

hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun	Strong's #2250
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5. **Personal pronoun:** hêmōn (ἡμῶν) [pronounced *hay-MOHN*], which simply means *ours*. Strong's #2257. The Doctrine of Tongues (Acts 2:8)
6. **Verb:** ên (ἦν) [pronounced *ayn*], which means *was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]*. Identical to **Strong's #1510**. Strong's #2258. 1Sam. 14:23 (22b)

ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect active indicative	Strong's #2258 (imperfect of Strong's #1510)
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Θ θ Theta

1. A
2. **Verb:** thaubeô (θαυβέω) [pronounced *thow-BEH-oh*], which means *to be astonished; to astonish, terrify; to be amazed; to be frightened*. Strong's #2284. 1Sam. 14:15

thaubeô (θαυβέω) [pronounced <i>thow-BEH-oh</i>]	<i>to be astonished; to astonish, terrify; to be amazed; to be frightened</i>	3 rd person singular, Aorist active indicative	Strong's #2284
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3. **Masculine_noun:** thanatos (θάνατος) [pronounced *THAH-nah-toss*], which means *death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death*. Strong's #2288. 1Sam. 5:6

thanatos (θάνατος) [pronounced <i>THAH-nah-toss</i>]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288
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From the Thayer:

- 1) the death of the body
 1a) that separation (whether natural or violent) of the soul and the body by which the life on earth is ended ; 1b) with the implied idea of future misery in hell; 1b1) the power of death; 1c) since the nether world, the abode of the dead, was conceived as being very dark, it is equivalent to the region of thickest darkness i.e. figuratively, a region enveloped in the darkness of ignorance and sin.
- 2) metaph., the loss of that life which alone is worthy of the name,
 2a) the misery of the soul arising from sin, which begins on earth but lasts and increases after the death of the body in hell
- 3) the miserable state of the wicked dead in hell
- 4) in the widest sense, death comprising all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth, to be followed by wretchedness in hell
4. **Verb:** thaumázô (θαυμάζω) [pronounced *thau-MAUd-zoh*], which means *to wonder, to marvel, to be struck with admiration or astonishment*. Strong's #2296. The Doctrine of Tongues (Acts 2:7)
5. **Verb:** thélô (θέλω) [pronounced *THEH-loh*], which means *to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in*. One's active volition and purpose are implied. This gives us Strong's #2309. The Doctrine of Tongues (Acts 2:12) 1Sam. 14:15

thélô (θέλω) [pronounced THEH-loh]	to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in	3 rd person singular, aorist active indicative	Strong's #2309
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6. **Masculine_noun:** themelios (θεμελιος) [pronounced them-el-EE-os], which means *foundation*. Strong's #2310. Job 18:4

7. **Masculine_noun:** theos (θεός) [pronounced theh-OSS], which means *God, [the true] God; divine being; god, goddess, divinity*. Strong's #3588. 1Sam. 2:2

theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun	Strong's #3588
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8. **Masculine_noun:** thumos (θυμός) [pronounced thoo-MOSS], which means *passion, anger, wrath, rage*. Strong's #2372. Psalm 10:14

I | Iota

1. A

2. **Proper_noun:** 1Sam. 12:9

labis (λαβίς) [pronounced ee-ah-BEECE]	which is translated <i>Jabis, Jabin</i>	indeclinable proper noun	Strong's #none
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3. **Adjective:** ídios (ἴδιος) [pronounced IH-dee-os], which means *one's own*. It refers to something which belongs to oneself and not to another. Strong's #2398. The Doctrine of Tongues (Acts 2:8)

4. **Masculine_noun:** idiôtês (ιδιώτης) [pronounced ih-dee-OH-tace], which means *a common man* (as opposed to one with rank or education or skill). This is often refers to one who is *uninstructed, unskilled*. This word originally was used of a person who did not take part in the Athenian democracy. Although this could indicate that these are lacking in speech and knowledge, this word is not found in the New Testament or in secular literature to refer to someone who lacks the ability to learn. In other words, it doesn't really mean *idiot*. Strong's #2399. The Doctrine of Tongues (1 Cor. 14:23)

5. **Demonstrative_particle:** idou (ἰδοῦ) [pronounced ih-DOO], which means *behold, lo; listen, listen up, focus on this, get this, look, look here*. Although we do not use this language anymore, it was found in the Hebrew, the Greek and the King James' English. To give a modern translation, we might use something like *listen, listen up, focus on this, get this, look, look here*. It is the correct Greek rendering of the Hebrew word hinnêh (הִנֵּה) [pronounced hin-NAY], which also means *lo, behold*. [Strong's #2009 (and #518, 2006) BDB #243]. From 3708, second person singular imperative middle voice of 1492. Strong's #2400. The Doctrine of Tongues (Acts 2:7) 1 Sam. 3:4 14:7

idou (ἰδοῦ) [pronounced ih-DOO]	behold, lo; listen, listen up, focus on this, get this, look, look here	demonstrative singular particle; interjection	Strong's #2400
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6. **Proper_noun:** Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE], which is transliterated as *Jesus* in the English (there is no *j* and no *y* in the Greek and no *j* in the Hebrew. Strong's #2424. 1 Sam. 6:14

7. **Proper_noun:** Ioudaíos (Ἰουδαίος) [pronounced ee-ou-DYE-os], which means *Jew, Judæan, from Judea*. Strong's #2453. The Doctrine of Tongues (Acts 2:5)

8. **Adjective:** ísos (ἴσος) [pronounced EE-sos], which means *equal, alike in quantity, alike in quality*. It is used in Philip. 2:6 when Jesus is said to be equal to God (that passage requires some serious exegesis, as few people have even a clue as to what it really says). Strong's #2470. The Doctrine of Tongues (Acts 11:17)

9. **Proper_noun:** Israêl (Ἰσραήλ) [pronounced is-rah-ALE], which is transliterated *Israel*. Strong's #2474. 1Sam. 4:1 10:1

Israêl (Ἰσραήλ) [pronounced is-rah-ALE]	transliterated <i>Israel</i>	Proper singular noun; masculine, Indeclinable	Strong's #2474
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10. **Proper_noun:** Iônnathan

lōnathan (Ἰωνάθαν) [pronounced ee-oh-NAY- thahn]	Jonathan	indeclinable proper noun	Strong's #none
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Κ κ Kappa

1. A
2. **Conjunction:** kaí (Καί) [pronounced kih], and kaí is a conjunction which can mean *and, even, also*. In I cor. 14:15, Paul does not use kaí in its simple, copulative use—that is what the dé is there for. Paul uses kaí as an emphatic, implying increase, addition, something more. And, **it is always used this way in conjunction with dé**. Strong's #2532. The Doctrine of Tongues (I Cor. 14:15) 1Sam. 2:2 4:1 5:6 29:4, 21 Psalm 118:28

kaí (Καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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3. **Verb:** kathízō (καθίζω) [pronounced kah-THEE-zoh, which means *to sit, to sit down, to sit down with* and the implication can be *to abide, to continue with, to remain, to stay* (see Luke 12:49 Acts 18:11). Strong's #2523. The Doctrine of Tongues (Acts 2:3)
4. **Verb:** kathistēmi (καθίστημι) [pronounced kath-IHS-tay-mee], which means *to set [place, put] [one over a thing; one to administer an office]; to appoint [put in charge, ordain]; to set down, to constitute, to declare, to show to be; to render, to make, to cause to be; to conduct, to bring to a certain place; to show, to exhibit oneself*. Strong's #2525. 1Sam. 30:12

kathistēmi (καθίστημι) [pronounced kath-IHS- tay-mee]	<i>to set [place, put] [one over a thing; one to administer an office]; to appoint [put in charge, ordain]; to set down, to constitute, to declare</i>	3 rd person singular, aorist active indicative	Strong's #2525
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kathistēmi (καθίστημι) [pronounced kath-IHS- tay-mee]	<i>to set [place, put] [one over a thing; one to administer an office]; to appoint [put in charge, ordain]; to set down, to constitute, to declare, to show to be; to render, to make, to cause to be; to conduct, to bring to a certain place; to show, to exhibit oneself</i>	3 rd person singular, aorist active indicative	Strong's #2525
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5. **Adverb:** kathó (καθό) [pronounced kah-THOH], which means *according, to that which, according to, inasmuch as*. Strong's #2526. The Doctrine of Tongues (Rom. 8:26)
6. **Masculine_noun:** kairos (καιρός) [pronounced kī-ROSS]; which means *time, as a chunk or definite period of time; an epoch; Thayer: 1) due measure; 2) a measure of time, a larger or smaller portion of time, hence: 2a) a fixed and definite time, the time when things are brought to crisis, the decisive epoch waited for; 2b) opportune or seasonable time; 2c) the right time; 2d) a limited period of time; 2e) to what time brings, the state of the times, the things and events of time* Strong's #2540. A Brief Examination of Dispensations
7. **Feminine_noun:** kakía (κακία) [pronounced kahk-EE-ah], which means *malice, depravity, wickedness as habitual, doing evil*. Strong's #2549. The Doctrine of Tongues (I Cor. 14:20)
8. **Feminine_noun:** kardia (καρδία) [pronounced kahr-DEE-uh], which means *heart, mind, soul; will, character; center [or middle, or essence] [of something]*. Strong's #2588. 1Sam. 14:7

kardia (καρδία) [pronounced kahr-DEE- uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	nominative, feminine singular noun	Strong's #2588
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Thayer:

1) the heart

1a) that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life; 1b) denotes the centre of all physical and spiritual life

2a) the vigour and sense of physical life; 2b) the centre and seat of spiritual life; 2b1) the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours; 2b2) of the understanding, the faculty and seat of the intelligence; 2b3) of the will and character; 2b4) of the soul so far as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions

1c) of the middle or central or inmost part of anything, even though inanimate

9. **Preposition:** *katá* (κατά) [pronounced *kaw-TAW*], which means *down, down from, down upon, according to, after, according to a norm or standard*. Strong's #2596. 1Sam. 14:8 Psalm 110:4 The Doctrine of Tongues (I Cor. 12:31b 14:27 Rom. 8:26)

10. **Verb:** *kataklêroô* (κατακληρώω) [pronounced *kaw-taw-clay-ROH-oh*], which means *to receive as one's portion; to draw the lot, to be taken by lot*. The form in our context is *kataklêrôsêtai*. Strong's #none. 1Sam. 14:42

kataklêroô (κατακληρώω)
[pronounced *kaw-taw-clay-ROH-oh*]

to be taken by lot

3rd person singular,
aorist middle subjunctive

Strong's #none

11. **Verb:** *katakrateô* (κατακρατέω) [pronounced *kah-tah-krah-THE-oh*], which means *to prevail over*. Passive: *to be overcome*. Strong's #none. 1Sam. 14:42

katakrateô (κατακρατέω)
[pronounced *kah-tah-krah-THE-oh*]

to prevail over

3rd person singular,
aorist active indicative

Strong's #none

12. **Neuter_noun:** *kataleimma* (κατάλειμμα, ατος, τό) [pronounced *kah-TAH-leem-mah*], which means *remnant, remains, that which remains*. Strong's #2640.

kataleimma (κατάλειμμα,
ατος, τό) [pronounced
kah-TAH-leem-mah]

*remnant, remains, that which
remains, remainder; a few*

neuter singular noun in
the nominative case

Strong's #2640

13. **Verb:** *katanoëô* (κατανοέω) [pronounced *kat-an-oh-EH-oh*], which means *to notice, to observe carefully, to look at (and reflect upon), to consider, to contemplate*. Strong's #2657. Psalm 10:14

14. **Verb:** *katanússô* (κατανύσσω) [pronounced *kaht-an-OO-soh*], which means *to pierce through*. Metaphorically, it means *to be greatly pained or deeply moved*. It is only found here and in Psalm 109:16 in the Septuagint. Strong's #2660. The Doctrine of Tongues (Acts 2:37)

15. **Verb:** *katargéô* (καταργέω) [pronounced *kaht-ahr-GEH-oh*], which means *to be idle, to render inactive, to be useless, ineffective*. In the passive, this means *to cease, to become idle, to be done away with, to be abolished, to cease being under or connected with any person or thing*. We find this same word used several times in II Cor. 3:6–18; in this passage, the old covenant of Moses, the Law, is done away with, as Christ has brought in the new covenant of grace—the perfect has replaced that which was incomplete. Strong's #2673. The Doctrine of Tongues (I Cor. 13:8)

16. **Verb:** *katastréphô* (καταστρέφω) [pronounced *kat-as-TREF-oh*], which means *to turn upside down, to upset, to overturn*. We get our word *catastrophe* from this verb. Strong's #2690. Job 18:4

17. **Verb:** *katoikéô* (κατοικέω) [pronounced *kah-toy-KEH-oh*], which means *to live, to reside*; this is a word which usually refers to one's semi-permanent dwelling. Since this is also the word found back in Acts 2:5, the implication is that this is not always a permanent dwelling place. Strong's #2730. The Doctrine of Tongues (Acts 2:14).

18. **Masculine_noun:** *kibôtos* (κιβωτός) [pronounced *kib-oh-TOSS*], which means *ark, chest*. It is used both for the ark that Noah built (Matt. 24:38 Luke 17:27 Heb. 11:7 I Peter 3:20) and for the Ark of the Covenant (Heb. 9:4 Rev. 11:19). This helps to explain why we translate the two Hebrew words with only one English word. Strong's #2787. The Ark of the Covenant

19. **Verb:** *klêroô* (κληρώω) [pronounced *klay-ROH-oh*], which means *to cast lots, to appoint [determine, choose] by lot; to allot; to make a private possession [or inheritance]*. Strong's #2820. 1Sam. 14:41

κλήροῦ (κληρώω) [pronounced <i>klay-ROH-oh</i>]	<i>to cast lots, to appoint [determine, choose] by lot; to allot; to make a private possession [or inheritance]</i>	3 rd person singular, present passive indicative	Strong's #2820
20. Masculine_noun: κόσμος (κόσμος) [pronounced <i>KOSS-moss</i>], which means <i>world, world order, arrangement, order, organized world system</i> . Although Zodhiates says this can refer to the entire universe, and gives verses to substantiate that, none of the verses clearly refer to anything outside out solar system, if even that. The verses he quotes refer to the <i>foundation of the world</i> , which is the creation, of course, of planet earth, and the system of physical and moral laws to which it is subject. When it refers to this system, κόσμος is defined by a phrase like <i>the foundation of</i> . By far, most of the uses of κόσμος are to simply this world which we inhabit. Strong's #2889. The Doctrine of Tongues (I Cor. 14:10–11)			
21. Adverb: κυκλόθεν (κυκλόθεν) [pronounced <i>kook-LOH-thehn</i>], which means <i>round about, from all sides, all around</i> . Appears to be identical to Strong's #2945? Strong's #2943. 1Sam. 10:1			
κυκλόθεν (κυκλόθεν) [pronounced <i>kook-LOH-thehn</i>]	<i>around about, from all sides, all around</i>	adverb	Strong's #2943
22. Neuter_noun: κύμβαλον (κύμβαλον) [pronounced <i>KOOM-bal-on</i>], which was a hollow brass instrument that magnified sound; it is the hollow portion which caused the sound to resonate. Thieme: <i>It was generally used by professional mourners and brought forth a volume of meaningless sound.</i> ¹⁷ Strong's #2950. The Doctrine of Tongues (I Cor. 13:1)			
23. Neuter_noun: κυνάριον (κυνάριον) [pronounced <i>koo-NAHR-ee-on</i>], which means <i>dog, pet dog, puppy</i> . Strong's #2952. The Doctrine of Dogs (Psalm 59:6).			
24. Masculine_noun: κύριος (κύριος) [pronounced <i>KOO-ree-oss</i>], which means <i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person, in the state: the sovereign, prince, chief, the Roman emperor; is a title of honour expressive of respect and reverence, with which servants greet their master; this title is given to: God, the Messiah</i> . Strong's #2962. Judges 4:8 1Sam. 10:1 14:15			
κύριος (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun	Strong's #2962
In the state: <i>the sovereign, prince, chief, the Roman emperor; is a title of honour expressive of respect and reverence, with which servants greet their master; this title is given to: God, the Messiah.</i>			
25. Masculine_noun: κυῶν (κύων) [pronounced <i>KOO-ohn</i>], which means <i>dog, wild dog, semi-wild dog, hound; used metaphorically to refer to an impudent man, a man of an impure mind; a sodomite</i> . Strong's #2965.			

Λ Λ Lambda

1. A
2. **Verb:** λαλέω (λαλέω) [pronounced *lah-LEH-oh*], which means *to speak*. The voice, or the sound, or the vocal cords are what is emphasized. Strong's #2980. [There are two words for *to speak*: λέγῳ (λέγω) [pronounced *LEH-goh*] and λαλέω (λαλέω) [pronounced *lah-LEH-oh*]. They are synonyms and can be used interchangeably sometimes. The former is used for communication; and the latter is used also for the making of a noise. The former concentrates upon what is said and the latter concentrates upon the vocal cords or the apparatus of the speech. Λέγῳ = **Strong's #3004**. Λαλέω = Strong's #2980.] The Doctrine of Tongues (I Cor. 14:2, 18)

¹⁷ R.B. Thieme, Jr., *Tongues*; ©1974, p. 40.

3. **Verb:** lambánō (λαμβάνω) [pronounced *lahm-BAHN-oh*], which means *to take, to receive*. Strong's #2983. The Doctrine of Tongues (Heb. 2:3 John 20:22)
4. **Feminine_noun:** lamprotês (λαμπρότης) [pronounced *lahm-PROH-tayç*], which means *brilliance, splendor; joyousness, greatness [of the soul]*. Strong's #2987. Psalm 110:3

lamprotês (λαμπρότης) [pronounced <i>lahm-PROH-tayç</i>]	<i>brilliance, splendor; joyousness, greatness [of the soul]</i>	feminine singular noun; dative, locative and instrumental cases?	Strong's #2987
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5. **Verb:** légō (λέγω) [pronounced *LEH-goh*], which means *to speak, to say*. The content of this word is emphasized. Strong's #3004. [the synonym is lalēō = **Strong's #2980**. The Doctrine of Tongues (I Cor. 14:2)]

6. **Masculine_noun:** laos (λαός) [pronounced *lah-OSS*], which means *people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere*. Strong's #2992. 1Sam. 10:1 13:15 14:15

laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992
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7. **Masculine_noun:** logos (λόγος, ου, ό) [pronounced *LOHG-oss*], which means *a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation*. Strong's #3056. 2Peter 1:19

logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun in the accusative case	Strong's #3056
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8. **Masculine_noun:** loimos (λοιμός) [pronounced *loy-MOSS*], which means *pestilence, disease*. Used to translate the word *belial* in I Sam. 1:16 2:13. Strong's #3061. The **Doctrine of Belial**

M μ Mu

1. A
2. **Verb:** maínomai (μαίνομαι) [pronounced *MY-noh-my*], which means *to be mad, to rave, to act as if you out of your mind*. It is actually found in several places in Scripture: John 10:20 Acts 12:15 26:24, 25 Jer. 36:26). It is from this word that we derive *maniac*. Strong's #3105. The Doctrine of Tongues (I Cor. 14:23)
3. **Noun:** megaleíos (μεγαλείος) [pronounced *meh-gah-LEE-os*], which means, in the plural, *great works, wonderful works, great things*; it is an outpouring of the greatness of God's power and glory. Strong's #3167. The Doctrine of Tongues (Acts 2:11b)
4. **Verb:** megalúnō (μεγαλύνω) [pronounced *meh-gah-LOO-noh*], which means *to make great, to enlarge, to magnify, to praise*. Strong's #3170. The Doctrine of Tongues (Acts 10:45–46a)
5. **Adjective:** megas (μέγας, μεγάλη, μέγα) [pronounced *MEH-gas*], which means *large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important*. Strong's #3173. 1Sam. 5:6

megas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; nominative case	Strong's #3173
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From Thayer:

1) great

1a) of the external form or sensible appearance of things (or of persons); 1a1) in particular, of space and its dimensions, as respects; 1a1a) mass and weight: great; 1a1b) compass and extent: large, spacious; 1a1c) measure and height: long; 1a1d) stature and age: great, old; 1b) of number and quantity: numerous, large, abundant; 1c) of age: the elder; 1d) used of intensity and its degrees: with great effort, of the affections and emotions of the mind, of natural events powerfully affecting the senses: violent, mighty, strong

2) predicated of rank, as belonging to

2a) persons, eminent for ability, virtue, authority, power; 2b) things esteemed highly for their importance; of great moment, of great weight, importance; 2c) a thing to be highly esteemed for its excellence: excellent

3) splendid, prepared on a grand scale, stately

4) great things

4a) of God's preeminent blessings; 4b) of things which overstep the province of a created being, proud (presumptuous) things, full of arrogance, derogatory to the majesty of God.

6. **Proper noun:** Messab (Μεσσάβ) [pronounced *mehs-SAHB*], which means and is transliterated *Messab*. Strong's #none. 1Sam. 14:15

Messab (Μεσσάβ) [pronounced <i>mehs-AHB</i>]	transliterated <i>Messab</i>	indeclinable proper noun	Strong's #none
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This is a transliteration of the Hebrew noun: matstsâb (מַצְטָב) [pronounced *matz-TZA^BV*], which means *standing-place, station, garrison, post*. Strong's #4673 BDB #662.

7. **Verb:** methermêneúô (μεθερμηνεύω) [pronounced *meth-er-may-NEW-oh*], which also means *to interpret, to translate [from one language to another]*. We find this word in Matt. 1:23 Mark 5:41 15:22, 34 John 1:41 Acts 4:36 13:8. We find this word used most often when translating from one language to another (in most, but not all the passages, a person's name is translated into what it means). Strong's #3177 (The Doctrine of Tongues (I Cor. 14:5). **Synonyms:** see **Strong's #1329**.
8. **Neuter noun:** mélos (μέλος) [pronounced *MEL-oss*], which means *a limb, member, or part of a body*. Strong's #3196. The Doctrine of Tongues (I Cor. 12:27)
9. **Verb:** mélô (μέλω) [pronounced *MEH-loh*], which means *to have concern, to regret*. Strong's #3199. The Doctrine of Tongues (Introduction)
10. **Conjunction:** mén (μέν) [pronounced *men*], which implies affirmation or concession, and it means *indeed, verily* while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it. It marks the protasis when there is another particle or conjunction up ahead to mark the apodosis. Strong's #3303. The Doctrine of Tongues (I Cor. 14:17)
11. **Verb:** ménô (μένω) [pronounced *MEH-noh*], which means *to remain, to abide, to dwell, to live*. Strong's #3306. The Doctrine of Tongues (I Cor. 13:13)
12. **Neuter noun:** méros (μέρος) [pronounced *MEH-ros*], which means *part, portion, side, coast*. Strong's #3313. The Doctrine of Tongues (Acts 19:1–2a I Cor. 12:27 13:9)
13. **Masculine noun:** mesitês (μεσίτης) [pronounced *meh-SEE-tays*], which means *mediator*. Strong's #3316. None
14. **Adjective:** mesos (μέσος) [pronounced *MEH-soss*], which means *middle, midst, in the middle, among*. This can function as an adverb as well in the neuter. Strong's #3319. 1Sam. 5:6 14:42

mesos (μέσος) [pronounced <i>MEH-soss</i>]	<i>middle, midst, in the middle, among</i>	masculine singular adjective; accusative case	Strong's #3319
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The phrase ἀνά μέσος Sam καὶ ἀνά μέσος Dave simply means *between Sam and Dave*.

15. **Proper masculine noun:** Messias (Μεσσίας) [pronounced *mes-SEE-ahs*], which is the Greek transliteration for *Messiah*. Strong's #3323. Doctrine of the Jewish Messiah

Messias (Μεσσίας) [pronounced <i>mes-SEE-ahs</i>]	Greek transliteration of the Hebrew word <i>Messiah</i>	proper masculine noun	Strong's #3323
16. Preposition: μετά (μετά) [pronounced <i>meh-TAH</i>], which means (among other things) <i>to change</i> . Strong's #3326. The Doctrine of Tongues (Introduction) Judges 4:8 1Sam. 14:7, 23 (22b) 28:16 30:23 Psalm 110:3			
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive	Strong's #3326
meta (μετά) [pronounced <i>meht-AH</i>]	<i>along, with oneself, having something</i>	preposition (acting like an adverb) with a transitive verb	Strong's #3326
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
17. Verb: metamélomai.(μεταμέλομαι) [pronounced <i>meh-tah-MEH-loh-my</i>]. This is made up of two Greek words: μετά (μετά) [pronounced <i>meh-TAH</i>], which means (among other things) <i>to change</i> . Strong's #3326. The other half of the word is mélô (μέλω) [pronounced <i>MEH-loh</i>], which means <i>to have concern, to regret</i> . Strong's #3199. Together, they mean <i>to change one's mind or purpose after having done something regrettable</i> . If you are a believer who is confused about salvation, then right now, you are thinking to yourself <i>what'd I say?</i> Metamélomai is often translated <i>to feel remorse, to regret</i> . We do not find it in conjunction with passages dealing with salvation, ¹⁸ but we do find Judas regretting his betrayal of our Lord (Matt. 27:3), recognizing that he had betrayed innocent blood. He was so upset over this, he committed suicide (Matt. 27:5); furthermore, Judas was not saved (John 13:11–12). There is another word which is often rendered <i>repent</i> , which should be rendered <i>regret</i> instead. That word has an emotional connotation to it. You will recall when Judas betrayed our Lord, and then repented—he was emotionally upset over what he had done; he regretted what he had done (see Matt. 21:29, 32 27:3). This is a different word than the word <i>repent</i> here. Strong's #3338. The Doctrine of Tongues (Introduction, Acts 19:4)			
18. Verb: metanoéō means <i>to change one's thinking, to change one's mind</i> . This is the word that we find repeatedly as a part of salvation. The key is whatever it is that we are to change our minds about, which is generally found in context. However, when we do not have an obvious target, then it means to either <i>change one's mind about Jesus Christ</i> (we all had preconceived ideas as to Who He was; and we are to change those to recognizing Him as our Savior) or we are to change our minds about our dead works—that is, the things that we have accumulated in order to get us into heaven (Heb. 6:1; spoken of, in that context, as being one of the fundamentals of the faith). Do we find this word associated with sin? Not really; in the gospels, it usually stands alone. One say, <i>what about Luke 15:7, 10?</i> , but only the kind of person who does not understand the difference between the subject of the verb and the object of the verb. ¹⁹ Strong's #3340 The Doctrine of Tongues (Introduction, Acts 2:38).			
19. Feminine_noun: metánoia (μετάνοια) [pronounced <i>met-AHN-oy-ah</i>], which means <i>a change of mind</i> . Context determines what this change of mind is about, although here it is not completely clear (we do not have all of John's quote). Now, given that this word means <i>a change of mind</i> , it shouldn't take a genius to figure out if it is a masculine, feminine, or neuter noun. It is rendered <i>repentance</i> in the Bible—the one which we hear the most often, which means <i>to change one's mind</i> (it is simply the combination of the words <i>to change</i> and <i>mind</i>). Strong's #3341. The Doctrine of Tongues [Acts 19:4 Baptism of the Holy Spirit (Matt. 3:11)]			
20. Negative particle: In a question, the use of mē (μή) [pronounced <i>may</i>] demands a negative answer. Strong's #3361. The Doctrine of Tongues (1 Cor. 12:29) 1Sam. 29:4			

¹⁸ One could argue that for Matt. 21:32.

¹⁹ In those passages, it speaks of a *sinner who repents*. This does **not** mean that they are repenting of their sins.

mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
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21. **Masculine_noun:** 1Sam. 5:6 6:1

mues (μύες) [pronounced MOO-ess]	<i>mice, rats</i>	masculine plural noun; nominative case	No Strong's #
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22. **Verb:** murizō (μυρίζω) [pronounced *mur-EE-zoh*], refers to the putting of spices on a dead body. It is translated *to anoint* and is not significant to our study. Mark 14:8.* Strong's #3462. The Doctrine of Anointing

23. **Neuter_noun:** mustêrion (μυστήριον) [pronounced *moos-TAY-ree-on*], which means: 1) *hidden thing, secret, mystery; 1a) generally mysteries, religious secrets, confided only to the initiated and not to ordinary mortals; 1b) a hidden or secret thing, not obvious to the understanding; 1c) a hidden purpose or counsel; 1c1) secret will; 1c1a) of men; 1c1b) of God: the secret counsels which govern God in dealing with the righteous, which are hidden from ungodly and wicked men but plain to the godly; 2) in rabbinic writings, it denotes the mystic or hidden sense; 2a) of an OT saying; 2b) of an image or form seen in a vision; 2c) of a dream.* This refers to the doctrines of the Greek fraternities which were not known outside of these organizations. Similarly, there is nothing in the Old Testament to get us prepared for the Church Age. The entire Church Age is a mystery to the Old Testament saints. Ask Moses, the greatest man of the Old Testament, or Isaiah or Jeremiah, the great prophets of the Old Testament—and none of them had a clue that God would reorganize His plan and program on this earth and seemingly desert Israel (don't become confused, however; God has not and never will completely abandon the nation Israel). Only those who are inside the fraternities understand their mystery doctrines, and only someone inside the Church Age knows the doctrines of the Church Age. Strong's #3466. The Doctrine of Tongues (I Cor. 13:2); Dispensations—a Brief Review

N v Nu

1. **Masculine Proper_noun:** Naassōn (Ναασσών) [pronounced *nah-ahs-SOWN*], which means *diviner*. It refers back to an Old Testament guy who was a chief of Judah whose sister was the wife of Aaron. Strong's #3476.
2. **Feminine_noun:** naus (ναῦς, ἡ) [pronounced *nowc*], which means [*large*] *ship, large vessel*. Strong's #3491. 1Sam. 5:6

naus (ναῦς, ἡ) [pronounced <i>nowc</i>]	<i>[large] ship, large vessel</i>	feminine singular noun; accusative case	Strong's #3491
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3. **Verb:** nēpiázō (νηπιάζω) [pronounced *nay-pee-ODD-zoh*], which means *to be a babe, to be a child, to be one who cannot speak, to be as a child, to be child-like*. Strong's #3515. The Doctrine of Tongues (I Cor. 14:20)
4. **Adjective:** nēpios (νήπιος) [pronounced *NAY-pee-os*], which means *one who cannot speak, infant, child, baby without any limitation of age*. There are three different words which are used in the Greek to refer to a child—this particular one refers to the youngest of the three—this word carries with it a sense of weakness and dependence. Strong's #3516. The Doctrine of Tongues (I Cor. 13:11)
5. **Feminine_noun:** nēsteia (νηστεία) [pronounced *nays-TIH-uh*], which means *obstinance from food, a fast, a fasting*. Strong's #3521. The Doctrine of Fasting
6. **Verb:** nēsteuō (νηστεύω) [pronounced *nayc-TYEW-oh*], which means *to abstain from food, to fast*. Strong's #3522. The Doctrine of Fasting
7. **Noun:** nēstis (νήστις) [pronounced *NAYC-tis*], which means *not eating, abstain from food [religiously], a fasting*. Strong's #3523. The Doctrine of Fasting
8. **Verb:** noéō (νοέω) [pronounced *noh-EH-oh*], which means *to think, to understand, to perceive*. Strong's #3539. The Doctrine of Tongues (Introduction)
9. **Masculine_noun:** noús (νοῦς) [pronounced *noose*], which means *mind*. Strong's #3563. The Doctrine of Tongues (Introduction)

Ξ Xi

1. **Feminine_noun:** xenía (ξενία) [pronounced *xen-EE-ah*], which means *a place for a guest, a lodging for a foreigner*. Strong's #3578
2. **Verb:** xuráō (ξυράω) [pronounced *xoo-RAH-oh*], which means *to shave, to shear*. Strong's #3587

Ο ο Omicron

1. **Definite article:** ho (ὁ) [pronounced *hoh*], which began as a demonstrative pronoun and eventually became a definite article. Strong's #3588. None
2. **Near_demonstrative:** From Strong's #3588 and Strong's #1161. Go to **near demonstrative**. Strong's #3592.
3. **Feminine_noun:** hodos (ὁδός, οὐ, ἡ) [pronounced *ho-DOSS*], which means *a way, road; a journey; traveling; a course of conduct; a way [of thinking, feeling, deciding]*. Strong's #3598. 1Sam. 13:15

hodos (ὁδός, οὐ, ἡ) [pronounced <i>ho-DOSS</i>]	<i>a way, road; a journey; traveling; a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun in the accusative case	Strong's #3598
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4. **Feminine_noun:** oikodomē (οικοδομή) [pronounced *oy-kod-om-AY*], which means *building up, edifying, spiritual profit or growth*. Strong's #3619. The Doctrine of Tongues (I Cor. 14:3)
5. **Feminine_noun:** oikonomia (οικονομία) [pronounced *oy-koh-nohm-EE-uh*], which means: *1) the management of a household or of household affairs; 1a) specifically, the management, oversight, administration, of other's property; 1b) the office of a manager or overseer, stewardship; 1c) administration, dispensation*. Strong's #3622. Dispensations—a Brief Review
6. Quite interesting is the word for *offering* in the Septuagint. What we find here is the Greek word holokautōmata (ὀλοκαυτώματα) [pronounced *ha-la-kaw-TOE-maw-taw*]; the vocabulary form is holokautōma (ὀλοκαύτωμα) [pronounced *ha-la-KAW-toe-ma*], from whence we get the word *holocaust*. Ex. 30:20
7. **Adjective:** holos (ὅλος, η, ον) [pronounced *HOH-loss*], which means *whole, entire, complete; altogether, wholly, all*. Strong's #3650. 1Sam. 14:23

holos (ὅλος, η, ον) [pronounced <i>HOH-loss</i>]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; accusative case	Strong's #3650
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8. **Adverb:** homothumadón (ὁμοθυμαδόν) [pronounced *ho-moh-thu-mah-DON*], which means *of one mind, by unanimous consent, in agreement, in one accord*. This means nothing more or less than they agreed to gather together on that day. Strong's #3661 Arndt & Gingrich p. 569.
9. **Adverb:** óntōs (ὄντως) [pronounced *ON-tohs*], which means *really, truly*. Strong's #3689. The Doctrine of Tongues (I Cor. 14:25)
10. **Adverb:** opisō (ὀπίσω) [pronounced *ohp-ISS-oh*], which means *behind, back; after, afterwards*. Strong's #3694. 1Sam. 13:15

opisō (ὀπίσω) [pronounced <i>ohp-ISS-oh</i>]	<i>behind, back; after, afterwards</i>	adverb	Strong's #3694
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Given most of a column in Arndt and Gingrich (p. 578).

11. **Feminine_noun:** orgē (ὀργή) [pronounced *ohr-GAY*], which means *anger, indignation, wrath*. It is a word used both of God and of man. Strong's #3709. Psalm 10:4
12. **Verb:** optánomai (ὀπτάνομαι) [pronounced *op-TAHN-oh-my*], which means *to see, to perceive with the eyes, to look at*; however, we have more than the simple act of seeing here (which would be blépō), but we have a correct perception or understanding of what one is observing, or a concentrated effort to examine what is

occurring. In the passive, this is often rendered *to appear*. Strong's #3700. The Doctrine of Tongues (Acts 2:3)

13. **Neuter_noun:** oros (ὄρος, ους, τό) [pronounced *OH-ross*], which means *mountain, hill*. Plural meanings: *mountains, hills, mountainous country, hilly, hill-country*. Strong's #3735. 1Sam. 14:23

oros (ὄρος, ους, τό) [pronounced <i>OH-ross</i>]	<i>mountain, hill</i>	neuter singular noun; dative, locative and instrumental cases	Strong's #3735
oros (ὄρος, ους, τό) [pronounced <i>OH-ross</i>]	<i>mountains, hills, mountainous country, hilly, hill-country</i>	neuter plural noun; dative, locative and instrumental cases	Strong's #3735

14. **Masculine_noun:** orphanos (ὀρφανός) [pronounced *or-fan-oss*], which means *orphan*. Strong's #3737. Psalm 10:14

15. **Relative_pronoun:** Found in the Chart **Relative Pronouns**. Strong's #3739.

16. **Feminine_noun:** hosiôtês (ὁσιότης, τητος, ἥ) [pronounced *ho-see-OH-tayç*], which means *devoutness, holiness, piety, piety towards God, faithful [in observing the obligations of piety], set apart to God*. Strong's #3742. 1Sam. 14:41

hosiôtês (ὁσιότης, τητος, ἥ) [pronounced <i>ho-see-OH-tayç</i>], which	<i>devoutness, holiness, piety, piety towards God, faithful [in observing the obligations of piety], set apart to God</i>	feminine singular noun; accusative case	Strong's #3742
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17. **Conjunction:** hótan (ὅταν) [pronounced *HOH-tan*], which means, in reference to a future event, *then, at that time*. Hótan is actually a contraction of two words: hôte (ὅτε) [pronounced *HOH-teh*], which means *when* (Strong's #3753); and the preposition án (άν) [pronounced *ahn*], a word which denotes supposition, wish, or possibility (**Strong's #302**). Now, with the adverb tóte (τότε) [pronounced *TOH-teh*] (Strong's #3752), it means *when...then*. Strong's #3752. The Doctrine of Tongues (I Cor. 13:10)

18. **Negation:** ouk (οὐκ) [pronounced *ook*], which means *no, not, nothing, none*. When used in a direct question, this expects an affirmative answer. Strong's #3756. Judges 4:8 1Sam. 2:2 14:15, 42

ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ouch (οὐχ) [pronounced <i>ookh</i>]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756

When used in a direct question, this expects an affirmative answer.

19. **Causal conjunction:** hôte (ὅτε) [pronounced *HOH-teh*], which means *when, this which, for this reason, that, because*. Strong's #3753. [The Doctrine of Tongues (I Cor. 13:10 Rom. 8:27)]

20. **Conjunction:** hótí (ὅτι) [pronounced *HOH-tee*], which means *that, because, since*. The intention is to give an explanation for what is occurring. Strong's #3754. The Doctrine of Tongues (Acts 2:13) Judges 4:8 1Sam. 10:1 Psalm 10:4 118:28

hótí (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
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Hótí can also mean *because (that), for (that), how (that), (in) that, though, why*.

21. **Adjective:** oudeís (οὐδείς) [pronounced *oo-DICE*], which means *not one, nothing, not a thing*. Strong's #3762. The Doctrine of Tongues (I Cor. 13:2)

22. **Adverb:** oudépo-te (οὐδέποτε) [pronounced *oo-DEH-po-teh*], which means *never*. Strong's #3763. The Doctrine of Tongues (I Cor. 13:8)

23. **Demonstrative adverb:** hoútô (οὕτω) [pronounced *HOO-toh*], which means *this one, in this manner*. It can refer to all that has preceded, taking it all in with one word. With the negative, it can mean *not even thus*. Strong's #3779. The Doctrine of Tongues (1 Cor. 14:21)
24. **Masculine_noun:** ophthalmos (ὄφθαλμός) [pronounced *opf-thahl-MOSS*], which means *eye; perception, knowledge, understanding*. Strong's #3788. 1Sam. 2:29

ophthalmos (ὄφθαλμός) [pronounced <i>opf-thahl-MOSS</i>]	<i>eye; perception, knowledge, understanding</i>	masculine singular noun; dative-genitive-locative case	Strong's #3788
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Π π Pi

1. **Neuter_noun:** paidarion (παιδάριον) [pronounced *pi-DA-ree-on*], which has two distinct meanings: (1) *little boy, child, boy, youth*; and, (2) *young slave*. The second usage seems to have died out by the time of the Koine Greek and is only applicable to Classical Greek. Strong's #3813. 1 Sam. 1:14
2. **Preposition:** para (παρά) [pronounced *paw-RAW*], which means *from [the side of, the person of]; by, along side of, beside, next to*. It can also be used in a comparative sense to mean *more than, in comparison to, beyond*. Much more can be done with this preposition. Strong's #3844. (Chart: Jesus in the Old and New Testaments) 1Sam. 14:15 Psalm 8:5

para (παρά) [pronounced <i>paw-RAW</i>]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
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Use also as a paraphrase of genitive or of a possessive pronoun.

para (παρά) [pronounced <i>paw-RAW</i>]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844
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para (παρά) [pronounced <i>paw-RAW</i>]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844
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3. **Feminine_noun:** parabolê (παραβολή) [pronounced *par-ab-ol-AY*], which is a combination of two Greek words: para (παρά) [pronounced *paw-RAW*], which means *along side, next to* (Strong's #3844) and ballô (βάλλω) [pronounced *BAHL-low*], which means *to throw* (Strong's #906); and therefore, *parable* means *to throw along side of, to throw something next to something else*. Strong's #3850. Chart: Jesus in the Old and New Testaments
4. **Verb:** paraginomai (παραγίνομαι) [pronounced *pah-ahg-EEN-ohm-ai*], which means *to come [arrive, be present]; to appear, to make a public appearance; to come near, to approach; to stand by, to come to the aid of*. Slightly diverse meanings culled from A&G and Thayer. Strong's #3854. 1Sam. 13:15

paraginomai (παραγίνομαι) [pronounced <i>pah-ahg-EEN-ohm-ai</i>]	<i>to come [arrive, be present]; to appear, to make a public appearance; to come near, to approach; to stand by, to come to the aid of</i>		Strong's #3854
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5. **Masculine_noun:** paradeisos (παράδεισος) [pronounced *pawr-AHD-ī-soss*], which is transliterated *paradise* and means *park, garden, Eden grove*. This was the word used by the Greeks to describe an enclosed ancient

park, which would be well-watered, with trees, shrubs, flowers and fountains; and often inhabited by wild animals which could be hunted. We may at least understand this as, we, as believers who die after the resurrection, go to a place which would be similar to going to a beautiful, refreshing and restful park on earth while in our human bodies. Strong's #3857. The Doctrine of Sheol/Hades (where there is more information)

6. **Verb:** paradídōmai (παραδίδωμαι) [pronounced *pah-rah-DIH-doh-my*], which means *to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust*. Strong's #3860. The Doctrine of Tongues (I Cor. 13:3)
7. **Feminine_noun:** paráklêsis (παράκλησις) [pronounced *par-AK-lay-sis*], which means *to exhort, to encourage, to comfort*. Strong's #3874. The Doctrine of Tongues (I Cor. 14:3)
8. **Feminine_noun:** paramuthía (παραμυθία) [pronounced *par-am-oo-THEE-ah*], which means *to console, to comfort, to encourage; it specifically means to comfort through speech*. Strong's #3889. The Doctrine of Tongues (I Cor. 14:3)
9. **Masculine_noun:** Paranomos (παράνομος) [pronounced *pa-RAH-noh-moss*], which means *contrary to the law, lawless; in the plural, it could be rendered transgressors, evil doers*. In the plural, it is the Greek translation for *belial* in Deut. 13:13. Strong's #none. The **Doctrine of Belial**
10. **Feminine_noun:** parembolê (παρεμβολή) [pronounced *pare-em-boh-LAY*], which means *a camp, encampment; barracks; army in line of battle*. Strong's #3925. 1Sam. 14:15 29:4

parembolê (παρεμβολή) [pronounced <i>pare-em-boh-LAY</i>]	<i>a camp, encampment; barracks; army in line of battle; a throwing in beside (literal translation)</i>	feminine singular noun	Strong's #3925
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This is a compound word from

11. **Verb:** paroχunô (παροξύνω) [pronounced *par-ox-OO-noh*], which means, literally, *to sharpen along side of* (looking at its component parts and then putting them together). However, compound words are not simply the sum of their parts. It means *to urge on, to stimulate, to provoke to wrath, to irritate*. Strong's #3947. Psalm 10:4
12. **Adjective:** pás (πάς) [pronounced *pahs*], which means *each, every, any; all, entire; anyone, all things, everything; some [of all types]*. Strong's #3956. The Doctrine of Tongues (I Cor. 13:2) 1Sam. 14:7, 15, 23 (22b)

pás (πάς) [pronounced <i>pahs</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	accusative singular neuter adjective	Strong's #3956
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13. **Verb:** paúô (παύω) [pronounced *POW-oh*], which means *to stop, to pause*. In the middle voice, it means *to come to an end, to take one's rest, to willingly cease; it has an absolute sense where it means to cease, to come to an end* (Luke 8:24 Acts 20:1). Strong's #3973. The Doctrine of Tongues (I Cor. 13:8)
14. **Verb:** perisseúô (περισεύω) [pronounced *per-iss-SU-oh*], which means *to have in abundance, to have in excess, to exceed in number or measure, to have or to be more than enough*. Strong's #4052. The Doctrine of Tongues (I Cor. 14:12)
15. **Adjective:** perissos (περισσός, ή, όν) [pronounced *pair-ihs-SOSS*], which means *extraordinary, remarkable; abundant, profuse, superfluous, unnecessary; superior, surpassing, more eminent [remarkable, excellent]*. Strong's #4053. 1Sam. 30:9

perissos (περισσός, ή, όν) [pronounced <i>pair-ihs-SOSS</i>]	<i>extraordinary, remarkable; abundant, profuse, superfluous, unnecessary; superior, surpassing, more eminent [remarkable, excellent]</i>	masculine plural adjective	Strong's #4053
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16. **Verb:** piptô (πίπτω) [pronounced *PIHP-toh*], which means *to fall [from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to fall down; to be cast down [from a higher state]; to fall [from a more virtuous state]*. There are more definitions and more breakdowns than this. Strong's #4098.

<p>piptō (πίπτω) [pronounced <i>PIHP-toh</i>]</p>	<p><i>to fall [from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to fall down; to be cast down [from a higher state]; to fall [from a more virtuous state]</i></p>	<p>3rd person singular, aorist active indicative</p>	<p>Strong's #4098</p>
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17. **Verb:** pisteúō (πιστεύω) [pronounced *pis-TOO-oh*], which means *to believe*. Strong's #4100. The Doctrine of Tongues (1 Cor. 14:22)
18. **Neuter_noun:** plēthos (πλήθος) [pronounced *PLAY-thoss*], which means *a large number, a multitude of*. It can also mean *a multitude [of people], a throng [of persons], a crowd, a large group*. Strong's #4128. The Doctrine of Tongues (Acts 2:6) Psalm 10:4
19. **Verb:** plēthō (πλήθω) [pronounced *PLAY-thoh*], which means *to be filled [with something], to be totally imbued, affected or influenced [by something]*. Strong's #4130. The Doctrine of Tongues (Acts 2:4)
20. **Adverb/noun:** plēsion (πλησίον) [pronounced *play-SEE-on*], which means *neighbor*. Goes back to Homer as an adjective. Strong's #4139. 1Sam. 28:16

<p>plēsion (πλησίον) [pronounced <i>play-SEE-on</i>]</p>	<p><i>near, close by</i></p>	<p>adverb</p>	<p>Strong's #4139</p>
<p>plēsion (πλησίον, α, ον) [pronounced <i>play-SEE-on</i>]</p>	<p><i>neighbor, one who is near, close by; fellow man; associate</i></p>	<p>noun</p>	<p>Strong's #4139</p>

21. **Adjective:** pneumatikós (πνευματικός) [pronounced *nyoo-mat-TEE-koss*], which means *spiritual*; as a plural with a definite article, it acts like noun. The proper meaning is *spiritual things, spiritual matters* and context would allow, but not require the rendering *spiritual gifts*. Strong's #4152. The Doctrine of Tongues (1 Cor. 12:1)
22. **Feminine_noun:** pnoé (πνοέ) [pronounced *pnoh-AY*], which means *breath* more than it means *wind* (it is found in Gen. 2:7 Isa. 42:5 Acts 17:25). Strong's #4157. The Doctrine of Tongues (Acts 2:2)
23. **Verb:** poiēō (ποιέω) [pronounced *poi-EH-oh*], which means *to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]*. Strong's #4160. 1Sam. 14:7, 15

<p>poiēō (ποιέω) [pronounced <i>poi-EH-oh</i>]</p>	<p><i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to act</i></p>	<p>2nd person singular, present active imperative</p>	<p>Strong's #4160</p>
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Thayer:

1) to make:

1a) with the names of things made, to produce, construct, form, fashion, etc.; 1b) to be the authors of, the cause; 1c) to make ready, to prepare; 1d) to produce, bear, shoot forth; 1e) to acquire, to provide a thing for one's self; 1f) to make a thing out of something; 1g) to (make i.e.) render one anything; 1g1) to (make i.e.) constitute or appoint one anything, to appoint or ordain one that; 1g2) to (make i.e.) declare one anything; 1h) to put one forth, to lead him out; 1i) to make one do something; 1i1) cause one to 1j) to be the authors of a thing (to cause, bring about)

2) to do

2a) to act rightly, do well; 2a1) to carry out, to execute; 2b) to do a thing unto one; 2b1) to do to one; 2c) with designation of time: to pass, spend; 2d) to celebrate, keep; 2d1) to make ready, and so at the same time to institute, the celebration of the passover; 2e) to perform: to a promise

24. **Masculine_noun:** polemistos (πολεμιστος) [pronounced *pohl-eh-meess-toss*], which means *war, strife, conflict, battle, fight*. Strong's #none (possibly equivalent to Strong's #4171). 1Sam. 14:

<p>polemistos (πολεμιστος) [pronounced <i>pohl-eh-meess-toss</i>]</p>	<p><i>war, strife, conflict, battle, fight; army [I am guessing at the meanings here]</i></p>	<p>masculine singular noun; genitive/ablative case</p>	<p>Strong's #none (possibly equivalent to Strong's #4171)</p>
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25. **Masculine_noun:** polemos (πόλεμος, ου, ό) [pronounced *POHL-em-oss*], which means *a war, fight, battle; strife, warfare; dispute, quarrel*. Strong's #4171. 1Sam. 4:1, 23

polemos (πόλεμος, ου, ό) [pronounced <i>POHL-em-oss</i>]	<i>a war, fight, battle; strife, warfare; dispute, quarrel</i>	masculine singular noun, accusative case	Strong's #4171
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26. **Feminine_noun:** polis (πόλις, εως, ή) [pronounced *POH-liss*], which means *city, city-state*. Strong's #4172. 1Sam. 5:6 14:23

polis (πόλις, εως, ή) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; dative, locative and instrumental cases	Strong's #4172
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27. **Feminine_noun:** polulogía (πολυλογία) [pronounced *pol-oo-log-EE-ah*], which means *much speaking*. Strong's #4180. The Doctrine of Tongues (Matt. 6:7)

28. **Masculine_noun:** ponos (πόνος) [pronounced *POHN-oss*], which means *labor, anguish, pain*. In the ancient world, work was not nearly as fulfilling as it can be today; and those in slavery closely associated their work with suffering. Strong's #4192. Psalm 10:14

29. **Verb:** poreuó (πορεύω) [pronounced *po-ROO-oh*], which means *to depart, to go*. It has some secondary meanings, one of which means *to conduct oneself, to live, to walk*. The standard Koine Greek form of this verb is, by the way, *poreuomai* (πορεύομαι) [pronounced *po-ROO-oh-my*]. 1 Sam. 2:26

30. **Verb:** poreuomai (πορεύομαι) [pronounced *po-ROO-oh-my*], which means *to traverse, to travel, to depart, to go way, to go forth*. Strong's #4198. (1 Sam. 2:26)

31. **Verb:** potízō (ποτίζω) [pronounced *poh-TEED-zoh*] means *to drink*. Strong's #4222. The Doctrine of Tongues (1 Cor. 12:13)

32. **Preposition:** pro (πρό) [pronounced *proh*], which means *before, in front of; before [in time]; of precedence, rank, or advantage*. Strong's #4253. Psalm 110:3

pro (πρό) [pronounced <i>proh</i>]	<i>before, in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
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33. **Preposition:** prós (πρός) [pronounced *pros*], which means *facing, face to face with; to, towards, with, with regards to; at, near, by; to the advantage of*. Thayer definitions. Strong's #4314. The Doctrine of Tongues (1 Cor. 13:12) 1Sam. 29:3 (with accusative)

prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, with, with regards to; at, near, by; to the advantage of</i>	directional preposition, Thayer definitions	Strong's #4314
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prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, to the side of, pertaining to</i>	directional preposition with the genitive	Strong's #4314
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prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; near, near to, by, by the side of; to the advantage of</i>	directional preposition with the dative	Strong's #4314
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prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative	Strong's #4314
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34. **Preposition/pronoun:** prós (πρός) [pronounced *pros*], which means *toward, to, face to face with*. Strong's #4314. Followed by allēlōn (ἀλλήλων) [pronounced *al-LAY-lohn*], which means *one another, another*. With the accusative, *toward, to*. It marks the object toward or to which something moves or is directed.

- Strong's #240. When found together, they mean *one to another, to each other*. The Doctrine of Tongues (Acts 2:7 I Cor. 12:7 14:12)
35. **Verb:** proseúchomai (προσεύχομαι) [pronounced *pros-YOU-khoh-mai*], which means *to pray face to face with, to pray to God*. Strong's #4336. The Doctrine of Tongues (I Cor. 14:14 Matt. 6:7 Rom. 8:26)
36. **Verb:** proséchō (προσέχω) [pronounced *pros-EHKH-oh*], which means *to hold the mind or ear toward someone, to pay attention*; it is a nautical term used to hold a ship in a direction and to sail towards something. Strong's #4337. The Doctrine of Tongues (II Peter 1:19)
37. **Neuter_noun:** prósōpon (πρόσωπον) [pronounced *PROS-oh-pon*], which means *face*. It is more literally the portion of the face around the eyes. It is also used to mean *countenance, presence, person*. Strong's #4383. The Doctrine of Tongues (I Cor. 13:12)
38. **Verb:** prophēteúō (προφητεύω) [pronounced *pro-fay-TWO-oh*], which means *to prophesy*. This is obviously a word which was transliterated, rather than translated. This means to both foretell that which is to come as well as to speak God's message to man. The clear intent is that the person speaking is speaking that which is divinely inspired. Strong's #4395. The Doctrine of Tongues (I Cor. 14:1, 23)
39. **Adjective:** prophētikos (προφητικός,ή,όν) [pronounced *prohf-ay-tik-OSS*], which means *proceeding from a prophet, prophetic, divinely revealed*. Strong's #4397. 2Peter 1:19

prophētikos (προφητικός, ή, όν) [pronounced <i>prohf-ay-tik-OSS</i>]	<i>proceeding from a prophet, prophetic, divinely revealed</i>	masculine singular adjective in the accusative case	Strong's #4397
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40. **Preposition:** pros (πρός) [pronounced *pross*], which means *face to face with; to the advantage of; at, near, by; to, towards, with, with regard to*. I have not looked at pros with the various cases. Strong's #4314. 1Sam. 14:7

41. **Masculine_noun:** ptōchos (πτωκός) [pronounced *ptoh-KHOSS*], which means *poor, miserable, beggarly, impotent*. Strong's #4434. Psalm 10:14

42. **Neuter_noun:** pūr (πύρ) [pronounced *purr*], which means *fire*, and is used that way literally throughout most of the New Testament (e.g., Matt. 3:10 7:19 13:40 John 15:16). It also has several symbolic uses. However, so that we don't get way out there (because when dealing with symbolic language, that is easy to do), the preponderance of symbolic uses of *fire* deal with judgement (e.g., Matt. 18:8 I Cor. 3:10–15 Heb. 10:27). One of the incredible Old Testament prophecies which, in this verse, is being fulfilled, is a judgement from God, upon Israel. That is Isa. 28:9–14—but don't got there yet; we will get there eventually. Strong's #4442. The Doctrine of Sheol/Hades (Job 7:9 1Sam. 28:15) The Doctrine of Tongues (Acts 2:3)

P ρ Rho

- A
- Neuter_noun:** hrēma (ῥῆμα, ατος, τό) [pronounced *HRAY-mah*], which means *speech, discourse, utterance; words, that which is spoken*. Strong's #4487. The Doctrine of Tongues (Acts 2:14) 1Sam. 14:42

hrēma (ῥῆμα, ατος, τό) [pronounced <i>HRAY-mah</i>]	<i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter singular noun; accusative case	Strong's #4487
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Thayer:

- 1) that which is or has been uttered by the living voice, thing spoken, word
 - 1a) any sound produced by the voice and having definite meaning; 1b) speech, discourse; 1b1) what one has said; 1c) a series of words joined together into a sentence (a declaration of one's mind made in words); 1c1) an utterance; 1c2) a saying of any sort as a message, a narrative; 1c2a) concerning some occurrence
- 2) subject matter of speech, thing spoken of
 - 2a) so far forth as it is a matter of narration; 2b) so far as it is a matter of command; 2c) a matter of dispute, case at law

3.

Σ σ Sigma

1. **Transliterated Verb:** Sabachthani (σαβαχθανι) [pronounced *sah-bahkh-thah-nee*], which is a Chaldean word that means *you have forsaken Me*. It is a 2nd person singular with a 1st person suffix, found in Matt. 27:46 and Mark 15:34 quoting from Psalm 22:2. Strong's #4518.

2. **Masculine proper noun:** Sampsôn (Σαμψών) [pronounced *sam-PSOHN*], which means *like the sun* and is transliterated *Samson* or *Sampson*. Strong's #4546. (1Sam. 12:11)

Sampsôn (Σαμψών) [pronounced <i>sam-PSOHN</i>]	<i>like the sun</i> and is transliterated <i>Samson</i> or <i>Sampson</i>	indeclinable proper noun; masculine	Strong's #4546
3. Masculine proper noun: Samouêl (Σαμουήλ, ό) [pronounced <i>sahm-oo-ALE</i>], which means <i>his name is of God</i> and is transliterated <i>Samuel</i> . Strong's #4545			
Samouêl (Σαμουήλ, ό) [pronounced <i>sahm-oo-ALE</i>]	<i>his name is of God</i> and is transliterated <i>Samuel</i>	indeclinable proper noun; masculine	Strong's #4545
4. Masculine proper noun: Saoul (Σαούλ) [pronounced <i>sah-OOL</i>], which means <i>desired</i> and is transliterated <i>Saul</i> . Strong's #4549. 1Sam. 13:15 14:23 (22b)			
Saoul (Σαούλ) [pronounced <i>sah-OOL</i>]	<i>desired</i> and is transliterated <i>Saul</i>	indeclinable masculine proper noun	Strong's #4549

The Greek transliterates this from the Hebrew, which is common for a proper name.

5. **Neuter noun:** sêmeíon (σημεῖον) [pronounced *say-MY-on*], which means *sign, mark, token, miracle*. Strong's #4592. The Doctrine of Tongues (1 Cor. 14:22) 1Sam. 10:1

sêmeíon (σημεῖον) [pronounced <i>say-MY-on</i>]	<i>sign, mark, token, miracle</i>	neuter singular noun; accusative case	Strong's #4592
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Thayer definitions:

- 1) a sign, mark, token:
 - 1a) that by which a person or a thing is distinguished from others and is known; 1b) a sign, prodigy, portent, i.e. an unusual occurrence, transcending the common course of nature; 1b1) of signs portending remarkable events soon to happen; 1b2) of miracles and wonders by which God authenticates the men sent by him, or by which men prove that the cause they are pleading is God's
6. **Verb:** sêpô (σήπω) [pronounced *SAY-poh*], which means *to corrupt*. However, it is not so designated in my Greek lexicons—that is, I cannot find a connection between the two words [esapêsan (ἐσάπησαν) and sêpô], outside of the fact that they appear to mean the same thing as per Brenton's translation of the Septuagint. Strong's #4595. Job 19:20
7. **Verb:** sigáô (σιγάω) [pronounced *see-GAW-oh*], which means *to be silent, to be still, to keep silence*. It appears to involve a cessation of talking (Acts 15:12, 13 1 Cor. 14:30, 31). Strong's #4601. The Doctrine of Tongues (1 Cor. 14:28, 34)

8. **Proper_noun:** Sion (Σιών), [pronounced *sigh-OWN*]; it means *dry, parched place*; and is transliterated *Zion, Tziyon* or *Sion*. Strong's #4622. Doctrine of Zion.
9. **Noun:** skiá (σκιὰ) [pronounced *skee-AH*], which means *shade, shadow, foreshadowing*. Strong's #4639. Job 15:29
10. **Noun:** steatos (στέατος) [pronounced *STEH-a-toss*], which means *fat*. Strong's #none. Job 21:24 Psalm 73:7
11. **Noun:** stenagmós (στεναγμός) [pronounced *sten-ag-MOSS*], which means *groaning, sighing*, as of the oppressed (Acts 7:34 looks back at the Israelites under Egyptian slavery in Ex. 2:24). Strong's #4726. The Doctrine of Tongues (Rom. 8:26)
12. **2nd_person_pronoun:** su (σου) [pronounced *sue*] and this is the 2nd person personal pronoun. Psalm 110:3

su (σου) [pronounced <i>sue</i>]	[of] you	2 nd person personal pronoun; genitive case (σοῦ)	Strong's #4771
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13. **Verb:** sugchéō (συγχέω) [pronounced *soog-KHEH-oh*], which means to cause a multitude or an assembly *to be confused, to be excited, to be put into an uproar*; for individuals, *to cause them to be amazed, to be placed into consternation, to be confused and perplexed*. Strong's #4797. The Doctrine of Tongues (Acts 2:6)
14. **Feminine_noun:** sugchusis (σύγχυσις, εως, ἥ) [pronounced *SOOG-khoo-sis*], which means *confusion, tumult, disturbance [of people rioting]*. Strong's #4799. 1Sam. 5:6

sugchusis (σύγχυσις, εως, ἥ) [pronounced <i>SOOG-khoo-sis</i>]	<i>confusion, tumult, disturbance [of people rioting]</i>	feminine singular noun; nominative case	Strong's #4799
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15. **Verb:** sumplêrōō (συμπληρώω) [pronounced *soom-play-ROH-oh*], which literally means *to fill a ship with water*. However, the more often used figurative meaning is *to fulfill, to approach, to come*. Strong's #4845 Arndt & Gingrich p. 787. The Doctrine of Tongues (Acts 2:1)
16. **Verb:** sumphérōō (συνφέρω) [pronounced *soom-PHER-oh*], is a compound word, which brings together the words *together* and *to bear, to carry, to bring*. Although it means *to bring together*; it is used in that way only in Acts 19:19. It is more often used to mean *to be profitable, advantageous, to contribute or bring together for the benefit of another*. In the three places where we find this participle with the definite article, it is a reference for the benefit of the ones receiving the letter or hearing the words. Because the implication is that this is *for the profit or the benefit of one another*, we find this variously translated as *the common good* (NASB, NIV, NRSV), *to profit withal* (KJV), *the general good* (NJB), *servicing others* (CEV), *as a means of helping the entire church* (NLT), *the profit of all* (NKJV). It is probably most clear that this word is not used for personal profit in John 11:50, where the high priest says, **"It is profitable for one man to die for the people."** He was referring to Jesus and, not realizing the importance of what he was saying, stating that it would be profitable for the nation Israel for Jesus to die. The profit was for the whole and not for the individual. Now, there are times when this word is used for personal profit or advantage or good; and this is always clearly stated as it is followed by *for you* or that individual profit is clearly meant by the context (Matt. 5:29–30 18:6 1 Cor. 10:33). Strong's #4851. The Doctrine of Tongues (1 Cor. 12:7)
17. **Verb:** sunathroizō (συναθροίζω) [pronounced *soon-ath-ROID-zoh*], which means *to gather together with others; to assemble, to convene, to call together; to be gathered together, to come together*. This is a compound verb. Strong's #4867. 1Sam. 4:1

sunathroizō (συναθροίζω) [pronounced <i>soon-ath-ROID-zoh</i>]	<i>to gather together with others; to assemble, to convene, to call together; to be gathered together, to come together</i>	3 rd person masculine plural, Present middle indicative	Strong's #4867
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18. **Verb:** sunantilambánomai (συναντιλαμβάνομαι) [pronounced *soon-ahn-tee-lahm-BAHN-oh-my*], which is obviously a compound verb. It is the combination of *with* and *to take hold of by the hand, to assist, to support*. It means *to assist someone, to give support and aide to someone*. In the New Testament, this is only found

in Luke 10:40; however, it is also used in Ex. 18:22 where Moses' father-in-law suggests that he set up a system of authorities under him to administer justice and *to help him out*. Strong's #4878. The Doctrine of Tongues (Rom. 8:26)

19. **Verb:** sunepimarturéō (συνεπιμαρτυρέω) [pronounced *soon-ep-ee-mar-too-REH-oh*], which means *to testify, to bear witness to, to attest to*. Strong's #4901. The Doctrine of Tongues (Heb. 2:4)
20. **Verb:** sunérchomai (συνέρχομαι) [pronounced *soon-EHR-khoh-my*], which means *to come together, to gather together, to convene, to assemble*. Strong's #4905. The Doctrine of Tongues (Acts 2:6, 23)
21. **Verb:** sôzō (σώζω) [pronounced *SOHD-zoh*], which means *to save, keep safe and sound, to rescue from danger or destruction*. Strong's #4982. 1Sam. 10:1

sôzō (σώζω) [pronounced <i>SOHD-zoh</i>]	<i>to save, keep safe and sound, to rescue from danger or destruction</i>	2 nd person singular, future active indicative	Strong's #4982
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The full Thayer definition: 1) *to save, keep safe and sound, to rescue from danger or destruction;*

1a) one (from injury or peril); 1a1) to save a suffering one (from perishing), i.e. one suffering from disease, to make well, heal, restore to health; 1b1) to preserve one who is in danger of destruction, to save or rescue;

1b) *to save in the technical Biblical sense:*

1b1) negatively; 1b1a) to deliver from the penalties of the Messianic judgment; 1b1b) to save from the evils which obstruct the reception of the Messianic deliverance

22. **Noun:** sôtêria (σωτηρία) [pronounced *soh-tay-REE-ah*], which means *salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity*. There is much more here in Zodhiates' book. Strong's #4991. Psalm 118:28

sôtêria (σωτηρία) [pronounced <i>soh-tay-REE-ah</i>]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun	Strong's #4991
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23. **Adjective:** sôphrôn (σώφρων) [pronounced *SOH-frohn*], which means *understanding, discreet, sober, temperate, self-disciplined in one's freedom, self-restrained in all passions and desires*. Strong's #4998.

Τ τ Tau

- Proper_noun:** Tabérnai. Strong's #4999.
- Feminine_noun:** taxis (τάξις) [pronounced *TAHX-iss*] means *an arranging, an arrangement, an order, a fixed succession in a fixed time; an orderly condition, a post, a rank; nature, character, fashion, quality, style*. Strong's #5010. Psalm 110:4
- Verb:** tartarôō (ταρταρόω) [pronounced *tar-tar-OH-oh*], and it means *to cast into hell or to cast into Tartaros, to consign to Tartaros, to hold captive in Tartaros*. This verb is only found in 2Peter 2:4 and the related substantive is not found in the New Testament: tartaros (τάρταρος) [pronounced *TAHR-tahr-oss*]. *Tartaros* was thought by the Greeks to be *a subterranean region, doleful and dark, regarded as the abode of the wicked dead, where they suffer punishment for their evil deeds*.²⁰ More information about Tartaros can be found in the Doctrine of Sheol/Hades. Strong's #5020. The Doctrine of Sheol/Hades
- Conjunction:** te (τε) [pronounced *teh*], which is an enclitic particle which acts as a conjunction. It means *and* and is chiefly found in the writings of Paul, Luke and in the book of Hebrews. Zodhiates explains *kaí* connects and *te* annexes. Strong's #5037. The Doctrine of Tongues (Acts 19:3)

²⁰ Taken directly from Thayer's Greek English Lexicon of the Old Testament, American Book Company, ©1889, p. 615.

5. **Adjective:** *téleios* (τέλειος) [pronounced *TEH-lie-os*], which means *complete, mature, finished*; with reference to people, it means *a full age, fully grown, mature, adulthood*. It also doubles as a noun. Here it is in the neuter, and it means *the completed thing*. Strong's #5046. The Doctrine of Tongues (I Cor. 13:10 14:20)
6. **Adjective:** *têlikoútos* (τηλικούτος) [pronounced *tay-lik-OO-toss*], which means *so vast, so great, so mighty*. Strong's #5082. The Doctrine of Tongues (Heb. 2:3)
7. **Masculine_noun:** *telos* (τέλος) [pronounced *TEHL-oss*], which means *limit, conclusion, result, end*. In the Psalm 44:inscription, we have *εἰς τὸ τέλος*, which Arndt and Gingrich render *in the end, finally, to the end, until the end*. Strong's #5056. Psalm 44:inscription
8. **Feminine_noun:** *timê* (τιμή, ἥς, ἡ) [pronounced *tih-MAY* or *tee-MAY*], which means *price, value; honor, reverence, respect; the respect and honor one enjoys*. Strong's #5092. Psalm 99:4

<i>timê</i> (τιμή, ἥς, ἡ) [pronounced <i>tih-MAY</i> or <i>tee-MAY</i>]	<i>price, value; honor, reverence, respect; the respect and honor one enjoys</i>	feminine singular noun	Strong's #5092
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9. **Adjective:** *tís* (τις) [pronounced *tihç*], which has several uses. Here, it is used to heighten the rhetorical emphasis and can be rendered *only*. As an adjective, it can mean *certain*. Strong's #5100. Psalm 8:5 The Doctrine of Tongues (Acts 19:1–2a)
10. **Interrogative particle:** which means *who, what, which*. Strong's #5101. The Doctrine of Tongues (Rom. 8:26)
11. **Adverb:** *tóte* (τότε) [pronounced *TOH-teh*], which means *then, when*. Strong's #5119. [See in conjunction with *hótan*—**Strong's #3752**]. [The Doctrine of Tongues (I Cor. 13:10)]
12. **Demonstrative pronoun:** *τούτο* (τούτο) [pronounced *TOO-toh*], and it means *this, this one*. It is used to refer to that which follows, as in Luke 18:11. Strong's #5124. The Doctrine of Tongues (Acts 2:16)
13. **Verb:** *tugcháō* (τυγχάνω) [pronounced *toog-KHAHN-oh*], which means, with *if, if it so happens, it may be, perchance, perhaps*. Strong's #5177. The Doctrine of Tongues (I Cor. 14:10)

Y u Upsilon

1. A
2. **Masculine_noun:** *huios* (υἱός, οὐ, ὅ) [pronounced *hwee-OSS*], which means *son, child, descendant; pupil*. I need to spend more time with this. Strong's #5207. 1Sam. 14:42

<i>huios</i> (υἱός, οὐ, ὅ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular genitive/ablative noun	Strong's #5207
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Thayer Definition:

1) a son

1a) rarely used for the young of animals; 1b) generally used of the offspring of men; 1c) in a restricted sense, the male offspring (one born by a father and of a mother); 1d) in a wider sense, a descendant, one of the posterity of any one; 1d1) the children of Israel; 1d2) sons of Abraham; 1e) used to describe one who depends on another or is his follower; 1e1) a pupil

2) son of man

2a) term describing man, carrying the connotation of weakness and mortality; 2b) son of man, symbolically denotes the fifth kingdom in Dan_7:13 and by this term its humanity is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median and the Persian, the Macedonian, and the Roman) typified by the four beasts. In the book of Enoch (2nd Century) it is used of Christ. 2c) used by Christ himself, doubtless in order that he might intimate his Messiahship and also that he might designate himself as the head of the human family, the man, the one who both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ seems to have preferred this to the other Messianic titles, because by its lowliness it was least suited to foster the expectation of an earthly Messiah in royal splendour.

3) son of God

3a) used to describe Adam (Luk_3:38); 3b) used to describe those who are born again (Luk_20:36) and of angels and of Jesus Christ; 3c) of those whom God esteems as sons, whom he loves, protects and benefits above others; 3c1) in the OT used of the Jews; 3c2) in the NT of Christians; 3c3) those whose character God, as a loving father, shapes by chastisements (Heb_12:5-8); 3d) those who revere God as their father, the pious worshippers of God, those who in character and life resemble God, those who are governed by the Spirit of God, repose the same calm and joyful trust in God which children do in their parents (Rom_8:14, Gal_3:26), and hereafter in the blessedness and glory of the life eternal will openly wear this dignity of the sons of God. Term used preeminently of Jesus Christ, as enjoying the supreme love of God, united to him in affectionate intimacy, privy to his saving councils, obedient to the Father's will in all his acts

3. **Neuter plural noun:** *hupárchonta* (ὑπάρχοντα) [pronounced *hoop-AHR-khon-tah*], which is the present active participle, neuter plural of the verb *hupárchō* (ὑπάρχω) [pronounced *hoop-AHR-khoh*]. *Huárchonta* refers to all of the possessions, goods and things which a person has. Strong's #5224. The Doctrine of Tongues (I Cor. 13:3)
4. **Preposition:** *hupér* (ὑπέρ) [pronounced *hoop-AIR*], which means *for, on behalf of, for the sake of, in favor of, because of, on account of*. It does not mean *through*. It does not mean *by means of*. Strong's #5228. The Doctrine of Tongues (Rom. 8:26)
5. **Feminine_noun:** *huperbolē* (ὑπερβολή) [pronounced *hoop-air-bohl-AY*], which means *to throw beyond the others*. It means *abundance, excellence*, and when used with *katá*, it means *more exceedingly, a far better way*. Strong's #5236. The Doctrine of Tongues (I Cor. 12:31b)
6. **Verb:** *huperentugkánō* (ὑπερεντυγχάνω) [pronounced *hoop-air-en-toong-KHAHN-oh*], which means *to intercede for or in behalf of someone, to plead*. It is a compound verb made up of *for, on behalf of* (Strong's #5228) and *to turn to, to appeal to* (Strong's #1793). While this word is found in Greek literature, it is only found this once in the Bible. Strong's #5241. The Doctrine of Tongues (Rom. 8:26)
7. **Preposition:** *hupó* (ὑπό) [pronounced *hoop-OH*], which means *under, beneath, through*. With the genitive, it means *from whence, from under, from which something comes forth, by, through, from*. Strong's #5259. The Doctrine of Tongues (Heb. 2:3)
8. **Verb:** *hupolambánō* (ὑπολαμβάνω) [pronounced *hu-poh-lam-BAHN-noh*], which means *to take from, to receive from; and figuratively to take up the discourse and continue with it, to take up a thought and to go with it*. Strong's #5274. The Doctrine of Tongues (Acts 2:15)

1. **Masculine_noun:** phágos (φάγος) [pronounced *FAHG-oss*], which means *gluttonous*. Strong's #5314.
2. **Adjective:** phanerós (φανερός) [pronounced *fahn-er-OSS*], which means *apparent, manifest, plain, known, publically known, eminent*. Strong's #5318. The Doctrine of Tongues (I Cor. 14:25)
3. **Verb:** phérō (φέρω) [pronounced *FEH-row*], which means *to bear, to carry*. In the passive, this means *to be carried, to be borne*. When used with *wind*, the concept is that this is a *driven* wind—something is forcing it along and causing it. Strong's #5342. The Doctrine of Tongues (Acts 2:2)
4. **Verb:** phtheírō (φθειρώ) [pronounced *FTHĪH-row*], which means *to destroy to ruin, to corrupt, to spoil*. Strong's #5351. Job 15:32
5. **Feminine_noun:** phrēn (φρήν) [pronounced *FRAYN*], which literally means *diaphragm, that which curbs or restrains*. It is often rendered *mind, intellect, disposition, feelings*. It is actually a word for *self-control* which Paul adapted to the realm of spiritual activity. It not only involves thinking but the ability to control one's thinking and attitudes. Strong's #5424. The Doctrine of Tongues (I Cor. 14:20)
6. **Feminine_noun:** rhōnē (φωνή) [pronounced *foh-NAY*], which means *sound, voice*; there are places both in and out of the Bible where it refers to *languages*. What this is, is a nice, logical segue of a term, going from vv. 7–8 where we have the sound of a bugle and the sound of a harp; so this is a word which picks up where they left off, yet allows us to move into discussing languages. In the previous verses, these were simply sounds that Paul discussed—but they were sounds which had meaning and which made sense *to the hearer*. Then, Paul uses this word which can refer both to *sounds* and to *languages* to segue from *sounds* to *languages*. The references to *barbarians* and *speaking* make this clear that we are now speaking about languages. Arndt and Gingrich provide at least one example where rhōnē and glōssa refer to the same thing in an extra-Biblical papyri. In other words, this is a word which generally means just *voice* or *sound*; but here it means *language*, and it is used that way in order to logically move from non-linguistic sounds to language. Strong's #5456. The Doctrine of Tongues (I Cor. 14:10)

X χ Chi

1. A
2. **Masculine_noun:** chalkós (χαλκός) [pronounced *khahl-KOSS*], which can refer to *copper* or *brass*, or *copper* or *brass* money. It was also used of two pieces of metal which were banged together by peddlers to call attention to their wares. Strong's #5475.
3. **Neuter_noun:** charisma (χάρισμα) [pronounced *KHAHR-ees-mah*], which means *gift*, and it is found primarily in the book of Romans and I and II Corinthians. Sometimes it is translated *spiritual gifts*. Strong's #5486. The Doctrine of Tongues (Preface I Cor. 12:4)
4. **Noun:** cholē (χολή) [pronounced *khoh-LAY*], which is translated *gall*. The Hebrew word rendered *gall* in Job 16:13 is not the word translated *gall* in Deut. 29:18 32:32 Jer. 8:14 9:15 23:15 Lam. 3:5, 19, although the Septuagint translates them with this same Greek word. Strong's #5521. Job 16:13
5. **Masculine_noun:** chrisma (χρίσμα) [pronounced *KREES-mah*], which means *anointing*. John is the only New Testament writer to use this word. Strong's #5545. The Doctrine of Anointing
6. **Feminine_noun:** cheir (χείρ, χειροός, ἡ) [pronounced *khīr*], which means *hand*. However, this oversimplifies this noun. Strong's #5495. 1Sam. 10:1

cheir (χείρ, χειροός, ἡ) [pronounced <i>khīr</i>]	<i>hand; handwriting; primarily found in a figurative sense: by [or from] the power [might, activity, means, hand] of someone</i>	feminine singular noun; genitive or ablative case	Strong's #5495
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The entire Thayer rendering with additions from Arndt and Gingrich:

- 1) *by the help or agency of any one, by means of any one;*
- 2) fig. applied to God symbolizing his might, activity, power; and applied to angels, demons and people in a similar fashion:
 - 2a) in creating the universe; 2b) in upholding and preserving (God is present protecting and aiding one); 2c) in punishing; 2d) in determining and controlling the destinies of men

7. **Feminine_noun:** chilias (χιλιάς) [pronounced *khih-lee-ASS*], which means *a thousand, one thousand*. Strong's #5505. 1Sam. 14:23 (22b)

chilias (χιλιάς) [pronounced <i>khih-lee-ASS</i>]	<i>a thousand, one thousand</i>	feminine plural noun; nominative case	Strong's #5505
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8. **Masculine_noun:** Christos (χριστός) [pronounced *krees-TOSS*], which means *anointed one, Messiah, Christ*. The transliteration, quite obviously, is *Christ*. Bear in mind, as we study these passages of the New Testament, that *Christ* means *Messiah* and that the basis of both words is *anoint*. The key is that God has chosen someone from eternity past; his place is recognized by others; finally, he is anointed with oil (which is representative of being given the Holy Spirit). This is found about 570 times in the New Testament. Strong's #5547. The Doctrine of Anointing I Sam. 2:10 Psalm 2:2

Christos (χριστός) [pronounced <i>krees-TOSS</i>]	<i>anointed, anointed one, Messiah, Christ</i>	masculine singular noun	Strong's #5547
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9. **Verb:** chriō (χρίω) [pronounced *KREE-oh*], which means *to anoint; to consecrate by anointing*. Strong's #5548. The Doctrine of Anointing 1Sam. 10:1

chriō (χρίω) [pronounced <i>KHREE-oh</i>]	<i>to anoint; to consecrate by anointing</i>	3 rd person singular, aorist active indicative	Strong's #5548
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10. **Masculine_noun:** chronos (χρόνος) [pronounced *CHRON.-oss*]; which means: *time; time as a succession of events*. Strong's #5550. A Brief Examination of Dispensations

11. **Feminine_noun:** chōra (χώρα, ας, ή) [pronounced *KHOH-ra*], which means *country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]*. Strong's #5561. 1Sam. 5:6

chōra (χώρα, ας, ή) [pronounced <i>KHOH-ra</i>]	<i>country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]</i>	feminine singular noun; genitive case	Strong's #5561
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This can also mean *the space lying between two places or limits; a region or country i.e. a tract of land; the (rural) region surrounding a city or village, the country; the region with towns and villages which surround a metropolis; land which is ploughed or cultivated, ground.*

Ψ ψ Psi

1. A
2. **Masculine_noun:** psalmos (ψαλμός, οῦ, ό) [pronounced *psahl-MOSS*], which means *psalm, praise, song of praise*. Strong's #5568. Psalm 99 inscription

psalmos (ψαλμός, οῦ, ό) [pronounced <i>psahl-MOSS</i>]	<i>psalm, praise, song of praise</i>	masculine singular noun, locative, instrumental or dative case	Strong's #5568
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3.
4. **Verb:** psōmízō (ψομίζω) [pronounced *pso-MEED-zoh*], which means *to feed by providing food, to divide into mouthfuls, to distribute food*. Strong's #5595. The Doctrine of Tongues (I Cor. 13:3)

Ω ω Omega

1. **Letter:** Ō (Ω) Omega, the last letter of the Greek alphabet, and which is applied to Christ in conjunction with the first letter, alpha. Strong's #5598.
2. **Comparative_particle:** hōs (ὡς) [pronounced *hohç*], which generally means *like, as, even as*. With a participle, it gives a reason for an action (*as one who, because*). With the aorist, this can mean *when, after*; with the present and imperfect, it can mean *while, when; as long as*; with the subjunctive, it can mean *when, as soon as*. There are a few more specialized uses; with numerals, it means *about, approximately, nearly*. Strong's #5613. 1Sam. 2:2 14:7, 23 (22b) Psalm 73:7

hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; in such a way; even as</i>	comparative particle	Strong's #5613
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When used with numerals, hōs means *about, approximately, nearly*.

3. **Adverb:** hōsaútōs (ὡσαύτως) [pronounced *hoh-SOW-tohs*], which means *likewise, the same, in the same or like manner*. Strong's #5615. The Doctrine of Tongues (Rom. 8:26)
4. **Conditional adverb:** hōsei (ὡσει) [pronounced *hoh-SIGH*], which is used in comparisons (*as if, as it were, as, as though, like as*) and before words of number or measure to indicate and approximate value (*approximately, roughly, about*). Strong's #5616 Arndt & Gingrich p. 907. The Doctrine of Tongues (Acts 2:2)
5. **Proper_noun:** Ōsēe (ὠσηε) [pronounced *oh-say-EH*], which appears to be a stand-in for the name Hosēe (ὠσηέ) [pronounced *hoh-say-EH*], which was Joshua's original name (see Num. 13:8, 16). My educated guess is that, because of Moses, the names *Joshua* and *Hosea* became equivalent names, like *Bill* and *William* or *Robert, Bob, Rob* and *Bobby*. Further, possibly the Greek translators sought to differentiate this guy from the *Joshua* of several centuries previous. Strong's #5617. 1 Sam. 6:14
6. **Adverb:** hōsper (ὡσπερ) [pronounced *HOH-sper*], which means *wholly as, just as, exactly like*. Strong's #5618. The Doctrine of Tongues (Acts 11:15)
7. **Conjunction:** hōste (ὡστε) [pronounced *HOH-steh*] serves to connect more closely the phrase which follows with the preceding phrase (or phrases). It generally means *so that, accordingly, thus*. When beginning the sentence and followed by the indicative mood (as we have here), it acts as an emphatic inferential particle and therefore means *therefore, wherefore*. Strong's #5620. The Doctrine of Tongues (1 Cor. 14:22)
8. **Verb:** ὀphelédō (ὀφελέω) [pronounced *oh-feh-LEH-oh*], which means *to help, to profit, to be of use*; in the middle/passive, it means *to be profited, to have advantage*. Strong's #5623. The Doctrine of Tongues (1 Cor. 13:3)
9. **Adjective:** ὀphélimos (ὀφέλιμος) [pronounced *oh-FEH-lee-mos*], which means *useful, advantageous, profitable, helpful*. Strong's #5624.

Definite Article

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὁ, ἡ, τό	was originally a demonstrative pronoun. However, as the language developed, it weakened into becoming an article; retaining some of its demonstrative use throughout. In the English, <i>the</i> is a weakened form of <i>this</i> . ²¹ One use of the article is as a mild, relative pronoun. ²²		
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that, these</i>	definite article for a masculine singular noun	Strong's #3588
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

²¹ A Greek Grammar of the New Testament, Curtis Vaughan and Virtus E. Gideon; Broadman Press, Nashville; ©1979; p. 80.

²² Op. cit., p. 83. See also Wesley Perschbacher, *New Testament Greek Syntax*; Moody Press; ©1995; p. 54.

Definite Article

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the; by means of the</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ton (τόν) [pronounced <i>tahn</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
			Strong's #3588
			Strong's #3588
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	plural definite article; masculine singular nominative plural	Strong's #3588
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the</i>	plural definite article; genitive and ablative cases	Strong's #3588
tois (τοῖς) [pronounced <i>toiç</i>]			
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ὦ			Strong's #3588
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588
tês (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
tên (τῆν) [pronounced <i>tayn</i>]	<i>the</i>	feminine singular definite article; accusative case	Strong's #3588
hai	<i>the</i>	plural definite article; nominative case	Strong's #3588

Definite Article

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>of the; from the</i>	plural definite article; genitive and ablative cases	Strong's #3588
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
tas (τάς) [pronounced tahss]	<i>the</i>	feminine plural definite article; accusative case	Strong's #3588
τό	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588
τοῦ			
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
to (τό) [pronounced toh]	<i>the; this that</i>	neuter singular definite article; accusative case	Strong's #3588
ᾧ			
τά			
tôn (τῶν) [pronounced tohn]	<i>the</i>	neuter plural definite article; genitive and ablative cases	Strong's #
τοῖς			
τάς			
ᾧ			

Personal Pronouns (see [Strong's #1473](#))

egô (ἐγώ) [pronounced ehg-OH]	<i>I</i>	1 st person singular pronoun, nominative case	Strong's #1473
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Personal Pronouns (see [Strong's #1473](#))

ἐμοί, μοί	<i>to me, of me, by me; my</i>	1 st person singular pronoun; locative, dative or instrumental case	Strong's #1473
ἐμέ, με	<i>me</i>	1 st person singular pronoun; accusative case	Strong's #1473
ἡμεῖς	<i>we</i>	1 st person plural pronoun, nominative case	Strong's #1473
ἡμῶν	<i>us, of us, from us, our</i>	1 st person plural pronoun, genitive/ablative case	Strong's #1473
ἡμῖν	<i>to us, of us, by us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #1473
ἡμᾶς	<i>us</i>	1 st person plural pronoun; accusative case	Strong's #1473
ἡμ			
su (σύ) [pronounced <i>sue</i>]	<i>you</i>	2 nd person singular pronoun; nominative case	Strong's #4771
sou (σου) [pronounced <i>sue</i>]	<i>of you, your; from you</i>	2 nd person singular pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
soi (σοί) [pronounced <i>soy</i>]	<i>you; to you; in you; by you</i>	2 nd person singular pronoun; locative, dative or instrumental case	Strong's #4771
se (σέ) [pronounced <i>seh</i>]	<i>you</i>	2 nd person singular pronoun; accusative case	Strong's #4771 (Strong's #4571)
humeis	<i>you</i>		Strong's #4771
humōn	<i>you</i>		Strong's #4771
humin	<i>you</i>		Strong's #4771
humas	<i>you</i>		Strong's #4771
αὐτός	<i>he</i>	3 rd person masculine singular pronoun; nominative case	Strong's #846

Personal Pronouns (see [Strong's #1473](#))

αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 rd person masculine singular pronoun; genitive/ ablative case	Strong's #846
αὐτῷ	<i>he</i>		Strong's #846
αυτον (αὐτόν) [pronounced ow-TAHN]	<i>him</i>	3 rd person masculine singular pronoun, accusative case	Strong's #846
αυτοι (αὐτοί) [pronounced ow-TOY]	<i>they</i>	3 rd person masculine plural pronoun; nominative case	Strong's #846
αὐτῶν	<i>their, theirs; of them; from them</i>	3 rd person masculine plural, ablative/genitive case	Strong's #846
αυτοις (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them</i>	3 rd person masculine plural, locative, dative or instrumental case	Strong's #846
αυτους			Strong's #846
αὐτή			Strong's #846
αυτης (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her</i>	3 rd person feminine singular; ablative/genitive case	Strong's #846
αὐτῇ			Strong's #846
αὐτήν			Strong's #846
αὐτῶν			
αὐταῖς			
αὐτάς			
αὐτό			
αὐτοῦ			
αὐτῷ			
αὐτό			
αὐτῶν			
αὐτοῖς			
αὐτά			

Relative Pronouns (see [Strong's #3739](#))

hos (ὁς) [pronounced <i>hohç</i>]			
οὗ			
ᾧ) [pronounced <i>hoh</i>]			
hon (ὅν) [pronounced <i>hawñ</i>]	<i>whom, which, what, that; to whom, to that</i>	masculine singular relative pronoun; accusative case	Strong's #3739
οἷ) [pronounced <i>hoi</i>]			
ᾧν) [pronounced <i>howñ</i>]			
οἷς) [pronounced <i>hoiç</i>]			
οὔς) [pronounced <i>hooç</i>]			
<hr/>			
ἡ			
ἡς) [pronounced <i>hayç</i>]			
ἡ			
ἡν) [pronounced <i>hayñ</i>]			
αἷ) [pronounced <i>hi</i>]			
ᾧν) [pronounced <i>hone</i>]			
αἷς) [pronounced <i>hace</i>]			
<hr/>			
ὁ			
οὗ			
ᾧ) [pronounced <i>hoh</i>]			
ὁ			
ᾱ			
ᾧν) [pronounced <i>howñ</i>]			
οἷς) [pronounced <i>hoiç</i>]			
ᾱ			

The relative pronoun generally agrees with its antecedent in gender and number; but it may have its own case in a clause or it may be attracted to the case of its antecedent.²³

²³ William Hersey Davis, *Beginner's Grammar of the Greek New Testament*; Harper & Row, Publishers; NY; ©1923; pp. 11–112.

Near Demonstrative Forms: *that, this* (see Strong's #3592)

ὅδε	<i>this one [here]; that one; he, she, such, these, thus</i>	masculine singular near demonstrative; nominative case	Strong's #3592
τοῦδε		masculine singular near demonstrative	Strong's #3592
τῷδε		masculine singular near demonstrative	Strong's #3592
τόνδε		masculine singular near demonstrative	Strong's #3592
οἷδε		masculine plural near demonstrative; nominative case	Strong's #3592
τῶνδε		masculine plural near demonstrative	Strong's #3592
τοῖσδε		masculine plural near demonstrative	Strong's #3592
τούσδε		masculine plural near demonstrative	Strong's #3592
ἧδε		feminine singular near demonstrative; nominative case	Strong's #3592
τῆσδε		feminine singular near demonstrative	Strong's #3592
τῇδε		feminine singular near demonstrative	Strong's #3592
τήνδε		feminine singular near demonstrative	Strong's #3592
αἷδε		feminine plural near demonstrative; nominative case	Strong's #3592
τῶνδε		feminine plural near demonstrative	Strong's #3592
ταῖσδε		feminine plural near demonstrative	Strong's #3592
τάσδε		feminine plural near demonstrative	Strong's #3592
τόδε		neuter singular near demonstrative	Strong's #3592
τοῦδε		neuter singular near demonstrative	Strong's #3592

Near Demonstrative Forms: *that, this* (see Strong's #3592)

τῷδε		neuter singular near demonstrative	Strong's #3592
τόδε		neuter singular near demonstrative	Strong's #3592
tade (τάδε) [pronounced TAH-deh]	<i>these ones [here]; those ones; them, these, thus</i>	neuter plural near demonstrative; nominative case	Strong's #3592
τῶνδε		neuter plural near demonstrative	Strong's #3592
τοῖσδε		neuter plural near demonstrative	Strong's #3592
τόδε		neuter plural near demonstrative	Strong's #3592

Intermediate Demonstrative Forms: *this, these* (see Strong's #5124)

οὗτος			Strong's #3778
τούτου			Strong's #3778
τούτω			Strong's #3778
τούτον			Strong's #3778
οὗτοι			Strong's #3778
τούτων			Strong's #3778
τούτοις			Strong's #3778
τούτους			Strong's #3778
αὐτή			Strong's #3778
ταύτης			Strong's #3778
ταύτη			Strong's #3778
ταύτην			Strong's #3778
αὐται			Strong's #3778
τούτων			Strong's #3778
ταύταις			Strong's #3778
ταύτας			Strong's #3778

Intermediate Demonstrative Forms: *this, these* (see Strong's #5124)

ΤΟΥΤΟ	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
ΤΟΥΤΟΥ		intermediate demonstrative pronoun; singular neuter; genitive or ablative case	Strong's #3778 (also known as Strong's #5124)
ΤΟΥΤΩ		intermediate demonstrative pronoun; singular neuter;	Strong's #3778 (also known as Strong's #5124)
touto (ΤΟΥΤΟ) [pronounced <i>TOO-toh</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)
ΤΑΥΤΑ		intermediate demonstrative pronoun; plural neuter form	Strong's #3778 (also known as Strong's #5124)
ΤΟΥΤΩΝ		intermediate demonstrative pronoun; plural neuter form	Strong's #3778 (also known as Strong's #5124)
ΤΟΥΤΟΙΣ		intermediate demonstrative pronoun; plural neuter form	Strong's #3778 (also known as Strong's #5124)
ΤΟΥΤΑ		intermediate demonstrative pronoun; plural neuter form	Strong's #3778 (also known as Strong's #5124)

Remote Demonstrative Forms: *that, this* (see Strong's #1565)

ἐκεῖνος	<i>he, it; that</i>	3 rd person masculine singular pronoun or remote demonstrative; nominative case	Strong's #1565
ἐκεῖνου	<i>him [it]; of him [it]; from him [it]; that</i>	3 rd person masculine singular pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
ἐκεῖνῳ	<i>to him [it], of him [it], by him [it]; his, its; that</i>	3 rd person masculine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565

Remote Demonstrative Forms: *that, this* (see [Strong's #1565](#))

ἐκεῖνον	<i>him, it; that</i>	3 rd person masculine singular pronoun or remote demonstrative; accusative case	Strong's #1565
ἐκεῖνοι	<i>they; those</i>	3 rd person masculine plural pronoun or remote demonstrative; nominative case	Strong's #1565
ἐκεῖνων	<i>us, of us, from us, our</i>	3 rd person masculine plural pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
ἐκεῖνοις	<i>to us, of us, by us</i>	3 rd person masculine plural pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
ἐκεῖνους	<i>us</i>	3 rd person masculine plural pronoun or remote demonstrative; accusative case	Strong's #1565
ἐκεῖνη	<i>she, it; that</i>	3 rd person feminine singular pronoun or remote demonstrative; nominative case	Strong's #1565
ἐκεῖνης	<i>of her [it], her, hers, its; from her [it]</i>	3 rd person feminine singular pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
ἐκεῖνη	<i>her, it; to her [it]; in her [it]; by her [it]</i>	3 rd person feminine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
ἐκεῖνην	<i>her, it</i>	3 rd person feminine singular pronoun or remote demonstrative; accusative case	Strong's #1565
ἐκεῖναι	<i>they [feminine]; those</i>	3 rd person feminine plural pronoun or remote demonstrative; nominative case	Strong's #1565

Remote Demonstrative Forms: *that, this* (see [Strong's #1565](#))

ἐκείνων	<i>of them; them, their, theirs; from them</i>	3 rd person feminine plural pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
ἐκείνας	<i>them, those; to those [them]; in those [them]; by those [them]</i>	3 rd person feminine plural pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
ἐκείνας	<i>them, those [feminine]</i>	3 rd person feminine plural pronoun or remote demonstrative; accusative case	Strong's #1565
ἐκεῖνο		3 rd person neuter singular pronoun or remote demonstrative; nominative case	Strong's #1565
ἐκεῖνου			Strong's #1565
ἐκεῖνω			Strong's #1565
ἐκεῖνο		3 rd person neuter singular pronoun or remote demonstrative; accusative case	Strong's #1565
ἐκεῖνα			Strong's #1565
ἐκείνων			Strong's #1565
ἐκεῖνοις			Strong's #1565
ἐκεῖνα			Strong's #1565

Near Demonstrative		Immediate Demonstrative			Remote Demonstrative	
Near Demonstrative Forms (<i>this</i>)						
	Singular			Plural		
	M	F	N	M	F	N
Nom	ὅδε	ἧδε	τόδε	οἷδε	αἷδε	τάδε
Gen	τοῦδε	τῆσδε	τοῦδε	τῶνδε	τῶνδε	τῶνδε
Dat	τῷδε	τῇδε	τῷδε	τοῖσδε	ταῖσδε	τοῖσδε
Acc	τόνδε	τήνδε	τόδε	τούσδε	τάσδε	τόδε
Note that all we really have here is the article + δε According to MacDonald, these are archaic						

Notes: demonstratives are placed in the predicative position:

ὁδε ὁ ἄθρωπος or ὁ ἄθρωπος ὁδε = *this man*

Immediate Demonstrative Forms (*this or these*)

	Singular			Plural		
	M	F	N	M	F	N
Nom	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
Gen	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
Dat	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
Acc	τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	τούτα

Remote Demonstrative Forms (<i>that</i>); also used as a pronoun						
	Singular			Plural		
	M	F	N	M	F	N
Nom	ἐκεῖνος	ἐκείνη	ἐκεῖνο	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
Gen	ἐκεῖνου	ἐκείνης	ἐκεῖνου	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων
Dat	ἐκεῖνῳ	ἐκείνῃ	ἐκεῖνῳ	ἐκεῖνοις	ἐκεῖναις	ἐκεῖνοῖς
Acc	ἐκεῖνον	ἐκείνην	ἐκεῖνο	ἐκεῖνούς	ἐκεῖνας	ἐκεῖνα

General Rules of Demonstrative Translation		
ὅδε + οὗτος = <i>this, that</i>	οὗτος + ἐκεῖνος = <i>this, that</i>	
ὅδε = <i>this</i>	οὗτος = <i>that</i>	ἐκεῖνος = <i>that</i>
ταῦτα = <i>those things</i> (referring to words which preceded)	τάδε = <i>these things</i> (referring to or anticipating what will follow)	

Interrogative Particles (τίς, τί) Declined				
	Singular		Plural	
	Masculine & Feminine	Neuter	Masculine & Feminine	Neuter
Nominative	τίς	τί	τίνες	τίνα
Genitive	τίνος	τίνος	τίνων	τίνων
Dative	τίνι	τίνι	τίσι (ν)	τίσι (ν)
Accusative	τίνα	τί	τίνας	τίναΦιρστ